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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.

Keywords: acculturation profiles, acculturation expectations, acculturation domains, multiculturalism, person-oriented approach

Acculturation Expectation Profiles of Russian Majority Group Members and Their Intergroup Attitudes

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, Perreault, & Senécal, 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 & 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 et al., 2003; Pfafferott & 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 et al., 2014; 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 et al., 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 et al., 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 et al., 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 et al., 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 et al., 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 (see e.g., Lebedeva, Galyapina, Lepshokova, & Ryabichenko, 2017), noted that in spite of the variety in contexts (e.g., Central Federal District of Russia or North Caucasus), a responsibility and leading role for improving intercultural relations in Russia belong to the majority group; migrants and ethnic minorities prefer an integration strategy. However, the attitudes of Russians towards migration and migrants are rather negative in spite of some mainly obvious economic need for labor migrants and the term 'migrants' is connected mostly with im/migrants from Central Asia and the Caucasus, who are often considered as a source of economic burden and cultural threat (Lebedeva et al., 2017). Also, there is

still a lack of clear immigration policies in Russia and any special programs for the mutual intercultural relation of majority and minority groups, which should first of all focus on increasing of cultural, economic, and physical security of Russian majority group members, since all of this positively related to their acceptance of immigrants and adaptation to new polycultural realities of Russian cities (Lebedeva & Tatarko, 2013).

Method

Sample

The total sample of 576 participants from 33 regions of Russia included 212 women (39.6%) and 324 men (60.4%), aged from 15 to 79 years ($M = 35.1$, $SD = 13.4$); 115 participants (21.5%) were students.¹ The sociodemographic characteristics of the sample are shown in more detail in Table 1.

Procedure

The data were collected online via social media. Participants were given a questionnaire and asked to read the instructions, which included information about the main topics discussed in the study, confidentiality policy, and how to contact the researchers supervising the project.

Measures

Acculturation attitudes. We used the items from the RAEM (Navas et al., 2005) with a 7-point Likert scale. We measured acculturation expectations towards immigrants including two dimensions of acculturation (heritage and mainstream) in both public domains (i.e., work, social relationships and friendship, the use of language) and private domains (i.e., family economy and consumer habits, family relationships, religious beliefs and customs, and ways of thinking: values and principles). The stem of the heritage items was as follows: "To what extent would you like immigrants in Russia to maintain the customs of their country of origin, in relation to the following domains?" for work, economy, family relations, religious beliefs, values domains (the adoption items had a similar stem); for the social relationships domain: "As for social relations and

friendship, to what extent would you like immigrants in Russia are in friendship and in contact with members of their ethnic group/the locals"; and for the language domain: "As for the use of the language, to what extent would you like immigrants in Russia to use their native language/Russian language". Descriptives were as follows: expected heritage orientation: $M (SD) = 3.75 (1.42)$, $\alpha = .84$; expected mainstream orientation: $M (SD) = 5.45 (1.06)$, $\alpha = .77$.²

Social worldview. We used Duckitt's (2001) scale, which has a 7-point Likert scale containing 6 items for dangerous worldview and 6 items for competitive worldview (Duckitt, 2001); sample items are: "There are many dangerous people in our society who will attack someone out of pure meanness, for no reason at all," and "You know that most people are out to "screw" you, so you have to get them first when you get the chance" (dangerous worldview: $M (SD) = 4.49 (1.54)$, $\alpha = .88$; competitive worldview $M (SD) = 2.63 (1.23)$, $\alpha = .77$).

Right-wing authoritarianism. We used a 9-point Likert scale containing 6 items (Altemeyer, 1996), with sample items such as "Most bad people in this country are those who do not respect our flag, our politicians and traditions" ($M (SD) = 5.41 (2.17)$, $\alpha = .88$).

Social dominance orientation. We used for a 9-point Likert scale containing 6 items (Ho et al., 2012), with sample items such as "It is unjust to try to make groups equal" ($M (SD) = 3.92 (2.16)$, $\alpha = .88$).

Multicultural ideology. We used a 7-point Likert scale containing 6 items (Berry & Kalin, 1995), with sample items such as "A society that has a variety of ethnic and cultural groups is more able to tackle new problems as they occur" ($M (SD) = 4.97 (1.43)$, $\alpha = .85$).

