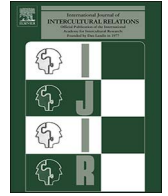


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Brief report

Acculturation expectation profiles of Russian majority group members and their intergroup attitudes

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ABSTRACT

Employing a person-oriented approach to acculturation expectations held by Russian majority group members, we investigated the presence of groups of profiles and relationships between acculturation expectation profiles and intergroup attitudes. Applying latent profile analysis, we found three easy-to-interpret acculturation expectation profiles: biculturalism expectations, alternate-biculturalism expectations (with public—private domain differences in preference), and assimilation expectations. The subsequent comparative analysis showed that these profiles mainly differed in the extent of the desirability of maintenance of heritage culture, and adoption of the mainstream culture by immigrants only in private domains of life. The biculturalism expectation profile contained individuals who support the idea of a multicultural society. The alternate-biculturalism expectation profile contained individuals with slightly less emphasis on adoption of mainstream acculturation for immigrants, a distinction between preferences in the public and private domains of life, more focus on public domains, and less right-wing authoritarianism. The assimilation expectation profile contained individuals with a higher dangerous worldview and endorsement of discrimination, and lower support of a multicultural ideology, willingness to engage in intergroup contact, and desire of maintenance of heritage acculturation for immigrants. Our study demonstrated the value of a person-oriented approach in a population where subgroups differ in the domain dependence of their acculturation expectations.

1 Introduction

The concept of acculturation refers to the cultural and psychological changes as a consequence of prolonged intercultural contact. Such contact can be the consequence of migration in which case individuals who were socialized in one cultural context are exposed to another context; however, acculturative changes can also be the consequence of interactions between ethnic groups that have lived in each other's proximity for sometimes multiple generations and engage in intercultural relations (Berry, 2017). Acculturation is a dynamic and complex process that encompasses changes in behaviors, such as language, identity, values, and social relations. Acculturation also includes a set of preferences about how to acculturate (called acculturation attitudes or strategies); there is often a significant relationship between acculturation attitudes and behaviors (Arends-Tóth & van de Vijver, 2006). Immigrant acculturation outcomes are influenced by the attitudes of both immigrants and non-immigrants (see, e.g., Arends-Tóth & van de Vijver, 2003). A few models address intergroup attitudes and their ramifications for acculturation preferences of both groups (e.g., Bourhis, Moïse,

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Perreault, & Sénécal, 1997; Navas et al., 2005; Piontkowski, Rohmann, & Florack, 2002). Notably the discrepancies between acculturation orientation and practices by immigrants, as perceived by non-immigrants, and the practices and orientations, deemed desirable by the non-immigrant group, can affect intergroup relations (see, e.g., António & Monteiro, 2015; Matera, Stefanile, & Brown, 2015; Piontkowski et al., 2002; Rohmann, Piontkowski, & van Randenborgh, 2008; Zagefka and Brown, 2002). Although the perspective of the majority group has been less explored, some consistent differences have been reported; non-immigrants prefer a more assimilation-type of adjustment of immigrants and believe that immigrants prefer separation (e.g., Jasinskaja-Lahti, Liebkind, Horenczyk, 2003; Florack, Piontkowski, Rohmann, Balzer, & Perzig, 2003; Pfaferott & Brown, 2006; van Oudenhoven, Prins, & Buunk, 1998; Verkuyten, 2005; Verkuyten & Thijs, 2002). However, as for a set of preferences of non-immigrants about how to acculturate in response to a presence of different cultures in a society, for example, Haugen and Kunst (2017) reported about acculturation strategies among majority members in Norway, which were similar to separation and integration that are observed among minority members.

Much work on acculturation is predicated on two tacit homogeneity assumptions. The first is that acculturation orientations are the same across life domains; for example, a dominant group member who prefers assimilation expects assimilation from immigrants in all life domains. There is evidence that this assumption could be incorrect. Acculturation is situated in an ecological context, and should therefore be considered as a context-specific process (Ward & Geeraert, 2016), as proposed in the Ecological Acculturation Framework (e.g., Birman, Simon, Chan, & Tran, 2016; Salo & Birman, 2015) and the Relative Acculturation Extended Model (RAEM) (Navas et al., 2005). It has been suggested that context specificity can take the form of domain dependence of acculturation orientations and behaviors. Acculturation domains have been categorized as public versus private (Arends-Tóth & van de Vijver, 2003) and peripheral versus central (Navas et al., 2005).

