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A VALIDATION OF HCAS:
THE HOST COMMUNITY ACCULTURATION SCALE

ELENA TRIFILETTI
CARLA DAZZI
ZIRA HICHY
DORA CAPOZZA
UNIVERSITY OF PADOVA

In the current study, we tested the construct and predictive validity of the six-factor host community acculturation scale (HCAS; Bourhis, Barrette, & Moriconi, in press; Bourhis & Bougie, 1998) in the Italian social context. The HCAS was applied considering two domains (cultural heritage and employment), and three target groups (the general category of Immigrants, Chinese, Albanians). Results of confirmatory factor analysis demonstrated the convergent and discriminant validity of the scale, both in the culture and employment domain. The predictive validity of HCAS was tested by applying multiple regression with latent variables. We used as predictors: social dominance orientation, right-wing and left-wing political orientation, identification with the Italian ingroup; acculturation orientations were the dependent variables. Overall, findings supported the construct and predictive validity of the scale.

Key words: Acculturation orientations; Host community acculturation scale; Immigration; Interactive acculturation model.

INTRODUCTION

The aim of the current work was to validate the host community acculturation scale (HCAS; Bourhis & Bougie, 1998; Mountreuil & Bourhis, 2001) within the Italian social context. This scale measures the acculturation orientations which are adopted by a host community when it comes in contact with immigrant groups. As regards the term *acculturation*, it refers to a process of bidirectional change taking place when two ethno-cultural groups come into a sustained contact with each other (Graves, 1967). As a consequence of contact, both the dominant and non-dominant group are transformed, since they modify some features of their respective cultures as a way to adapt to the cultural diversity (Berry, 1997).

A common shortcoming of the classic models of acculturation is the lack of importance given to the interaction between host majority and immigrant minority acculturation orientations (Berry, 1997; Bourhis, Moïse, Perreault, & Senecal, 1997; Liebkind, 2001). The interactive acculturation model (IAM; Bourhis et al., 1997) stresses the intergroup nature of the acculturation process, combining in a common theoretical framework: the orientations adopted by the host majority and the immigrant groups; the interpersonal and intergroup relational outcomes which flow from the combination of immigrant and host community acculturation strategies. According to this model, the host majority may endorse the following orientations: assimilationism, segregationism, exclusionism, individualism, integrationism.

Assimilationism is adopted by dominant majority members who expect immigrants to relinquish their cultural identity, in order to be completely absorbed by the dominant culture. People endorsing this orientation can eventually regard immigrants as full members of the host community. *Segregationism* shows the desire for preserving the integrity of one's own dominant culture. It is believed immigrants can maintain their identity, but they are not allowed to adopt or transform the culture of the dominant group. Host community members who endorse segregationism avoid contacts and want immigrants to stay apart in separate enclaves. Moreover, they are ambivalent about the status of immigrants as rightful members of the host society. *Exclusionism* corresponds both to the denial of immigrants' right to adopt some features of the host culture, and to the intolerance toward those immigrants who maintain their customs. Exclusionists would break off the immigration of some devalued groups, and would prefer some immigrant communities to go back to their country of origin.

Host community members who endorse *individualism* define themselves and others as unique individuals rather than members of different ethno-cultural groups. The maintenance of the immigrant cultural identity or the adoption of the host culture are not regarded as important factors for the achievement of a successful acculturation. What matters more for individualists is not group belonging but personal characteristics and individual achievements.

Integrationism is adopted by dominant majority members who accept immigrants both preserve certain features of their culture and adopt some features of the host culture. "Integrationists value a stable biculturalism amongst immigrant communities that, in the long term, may contribute to cultural pluralism as an enduring feature of the host society" (Barrette, Bourhis, Personnaz, & Personnaz, 2004, p. 417). Bourhis and colleagues (Bourhis, Barrette, & Moriconi, in press; Montreuil, Bourhis, & Vanbeselaere, 2004) have recently suggested an additional acculturation orientation — *integrationism-transformation* — which implies dominant majority members accept to modify some features of their culture to adapt to the immigrant customs.

As regards immigrant minorities, they can endorse the following acculturation orientations: integrationism, individualism, assimilationism, separatism, marginalization (details can be found in Barrette et al., 2004; see also Berry, 1984, 1997). Depending on the specific combination of dominant majority and immigrant acculturation orientations, intergroup relations can be defined as harmonious, problematic or conflictual (Bourhis et al., 1997). In the first case, the acculturation orientations of the two groups are consonant: for instance, both endorse assimilationism. Problematic relational outcomes are likely to occur when there is only partial consonance: for example, the majority prefers assimilationism, while immigrants endorse integrationism. Intergroup relations are conflictual when the orientations held by host majority and immigrants are dissonant: for instance, the latter endorse separatism, while majority is inclined to assimilationism. These relational outcomes may be observed in different social contexts, such as housing, education, employment, and police relations (Barrette et al., 2004); acculturation orientations are actually adopted both in private (e.g., interpersonal encounters, exogamic unions) and public (employment, education, public administration) domains of the social life (Phalet & Swyngedouw, 2004).

