

## PREDICTIVE VALIDITY OF THE HOST COMMUNITY ACCULTURATION SCALE: THE EFFECTS OF SOCIAL DOMINANCE ORIENTATION AND THE BELIEF IN BIOLOGICAL DETERMINISM

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In this study, the predictive validity of the Italian version of the host community acculturation scale (HCAS; Barrette, Bourhis, Capozza, & Hichy, 2005) was tested using multiple regression. Participants (university students) completed the HCAS for three target groups (Immigrants, the Chinese, Albanians). Acculturation attitudes were measured in the domains of employment and cultural heritage. Social dominance orientation (SDO; Sidanius & Pratto, 1999), national and political identification were used as predictors for each acculturation orientation. In line with previous research, results showed that SDO was the main predictor of the acculturation orientations. Authors hypothesized that the effect of SDO was mediated by the belief in genetic determinism (BDG; Keller, 2005), namely, the belief that members of social categories share immutable characteristics, fixed in the genes. Results supported the hypothesis, but only in the culture domain and for the rejection orientations.

**Key words:** Acculturation orientations; Host community acculturation scale; Interactive acculturation model; Belief in genetic determinism.

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### INTRODUCTION

During the last fifteen years the international migrations have increased remarkably, especially in the Southern Europe countries (Bonifazi, 2007). Moreover, the economic globalization and the end of the communist regimes in Eastern Europe have given rise to new flows of migration. Italy, which has a long history of emigration, has gradually turned into one of the main countries of settlement for immigrants from all over the world.

Bourhis, Montreuil, Barrette, and Montaruli (in press) have recently pointed out that host communities usually expect immigrants to be individually assimilated to the dominant culture; however immigrants can perceive themselves not as single individuals but as group members and, as a consequence, they can attempt to maintain their cultural distinctiveness. "At stake today is whether or not host communities wish to accept, reject or suppress the distinctiveness of immigrants as members of cultural communities established in the country of settlement" (p. 41).

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The term *acculturation* refers to a process of bidirectional change that occurs 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 modify some features of their respective culture as a mean to adapt to the cultural diversity (Berry, 1997). Research in this field has focused mainly on the acculturation orientations used by immigrants (Berry, 2006). Nevertheless, immigrants' adaptation strategies are likely to be influenced by those used by host majority members, since these latter have the power to control immigration and integration policies (Bourhis, Moïse, Perreault, & Senécal, 1997; Bourhis, et al., in press). Recently, many authors have highlighted the need to better understand how dominant majority's and immigrants' acculturation orientations interact (Berry, 1997; Bourhis et al., 1997; Liebkind, 2001; Mayadas & Elliott, 1992; Sayegh & Lasry, 1993). The interactive acculturation model (IAM; Bourhis et al., 1997) stresses the intergroup nature of the acculturation process, since it combines in a common theoretical framework: 1. the orientations endorsed by the host majority toward the immigrant groups; 2. the orientations used by immigrants within the country of settlement; 3. the interpersonal and intergroup relational outcomes resulting from the combination of immigrant and host community acculturation orientations. As regards the host majority members, they may endorse the following acculturation orientations: assimilationism, segregationism, exclusionism, individualism, integrationism, integrationism-transformation (Bourhis et al., 1997; see also Bourhis, Barrette, & Moriconi, 2008; Bourhis, et al., in press).

*Assimilationism* is endorsed by dominant majority members who expect immigrants to give up their cultural identity in order to be fully absorbed into the dominant culture. Assimilationists can eventually consider immigrants, who have been assimilated, as full members of the host community. *Segregationism* aims to preserve the integrity of one's own dominant culture. Segregationists do not want immigrants to transform or contaminate the host culture; they avoid contacts with immigrants and wish them to stay apart in separate enclaves. *Exclusionism* is endorsed by the host majority members who do not accept immigrants adopt or transform the host culture; moreover, they show intolerance toward those immigrants who maintain their original customs.

People endorsing *individualism* define themselves and others as unique individuals rather than members of different ethno-cultural groups. Since personal characteristics and individual achievements count more than group belonging, the maintenance of immigrant cultural identity or the adoption of the host culture are not relevant for the achievement of a successful acculturation. *Integrationism* is adopted by host community members who accept that immigrants both maintain their culture and adopt some features of the host culture. Finally, dominant majority members who endorse *integrationism-transformation* accept to modify to some extent their own customs, traditions, and social practices, in order to facilitate immigrants' integration.

According to the IAM, immigrant minorities may endorse the following acculturation orientations: integrationism, individualism, assimilationism, separatism, marginalization (Barrette, Bourhis, Personnaz, & Personnaz, 2004; Bourhis et al., 1997; see also Berry, 1984, 1997). Depending on the combination of dominant majority and immigrant acculturation orientations, intergroup relations can be harmonious, problematic or conflictual; for instance, intergroup relations can be conflictual when immigrants endorse separatism, while the host majority is inclined to assimilationism (see Bourhis et al., 1997).

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Acculturation attitudes held by the host community members are measured using the host community acculturation scale (HCAS; Bourhis & Bougie, 1998; Montreuil & Bourhis, 2001). The validity of the HCAS was proved by Bourhis and collaborators in studies performed in Canada (Montreuil & Bourhis, 2001, 2004), Israel (Bourhis & Dayan, 2004), France (Barrette et al., 2004), and the United States (Montreuil, Barrette, Bourhis, Personnaz, & Schmidt, 2000). Host majority members completed a questionnaire, including the HCAS and a set of scales measuring some social psychological correlates of the acculturation strategies, such as: social dominance orientation (SDO; Sidanius & Pratto, 1999); authoritarianism (Altemeyer, 1998); ethnocentrism; perceived threat from immigrants; individual network of ethnic contacts; ethnic, national, and political identification. These measures were used in order to identify the psychological profile of the respondents endorsing a specific acculturation orientation. Results of regression analyses showed that the social psychological correlates were similar across different countries (Bourhis, 2007; Bourhis, et al., in press). The endorsement of individualism and integrationism was associated with low levels of social dominance, authoritarianism, ethnocentrism, and with identification with left or centre political parties; moreover, individualists and integrationists felt at ease with immigrants and wanted to have close relationships both with valued and devalued immigrant groups. The adoption of assimilationism, segregationism and exclusionism was instead associated with high levels of social dominance orientation, authoritarianism, ethnocentrism, and with identification with right-wing political parties; furthermore, host majority members endorsing assimilationism, exclusionism or segregationism avoided contact with immigrants at work, in the neighbourhood or as friends, and perceived immigrants as a threat to their social identity.

The construct validity of the HCAS, for the Italian context, was demonstrated by two studies (Barrette, Bourhis, Capozza, & Hichy, 2005; Trifiletti, Dazzi, Hichy, & Capozza, 2007). Results from confirmatory factor analyses proved both the convergent and the discriminant validity of the scale. Trifiletti et al. also analyzed the predictive validity of HCAS: for each acculturation orientation a regression model with latent variables was tested. Social dominance orientation, political identification with right- and left-wing parties, and national identification were used as predictors; acculturation orientations were the dependent variables. Results showed that, as expected, social dominance orientation positively influences the endorsement of the rejection orientations, and negatively the endorsement of the welcoming ones. Political preferences had only weak effects: identification with right-wing parties promoted the use of exclusionism (for the culture domain), while identification with left-wing parties did not yield any effect. Finally, national identity promoted segregationism of the immigrant cultures, and hindered integrationism with transformation.

#### OVERVIEW OF THE STUDY

The first aim of this study is to replicate Trifiletti et al.'s (2007) findings concerning the predictive validity of the HCAS. Multiple regression with latent variables will be applied, using as predictors: social dominance orientation, national identification, political preferences; social desirability will be included in order to control for its effects. Acculturation orientations, namely the outcome variables, will be assessed in two domains: employment and cultural heritage. Draw-

ing on the results of previous acculturation research (e.g., Bourhis, 2007; Bourhis, et al., in press; Trifiletti et al., 2007), our prediction is that social dominance orientation leads to the endorsement of negative orientations and the rejection of the welcoming ones. People high in SDO, who belong to the host majority, aim at preserving the existing group hierarchy and, thus, their dominant position over immigrants. As a consequence, they are likely to wish immigrants to be assimilated, excluded or segregated, rather than individually or collectively integrated within the host society. As regards political preferences, left-wing oriented people should endorse more strongly the welcoming acculturation orientations, while people identified with right-wing parties should reject the immigrant culture, thus showing a stronger preference for assimilationism, exclusionism, or segregationism. Finally, participants who are highly identified with their national ingroup should be more motivated than lower identifiers to preserve their ingroup distinctiveness (social identity theory; Tajfel, 1981; see also Jetten, Spears, & Manstead, 1999, 2001); hence, in the culture domain, ingroup identification should affect positively the endorsement of segregationism, which aims to protect the ingroup culture from contaminations. Moreover, identification should lead to the rejection of integrationism-transformation: high identifiers should not accept to modify ingroup's traits in order to integrate immigrants within the host society.

Another goal of this study is to test the predictive validity of the HCAS by verifying the hypothesis of a mediational role of the belief in genetic determinism (see Keller, 2005) in the relationship between SDO and the acculturation orientations. In the last years, several researchers have examined the role played by essentialist beliefs in stereotyping and prejudice (Hamilton & Sherman, 1996; Haslam, Rothschild, & Ernst, 2002; Yzerbyt, Rocher, & Schadron, 1997). The term "psychological essentialism," proposed by Medin (1989; Medin & Ortony, 1989) in his work on categorization processes, indicates people's belief that things have underlying natures, making them what they are. Thus, things looking similar (that is, belonging to the same category) are assumed to reflect a same essence. The notion of essentialism was recently applied to the domain of social categorization by Yzerbyt and colleagues; these authors have argued that social stereotypes can be conceived as more than lists of traits, as they include a theory-based explanation, linking these traits together. Moreover, Yzerbyt and colleagues have highlighted that the justification of the existing social system is best attained through an essentialist approach to social categories.