Willingness to engage in intergroup contact. We used a 9-point Likert scale containing 4 items (Halperin, Canetti-Nisim, & Pedahzur, 2007), with sample items such as "I would agree to live in the same neighborhood with a labor migrant" ($M (SD) = 5.21 (2.48)$, $\alpha = .90$).

Endorsement of discrimination of immigrants in the socioeconomic domain. We developed a 7-point Likert scale containing 6 items. The questionnaire contained items asking for

endorsement of behaviors that reflect discrimination of immigrants in the workplace, labor market, rental housing sectors, and other domains. We focused on the socioeconomic domains deemed relevant in the literature (see Dancygier & Laitin, 2014; Mallender et al., 2014; OECD, 2013), with sample items such as "Paying immigrants lower wages than natives, provided equal qualifications and level of education," and "The lack of career prospects for immigrants" ($M(SD) = 3.46(1.59)$, $\alpha = .84$).

Data Analysis

Using R (R Core Team, 2017), we conducted data screening including checking for outliers and missing data. We used the lavaan R package (Rosseel, 2012) to construct the measurement model with nine latent factors and checked the fit of that model to our data applying confirmatory factor analysis (CFA). Estimation of the model and subsequent models was carried out with the use of robust statistics chi-square (Satorra-Bentler corrections — MLM estimator). We employed commonly recommended global fit measures: CFI > .90; RMSEA < .05; SRMR < .08 (Kline, 2016). In the next step we addressed indicators of reliability of the scales and calculated Cronbach's alpha (α). Mplus 7.1 was used to conduct a latent profile analysis (LPA), an empirically driven method that defines taxonomies or classes of people based on common characteristics, to group participants by acculturation profiles, using the items of acculturation expectations towards immigrants in public and private domains. Finally, we used SPSS v.24 (IBM Corp. Released, 2016) to test differences in scale scores between profiles applying multivariate analysis of covariance (MANCOVA) with 2000 bootstrapping samples adding the covariate variables (gender, age, education, income, Russian ethnicity (no/yes), affiliation to religion (no/yes), student status (no/yes), work status (unemployed/employed)), and also chi-squared test and analysis of variance (ANOVA) to establish their sociodemographic characteristics.

Results

Preliminary Analysis

The data contained 40 observations with missing values (partially completed questionnaire) which could not be imputed using any statistical procedures, therefore we kept default settings (skip all subjects with missing values) for missing values in the subsequent analysis. All scales had acceptable reliability indicators and quality of measurements.³

LPA

Latent profile models containing up to six class solutions were fitted to the data. The model fit indices for each LPA are presented in Table 2. Taking into account the adjusted LRT (Likelihood Ratio Test) and VLMR (Vuong-Lo-Mendell-Rubin Likelihood Ratio Test) indices which showed that the fit of the four-class model (class sizes = 34/118/145/245) significantly better than the three-class model (class sizes = 42/153/347); of all class sizes analyzed, we considered the four-class model to be optimal. We excluded the class with 34 participants because it contained non-informative midpoint responses across all items (possibly reflecting straightlining or midpoint responding style), and its class size was deemed too small for a subsequent comparative analysis.⁴

MANCOVA

The content of acculturation expectation profiles by the public and private domains of life is presented in Table 3 and Figure 1. The multivariate result was significant for acculturation profiles, Wilks' $\Lambda = .136$, $F(28, 956) = 58.3$, $p < .001$, $\eta^2_p = .63$. The results showed that we can identify three acculturation expectation profiles: biculturalism expectation, alternate-biculturalism expectation, and assimilation expectation, which mainly differ in the extent of the desirability of maintenance of the heritage culture, and adoption of the mainstream culture by immigrants in private life domains. The biculturalism expectation profile contained individuals with strong expectations towards the maintenance of heritage culture and adoption of mainstream culture across both public and private domains. The alternate-biculturalism expectation profile had individuals with a focus on adoption of mainstream culture in public domains, combined with a less outspoken orientation towards the private life of immigrants (with preferences close to the midpoint of the

response scale). The assimilation expectation profile had individuals with a strong preference for denying the heritage culture and adopting the mainstream culture by immigrants across all domains. Interestingly, effect sizes in the MANCOVA were larger for private domains than for public domains, indicating that profile differences mainly involved the views on expected acculturation in the private domain.

[Figure 1. The content of acculturation expectation profiles by the public and private domains of life.]

