

基于 NVivo 质性分析的羌族灾后心理复原力的影响因素研究

韩 黎 袁纪玮 徐明波

[摘要]采用 NVivo10.0 软件分析灾后羌族幸存者心理复原的现状和影响因素,为少数民族受灾群体心理干预提供依据。以 5.12 地震羌族重灾区茂县、理县为例,采用目的性抽样方法,对 12 名羌族幸存者进行个案访谈,收集他们对地震的认知、反应和应对方式,以及影响其灾后心理复原的因素,探索建立灾后心理复原力的影响因素模型。羌族幸存者对地震情境、受灾情况仍记忆犹新,心存恐惧,地震带来的创伤或将长期存在;灾后国家政府的支援扶持、民族文化元素成为应对灾难的支持性力量和保护性因子;心理复原力影响灾后羌族幸存者的主观幸福感体验。应重视积极文化元素对羌族心理复原的保护和支持作用,可尝试将民族文化元素引入灾后心理治疗与干预。

[关键词]质性研究;羌族;心理复原力

中图分类号: C955

文献标识码: A

文章编号: 1674-9391(2015)05-0083-06

基金项目:教育部人文社会科学规划青年基金项目(项目编号:12YJC190010)成果;四川省哲学社科项目(项目编号:SC14XK25)成果;四川教师教育研究中心项目(项目编号:TER2013-020)成果;羌族文化遗产数据库项目(项目编号:2013BAH32F01)资助成果。

作者简介:韩黎(1981-),女,四川绵阳师范学院副教授,西南大学发展与教育心理学专业在读博士,研究方向:民族心理;袁纪玮(1964-),男,四川绵阳师范学院教授,研究方向:大学生心理健康与教育;徐明波(1971-),女,四川绵阳师范学院副教授,博士,研究方向:民族学。四川 绵阳 621000

一、问题提出

心理复原力(psychological resilience)又译为“心理韧性”或“抗逆力”,它伴随积极心理学的发展,在有关压力应对与个体发展的研究中颇受关注。心理复原力是指暴露于创伤或丧失等压力事件后仍能维持相对稳定和健康的身心功能的特征^[1];它具有多层次的复杂结构,是个人、社会、文化及其他社会因素动态作用的结果^[2]。虽然心理复原力的定义学界尚无一致结论,但针对灾后心理的恢复,心理复原力的概念似乎更能体现个体经历困难/逆境后仍能获得良好适应的动态过程。

在 5.12 汶川地震中,沿着地震带分布的汶川、理县、茂县、北川和平武等羌族聚居区均属于极重灾区(民政部等 2008),近 3 万羌人遇难,约占羌族总人口的 10%。地震不仅给羌族人民的生命财产带来巨大的伤亡和损失,而且也给亲历灾害的幸存者带来不同程度的心理创伤。据统计,5.12 震后大约 300 至 500 万人需要心理疏导,约 200 万人需长期的心理干预^[3]。研究发现,不同民族文化的差异,使得个体即使是面对同样的灾难也会产生不一样的认知、反应和应对方式^[4]。震后羌族幸存者如何应对灾难带来的心理创伤,哪些因素有助于个体心理复原,成为我们

关注的焦点。本研究拟采用质性研究方法,通过半结构化访谈的方式,获取羌族地震幸存者对地震认知方式、反应模式和应对方式的资料,探索羌族心理复原力的影响因素模型,为少数民族灾后心理复原提供依据。

二、研究对象与方法

(一) 研究对象

采用“目的性抽样”(Purposeful sampling)方

法在5.12地震极重灾区四川省阿坝藏羌自治州茂县、理县选取研究对象。“目的性抽样”旨在抽取符合研究目的并能为所研究问题提供最大信息量的研究对象。依据前期对灾后心理健康与应对方式的调查研究结果,选取12名羌族地震亲历者作为研究对象:女性5名,男性7名,年龄从30-65岁,平均年龄 43.83 ± 11.72 岁。具体情况见表1。

表1 访谈对象的基本情况

编号	年龄	性别	文化程度	职业	编号	年龄	性别	文化程度	职业
V1	55	男	小学	村民	V7	41	女	小学	村民
V2	35	女	小学	村民	V8	33	男	初中	村民
V3	35	女	初中	自由职业	V9	63	男	小学	村民
V4	30	女	小学	村民	V10	38	女	高中	事业单位
V5	42	男	小学	村民	V11	65	男	初中	村民
V6	39	男	初中	村民	V12	50	男	高中	村民

