

People in these cultures learn and strive to maintain close, harmonious and cohesive family and community relations. Individuals' identities are defined in terms of their roles and interpersonal relationships within the family and community rather than by their own sense of who and what they are as separate individuals. Focusing on cultural dimensions of relational wellbeing, this symposium draws on cultural concepts germane to Chinese, Samoan and Maori people in order to extend current understandings of ageing, elder care, workplace relationships, homelessness and intimate relationships.

This symposium contains five papers. The first two investigate ageing and wellbeing among older Chinese immigrants to New Zealand. These two papers explore the experiences of ageing among older Chinese immigrants in particular in relation to the role the cultural concepts of filial piety and harmony play in the process of post-migration settlement. The papers demonstrate the importance of considering how ageing occurs beyond physical spaces and within cultural, social, relational and imagined landscapes. In order to discover the impact of *guanxi* on feelings of psychological ownership and perceived work control among Chinese employees, the third paper, from an organisational psychology perspective, investigates the relationships between supervisor-subordinate *guanxi*, perceived control and psychological ownership of job/organisation. The fourth paper investigates home and wellbeing from a Samoan perspective, looking at the nature of home and wellbeing for tagata Pasifika facing homelessness. The paper focuses on how Pasifika homeless people see themselves in relation to their communities of origin and the wider public and the relationship between Samoan concepts of homelessness, home, and wellbeing.

Situated within the context of preventing intimate partner violence, the fifth paper explores the nature of intimate relationships from a Maori perspective. The paper investigates the societal messages about intimate relationships to gain better understandings of how Maori people perceive relationships, how they remain in positive relationships or alternatively how they exit relationships.

1. Filial Piety at a Distance: A Practice of Older Chinese Migrants' Living Arrangements

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In early Confucian texts, co-residence with one's parents was paramount in practicing filial piety and provided a key indicator of filial piety because co-residing with one's parents was a proxy for demonstrating care. Living separately from the parental household was socially disapproved of and considered unfilial. Nonetheless, traditional extended family living arrangements are changing. Research has revealed that for older Chinese persons the predominant family form in contemporary China is nuclear. Older people reside either with a spouse only, or with a spouse and one or more unmarried children who are dependent on them. For Chinese families migrating to Western countries, parent-child co-residence appears to remain prominent. While parent-child co-residence among older Chinese immigrants is related to filial piety ideals and norms, often it is also sought out of necessity, such as financial constraints and the need for practical assistance from children when older people move to a new cultural environment. This paper explores the living arrangements of a group of older Chinese migrants who moved to New Zealand in their later lives. The methods of data collection and analysis were informed by a narrative approach. Three interviews were conducted with 32 older Chinese migrants from April 2008 to September 2009. Findings suggest that when the participants first arrived in New Zealand, all of them lived in the homes of their adult children. A general pattern in the living arrangements for the participants was that they often experienced pre-co-residence and parent-child co-residence stages, and some of them later moved to a 'filial piety at a distance' stage at which they lived away from their adult children. The paper presents an analysis of the participants' living arrangements and focus on family dynamics within the households in which the participants live and interact with other family members. This analysis reflects the notion that filial piety practices involve support and assistance not only from children to their ageing parents, but also from ageing parents to their children. Familial aged care is also interwoven with community, social and institutional support.

2. Harmony in a multivoiced self: Health, wellbeing and adaptation

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Psychologists are increasingly recognising the multiplicity of the self. This conception of self appears in opposition to the dominant Cartesian conception in which self is depicted as singular, individualised, bounded, core, and essential. The dialogical self theory, originally developed by Hubert Hermans, is a theory of the multiple self, which conceives of self as a dynamic multiplicity of *I*-positions emerging from dialogical relations with others. The relational, social, cultural and dialogical nature of selfhood is emphasised. Voices, being the important concept in this self theory, function as different positions or perspectives within the self. By recounting his/her personal stories, the individual intones and combines these voices through which his/her life experience is expressed, negotiated, and made sense of, and his/her self-identity is constructed. Migration has been considered as a disruption in the normal flow of life and of being. We argue that disruptions caused by migration during later life and complicated by sudden life changes owing to ageing, such as loss of spouse and being ill, can create stress,