The difference between acculturation expectation profiles on the intergroup attitudes is presented in Table 4. The multivariate result was significant for acculturation profiles, Wilks' $\Lambda = .156$, $F(18, 966) = 82.2$, $p < .001$, $\eta^2_p = .61$. The biculturalism expectation profile mainly contained individuals with a higher desire of maintenance of heritage acculturation for immigrants. The alternate-biculturalism expectation profile mainly contained individuals with less emphasis on adoption of mainstream acculturation for immigrants and lower RWA. The assimilation expectation profile contained individuals with a higher dangerous worldview and endorsement of discrimination, and lower support of multicultural ideology, willingness to engage in intergroup contact and desire of maintenance of heritage acculturation for immigrants. There were no significant differences between profiles on competitive worldview and SDO.⁵

Discussion

Using a person-oriented approach, we addressed acculturation expectation profiles of Russian majority group members and relationships between these profiles and relevant intergroup attitudes. We identified three acculturation expectation profiles of Russians: biculturalism expectations, alternate-biculturalism expectations, and assimilation expectations. The groups expecting biculturalism and assimilation are opposites in their preferences, while the group expecting alternate-biculturalism showed most domain specificity in its preferences. In line with

findings based on a variables-based approach to acculturation (Arends-Tóth & van de Vijver, 2003), we found that the domain specificity amounts to more tolerance of maintaining the ethnic culture in the private domain. Individuals with the biculturalism expectation profile (which boils down to expecting a combination of maintenance of the heritage culture of immigrants as well as adoption of the mainstream culture across all domains) can be classified as supporting the idea of a multicultural society (see e.g., Benet-Martínez & Hong, 2014). Individuals with an assimilation expectation may have negative attitudes towards cultural diversity because they perceive threats to their security (Lebedeva, Tatarko, & Berry, 2016; Lebedeva et al., 2017), which was also evidenced in our results by their high dangerous worldview, high endorsement of discrimination and low willingness to engage in intergroup contact. Moreover, among some Russians, there are some widespread fears that the ethnic Russian population is decreasing whereas the immigrant and minority population are increasing, and that this demographic change may enable immigrants to impose their culture and order on the ethnic Russians; assimilation expectations imply a return to cultural security. This pattern is in line with the assumption that multiculturalism is more beneficial for the members of groups of immigrants than for the majority group, as multiculturalism allows immigrants to maintain their own culture and obtain a higher social status in the society, while the majority group can perceive immigrants and their desire to preserve their culture as a threat to their own identity and status (Schalk-Soekar & van de Vijver, 2008). There was no difference between public and private domains in expectations of individuals with the assimilation expectation profile; these participants do not show domain dependence in their preferences and opt for adjustment to the dominant culture in all life domains. Although the lack of a distinction between public and private life distinctions in acculturation has been found in many countries (e.g., Arends-Tóth & van de Vijver, 2003), domain-independent attitudes may be particularly strong in Russia due to its Soviet past, with its collectivistic traits and preferences to influence the ideas and beliefs persons have in their private life (Chatterjee, Ransel, Cavender, & Petrone, 2015; see also Weintraub & Kumar,

1997). Individuals with the alternate-biculturalism expectation profile show the strongest distinction between preferences in the public and private domain of life. The preference for expected adjustment mainly pertains to the public domain, which creates a context to establish more intergroup contact, yielding choices for behavioral practices. This preference is linked to low RWA (see Duckitt & Sibley, 2017).

The results showed that an empirical LPA classification may yield incremental information beyond a variable-oriented approach that follows a theoretical taxonomy, such as Berry's (1997) which includes four acculturation expectations of non-immigrants (multiculturalism, melting pot, segregation, and exclusion). Notably in heterogeneous populations, LPA enables the identification of subgroups with unique patterns of scores. Also, our study shows that variable- and person-oriented approaches are more complementary than competing. A person-oriented approach will unnecessarily complicate analyses when the group to be analyzed is homogeneous. However, we often do not know whether samples are heterogeneous, a sufficient condition for a person-oriented approach.