(二) 方法

为保持研究对象的真实性和情境性,本研究采用质性研究(qualitative research)范式,遵循扎根理论(grounded theory)研究方法,进行资料采集、分析、编码和模型构建。采用Nvivo10.0质性分析软件对访谈结果进行分析:首先,将受访者的录音资料进行逐一转录导入资料库,包括受访者言语和非言语记录,以及主试的笔记线索,尽量避免遗漏有效信息,累计转录材料约6万字;第二,对资料库中的数据分别进行自由节点和树形节点编码;第三,将编码后的节点进行归类,通过原始编码、初始编码、潜在主题编码和高阶主题编码,逐级探寻各主题之间的关系,删除和整理重叠、冗余编码和主题,归类整合产生新的主题,最终构建结构模型。

访谈由心理学专业的研究生进行,访谈地点一般在受访者家中,每次访谈前向受访者说明访谈目的,并征得其同意后,采用录音笔和现场记录的方式进行一对一访谈,每次访谈时间约20-30分钟。按照半结构化的访谈提纲进行访谈:①您能讲讲5.12地震时的经历吗?②这次地震给您造成了什么样的影响?③震后您的精神和身体健康状况怎样?④在这次地震经历中您感到哪

些因素有助于您度过难关?⑤您觉得目前您的生活怎样?在访谈过程中,访谈者会尽量采用通俗易懂的语言进行阐述和解释;访谈中当受访者有遗漏或没有讲清楚的问题时,访谈者会根据实际情况进行简单补充或提问。访谈过程严格遵循伦理学原则,受访者有权因任何原因拒绝或中途退出访谈;如受访者出现情绪问题,访谈者会暂停访谈并对其进行情绪疏导。

三、研究结果

(一) 编码结果

对转录后的238段文本信息进行原始编码,其中,可供分析的有效文本信息编码为1,共225段(94.54%)的原始文本被编码为1;“其他”类型文本信息被编码为0,共有13段文本编码为0;如“96年那年的泥石流凶得很,把这一带都淹完了”计分为0,“山上不断垮石头,路上的车辆有的被砸中,车上的人惊慌得很。”计分为1。

共计225段文本进入初始编码(表2),若原始编码中包含多个话题,则分别对每个话题进行编码;若能采用现有的编码,则编码到现有的初级编码中,否则就新建编码。经过初始编码后共形成47个节点。

表2 初级编码示例

序号	原始文本	初级编码
1	刚地震后心理很难受,压力很大,经济上几十万瞬间就没有了,很难过。	生活压力 心理很难过
2	地震都觉得是得罪了山神,我们就要祭祀,请求山神原谅,这些活动对缓解我们的精神压力很有帮助。	祭祀 力量
3	我娘家那边旅游也搞好了,很多人都来看羌寨子,国家也出钱重修了地震摇垮了的羌寨和受损的碉楼些。	修缮房屋 生活变化
4	三农那边还是保持得比较好,家里要挂牛头、羊头,是一种风俗;大家觉得羌族人这些还是要保持下去。	图腾信仰 力量
5	我婆婆妈至今还是穿长衫子,裹头巾;改不了这些习惯,不习惯穿短衣服。	着民族服装
6	政府政策也好,只要肯劳动,就有收入,日子就过得。	政策支持 生活满意
...	

采用持续比较技术将47个初始编码节点逐一聚类成为潜在主题,同时将无法形成新的潜在主题的节点再次归入“其他”;对于编码隶属资料

项数少于3项的节点予以归并或删除,最终保留了40个初级编码并形成了9个潜在主题(表3)。

表3 潜在主题的编码结果

序号	潜在主题	初级编码示例
1	回忆地震情境	地动山摇、人吓傻了、道路中断、担心亲人……
2	受灾情况	庄稼受损、人员伤亡、房屋垮塌……
3	地震心理反应	害怕、惊慌失措、恐惧、很难过、祈祷……
4	国家支援扶持	补助、救灾物质、政策支持、重建维修房屋、组织民族文化活动……
5	震后民族文化	祭祀、跳锅庄、羌历年、瓦尔俄足节、端公唱经、羌绣、图腾……
6	高复原力	坚韧、力量、乐观
7	低复原力	心理阴影
8	震后生活	应急措施、生活来源、生活压力、生活变化
9	对生活的感受	生活满意、生活比较满意、虽有困难但有希望