According to the IAM, host majority can endorse different acculturation orientations depending on the merit accorded to the immigrant category (Bourhis et al., 1997). Some studies, using the HCAS (see Bourhis & Bougie, 1998; Bourhis & Dayan, 2004; Montreuil & Bourhis, 2001), showed that members of different host communities were more likely to adopt positive

orientations (individualism or integrationism) toward "valued" immigrant groups, but negative orientations (e.g., segregationism, exclusionism) toward "devalued" immigrant groups.

The validity of the HCAS was confirmed by studies performed with college and university students belonging to the French-speaking majority in Quebec (see Bourhis & Bougie, 1998; Montreuil & Bourhis, 2001). The HCA scale was, however, validated also in other countries. Research has demonstrated that each acculturation orientation has its distinctive psychological profile. Intergroup and personal correlates of the acculturation orientations were examined in studies performed in Canada (Montreuil & Bourhis, 2004), Israel (Bourhis & Dayan, 2004), France (Barrette et al., 2004), and United States (Montreuil, Barrette, Bourhis, Personnaz, & Schmidt, 2000). Intergroup correlates were variables, such as desire for proximity, perceived threat due to the presence of specific ethnic outgroups, while personal correlates were individual difference variables, such as social dominance orientation (SDO; Sidanius & Pratto, 1999), authoritarianism (Altemeyer, 1998), ingroup identification. These psychological correlates were entered in separate regression analyses as predictors of each orientation, and similar patterns of results were found across countries (Bourhis, 2007).

Concerning the psychological profiles, individualist and integrationist members of the host community are likely to identify with left or centre political parties; they have low levels of authoritarianism, ethnocentrism, and social dominance orientation. Individualists and integrationists seek close relations with valued as well as devalued immigrant groups; moreover, they think immigrants wish to establish good relations with the host community. Finally, integrationists include immigrants in their personal network of contact. Assimilationists, segregationists and exclusionists are more likely to support right-wing political parties and to show high levels of authoritarianism, ethnocentrism, and social dominance orientation. They think immigrants (especially devalued groups) represent a threat to ingroup identity; furthermore, host majority members endorsing assimilationism, exclusionism or segregationism avoid contact with immigrants both at work and in private life (Bourhis, 2007). However, in all cultural settings, each rejection orientation was also associated with specific psychological correlates.

OVERVIEW OF THE STUDY

In the current study, we tested the construct (convergent and discriminant) and criterion (predictive) validity of the HCAS, using measurement and structural models (for a definition of predictive validity, see Bagozzi, 1994). In a previous study carried out in Italy, Barrette, Bourhis, Capozza, and Hichy (2005) confirmed the convergent and discriminant validity of the six-factor HCA scale applying confirmatory factor analysis. The general category of immigrants, Albanians (the devalued immigrant group), and South Americans (the valued immigrant group) were used as target groups. However, the latter is a large super-national category including immigrants coming from different nations which may be evaluated in different ways. Therefore, pilot studies were carried out in order to identify better the most valued and devalued immigrant group. In a first pilot study, participants were 21 Italian students enrolled in psychology courses at the University of Padova. They were asked to list two valued and two devalued immigrant groups. Among the valued groups, participants mentioned most frequently the Chinese (48% of participants), while among the devalued groups, the most recurrent category was Albanians (76% of participants). In order to support these findings, 20 psychology students were asked to evaluate

the Chinese and Albanian immigrant groups on 25 positive (e.g., friendly, intelligent) or negative (e.g., violent, aggressive) traits. Participants were invited to indicate on a 7-step scale (1 = *very atypical*; 7 = *very typical*; 4 = *neither, nor*) to what extent such attribute could be viewed as typical of the two groups. As regards Albanians, mean scores for all the negative traits were significantly higher than the neutral point, $ts(19) \geq 2.27$, $ps < .04$, except for the trait idle, $t < 1$; mean scores for the positive traits were instead significantly lower than neutrality, $ts(19) \geq 2.18$, $ps \leq .04$ (for the trait intelligent, $t < 1$). Hence, participants associated Albanians with negative traits, while they dissociate this immigrant group from positive traits. When the target was the Chinese, mean scores were higher than the neutral point for positive traits, such as careful, intelligent, hard-worker, $ts(19) \geq 3.02$, $ps < .01$, while means were lower than the neutral point for negative attributes, such as violent, aggressive, idle, $ts(19) \geq 2.70$, $ps < .02$. The Chinese and Albanians were, therefore, selected as the valued and devalued immigrant group, respectively.

