

How do older people in the South Auckland community live, work and play well?

May 2019



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Executive Summary

“What contributes to older people living, playing and working well in the community of Counties Manukau?”

At the time of the 2013 New Zealand Census 14.3% of the population was aged 65+ (Stats NZ, 2013). Both the size and proportion of the population aged 65+ is projected to steadily increase over the next few years (Stats NZ, 2013). Close attention therefore needs to be paid to the ageing population and what factors enable positive ageing.

In partnership with The University of Auckland, and the Counties Manukau Positive Ageing Network, Age Concern Counties Manukau Inc developed the study topic ‘How do older people in the South Auckland community live, work and play well?’. This study aimed to identify the drivers of positive ageing that enable older people in the South Auckland community to thrive. This research aims to inform future interventions, policy and research to better enable older people to live, play and work well in their community.

Prior to the fieldwork surveys and focus group interviews, students of The University of Auckland were tasked with conducting literature reviews to identify factors that support a positive ageing experience. The factors identified included a positive social environment, positive reciprocal relationships, positive individual and societal perspectives on ageing and ongoing engagement in society that supports their esteem and identity. Financial security, access to housing, transport and opportunity for participating in society were also supportive of positive ageing and were found to depend in part on the structural, institutional and political environment. This infers an opportunity to integrate positive ageing into our societies through structures, institutions and policies.

In the second phase of the research project a survey was developed, based on the findings of the literature review. A total of 345 older people aged 65+ years (or 55+ years for Māori and Pacific) who live, work or play in the Counties Manukau area were surveyed using online, hard-copy and face-to-face surveying. The survey results showed positive relationships, autonomy and financial security rated as most significant to enabling a positive ageing experience. The ethnic makeup of survey participants consisted of 73% European, 13% Pacific, 8% Māori and 6% Asian. In comparison, the ethnic make-up of the Counties Manukau area 65 years and over population consists of 67% European, 11% Pacific, 7% Māori and 15% Asian (Winnard, Lee, & Macleod, 2015). This indicates an over-representation of European participants and an under-representation of Asian participants. To mitigate this effect, ethnic specific focus groups were conducted in the third phase of the research, which featured three Asian ethnic sub-groups.

Focus groups were conducted to explore the relationship between the identified themes and positive ageing in greater detail. The focus groups were separated by ethnicity to explore differences in positive ageing experiences between cultures. A total of seven focus groups were held, focussing on seven ethnic groups which included Chinese, Cook Island, European, Indian, Korean, Māori and Samoan.

This research provides an insight into the experiences of positive ageing in the Counties Manukau region. It is hoped these insights will highlight the growing need for an environment that facilitates older people's ability to live, play and work well.

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How do older people in the South Auckland community live, work and play well?

Introduction

The purpose of this research is to explore the factors that support positive ageing of the older residents in Counties Manukau. Positive ageing here refers to an optimised experience of ageing, in which ageing is framed with a focus on older people's assets and abilities rather than their deficits.

This paper seeks to answer the research question: *"What contributes to older people living, playing and working well in the community of Counties Manukau?"*. In answering this question, a preliminary understanding of the supporting factors of positive ageing was established by conducting literature reviews which analysed previous research on this topic. The findings of the literature reviews were then employed to develop survey questions. These survey questions were used to survey a total of 345 'older people' who resided in the Counties Manukau area.

'Older people' are defined as people over the age of 65 years, and over 55 years for Māori and Pacific people. The defined age for Māori and Pacific older people was set lower to account for significant disparity in life expectancy between groups (Stats NZ, 2015). This definition is based on the definition of Seniors as those aged 65+ by Stats NZ, which collects official data on the New Zealand population and informs New

Zealand policy, such as Superannuation payments which are available to citizens aged 65+ years (New Zealand Government, 2018; Stats NZ, 2018). *"Living, playing and working"* is a broad topic with overlapping themes. Living includes housing, standard of living, economic factors, quality of life and neighbourhood relationships. Working includes paid, domestic and volunteer work. Playing includes social and leisure activities.

The next phase of the research involved developing and carrying out a series of seven focus group interviews, to gain a more in depth understanding of the themes uncovered throughout the research thus far. These were divided by ethnicity, to ensure adequate representation was given to the diverse ethnic population residing in Counties Manukau.



Figure 2 Mr Andrew Thompson, Assoc Prof Jay Marlowe, Rebekah Preston, Wendy Bremner Dr Kelsey Deane

Study Aims

Understanding positive ageing helps us to understand the conditions required to enable older people to live, work and play well within their communities. The diverse and multicultural composition of the Counties Manukau population brings with it the challenge of teasing out ethnic and cultural differences regarding positive ageing and its supporting factors. Exploring ethnic and cultural differences will help inform culturally appropriate services and interventions.

The research aims to help:

- Reduce isolation, loneliness and the negative effects on physical and mental well-being
- Inform the provision of services that address the needs of the older population
- Maximise autonomy and enhance the ability of older people to have their needs met
- Promote positive ageing strategies for individuals and for institutional bodies
- Inform local bodies and organisations on issues of concern for older people in Counties Manukau.

Establishing the Research Topic

The percentage of the New Zealand population aged 65+ has been steadily increasing (Stats NZ, 2013). The 65+ age group category made up 14.3% of the total population of New Zealand in 2013 and has been projected to make up 26.7% of the population by 2063 (Stats NZ, 2013).

Counties Manukau is known for having a lower percentage of its population aged 65+ and a higher proportion of younger residents than other DHBs, yet, due to a

larger overall population than most, it still has one of the highest absolute numbers of people aged 65+ (Wang, Jackson, & Counties Manukau District Health Board, 2008). At the time of the 2013 Census survey the Counties Manukau region of South Auckland was home to 50,247 individuals aged 65 and over (Stats NZ, 2014). The proportion of people aged 65+ will increase sharply in the next few decades as the generation of 'baby boomers' transition into their senior years.

A decline in physical health is a characteristic that naturally accompanies the ageing process. However, physical health is not the only determinant of an individual's well-being as they age. Emotional, social and psychological abilities are also important factors in the experience of positive ageing, as is the ability for individuals to make the choices and adjustments which allow them to continue to thrive in the face of age-related physical decline.

The development of this research project was inspired through discussions held amongst the Positive Ageing Network. The Positive Ageing Network consists of a range of organisations working with older people in the Counties Manukau area (see appendix A for a list of Positive Ageing Network members), who have identified a need to gain a better understanding of the needs of the population of 65+ in Counties Manukau. In New Zealand, goals for positive ageing are set out by the Ministry of Social Development, Office for Senior Citizens. The key goals and action areas currently include secure and adequate income, health, accessible and appropriate health services, affordable housing, transport, ageing in place, cultural diversity and culturally appropriate services, access to services for those living in rural communities, positive societal attitudes to

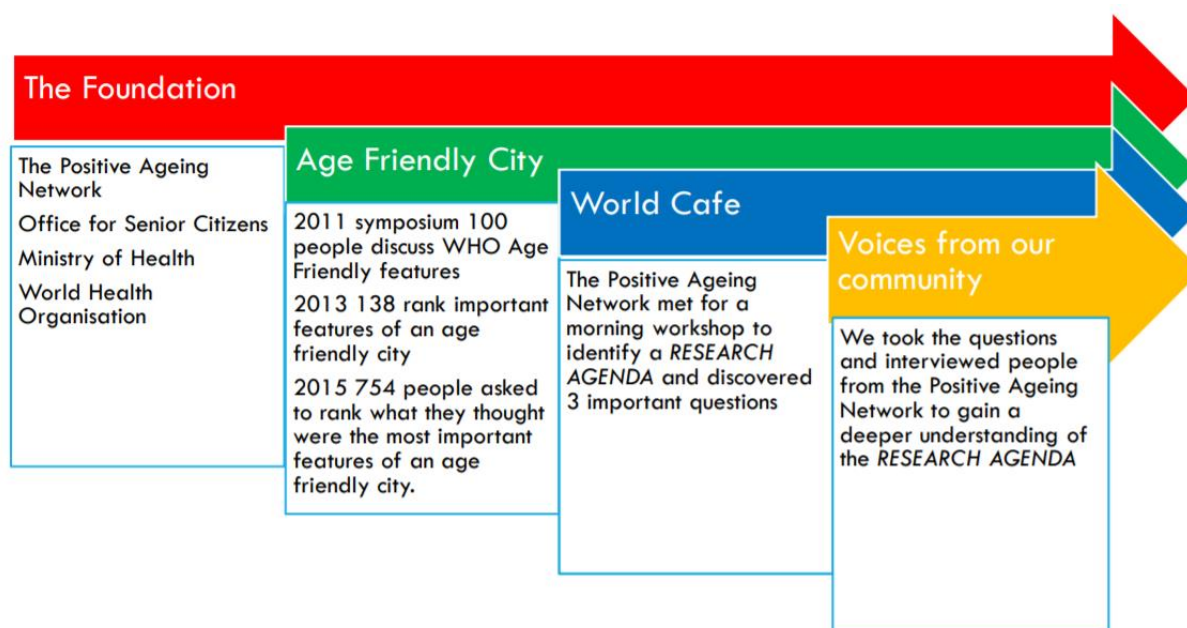


Figure 2: Timeline from World Cafe

ageing, flexible employment opportunities and opportunities for personal growth and community participation (Office for Senior Citizens, 2001). Through this research on what helps older people to live, work and play well in Counties Manukau the aim was to uncover what actions and priority areas have been the most helpful to older persons' wellbeing and continued engagement in their community. The analysis of positive ageing experiences in Counties Manukau aimed to inform future service provision and resource allocation guiding it towards the areas that will support positive ageing within the Counties Manukau 65+ population.

In 2015 Age Concern hosted a World Café which explored aspects of positive ageing. A world café is a process of sharing knowledge about a topic amongst a variety of individuals, switching locations in the room periodically and hosted by a new party for each discussion. The world café on the topic of positive ageing helped

inform the research agenda of this study. 52 people representing 26 organisations were asked:

1. What prevents older people from thriving in NZ?
2. What enables older people to thrive in NZ today and what would enable them to thrive in the future?
3. What data does your organisation currently collect that would be of relevance to those interested in the field of positive ageing?
4. What is your most pressing research question with regards to positive ageing in NZ?

As a result of this discussion process, the research agenda was refined and the research question; *"What contributes to older people living, playing and working well in the community of Counties Manukau?"* was developed.

Results from the discussion on “What enables older people to thrive in NZ?”

Autonomy

- Choice
- Spirituality
- Visits/relationships
- Self-directed
- Own goals and plans

Self-satisfaction

- Meaningful relationships
- Purpose
- Spiritual involvement
- Family
- Setting goals

Inclusion

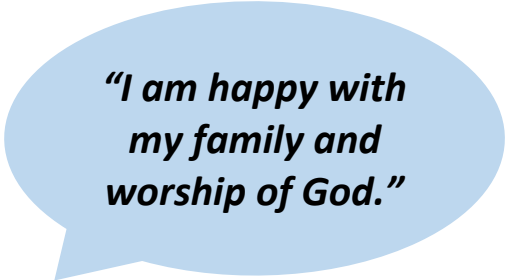
- Decision making
- Opportunities
- Communication
- Learning activities

Recognition


- Of own needs
- Of own voice
- Respect
- Feeling valued

Environment

- Supportive health systems
- Coordinated services
- Accessibility
- Public transport
- Good information
- Advocacy



***“I am happy with
my family and
worship of God.”***



***“I most value talking
and having social
interaction with
others.”***

Literature Reviews: A background to positive ageing

Four independent literature reviews were conducted by students from University of Auckland providing a synthesis of literature that explores ageing as a positive concept, focusing specifically on the factors that contribute to older people living, working and playing well. From these literature reviews, key themes were identified and collated, the summaries of which are presented in the paragraphs below. The objective of this literature review was to find common themes across literature in order to uncover common characteristics and features of thriving older people. It aims to uncover what factors contribute to older people living, playing, and working well within the community and have a positive ageing experience.



Figure 3: University of Auckland Students, Cohort 1: Anna Jessen, Shreya Shivanjali, Privitha Sivanesan and Tian Yan.

Choices and Decision Making

The availability of opportunities and autonomy over decisions from midlife onwards are indicative of more positive ageing experiences (Carpentieri, Elliot, Brett, & Deary, 2016; Darnley, 1975; Davey & Glasgow, 2006; Edwards, 2010). For example, being able to fulfil retirement intention and having autonomy over retirement planning is related to better well-being outcomes in older age (Davey & Glasgow, 2006). In contrast, forced retirement and lack of autonomy over retirement planning had negative impacts on self-rated well-being.

Selection, optimization and compensation is a model of successful ageing that focuses on the decision processes that individuals engage in to maximize gain and minimize loss in response to everyday demands and

functional decline in later life (Carpentieri, Elliot, Brett, & Deary, 2016). Through this model it has been highlighted that successful ageing does not have to be determined by external resources and physical functioning, as many older people who have minimal physical function continue to thrive in old age by compromising on the form and intensity of valued activities and practices (Carpentieri, Elliot, Brett, & Deary, 2016; Guell, Shefer, Griffin, & Ogilvie, 2016).

Attitudes and coping orientations were a key difference between those who thrived and those who did not (Carpentieri, Elliot, Brett, & Deary, 2016; Xavier, Ferraz, Marc, Escosteguy, & Moriguchi, 2003). Key factors include maintaining a positive outlook, continuing to set and achieve goals, and creating adaptive strategies to

cope with the unique challenges of ageing (Carpentieri, Elliot, Brett, & Deary, 2016; Xavier, Ferraz, Marc, Ecosteguy, & Moriguchi, 2003; Butler & Ciarrochi, 2007). Well thought out and planned compromises and the maintenance of autonomy, were important enablers of positive ageing found in research specific to the Māori ethnic group (Edwards, 2010). These factors were also of consistent significance among other ethnic groups.

Participation Types and Effects

Individuals continue to contribute to society even post retirement through being volunteers, employees, neighbours, committee and trust members, caregivers, and active family members (Darnley, 1975; Davey & Glasgow, 2006; Guell, Shefer, Griffin, Ogilvie, 2016; Lim, Min, Thorpe, & Lee, 2016). Greater participation is associated with a more positive ageing experience and greater well-being (Anaby et al., 2011; Guell, Shefer, Griffin, & Ogilvie, 2016; Lee, Lee, & Park, 2014).

Volunteering in particular, was found to be positively associated to well-being and life satisfaction (Brown, Nesse, Vinokur, & Smith, 2003; Carr & Manning, 2010; Davey & Glasgow, 2006; Haski-Leventhal, 2009; Morrow-Howell, Hinterlong, Rozario, & Tang, 2003; Musick, Herzog, & House, 1999; Musick & Wilson, 2003; Okamoto, 2009; Pilkington, Windsor, & Crisp, 2012; Thoits & Hewitt, 2001). Volunteering was a way of feeling included in society and retaining a sense of purpose. Gender roles, gender status and cultural context influence the effects of volunteering on well-being (Okamoto, 2009).

Activities and Identity

Activities of personal meaning and value to the individual are supportive of positive ageing (Schuettemeyer, Foebker, Ramatschi, & Grotz, 2004; Tokarski, 1987;

Van Meldren, Mets, De Vriendt, & Horus, 2013; Xavier, Ferraz, Marc, Ecosteguy, & Moriguchi, 2003). New activities that pertain personal meaning, relevance and are chosen autonomously are more supportive of positive ageing (Tokarski, 1987; Van Meldren, Mets, De Vriendt, & Horus, 2013; Xavier, Ferraz, Marc, Ecosteguy, & Moriguchi, 2003). Continuity of practices which the individual has engaged in throughout their life course helps to support a stable sense of identity during this period of change associated with ageing (Carpentieri, Elliott, brett, & Dreary, 2016; Xavier, Ferraz, Marc, Ecosteguy, & Moriguchi, 2003).

Activities which support identity are crucial in enabling a smooth transition as perspectives and roles alter as the third age is entered (Butler & Ciarrochi, 2007; Carr & Manning, 2010; Darnley, 1975; Xavier, Ferraz, Marc, Ecosteguy, & Moriguchi, 2003). Different types of activities were associated with different levels of well-being. For example, social and productive activities were associated with better well-being, as opposed to solitary activities (Lardies-Bosque et al., 2015; Lee, Lee, & Park, 2014; Menec, 2003; Yirimbesoglu, Ertekin, & Berköz, 2015).

Music is an example of an activity which often provides meaningful connection to memories and identity (Hays, 2005). Through tying in to memories it maintains a connection to identity that has been held by an individual throughout their life course (Hays, & Minichiello, 2005).

Structural & Physical Environments

The structural and physical environment, encompassing quality environmental settings, access to transport, adequate housing, and access to services and amenities, plays a key role in determining life satisfaction and enabling positive

ageing as it influences interactions with family, friends, neighbours, activity engagement, and overall psychological well-being (Hagan, Hennessy, & Means, 2014; Lawton, 1983).

It is imperative that the environment has the capacity to cater to the individual's wants and needs, especially due to its ability to support or inhibit behavioural competence (Hagan, Hennessy, & Means, 2014; Lawton, 1983). While an individual is responsible for selecting, and engaging in activities, society should foster this and opportunities for making such decisions (Cust, 1993; Darnley, 1975; Davey & Glasgow, 2006).

Housing can influence the physical and psychological well-being of the occupants, as houses that are suited to the needs of an individual results in more positive outcomes (Davey, 2006; Wiles, Allen, Palmer, Hayman, Keeling, & Kerse, 2009; Lawton, 1983).

Environments which allow for outdoor activity are found to have positive impacts on the health and wellbeing of older people (Sugiyama & Thompson, 2005).

Accessible and affordable transport is imperative for older people, as it affects access to economic, social, and health care services, as well as enabling the maintenance of relationships with families and friends (Hagan, Hennessy, & Means, 2014). Adequate provision of public transport increases their independence and ability to engage in activities which may not be directly proximal to their home (Rioux & Werner, 2011; (Schuettmeyer, Foebker, Ramatschi, & Grotz, 2004; Hagan, Hennessy, & Means, 2014).

Policy and Positive Ageing

Policy is a significant determinant of the

ageing process, as ageing occurs within a matrix of socioeconomic and political variables (Bowling, 1993; Davey & Glasgow, 2006; Davey, 2006; Lupien & Wan, 2004; Ministry of Social Development, 2001).

Fostering financial security and the creation of a society that adapts to the needs of the older people residing in it are a few components that policy can influence, as the dynamics and nature of different societies will make the ageing process easier or harder. This can materialise in access to adequate housing and transport, convenience of local amenities and services, availability of institutions that provide comprehensive social support, and opportunities for continued employment after reaching retirement age (Ministry of Social Development, 2001; Office for Senior Citizens, 2001). These factors have a significant impact on the independence, social networks, and the physical and mental well-being of older people.

Social Environments and Spaces

Social arrangements, social support, social integration, social networks, and social stability are determinants of positive ageing, predictors of retirement adjustment and overall well-being (Brown, Nesse, Vinokur, & Smith, 2003; Cramm & Nieboer, 2015; Cramm, Van Dijk, & Nieboer, 2013; Toepoel, 2013; Yirmibesoglu, Ertekin, & Berkoz, 2015). The importance of reciprocity in social relationships was also a notable theme, making giving as well as receiving support important aspects of social relationships (Brown, Nesse, Vinokur, & Smith, 2003; Kelley-Gillespie, Wilby, & Farley, 2012; Pilkington, Windsor, & Smith, 2012). These encompass physical-spatial and socio-cultural dimensions, and are comprised of webs of multilayered relationships,

integrated places, and emotional and symbolic connections to places and people across time and space (Rioux & Werner, 2011; Xavier, Ferraz, Marc, Escosteguy, & Moriguchi, 2003).

Social spaces are particularly important for older people as the reciprocal relationships between their social and physical environments with health and well-being become stronger as they age (Rioux & Werner, 2011; Wiles, Allen, Palmer, Hayman, Keeling, & Kerse, 2009; Xavier, Ferraz, Marc, Escosteguy, & Moriguchi, 2003). The sense of attachment to place is stronger when it is developed over the life course, which results in a stronger

“Being proactive and getting out of the house. Socialising and hanging out with other people”

relationship between environments and well-being in older people (Wiles, Allen, Palmer, Hayman, Keeling, & Kerse, 2009; Xavier, Ferraz, Marc, Escosteguy, & Moriguchi, 2003).

A negative social space, including stereotypes, stigma and social norms surrounding ageing tend to demoralise older people and their ability to practice self-efficacy (Cust, 1993; Darnley, 1975; Davey & Glasgow, 2006). The social context surrounding physical activities could form barriers to active living (Cust, 1993; Davey, 2006).

A positive social space can encourage physical activities through companionship and social responsibilities, as well as sustain ongoing cognitive engagement,

thereby being protective against cognitive decline (Anaby et al, 2011; Menec, 2003; Pilkington, Windsor, & Smith, 2012; Toepoel, 2013, Yirimbesoglu, Ertekin, & Berköz, 2015). This can be strengthened through a focus on social cohesion, social belonging, social capital, social integration and social networks of older people with their neighbours, friends, family and community.

Perspective on Ageing

The self-perception of ageing acts as a determinant of positive ageing as it can directly impact psychological well-being and health. Attitudes and beliefs surrounding the ageing process guides how an individual transition through the ageing process (Cust, 1993; Darnley, 1975; Lupien & Wan, 2004; Xavier, Ferraz, Marc, Escosteguy, & Moriguchi, 2003).

The subjective evaluation of experiences triggers positive or negative feelings depending on the individual's perspective (Lawton, 1983; Lupien & Wan, 2004). This informs cognitive judgments of events, which in turn shapes their perceived experience and reaction.

A positive perspective on ageing can act as a protective factor against the physical effects of ageing including positively influencing memory performance, enhancing longevity, well-being and life satisfaction, and improving overall physical and mental functioning (Darnley, 1975; Lawton, 1983; Lupien & Wan, 2004; Xavier, Ferraz, Marc, Escosteguy, & Moriguchi, 2003).

“... learning to keep my mind and brain”

Narrative foreclosure is a common concept experienced by older people. It entails an individual believing that the narrative of their life has concluded when their life itself has not (Carpentieri, Elliott, Brett, & Dreary, 2016).

It is most commonly an issue for people entering their third age and who are experiencing changes in their working roles, social roles, and physical abilities (Carpentieri, Elliott, Brett, & Dreary, 2016). These changes can be misconceived as an

end, rather than a change or new beginning, which is influenced by society's perspective on youth and productivity being of prime importance.

Hence, an ongoing pursuit of interests, and continued engagement in valued activities that are integral to an individual's identity should be encouraged and supported so that life narratives can continue developing (Carpentieri, Elliott, Brett, & Dreary, 2016; Wiles et al., 2009).

Summary of the literature themes

Themes which supported positive ageing experiences included activities which fostered or maintained their sense of identity, kept them socially engaged, and participating in society. The type of activity which was supportive of a positive ageing experience was dependant on what pertained meaning to the individual.

Most activities will have a positive objective role on living, playing and working well as they often involve one of these factors, but the greatest contributions to well-being are found in activities which reaffirm or construct a positive sense of identity. Successful avoidance of narrative foreclosure can be achieved through activities which pertain meaning to a person and their identity. Meaningful activity has a profound impact on the different domains of well-being such as social bonding, a sense of belonging, fulfilment, goal setting and personal development and reaffirmation of identity and legacy. These factors have been found to be relevant to older people in their ability to thrive and live positively in their older age.