Recently, Huagen and Kunst (2017) conducted a person-oriented study in the acculturation domain. These authors were interested in changes in mainstream Norwegians due to the immigration of recent decades in their country. Using cluster analysis, they identified three groups of individuals; the first were mainstreamers who prefer separation (i.e., maintaining their Norwegian culture without adopting any immigrant culture), the second were integration oriented (combining maintenance and adoption), and the third were an undifferentiated group. Although their study differs from ours in terms of target construct (changes among mainstreamers vs. acculturation expectations) and statistical analysis (cluster analysis vs. LPA), there are some interesting similarities. In both studies there is one group emphasizing the maintenance of the mainstream culture and another group that favors a more bicultural approach. The main difference between the studies is the role of domain dependence, which was more central in the classification in our study

and which did not feature in Haugen and Kunst's (2017) findings.

The present study has implications for acculturation research. First, we found a remarkable heterogeneity of expected acculturation attitudes. Our study shows that a person-oriented approach may need to be applied more often and that we may need to test the assumption of group homogeneity vis-à-vis acculturation orientations more often. Second, our sample showed the presence of subgroups in the population with very distinct expected acculturation orientations. Individuals expecting biculturalism and alternate biculturalism create a climate in which immigrants can maintain their ethnic culture, whereas ethnic Russians expecting assimilation prefer a complete adoption of Russian culture. All three groups like to see adjustment to the dominant society, but the groups differ in allowing cultural maintenance. Given these orientations, our study implies that for immigrants in Russia for the current conditions, adjustment is very important, notably in the public domain, and that manifestations of the ethnic culture will least likely lead to conflicts when applied in the home sphere. A more ambitious and time-consuming solution would be to try to revise expectations by Russian majority group members to more integration-type, since a dominant group has a major influence on the acculturation process (see, e.g., Bourhis et al., 1997; Horenczyk, Jasinskaja-Lahti, Sam, & Vedder, 2013), also in Russia (see Lebedeva et al., 2017). Additionally, it should be noted that our study focused on attitudes and not on actual behaviors. Preferences in the attitudes, preferences or behavioral intention may not correspond one-to-one with expected behavioral outcomes (see e.g., Ajzen & Fishbein, 2005; Frymier & Nadler, 2017).

As for the prospect of the two-way process of acculturation, some recent studies may shed light on this elusive issue in acculturation research. Haugen and Kunst (2017) found among majority group members in Norway that their adoption of immigrant culture often involved specific domains such as school, food, and work and in terms of behaviors rather than values (e.g., many immigrant groups have introduced their ethnic foods in mainstream countries). These changes do not have a major impact on the mainstream culture. Changes with a more pervasive influence on

society that reflect societal values such as laws may be much more difficult to influence by acculturation (also see e.g., Rudmin, Wang, & de Castro 2017). Erten, van den Berg, and Weissing (2018) developed a dynamic model based on a process analogous to genetic evolution to investigate the dynamics of cultural change that result from migration, considering acculturation orientations that are present in the society. The results of their dynamic modeling showed that a stable coexistence of both majority and immigrant culture in a multicultural society is more likely if majority group members and immigrants are relatively willing to establish interactions with each other, also if majority group members are oriented to their own culture more than immigrants.

Limitations and Further Research

The main limitation of our study was our treatment of immigrants in the survey as a homogeneous outgroup; this is a major simplification as in Russia there are several groups of immigrants (e.g., Ukrainians, Uzbeks, Tajiks, Azerbaijanis, Moldovans, Kazakhs, Armenians, Belarusians, Chinese, and others) with a different cultural distance to Russians. It seems likely that natives in Russia categorize immigrants from Transcaucasia and Central Asia in the same outgroup as internal migrants from Russian regions of the North Caucasus, whereas immigrants from Ukraine and Belarus are placed in another group. A further split in immigrant groups will yield richer information about features of domain-specificity of acculturation expectation profiles and the intergroup attitudes of Russian majority group members. A second limitation involves the use of convenience sampling; our sample is not representative, although all Russian sociodemographic groups are well represented. Finally, these results do not cover effects of the community and the place/city of residence of the participants.

Notes

1. 89.6% of the sample were ethnic Russians, while 10.4% of the sample were from other ethnic groups (with a very long history in Russia), such as Tatars, Chuvash, and Ukrainians; in the remainder we refer to the group as Russians.
2. All measures which did not have a Russian translation were adapted by back-translation and cognitive interviews with the think-aloud technique (Willis, 2004). Also, the pilot study was conducted using a paper-and-pencil survey of Russians ($N = 241$). The measures had adequate internal consistency and fit data according in confirmatory factor analyses (CFAs). Moreover, a cross-validation based on web-based survey ($N = 359$) also indicated that is this adequate of measures not only assessment of immigrant in whole but specific ethnic groups (Chechens, Belarusians, Uzbeks, and Chinese). Means, standard deviation, and internal consistency coefficients for the current study are provided in brackets.
3. The estimated measurement model by confirmatory factor analysis had factor loadings ranging from .465 to .872, the average values was .703; the model initially showed an acceptable global fit which did not require any modification: $\chi^2(1237, N = 541) = 2360.99, p < .001$; CFI = .910; RMSEA [90% CI] = .041 [.039, .043]; SRMR = .058.
4. For detecting response styles that might lead to bias in the LPA classification, we used multigroup CFA with nine latent factors and the common unmeasured orthogonal latent construct with variance fixed to 1 and freely estimated factors loadings. When item intercepts and factor loadings are invariant across groups (measurement invariance, MI), it is argued that the group comparison is not biased by differential response style effects (van de Vijver & Tanzer, 2004). To establish MI, we employed commonly recommended cut-off criteria when total sample size is > 300 : $\Delta\text{CFI} \leq .010$; $\Delta\text{RMSEA} \leq .015$; $\Delta\text{SRMR} \leq .030$ (metric) and $\Delta\text{SRMR} \leq .010$ (scalar) (Chen, 2007). The estimated multigroup configural invariance model showed an acceptable global fit: CFI = .921; RMSEA [90% CI] = .047 [.044, .050]; SRMR = .069, metric invariance - $\Delta\text{CFI} = .013$; $\Delta\text{RMSEA} = .002$; $\Delta\text{SRMR} = .009$, partial metric invariance - $\Delta\text{CFI} = .009$; $\Delta\text{RMSEA} = .001$; $\Delta\text{SRMR} = .008$, and scalar invariance - $\Delta\text{CFI} = .009$; $\Delta\text{RMSEA} = .002$; $\Delta\text{SRMR} = .002$. We found that two noninvariant loadings from the common unmeasured orthogonal latent construct to only two of six items of endorsement of discrimination scale. So, we concluded that response style bias did not constitute a

serious threat to the LPA classification.

5. We found some sociodemographic differences in acculturation expectation profiles (gender: $\chi^2(2) = 18.4, p < .001, V = .14$; Russian ethnicity: $\chi^2(2) = 6.8, p = .034, V = .08$; work status: $\chi^2(2) = 7.2, p = .027, V = .08$), but overall, their effect sizes were remarkably small (see effect size Cramér's V).

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Table 1
Sociodemographic Characteristics of the Sample

	Frequency	Percentage
Gender		
Women	212	39.6
Men	324	60.4
Work status		
Unemployed	159	29.7
Women	88	55.3
Men	71	44.7
Employed	377	70.3
Part-time job	40	10.6
Work on several jobs	94	24.9
Income ^a		
< 15,000 rub.	219	40.9
15,000-40,000 rub.	207	38.6
40,000-60,000 rub.	57	10.6
> 60,000 rub.	53	9.9
Marital status		
Single	188	35.1
Married	300	56.0
Divorced	35	6.5
Widowed	13	2.4
Education		
Incomplete secondary education	17	3.2
Secondary education	53	9.9
Vocational education	106	19.8
Higher education	339	63.2
Incomplete (no degree awarded)	86	16.0
Bachelor	37	6.9
Specialist	140	26.1
Master	76	14.2
PhD	21	3.9
Religion		
None	182	34.0
Christian Orthodox	302	56.3
Islam	16	3.0
Other	36	6.7
Ethnicity		
Russian	480	89.6
Other (non-immigrant ethnic minority)	56	10.4
Missing	40	6.9

Note. ^a Conversion of currency: 10,000 rub. \approx 175 USD.

Table 2

Model Fit Indices for the 1-, 2-, 3-, 4-, 5-, and 6-Class Solution

	Fit indices				Likelihood Ratio Tests			Entropy	Min. class size
	LL	BIC	SSBIC	AIC	VLMR	Adj. LMR	BLRT		
1 Class	-15131	30438	30349	30318	NA	NA	NA	NA	542
2 Classes	-14419	29108	28972	28924	1424 (1) ***	1409 (1) ***	1424 (1) ***	.902	154
3 Classes	-14141	28648	28464	28399	555 (2)	549 (2)	555 (2) ***	.929	42
4 Classes	-13957	28374	28142	28060	369 (3) **	365 (3) **	369 (3) ***	.882	34
5 Classes	-13808	28170	27891	27792	298 (4)	295 (4)	298 (4) ***	.874	32
6 Classes	-13665	27979	27652	27536	286 (5)	283 (5)	286 (5) ***	.900	12

Note. LL = loglikelihood; BIC = Bayesian information criterion; SSBIC = sample-size adjusted Bayesian information criterion; AIC = Akaike information criterion; VLMR = Vuong-Lo-Mendell-Rubin likelihood ratio test for $k - 1$ (H_0) vs. k Classes; Adj. LMR = Lo-Mendell-Rubin adjusted loglikelihood ratio test; BLRT = parametric bootstrapped likelihood ratio test for $k - 1$ (H_0) vs. k classes.

** $p < .01$. *** $p < .001$.

Table 3
The Content of Acculturation Expectation Profiles by the Public and Private Domains of Life

	Acculturation expectation profiles (<i>N</i> = 502)			Pairwise comparisons	<i>F</i> (2, 491)	<i>p</i>	η^2_p
	Biculturalism (<i>n</i> = 115)	Alternate-Biculturalism (<i>n</i> = 242)	Assimilation (<i>n</i> = 145)				
	<i>M</i> (<i>SD</i>)	<i>M</i> (<i>SD</i>)	<i>M</i> (<i>SD</i>)				
Maintenance							
Public domains							
Work	4.09 (2.00)	2.91 (1.81)	1.46 (1.11)	B > AB > A	77.0	< .001	.24
Social relationships	5.73 (1.67)	5.19 (1.61)	3.48 (1.92)	B > AB > A	61.0	< .001	.20
Language	4.00 (2.14)	3.63 (2.06)	1.77 (1.42)	B = AB > A	48.5	< .001	.17
Private domains							
Economy	5.04 (1.58)	4.49 (1.57)	1.83 (1.29)	B > AB > A	175.0	< .001	.42
Family relations	5.47 (1.40)	4.79 (1.54)	2.14 (1.52)	B > AB > A	180.6	< .001	.42
Religious beliefs	5.31 (1.54)	4.63 (1.66)	1.79 (1.29)	B > AB > A	199.4	< .001	.45
Values	4.81 (1.75)	3.98 (1.73)	1.46 (0.94)	B > AB > A	161.8	< .001	.40
Adoption							
Public domains							
Work	6.44 (0.86)	5.26 (1.68)	6.57 (0.94)	B = A > AB	56.0	< .001	.19
Social relationships	6.42 (1.00)	5.47 (1.58)	5.18 (1.96)	B > AB = A	21.0	< .001	.08
Language	6.77 (0.55)	6.63 (0.61)	6.89 (0.39)	B = AB & B = A, AB < A	10.2	< .001	.04
Private domains							
Economy	6.23 (0.87)	4.13 (1.40)	6.45 (1.01)	B = A > AB	199.4	< .001	.45
Family relations	6.01 (1.14)	3.69 (1.46)	6.29 (1.27)	B = A > AB	189.7	< .001	.44
Religious beliefs	5.45 (1.47)	3.40 (1.49)	6.34 (1.27)	A > B > AB	201.4	< .001	.45
Values	6.42 (0.74)	4.87 (1.52)	6.60 (0.97)	B = A > AB	104.3	< .001	.30

Table 4
Difference between Acculturation Expectation Profiles by the Intergroup Attitudes

