

移民过程中变化的自我：家、健康和社区养老



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和其他西方国家一样，新西兰的人口在迅速老化。2006年，年龄高于65岁的年长者占全国人口的12.3%，其中亚裔年长者占3.2%，华人长者则是亚裔长者中最大的一个族群。年长者是社会的宝贵财富，为推动他们积极参与社区活动，新西兰政府致力于建设一个积极的老龄社会，以使年长者能居家养老。本书使用叙事的研究方法，通过分析移居新西兰的中国长者移民的住房经历和需求，探讨他们对居家养老的理解和他们的自我在移居新西兰的过程中的变化。

作者介绍:

利文博士于2011年始在澳大利亚詹姆斯库克大学心理学系任教，是新西兰怀卡托大学心理学系特聘研究员。在华南师范大学心理学系毕业后，她在广东女子职业技术学院任教直至2003年移民新西兰。2004年至2007年利文博士在新西兰赌博问题基金会担任心理咨询师。作为一个社会心理学家，利文博士致力于搭建东西方社会心理学的桥梁，她的研究领域包括老年心理健康研究，社会政策与社会老龄化，移民和难民心理健康，留学生心理健康以及问题赌博等。利文博士是新西兰顶尖成就博士奖学金和詹姆斯库克大学青年科研之星获得者。利文博士还活跃在澳大利亚和新西兰的社会服务领域，她是新西兰汉密尔顿市华人晚晴活动中心的创办人，是澳大利亚难民委员会委员和汤斯威尔市跨文化中心的青少年咨询小组成员，她还担任汤斯威尔市华侨会的秘书长。

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【精彩篇章】

PREFACE

Today, large numbers of older people are on the move; migrating both within and across nation states. Such movement can have consequences for the quality of life and relationships of migrants, and for the enactment of their familial obligations and cultural traditions. Lives can be both disrupted and enhanced along the way. When people migrate, they carry their cultural traditions and expectations with them. Simultaneously, people also face the need to adapt to new social, cultural and political realities. As people settle somewhere new, they often come to engage in new activities and to rethink the practicalities of their pre-existing cultural norms, expectations and practices. Migration in later life also raises a raft of issues regarding identity, belonging, contributions to family and community.

Dr Wendy Li offers a rare scholarly engagement with the issues discussed by drawing on a narrative approach that foregrounds disruption and renewal. Readers are presented with an invaluable study of ageing and aged care practices among older Chinese migrants to New Zealand. Having been educated in both the Chinese and Western university systems, Dr Li is in a unique position to combine 'Eastern' and 'Western' thought in extending our understanding of the intricacies of migration in later life. The result of her scholarly endeavour is a book that offers a nuanced way to understand the complexities of acculturation, narrative disruption and adjustment as emplaced processes central to experiences of migration and familial care later in life. This book draws from the experiences of filial piety and biographies of a group of older Chinese migrants to New Zealand. Dr Li informs her interpretation of the participant's experiences with acumens from diverse literatures relating to the ageing population, social policy, migration in later life and the role of culture in positive ageing in place. Symbolic interactionism proves useful as the theoretical basis for combining insights from across literatures, and for theorising the self and culture as interpenetrating and mutually constituted phenomena. The book conveys the history and significance of the cultural concept of filial piety and associated obligations. The explanation of filial piety

and how it manifests in living arrangements, caregiving relationships and ancestor worship is ground breaking. The agentic ways in which the participants negotiated the challenges of relocation, settlement and familial obligations, whilst obtaining continuity in their life narratives, are handled with considered humility.

Dr Li presents a particularly useful discussion that connects the acculturation literature with work on ethnic identity construction, materiality, daily practices and place. She explores the emplaced nature of migration, and the role of material practices such as gardening—which is shown to enable migrants to put down both literal and cultural roots. Noteworthy are the ways in which older Chinese people engage in simple acts that enhance their sense of belonging in new settings, and provide a means to cultivate a sense of contributing to local community life. The picture painted from the exploration of such practices brings into question stereotypes about migrant groups that are often held by host populations. Readers are presented with a humane portrait of migrants grounded in simple acts such as the sharing of vegetables, giving local people free haircuts and the provision of Tai Chi lessons to members of the host community. From the author's engagements with these practices, readers are offered a sense of how positive ageing in place can be realised and reciprocal relationships with local people can be fostered.

Often scholars are engaged in self-contained disciplinary specific conversations about the same topics in isolation from discussions in other disciplines. Dr Li brings insights from many of these conversations together. As a result, her work is of interest to scholars in a slew of disciplines, including psychology, ageing studies, demography, planning, sociology, history, policy, social work and cultural studies. This engaging book should be required reading for scholars researching migration in later life and for policy makers and community groups offering support to migrant communities.

Ultimately, human ageing is a biological reality. The social reality of people ageing at different rates and with varying levels of support and quality of life is associated with particularities of specific settings, relationships and cultural practices. The importance of books such as this lies in the insights it provides into how positive ageing in place can be realised for all.

By Professor Darrin Hodgetts, The University of Waikato, New Zealand

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