

Minority College Students' Well-Being and Its Protector—Ethnic Identity

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Abstract

There are four kinds of orientations of happiness: subjective well-being, psychological well-being, social well-being and happiness index. In recent years, minority well-being researches have been carried out around its influencing factors. By combing the literature, it is found that ethnic identity is an important factor influencing the well-being of minority college students. The mechanism of ethnic identity affecting well-being is still inconsistent, which needs to further study and discussion.

Keywords

Minority, Well-Being, Ethnic Identity, College Students

少数民族大学生幸福感及其保护因子——民族认同

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摘要

幸福感存在着主观幸福感、心理幸福感、社会幸福感和幸福指数这四种取向。而近年来少数民族幸福感研究一直围绕着其影响因素进行着。通过对文献梳理, 发现民族认同是影响少数民族大学生幸福感的一个重要因素。其具体的影响机制出现了不一致的研究结论, 仍需进一步研究和探讨。

关键词

少数民族, 幸福感, 民族认同, 大学生

1. 幸福感

随着积极心理学的不断发展, 人们物质水平不断提高, 人们精神方面的需求越来越大, 幸福感获得更多关注。然而幸福感是什么? 目前幸福感的概念取向可分以下三种:

第一种幸福感取向来源快乐论。快乐论是由伊壁鸠鲁(约公元前 341~270)的思想发展而来, 他认为快乐是生活的开始, 幸福是生活的目的。随后心理学家受到这一观点影响, 强调感官上的快乐, 提出了主观幸福感(subjective well-being)这一概念。Bradburn (1969)认为主观幸福感包含两种成分, 即积极情绪和消极情绪, 并且该两个成分相对独立。而 Diener, Suh, Lucas 和 Smith 在 1999 年回顾前三十年的研究, 提出主观幸福感是一种广泛的现象, 包括人们的经济、领域的满意度和对生活满意度的总体评价。它的成分有愉快情感(喜悦、兴高采烈、满足、自豪、喜爱、高兴)、不愉快情感(内疚和羞耻、悲伤、焦虑和担心、愤怒、压力、沮丧、嫉妒)、生活满意(渴望改变生活、满足现在生活、对过去、未来满意、他人关于自己的生活的观点有重要的意义)和领域满意度(工作、家庭、财富、健康、财政、自我、所属群体)。尽管学者们对主观幸福感的定义和成分还未有统一的观点, 但大多数研究者都认同主观幸福感包含了认知成分和情感成分(Kafka & Kozma, 2002)。

第二种取向是来源亚里士多德(公元前 384~322)的实现论, 认为幸福不是单纯的追求快乐, 而是理性地对待现实生活, 即有崇高的目标, 并为了实现这个目标克服重重困难。Ryff (1989)受到该哲学理论的影响, 提出幸福不应是过分关注情感的过程, 而应是“努力表现完美的真实的潜力”即心理幸福感(psychological well-being)。并进一步将心理幸福感与主观幸福感进行区分。心理幸福感有自我接受(self-acceptance, 对自我积极有积极的态度)、个人成长(personal growth, 个人不断成长; 发展自己的潜能; 自我实现)、生活目的(purpose of life, 有方向, 目标)、与他人的积极关系(positive relation with other, 对他人有情感和共鸣; 能够亲密地团结他人)、环境掌控(environment master, 能够选择或者创造适合自身精神条件的环境; 能够通过身体或心理的活动不断前进, 创造改变)、自主(autonomy, 个性化; 内部评价)共六个维度, 其中生活目的和他人的积极关系是最重要的特征。另一个影响较大的, 以实现论为基础的心理幸福感理论是由 Ryan 和 Deci (2000)提出的自我决定理论(self-decision theory, SDT)。该理论认为心理幸福感要满足三个关键因素: 自主(autonomy)、胜任力(competence)、关系(relatedness)。这两个心理幸福感的理论都强调了自主性、良好关系以及实现目标的能力, 总的来说就是实现人的潜能。

第三种取向来源于社会学中的道德沦丧和社会疏远研究(Mirowsky & Ross, 1989)。Larson (1992)认为主观幸福感和心理幸福感强调的是个体的特点, 但个体仍然处在社会结构和社区中, 面对无数的社会任

务和挑战。为了更好的理解最佳的心理功能和心理健康, 社会学家应该对个体的社会幸福感进行探讨。**Keyes (1998)**认为社会幸福感是对个体在社会中的环境、功能进行的评估, 其包含五个维度: 社会整合(social integration)、社会认同(social coherence)、社会贡献(social contribution)、社会实现(social actualization)和社会和谐(social acceptance)。

