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The Intergenerational Value Transmission in Family and Psychological Well-Being of Adolescents: Cross-Cultural Analysis

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GENERAL DESCRIPTION OF THE THESIS

The relevance of the research problem

The problem of intergenerational change of values in the context of sociocultural transformations is significant both for Russia and for the countries of the former USSR. After the collapse of the Soviet Union, the ethnic groups of Russia and the newly independent states are trying to re-identify themselves, comprehend their cultural and historical heritage, values, and find their place in the new system of relations. All this actualizes the study of the problem of intergenerational similarities and differences in value orientations, intergenerational transmission of values of representatives of the ethnic minority and the majority in Russia and the countries of the former USSR.

The study of this problem is also significant in the context of psychological well-being. The similarity of values, their congruence as a predictor of psychological well-being was studied in different situations of interaction. Researchers (Khaptsova, Schwartz, 2014; Musiol, Boehnke, 2013; Sortheix, Lonnqvist, 2014; Hadjar, et al., 2012; Demđrutku, 2007) have found that the similarity of values and their transmission are positively related with the psychological well-being of adolescents in various cultural and social contexts.

However, some studies (Bengtson and Kuypers 1971; Grusec and Goodnow 1994) have found that the dissimilarity of values between parents and children can also contribute to the psychological well-being of children. According to the intergenerational relationship hypothesis (Bengtson and Kuypers, 1971), children and parents have different expectations and different understanding of intergenerational relationships. Parents are concerned about the continuity and transmission of those values that they consider important in life from one generation to another. Children, trying to gain independence from their parents, focus on the differences in the value systems of the two generations. The formation of value differences between generations may be a part of the individualization process that is characteristic of adolescence. Therefore, the dissimilarity of values between generations can also serve as a source of well-being of the adolescents, meaning increasing autonomy and promoting the growth of self-efficacy (Grusec and Goodnow, 1994).

Previous studies have analyzed the relationships between similarity, congruence of the overall value profiles (all values) and psychological well-being (Acitelli et al., 2001; Barni et al., 2014 Boehnke et al., 2007; Friedlmeier, Trommsdorff, 2011; Kenny et al., 2006; Knafo, Schwartz, 2003; Vedder et al., 2009). However, it is not clear which values being transmitted contribute to psychological well-being and which ones do not.

In addition, the researchers note that the success of the transmission of values depends on culture, the general value climate in society (Boehnke et al., 2007; Roest et al., 2009; Barni et al., 2012 Vedder et al., 2009), ethnic status (Rosenthal et al., 1996; Hadjar et al., 2012). However, most studies have been conducted among groups with established ethnic status in stable societies. For example, in Germany, Israel, Italy, the Netherlands, China, the USA, etc., among the dominant ethnic group and migrants. However, there are almost no studies in post-Soviet countries where the status of the ethnic groups changed about 30 years ago. The active process of building of the nation and the state after the collapse of the USSR influences the complicated interethnic relations between representatives of the Russian ethnic minority and the dominant ethnic groups in these newly independent countries.

Much attention is paid to the study of intra-family relations (parenting style, family climate, etc.) as factors that influence the process of transmission of values from parents to children and the acceptance / rejection of these values by children (Schönpflug, 2001; Albert, Ferring, 2012; Roest et al., 2009; Grusec and Goodnow, 1994; Pratt et al., 2003; Barni et al., 2011; Knafo and Schwartz, 2003). Particular importance is given to the factor of psychological closeness between parents and children that performs the function of psychological protection, ensuring safety for children.

At the same time, insufficient attention has been paid to the role of perceived cultural threat/security. Since the values of Conformity, Tradition, Security, Power (Schwartz, 2012) are focused on self-protection and motivate anxiety-reducing behavior, the perceived threat can actualize the relevance of these values and determine strategies for the transmission of values from the older generation to the younger generation. Accordingly, the intergenerational transmission of anxiety-free, growth- and

development-oriented values - Stimulation, Hedonism, Self-direction, Benevolence, Universalism - can be successful in a situation of perceived cultural security.

This is especially relevant for societies where on the one hand, we can observe the dynamics of value priorities among representatives of different generations in the context of sociocultural transformations. On the other hand, for societies with complex interethnic relations developing in the conditions of the construction of new independent states. This challenges the well-being of certain groups and threatens culture, values and beliefs of the representatives of the ethnic minority and the ethnic majority. This situation is typical for many countries of the former USSR.

Thus, we can say that there are many theories and hypotheses, a large number of empirical facts have been accumulated, but there is no complete scientific understanding of what is the nature of the relationship between intergenerational value transmission and children's well-being. Conclusions about the positive or negative relationship of these phenomena is one of the paradoxes in the psychological scientific literature. In our opinion, this is determined by methodological and theoretical reasons that actualize interest in the study of intergenerational value transmission in the context of psychological well-being.

All of the above actualizes the problem of the present study: the transmission of which values leads to self-esteem and satisfaction with the life of adolescents in ethnic minority and majority families in post-Soviet countries, and what is the role of perceived cultural security at the society level and perceived psychological security at the family level in this process.