To test the predictive validity of the HCAS, the following correlates of the acculturation orientations were used: social dominance orientation (SDO), national ingroup identification, political preferences. As regards social dominance orientation (Pratto, Sidanius, & Levin, 2006; Sidanius & Pratto, 1999), we predicted that less egalitarian people would endorse more strongly negative acculturation orientations, while rejecting welcoming ones. People scoring higher on SDO actually wish to preserve the hierarchic structure of group relationships and, as a consequence, their dominant position over immigrants. Thus, SDO should influence positively the desire for assimilationism, segregationism and exclusionism, and negatively the willingness to integrate immigrants or to treat them as individuals. Participants supporting left-wing political parties should endorse welcoming orientations toward the immigrant communities; right-wing oriented respondents should instead reject the culture of immigrant outgroups, this rejection being expressed through assimilationism, exclusionism, or segregationism. Finally, people who are strongly identified with the Italian national ingroup might be more motivated than lower identifiers to preserve ingroup's positive distinctiveness (social identity theory; Tajfel, 1981; see Jetten, Spears, & Manstead, 1999, 2001): higher identifiers should endorse more strongly the segregationist orientation, which aims to protect the culture of ingroup from contamination, while they should reject integrationism-transformation, which implies changes of ingroup's typical traits in the process of acculturation.

Thus, compared with the previous Italian validation of the scale (Barrette et al., 2005), in this study: 1. as positively evaluated immigrant group, we considered Chinese instead of the super-national South American category; 2. the criterion (predictive) validity of the scale was examined by using multiple regression, which allowed us to test the effects of each predictor controlling for the effects of the other predictors.

METHOD

Participants and Procedure

Participants were 198 students (mean age = 20.85, *SD* = 4.26; 58 males and 140 females), enrolled in psychology courses at the University of Padova. All participants were born in Italy, as were their parents. Participants were asked to answer a questionnaire during class time; they were informed their responses would remain confidential.

Measures

HCAS. The acculturation orientations were measured in the context of two domains: employment and cultural heritage. The target groups were evaluated in the following order: Immigrants (the general category), Chinese (the valued immigrant group), and Albanians (the devalued immigrant group). The HCAS items, for the domain of cultural heritage, were: "Immigrants [Chinese/Albanians] should give up their culture of origin for the sake of adopting the Italian culture" (assimilationism); "Immigrants [Chinese/Albanians] can maintain their culture of origin as long as they do not affect the Italian culture" (segregationism); "Italians have nothing to gain by immigrants' presence and their culture" (exclusionism); "Whether immigrants [Chinese/Albanians] maintain their cultural heritage or adopt Italian culture makes no difference because each person is free to adopt the culture of his/her choice" (individualism); "Immigrants [Chinese/Albanians] should maintain their own culture, while also adopting the Italian culture" (integrationism); "Italians should modify some aspects of their own culture for the sake of integrating immigrants [Chinese/Albanians]" (integrationism-transformation). Participants expressed their opinions on a 7-step rating scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*), with 4 meaning *neither agree, nor disagree*.[1] For each of the two domains, reliability of each acculturation item was computed considering the three target groups (Immigrants, Chinese, Albanians); alphas were from satisfactory to very high ranging from .79 and .94, in the culture domain, and from .83 and .92, in the domain of employment.

Social dominance orientation. To assess SDO (SDO_6 scale; Sidanius & Pratto, 1999) the Italian adaptation of the scale by Aiello, Chirumbolo, Leone, and Pratto (2005) was used. This scale consists of 16 items measuring the desire for inequalities versus egalitarianism (e.g., "Some groups of people are simply inferior to other groups"; "It is probably a good thing that certain groups are at the top and other groups are at the bottom"; "It would be good if groups could be equal," reverse coded). A 7-step agreement/disagreement scale was used, where higher scores mean stronger desire for inequalities (alpha = .88).

Ingroup identification. Identification was measured using seven items (e.g., "To what extent do you feel happy to be Italian?"; "To what extent do you feel at ease to be Italian?"; "I tend to be critical toward Italians," reverse coded). Participants answered on a 7-step scale ranging from *not at all* to *very much*; higher scores mean stronger identification with the Italian ingroup. Reliability was high (alpha = .90).

Political orientation. We used four items to measure identification with left-wing parties (e.g., "To what extent do you identify with Left-Wing Democrats Party/with the Communism Refoundation Party?"), and four items to measure identification with right-wing formations (e.g., "To what extent do you identify with Northern League/National Alliance/Forza Italia?").[2] The 7-step scale was anchored by *not at all* (1) and *very much* (7). Alpha coefficient was .91 for identification with left-wing parties, and .92 for identification with right-wing parties. The correlation between the two political orientations was high ($\phi = -.76$, $p < .001$), albeit lower than |1|, meaning that right-wing and left-wing positions were not the opposite of a unidimensional continuum. This result was obtained through a confirmatory factor analysis (two-factor structure) applied to the covariance matrix between four indicators (two parcels for each latent variable).