Although the beliefs on essentialism have been widely analyzed in psychological theorizing, only few empirical studies have focused on the biological component of essentialism. The biological component is the belief that a social category and its members share some fundamental and immutable characteristics, fixed in the genes, that can explain the differences between groups (Keller, 2005). Recently, Keller performed three studies to analyze the relationship between the belief in genetic determinism (BGD) and stereotyping, prejudice, socio-political attitudes. Results showed that genetic essentialism is associated with negative racial stereotyping, blatant and subtle prejudice, and modern sexism. Moreover, results highlighted that people, who tend to justify inequalities and hierarchical social structures, are more inclined to believe in genetic determinism. This belief was, actually, positively correlated with SDO, patriotism, nationalism, and the Protestant ethic of work. Keller argued that essentialist beliefs might represent a legitimizing myth (Pratto, Sidanius, & Levin, 2006; Sidanius, Levin, Federico, & Pratto, 2001): it provides

justification for social hierarchy through the ascription of stable and essence-based traits to social groups.

Until now, to our knowledge, no research has examined the role of genetic determinism in the field of acculturation. Given their function of justification and rationalization of social order, it is reasonable to assume that essentialist beliefs are related to the acculturation orientations endorsed by the host community members. The belief that group differences are fixed in genes might justify, for instance, the inclination to segregate or exclude immigrants; since their cultural specificities are assumed to be “natural” and unchangeable, immigrants are expected to be unable to adapt to the host culture, and this provides a rationale for ostracism and isolation. Therefore, we expect, both in employment and culture domains, that the belief in genetic determinism would influence positively the endorsement of rejection orientations, such as exclusionism and segregationism, but negatively the endorsement of acceptance orientations, such as integrationism, and individualism. The relationship between the belief in genetic determinism and integrationism is assumed to be negative since this acculturation orientation is grounded on the assumption that immigrant specificities can be modified to adapt to the host culture; as regards individualism, people believing that genes are responsible for group differences should be less inclined to treat immigrants on an individual basis. In line with Keller’s (2005) reasoning, we expect biological determinism to be a hierarchy-legitimizing myth (Pratto et al., 2006; Sidanius et al., 2001), that is, a belief supporting group-based social dominance. According to Sidanius and Pratto (see, e.g., Sidanius et al., 2001, p. 312), a belief is a legitimizing myth if it mediates the relationship between the desire for group-based inequalities (namely, SDO) and the support for hierarchy-enhancing or the rejection of hierarchy-attenuating policies. Consequently, we hypothesize that BGD totally or partially mediates the relationship between SDO and the acculturation orientations, it serves as an explanation of the effects of SDO in the field of acculturation.

## METHOD

### Participants and Procedure

Participants were 183 psychology students at the University of Padova. Their mean age was 22.32 ( $SD = 4.93$ ); 43 were males and 140 females. All participants were born in Italy, as were their parents. Participants answered the questionnaire during class time; they were informed that their responses would remain confidential.

### Measures

*HCAS*. Participants completed the HCAS for three target groups: Immigrants (that is, the general category of immigrants), the Chinese (a valued immigrant group), and Albanians (a devalued immigrant group).<sup>1</sup> Items for the culture and employment domains are reported in Appendix. A 7-point scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*) was used; 4 was the neutral point (*neither agree, nor disagree*). Within each domain, we computed the reliability for each acculturation orientation combining the items of the three target groups (Immigrants, the

Chinese, Albanians); alphas ranged from .83 to .94, in the culture domain, and from .81 to .89, in the employment domain.

We, then, analyzed the convergent and discriminant validity of the scale applying confirmatory factor analysis (LISREL 8; Jöreskog & Sörbom, 1996-2001). For each of the two domains, we tested a model with six latent variables (the six acculturation orientations) and three indicators for variable (the three target groups); the error variances of the six indicators referring to the same group were correlated: each target group, in fact, may be considered as a method, used to assess the six acculturation strategies (for a description of the correlated trait-correlated uniqueness model, when multitrait-multimethod data are used, see Marsh & Grayson, 1995). Confirmatory factor analysis was applied to the covariance matrix between observed variables (Cudeck, 1989). Findings confirmed the convergent and discriminant validity of HCAS. Concerning convergent validity, each indicator loaded highly on the respective factor: factor loadings were  $\geq .68$ ,  $ps < .001$ ; concerning discriminant validity, in both domains, the six latent variables were distinguishable latent constructs: we used both the confidence interval, defined by two standard errors above and two standard errors below the estimated correlation, and the chi-square difference test, evaluating whether each  $\phi = 1$  (in each test  $\phi$  was significantly less than 1; for this method, see Perugini & Bagozzi, 2001).

*Social dominance orientation.* We used the Italian adaptation of the SDO<sub>6</sub> scale (Sidanius & Pratto, 1999), developed by Aiello, Chirumbolo, Leone, and Pratto (2005). Sample items are: "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). Participants answered on a 7-point *agreement/disagreement* scale; higher scores indicated a stronger desire for group-based inequality (alpha = .89).

*Ingroup identification.* Participants answered seven items (e.g., "To what extent do you feel happy to be Italian?"; "I tend to be critical toward Italians," reverse coded). On the 7-point scale, ranging from *not at all* to *very much*, the higher the score the stronger identification (alpha = .89).