反复阅读每个潜在主题所对应的编码及原始文本,对9个潜在主题进行意义生成式的归类整理,陈述性编码被逐步精炼为更具心理学意义的、概念化的主题。通过反复阅读原始资料,核查与编码的契合度,以确保原始资料与聚类主题之

间的连贯性;对反映同一主题事件不同方面的潜在主题进行聚类整合,最终将所有9个潜在主题归入4个高阶主题,最终形成了“创伤源”、“应对方式”、“震后心理复原”和“主观幸福感”4个高阶主题(图1)。

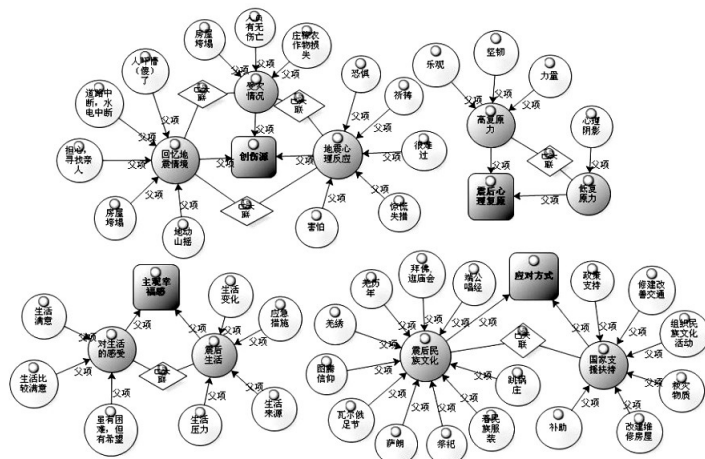


图1 高阶主题分析地图

(二) 羌族灾后心理复原力的影响因素模型

根据编码结果,运用 Nvivo10.0 中 Models 功能构建结构模型,最终形成震后心理复原的二阶4因素的结构模型(图2),除“创伤源”包含3个潜在主题外,其余每个主题均包含2个潜在主题。

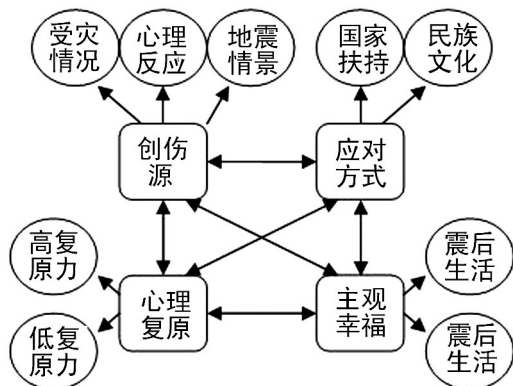


图2 灾后心理复原力的影响因素模型

图2中,实线双箭头表明两个高阶主题之间相互作用明显,进一步通过对编码相似性的聚类分析了9个潜在主题编码之间的相关关系发现,除低复原力与国家支援扶持、受灾情况的pearson相关较弱而外,其余潜在主题编码之间相关度均在0.423-0.903之间,属于中、高度相关,而高复原力与震后民族文化相关度最强,相关系数为0.903。进一步对各高阶主题编码之间相关分析发现,创伤源、应对方式、震后心理复原和主观幸福感四个高阶主题之间的pearson相关系数均在0.75以上,呈现强相关。

四、讨论

本研究采用质性研究(Qualitative research)的方法,通过半结构化的访谈提纲对12名羌族地震亲历者的心理复原力进行了研究。通过编码和数据分析处理,最终形成了二阶4因素的灾后羌族民众心理复原力的结构模型,模型由创伤源、应对方式、灾后心理复原和主观幸福感四个维度组成。从质化角度提供了影响灾后心理复原力发展的证据。