Social desirability. A 9-item scale (Manganelli Rattazzi, Canova, & Marcorin, 2000) was used, adapted from the scale of Crowne and Marlow (1960). The 7-step scale ranged from *definitely false* (1) to *definitely true* (7); alpha was .67.

RESULTS

Construct Validity of HCAS

To test the convergent and discriminant validity of the scale, we applied confirmatory factor analysis (LISREL 8; Jöreskog & Sörbom, 1996-2001). For both domains (employment and culture), a model with six latent variables and three indicators for each variable (the three target groups) was evaluated (Figure 1). For the six indicators relative to the same group, errors were correlated, since they correspond to the same method used to measure the six orientations (in Figure 1, to simplify the graph, correlations between errors are not reported). Three goodness-of-fit indices were used: the chi-square (χ^2), comparative fit index (CFI), and standardized root mean square residual (SRMR). Concerning the first index, a solution fits the data well when χ^2 is non-significant ($p \geq .05$). This statistic, however, is sensitive to the sample size: it can lead to rejection of a model differing in a trivial way from data, for large samples, and conversely it can result in the acceptance of a model with salient differences from data, for small samples. For this reason, the two other measures of fit were examined. CFI (Bentler, 1990) is an incremental index comparing the hypothesized model with a model in which all variables are uncorrelated (i.e., only error variances are estimated): values for CFI greater than or equal to .95 are regarded as satisfactory from a practical viewpoint (Hu & Bentler, 1997, 1999). Concerning SRMR (Bentler, 1995), the convention is to accept models with SRMRs of .08 or smaller (Hu & Bentler, 1999). All the analyses were performed on covariance matrices (Cudeck, 1989).

In Figure 1, findings relative to the employment domain are reported. The goodness-of-fit indices showed that the model explained the data well: $\chi^2(75) = 108.12$, $p \cong .008$; SRMR = .058; CFI = .99. Though χ^2 was significant, the ratio χ^2/df was less than 2; moreover, SRMR and CFI satisfied the respective rules of thumb. Factor loadings were all significant, higher than .75, and of about equal size. Concerning correlations between latent variables (ϕs coefficients; Table 1), either they were nonsignificant or they were different from the perfect correlation: the confidence interval, which is obtained considering two standard errors above and two standard errors below the estimated correlation, did not actually include |1| ($p = .05$). Therefore, convergent and discriminant validity of the HCAS were confirmed: each measure was loaded on the respective factor (convergent validity); the six hypothesized constructs turned out to be distinguishable factors (discriminant validity).