*Political orientation.* Four items were used 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 parties (e.g., "To what extent do you identify with Northern League/with National Alliance/with Forza Italia?").<sup>2</sup> A 7-point scale, ranging from *not at all* (1) to *very much* (7), was used. Reliability was .87 for identification with left-wing parties, and .93 for identification with right-wing parties. A confirmatory factor analysis showed that right-wing and left-wing positions were not the opposites of a unidimensional continuum: both the confidence interval and the chi-square difference test showed that the correlation between the two political orientations ( $\phi = -.63$ ,  $p < .001$ ) was lower than the perfect correlation.<sup>3</sup>

*Belief in genetic determinism.* To assess participants' belief in genetic essentialism we used the Italian adaptation (Caricati, 2007) of Keller's (2005) 18-item scale. Examples of items are: "I think the genetic differences between Asians and Europeans are an important cause for the differences in abilities between individuals from these groups"; "I believe that many differences between humans of different skin color can be attributed to differences in genetic predispositions"; "I believe that genetic predispositions have no influence whatsoever on the development of intellectual abilities" (reverse coded). Participants expressed their opinions on a 7-point

*agreement/disagreement* scale with higher scores meaning a stronger endorsement of biological essentialism ( $\alpha = .87$ ).

*Social desirability.* We used a 9-item scale (Manganelli Rattazzi, Canova, & Marcorin, 2000), adapted from Crowne and Marlowe's (1960) scale. Participants answered on a 7-point scale anchored by *definitely false* (1) and *definitely true* (7);  $\alpha$  was .69.

## RESULTS

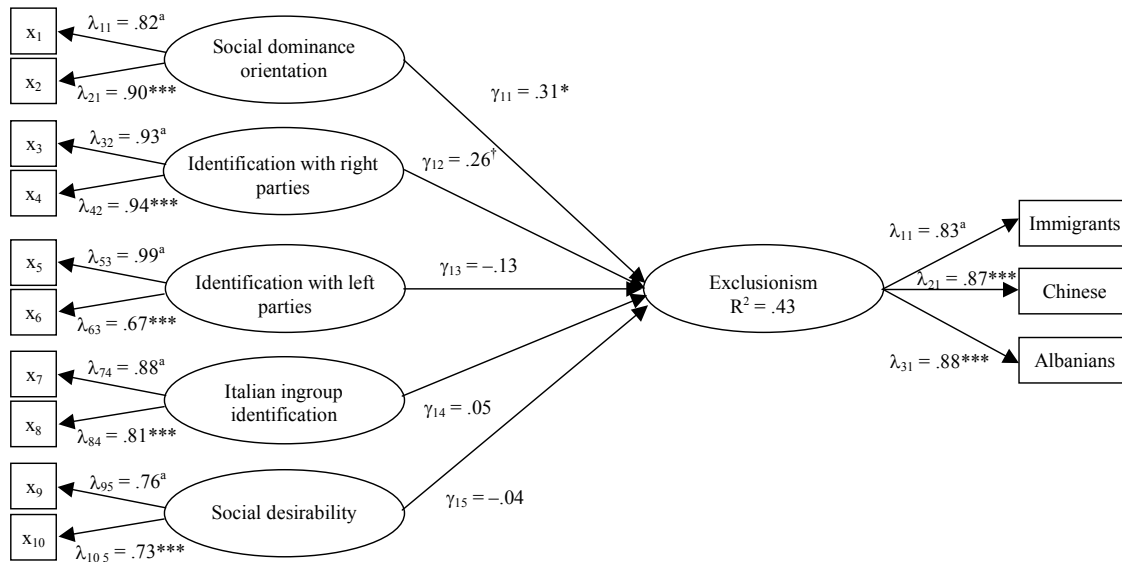
### Predictive Validity of HCAS

Multiple regression models with latent variables (LISREL 8; Jöreskog & Sörbom, 1996-2001) were tested, in order to evaluate the criterion (predictive) validity of the scale. We included the following predictors: social dominance orientation, national identification, right-wing and left-wing political orientation, social desirability. As previously stated, considering social desirability as an independent variable allowed us to control for its potential effects. For each predictor, items were aggregated to form two indicators (for the benefits and insufficiencies of the parceling procedure, see, e.g., Bandalos & Finney, 2001; Hau & Marsh, 2004; Little, Cunningham, Shahar, & Widaman, 2002). Overall, we tested 12 models: one for each acculturation orientation (the outcome variable) measured in two domains.<sup>4</sup> For each outcome variable, three indicators were used, corresponding to the three target groups (Immigrants, the Chinese, and Albanians) (see Figure 1). The following goodness-of-fit indices were used to evaluate the models: chi-square ( $\chi^2$ ), comparative fit index (CFI), and standardized root mean square residual (SRMR). Concerning the first index, a solution fits the data well when  $\chi^2$  is nonsignificant ( $p \geq .05$ ). This statistic, however, is sensitive to the sample size; 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 equal to or greater than .95 are regarded as satisfactory from a practical perspective (Hu & Bentler, 1997, 1999). Concerning SRMR (Bentler, 1995), the convention is to accept models with SRMRs of .08 or smaller (Hu & Bentler, 1999). Analyses were performed on covariance matrices.

