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Kodja E.A.¹ The relationship between identities, acculturation expectations and psychological well-being of Russians in the Crimea

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Recent geopolitical transformations in the Crimea have been challenging for all residents of the peninsula including the Russian ethnic majority. The present study aimed to examine the relationship between the identities, acculturation expectations and psychological well-being of two generations of Russians in the Crimea. The study sample included 294 Russians (60% female), aged 18 to 67 years. The scales aimed at estimation of identities and acculturation expectations, the Satisfaction with Life Scale, and the Rosenberg Self-Esteem Scale were applied. The acculturation expectation of integration was found to be positively related to self-esteem of both generations. Place identity was positively related to integration expectation, while national identity was positively related to separation expectation for both generations. Among the older generation of Russians, ethnic identity was positively related to the expectation of integration and self-esteem. The findings are discussed, taking into account historical, political and social context of the Crimea.

Keywords: identity, acculturation expectations, psychological well-being, ethnic majority

Introduction

Complicated interethnic relations in the Crimea and their importance for the psychological well-being of representatives of all ethnic groups make it necessary to study the conflict-causing factors of these relations. The attitude of the dominant group towards the ethno-cultural diversity in the region plays a crucial role in interethnic relations, setting the general context for the interaction of ethno-cultural groups. The present study analyses the relationship between different types of identity, acculturation expectations and psychological well-being of the Russian ethnic majority of the Crimea. This will help to better understand the problems and prospects of interethnic relations in the Crimea and identify opportunities for further harmonisation of these relations.

Ethnic majority: identity, acculturation, well-being

Migration processes in the contemporary world arouse considerable interest of researchers in studying different aspects of interethnic relations. Contact between representatives of different cultural groups triggers a “two-way process of cultural and psychological changes”, which is called acculturation [Berry, 2005, p. 699].

John Berry proposed four basic acculturation strategies that representatives of ethnic minorities can implement when interacting with the ethnic majority: integration, assimilation, separation and marginalisation. This depends on their wish, on the one hand, to maintain their culture, while on the other hand, to participate in the life of the host society. Acculturation strategies correspond to four acculturation expectations that members of the host society, in turn, demonstrate towards ethnic minorities. Acculturation expectations reflect the readiness of the ethnic majority to the preservation of their culture by the ethnic minorities and their participation in society. Expectation of integration (also known as multiculturalism), means that, according to the ethnic majority, ethnic minorities will actively participate in society while preserving their own culture. Expectation of assimilation (also called melting pot) reflects the expectation that ethnic minorities will be actively included in the culture of the majority and will not support their own culture. Expectation of separation (also referred to as segregation) means that, according to the ethnic majority, ethnic minorities should adhere to their own culture and not be included in society. Expectation of marginalization (also defined as exclusion) reflects the expectation that ethnic minorities will neither support their culture nor interact with the culture of the majority.

The acculturation expectations of the host society have a greater influence on the nature of intercultural relations in the region, so researchers pay attention to the factors that determine the preference of a certain acculturation expectation of the dominant group. One of these factors is social

identity. Social identity is defined as a part of the self-concept of an individual, which is associated with his membership in a social group and includes the value and emotional significance of this membership [Tajfel, Turner, 1986]. Participation of an individual, in different social communities, explains the simultaneous identification with a representative of an ethnic group (ethnic identity), a citizen of a country (national identity), and a resident of a certain physical space – city or region (place identity).

In studies of identity, as a predictor of acculturation expectations, it was revealed that the adoption of multiculturalism is associated with the dominance of national identity among representatives of the host society [Berry, Kalin, 1995], as well as a low level of ethnic identity of the majority group [Verkuyten, 2005]. Among representatives of the Russian host population of Moscow, the positive national identity is positively related with the expectation of the integration of migrants. In turn, the the positivity of ethnic identity is positively related with the expectation of the separation and is negatively related with the expectation of the assimilation of migrants [Lebedeva, Tatarko, 2009a; Lepshokova, 2012]. The “own” cultural identity of the Ossetian ethnic majority in the Republic of North Ossetia-Alania, which includes regional Caucasian and republican identities along with ethnic, is positively related with the acculturation expectation of integration of ethnic minority (among the middle and younger generations) and is negatively related with the expectation of assimilation of the Russian minority (among the middle generation). At the same time, the “other” (Russian) cultural identity of the older generation of Ossetians is positively related with the expectation of the integration of the Russian minority [Galyapina, Lebedeva, 2016].

Acculturation expectations of the host group, apart from influencing the background of interethnic relations in general, also affect the psychological well-being of representatives of the majority group. The concept of subjective psychological well-being includes self-esteem, reflecting the perception of oneself and one’s own value [Rosenberg et al., 1989], and life satisfaction, which is a general assessment of one’s own life and feelings about it [Pavot, Diener, 1993].