Corresponding findings were obtained in the culture domain (Table 1). Indices showed the model fitted the data well: $\chi^2(75) = 127.93$, $p \cong .00$; SRMR = .048; CFI = .99. Loadings were all significant, and equal or higher than .65; correlations between latent variables were lower than the perfect correlation.
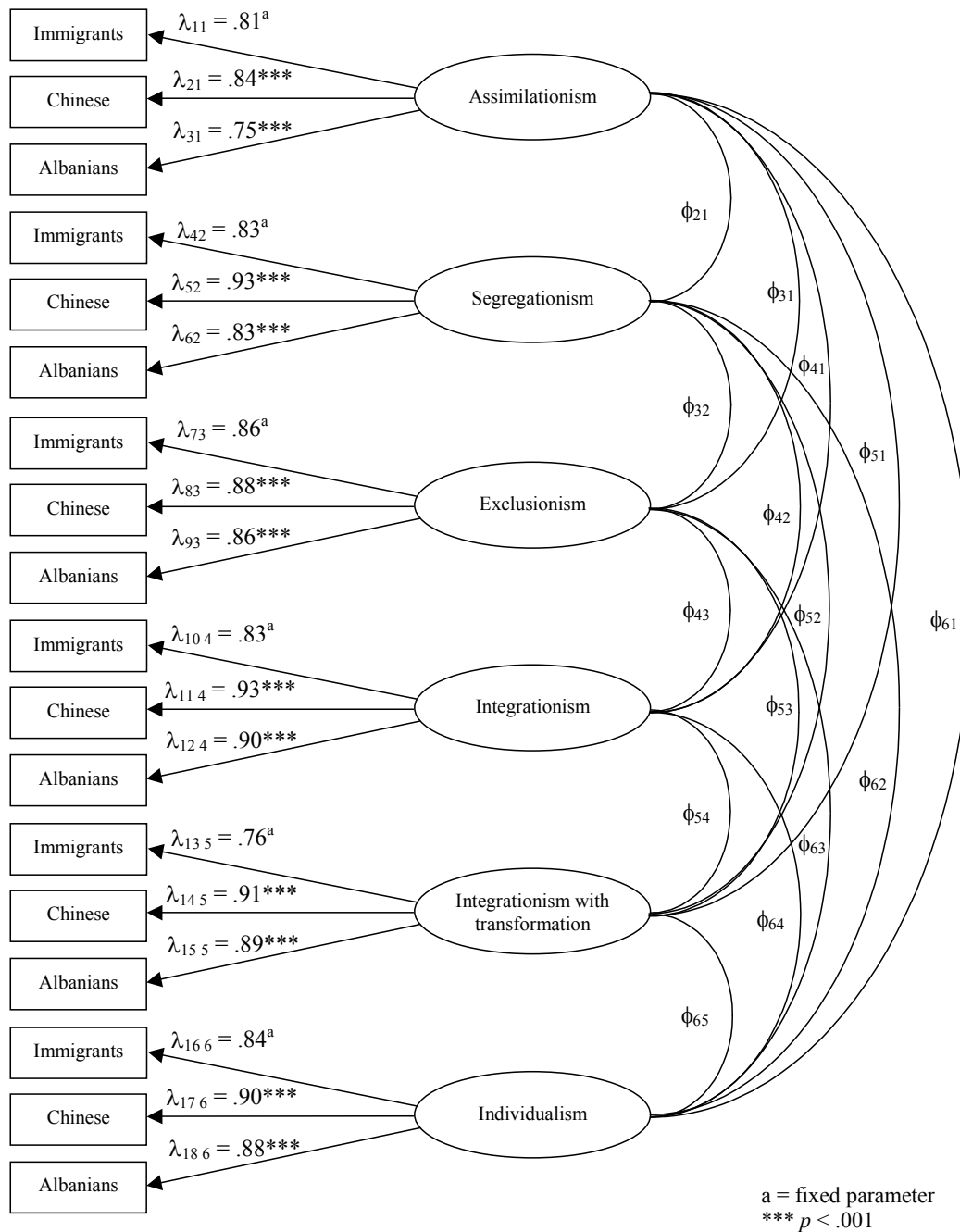
Note. Correlations between error variances, for the indicators of the same target group, were omitted in order to simplify the graph. Phi coefficients are reported in Table 1.

FIGURE 1

The six-factor structure of the host community acculturation scale in the employment domain,
confirmatory factor analysis.

TABLE 1
Confirmatory factor analysis: φ parameters, six-factor model

Employment domain	Cultural heritage domain						
	Assimilationism	Segregationism	Exclusionism	Integrationism	Integrationism-transformation	Individualism	Social desirability
Assimilationism	—	−.13	.58***	.01	−.31***	−.68***	−.16
Segregationism	.26***	—	.14	.20*	−.40***	.15*	.14
Exlusionism	.11	.68***	—	.06	−.46***	−.56***	−.21*
Integrationism	−.16*	−.59***	−.68***	—	.01	−.09	.10
Integrationism-transformation	−.41***	−.41***	−.37***	.51***	—	.40***	−.05
Individualism	−.01	−.66***	−.77***	.79***	.40***	—	.23*
Social desirability	.02	−.13	−.18	.30**	.12	.36***	—

Note. Correlations between social desirability and the acculturation orientations are derived from the seven-factor model. Phi coefficients above the principal diagonal concern the culture domain, those below concern the domain of employment.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Both for the employment and the culture domain, we tested a two-factor and a one-factor model. In the first, each factor was measured by nine variables: the three indicators of each rejection orientation (assimilationism, segregationism, exclusionism), and the three indicators of each welcoming orientation (integrationism, integrationism-transformation, individualism). In the second model, all the observed measures were loaded on the same factor. The goodness-of-fit indices showed that these alternative models did not explain the data well. Fit indices for the two-factor model were: $\chi^2(89) = 874.99$, $p \cong .00$; SRMR = .13; CFI = .88, in the employment domain; they were: $\chi^2(89) = 1036.32$, $p \cong .00$; SRMR = .18; CFI = .74, in the culture domain. Concerning the one-factor structure, the goodness-of-fit measures were: $\chi^2(90) = 1125.30$, $p \cong .00$; SRMR = .13; CFI = .84 (employment domain); $\chi^2(90) = 1286.55$, $p \cong .00$; SRMR = .18; CFI = .68 (culture domain). Among the models evaluated, the one articulated in six factors exhibited the best adaptation to data.

We checked, then, the effects of social desirability on the responses to the scale. To this aim, in both domains a factor model defined by seven latent variables was tested: the six orientations and social desirability. For social desirability, items were combined to produce two indicators, according to the partial aggregation model (Bagozzi & Heatherton, 1994). Compared to models, where each item is a separate indicator, this method provides models with fewer parameters to estimate, and reasonable ratios of cases to parameters, while reducing the measurement error to a certain extent (Hau & Marsh, 2004; and for the insufficiencies of parceling, see, e.g., Bandalos & Finney, 2001; Little, Cunningham, Shahar, & Widaman, 2002). For the employment domain, the seven-factor model explained the data well: $\chi^2(104) = 119.41$, $p = .14$; SRMR = .054; CFI = 1.00. Concerning correlations, ϕ coefficients showed that social desirability was related to integrationism ($\phi = .30$, $p < .01$) and individualism ($\phi = .36$, $p < .001$) (Table 1). Also in the culture domain, the seven-factor model turned out to be adequate: $\chi^2(104) = 164.40$, $p \cong .0002$; SRMR = .047; CFI = .98. In this domain social desirability was positively correlated with individualism ($\phi = .23$, $p < .05$), and negatively with exclusionism ($\phi = -.21$, $p < .05$) (Table 1). Therefore, social desirability affected participants' responding, but this influence only concerned integrationism, individualism, and exclusionism. Moreover, the portion of variance explained by this bias was rather low, included from .04 and .13.

Criterion Validity of HCAS

To ascertain the predictive validity of the HCA scale, multiple regression with latent variables was applied. As independent variables we considered: social dominance orientation, right-wing and left-wing political orientation, identification with the Italian ingroup. We also included social desirability in order to control for its effects. For each latent construct, two aggregated indicators were obtained by randomly splitting the respective items. The models we tested were 12: one for each acculturation orientation in each domain. In every model the criterion variable was an acculturation strategy, measured by three indicators, namely the items relative to: Immigrants, Chinese, and Albanians (Figures 2 and 3).
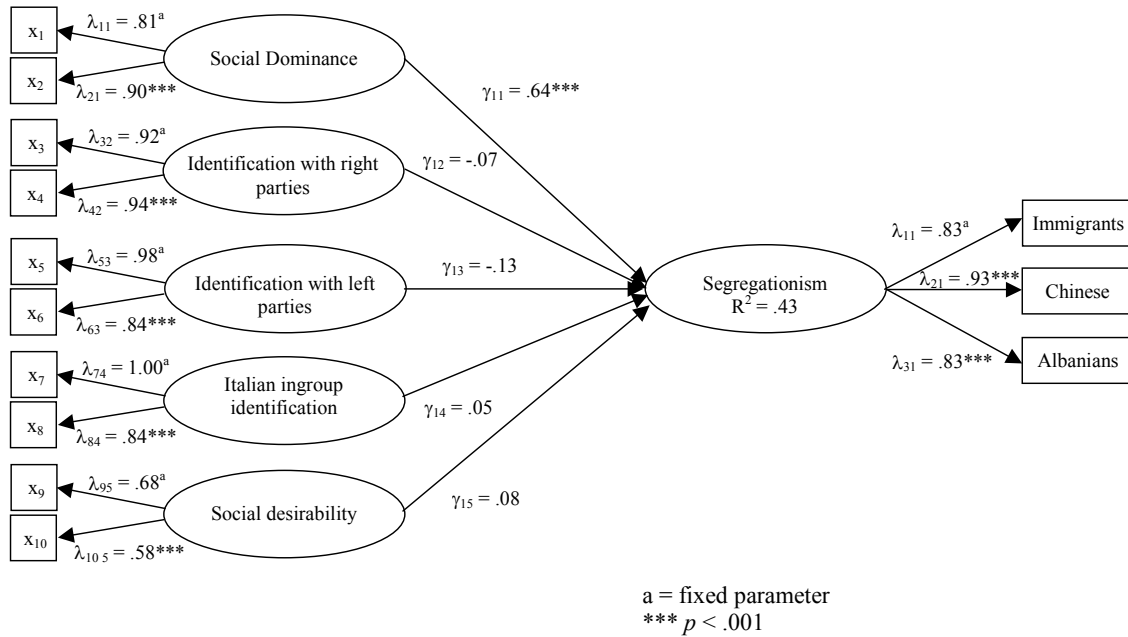
FIGURE 2
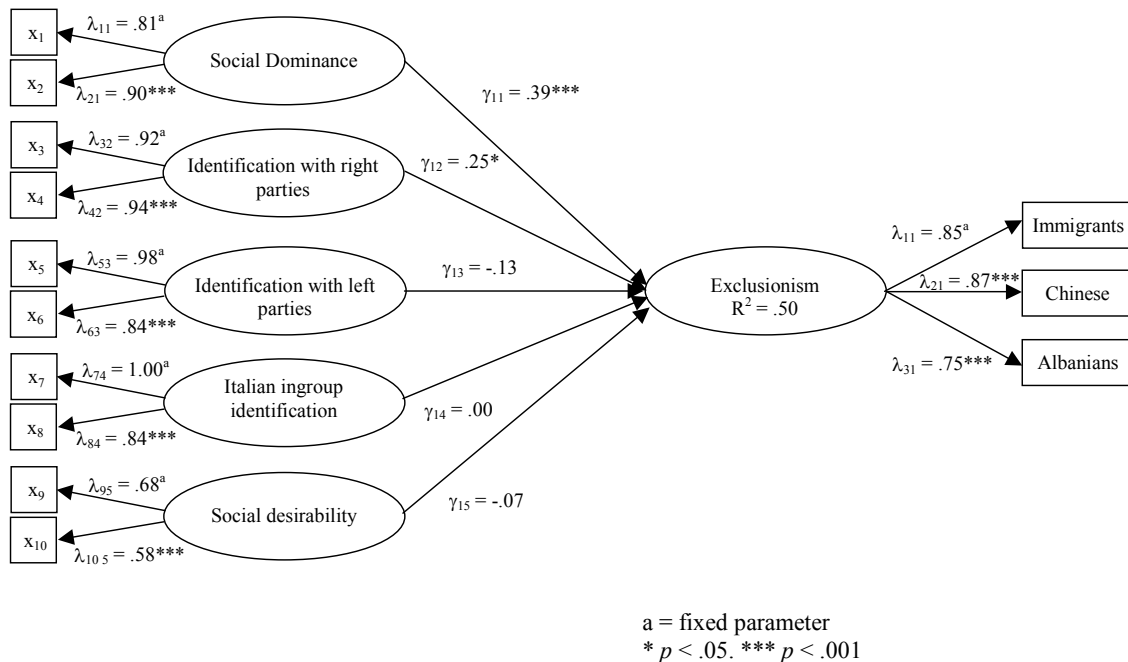Regression model for segregationism (employment domain).