All the models fitted the data well (see Table 1): in 10 of 12 cases all the three indices satisfied the respective criterion. As hypothesized, the need for social dominance influenced positively the adoption of segregationism ( $\gamma = .39, p < .05$ , employment domain), exclusionism ( $\gamma = .56, p < .01$ , employment domain;  $\gamma = .31, p < .05$ , culture domain), and assimilationism ( $\gamma = .39, p < .05$ , culture domain). Moreover, social dominance orientation influenced negatively the endorsement of integrationism ( $\gamma = -.77, p < .001$ , employment domain), integrationism-transformation ( $\gamma = -.39, p < .05$ , employment domain), and individualism ( $\gamma = -.63, p < .001$ , employment domain;  $\gamma = -.52, p < .01$ , culture domain).

Identification with the Italian ingroup led, in the culture domain, to the rejection of integrationism-transformation ( $\gamma = -.18, p < .05$ ); its influence on segregationism was marginally significant ( $\gamma = .17, p = .07$ ). Concerning political orientation, identification with right-wing parties favored the adoption of assimilationism ( $\gamma = .54, p < .01$ , employment domain) and segregationism ( $\gamma = .34, p < .05$ , culture domain),<sup>5</sup> whereas identification with left-wing parties influ-

enced positively the endorsement of integrationism-transformation ( $\gamma = .20, p < .05$ ), in the domain of employment.



a = fixed parameter  
 †  $p < .08$  \*  $p < .05$ . \*\*\*  $p < .001$

FIGURE 1  
 Regression model for exclusionism (culture domain): Completely standardized parameters.

### Mediational Models

To ascertain the mediational effects of genetic determinism, we tested, for each orientation, two regression models with latent variables (LISREL 8; Jöreskog & Sörbom, 1996-2001). The models are illustrated in Figure 2. Model 1 ( $M_1$ ) allows us to verify whether the first two conditions recommended by Baron and Kenny (1986) are satisfied: 1. the initial variable must influence the criterion variable, that is,  $\gamma_{21}$  must be significant; 2. the initial variable must influence the mediator variable, that is,  $\gamma_{11}$  must be significant. With model  $M_2$  the third condition is tested: the mediator variable must influence the outcome variable, namely,  $\beta_{21}$  must be significant, when the effects of the initial variable are controlled. Mediation is total when  $\gamma_{21}$  is significant in  $M_1$ , but not in  $M_2$ . Partial mediation, instead, occurs when in  $M_2$ , although  $\beta_{21}$  is significant, the initial variable still influences the outcome variable (for this procedure, see Hichy, Falvo, Vanzetto, & Capozza, 2003). It is possible to evaluate the significance of the mediational effect using the Sobel test (see Baron & Kenny, 1986): the result may be considered like a two-tailed Z-test. Baron and Kenny's (1986, p. 1177) equation is applied to non-standardized regression coefficients. The goodness-of-fit indices for the two models and each acculturation orientation are reported in Table 2.



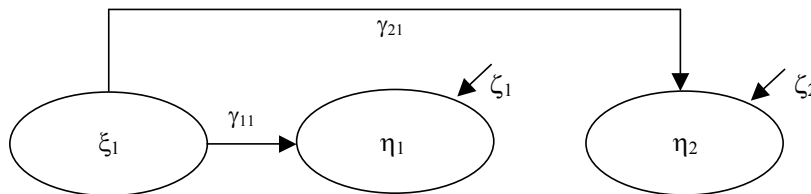
TABLE 1  
Completely standardized regression coefficients, explained variance, and goodness-of-fit indices for the regression models

Predictors	Acculturation orientations											
	Assimilationism		Segregationism		Exclusionism		Integrationism		Integrationism-transformation		Individualism	
	Employment	Cultural heritage	Employment	Cultural heritage	Employment	Cultural heritage	Employment	Cultural heritage	Employment	Cultural heritage	Employment	Cultural heritage
Social dominance orientation	-.16	.39*	.39*	-.24	.56**	.31*	-.77***	.17	-.39*	-.27	-.63***	-.52**
Ingroup identification	.00	-.03	.10	.17	-.05	.05	-.05	.09	-.08	-.18*	-.16	-.11
Right-wing identification	.54**	.13	.11	.34*	.01	.26	.23	-.11	.05	.03	.29	-.02
Left-wing identification	.11	-.03	-.05	-.17	-.06	-.13	.06	-.05	.20*	.19	.11	.01
Social Desirability	-.06	-.09	-.10	-.10	-.04	-.04	.05	.07	.12	.08	-.08	-.06
R <sup>2</sup>	.14	.31	.31	.15	.37	.43	.42	.02	.30	.20	.25	.32
Goodness-of-fit indices												
$\chi^2(50)$	71.47 <i>p</i> = .025	63.70 <i>p</i> = .092	61.68 <i>p</i> = .12	66.99 <i>p</i> = .055	60.57 <i>p</i> = .15	72.95 <i>p</i> = .019	66.21 <i>p</i> = .062	61.38 <i>p</i> = .13	57.78 <i>p</i> = .21	62.68 <i>p</i> = .11	64.81 <i>p</i> = .078	63.79 <i>p</i> = .091
SRMR	.040	.037	.033	.045	.037	.041	.033	.035	.030	.033	.034	.031
CFI	.99	.99	.99	.99	.99	.99	.99	.99	1.00	.99	.99	.99

Note. On the 7-point scale, the higher the score the stronger the endorsement of the acculturation orientation. As regards predictors, higher scores indicate higher levels of social dominance orientation, national identification, right-wing and left-wing political orientation, and social desirability.