(一) 汶川地震对羌民心理的影响可能长期存在

地震对羌族同胞家园毁灭性的破坏、邻里亲朋的伤亡以及震后生理、认知、情绪和行为上的不良反应都成为灾后心理的创伤源。亲历地

震的羌族民众,对地震当天情境记忆犹新,如V1谈到“我们这里经常有点小地震,但是5.12那么大的(地震),还是几十年难遇的,我们这边人的伤亡少些,但是地头损失大,山上下来的石头,把这些果树、蔬菜些都砸烂了,经济上几十万一下就没,很难过。”V6谈到“5.12地震后对我们心理影响非常大,这阵子晚上听到山上垮石头,家里老人都不敢睡觉。”V10谈到“地震那天,我在县城上班,很担心我父母他们在寨子里,又打不通电话,路也断了,我和我老公连夜打起电筒走上山,第二天早上才到,看见我父母没事才放心,但是我有叔伯屋里就死人了,他们房子旧些,梁子些垮了,哎!”。调查发现,5.12震后2周内61.2%的被调查者体验到不同程度的绝望,31.1%的灾民出现不同程度的抑郁症状^[5];震后一年半仍有近一半的居民自觉心理状态较地震前更差,且焦虑和抑郁情绪仍有较高的检出率^[6];震后5年,灾区中小学生的PTSD群体特征仍比较明显^[7];这与我们访谈结果相一致。地震灾难对个体心理造成的影响可能会长期存在,受影响程度与地震所造成的毁坏或损失的程度相一致。

(二) 国家和地方政府的积极援助是促进羌民灾后心理复原的外在力量

访谈中,几乎每一位受访者都谈到灾后国家政策的扶持和支援对其心理恢复的影响。如V11谈到“地震当天晚上大队的和村支书都挨家挨户的问(受灾情况),落起雨的,电也莫得,还是尽心;第三天晌午间,就通知我们领吃的了,还是管我们,都好。”地震发生后,国家启动地质灾害一级响应,迅速组织救援、发放救灾物质、搭建帐篷和板房、组织灾后重建,从生活物资、心理援助到重建政策,让灾区民众感受到党和政府的关怀。同时,民间的公益组织、志愿团体以及亲属、朋友、邻居等也为灾后心理的复原提供了强有力的支持。正如V8谈到“虽然遭了灾,经济损失大,但是政府补助我们,还有免息的贷款帮我们,总的还是好。”而个体感知到的社会支持是预测灾后正向改变的有效因素^[8];正如V6觉得“政府政策也好,只要肯劳动,就有收入,日子就过得。”一项有关自然灾害社会资本的研究发现,中国文化环境下的灾后民众的心理恢复更依赖所属家族、传统村落式

的支持力度^[9],而5.12震后灾民社会支持系统除了传统的家族姻亲关系的支持外,更依赖于政府、社区的支持以缓解消极情绪^[10],这与本研究一致。

(三) 民族文化元素衍生的内在力量促进灾后羌民心理复原

文化差异会导致不同民族在面对在同一灾难情境下,产生不同的认知和应对方式^[4]。研究发现,震后羌汉民族创伤后应激反应模式存在差异,羌族更倾向于“外显化”,汉族倾向于“内敛化”;这种模式决定羌族在震后初期内 PTSD 症状更严重,而汉族震后9个月的 PTSD 发病率高于3个月时^[11]。我们在访谈过程中也发现,12位羌民都提及本民族文化对其心理的影响,如V11谈到“地震都觉得是得罪了山神,我们就要祭祀,请求山神原谅,这些活动对缓解我们的精神(压力)很有帮助。”羌族作为我国西南部一个古老的少数民族,有着3000多年的历史;羌族文化,被史学界称为“中国的玛雅文化”,以其宗教文化、习俗文化、手工艺文化及艺术文化呈现于世。羌人的崇尚“万物有灵”,在地震来临时,当地许多羌人跪地祈求山神保佑,可见羌族宗教文化对羌民影响颇深。V2谈到:“三农那边还是保持得比较好,家里要挂牛头、羊头,是一种风俗;大家觉得羌族人这些还是要保持下去。”羌人对“羊”的崇拜源于古羌人牧羊为生,以羊为图腾来保佑后代子孙。同时,羌族丰富的传统民俗活动,有效缓解了震后心理压力,如V3提到“跳跳锅庄,大家高兴下,就是热闹热闹,思想上就愉快了。”V12说“现在面对困难,一是有政府管很放心,二是传统的羌族人还是很有精神的(自强不息)”。有研究者将藏文化中积极成分用于缓解ASR(急性应激反应)症状,发现对促进伤员尽快走出灾难的阴影起到了积极作用^[12]。葛艳丽^[13]对20名羌族民众震后复原力的访谈也发现,传统文化保持度、不同的文化适应方式影响心理复原力的形成,社会支持有助于其发挥作用,这与本研究结果相一致。