FIGURE 3
Regression model for exclusionism (culture domain).

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As appears from Table 2, each model fitted the data well. The inclination to social dominance positively influenced the endorsement of rejection orientations, namely: segregationism (γ = .64, $p < .001$) and exclusionism (γ = .58, $p < .001$), for the employment domain; assimilationism (γ = .40, $p < .01$) and exclusionism (γ = .39, $p < .001$), for the domain of culture. The need for social dominance also led to the rejection of integrationism (γ = -.48, $p < .001$; employment) and individualism ($\gamma = -.54$, $p < .001$, employment; $\gamma = -.25$, $p < .05$, culture domain). Therefore, as expected, the desire to maintain a hierarchic structure in society affected both the endorsement of the rejection orientations and the separation from the welcoming ones.

As regards political orientation, identification with right-wing parties enhanced the adoption of exclusionism (culture domain: γ = .25, $p < .05$), while identification with left-wing parties did not affect the endorsement of any acculturation strategy. Concerning identification with the Italian ingroup, it positively influenced segregationism (γ = .28, $p < .01$) and individualism (γ = .22, $p < .01$), but negatively integrationism-transformation ($\gamma = -.18$, $p < .05$), all of these influences regarding the culture domain. The impact on segregationism and integrationism with transformation was expected, since segregationism allows the protection of one's own group distinctiveness, while this type of integrationism implies the willingness to change important features of one's culture to facilitate the process of reciprocal adaptation. In both domains, social desirability did not produce any significant effect.

DISCUSSION

The aim of the present study was to show the construct and criterion validity of the host community acculturation scale (Barrette et al., 2005; Bourhis & Bougie, 1998; Montreuil & Bourhis, 2001) in the Italian social context. This scale measures how individuals endorse each of the host community orientations, namely integrationism, assimilationism, segregationism, exclusionism, and individualism. An additional orientation, integrationism-transformation, was recently suggested by Bourhis and colleagues (Bourhis, Barrette, & Moriconi, in press; Montreuil et al., 2004; see also Barrette et al., 2005; Bourhis, Montreuil, Barrette, & Montaruli, in press). Barrette et al. (2005) have already demonstrated the convergent and discriminant validity of the six-factor scale through measurement models. However, one of the three target groups they used — South Americans (the valued group) — was a superordinate category including many national entities, which could be differentially evaluated by Italians. In the current work, another valued group was used (Chinese), derived with the devalued group (Albanians) from pilot studies. Furthermore, structural equation models were used to prove the criterion (predictive) validity of the scale.