\**p* < .05. \*\**p* ≤ .01. \*\*\**p* < .001.

Model 1



Model 2

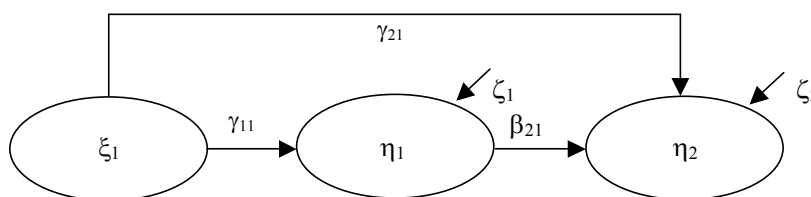
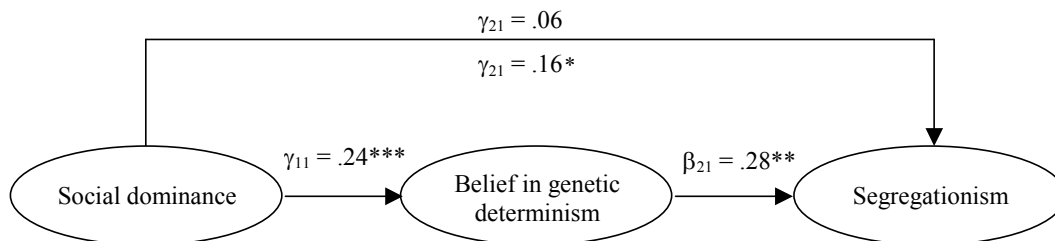


FIGURE 2  
 Models testing the mediational effects.

*Culture domain, outcome variable: segregationism.* The testing of  $M_1$  showed that the first two conditions indicated by Baron and Kenny (1986) were satisfied (see Figure 3): social dominance orientation (the initial variable) influenced both the inclination to segregationism ( $\gamma_{21} = .16, p < .05$ ) and the belief in genetic determinism ( $\gamma_{11} = .24, p < .001$ ). A total mediation effect was found, when testing  $M_2$ : the belief in genetic determinism influenced positively segregationism ( $\beta_{21} = .28, p < .01$ ), and the effect of social dominance on segregationism was no more significant ( $\gamma_{21} = .06, ns$ ). The application of the Sobel test showed that the mediation effect was significant ( $Z = 2.50, p < .02$ ).



\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

FIGURE 3  
 The mediational effect of the belief in biological determinism, criterion-variable: Segregationism (culture domain). Completely standardized parameters are reported; the coefficient in italics corresponds to the non-mediated effect.

TABLE 2  
 Fit-indices for the mediational models

	Acculturation orientations											
	Assimilationism		Segregationism		Exclusionism		Integrationism		Integrationism-transformation		Individualism	
	Employment	Cultural heritage	Employment	Cultural heritage	Employment	Cultural heritage	Employment	Cultural heritage	Employment	Cultural heritage	Employment	Cultural heritage
Goodness-of-fit indices: M <sub>1</sub>												
$\chi^2(12)$	11.03 <i>p</i> = .53	24.12 <i>p</i> = .02	15.18 <i>p</i> = .23	32.46 <i>p</i> = .001	22.84 <i>p</i> = .029	26.50 <i>p</i> = .009	12.44 <i>p</i> = .41	4.27 <i>p</i> = .98	9.88 <i>p</i> = .63	16.32 <i>p</i> = .18	20.36 <i>p</i> = .060	18.50 <i>p</i> = .10
SRMR	.052	.078	.052	.098	.046	.070	.029	.028	.025	.058	.054	.027
CFI	1.00	.98	1.00	.96	.98	.98	1.00	1.00	1.00	.99	.99	.99
Goodness-of-fit indices: M <sub>2</sub>												
$\chi^2(11)$	7.13 <i>p</i> = .79	18.00 <i>p</i> = .081	12.16 <i>p</i> = .35	21.01 <i>p</i> = .033	22.75 <i>p</i> = .019	19.44 <i>p</i> = .054	12.44 <i>p</i> = .33	–	9.88 <i>p</i> = .54	12.51 <i>p</i> = .33	20.03 <i>p</i> = .045	18.12 <i>p</i> = .079
SRMR	.018	.030	.027	.048	.044	.031	.030	–	.024	.024	.043	.037
CFI	1.00	.99	1.00	.98	.98	.99	1.00	–	1.00	1.00	.99	.99
$\chi^2_d(1)$	3.90*	6.12*	3.02	11.45***	0.09	7.06**	0.00	–	0.00	3.81	0.33	0.38

Note. For model 1 (M<sub>1</sub>) and model 2 (M<sub>2</sub>), see Figure 2. Concerning integrationism (culture domain), model 2 was not evaluated since one condition for testing mediation was not satisfied: in fact, in M<sub>1</sub>, the independent variable (SDO) did not affect the criterion (integrationism).  $\chi^2_d$  is the difference between the  $\chi^2$  of model 1 and the  $\chi^2$  of model 2. With the exception of assimilationism (employment), where  $\beta_{21}$  was nonsignificant, a reliable  $\chi^2_d$  means that the effect of mediator was significant.  
 \**p* < .05. \*\**p* < .01. \*\*\**p* < .001.