(四) 灾后心理复原力有助于主观幸福感提升

心理复原力作为个体在压力和逆境下保持有效应对和良好适应的一种能力,及“个人—社

会”动态作用的结果,本身即代表一种乐观、向上的力量。研究表明,高心理复原力者表现出对压力和逆境的较低的威胁性评价,积极情绪高于低心理复原力者,自我复原时间显著少^[14],这与我们访谈的结果相一致,震后羌族高心理复原力者表现出坚韧、乐观的应对态度并善于从环境中吸纳支持力量。如V5认为“现在家里的生活还是过得,大家都好(家人),娃娃也好,还是很高兴。”V12也认为,社会支持和传统文化赋予的精神对人的心理恢复很重要。蔚然(2011)的质性研究发现,宗教信仰或类似宗教信仰(对祖先或者命运)的因素,影响着个体在应对重大变革或者处理困难问题的过程^[15],这与本研究的结果类似;正如V7提到羌族文化值得保存,民族文化作为一种支持性力量而存在。

Bonanno认为心理复原力存在于每个人之中,但复原力水平会因人或人与环境的相互作用态势而有所差异^[16]。访谈中,羌族低复原力者多表现出对地震情形的恐惧、害怕、回避等不良情绪和采取对抗性、逃避性或自我约束性的应对策略,这可能与他们对地震这一威胁性刺激的认知评价有关。震后受灾程度、创伤事件引发个体创伤后身心症状,而这些症状日趋严重,使其体验到的消极情感增加、主观幸福感降低。已有研究证明了在逆境或压力条件下,积极情绪在心理复原力对压力适应或幸福感的作用路径中发挥中介效应^[17]。心理复原力可以通过有效的应对策略诱发积极情绪体验,促进个体积极的应对压力,实现心理复原并维持和提升幸福感^[18]。具有高复原力特征的羌族民众,倾向对灾难或困境采取更客观、积极的认知评价,容易获得更多积极的情绪体验,进而有助于减轻灾后焦虑症状并提高其生活满意度,体验到更多的主观幸福感。

参考文献:

- [1] Wagnild, G. A review of the resilience scale [J]. Journal of Nursing Measurement, 2009, 17(2), 105-113.
- [2] Norris F. H., Stevens S. P., Pfefferbaum B. Community Resilience as a Metaphor, Theory, Set of Capacities, and Strategy for Disaster Readiness [J]. Am J Community Psychology, 2008, 41:

127 - 150.

[3]刘正奎,吴坎坎,王力.我国灾害心理与行为研究[J].心理科学进展,2011,19(8),1091 - 1098.

[4]Marsella, A. J., & Christopher, M. A. *Ethnocultural considerations in disasters: An overview of research issues and directions* [J]. *Psychiatric Clinics of North America*, 2004, 27, 521 - 539.

[5]王相兰,陶炯,温盛霖,甘照宇,李雷俊,郑俩荣,等.汶川地震灾民的心理健康状况及影响因素[J].中山大学学报(医学科学版),2008,29(4),367 - 371.

[6]彭丹,李晓松,张强,朱彩蓉,张菊英,袁萍,刘毅,等.汶川地震灾区居民心理健康状况的影响因素分析[J].现代预防医学,2012,39(6),1333 - 1336.

[7]曾宁波,刘传星.汶川地震5年后四川灾区中小学生心理健康现状调查研究[J].中国特殊教育,2014,3,75 - 79.

[8]Matud, M. P., Ibáñez, I., Bethencourt, J. M., Marrero, R., & Carballeira, M. *Structural gender differences in perceived social support* [J]. *Personality and Individual Differences*, 2003, 35(8), 1919 - 1929.

[9]赵延东.社会资本与灾后恢复:一项自然灾害的社会学研究[J].社会学研究,2007(5),164 - 245.

[10]辛玖岭,吴胜涛,吴坎坎,王文忠,张建新.四川灾区群众社会支持系统现状及其与

主观幸福感的关系[J].心理科学进展,2009,17(3),532 - 536.

[11]陈正根,张雨青,刘寅,张宁,吴坎坎.不同民族创伤后应激反应模式比较的质性研究—汶川地震后对羌汉幸存者的访谈分析[J].中国临床心理学杂志,2011,19(4),503 - 511.