Numerous studies confirmed the positive role of the acculturation expectation of integration on psychological well-being of the ethnic majority [Berry et al., 2019, Lebedeva, Tatarko, 2017; Galyapina, Lepshokova, 2017]. It was also found that acculturation expectation of assimilation is negatively related with the self-esteem [Berry et al., 2019; Lepshokova, 2017; Galyapina, 2017], however, in Kabardino-Balkaria, it was also positively related with life satisfaction [Lepshokova, 2017].

The regions that are historically multinational, characterised by a long experience of cohabitation of various ethnic groups and a significant extent of interpenetration of cultures, provide interesting material for studying various aspects of the interaction of the ethnic majority and minority. Next, we will consider the key features of the socio-cultural context of the current research.

Socio-cultural context of the current research

The Crimea is one of the multicultural regions of Russia: Russians constitute the majority of the population (about 68%) and the largest ethnic minority is Ukrainians (about 16%). The Crimean Tatars make up about 10% of the population [Results of the population census ... , 2015].

The historically developed multinationality provides a favourable background for interethnic relations in the Crimea. Studies show that the Crimea's residents tend to evaluate interethnic relations positively. According to the results of the project "Ethnopolitical processes in the Crimea", the majority of respondents (82.2% in total) assess the state of interethnic relations as "generally normal" or "rather normal than tense" (85.6% – Russians, 76,3% – Ukrainians, 69.1% – Crimean Tatars) [Kiseleva et al., 2015].

Overall, interethnic relations in the Crimea are quite dynamic. However, the challenges of recent decades have cast a shadow on the relations between different ethnic groups. In the 1990s, interethnic relations worsened due to the mass return of Crimean Tatars to their ancestral homeland, which was accompanied by unauthorised seizures of land. While the Crimea was part of Ukraine, dissatisfaction of the Russian ethnic majority living in the Crimea was constantly growing under the influence of the policy of forced *Ukrainisation*.

In particular, the issue of the status of the Russian language was quite acute. The post-Soviet language policy in Ukraine has contributed to the gradual displacement of the Russian language from the official sphere. Russian remained the language of interethnic communication in the Crimea where the majority of the population (84.1 %) considers Russian as their native language [Results of the population census ... , 2015]. According to the results of the focus groups in 2010, Russian residents of the Crimea assess the state policy of introducing the Ukrainian language in the Crimea as a threat, while Russian language is seen as a measure of maintaining a dominant position in the region [Brunova-Kalisetskaya, 2011].

The large-scale socio-political changes of 2014 also aggravated the previously existing contradictions of interethnic relations. Firstly, the Crimea's ethnic groups perceived the events of 2014 differently.

Unlike the Russian population of the Crimea, the Crimean Tatars had a negative view of the Crimea being part of Russia. According to the results of the survey by the “Open Opinion” project in 2016, two years after the referendum, 96% of Russian survey participants and only 46% of Crimean Tatars approved of becoming part of Russia [Project “Open opinion - Crimea”, 2016].

Secondly, the entry of Crimea into Russia triggered new civic (Russian) identity formation on the peninsula due to the change of citizenship. The process of identity transformation had its own difficulties, primarily for ethnic minorities. In particular, studies show a low level of national (Russian) identity among the Crimean Tatars [Kodja, Lebedeva, 2018; Kodja, Ryabichenko, 2019].

Thirdly, the entry of the Crimea into Russia was accompanied by a change in the relative status of the Crimea’s ethnic groups. The Russian residents of the peninsula lost the position of an ethnic minority within Ukraine and acquired the status of an ethnic majority in the context of a new country. Ukrainians became an ethnic minority and the Crimean Tatars retained their status of an ethnic minority in the Crimea. These events caused an upheaval in the system of interethnic relations of the Crimea.

Earlier studies on the relationships of identities, acculturation preferences, and psychological well-being of the Crimean Tatar ethnic minority in the Crimea revealed the conflict-causing potential of these relationships [Kodja, 2021]. In particular, for the Crimean Tatars, place identity is positively related with the preference for a separation strategy [Kodja, Ryabichenko, 2019; Kodja, 2021], and the preference for separation is positively related with psychological well-being of the Crimean Tatars [Kodja et al., 2019; Kodja, 2021]. Combined with the low level of national (Russian) identity in general, this can complicate the adaptation of the Crimean Tatar minority to new socio-political conditions and have a lasting negative impact on interethnic relations in the Crimea.

However, it is impossible to elucidate a comprehensive picture of interethnic relations in the Crimea without studying the acculturation expectations of the Russian ethnic majority, taking into account the importance of the attitudes of the dominant group for the interethnic relations in the region, as well as the peculiarities of the socio-cultural context of the Crimea. This study **aims** at examining the relationships between the identities, acculturation expectations, and the psychological well-being of Russians in the Crimea.