Engagement in recreational, cultural and spiritual activities positively foster the formation and adjustment of identity when entering the “third age”, which promotes physical health as well as mental health, socialisation, meaning, and fulfilment.

Formalised, volunteer and domestic work also positively impacts the ageing experience, if it supports a positive sense of identity and meaning and is chosen with autonomy. Work of a formalised, volunteer or domestic nature can provide socialisation, activity, a sense of purpose and reaffirm identity.

The way in which activities are chosen is largely dominated by compromise, which allows older people to thrive even in the face of physical decline. However, the opportunities which they are able to select and compromise from are not solely dependent on the individual. Community, organisations and government play a significant role in constructing an environment in which individuals have an ample and equitable opportunity range to make selections and compromises within. Social and institutional structures which are biased to favour the working-age population can inhibit the normal opportunity range of older people. The depiction of older people as non-economically productive members of society diminishes their power to demand access to societal resources. It is important to foster a social and institutional environment which facilitates opportunities for older people in order to help them thrive, live, play, and work well within their communities. The right of older people to demand access to societal resources must be supported through recognition of the value they have contributed to society, not only in their time spent as working-age citizens, but also as they continue to contribute to society as citizens aged 65+, and the inherent value they hold as human beings.

The themes that enable positive ageing were established through the analysis of an array of international literature. As part of this research project surveys and focus groups of the older people of Counties Manukau were carried out, to examine the applicability of these findings to the positive ageing strategies of the Counties Manukau population.

Survey: An overview of positive ageing in Counties Manukau

Methodology

Survey Design

The development of the survey questions was informed by the findings of the World Café and the literature review conducted by the first cohort of students. The questions were further amended in accordance with recommendations made by the New Zealand Ethics Committee NZEC 2017_25. August 2017 and amendment approved 4 July 2018 to ensure the questions were appropriate for the target population. After development, a pilot of the survey was conducted with volunteers, members and visitors from the Positive Ageing Network to test the survey was user friendly and easy to understand. A copy of the survey is available in Appendix A.

Participant Recruitment

The range of sources from which participants were recruited included the local media, Citizen Advice Bureau, libraries, local community markets, businesses, social and community groups associated with older people such as bowling clubs, Grey Power, Probus, faith-based organisations and clients of the Positive Ageing Network Partners. Participants included those who were 65+ (or 55+ in the case of Māori and Pacific), who lived, worked, or played in the Counties Manukau area.

Data Collection

Data from completed hardcopy, phone and face-to-face surveys were manually entered into "SurveyMonkey" which also served as the platform for online surveys. A total of 345 surveys were completed.

Hardcopy Surveys:

Hardcopy surveys were distributed to local



Yeomans Vaamainuu, Sinan Jafar, Annelle Prince, and Abigail Pritchard (not shown in photo)

markets, community organisations and facilities such as libraries and Citizen Advice Bureau, and other social and community groups associated with older people (Bowling Clubs, RSAs, and clients of the Positive Ageing Network). Those who saw the study being relevant to their clients showed interest, either via telephone or email, and were given surveys in person. Hard copy surveys were also provided to members of Age Concern, community and social groups, organisations, or services who consented to holding the surveys at their location for frequent users of their services.

Face-to-face surveys:

Some face-to-face surveys were administered at community markets (Mangere, Otahuhu and Otara markets) over a 2-3-week period. People were

approached during the markets and were given information about the study. Those who showed interest either participated or referred others they knew would be interested in participating. Due to most participants being occupied, some surveys were read out loud so that the participant could verbally dictate their response to be recorded on their behalf. Other surveys were completed by the participants themselves.

Rest homes which showed an interest after being telephoned or emailed about the survey, would indicate the ability of their residents to complete the survey and whether they needed assistance. Those needing assistance were helped by a student intern reading out the survey questions to them and then filling them in as the participant verbally dictated their response to the student.

Online surveys:

Links to the online version of the survey were provided on posters which advertised information about the study and the need for participants. These posters were distributed to the interested community and social groups, organisations, or services, when hard copy surveys were delivered to them. Those who viewed the poster were referred to the Age Concern Counties Manukau website which linked to the online survey on SurveyMonkey. This advertisement was also electronically posted on the Age Concern Counties Manukau Facebook page with the same information and link to the survey as the poster

Data Entry

Populating of the completed surveys was carried out using the database "SurveyMonkey". Double checking of the entries of each survey into the "SurveyMonkey" data base were carried

out to protect against the possibility of errors in the data entry process distorting the results.

Thematic Analysis

The purpose of this analysis was to synthesise and explore common themes among the survey responses. Student researchers coded thematic responses to the survey questions, through individual analysis of the entered surveys. Common themes and trends for multi-choice questions were identified and noted. For open-ended questions, responses were allocated a code word that best identified with the response. These were then collated and themes with examples were drawn from them.



Figure 5: Photo of World Café participants

Survey Weaknesses

Basing the survey on preliminary literature review findings and the findings of the World Café meant the survey questions were well-informed, and research based. A potential weakness of this feature is that having pre-established areas of interest may have excluded other factors that were not established in the literature review or World Café. This was mitigated for by making the questions fairly open-ended, to allow for any factors to be discussed that were not anticipated. The questions were analysed and adjusted to mitigate any

misleading effects that may have been embedded in the language used. They were also adjusted to make them very accessible and easy to understand for a selection of people from a wide variety of backgrounds. Approval by the Ethics Committee allowed us to ensure that they were appropriate to the audience and the purposes of the study.

When completing the market surveys, it was easier to recruit participants if there were three or more people selling at a stall, shopping or sitting in groups at the markets. This was apparent when at least one person expressed interest and encouraged others they were with to do so. Motivation to participate appeared to be high when there was common ground between the researcher and participants such as living in similar residential areas or having similar ethnicities. This may have introduced a selection bias towards certain ethnic groups for the surveys held at the markets.

It was difficult getting people to complete surveys in the market setting given the number of questions to complete. When this was the case, interested participants expressed that they would rather have the questions read to them and filled on their behalf. There was no incentive for them to finish the survey, which led to questions

being left unanswered or missed, leading to gaps in the data.

Those who were not fluent in English were not captured in the survey, due to their inability to understand or answer the questions and were consequently excluded from the survey by effect. Some participants were hesitant to answer questions about financial stability because of the public setting in which they were being asked, leading to bias in the way that financial questions were answered in the market setting, or gaps in the data when this question was refused.

Hard copy surveys were placed in Counties Manukau community organisations, services, and businesses etc who agreed to hold some of the surveys at their locations. Some of those who distributed surveys at their location did not follow the instructions that were given to them regarding the handling of completed surveys. They were asked to hold the surveys and re-collect them from the participant for pick-up. However, during survey collection, surveys would be 'lost', 'not returned', or were not collected back from the participants. This meant that a significant amount of data was lost, which could have added further to the robustness of the study.

Results

Demographics

The ethnic makeup of survey participants consisted of 73% European, 13% Pacific, 8% Māori and 6% Asian. As mentioned previously the ethnic composition of the Counties Manukau region of the 65+ year old population consists of 67% European, 11% Pacific, 7% Māori and 15% Asian (Winnard, Lee, & Macleod, 2015). This indicates an over-representation of the European participants and an under-representation of the Asian Participants. The gender composition of the surveyed population was 32.1% male, 67.5% female, and 0.3% gender diverse. Although women have a longer life expectancy and

consequently make up a larger portion of the 65+ age group in New Zealand, women only accounted for 54.1% of the 65+ age group in 2013 (Stats NZ, 2013). This indicates that females have been significantly over-represented in our findings.

The age distribution of participants consisted of 11.7% 55-65-year olds, 23.8% 65-69-year olds, 18.1% 70-74-year olds, 21.3% 75-79-year olds, 14.0% 80-84 years olds, 7.3% 85-89 year olds and 3.8% that were aged 90+.

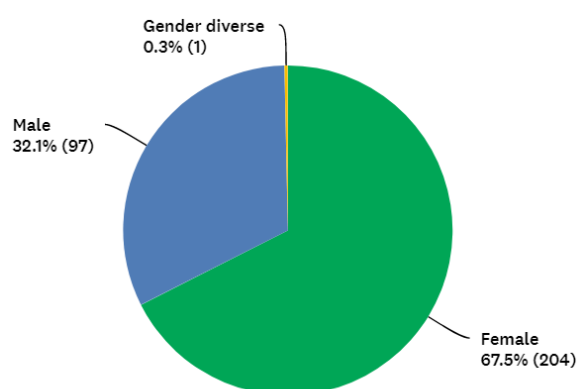


Figure 6: Gender composition of survey participants

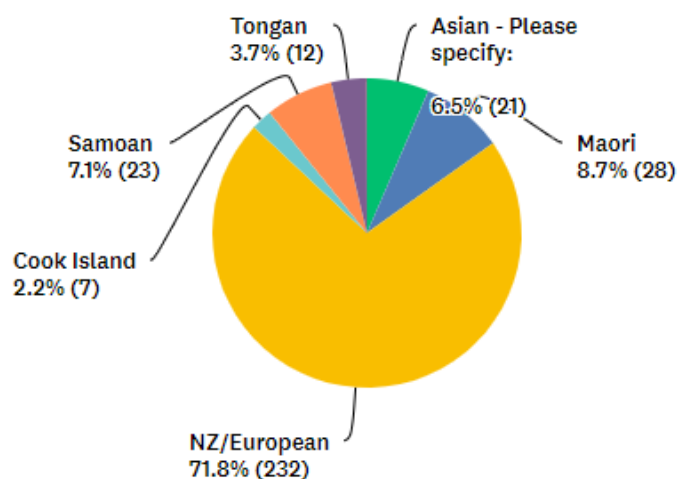


Figure 7: Ethnic distribution of respondents to the survey

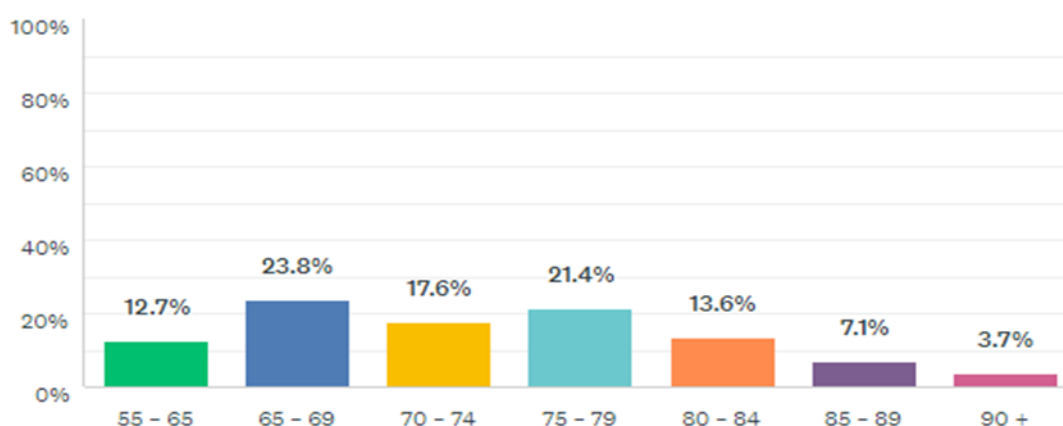


Figure 8: Age distribution of survey participants

- Participating in activities significantly enhances social connectedness, feeling valued, contributing to society, health and well-being
- Health is seen as a key enabler to be able to participate in activities, and the most commonly 'wished for' theme
- Although contributing to society is a key motivator for participating in activities and paid/unpaid work, 19.3% of respondents felt they did have skills to offer that were not currently utilised, and 29.5% said they did not know how to go about using those skills
- 41.9% of respondents felt that the society and environment they live in is not suitable for our ageing population, and when controlled for ethnicity, this was especially true for Māori (62.5%), Tongan (100%), Samoan (70%) and Cook

- 33.5% of respondents did not feel that they are financially secure, and when controlled for ethnicity, 85.7% Māori felt financially insecure compared with 21.5% of NZ/European. Financial stability was also the third 'wished-for' theme.