[12]李小麟,李涛,吴学华.结合藏文化的心理干预对玉树地震伤员急性应激反应的效果[J].中国心理卫生杂志,2011,25(7),492 - 493.

[13]葛艳丽.影响羌族震后心理复原力的文化因素研究[D].四川师范大学硕士学位论文,2012.

[14]毛淑芳.复原力对自我复原的影响机制[D].浙江师范大学硕士学位论文,2007.

[15]蔚然.中国成人的心理弹性结构初探.[D].华东师范大学硕士学位论文,2011.

[16]Bonanno, G. A. *Clarifying and extending the construct of adult resilience* [J]. *American Psychologist*, 2005, 50, 265 - 267.

[17]崔丽霞,殷乐,雷雳.心理弹性与压力适应的关系:积极情绪中介效应的实验研究[J].心理发展与教育,2011,22(3),308 - 313.

[18]王永,王振宏.大学生的心理韧性及其与积极情绪、幸福感的关系[J].心理发展与教育,2013,29(1),94 - 100.

收稿日期:2015-04-28 责任编辑:王珏

A Study on Factors Influencing the Qiang's Post – Disaster Psychological Resilience ——Based on NVivo Analysis

Han Li ,Yuan Jiwei ,Xu Mingbo

(Mianyang Normal College ,Mianyang 621000 ,Sichuan ,China)

JOURNAL OF ETHNOLOGY ,VOL. 6 ,NO. 5 ,83 – 88 2015(CN51 – 1731/C ,in Chinese)

DOI: 10. 3969/j. issn. 1674 – 9391. 2015. 05. 11

Abstract: Psychological resilience is given a lot of attention in studies relating to handling pressure and individual development. Psychological resilience refers to one being able to maintain a relatively stable and healthy psychological well – being after experiencing stressful events ,such as hurt or loss. This resilience has a multi – level complicated structure and results from a dynamic interaction of the individual ,social ,cultural and other social factors. Although there is yet no a common definition of psychological resilience in academic circles ,it seems that the concept of psychological resilience reflects much more the dynamic process of the individuals' ability to adjust after experiencing difficulties/adversity.

The Wenchuan Earthquake that occurred on May 12 not only brought many injuries ,death and loss to the Qiang people ,but it also created psychological trauma of different degrees for the survivors. This research discovered that differences in ethnic cultures endow individuals differences in cognition ,responses and coping mechanisms when facing the same disaster. How did the Qiang survivors from the earthquake manage their psychological trauma after the disaster? What kinds of factors were helpful for the individual's psychological resilience? This became our focus. This article tries to use a qualitative research methodology and semi – structured interviews to understand the cognition , responses and coping mechanisms of Qiang earthquake survivors; it explores the factors influencing

the Qiang's psychological resilience; and provides the basis for the ethnic minorities' post – disaster psychological resilience.

We used the methodology of “purposeful sampling” to select a research target in Mao county and Li county of Aba Tibetan – Qiang Autonomous Prefecture Sichuan province. These are two places which were severely impacted when the earthquake happened on May 12. Based on the results of former investigations and research on post – disaster psychologically healthy coping mechanisms ,we selected 12 victims of the earthquake as our research target among which five were female; seven were men; and their ages ranged from 30 to 65 years old.

In order to maintain the authenticity and circumstances of the research objectives ,this study adopted a qualitative research methodology followed by a research methodology grounded in theory to do collection ,analysis ,coding and model construction. Using the qualitative analysis software Nvivo 10. 0 , firstly ,we input all the interview materials into the databank; secondly ,we coded all the data in the databank; and thirdly ,we made a classification of all contents being coded and tried to explore the relationship between different themes through the original encoding ,preliminary encoding ,potential theme encoding and high – level theme encoding. Through an analysis of the codes and data a two – level and four – factor structural model of the Qiang's psychological post – earthquake resilience

was finally formed. The model is composed of four parts ,which include: the origins of trauma; coping mechanisms; post - disaster psychological resilience; and subjective well - being. This provided evidence of the influences on the development of post - disaster psychological resilience from a qualitative perspective.

1. The influence of the Wenchuan earthquake on the psychological well - being of the Qiang might continue for a long time.

All things ,including the destruction of the Qiang peoples' homes ,the victims and deaths of neighbors ,relatives and friends ,as well as their poor reaction reflected in their cognition ,emotions and behavior ,are the origins of the psychological trauma after the disaster. What happened the day of the earthquake remains fresh in the memory of the Qiang who experienced the earthquake. According to this investigation ,62.1% of the population who were interviewed two weeks after the earthquake experienced hopelessness to various degrees; and 31.1% of victims manifested symptoms of depression to various degrees. One and half years after the earthquake ,half of the residents still felt that their psychological and emotional state was much worse than before the earthquake. Moreover ,there were still high rates of anxiety and depression. Five years after the earthquake ,PTSD among the primary and middle students in the disaster areas was still very obvious. The influence of the earthquake on the individual's psychology might exist for a long time , and the degree of influence it has is the same as the degree of influence as the destruction or loss created by the earthquake.

2. Positive support from the national and local government provided a source of external strength for promoting the psychological resilience of Qiang victims.

Almost all of the interviewees talked about the influence national support and assistance after the earthquake had on their psychological resilience. After the earthquake ,the state activated a first - level response to the geological disaster by quickly

organizing search and rescue teams ,providing disaster relief materials ,building tents and temporary shelters and organizing post - disaster reconstruction. These actions enabled the people in the disaster area to feel the concern of the CCP and the government from the living materials ,to psychological support to the reconstruction policy. At the same time ,non - profit organizations ,volunteer groups , relatives , friends , and neighbors also provided strong support for the peoples' psychological resilience. The social support recognized by the individuals as the efficient factor which could predict positive change after the disaster. The social support systems of the victims in the earthquake ,except for that of traditional family and marriage relationships ,depended more on the support of government and community to release negative emotions.

III. Internal strength developed from ethnic cultural elements promoted the post - disaster psychological resilience of Qiang victims.

Cultural differences lead to different cognition and coping mechanisms when various ethnic groups face the same disaster. We found from our interviews that all of the 12 Qiang interviewees mentioned the influence of their ethnic culture on their psychological response. The Qiang believe in "animism" ,so when the earthquake happened ,many local Qiang knelt down in front of the mountain deity asking for blessing and protection. This reflects the deep influence of Qiang religious culture on the Qiang people. Meanwhile ,the rich Qiang folk traditions also alleviated the psychological pressure on the Qiang after the earthquake. Ge Yanli interviewed 20 Qiang people with regard to their psychological resilience after the earthquake ,and discovered that the degree to which traditional culture was maintained and the adjustment of various cultures influenced the foundation of psychological resilience ,and the social support is helpful for its role playing—this is consistent with this study.

IV. Post - disaster psychological resilience is helpful for promoting subjective well - being.

The capability for individuals to cope with or

adapt to pressure and difficult situations efficiently as well as the results of dynamic mutual relations between “individuals and society”, psychological resilience itself represents a kind of optimistic and positive strength. Research indicates that people with high psychological resilience have a relatively lower threat evaluation to pressure and difficult situations; their positive emotions are higher than those people who have lower psychological resilience and their self-resilience time is obviously short. This is consistent with the results of our interviews. Those Qiang who exhibited high psychological resilience after the earthquake also manifested a strong, optimistic attitude, and they were good at adopting positive strength from their environment. Hence, ethnic culture exists as a kind of supportive strength.

In the interviews, those Qiang who had relatively low psychological resilience usually manifested some negative emotions such as fear, being scared, and lack of speech. They also adopted some strategies such as confrontation, a need to escape, and loss of self-control. This might be related to their perceived recognition of the threat, i. e. the earthquake. The destruction of the earthquake created trauma for the individuals, and, as the trauma became more serious, their negative emotions increased, and their subjective well-being decreased. Those Qiang who have high psychological resilience tended to make a more objective positive evaluation of disasters or difficulties, and it was easy for them to have a more positive emotional experience. This fact will be helpful for relieving the anxiety after the disaster, improving the degree of satisfaction of their life, and experiencing more subjective well-being.

Key Words: qualitative research; the Qiang; psychological resilience

References:

Bonanno, G. A. *Clarifying and Extending the Construct of Adult Resilience*. In *American Psychologist* 2005, 50, 265-267.

Chen Zhenggeng, Zhang Yuqing, Liu Yan. *butong minzu chuangshan hou yingji fangying moshijijia de zhixing yanjiu—wenchuan dizhenhou dui qiang han xiancunzhe de fangtan fenxi* (An Analysis on the Survivals of Qiang and Han after the Earthquake Happened in Wenchuan), In *Clinical Psychology Magazine of China*, 2011, 19(4), 503-511.