然而**黄希庭, 李继波和刘杰(2012)**认为这三种取向存在一定的合理性, 但都有失偏颇。单纯地强调个人的快乐、潜能的实现和社会关系、功能都无法表示复杂的幸福。由此提出将三种观点整合, 科学地界定幸福, 并提出幸福指数这一概念。黄希庭等人认为幸福指数(well-being index, WBI)关注个体的精神追求与心理感受, 以人为核心和基础, 是衡量个体幸福程度的主观指标数值。

2. 少数民族大学生幸福感

一直以来, 幸福感的研究围绕着“幸福感是什么”“哪些因素影响着幸福感”进行着, 从而延伸出许多不同的研究方向。而对于少数民族群体的研究也是如此。但研究者还关注少数民族的幸福感和主流群体的幸福感差异, 及其影响因素。**Butler, Hokanson 和 Flynn (1994)**发现民族也是幸福感的影响因素之一。随着少数民族幸福感研究的不断推进, 越来越多的学者发现少数民族的幸福感和民族认同有关联。因而研究者在进行少数民族幸福感研究时, 开始关注民族认同。1990年, **Phinney (1990)**对以往20年的研究进行回顾, 提出民族认同有四个成分: 有本民族的自我认同(ethnic self-identification)、归属感(sense of belonging)、积极的态度(positive attitude)和民族卷入(ethnic involvement)。这一概念获得较多学者的认可, 而 **Phinney** 由此编制的多元群体民族认同量表(Multi-group Ethnic Identity Measure, MEIM)也成为测量民族认同使用最多的工具之一。

2.1. 幸福感与民族认同的相关研究

在研究的早期, 就有研究者认为二者存在相关。**Phinney, Cantu 和 Kurtz (1997)**在总结早期研究发现民族认同与少数民族个体的幸福感有积极相关。随后不断有学者验证这一观点: **Molix 和 Bettencourt (2010)**发现民族认同是幸福感的预测因子。**French 和 Chavez (2010)**也有相同发现。**Yoon (2011)**还发现高民族认同的少数民族被试会报告高水平的生活满意度。**Outten 和 Schmitt (2015)**也验证了这一结果。**Schmidt, Pionkowski, Raque-Bogdan 和 Ziemer (2014)**对229名学生的关系健康、民族认同、主观幸福感(生活满意度、负性情绪和正性情绪)和身体健康知觉进行测量, 数据分析显示1) 民族认同感得分和与同伴、老师、社区关系得分越低的学生, 主观幸福感和健康的天数越低, 2) 与同伴、老师有较高健康关系但民族认同感较低的学生, 会报告较高的积极情感和好的健康状态。随着发现民族认同与幸福感之间存在正相关的研究增加。还有学者通过元分析发现积极的民族种族认同情感与积极的社会功能、自尊和幸福感有显著正相关(**Rivas-Drake, Syed, Umaña-Taylor, Markstrom, French, Schwartz, & Lee, 2014**)。**Smith 和 Silva (2011)**也对少数民族个体的幸福感和民族认同进行元分析, 发现民族认同与幸福感有显著正相关。

但是研究者并不仅仅止步于二者的相关, 还对此进一步的探索民族认同各成分对少数民族幸福感的影响。**Syed 等人(2013)**对3637名少数民族大学生的民族认同和幸福感进行研究, 结果表明民族认同的探索包含参与、探索两个维度, 其中参与和幸福感有显著正相关, 而探索与幸福感有显著负相关。**Iwamoto 和 Liu (2010)**对402名亚裔和亚洲国际大学生进行研究, 结果发现民族认同中的肯定(affirmation)和归属感(belonging)是幸福感的重要预测因子。

2.2. 民族认同对歧视知觉和幸福的中介作用

有学者通过元分析发现歧视确实对少数民族群体的心理幸福感造成伤害(**Schmitt, Branscombe, Post-**

情绪和消极情绪)。研究结果显示民族认同高的被试想像多个歧视事件时比想像一个歧视事件报告更少的积极情感; 民族认同感低的被试想像多个歧视事件时比想像一个歧视事件报告更高的积极情感。这表明民族认同可能恶化了歧视和情境幸福感的关系。这一方法在少数民族幸福感与民族认同的研究中较为少见。因此, 采用更为多样客观的方法对少数民族幸福感与民族认同进行研究, 减少问卷调查带来的社会赞许性等问题, 才能更好地理解二者之间的关系。

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