Ethnicity	Percentage
Total	42%
Maori	62%
Tongan	100%
Samoan	70%
Cook Island	57%
NZ/European	36%
Asian	31%

Figure 10: Percentage of people who felt the environment was not suitable for the ageing population

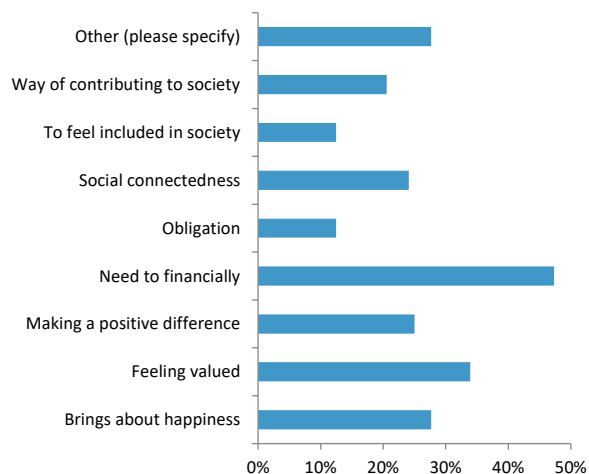


Figure 11: Reasons for participating in paid work

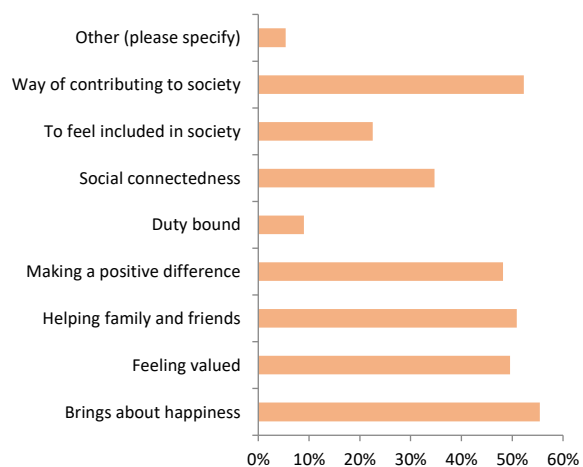


Figure 12: Reasons for participating in unpaid work

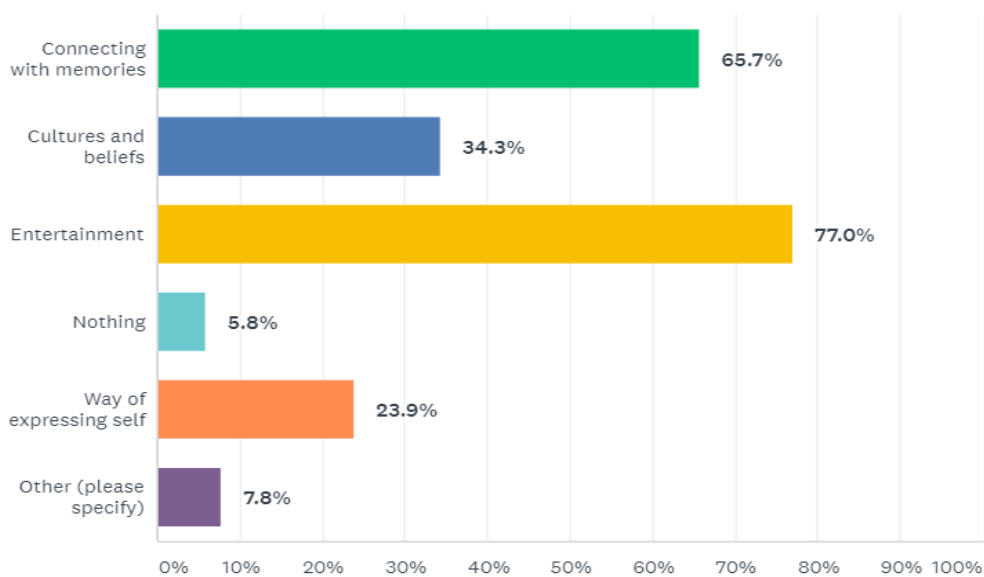


Figure 13: Question 18 - Can you tell us what music means to you?

Thematic analysis of Survey Responses

Relationships and Positive Ageing

Having strong connections with family and whānau was found to be most strongly associated with answering well-being questions with a more positive response, i.e. identifying the importance of a strong connection with family and whānau in question 15 was correlated with positive responses in physical health and mental well-being in questions 29-33.

Responses to what comprised positive aspects of ageing frequently cited family relationships as one of the most valued aspects of ageing. Seeing grandchildren grow and sharing wisdom and experience to guide the youth was integral to this. Connections with family and friends were consistently considered important across all gender, age, and ethnic groups. Self-rated happiness in older people was often linked to the happiness of others, particularly friends and family. This emphasised the importance of familial and social relationships as integral to the well-being of older people. In response to the “wishes” question many wished meaningful relationships and good social support for New Zealand older people, reflecting the importance of good social relationships for positive ageing.

Connections with service providers, peer, work, and faith-based groups were considered as less important overall. It is noted, however, that there was a much greater prevalence of non-European respondents saying that connections with faith-based groups are important, as they foster spirituality as well as expanding and keeping in touch with social circles. This cultural difference in the rated importance of faith-based groups for positive ageing was attributed to differences in the role faith plays in establishing social

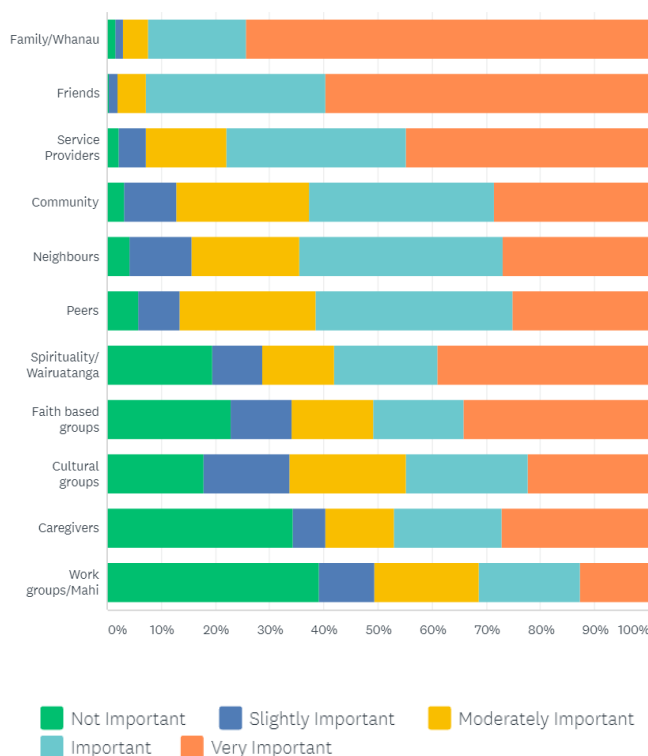


Figure 14: Question 15 - Please rate how important each of these connections are to you?

communities for different ethnic groups. Some cultures indicate that faith-based activities are more integral to their social life and activities than others. 83% of Cook Island respondents rated faith-based groups as highly important, followed by Samoan, 64% of which rated faith-based groups as highly important, then by Tongan, 50%, Māori, 43%, Asian, 29%, and European at 25%. This shows that the role faith plays in social activity must be considered when addressing issues like loneliness and isolation for different ethnic groups.

Perceived loneliness was found to be related to a less positive ageing experience. Indicators of loneliness included not engaging in much activities and/or living alone. 36% of respondents surveyed answered that they live alone. Loneliness was also closely related with

stating that they were feeling disrespected many or most days, feeling they have poor physical, emotional, or psychological health, considering connections to be unimportant, and giving no answer, or negative answers to questions about positive ageing.

This idea of loneliness is supported by the concept of older people feeling as if they are a burden. By falsely assuming they are hindering others by needing support, older people feel hesitant in participating or engaging in activities that they would like to do but may need support in doing so. Furthermore, not many are comfortable talking about how they feel they are a liability for others to take care of, and so the platform of an anonymous survey can allow for stigmatised themes like this to arise, be they in subtle or explicit ways.

This then results in a negative feedback loop, in which this self-deprecating view from the older discourages others from offering further support, which further harms the mental and sometimes physical well-being of older people. This is a large contributing factor to elder abuse and neglect.

Those who rated social connections to be unimportant in the survey also rated their mental well-being more poorly than others. Seeing social connections as less important and poor self-rated mental well-being were also correlated with poorer self-rated physical health in the survey data.

There are also ethnic differences to this theme of loneliness. NZ Europeans who are married tend to live with their spouse only, whereas Māori, Pacific, and Asian respondents who are married live with their family and extended family. Although this can be alluded to individualistic and

collectivist cultural differences, having different living situations can increase or decrease one's connectedness with family, and is an indicator of how lonely one can feel

Engagement in Activities

The most common activities older people engaged in were family and friend interactions (social), spirituality, and physical activity.

A key prerequisite for the older people of Counties Manukau to engage in activities was to maintain good health. This was consistent across all demographics, as feeling physically healthy enables older people's ability to participate in activities. Having one's own transport and ability to drive also enhances autonomy and enables participation. Health and transport were found to be the most consistently cited enablers of autonomy.

Of those who engaged in paid work, the most common motivation for continuing to engage in paid work was out of necessity. Two thirds of the older people surveyed felt they were not financially stable. The issue of financial insecurity varied significantly by ethnicity, with 85.7% Māori reporting that they felt financially insecure compared with 21.5% of NZ/European. 47% of those who participated in paid work continued working in order to financially support themselves and/or their families.

Of those who engaged in volunteering or unpaid work, responses were commonly associated with it bringing happiness, a sense of purpose, and being valued in society through contribution. This indicated that autonomously chosen activities, of a 'giving' or volunteering nature were associated with more positive ageing outcomes than activities that were participated in out of necessity or obligation.

Autonomy

Autonomy was a frequent thread in the responses from the survey. Health and transport were shown to be the most important factors to enable autonomy to engage in activities, and activities that are chosen autonomously were associated with greater positive ageing outcomes.

The finding that connections to service providers and the use of home services were ranked as relatively low importance for positive ageing indicated that many respondents felt they were able to take

care of themselves without help from a third-party provider, and this ability is considered part of a positive ageing experience. Over 80% of respondents confirmed they do not receive any home services. Those who were living independently or with a spouse/partner only, had reliable transport for themselves (i.e. not having to use companion driving services) and felt financially stable were more likely to rank home support services of lower importance, indicating that these people are less likely to need them and retained greater health and independence.