The degree of scientific development of the problem

The problem of the value transmission and its factors is being actively developed within the framework of the theory of cultural transmission (Albert et al., 2009; Berry et al., 2002; Cavalli-Sforza, Feldman, 1981; Corsaro, 2018; Phalet, Schonpflug, 2001; Schönpflug, 2001; Trommsdorff, 2009; Houkamau & Sibley, 2011; Zimmerman, Ramirez, Washienko, Walter, & Dyer, 1994). Researchers note that a cultural group, using the mechanisms of education and upbringing, fixes its behavioral and cultural traits in subsequent generations. Cultural transmission is important for continuity in

society, as it keeps members of different generations connected and helps to preserve cultural knowledge and traditions (Phalet and Schonpflug, 2001; Schönpflug, 2001; Trommsdorff, 2009). Studies have shown that intergenerational cultural transmission cannot be complete, since in the course of social changes, younger generations often face new difficulties and tasks that do not correspond to the "old" solutions. Based on this, it is important not only to reproduce cultural values and norms, but also to change them (Albert et al., 2009).

In the cultural transmission model, the transfer of values, beliefs, and motives from parents to children is considered as a vertical cultural transmission (Cavalli-Sforza and Feldman, 1981; Berry, et al. 2002). Despite the fact that this transmission of values is a universal phenomenon, its content and formal characteristics are culturally specific (Albert et al., 2009). Culture sets the selective nature of the transmission of values, which depends on the content of the transmitted values. Some studies show that values that reflect cultural specificity and are more important for the existence of the family and its members - are transmitted more accurately (Greenfield, et al., 2003; Knafo, Schwartz, 2001). For example, in individualistic cultures, "cultures of broad socialization", the values of self-direction, autonomy, independence, self-esteem are successfully transmitted, and in collectivist cultures, "cultures of narrow socialization", the values of interdependence, obedience are successfully transmitted (Arnett; 1985; Friedlmeier et al., 2008; Trommsdorff & Kornadt, 2003; Trommsdorff & Friedlmeier, 2010). However, other studies (Boehnke, Hadjar, Baier, 2007; Albert, Trommsdorff, & Wisnubrata, 2009) revealed a strong parent-adolescent value similarity in families whose values do not correspond to the typical values of their sociocultural context.

All of the above suggests that the values that are passed from parents to children may differ in different cultural contexts. However, it is not clear what will be the differences in the transmission of individual values in socio-cultural contexts that are currently in transition, at the stage of nation-building, for example, the countries of the former USSR.

Additionally, researchers are actively studying the general value climate, the "zeitgeist", the "spirit of the time" (Boehnke et al., 2007; Roest et al., 2009; Barni et al.,

2012 Vedder et al., 2009) as a factor influencing the transmission of values in the family. The main question of research conducted in this direction is whether the characteristics of the process of intergenerational transmission of values and its results change depending on the type of settlement, the general "zeitgeist", etc.? Almost all researchers note that the "broad social context" acts as a powerful force influencing the values of parents and children. However, there is still no agreement on how to measure the impact of this context, which is the link between the social (macro) and individual (micro) levels.

Researchers also identify ethnic status as another contextual factor that determines the transmission of values. Some researchers argue that the level of intergenerational gaps in values is greater in immigrant families than in ethnic majority families (Rosenthal et al., 1996; Hadjar et al., 2012). Other researchers (Kwast-Welfel et al., 2008; Sam and Virta, 2003) have found that immigration conditions do not negatively affect the intergenerational value transmission and, therefore, do not reduce the similarity of values between parents and children.

Researchers (Vedder et al., 2009) also note that it is important to take into account the involvement of parents and children in the process of acculturation when considering the intergenerational transmission of values of ethnic minorities and migrants. The goals of migrant parents and migrant children in a new cultural environment may differ. Parents are more interested in maintaining traditional values, while children, especially adolescents, tend to merge with the majority (Vedder et al., 2009). In this regard, intergenerational value gaps may widen (Portes, 1997). As Chiu et al. (1992) point out, migrant adolescents face complex challenges as they must cope with exposure to sometimes conflicting cultural values. They may accept the values of the host society and retain the values of their own culture, they may also accept only the values of the culture of the host society, or retain the values their own culture only.

The study of intergenerational similarities and differences in values among three generations in Azerbaijan and Latvia (Bushina, Ryabichenko, 2018) showed that representatives of the Russian ethnic minority have intergenerational value gaps in the values of Openness to Change and Conservation. Among the dominant ethnic groups,

intergenerational differences were found in the importance of Self-Enhancement values. Intergenerational similarity is found in the values of Openness to change, Conservation, Self-Transcendence.

The study of the differences in values among three generations of the ethnic majority in Georgia (Sumbadze, 2012) showed that the values of individualism are more pronounced among young people, while the values of collectivism are more pronounced among the older generation. The intergenerational gap in the values of Materialism and Postmaterialism is less pronounced.