Cui Lixia, Yin Le, Lei Li. *xinli tangxing yu yali shiying de guanxi: jiji qingxu zhongjie xiaoying de shiyan yanjiu* (The Relationship between Resilience and Pressure Adjustment), In *Psychological Development and Education*, 2011, 22(3), 308-313.

Ge Yanli. *yinxiang qiangzu zhenhou xinli fuyuanli de wenhua yinsu yanjiu* (A Study on the Cultural Factors which Influence the Psychological Resilience of the Qiang after the Earthquake), master thesis, Sichuan Normal University, 2012.

Liu Zhengkui, Wu Kankan, Wang Li. *woguo zhaihai xinli yu xingwei yanjiu* (Studies on Disaster Psychology and Behavior in China), In *Advances of Psychological Science*, 2011, 19(8), 1091-1098.

Matud, M. P., Ibáñez, J., Bethencourt, J. M., Marrero, R., & Carballeira, M. *Structural Gender Differences in Perceived Social Support*. In *Personality and Individual Differences*, 2003, 35(8), 1919-1929.

Mao Shufang. *fuyuanli dui ziwo fuyuan de yingxiang jizhi* (The Influencing Mechanism of Resilience to Self-Resilience), master thesis, Zhejiang Normal University, 2007.

Marsella, A. J., & Christopher, M. A. *Ethnocultural Considerations in Disasters: An Overview of Research Issues and Directions*. In *Psychiatric Clinics of North America*, 2004, 27, 521-539.

Norris, F. H., Stevens, S. P., Pfefferbaum, B. *Community Resilience as a Metaphor, Theory, Set of Capacities, and Strategy for Disaster Readiness*, In *Am J Community Psychology*, 2008, 41: 127-150.

Peng Dan, Li Xiaosong. *wenchuan dizhen zhaiqu jumin xinli jiankang zhuangkuang de yingx-*

iang yinsu(*Influential Factors to the Psychological Healthy Situation of the Victims in Wenchuan Earthquake*) , In *Modern Prophylactic Medicine* , 2012 ,39(6) ,1333 – 1336.

Wang Yong ,Wang Zhenhong. daxuesheng de xinli renxing jiqi yu jiji qingxu xingugan de guanxi (*College Students' Psychological Resilience and Its Relation with Positive Emotion*) , In *Psychological Development and Education* ,2013 ,29 (1) ,94 – 100.

Wang Xianglan ,Tao Jiong. wenchuan dizheng zhaimin de xinli jiankang zhuangkuang ji yingxiang yinsu(*The Wenchuan Earthquake Victims' Psychological Healthy Situation and the Influential Factors*) , In *Journal of Sun Yat – sen University* , 2008 ,29(4) ,367 – 371.

Wagnild ,G. A Review of the Resilience Scale , In *Journal of Nursing Measurement* 2009 ,17(2) , 105 – 113.

Wei Ran. zhongguo chengren de xinli tangxing jiegou chutan(*An Exploration of the Chinese Adults' Psychological Resilience*) , master thesis ,East Chi-

na Normal University 2011.

Xin Jiulin ,Wu Shengtao ,Wu Kankan. sichuan zhaiqu qunzhong shehui zhichi xitong xianzhuang jiqi yu zhuguan xingfugan de guanxi(*Current Situation of the Mass Social Support System in Sichuan Disaster Area and Its Relation with Subjective Well – being*) ,In *Advances in Psychological Science* , 2009 ,17(3) ,532 – 536.

Zhao Yandong. shehui ziben yu zhaihou huifu: yixiang ziran zhaihai de shehuixue yanjiu (*Social Capital and Restoration after the Disaster: A Sociological Study on Natural Disaster*) , In *the Study of Sociology* 2007(5) ,164 – 245.

Zeng Ningbo , Liu Chuanxing. wenchuan dizheng wunian hou Sichuan zhongxiao xuesheng xinli jiankang xianzhuang diaocha yanjiu(*An Investigation on the Psychological Health Status of the Primary and Middle School Students in the Disaster Area of Sichuan Five Years after the Wenchuan Earthquake*) , In *China's Special Education* 2014 , 3 ,75 – 79.