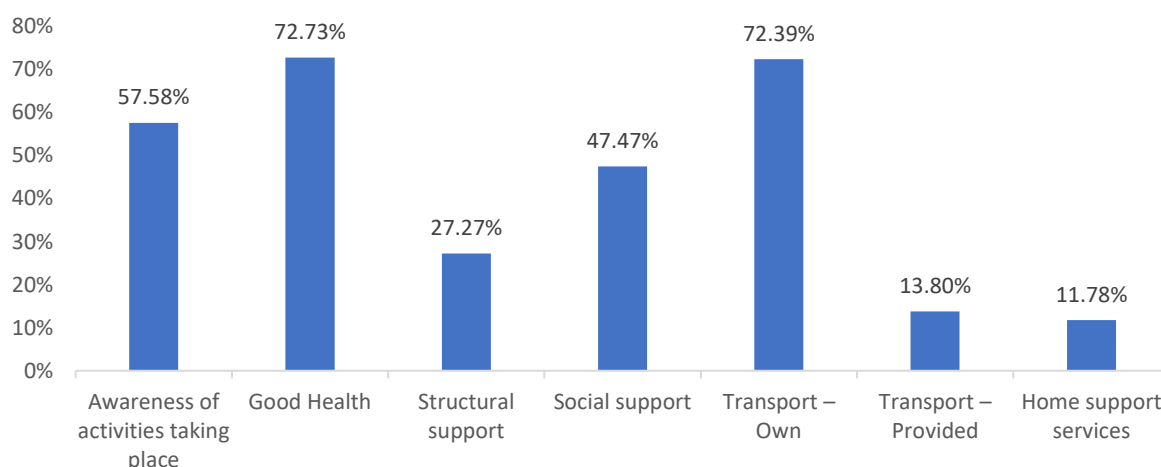


Figure 15: Which of the following help you to participate in activities?



Figure 16: CEO Age Concern Counties Manukau Wendy Bremner, NZ Pacific Stroke Prevention Project Leader Tai Fa'alogo, Vaka Tautua DIAS Coordinator Tina Mataiti, St John Primary Care Representative Vola Beetham

Focus groups: An in-depth exploration of positive ageing in Counties Manukau

Through collecting responses to positive ageing questions from a wide pool of 345 survey participants, valuable insight was gained as to what factors were common to positive ageing across the Counties Manukau region. The decision to implement focus groups was justified on the grounds it would allow for a more in-depth and nuanced understanding of the relationship the identified factors have to positive ageing. Focus groups are group interviews that give the researcher the ability to capture deeper information more efficiently than through individual interviews (Nagle & Williams, 2013).

Focus groups enable the comparing and contrasting of several different perspectives on a topic across different

groups (Liamputtong, 2011). This makes them a great tool for the exploration of differences in the positive ageing experience and its supporting factors across the different ethnic groups of Counties Manukau's diverse population. In this case, separate focus groups for different ethnicities were held to better understand the differences amongst Chinese, Cook Island, European, Indian, Korean, Māori and Pacific populations in terms of positive ageing experiences. These ethnicities made up the following proportions of the Counties Manukau population at the time of the 2013 Census; Chinese 6.9%, European 38.8%, Indian 9.7, Māori 14.5%, Pacific 19.6%, and other Asian 4.2% (Winnard, Lee & Mcleod, 2015).



Figure 17: The University of Auckland Students, Cohort 3: Clement Ooi, Neil Sagun

Methodology

Focus Group Design



Figure 18: The University of Auckland Students, Cohort 4: Nadya Buksh, Sonia Mehta, Christiane Zhao

The focus groups were held at locations and times were convenient to the study participants. Interpreters were present at the focus groups where it was deemed necessary. Refreshments of food and drink were provided. The focus groups used semi-structured group interviews. Semi-structured questions are designed to help direct participants to answer a defined area of interest, but also allow the interviewer or interviewee to delve and expand on an idea or response more freely and in more detail (Jamshed, 2014). Unlike a structured interview, semi-structured interviews are flexible and encourage specificity and detail (Jamshed, 2014). This structure is frequently used in healthcare studies and was chosen for use in these focus group to understand the key themes in greater detail.

Two hours and fifty minutes were allocated to each focus group session allowing thirty minutes for the introduction and consenting, two hours to explore the five

questions, and twenty minutes for closing the session and presenting Koha, as thanks for participation. The introductory period included establishing ground rules, emergency procedures of the venue, confidentiality, participant information sheets and signing of participant consent forms.

Questions for the focus groups were based on the findings of the surveys. These were tested prior to use in the focus group to ensure they were easy to understand and elicited discussion on the desired topics whilst allowing room for broad ranging discussions. The focus group questions were approved for use by the New Zealand Ethics Committee NZEC 2017_25. August 2017 and amendment approved 4 July 2018. The questions and the rationale behind each specific question were as follows:

1. *What in particular do you treasure about your relationships with family/whānau?*

Family relationships were reportedly the most important connections to support a positive ageing experience, according to the results of the survey. It was necessary to understand the ways in which family and whānau relationships support older people and their ability to age positively. This information may facilitate more meaningful support given to older people in the private and the public sphere and enable greater quality personal relationships.

2. *What would be most helpful for you to continue to live in your community?*

This question was aimed at exploring the preferences of older people regarding community services and facilities. It aimed

to provide insights on how older people interact with community facilities and services and what expectations they have.

3. *Can you tell us how you decide what you will do each day?*

One aspect of positive ageing is determined by autonomy and freedom. This question gave an indication as to how older people retain autonomy over their ageing experience, the level of control individuals felt they had over their daily lives, and the extent this control impacts on their daily activities. Analysis of the responses took into consideration expectation and desire for autonomy may vary between different cultures and individuals.

4. *What in particular enables you to participate in your community and why?*

Common enablers of positive ageing include health, transport, autonomy, finances and relationships. Understanding the enablers of positive ageing aims to encourage appropriate interventions that facilitate the positive ageing experiences of older people. The focus groups explored examples of participation, engagement and leadership of older people in the community and the enablers driving this.

5. *Of good health, financial security and good relationships, which has been the most valuable to you and why?*

Good health, financial security and good relationships were identified as the three most important enablers of positive ageing for participants in the survey. By forcing prioritised ranking of these three enabling factors, it was hoped that discussions would emerge of the role these factors

play and the nature of the synergistic interaction between them.

Participant Recruitment

When recruiting for focus groups, the population was not randomly sampled. Purposeful sampling was undertaken to ensure participants were representative of the population of interest (Nagle & Williams, 2013). Due to the specificities of the groups represented in the focus group interviews, a purposive style of sampling was selected as the method for participant recruitment.

Seven focus groups, for seven different ethnicity categories were planned. These included Chinese, Cook Island, European, Indian, Korean, Māori and Pacific, with a range of 5-15 participants in each. The number of participants in each group was based on a recommendation for 7-12 participants per focus group, made in the methodology brief for focus group interviews by Nagle & Williams (2013).

This recommendation was then adjusted slightly, to allow for variations in recruitment success. Recruitment of focus group participants was carried out by contacting organisations working with older people of specific ethnic groups. Meetings were organised with the contact person from the relevant organisations to discuss the focus group plans. They undertook the task of recruiting participants for the focus group and advised the researchers whether interpreters would be required. Interpreters were requested to be present for the Chinese, Korean, Cook Island and Samoan groups, and these people were organised for each of these.

Focus Group:	Female Participants:	Male Participants:	Total Participants:
Chinese	5	0	5
Cook Island	12	3	15
European	5	1	6
Indian	2	7	9
Korean	10	0	10
Māori	4	1	5
Samoan	3	3	6

Figure 19: Number of participants in each focus group.

Data Collection

Transcription was the primary method of data collection in the focus group interviews. Placement students from The University of Auckland, and supervisors of the research project transcribed the discussions of the focus group interviews. In the transcriptions code numbers or letters were assigned to participants whose discussions were being recorded by the transcriber. This allowed for identification of opinions expressed by the same person throughout the focus group interview and those expressed by others, whilst keeping their identity confidential. These transcriptions were done primarily using pen and paper, as this allowed the transcriber to appear more as part of the group, than they would be if using a laptop. Recording the sessions using voice recording was considered, but hand-written transcriptions were decided on, as these made participants feel most comfortable and allowed for the inclusion of notes on body-language. After the focus group interviews the transcriptions were taken by The University of Auckland placement students and written up into a soft-copy version, to allow for more efficient analysis later.

Thematic Analysis

Analysis was completed directly after each focus group were completed to ensure the information was still fresh at the time of analysis. Comprehensive and detailed notes taken during the focus groups and proper transcription enabled this analysis to be more efficient (Morgan, 1997). Including observations of nonverbal cues such as body language, tone, differences in opinions created richer data to be further analysed (Silverman, 2017). Points that were discussed in the focus group that were not fully relevant to the questions were captured as they may have revealed themselves to play an important role in understanding what was being studied

words like “get” had among the highest frequencies, as demonstrated in Figure 13 above. The data was therefore cleaned, so the results reflected only the significant factors that contributed to positive ageing. For example, “family” appeared 164 times in the entire transcription which shows a strong emphasis on family for positive ageing. The findings of the focus groups were analysed within the ethnic subcategories, as well as themes, to allow for analysis of differences and similarities between them

Summary of Focus Group Discussions

Chinese Focus Group

Most of the participants placed a high value on family and extended family, specifically grandchildren, which was reflective of traditional collectivistic Chinese culture. The Chinese focus group participants voiced education as a major priority in bringing up children.

Similarly, in the Korean focus group, most participants lived independently and did not voice financial concerns. Some of the Chinese group were receiving governmental support. Most of them reported they were happy with the services available and the structure of the New Zealand government in terms of healthcare and financial support. They expressed gratitude for the available supports for older people.

Public transport, despite being a key enabler for active engagement in the community, was also noted as a disabler due to the recent changes that had occurred in Auckland bus routes and stops, causing confusion and changes to the routes they had come to rely on. Many of the more suburban bus routes had been recently reduced in frequency and availability in favour of focussing on more centralised bus routes (Auckland Transport, 2018). These changes led to fewer services available to take users directly to their destination, resulting in trips now requiring more transfers and services being removed from low-patronage suburban areas (Auckland Transport, 2018). This created significant barriers for the focus group participants, in terms of access to engaging in the community and getting around autonomously.

Many of the participants reported the use of the social media app, 'WeChat' helped them communicate amongst other community members and enables them to communicate with family (mostly children) living overseas. Good health was ranked first, followed by good relationships and financial security amongst participants for question five, which asked: "Of good health, financial security and good relationships, which has been the most valuable to you and why?".

Cook Island Focus Group

The Cook Island Focus Group participants highly valued connections with their children and families in terms of their positive ageing experiences. Communication and respect between parents and children were highly emphasised in the responses. Internet and social media was mentioned as an important resource to connect families as some children went to study abroad and keeping in touch was seen as paramount. Spirituality was another response that was central among every participant, with their belief in God playing a central role in everyday life. The participants strongly believed it was these values that guided and directed cultural knowledge and heritage. The lack of these values would make connections and bringing up grandchildren difficult.

Local, regular community gatherings involving arts, crafts and exercise were very important to the participants. Engagement in the day groups held by Vaka Tautua that was connected to the Cook Island and Samoan older people provided the regular community gatherings and connection that they reported to be central to their positive ageing experiences. Through these

gatherings, participants found a mutual connection and through partaking in activities, found joy in telling stories, sharing experiences and having tea together as a community.

Financial concerns were very prevalent in the responses of the participants with majority of them reporting they felt the Government did not help effectively to support their living situations. Resources such as the “Gold Card” were found to be extremely helpful. The majority of the participants valued good relationships most highly, followed by good health, then financial security.

European Focus Group

Family and friendships were mentioned often in the responses of the European focus group. Social media such as Facebook and Skype were mentioned as a means to protect the relationships with friends and family.

This was the only focus group that mentioned pets as a factor that contributed to positive ageing.

The participants also expressed how the government could use infrastructure to better aid the population in interacting with one another, examples of this included cafes and supermarkets as safe spaces for interactions. All of the participants voted health as being the most important.

Indian Focus Group

Culture and family were strongly emphasised for their importance to living positively in their third age. None of the participants reported living alone. Most participants were male and retained the role as the leaders of their household. Family interactions were very central to all the participants, especially looking after

grandchildren and having close ties with the nuclear family. Reciprocal relationships were a focal point for this group. The idea being that older people supported their children by cooking and looking after the household, as well as their grandchildren, and in return, the children work and provide support and a place for the participants to live.

Language and transportation barriers were reported among most of the participants. Most of this group drove but expressed concerns for people who were not able to do so. They expressed the need for library books in Hindi or Punjabi.