Based on the literature review and context description, the first group of hypotheses has been posed regarding the relationships between identities and acculturation expectations:

1.1 Place identity is positively related with expectation of integration, and negatively with separation and assimilation expectation;

1.2 Ethnic identity is positively related with separation expectation, and negatively with expectation of integration and assimilation;

1.3 National identity is positively related with integration and assimilation, and negatively with separation expectation;

The second group of hypotheses has been posed regarding the relationships between acculturation expectations and psychological well-being:

2.1 Expectation of integration is positively related with psychological well-being;

2.2 Expectation of separation is negatively related with psychological well-being;

2.3 Expectation of assimilation is negatively related with psychological well-being.

In addition, the results of the study conducted on a sample of Crimean Tatars demonstrated intergenerational differences in the relationship of identities, acculturation preferences, and psychological well-being. In particular, among the older generation of Crimean Tatars the preference for the integration strategy is positively related with psychological well-being, and among the younger generation psychological well-being is positively related with the preference for the separation strategy [Kodja, 2021]. As for the Russian residents of the Crimea, unlike the older Soviet generation, the younger generation has passed through the system of Ukrainian school education in twenty five years of independence following the collapse of the USSR. Secondly, the younger generation has the experience of close interethnic contacts with ethnic minorities and joint socialization within the framework of Ukrainian national educational institutions, which the older Soviet generations do not have. All these factors may contribute to the array of intergenerational differences in the attitude of the Russian population of the Crimea towards ethnic minorities.

Therefore, in addition to the hypotheses, **the research question** has been posed: Are there similarities and differences in the nature of the relationships of identities, acculturation expectations, and indicators of psychological well-being among representatives of two generations of Russians in the Crimea?

Methodology

Sample

Participants of the study are residents of the Crimea who define their ethnic origin as Russians. Sample includes 294 respondents overall, ranging in age from 18 to 67 years old. Sample was divided

into two age groups: 18–35 years old ($M = 25,5$, $SD = 5,6$) and 36–67 ($M = 48,1$, $SD = 8,7$). In terms of gender, “young group” included 45 male (32,8%), 92 female (67,2%) respondents, and “adult group” included 70 male (44,6%), 87 female (55,4%) respondents. The age of 35 years old was taken as a borderline to mark two generations due to the special features of the historical context, as the representatives of the two generations have different socialization experiences: the Soviet for the older generation and the Ukrainian for the younger generation.

Among the representatives of the younger generation 71 respondents (51,8%) have higher education, among the older generation – 76 respondents (48,8%), the rest have high school or professional education. Almost half of the respondents of both groups reside in middle-size and big cities: 97 participants (33%) overall – in Simferopol and Sevastopol, 57 participants (19%) – in middle-size cities, the rest live in smaller towns and rural areas.

Data collection procedure

The survey was conducted among residents of various cities of the Crimea using the platform “Anketolog”. The platform was used for questionnaire construction, the questionnaire was provided in Russian language, the average time for filling in the questionnaire was about 15 minutes. Participants were recruited using “Anketolog” online campaign from the respondent pool provided by the platform. Participation in the study was voluntary and anonymous. Participant were paid for filling out the questionnaire through “Anketolog”. Reversed items were used to ensure the accuracy of the responses. Inaccurate responses and non-Russian participants and were further excluded from the analysis. The study was introduced as aimed at examining cultural diversity of the Crimea.

Measures

To assess acculturation expectations (integration, separation and assimilation) the questionnaire used scales from the Mutual Intercultural Relations In Plural Societies (MIRIPS) questionnaire (<http://www.victoria.ac.nz/cacr/research/mirips>), translated into Russian and adapted for use in Russia [Lebedeva, Tatarko, 2009b]. Acculturation expectations are assessed with 4 items for each expectation. Integration expectation: “Ethnic minorities in Crimea should be fluent in both Russian and minority language”. Assimilation expectation: “Ethnic minorities in Crimea should engage in social activities that involve Russians only”. Separation expectation: “I feel that ethnic minorities in Crimea should maintain their own cultural traditions and not adapt to those of Russian”.

Life satisfaction is assessed with 4 items (“If I could live my life over, I would change almost nothing”) from Satisfaction with life scale [Diener et al., 1985], translated into Russian and adapted

for use in Russia [Lebedeva, Tatarko, 2009b].

Self-esteem is assessed with 4 items (“On the whole, I am satisfied with myself”) from Rosenberg Self-esteem scale [Rosenberg, 1965], translated into Russian and adapted for use in Russia [Lebedeva, Tatarko, 2009b].

Ethnic identity is assessed using subscales from MIRIPS questionnaire, translated into Russian and adapted for use in Russia [Lebedeva, Tatarko, 2009b]. Ethnic identity is assessed with 4 items (“I think of myself as Russian”).

National identity is assessed using subscales from MIRIPS questionnaire, translated into Russian and adapted for use in Russia [Lebedeva, Tatarko, 2009b]. National identity is assessed with 4 items (“I am proud of being a Russian citizen”).

Place identity is assessed with 5 items (“I feel that the Crimea is a part of me”) from place identity scale [Droseltis, Vignoles, 2010], translated into Russian and adapted for use in Russia [Ryabichenko et al., 2019].