	Acculturation expectation profiles ($N = 502$)			Pairwise comparisons	$F(2, 491)$	p	η^2_p
	Biculturalism ($n = 115$)	Alternate-Biculturalism ($n = 242$)	Assimilation ($n = 145$)				
	M (SD)	M (SD)	M (SD)				
Social worldviews							
Dangerous worldview	4.41 (1.62)	4.31 (1.49)	4.82 (1.64)	$B = AB < A$	6.0	.003	.02
Competitive worldview	2.59 (1.21)	2.53 (1.13)	2.75 (1.32)	$B = AB = A$	1.2	.312	.01
Ideological attitudes							
Right-wing authoritarianism	5.71 (2.24)	5.05 (2.17)	5.95 (2.08)	$B = A > AB$	8.2	< .001	.03
Social dominance orientation	3.91 (2.05)	4.06 (2.10)	3.74 (2.42)	$B = AB = A$	0.6	.563	< .01
Multicultural ideology	5.50 (1.20)	5.30 (1.14)	3.97 (1.66)	$B = AB > A$	54.2	< .001	.18
Acculturation attitudes							
Heritage acculturation	4.92 (0.92)	4.23 (0.93)	1.99 (0.74)	$B > AB > A$	403.7	< .001	.62
Mainstream acculturation	6.25 (0.49)	4.78 (0.63)	6.32 (0.64)	$B = A > AB$	364.6	< .001	.60
Dealing with immigrants							
Willingness for intergroup contact	5.83 (2.47)	5.73 (2.30)	3.55 (2.43)	$B = AB > A$	44.2	< .001	.15
Endorsement of discrimination	2.89 (1.37)	3.04 (1.31)	4.65 (1.62)	$B = AB < A$	67.3	< .001	.22

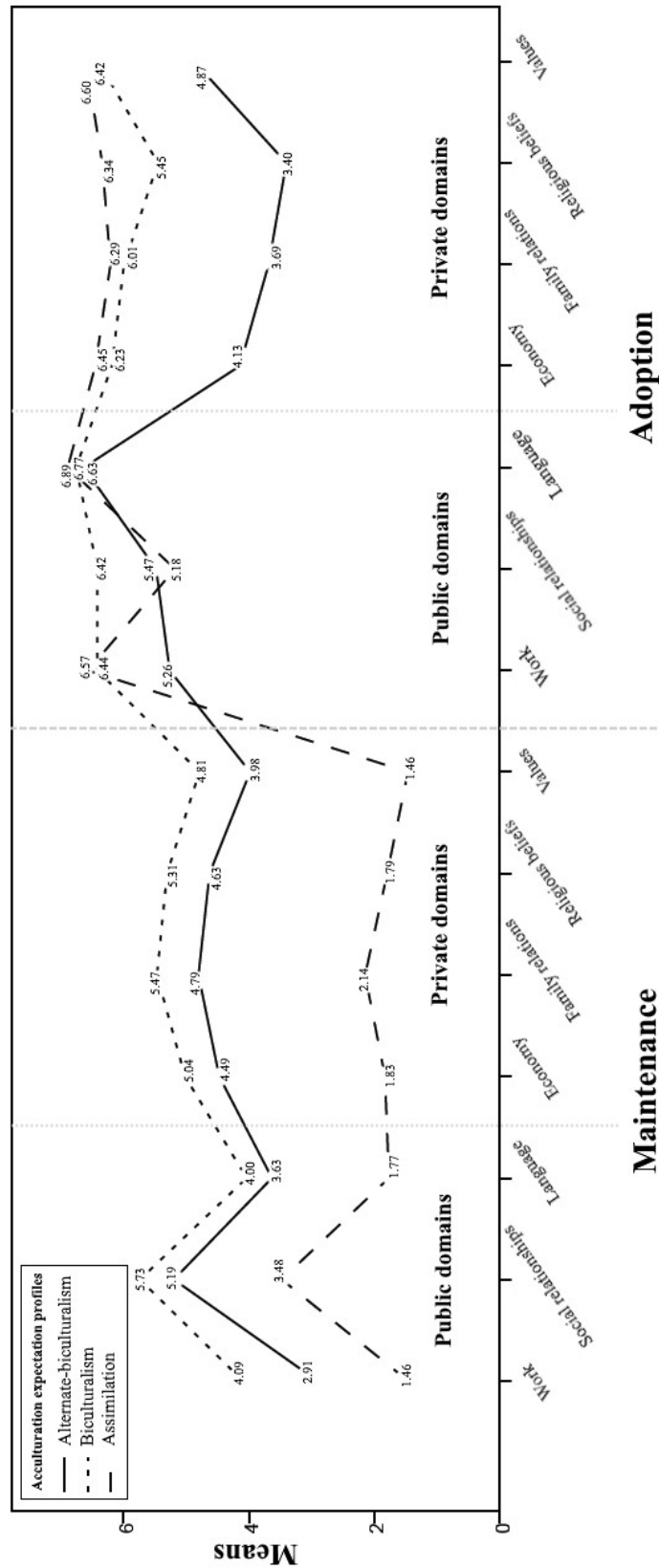


Figure 1. The content of acculturation expectation profiles by the public and private domains of life.