Participants expressed the centrality of religion to their lives, identity, and communities. They noted the potential for temples of their religious group closer to their home helping to facilitate positive ageing for the Indian community. Currently they have to travel some distance to the closest one, which presents a barrier to participation for some.

Most of the participants reported health as being the most important however, a clear answer was not given as to what follows, as the consensus amongst the participants was that all three factors; good health, financial security and good relationships, are interrelated and cannot be separated.

Korean Focus Group

All the participants in this focus group were female and lived alone with most of their children migrating to seek further education and establishing careers overseas. Most of the participants valued familial relationships but did not live with their children.

Due to the individualistic living style of the Korean elderly people of this focus group, daily communication with their community

was rated highly important in order to remain socially connected and active. Ethnic specific organisations such as the Korean Positive Ageing Charitable Trust facilitated socialisation by providing meetings and activities. These were often held infrequently which made it more difficult for older people to maintain daily contact with the community. The participants noted public transport as an enabler for engaging in the community.

For most of these participants financial stability was not an area that was preventing them from ageing positively. Among this group the majority of the participants voiced language barriers and the ability to access public information as a barrier to positive ageing. Many expressed their gratitude for the supports available to older people living in New Zealand society. The majority of the participants when asked to choose the most important from the three choices of good health, financial security and good relationships, valued health the most. Financial security and good relationships came in at equal place for second most valuable amongst the focus group participants.

Māori Focus Group

All participants agreed culture and Māori heritage was most important to them, as well as relationships with their family, extended family, tribe and the environment. Many participants reported the importance of transmission of knowledge and culture onto other generations as a form of connection to ancestry and heritage. Culture and family relationships were seen to be at the core of the positive ageing experience, closely accompanied by health. Personal examples were strongly utilised to illustrate this concept by various participants.

Health concerns were mentioned frequently amongst participants such as, smoking and head injury, and how these restrict the activities they can engage in. Participants noted that making improvements to their lives was usually limited by time or finances.

Discrimination was noted as a prevalent issue and the participants experienced this personally and vicariously through the experiences of their children. The experience of discrimination impacted negatively on the positive ageing experience.

The majority of the participants believed good relationships were the most important followed by health and lastly financial security. This was underpinned by the reasoning that without good relationships there is no sense of happiness, and you would not want to look after yourself, but if your relationships are good then you feel happy and your overall health will be good.

Samoan Focus Group

At the request of the participants the focus group opted to be separated by gender. This highlighted significant variances in participant responses between genders. Female participants were more likely to express an affinity to religion whereas the male participants were more likely to talk about personal responsibility and family development.

Common themes that were highlighted were family and community gatherings as well as church activities. Interestingly, the responses were quite similar to the Cook Island focus group, demonstrating the link between Pacific cultures. Most of the participants felt a shared responsibility to pass knowledge to the next generation and

considered this role very important. In the future, the elderly expected their children to be able to do the same.

Most of the participants reported living with families or with their spouses with active communication between family members beyond the nuclear family. Lack of transportation and information were highlighted in relation to barriers in living within the community. Usually, family

helped with transportation issues and members relied on each other for support when needed. Health was most valuable out of the three choices of good health, financial security and good relationships to the participants followed by relationships then financial security.

Thematic Analysis of Focus Group Interviews

Activity

Forms of activity among the focus group participants involved socialisation, family, exercise, learning, religion and leisure. The Chinese and Korean focus groups were the main groups which discussed continued pursuit of learning. These groups also described meeting up with friends to do exercise activity for their health.

Cook Island, Indian and Samoan groups discussed activity primarily involving religion in the form of attending their church or temple, as well as attending groups facilitated by ethnic specific organisations. Chinese and Korean groups also attended groups facilitated by ethnic specific organisations. In summary, all groups, except the European and Māori groups discussed being involved in community day-groups, usually facilitated by an ethnic specific service provider.

The Indian group also discussed their role of taking care of household chores and looking after grandchildren, while their children worked to earn money for the household.

Cook Island, Māori and Samoan groups discussed attending family events and family or marae gatherings.

Engaging in walking or exercise activities was discussed by the Chinese, Cook Island, European, Korean and Samoan groups. Chinese and Korean groups often organised to meet up with friends to do exercise or attended group exercise at ethnic specific organisations. The Cook Island and Samoan groups similarly attended groups by ethnic specific organisations, which also incorporated exercise components, however, the main reason for these groups was socialisation.

Chinese, European and Korean groups specifically discussed walking. The European group discussed the importance of access to safe and beautiful parks, with good footpaths and plenty of places to sit for a rest as important to encourage and enable walking.

Family

The importance of family connections was emphasised to different degrees amongst the focus groups. All focus groups discussed difficulty in maintaining frequent contact and visits with their family, as their adult children's lives became increasingly full and busy with age. The exception to this was the Indian group, who lived with their adult children, so frequent contact was maintained.

Most of the children of the Korean and Chinese focus group participants had moved overseas for their careers or their studies. The participants of these groups did not appear to view this as a negative thing and were proud of, and happy for their children's achievements. They used social media to keep in regular contact, despite the geographical distance. They reported children and grandchildren coming to them to seek advice, which encouraged an on-going feeling of worth and participation in family life.

The European focus group similarly found it difficult to continue meeting regularly with their children as they became increasingly busy but managed to continue to do so on a relatively frequent basis when the children lived close by. Social media was also used as a tool to keep in touch with family by this group.

The majority of Indian participants reported living with their children and

grandchildren. This involved close family relations, and participants often held the well-respected role as head of the household. Their adult children were the primary income earners, and the older Indian participants maintained the household and looked after their grandchildren.

Among the Samoan and Cook Island groups family involved engagement in a lot of events, and strong relations were maintained with a large extended family. This group also reported viewing the members of their ethnic community and church groups akin to being family. The focus group facilitators were informed that among most members of their community, through discussion of each other's ancestry, familial ties would likely be uncovered between most of them. These groups had a very broad concept of family.

Participants of the Māori focus group had a similarly broad conception of family. This group had a strong emphasis on obligations to more nuclear family members, such as those of children to their parents, and grandparents, but these obligations extended to the wider iwi. Many expressed the disappointment in the reduction of younger generations in their families to look after the older generations. This was attributed in part, to modern values and responsibilities which made it difficult to uphold strong traditional values of ensuring visits and care for kaumātua. Many expressed the desire to move to their iwi's tribal home-land when retirement enabled them to do so.

Finance

Most of the participants expressed financial concerns, except for the Korean and Chinese focus groups. Many of the Chinese and Korean participants had children who had gone through tertiary

education and established their careers as adults. Financial support came to the Korean and Chinese groups from children and/or the New Zealand government. superannuation schemes were praised highly by the Korean and Chinese groups.

The Indian group similarly received financial support from children, but in a more direct manner. The children worked and provided them with a place to live, while the older Indian participants ran the household and looked after grandchildren. Other groups such as the Cook Island and Samoan groups expressed cultural obligations to gift money to other family member at events such as weddings, childbirths or funerals. This contributed to the financial concerns among these groups, as they had reduced income due to being retired and on Superannuation, whilst gifting money to their extended family for weddings and childbirths and covering the costs of funerals. The European and Indian groups also noted some financial concerns. The Māori focus group noted financial concerns restricting them from being able to access the kinds of support that they need and inhibiting them from making the decisions that would be most supportive in their adjustment to age.

Overall, the focus group discussions established financial security as one of the factors that enabled positive ageing. It enabled autonomy, independence and security. Financial security was attained through the support of family and/or the government. Cultural norms within the family determine the way that familial relations affect the older person's financial security. The financial status held by the older person throughout their life course also affected their financial security in the third age.

Friendships

The European focus group emphasised the importance of friendships and pets, distinct from other factors such as family. Friendships in other ethnic groups were discussed indistinctly from families or “church families.” Additionally, the European focus group reported meetings and outings with others were predominantly at public places such as cafes and malls, whereas, every other ethnic groups’ social engagements occurred predominantly in religious and/or cultural settings, such as ethnic services centres, churches, day groups etc. Cook Island, Indian and Samoan groups’ discussions regarding friendship revolved largely around attendance at religious services and attending gatherings or day groups organised by ethnic specific groups or services. Friendships in the Chinese and Korean group were often formed through mutual attendance of ethnic specific groups and often involved going to do exercise together. The Chinese, European and Korean groups discussed the use of social media to keep in touch with friends. The Māori group discussed friendships predominantly as integrated with their extended family network. Cook Island and Samoan groups also reflected the integration of extended family and friendship networks in their discussions. This shows a difference in the way that social relationships are formed, perceived, and acted out between cultures.

Health

All focus groups discussed the importance of health in supporting positive ageing. Many of the other themes discussed were said to support healthy ageing, and healthy ageing in turn, was discussed to enable engagement in the other themes listed here. Health enabled not only engagement in relationships and activities, but also enabled enjoying those relationships and

activities. When the focus group participants were asked to prioritise the importance of financial security, good relationships and good health, good health was most frequently rated as being the most important. The Māori focus group also discussed the link between relationships and health. Relationships were said to motivate them to take care of themselves. With good relationships, there was happiness and meaning and reason to take care of their health. Without good relationships, there was less motivation to take care of their health, often leading to neglecting their own well-being. A link between financial security and health was also noted. It was discussed that adequate finances provided access to resources which enabled decisions that supported a good and healthy life.

Religion/Spirituality

Compared to the European group, the other ethnic groups placed more emphasis on religion and spirituality as factors, highly important to their lifestyles and health. The Cook Island, Indian, Māori and Samoan groups all noted the importance of faith to their mental well-being. Māori responses were less for “religion” but followed the same concept of spirituality in their answers in the form of whakapapa and culture. Māori identified roots and history as part of the foundation that facilitates well-being and the ability to thrive in society. This has a strong link to the status of Māori as Tangata Whenua (people of the land) in New Zealand. Connections to the lands, forestry and waterways are important in Māori culture and play a role in maintaining the wellbeing of the Māori population.

It is relevant to note that those groups who noted religion/spirituality to be important to their well-being, integrated these beliefs

as a core component of social structure and interaction in their culture, as is reflected in the role of religious service attendance in the analysis of the friendships theme. For example, the Cook Island, Indian and Samoan groups rated religion as important, and discussed their friendships largely in the context of religious service attendance. Māori emphasised their spiritual connections to iwi, ancestry and tribe, and discussed their friendships in the context of extended family.

Transport

Transportation was a common theme discussed in all the focus groups. All of the focus groups shared similar concerns with public transport. Public transport was decidedly a key enabler for older people to actively engage in the community. However, recent changes that had occurred in Auckland bus routes and stops,

caused confusion and changes to the routes they had come to rely on. Many of the more suburban bus routes had been reduced in frequency and availability in favour of focussing on more centralised bus routes (Auckland Transport, 2018). These changes led to less services taking users directly to their destination, now requiring more transfers and services being removed from low-patronage suburban areas (Auckland Transport, 2018). Less direct transportation resulted in difficulties in accessing transport for those who were not as physically mobile. The increased transfers required to get to a destination made service use more confusing and difficult, for non-English speaking participants, as well as English speaking participants. Overall, this created significant barriers for the focus group participants, in terms of access to engaging in the community and getting around autonomously.

Discussion

The positive ageing themes identified in this study support the themes found through the preliminary literature review. In addition to collating the already established themes that can be found in the selection of pre-existing literature on positive ageing, this research gives a deeper understanding to how these themes operate in the Counties Manukau community.

The literature review emphasised the importance of social relationships for positive ageing. Through the survey it was established that the older population of Counties Manukau also perceived social relationships as important to positive ageing. The focus groups gave insight as to how these social relationships are formed, in which contexts they operate, and how they are viewed among the different ethnic groups interviewed. In addition to this, different ways in which social relationships support positive ageing have also been uncovered through use of the focus group interviews. It was noted that positive social relations give older people a reason to take care of their health, increase engagement in health promoting activities such as exercise by making it a social activity, and increase mental well-being. Through the focus group interviews the role of services, church groups, common ethnic background, and public spaces was revealed in terms of social relationships. Most of the social engagement was participated in through mutual attendance at organisations based on a commonality such as ethnicity or religious affiliation. One important difference in activities between the literature review findings and our focus group findings was the prevalence and importance of volunteering. Literature on positive ageing often discussed the value

and importance of volunteering for older people. However, the participants of our focus groups had very little volunteer engagement. Many of the older people who were surveyed and interviewed expressed an eagerness to engage and contribute to their communities by sharing their skills and knowledge, but were unsure of how or where they could volunteer.

The finding that social relationships are frequently formed amongst older people who are attending a common ethnic or religious organisation supports the established importance between activities and identity. In the literature review findings, it was established that activities that are supportive of the older person's identity have more positive impact on their well-being. The findings from the focus group showed older people typically form social relationships with others who were also attending an activity which is reflective and/or supportive of their identity. This established a link between identity supporting activities and social relationships. Older people may make more social connections when attending activities that supported their identity, as this established a meaningful commonality in the interests and identities of those attending, which is supportive of the formation of social relationships. This insight from the research indicates that identity supporting activities may go beyond their intrinsic value, to also serve a functional value in the formation of meaningful social relationships for older people.

Findings from established literature, collated in the literature review, found that structural factors in a society such as good public transport and good financial

governmental support were important for older people and can support positive ageing. The findings from our focus group research are supportive of the literature review findings. Discussions featured the importance of a public transport system, which is easy to use, and takes patrons from point A, directly to point B. The importance of good footpaths, available places to sit and rest, and beautiful, safe walking spaces, noted to be important by the focus group participants, encouraged walking among older people. The focus group participants also discussed the importance of financial security in allowing them to age positively, and the role governmental supports such as superannuation played in their financial security. A structural factor, found in the literature review, which was not discussed by the focus group participants was the importance of flexible work opportunities to their positive ageing experience. Instead, the focus group discussions made apparent the need for ethnic specific or religious organisations hosting groups which older people can attend. The older people in the focus groups heavily emphasised the importance and value of the groups they attended, which were either hosted by ethnic specific organisations, or a part of religious affiliation to a church.

Activities which the focus group participants primarily engaged in included religious service attendance, attending groups hosted by ethnic specific services, and family engagements. This again, differs from the findings of the literature review, which featured volunteering and music amongst the activities older people engaged in. Despite volunteering and music not being a key point of discussion within the focus group, the older people of South Auckland do still engage in volunteering. Statistics gathered by Stats

NZ, show that the 65+ population make up a significant portion of those engaged in volunteer work (Stats NZ, 2017). Regarding engagement in music, respondents of the survey indicated that older people in South Auckland engaged with music as a form of entertainment and way to connect with memories.

Autonomy was a theme of notable importance in the literature review findings. The importance of being able to make decisions to adjust for different capacities and abilities in old age, whilst retaining meaningful engagement and well-being was emphasised throughout the literature. The older people responding to the survey and interviewed in the focus group discussions also felt that autonomy was important in their ability to make decisions that maximised their positive ageing experience. The responses regarding autonomy reflected the importance of available public transport, financial security, opportunities for activities of interest and relevance to them, and health as enablers of autonomy in ageing.

Study Weaknesses

Limitations are an important area to identify to enable these research findings to be applied to a broader context as well as taking into consideration the validity of these results. Limitations of this qualitative study include, variation in sample sizes. For example, the Chinese focus group had five participants whereas the Cook Island group had fifteen. This means that more information was gathered to aid the understanding of their perspective compared to the focus groups who did not have a large number of participants.

Since this research is qualitative in nature, biases may have occurred. In the focus

group, sometimes participants mutually agreed because the one expressing an opinion was superior or highly regarded. A difference in opinion was less likely to occur if a higher majority of participants agreed on an idea. This was mitigated by constantly asking follow-up questions and re-clarifying that all perspectives and opinions were valid.

Another limitation was the open-ended nature of the questions. Although this was necessary for the study to capture the information that it did, it also gave participants the opportunity to express themselves which led to deviation from the main question. Hence, the question was repeated, and key words emphasised to make sure that there was a common ground of understanding between facilitators and participants. To ensure this was not a language, interpretation or communication barrier, interpreters were present, and the questions were rephrased to facilitate better understanding.

A final limitation that should be considered is the personal biases of the focus group facilitators and the interpreters. It was strictly reinforced that the interpretation should be what the participant voiced and not influenced by any personal biases. However, taking into account that each individual brings personal experiences and insights, this remains a possibility. Moreover, although the best was done to capture the main ethnic groups of older people that resided in South Auckland, there could be sub-ethnic groups or even some ethnic groups that are not represented in the study. Generalisability of this data therefore, may not apply to the needs of other ethnic population groups in South Auckland.

Further Research

Further research is recommended on the components of day groups that support socialisation and positive ageing in older people. Our research shows that older people benefit significantly from day groups, as they provide socialisation and physical activity. Our research also found that groups based on shared commonalities, integral to the older persons identity, such as ethnicity, cultural backgrounds, and religion are an important component in forming meaningful connections to the day groups. By finding out more about what makes day groups successful and supportive of positive ageing, more efficacious day groups can be implemented to maximise positive ageing outcomes.

Volunteering was a theme that was found to be highly supportive of positive ageing experiences in the reviewed literature. However, this theme was not prominent among the older people surveyed and interviewed in the Counties Manukau area, despite the expressed desire and willingness to share their knowledge and skills to benefit the community. This calls for more research to be done on what type of volunteering older people would like to engage in, what barriers they experience to volunteering, and how volunteering opportunities are promoted to, and accessed by older people. Research on these aspects of volunteering would allow for the provision of volunteering opportunities that support positive ageing among older people.

Another area to be explored further in future research would be the mobilisation of older people. Our research discussed the important role of public transport in the lives of older people, and some associated difficulties with access to public transport. Further research on innovative

solutions to bridge the gaps in public transport provision, and feasible solutions to make public transport more accessible to the older population would play a key role in structuring a society in which access and opportunities for older people are supported.

Our research drew conclusions around the themes of day groups and public transport, however, the array of factors which go into

supporting a positive ageing experience are vast. Research exploring other factors such as housing, finance, and the opportunities older person's have to make decisions aligning with their identity and desired lifestyle, would be highly valuable in understanding how best to support positive ageing in our communities.

Conclusion

The aim of this study was to uncover the factors that help older people to live, work and play well in the South Auckland, Counties Manukau community. This topic was developed in response to the increasing number and proportion of the older population. As the number of people aged 65+ in the Counties Manukau area grows, there is a growing need to support the ability of this population to age well. To support positive ageing, it must first be understood what positive ageing is and what it entails. A preliminary literature review was carried out which uncovered several key components of positive ageing. These included the ability to make decisions to adjust to differing levels of ability with age, participation in activities and society, activities that support identity, social relationships, supportive structural environments and a positive perspective on the ageing experience.

Since these findings were based on international literature, a survey was developed to test which ones retained relevance to the population in Counties Manukau. The findings showed that these themes retained a lot of relevance within the Counties Manukau population, with specific emphasis on relationships, activities, and autonomy. Within relationships, activities and autonomy, there was repeated mention of health, transport, financial security and religion. These findings were then taken to develop focus group questions, designed to explore the nuanced relationships between the factors of positive ageing and potential differences between the different ethnic groups in South Auckland.

After the focus group interviews were done and the findings had been analysed thematically and across ethnic group, we

were left with the following themes: activity, family, finance, friendships, health, religion/spirituality and transport.

Our findings provided an in-depth understanding of the factors that support the older population in Counties Manukau to live, work and play well within their community. It gave insights to the way in which these factors support positive ageing, the way these factors interact with one another, and the differences between ethnic groups regarding these factors.

Overall, activities that the older population engaged in primarily involved attending religious groups or groups run by an ethnic specific organisation, activities with family, exercise activities and social activities. Key differences in activity were that all ethnic groups except Māori and European attended groups hosted by an ethnic specific service provider. The main groups engaged in religious service attendance were Cook Island, Indian and Samoan. The participants in the Chinese and Korean groups were more likely to meet up socially to engage in exercise. Chinese and Korean groups also emphasised continued pursuit of knowledge as an activity, whilst groups such as Cook Island and Samoan emphasised passing on knowledge to the younger generations.

Family relationships were important for positive ageing amongst all ethnic groups. Differences were noted regarding the broadness of the defined family circle, with Cook Island, Māori and Samoan having very broad conceptions of family.

Finance was noted as important among all the ethnic groups, however, only the Chinese and Korean groups noted that financial security was not a concern for

them. The Chinese, Korean and Indian groups noted receiving financial support from family. Conversely, Samoan and Cook Island groups often gave financial support to family. All groups were grateful for governmental supports, however, some noted that superannuation was not enough for them to live well.

Friendships were important to older people living in Counties Manukau. Friendships and family relationships fall under the umbrella definition of relationships, which older people reported gave them meaning and motivation to keep healthy. The contexts that friendships were discussed in shed light on which contexts older people form and maintain friendships within. Cook Island, Indian and Samoan groups discussed friendships occurring in the context of their church groups, and along with Chinese and Korean, also discussed friendships in the setting of the groups they attended that were hosted by ethnic specific service providers. The European group discussed friendships decontextualized from settings such as church, or groups they attended. Friendship relations for the European group were predominantly acted out through home visits, or meeting in public locations such as parks or cafes. The Cook Island, Māori and Samoan groups talked about friendships in the contexts of extended family networks, which reflects their broad conception of the term family.

Health was seen as a key enabler by all ethnic groups throughout the focus groups, surveys and the literature reviews. Health is supported by, and enables, ongoing engagement in relationships and activities.

Religion and spirituality were found to give meaning to older people. This combined with the fact that religious gatherings

provide a key point for socialisation in the lives of older people highlights that religion holds intrinsic, as well as functional value to the well-being of older people.

Transport is a practical feature of the physical environment which was discussed across all focus groups, frequently talked about in the literature on positive ageing and noted in the survey responses. The older people of Counties Manukau found transport to be enabling for them to engage in activities, to be mobile and to maintain independence and autonomy. Recent changes to the Auckland transport system have undermined the user-friendliness of bus services to older people, as reported by those who engaged in our focus group sessions. This was primarily due to streamlining of services to focus on the areas of main usage, which led to suburban areas in which older people lived being poorly connected.

While the South Auckland community is an area where community relationships and health are highly valued, improvements can be made to contribute to positive ageing. The following recommendations are informed by the collective analysis of the focus group data and the survey results.

Based on the opinions of older people living in Counties Manukau, the older population of Counties Manukau would benefit from an increased emphasis on providing day groups and activities, specific to different ethnic groups. This would help to address loneliness and isolation among older people by promoting socialisation in a way that is already well utilised and proven to work for older people. Groups based on either ethnicity or religion/spirituality as a shared commonality will be likely to have a positive effect on social connection for

older people. Attending these kinds of groups provided the older people of this study with increased social satisfaction, engagement in exercise, and contributed to a positive ageing experience.

The expressed willingness and desire of older people to share their skills and knowledge to benefit the community calls for the need to create and raise awareness for volunteer opportunities for older people.

Transport was a key enabler and barrier in attending the aforementioned day groups, as well as a myriad of other daily activities. Many older people are reliant on public transport to get around due to no longer being able to drive, which raised concerns as many of our focus group participants noted difficulties with the recent changes

to the Auckland Transport system. The streamlining of bus services has reduced the frequency of busses in their area and increased the distance they need to walk to reach the closest bus service. This issue needs to be looked into and addressed by the Auckland transport system if it wishes to remain an age-friendly service.

This snapshot of how older people in South Auckland live, work and play well provides an insight into an area not previously explored in this community. The older people who participated in the survey and focus groups have given rich important information and commentary on their lives which is the stepping stone for further research, and a platform to ensure local services and the development of wider policy development understand the lives of older people.

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Appendix

Appendix A: Positive Ageing Network Members List

Accident Compensation Corporation	HearingLife NZ
Access Community Health	Howick Mobility
Age Concern Auckland	Independent Living Services NZ
Age Concern Counties Manukau	Impact Wear Hip Protectors Ltd.
AirCycle	Inland Revenue Department
All Saints Church, Howick	Kendall Wakeman
Alzheimers NZ	Korean Positive Ageing Charitable Trust
Aphasia NZ	Life Lot NZ Ltd.
Arthritis NZ	Life Unlimited - Health and Disability Services
Asian Family Services	Manukau Beautification Charitable Trust
Auckland Council	Ministry of Social Development
Auckland DHB	Miranda Smith Homecare
Bay Audiology	Multiple Sclerosis Auckland
Blind Foundation	My Care
Bupa	Neuroconnection
Communicare	Osteoporosis NZ
Connect the Dots	Pakuranga Chinese Association
Counties Manukau DHB	Parkinson's Auckland
Davis Funerals	ProCare Health Ltd.
Dementia Auckland	Pukekohe Family Health Care
Department of Internal Affairs	Royal District Nursing Service NZ
Driving Miss Daisy	Red Cross NZ
East Health	Salvation Army
East Tamaki Healthcare	South Auckland Family Violence Prevention Network
Elderly Assist	Selwyn Foundation
Emerge Aotearoa	Senior Services - Highland Park - MSD
Enliven - Presbyterian Support Northern	Shanti Niwas
Family Works Te Hononga	Surrogate Grandparents NZ
Fire and Emergency NZ	Sweet Louise
Friendship House	Te Ha Oranga
Geneva	Tech Seniors
HBH Senior Living	The Asian Network Inc.
Health and Disability Advocacy Services	Troup Funeral Home
HealthCare NZ	Vaka Tautua
Healthy Families Manukau, Manurewa-Papakura	Wise Ones

Appendix B: Survey

How do older people in the South Auckland community live, work and play well?

How do older people in the South Auckland community live, work and play well?

You are invited to take part in a study which will identify the factors that support older people to thrive in Counties Manukau. We are wanting to get information directly from the older people of our community, and would really value your input! Your voice would be really valuable for our research, and we would greatly appreciate your help.

Whether or not you take part in this, is your choice. If you do not want to take part, you do not have to give a reason, and it won't affect the care you receive from any of the organisations which make up the Counties Manukau Positive Ageing Network. If you do want to take part now, but change your mind later, you can pull out of the survey prior to submitting the data.

This project has been reviewed by the NZ Ethics Committee (www.nzethics.com) which has agreed that it meets the appropriate ethical standards for social research.

The survey will take approximately twenty minutes to complete.

Thank you for your time.

How do older people in the South Auckland community live, work and play well?

1. How old are you?

☐ 55 – 65☐ 80 – 84☐ 65 – 69☐ 85 – 89☐ 70 – 74☐ 90+☐ 75 – 79

2. Gender?

☐ Female☐ Male☐ Gender diverse3. Please select the **one** ethnic group that you mostly identify with?☐ Asian - Please specify:☐ Samoan☐ Maori☐ Tongan☐ NZ/European☐ Other Pacific - Please specify:☐ Cook Island☐ Other - Please specify:

If asked to specify, insert here.

4. What country were you born in?

☐ New Zealand☐ Australia☐ Asia (other than China or India)☐ Europe or UK☐ Cook Island☐ India☐ Samoa☐ Mainland China☐ Tonga☐ Other - Please specify☐ Other Pacific - Please specify:

If asked to specify, insert here.

5. How many years have you lived, worked or played in South Auckland - Auckland's Counties Manukau region?

- ☐ 0-4 years
- ☐ 5-9 years
- ☐ 10-19 years
- ☐ 20+ years

6. Please advise your current relationship status? (Tick as many as apply to you)

- ☐ Married / Civil Union
- ☐ Widowed
- ☐ Divorced
- ☐ In a relationship
- ☐ Single
- ☐ Other (please specify)

7. Which local board area of Counties Manukau do you live work or play in?

	Live	Work	Play
Māngere – Ōtāhuhu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ōtara – Papatoetoe	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Howick	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Manurewa	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Papakura	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Franklin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. Do you live work or play in an urban (city), small town or rural (small-town/countryside) area?

	Live	Work	Play
Urban city	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Small town	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Rural/Countryside	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. What is your current place of residence?

- | | |
|---|--|
| <input type="checkbox"/> Home of an immediate or extended family member | <input type="checkbox"/> Rental |
| <input type="checkbox"/> In my own home | <input type="checkbox"/> Residential Care Facility |
| <input type="checkbox"/> Marae | <input type="checkbox"/> Retirement village |
| <input type="checkbox"/> Other (please specify) | |

10. Who do you live with? (tick as many as apply)

- | | |
|---|------------------------------------|
| <input type="checkbox"/> Whanau/Family | <input type="checkbox"/> Flatmates |
| <input type="checkbox"/> Carer | <input type="checkbox"/> Friends |
| <input type="checkbox"/> Community e.g. boarders, residents, patients | <input type="checkbox"/> On my own |
| <input type="checkbox"/> Other (please specify) | |

11. If living with Whanau/Family - please specify.

- | |
|---|
| <input type="checkbox"/> Children |
| <input type="checkbox"/> Extended Family |
| <input type="checkbox"/> Grandchildren |
| <input type="checkbox"/> Intergenerational Family (3 or more generations) |
| <input type="checkbox"/> Parents |
| <input type="checkbox"/> Siblings |
| <input type="checkbox"/> Spouse |

12. Please tick any of the following groups of activities that you engage in. Let us know if it was your choice or not your choice to engage in the activity.

	Engage in	Your Choice	Not Your Choice
Arts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Learning	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Physical activity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Unpaid work (e.g. helping family/friends)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Social	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spirituality	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Teaching	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Volunteering	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Paid Work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If other please specify activity

13. What is it that you value from engaging in these activities? (Refer to question 12)

14. Which of the following help you to participate in activities? (Tick all that apply)

- ☐ Awareness of activities taking place
- ☐ Good Health
- ☐ Outdoor/environmental/structural support
- ☐ Social support
- ☐ Transport – Own
- ☐ Transport – Provided
- ☐ Home support services
- ☐ Other (please specify)

15. Please rate how important each of these connections are to you?

Not Important				Moderately Slightly Important	Important	Important Very Important
Caregivers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Community	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Cultural groups	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Faith based groups	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Family/Whanau	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Neighbours	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Service providers (GPs, caretakers, pharmacists, etc)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spirituality/Wairuatanga	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Work groups/Mahi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Peers (from groups, clubs, retirement villages, etc)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

16. Do you engage in any home-based services?

- ☐ Yes
- ☐ No

If yes, please specify.

17. How much time on average do you engage in all your physical activities per week (walking, gardening, sport, yoga, Tai chi, vacuuming etc.)?

- ☐ Less than 30 minutes
- ☐ 30 – 60 minutes
- ☐ 1 hour – 2 hours
- ☐ 2 hours - 5 hours
- ☐ 5 hours - 10 hours
- ☐ 10+ hours

18. Research has shown music is a constant throughout life, can you tell us what music means to you?
(Tick all that apply)

- ☐ Connecting with memories
- ☐ Cultures and beliefs
- ☐ Entertainment
- ☐ Nothing
- ☐ Way of expressing self
- ☐ Other (please specify)

19. If you volunteer or participate in unpaid work (such as caring for whanau/family) can you tell us why? (Tick all that apply)

- | | |
|---|---|
| <input type="checkbox"/> Brings about happiness | <input type="checkbox"/> Duty bound |
| <input type="checkbox"/> Feeling valued | <input type="checkbox"/> Social connectedness |
| <input type="checkbox"/> Helping family and friends | <input type="checkbox"/> To feel included in society |
| <input type="checkbox"/> Making a positive difference | <input type="checkbox"/> Way of contributing to society |
| <input type="checkbox"/> Other (please specify) | |

20. How many hours do you choose to volunteer per week?

- | | |
|---------------------------------|---------------------------------------|
| <input type="radio"/> 0-2 hours | <input type="radio"/> 6-8 hours |
| <input type="radio"/> 2-4 hours | <input type="radio"/> 8 or more hours |
| <input type="radio"/> 4-6 hours | |

21. How many hours do you carry out unpaid work per week? (e.g. helping family/friends)

- | | |
|---------------------------------|---------------------------------------|
| <input type="radio"/> 0-2 hours | <input type="radio"/> 6-8 hours |
| <input type="radio"/> 2-4 hours | <input type="radio"/> 8 or more hours |
| <input type="radio"/> 4-6 hours | |

22. If you participate in paid work can you tell us why? (Tick all that apply)

- | | |
|---|---|
| <input type="checkbox"/> Brings about happiness | <input type="checkbox"/> Obligation |
| <input type="checkbox"/> Feeling valued | <input type="checkbox"/> Social connectedness |
| <input type="checkbox"/> Making a positive difference | <input type="checkbox"/> To feel included in society |
| <input type="checkbox"/> Need to financially | <input type="checkbox"/> Way of contributing to society |
| <input type="checkbox"/> Other (please specify) | |

23. Do you have skills that you don't use currently and would like to utilise to support your community?

- ☐ Yes
- ☐ No

If yes, what skills?

24. Do you know how you can use your skills to support your community?

25. Do you believe you are financially secure?

- ☐ Yes
- ☐ No

26. From your experience what are the positive aspects of ageing?

27. With older New Zealander's in mind, If you had three wishes, what would you wish for?

Wish 1

Wish 2

Wish 3

28. Do you believe the society and environment you live in is suitable for our ageing population?

☐ Yes

☐ No

Why or why not?

How do older people in the South Auckland community live, work and play well?

For the following 5 questions please indicate on the scale where you feel (from left to right). When you are completing these questions you may have some new awareness of how you are feeling and should your answers be scaled more towards the left you may wish to discuss this with a friend, whanau/family member or a health professional.

29. In terms of Tinana (your physical health)

I do not feel well any days	I do not feel well some days	Neither well nor unwell	I feel well some days	I feel well every day
<input type="radio"/>				<input type="radio"/>

30. In terms of Hinengaro (psychological, emotional, and mental health)

I do not feel positive any days	I do not feel positive some days	Neither positive nor not positive	I feel positive some days	I feel positive every day
<input type="radio"/>				<input type="radio"/>

31. In terms of Wairua (beliefs, values, inner strength, spirituality)

I have no sense of inner strength/spirituality	I have little sense of inner strength/spirituality	I have some sense of inner strength/spirituality	I have a strong sense of inner strength/spirituality
<input type="radio"/>			<input type="radio"/>

32. In terms of Whanau (family)

I do not feel connected to my whanau any days	I rarely feel connected to my whanau	I feel connected to my whanau some days	I feel connected to my whanau every day
<input type="radio"/>			<input type="radio"/>

33. I feel respected

I do not feel respected any days	I do not feel respected most days	On some days I feel respected and on some days I do not feel respected	I feel respected on some days	I feel respected every day
<input type="radio"/>				<input type="radio"/>

How do older people in the South Auckland community live, work and play well?

34. How did you find this survey?

Poor	Fair	Average	Good	Excellent
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

35. Did you find you could answer the questions easily?

No	Yes
<input type="radio"/>	<input type="radio"/>

If no, please specify why.

36. Thank you for your feedback. Any further comments on the survey are welcomed.