The HCAS was applied to measure the acculturation orientations in two domains: cultural heritage and employment. We considered three target groups: the general category of Immigrants, Chinese, and Albanians. To test the construct validity of the HCAS, confirmatory factor analysis was applied separately to the two domains. Findings showed the six-factor model fitted the data well both in the employment and culture domain; fit indices for the alternative one-factor and two-factor models were instead unsatisfactory. In both domains, the HCA scale showed convergent and discriminant validity. The effects of social desirability were limited to the following

TABLE 2

Completely standardized regression coefficients, explained variance, and goodness-of-fit indices for the regression models

	Acculturation orientations											
	Assimilationism		Segregationism		Exclusionism		Integrationism		Integrationism–transformation		Individualism	
Predictors	Employment	Cultural heritage	Employment	Cultural heritage	Employment	Cultural heritage	Employment	Cultural heritage	Employment	Cultural heritage	Employment	Cultural heritage
Ingroup identification	.08	−.06	.05	.28**	.04	.00	−.05	.11	−.11	−.18*	−.06	.22**
Social dominance orientation	−.15	.40**	.64***	−.13	.58***	.39***	−.48***	−.15	−.23	−.07	−.54***	−.25*
Right-wing identification	.20	.23	−.07	−.03	.04	.25*	.01	.04	−.15	−.17	−.03	−.24
Left-wing identification	−.16	−.02	−.13	−.19	−.08	−.13	.19	−.06	.09	.19	.12	.13
Social Desirability	−.05	−.01	.08	.03	.02	−.07	.16	.06	.07	−.07	.18	.07
R^2	.08	.35	.43	.12	.42	.50	.44	.03	.22	.22	.52	.31
Goodness-of-fit indices												
$\chi^2(50)$	69.13 $p = .038$	71.60 $p = .024$	66.95 $p = .055$	51.34 $p = .42$	53.18 $p = .35$	71.33 $p = .025$	58.02 $p = .20$	55.72 $p = .27$	73.24 $p = .02$	62.10 $p = .12$	62.24 $p = .11$	65.63 $p = .07$
SRMR	.039	.037	.031	.029	.030	.034	.026	.036	.037	.030	.032	.029
CFI	.99	.99	.99	1.00	1.00	.99	1.00	1.00	.99	.99	.99	.99

Note. On the 7-step scale, the higher the score the stronger the endorsement of the acculturation orientation. As regards predictors, higher scores indicate higher levels of Italian ingroup iden-
tification, social dominance orientation, right-wing and left- wing political orientation, social desirability.
* $p < .05$. ** $p < .01$. *** $p < .001$.

orientations: individualism (both culture and employment domain), integrationism (employment), and exclusionism (culture). The strength of such effects, however, was low, the portion of variance absorbed by social desirability ranging from .04 to.13.

The criterion validity of the scale was tested by using regression models with latent variables. As independent variables, identification with the Italian ingroup, social dominance orientation, right-wing and left-wing political tendencies were used. Multiple regression was applied considering as dependent variable, in both domains, each of the six acculturation strategies. As expected, social dominance orientation positively influenced the endorsement of the rejection strategies, and negatively the endorsement of the welcoming ones. Political preferences had only weak effects: identification with right-wing parties only favored the use of exclusionism (culture domain), while identification with left-wing formations did not yield any effect, probably because its impact was completely absorbed by the endorsement of egalitarian positions in the SDO scale. Concerning national identity, as expected, it promoted segregationism and hindered integrationism-transformation (culture domain). The need to protect ingroup distinctiveness can explain these effects (social identity theory, see Jetten et al., 2001; Tajfel, 1981; but also optimal distinctiveness theory, see Brewer, 1991; Brewer & Caporael, 2006). National identification positively affected also individualism in the culture domain: higher identifiers accepted immigrants as individuals, but not as a group. This finding is interesting, though contrary to social identity theories (e.g., self-categorization theory; Turner, 1987, 1999); in fact, according to these theories, when social identity is strong, intergroup differentiation is intense and also individuals belonging to the other group are perceived in terms of their categorical belonging.

Thus, our study generally demonstrated the predictive validity of the HCA scale. However, some orientations were not explained by our predictors. They were: assimilationism, and integrationism-transformation (employment), integrationism (culture). This result probably depends on the fact that other variables were correlated with the acculturation orientations, and defined their psychological profile. Some of these could be: anxiety in situations of intercultural contact, which may negatively influence integrationism and integrationism-tranformation; the perception that immigrants desire harmonious relationships with the host community, which may positively influence integrationism; the belief that necessary conditions to be a good Italian citizen are following Italian laws and values, speaking Italian well, defending Italian culture, which may positively influence assimilationism (see Bourhis, Barrette, & Moriconi, in press). In future studies, to better understand the diversity between the acculturation orientations, the impact of these psychological correlates should be evaluated. We should also prove the validity of the scale by examining other social categories, not only students, for instance, nurses and workers, namely occupational categories which may have a sustained contact with immigrant groups within their workplace.

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NOTES

1. The HCAS, adapted for the Italian social context, can be found in Barrette et al. (2005). With respect to that scale, in the current work the South American target was replaced by Chinese (the valued immigrant group).
2. Forza Italia is the political formation founded by Silvio Berlusconi.

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