For all items a 5-point Likert scale was used ranging from “1” (“Strongly disagree”) to “5” (“Strongly agree”).

Sociodemographic data. The questionnaire includes questions about the participant’s gender, age, education, place of birth and place of residence.

Results

Descriptive statistics

The obtained data was analyzed using descriptive statistics, Cronbach’s α , Student t-test for independent samples for mean comparison, correlation analysis in SPSS 22.0. We checked the reliability and internal consistency of the measures and analyzed Cronbach’s Alpha coefficients (Table 1). The scales demonstrate an acceptable reliability level.

According to the descriptive statistics analysis and mean comparison (Table 1), ethnic, national and place identities are strong among both generations of Russians, while the level of ethnic and place identity is significantly higher among the older generation. The analysis also revealed a high level of self-esteem, while the level of life satisfaction is moderate for both groups. As for the acculturation expectations, integration expectation is the most preferred, assimilation expectation is the least

preferred for both groups. Integration expectation is significantly higher among the representatives of the older generation.

Table 1

Descriptive statistics of all scales

	Cronbach's α		M(SD)		t	Cohen's d
	Young	Adult	Young	Adult		
Ethnic identity	0,860	0,893	4,23 (0,76)	4,47 (0,73)	-2,676**	0,04
National identity	0,947	0,961	3,99 (1,09)	4,14 (1,05)	-1,104	0,14
Place identity	0,895	0,933	3,82 (0,82)	4,02 (0,84)	-2,049*	0,24
Integration expectation	0,602	0,687	3,94 (0,59)	4,19 (0,64)	-3,382**	0,39
Separation expectation	0,623	0,628	2,37 (0,69)	2,33 (0,73)	0,368	0,06
Assimilation expectation	0,710	0,620	1,91 (0,69)	2,04 (0,70)	-1,583	0,19
Self-esteem	0,727	0,792	4,28 (0,53)	4,28 (0,59)	-0,033	0
Life satisfaction	0,809	0,835	3,30 (0,86)	3,30 (0,88)	0,035	0

Notes. Significance level: * $p < 0,05$, ** $p < 0,01$, *** $p < 0,001$.

To evaluate the relationships between variables Spearman's correlation analysis has been conducted for all variables for both groups. Due to the analysis of a large number of correlations, we also applied a correction for multiple comparisons using the Bonferroni-Holm method. The correction was applied to the total number of correlations between all variables. The results for a young group are presented in Table 2.

Table 2

Correlations between variables (young group)

	1	2	3	4	5	6	7
1 Ethnic identity	1						
2 National identity	0,617*** / 0,617***	1					
3 Place identity	0,131	0,201*	1				

		/ 0,131	/ 0,201					
4	Integration expectation	0,041 / 0,041	0,049 / 0,049	0,182* / 0,182	1			
5	Separation expectation	0,005 / 0,005	0,142 / 0,142	-0,105 / -0,105	-0,434*** / -0,434***	1		
6	Assimilation expectation	0,079 / 0,079	0,005 / 0,005	-0,038 / -0,038	-0,083 / -0,083	0,335*** / 0,335**	1	
7	Self-esteem	0,183* / 0,183	0,171* / 0,171	0,116 / 0,116	0,184* / 0,184	-0,049 / -0,049	-0,189* / -0,189	1
8	Life satisfaction	0,147 / 0,147	0,154 / 0,154	0,184* / 0,184	0,032 / 0,032	0,077 / 0,077	-0,124 / -0,124	0,419*** / 0,419***

Notes. Significance level: * $p < 0,05$, ** $p < 0,01$, *** $p < 0,001$. Results of the Holm-Bonferroni correction are stated after the slash.

The results for the adult group are presented in Table 3.

Table 3

Correlations between variables (adult group)

	1	2	3	4	5	6	7
1 Ethnic identity	1						
2 National identity	0,696*** / 0,696***	1					
3 Place identity	0,429*** / 0,429***	0,443*** / 0,443***	1				
4 Integration expectation	0,322*** / 0,322**	0,181* / 0,181	0,252** / 0,252*	1			
5 Separation expectation	-0,191* / -0,191	0,007 / 0,007	-0,103 / -0,103	-0,497*** / -0,497***	1		
6 Assimilation expectation	0,042 / 0,042	-0,074 / -0,074	0,004 / 0,004	-0,116 / -0,116	0,439*** / 0,439***	1	
7 Self-esteem	0,332*** / 0,332***	0,315*** / 0,315**	0,134 / 0,134	0,363*** / 0,363***	-0,119 / -0,119	-0,054 / -0,054	1
8 Life satisfaction	0,180* / 0,180	0,296*** / 0,296**	0,203* / 0,203	0,181* / 0,181	0,072 / 0,072	-0,016 / -0,016	0,484*** / 0,484***

Notes. Significance level: * $p < 0,05$, ** $p < 0,01$, *** $p < 0,001$. Results of the Holm-Bonferroni correction are stated after the slash.

According to the results, for adult group ethnic identity correlates positively with self-esteem, national identity correlates positively with both life satisfaction and self-esteem. Ethnic identity of the adult group positively correlates with integration expectation, significant positive correlations between place identity and integration expectation were also found in adult generation only. For adult group integration expectation correlates positively with self-esteem. For the young group no such significant correlations have been revealed.

Hypothesis testing

To test the hypotheses regarding the relationship between multiple identities (national, ethnic and place), acculturation expectations, and psychological well-being (life satisfaction and self-esteem) we carried out structural equation modelling in SPSS 22.0 and AMOS 22.0. We created three models for acculturation expectations (integration, separation and assimilation) for two generations separately. In order to improve the characteristics of the models for the older generation, direct links of ethnic identity with self-esteem and national identity with life satisfaction were added. The alternative models (with identities as a predictor and acculturation expectations as an outcome) did not reach satisfactory model fit.

Figure 1 shows the model for three identities, **integration expectation**, life-satisfaction and self-esteem. Model fit: $\chi^2/df = 0,765$, CFI = 1,000, RMSEA = 0,000, PCLOSE = 0,764 (young group), $\chi^2/df = 1,448$, CFI = 0,992, RMSEA = 0,054, PCLOSE = 0,390 (adult group).

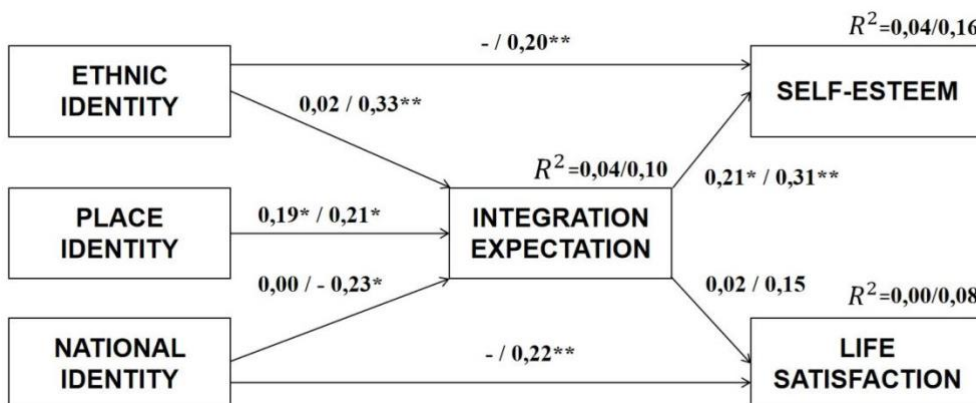


Fig. 1. Three identities, integration expectation, life-satisfaction and self-esteem.

Notes. Significance level: * $p < 0,05$, ** $p < 0,01$, *** $p < 0,001$. Coefficients are presented using a slash: young group / adult group.

According to the results, place identity is positively related with integration expectation for both groups, this supports the hypothesis 1.1. Ethnic identity is positively related with integration

expectation for the adult group only. National identity is negatively related with integration expectation for the adult group. Therefore, the hypotheses 1.2 and 1.3 were not confirmed. Integration expectation is positively related with self-esteem of young and adult group, this partly confirms the hypothesis 2.1.

Ethnic identity is a significant positive predictor of self-esteem for the adult group. National identity is positively related with life-satisfaction for the adult group. There is also a significant positive indirect effect of place identity on the self-esteem of the young ($\beta = 0,04$, $p < 0,05$) and adult group ($\beta = 0,06$, $p < 0,05$) through integration expectation. For the adult group there is a significant indirect positive effect of ethnic identity on self-esteem ($\beta = 0,10$, $p < 0,01$), and a negative effect of national identity on self-esteem ($\beta = -0,07$, $p < 0,05$) through integration expectation.

Figure 2 shows the model for three identities, **separation expectation**, life-satisfaction and self-esteem. Model fit: $\chi^2/df = 0,984$, CFI = 1,000, RMSEA = 0,000, PCLOSE = 0,631 (young group), $\chi^2/df = 0,940$, CFI = 1,000, RMSEA = 0,000, PCLOSE = 0,620 (adult group).

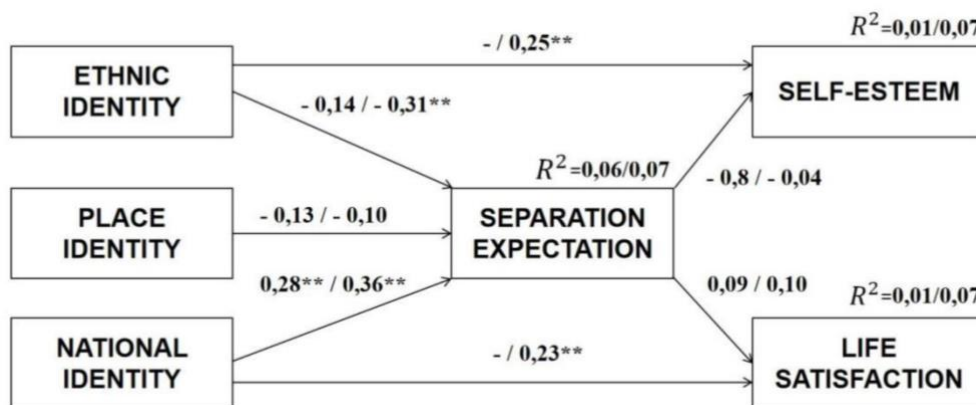


Fig. 2. Three identities, separation expectation, life-satisfaction and self-esteem.

Notes. Significance level: * $p < 0,05$, ** $p < 0,01$, *** $p < 0,001$. Coefficients are presented using a slash: young group / adult group.

According to the results, for the adult group, ethnic identity is negatively related with separation expectation. National identity is positively related with separation expectation of the young and adult group. Therefore, the hypotheses 1.2 and 1.3 were not confirmed. No significant relationships have been revealed between separation expectation and subjective well-being for both groups.

Ethnic identity is a significant positive predictor of self-esteem for the adult group, and national identity positively predicts life-satisfaction for the adult group. No significant indirect effects of

identity on subjective well-being through separation expectation have been revealed for both generations of Russians.

Figure 3 shows the model for three identities, **assimilation expectation**, life-satisfaction and self-esteem. Model fit: $\chi^2/df = 1,047$, CFI = 0,997, RMSEA = 0,018, PCLOSE = 0,594 (young group), $\chi^2/df = 0,688$, CFI = 1,000, RMSEA = 0,000, PCLOSE = 0,751 (adult group).

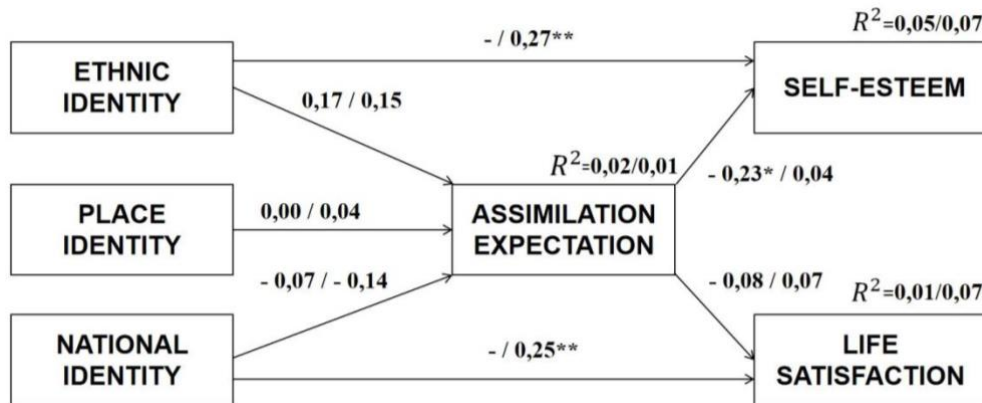


Fig. 3. Three identities, assimilation expectation, life-satisfaction and self-esteem.

Notes. Significance level: * $p < 0,05$, ** $p < 0,01$, *** $p < 0,001$. Coefficients are presented using a slash: young group / adult group.

According to the results, no significant relationships have been revealed between identity and assimilation expectation in both groups. For the young group, assimilation expectation is negatively related with self-esteem, this partly confirms the hypothesis 2.1.

For the adult group, ethnic identity positively predicts self-esteem, and national identity positively predicts life satisfaction. There are no significant indirect effects of identity on subjective well-being through assimilation expectation for both generations of Russians.

Summing up the results, the analysis revealed similarities and differences in the nature of the relationships of identities, acculturation expectations, and indicators of psychological well-being among representatives of two generations of Russians in the Crimea.

The relationships similar for both generations:

- Place identity is positively related with integration expectation;
- National identity is positively related with separation expectation;
- Integration expectation is positively related with self-esteem;

– There is an indirect significant positive effect of place identity on self-esteem through integration expectation.

The relationships revealed for the older generation only:

- Ethnic identity is positively related with integration and negatively with separation expectation;
- National identity is negatively related with integration expectation;
- Ethnic identity is positively related with self-esteem, national identity is positively related with life satisfaction;
- There is an indirect significant positive effect of ethnic identity on self-esteem and indirect negative effect of national identity on self-esteem through integration expectation.

The relationships revealed for the younger generation only:

- Assimilation expectation is negatively related with self-esteem.

Discussion

This research aims at studying the relationships between the identities, acculturation expectations, and the psychological well-being of Russians in the Crimea. The results revealed the relationships between the constructs that differ among two generations, as well as the relationships that are same for both groups. According to the study, Russian residents of the Crimea demonstrate a rather high level of psychological well-being. At the same time, in both groups, the level of self-esteem is higher than the level of life satisfaction.

According to the results, ethnic identity is one of the factors of psychological well-being for the older generation of the Crimea's Russian residents, in contrast to the younger generation. Both generations have a high level of ethnic identity, while for the representatives of the older generation, the level of ethnic identity is significantly higher. In addition, there is a direct significant positive effect of ethnic identity on self-esteem for the adult group, while no such effect has been found for the young group.

The revealed differences point at consequences that the Ukrainian period of the Crimea had for the identity of different generations. Young Russians in the Crimea grew up as citizens of Ukraine and joined the system of Ukrainian school education, which involved lessons of Ukrainian language, literature, and history. This might have created certain obstacles to the formation of their own ethnic Russian identity.

For the adult group, ethnic identity also plays an important role in interethnic relations: the Russian

Kodja E.A. The relationship between identities, acculturation expectations and ... ethnic identity positively predicts integration expectations and negatively predicts separation expectation. Moreover, ethnic identity is positively related with the self-esteem of the older generation through integration expectation. According to the multiculturalism hypothesis, the acceptance of people with different cultures is based on the confidence in one's own identity, as well as on a sense of security, including cultural security [Berry, 1984]. The positive relationship of the ethnic identity of adult Russians with the expectation of integration revealed in the study is consistent with the results of previous studies on the role of perceived security for multicultural ideology among representatives of the ethnic majority in the Crimea [Kodja et al., 2019] and other regions of Russia [Galyapina, 2017; Lepshokova, 2017].

The transition of the Crimean peninsula to the Russian Federation caused the change of the relative status of Russians from ethnic minority in Ukraine to ethnic majority in Russia. This contributed to reducing the sense of threat to Russian ethnic identity caused by the policy of Ukrainization in the Crimea, strengthening perceived cultural security of Russians. Eventually, it helped the older generation to turn their own Russian ethnic identity, firstly, into one of the sources of psychological well-being, secondly, into one of the drivers of the integration expectation towards ethnic minorities in the Crimea.

For the young group, no significant relationships between ethnic identity and acculturation expectations have been found. Probably, the younger generation is in the process of discovering their own ethnic identity in the context of a new country. At this stage, ethnic identity has not yet accumulated the necessary potential to shape the attitudes of the younger generation towards ethnic and cultural diversity in the Crimea.

The results of the study showed that the acculturation expectation of integration of minorities is the most preferred among both generations of Russian residents of the Crimea, and it is significantly higher among the older generation. This unites the older generation of Russians with the older generation of Crimean Tatars as the preference for the integration strategy among the Crimean Tatars is significantly higher among the older generation [Kodja, 2021]. Probably, this indicates the generally more tolerant intercultural attitudes of the older generation, who were brought up in the Soviet system on the ideas of unity of nations on the basis of the category of "Soviet people".

For both generations of Russians, the expectation of integration is also significantly positively related with self-esteem. According to previous studies, the historically developed multi-nationality of the Crimea is assessed positively by both representatives of ethnic minorities and representatives of the

Russian ethnic majority, and it is perceived as the Crimea's beneficial competitive advantage [Kodja et al., 2019; Brodovskaya et al., 2017]. Such an attitude of Russian residents of the Crimea towards ethnic diversity, in addition to the preference for the integration of minorities, also explains the revealed low level of assimilation expectation among representatives of both generations. Moreover, in the younger group, the expectation of assimilation is also negatively related with self-esteem.

The expectation of separation is in the middle position between the preference for integration and assimilation of ethnic minorities for both generations. According to studies, in regions with complex interethnic relations, ethnic groups tend to turn to their own identity in search of psychological support [Galyapina, Lepshokova, 2017]. Probably, such a pattern also helps to maintain a sense of stability during the transition period under the pressure of external transformations. At the same time, the absence of significant relations between the expectation of separation and the psychological well-being of Russians gives hope that the consequences of geopolitical challenges will be gradually overcome and the levels of preference for the separation of ethnic minorities demonstrated by the ethnic majority of the Crimea will decrease in the future.

However, today the main factor of the preference for separation of minorities among the Russian majority is Russian national identity. The study reveals a direct significant positive effect of national identity on the expectation of separation in both generations. For instance, in the older group, national identity is also significantly negatively related with the expectation of integration.

In general, both generations of Russian residents of the Crimea have a high level of national identity. For comparison, the level of national identity among the Crimean Tatars, revealed in previous studies, is much lower; besides, no positive relations between national identity and psychological well-being were found among the Crimean Tatars, even at the level of correlations [Kodja, 2021]. As for the Russians in the Crimea, the present study revealed direct significant positive effect of national identity on life satisfaction in the older group. In addition, national identity correlates positively with both life satisfaction and self-esteem of the adult group.

The revealed differences in the level of national identity among representatives of the majority and minority, first of all, reflect differences in the attitude of the ethnic groups of the Crimea to the recent geopolitical transformation. Such an event as the entry of the Crimea into the Russian Federation was perceived differently by the Russian majority and the Crimean Tatar minority, generating a different extent of acceptance and support. Therefore, it is unlikely that today the national identity of the Crimean residents can be a consolidating factor in interethnic relations. The positive effect of national

identity on the expectation of separation and the negative effect on the expectation of integration rather indicates the divisive potential of the Russian national identity in the Crimea at this stage.

It is possible that over time, under certain conditions, the national Russian identity will play a unifying role in the Crimea. The conditions under which this role of national identity will be realized deserve further research attention. On the one hand, this probably requires, first of all, an increase in the level of national identity among representatives of ethnic minorities. On the other hand, there is a need for a deeper understanding of additional factors that may hinder the cohesion of ethnic groups on the basis of civic identity. For example, studies show that a high level of civic identity is negatively related with the expectation of the integration of migrants and positively with the expectations of assimilation, segregation, and exclusion among representatives of the host population of Moscow, with a low level of life satisfaction [Lepshokova, Tatarko, 2019]. Taking into account certain social and economic difficulties that followed the entry of the Crimea into Russia, as well as the relatively low level of life satisfaction of Russians compared to the level of self-esteem revealed in the current study, we can make an assumption about the potential role of life satisfaction in the relationship between national identity and acculturation expectations.

According to the study, the place identity plays a unifying role in the interethnic relations in the Crimea at this stage. For both generations, the place identity is significantly positively related with the expectation of the integration of minorities. In general, both generations of Russians in the Crimea demonstrate a high level of place identity, although this level is significantly higher among the representatives of the older generation.

This is consistent with the results of previous studies conducted in the Crimean context, which emphasise the importance of the “Crimean” identity in the harmonization of interethnic relations in the Crimea [Mukomel, Khaikin, 2016; Kodja et al., 2019]. This unifying identity (“we are Crimeans”), the idea of Crimea as a “common home”, serves as an essential factor of interethnic consolidation in Crimea and contributes to reducing the conflict potential in interethnic relations.

The indirect effects revealed also indicate the different role that national identity and place identity play in the Crimean context. The national identity of the older generation is negatively related to self-esteem through the expectation of the integration of minorities, while place identity is positively related with the self-esteem of both generations through the integration of minorities. Thus, the Crimean identity today creates the basis for the evolution of the Crimea into a peaceful multicultural community.

Limitations and future research

Taking into account the results, in further studies of the interrelations of identities, acculturation preferences and psychological well-being, it is advisable, first, to divide the respondents into three age groups instead of two, to be able to consider the specific features of the middle generation of transition period. Secondly, to pay more attention to the indicator of life satisfaction as a potential condition for the relationship between national identity and integration. Moreover, the role of the Soviet supra-ethnic identity in the harmonization of interethnic relations among the older generation is worth focusing on in future research. In addition, when studying the acculturation expectations of the ethnic majority in regions with a complex ethnic composition, a separate assessment of the acculturation expectations of the majority towards various ethnic minorities will significantly deepen the understanding of the context of interethnic relations. In particular, conducting separate studies on the acculturation expectations of Russians towards Ukrainians and Crimean Tatars will allow us to overcome the limitation of the current study and provide a more comprehensive assessment of the interethnic relations in Crimea.

Conclusion

This study is aimed at investigating the relationship between identities, acculturation expectations, and psychological well-being of representatives of two generations of Russian residents of the Crimea. The results demonstrate that place identity of both generations of Russians is positively related with the integration expectation. However, national Russian identity is positively related with the expectation of the separation of ethnic minorities. The results of the current study can serve as a basis for the further investigation of intergenerational differences in the relationships between identities, acculturation preferences, and psychological well-being among representatives of the ethnic majority and minorities in regions with a dynamic nature of interethnic relations.

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Коджа Е.А.¹ Взаимосвязь идентичностей, аккультурационных ожиданий и психологического благополучия русских жителей Крыма

Kodja E.A.¹ The relationship between identities, acculturation expectations and psychological well-being of Russians in the Crimea

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Недавние геополитические преобразования в Крыму были непростыми для всех жителей полуострова, в том числе для русского этнического большинства. Целью настоящего исследования является изучение

взаимосвязи идентичностей, аккультурационных ожиданий и психологического благополучия двух поколений русских в Крыму. Всего в выборку вошли 294 русских (60% женщин) в возрасте от 18 до 67 лет. В исследовании используются шкалы для идентичностей, аккультурационных ожиданий, шкала удовлетворенности жизнью Динера, шкала самооценки Розенберга. Согласно результатам, предпочтение аккультурационного ожидания интеграции значимо положительно взаимосвязано с самооценкой молодого и старшего поколений. Аккультурационному ожиданию интеграции обоих поколений русских способствует идентичность с местом, с ожиданием сепарации меньшинств положительно взаимосвязана национальная российская идентичность. У старшего поколения этническая идентичность положительно взаимосвязана с ожиданием интеграции, она также значимо положительно взаимосвязана с самооценкой. Полученные результаты обсуждаются с учетом исторического, политического и социального контекста Крыма.

Ключевые слова: идентичность, аккультурационные ожидания, психологическое благополучие, этническое большинство

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