The second homogeneity assumption refers to the group studied. When analyzing and reporting data, the tacit assumption is often made that sample preferences apply to all participants. For example, when a sample shows a separation orientation in the private domain and an integration preference in the public domain, it is assumed that this preference holds for all participants. However, the group may harbor various subgroups with dissimilar preference profiles. The first approach, addressing acculturation orientations, is called variable oriented, whereas the latter, addressing the presence of subgroups, is called person oriented. The variable-oriented approach is dominant in the acculturation literature (e.g., Sam & Berry, 2016). The question of which approach is to be preferred is ultimately empirical; if a population of immigrants is rather homogeneous in its preferences, a variable-oriented approach is an adequate way of representing the acculturation preferences, but group heterogeneity would necessitate a person-oriented approach. The homogeneity assumption is (too) infrequently tested (Berry et al., 2006; Brown, Gibbons, & Hughes, 2013; Grigoryev & van de Vijver, 2017; Inguglia & Musso, 2015; Rojas, Navas, Sayans-Jiménez, & Cuadrado, 2014; Rudmin, 2003; Schwartz & Zamboanga, 2008). From a data analytic point of view, the use of grouping methods, such as cluster analysis or latent class analysis, can be regarded as an appropriate approach to acculturation if the group of non-immigrants would comprise subgroups who deal with acculturation issues in a different manner; grouping procedures allow the identification of such subgroups (see, e.g., Inguglia & Musso, 2015; Mancini, Navas, López-Rodríguez, & Bottura, 2017).

In addition to sample heterogeneity, we address domain heterogeneity. It is a novelty of the present study to examine both sources of heterogeneity. We address domain heterogeneity by examining acculturation preferences across life domains, notably between public and private domains (Arends-Tóth & van de Vijver, 2003; Birman, Trickett, & Vinokurov, 2002; Snauwaert, Soenens, Vanbeselaere, & Boen, 2003). Domain dependence has never been adequately studied in an acculturation profiles approach. Combination of a latent profile analysis and the RAEM framework allows doing this.

In this study, we examined Russian majority group members, taking into account domain-specificity in their acculturation expectation preferences, and compared these profiles on various attitudes which are known to be relevant for intergroup relations: (1) acculturation attitudes towards the maintenance of the heritage culture (“heritage acculturation”) and the adoption of the mainstream culture (“mainstream acculturation”) (see, e.g., Navas et al., 2005; Rudmin, 2003); (2) social worldviews which include the belief that the world is full of danger and that the values and lifestyle of respectable people are at risk (“dangerous worldview”), and the belief that the world is a “competitive jungle”, a place of struggle for power and resources, where “dog eat dog” (“competitive worldview”) (see, e.g., Duckitt & Sibley, 2017); (3) ideological attitudes which reflect: (a) maintaining the social order: social cohesion, order, stability, and collective security (“right-wing authoritarianism”, RWA) (see, e.g., Altemeyer, 1996), and hierarchy, group dominance, and superiority (“social dominance orientation”, SDO) (see, e.g., Ho et al., 2012), and (b) supporting the cultural diversity, equality, and a positive evaluation of the different cultural groups within the same society (“multicultural ideology”) (see, e.g., Berry & Kalin, 1995; Schalk-Soekar & van de Vijver, 2008); (4) dealing with immigrants in the form of the willingness to engage in intergroup contact (see, e.g., Ron, Solomon, Halperin, & Saguy, 2017) and endorsement of discrimination of immigrants in the socio-economic domains (see, e.g., Dancygier & Laitin, 2014; Mallender et al., 2014; OECD, 2013). We expected that, in accordance with the evidence obtained earlier (e.g., Florack et al., 2003; Levin et al., 2012; Perry, Paradies, & Pedersen, 2015; Rosenthal & Levy, 2012), more prejudiced individuals, who have authoritarian attitudes, reject diversity, perceive the social environment as competitive and threatening to security will also have more assimilation-type profiles; furthermore, the profiles themselves will show domain-specificity, which amounts to a difference in heritage and mainstream expectations across life domains. We turned to the Russian population to study this question, given that this population is highly diverse and has been understudied (e.g., Jurcik, Chentsova-Dutton, Solopieieva-Jurcikova, & Ryder, 2013); the Russian Federation is historically a plural society, comprising more than 190 ethnic groups, the territory of the Russian Federation includes 21 national republics. The United Nations estimated the Russian Federation to be the world’s second-leading country in hosting most immigrants in 2013 after the United States. After the European refugee crisis in 2015, Russia came on the third place with a small margin (Lebedeva, Tatarko, & Berry, 2016). Researchers, who investigate intergroup relations in Russia in the framework of Mutual Intercultural Relations In Plural Societies (MIRIPS) project

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