*Culture domain, outcome variable: exclusionism.* As regards  $M_1$ , the first two conditions of mediation were met: the independent variable influenced both the mediator and the criterion variable ( $\gamma_{21} = .61, p < .001$ ). The evaluation of  $M_2$  showed a partial mediation effect: although the effect of genetic determinism on exclusionism was significant ( $\beta_{21} = .17, p < .05$ ), social dominance orientation still influenced exclusionism ( $\gamma_{21} = .55, p < .001$ ). The Sobel test confirmed the significance of the mediation effect ( $Z = 2.04, p < .05$ ).

*Culture domain, outcome variable: assimilationism.* Concerning  $M_1$ , the independent variable affected both the mediator and the criterion variable ( $\gamma_{21} = .54, p < .001$ ). The evaluation of  $M_2$  revealed a partial mediation effect: although the effect of the essentialist beliefs was significant ( $\beta_{21} = .23, p < .01$ ), SDO still influenced assimilationism ( $\gamma_{21} = .47, p < .001$ ). This partial mediation turned out to be significant ( $Z = 2.04, p < .05$ ).

*Culture domain, outcome variable: integrationism-transformation.* Both the first ( $\gamma_{21} = -.42, p < .001$ ) and the second conditions were satisfied. However, the belief in genetic determinism did not influence this orientation ( $\beta_{21} = -.14, ns$ ), when controlling for SDO.

*Culture domain, outcome variable: integrationism.* The test of  $M_1$  showed that SDO did not influence integrationism ( $\gamma_{21} = .08, ns$ ). Since the first condition for testing mediation was not met, we did not evaluate  $M_2$ .

*Culture domain, outcome variable: individualism.* For individualism, the first ( $\gamma_{21} = -.55, p < .001$ ) and second conditions were satisfied, but not the third ( $\beta_{21} = .04, ns$ ), namely the belief in genetic determinism did not affect individualism, when controlling for SDO.

*Employment domain.* For the mediational models in employment domain, the first and second conditions were met, but not the third, as the belief in genetic determinism did not influence any acculturation strategy, when the effects of social dominance orientation were controlled,  $\beta_{21}$ s ranged from  $-.05$  to  $.13$ .

## DISCUSSION

The aim of this work was to test the criterion (predictive) validity of the Italian version of the host community acculturation scale (Bourhis & Bougie, 1998). We applied this scale, considering three target groups: the general category of immigrants, the Chinese (a valued immigrant group), Albanians (a devalued immigrant group), and two domains: cultural heritage and employment. As antecedents of the acculturation orientations, we used: the identification with the Italian ingroup, social dominance orientation (Sidanius & Pratto, 1999), right-wing and left-wing political attitudes. Our hypotheses, regarding the effects of these predictors, were supported. Replicating the results of a previous study (Trifiletti et al., 2007), we found that the variable which most influenced the acculturation orientations was SDO, namely, the desire that society is organized in stable group hierarchies. As in Trifiletti et al., moreover, identification led to the acceptance of segregationism (culture domain) and the rejection of integrationism with transformation (culture domain), namely of the idea that also Italians should change some features of their culture to facilitate the acculturation process. These effects, which depend on the need to protect one's own group distinctiveness, are explained by social identity theory (Tajfel, 1981; Tajfel & Turner, 1979). Concerning political trends, as hypothesized, right-wing orientation positively influenced the choice of rejection acculturation strategies: assimilationism (employment), and seg-

regationism (culture), while left-wing orientation positively influenced the choice of integrationism with transformation (employment), a welcoming strategy. With the exception of integrationism (cultural heritage), right-wing and left-wing orientations were significantly correlated with all the acculturation strategies, but their impact was generally absorbed by SDO, positively related to right-wing and negatively to left-wing positions.

Overall, the predictive validity of the HCAS was confirmed. However, none of the antecedents explained integrationism (culture domain), and also assimilationism (employment) and segregationism (culture) were scarcely explained. To better define the social psychological profile of the acculturation orientations, in future research, we will consider other predictors, such as: perceived threat to ingroup's distinctiveness and ingroup's resources, quality and quantity of contact with immigrants (see Barrette et al., 2004; Montreuil & Bourhis, 2004), personal values (see Schwartz, 1992, 2007).

In this study, to understand the process through which SDO affects the acculturation orientations, we made reference to the concept of belief in genetic determinism, for the first time used in the domain of acculturation. BGD is the biological component of essentialism (see Haslam et al., 2002; Keller, 2005; Yzerbyt et al., 1997); it corresponds to the idea that social categories share basic and stable characteristics, fixed in the genes. We thought SDO could influence the endorsement of negative acculturation strategies and the rejection of welcoming ones, being associated with this belief (see Keller, 2005). Our data supported this mediational hypothesis, but only in the culture domain and only for the rejection orientations. People inclined to social dominance were not affected by essentialism, when they endorsed the item that immigrants should be hired only if they adapt to Italian ways of working (employment domain), or moved away from the idea that employers, in hiring, should not favor Italians (employment domain). As we said, the belief in biological determinism only mediated the impact of SDO in the context of culture; moreover, this mediational effect was very weak. Other variables may explain the influence of SDO, for instance: perceived threat to ingroup's superiority, negative attitudes toward immigrants, lack of empathy. Our research program includes the analysis of these potential mediational effects. Finding out why the desire for social hierarchies leads to the rejection of immigrants is particularly important; the identification of the reasons would allow us to generate strategies, aimed at reducing the negative effects of this influential ideological variable.

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#### NOTES

1. Results from two pilot studies showed that the Chinese and Albanians are, respectively, the most valued and the most devalued immigrant group in the Italian social context (see Trifiletti et al., 2007). Participants in these pilot studies were students enrolled in psychology courses at the University of Padova.
2. Forza Italia is a political formation founded by Silvio Berlusconi. This study was performed during the winter of 2007/08, that is, before the fall of Prodi's government and the last political elections (April 2008). When this study was performed, therefore, Forza Italia and National Alliance had not yet merged into the new Freedom Party.

3. A two-factor model was tested, with two parcels for each latent variable. The goodness-of-fit indices for the two-factor model were:  $\chi^2(1) = .21, p = .65$ ; SRMR = .003; CFI = 1.00; the indices for the one-factor model were:  $\chi^2(2) = 70.78, p \cong .00$ ; SRMR = .12; CFI = .83, showing a bad fit.
4. The correlation matrices between the indicators, the respective means and standard deviations can be supplied on request of readers interested in these data.
5. The effect of right-wing orientation on exclusionism (culture domain) was marginally significant,  $\gamma = .26, p < .08$ .

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APPENDIX

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*Culture heritage domain*

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*Assimilationism:* Immigrants [the Chinese/Albanians] should give up their culture of origin for the sake of adopting the Italian culture (Gli immigrati [Cinesi/Albanesi] dovrebbero abbandonare la loro cultura d'origine per adottare la cultura italiana)

*Segregationism:* Immigrants [the Chinese/Albanians] can maintain their culture of origin as long as they do not affect the Italian culture (Gli immigrati [Cinesi/Albanesi] possono conservare la loro cultura d'origine purché questa non influenzi la cultura italiana)

*Exclusionism:* Italians have nothing to gain by immigrants' presence and their culture (Gli Italiani non hanno niente da guadagnare dalla presenza degli immigrati e dalla loro cultura)

*Individualism:* Whether immigrants [the Chinese/Albanians] maintain their cultural heritage or adopt Italian culture makes no difference because each individual is free to adopt the culture of his/her choice (Che gli immigrati [Cinesi/Albanesi] conservino la loro cultura o adottino quella degli Italiani non ha alcuna importanza poiché ciascun individuo è libero di scegliere la cultura che preferisce)

*Integrationism:* Immigrants [the Chinese/Albanians] should maintain their own culture of origin, while also adopting the Italian culture (Gli immigrati [Cinesi/Albanesi] dovrebbero conservare la loro cultura d'origine adottando, comunque, anche la cultura italiana)

*Integrationism-transformation:* Italians should modify some aspects of their own culture for the sake of integrating immigrants [the Chinese/Albanians] (Gli Italiani dovrebbero trasformare alcuni aspetti della propria cultura per realizzare l'obiettivo di integrare gli immigrati [Cinesi/Albanesi])

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*Employment domain*

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*Assimilationism:* When a job is available, employers should hire Immigrants [the Chinese/Albanians] only if the latter conform to the work habits of Italians (Quando un lavoro è disponibile, i datori di lavoro dovrebbero assumere gli immigrati [Cinesi/Albanesi] solo se questi si adattano ai metodi di lavoro degli Italiani)

*Segregationism:* Certain job domains should be strictly reserved for Italians and other domains for Immigrants [the Chinese/Albanians] (Alcuni settori del lavoro dovrebbero essere strettamente riservati ai candidati italiani ed altri agli immigrati [Cinesi/Albanesi])

*Exclusionism:* When a job is available, employers should refuse to hire Immigrants [the Chinese/Albanians] (Quando un lavoro è disponibile, i datori di lavoro dovrebbero rifiutarsi di assumere gli immigrati [Cinesi/Albanesi])

*Individualism:* When a job is available, only individual skills are important in hiring a candidate, whether he/she is Italian or immigrant [Chinese/Albanian] (Quando un lavoro è disponibile, solo la competenza individuale è rilevante per l'assunzione: non importa che il candidato sia Italiano o immigrato [Cinese/Albanese])

*Integrationism:* When a job is available, employers should be as likely to hire an immigrant [Chinese/Albanian] as an Italian candidate, regardless of their cultural habits (Quando un lavoro è disponibile, i datori di lavoro dovrebbero assumere tanto un immigrato [Cinese/Albanese] quanto un Italiano, qualunque siano le pratiche culturali)

*Integrationism-transformation:* When a job is available, employers should be as likely to hire an immigrant [Chinese/Albanian] as an Italian candidate, even if this implies adapting to the cultural habits of Immigrants [the Chinese/Albanians] (Quando un lavoro è disponibile, i datori di lavoro dovrebbero assumere tanto un immigrato quanto un Italiano, anche a costo di adattarsi alle pratiche culturali degli immigrati [Cinesi/Albanesi])

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