In Russia, many researchers have studied the problem of intergenerational similarity of values among Russians (Bespalova and Herzen 2009; Vyatkin, Khotinets, Kozhevnikova, 2022; Gavrilyuk and Trikoz 2002; Postnikova 2010; Lebedeva and Tatarko 2007; Magun and Rudnev 2010, etc.). Most researchers noted intergenerational gaps in the importance of the values of Openness to change and Self-Enhancement (these values are more pronounced in the younger generation).

Some researchers have examined the parent-child value similarities and differences both among the ethnic majority (Rzhanova and Alekseeva, 2017; Rzhanova, 2017) and among ethnic minorities in Russia (Galyapina et al., 2018; Khotinets, Kozhevnikova, Vyatkin, Vologdina, 2019). The results showed that among Russians there are intergenerational gaps in the values of Openness to change and Conservation, in the North Caucasus region (Galyapina et al., 2018), the values of Russians are closer to the values of the dominant ethnic groups than to the values of Russians of the Central region.

The analysis showed that there are no comprehensive studies of the influence of ethnic status on the parent-child value similarities in the post-Soviet countries.

Researchers identify the quality of the relationships between children and parents, intrafamily climate, parental "warmth", parenting style as factors influencing the intergenerational value transmission (Schönpflug, 2001; Albert, Ferring, 2012; Roest et al., 2009; Grusec, Goodnow, 1994; Pratt et al., 2003; Barni et al., 2011; Knafo, Schwartz, 2003). These factors are seen as "transmission belts" (Schönpflug, 2001) that can increase or decrease the success of intergenerational value transmission. Roest et al

(2009) found that among the ethnic majority, a high level of parent-child value similarities was characteristic of more cohesive families with strong emotional ties. In the study conducted among German boys and girls and their parents, the results showed that parents' satisfaction with their relationship with children is related with value similarity in parent-child dyads (Hoellger et al., 2020).

In addition, the researchers considered psychological closeness as a significant factor in the successful transmission of values. Albert and Ferring (2012) found that intergenerational value coherence is higher when adolescents evaluate the relationships with their mothers as close. In a study conducted among Russian ethnic minority in a "distant" cultural context (Lebedeva, Lepshokova, Galyapin, 2016), the authors found that the psychological closeness with parents perceived by adolescents was negatively related with the similarity of values.

Theories that analyze psychological closeness - attachment theory (Bowlby, 2019) and solidarity theory (Fingerman et al., 2013)) suggest that this closeness is important for the psychological well-being of the child. Harmonious, warm, close family relationships between parents and children create a sense of security (Albert and Trommsdorff, 2014). These feelings shape the basis for further interpreting of the relationships between oneself and the environment ("internal working model").

However, the analysis showed that there were practically no cross-cultural studies focusing on the study of the role of psychological closeness in the transmission of values.

Researchers use various models to explain the factors that influence the transmission of values. The eco-cultural model (Whiting and Whiting, 1975; Bronfenbrenner, 1979) suggests that the transmission of values to children, and, their development in general, is influenced by the different levels of context: micro, exo and meso levels, which are interconnected. The Super and Harkness (1997) model assumes that the child grows up in the "developmental niche" (the model of the developmental) that includes three components: the physical and social environment, the customs and methods of raising children, and the psychology of the caregiver (i.e., the parent's cultural belief system). Trommsdorff and Dasen (2001) have proposed an integrative

model that considers context variables such as socioeconomic system, religion, family system, etc. in relation to their role for particular parents (caregivers), children and their relationships. As can be seen from these models, the researchers claim that cultural and specific features need to be taken into account in order to understand the conditions of transmission, the content of the process and its consequences. However, these models do not highlight the factors associated with security and a sense of safety, which can strengthen/weaken the transmission of certain values both at the micro level - the family level, and at the level of society.

In this regard, the Integrated threat theory is promising (Stephan et al., 2015). The symbolic component of the threat, which includes the group's morality, values, standards, beliefs, and attitudes, influences how the group understands and interprets the world. The threat arises because the group believes in the moral correctness of its value system (Stephan et al., 2015; Wagner, 2008). The cognitive requirements of dealing with threats actualize the concern for the preservation of one's culture (Oskamp, 2000). Quantitative and qualitative characteristics of a group (for example, ethnic status, proximity to power, etc.) influence the activity aimed at increasing cultural security (Stephan, 2002).

Viewing values through the lens of anxiety (Schwartz, 2012) is an important argument for considering the perceived threat/security as a condition for value transmission. A number of values (Conformity, Tradition, Security, Power) serve to cope with anxiety, are focused on preventing loss of purpose and self-defense against threat. Other values (Hedonism, Stimulation, Self-direction, Universalism, Benevolence) are free from anxiety, they promote the achievement of goals, self-development and growth (Schwartz, 2012).

All of the above suggests that perceived threat/security may be the condition for value transmission. However, there have been no studies examining the role of perceived security in the transmission of values.

Scientists identify psychological well-being as one of the important consequences of the similarity, congruence of values and their transmission (Khaptsova, Schwartz, 2014; Musiol, Boehnke, 2013; Sortheix, Lonnqvist, 2014; