

## INTRODUCTION

Over the past two decades, more and more researches focused on resilience were conducted (Cicchetti, 2010; Fergusson & Horwood, 2003; Garmezy, 1991; Masten, 1989, 2008, 2011; Rutter, 1987, 2012; Seery, 2011). With the development of the “positive psychology movement” (Seligman & Csikszentmihalyi, 2000), there has been a notable tendency for researchers to shift their focuses from risk to resilience, and the “resilience” changes over time. Early research focused on the factors or characteristics that helped individuals succeed from adversity (Garmezy, 1991; Rutter, 1987), it turned to attach some importance to the dynamic processes among the factors mediating between the person and the environment, and the person and the outcome (Tusaie & Dyer, 2004). There are two prominent conceptualizations of resilience include resilience as a trait and

, 2008. The disaster was most severe in the areas where many of the Qiang nationality live: Wenchuan, Beichuan, Mao County, Li County, and Pingwu County. There are a number of stressors challenging the Qiang people after the on resources for the reconstruction of the physical environment. To

adapt positively to these changes, the Qiang people have required protective resources at several different levels. It is important resource is various large-scale reconstructions after disaster by China government, such as rebuilding houses, public facilities and roads to recover from the adversity as soon as possible. Meanwhile, many of Nongovernmental organizations played a large role in reconstruction of minority community and society. In this process, minority culture and custom attracted unprecedented attention of the public, and the Qiang people got more social support (internal and external supports, including material, emotional, cultural and spiritual) to cope the reconstruction projects had been completed,

variation in culture, and how well they adapt to their new society. As the prominent acculturation scholars have asserted that the principles of acculturation theory are deeply grounded in the broader psychological theory of stress and coping (Berry, 1997, 2006; Ward & Kennedy, 2001). Many acculturation researches focused mainly on adjustment problems and the psychopathological consequences of the acculturation experience on mental health (Hovey & King, 1996; Ying & Liese, 1991). One important resource to support and promote the resilience of indigenous peoples may be indigenous spirituality (Berry, 1999; Fleming & Ledogar, 2008). A recent evidence on



addressed by many researchers as stress-related growth in health psychology and positive psychology (Frazier et al., 2004). Optimism represents the individual's generally positive attitude towards, and faith about, adverse situations and risk events. This formation is more in line with the collectivism culture than 5-factors model of resilience (tenacity, strength, hardiness, control and spiritual  $\text{kp} \text{f} \text{wgpeg} \text{+} \text{qdvckpgf} \text{c} \text{o} \text{qpi} \text{v} \text{jg} \text{WU} \text{c} \text{fwmv} \text{uc} \text{o} \text{rng} \text{O} \text{qtg} \text{pqvcdn} \{ \text{.} \text{v} \text{jg} \}$  Chinese version of CD-RISC was demonstrated to be a reliable and valid measurement (Cronbach's  $\alpha = 0.89$ ) in assessing resilience among Chinese sample after the 2008 earthquake (Yu et al., 2011).

## Independent Variables

### *Qiang Cultural Identity (QCI)*

In intercultural settings, cultural identity is usually considered to be composed of at least two components: an ethnic identity and a national identity. Both these components are considered to  $\text{dg} \text{f} \text{wkf} \text{c} \text{p} \text{f} \text{c} \text{f} \text{c} \text{r} \text{v} \text{k} \text{x} \text{g} \text{*} \text{Nctqejg} \text{.} \text{Mk} \text{o} \text{.} \text{J} \text{wk} \text{.} \text{(} \text{Lq} \{ \text{.} \text{3} \text{; } \text{8} \text{+} \text{O} \text{Gv} \text{j} \text{p} \text{k} \text{e} \text{}$  identity is a particularly salient aspect of cultural identity for ethnic group members living within a culturally-plural society (Phinney, 1996). We assessed Qiang people's ethnic cultural identity by QCI. The items in the Qiang cultural identity questionnaire were originally developed from research with the Qiang people, using an  $\text{gv} \text{jp} \text{q} \text{i} \text{t} \text{c} \text{r} \text{j} \text{k} \text{e} \text{kp} \text{v} \text{g} \text{t} \text{x} \text{k} \text{g} \text{y} \text{O} \text{Rctvkekrcpw} \text{t} \text{g} \text{ur} \text{q} \text{p} \text{f} \text{g} \text{f} \text{w} \text{uk} \text{p} \text{i} \text{c} \text{L} \text{x} \text{g} \text{r} \text{q} \text{k} \text{p} \text{v} \text{}$  scale (0 = Not true at all, 1 = Rarely true, 2 = Sometimes true, 3 = Often true, and 4 = True nearly all the time). Scores can range from 0 to 120 with higher scores indicating a higher degree of Qiang ethnic cultural identity. Analysis of the 30 items remaining in the

found that a positive relationship exists between cultural identity and resilience, and there are positive relationships among in most of Qiang and National cultural identity and resilience. But there is negative relationship with in QCI and NCI respectively, perhaps this

In terms of the outcome measures assessed, all dimensions of QCI and NCI were entered as predictors of the three resilience dimensions (Table 2).

The results indicated that the QCI scores for Qiang knowledge and behavior are not predictive of any aspect of resilience; however, Qiang pride is positively predictive of tenacity, and Qiang religious identity is positively predictive of all three aspects of resilience. The NCI score for National knowledge, and National symbolic beliefs is positively predictive of tenacity and strength (but not of optimism),

Table 3 presents the present means, standard deviations, and *F*-statistics for resilience across the four acculturation strategy groups. The upper part of Table 3 shows a one-way analysis of variance (ANOVA) of the components of identity across the four acculturation strategies. This analysis indicates that across the variables: Qiang cultural identity; National cultural identity; and all components of resilience. Applying the Tamhane post hoc test ( $p < 0.05$ ), we found that, with the exception of National knowledge and symbolic beliefs for those with Integration and Assimilation strategies, all other means for cultural identities and resilience are

The lower part of Table 3 shows variations in the components of resilience (and the total score) across the four acculturation strategies. This analysis shows that the Qiang people with an Integration acculturation strategy have the highest score on all the three aspects of resilience, and on the total resilience score. In contrast, those who pursue Marginalization have the lowest score on all resilience dimensions and cultural identities. Participants who adopt the Assimilation acculturation strategy have a higher score than those with a Separation acculturation strategy.

In order to understand the characteristics of those with the different acculturation strategies, demographic information on the participants in each of the four acculturation groups was analyzed. Integration group mean age is 30.21 (range 17-75 years old), Marginalization group is 29.26 (range 17-69 years old), Separation group is 30.04 (range 17-78 years old), and Assimilation group is 28.13 (range 18-59 years old). There is no difference in age ( $F = 1.498, P > 0.05$ ) or sex ( $\chi^2 = 4.828, p = 0.185$ ) across the four acculturation strategies groups. With respect to other demographic variables, Chi-square test results found that the four groups are

## DISCUSSION

With 3,000 years of history behind them, China's Qiang ethnic group has attracted much recent attention because of the earthquake in Sichuan on May 12<sup>th</sup>, 2008. The earthquake caused an enormous disaster, which was not only a natural disaster, but is also a cultural catastrophe. Many precious Qiang cultural relics were destroyed, and some of the Qiang intangible cultural heritage inheritance people died in the earthquake. This means that it is important to understand the challenges of recovering the individual mental health, and how to maintain the Qiang culture after the disaster. The traditional Qiang culture is the sum of all previous civilizations created by the Qiang people in their long historical development. The Qiang culture

heritage, but also by the dominant culture during the long process of intercultural contact and mixed residence. This intercultural and multicultural experience of the Qiang people has been investigated in this study using psychological approaches mainly derived from the research approach of cross-cultural psychology (Berry et al., 2011; Segall, Lonner, & Berry, 1998), in which the cultural contexts and individual behaviors and identities are examined. It has also used the approach of intercultural psychology (Sam & Berry, 2006) in which changes in the behaviors and identities that ensue from intercultural contact are examined. In these intercultural encounters, many individuals are exposed to and internalize more than one culture, with the result that they become the bicultural or multicultural (Hong et al., 2000; Nguyen & Benet-Martínez, 2007).

## Relationships among Cultural Identities and Resilience among Qiang

Intercultural psychology has shown that cultural groups and their individual members (both indigenous and ethnic) usually undergo cultural and psychological changes following intercultural contacts. There are many researches on the acculturation and psychological adaptation of these cultural groups in relation to the way they seek and experience acculturation (Berry, 1980, 1997, 2005; Phinney, 2003). The immigrants keep norms and values of the original culture associated with their lower PTSD-symptomatology, and acculturation also affects their mental health after disaster (Drogendijk et al., 2012). Adams & Boscarino (2013) found that low acculturation individuals were more likely to experience negative life events, and also more likely to experience post-disaster panic attacks, have higher anxiety, and have poorer mental health status.

Some studies focused on the relationships between culture identity and resilience (Bhui et al., 2005; Weaver, 2010; Chen et al., 2012); and others focused on the relation of acculturation and resilience (Miller & Chandler, 2002; Pan, 2011). Recently, a study result showed a positive association between the resilience-enhancing resources and enculturation, and the youth who reported more resilience aspects also endorsed more cultural connection, (2014) found that religiousness, health, and positive personality characteristics were most pronounced factors that were perceived

In light of this previous research, resilience variables were included in the present study because they are an important indicator of the extent of recovery from this natural and cultural disaster. Identity and acculturation variables were included in this study because resilience has previously been shown to be related to a person's cultural identity (Clauss-Ehlers, 2008; Currie et al., 2013). The correlation analysis results indicated that most of Qiang ethnic cultural identity, national cultural identity and resilience





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identity and individual protective factors of academic resilience.  
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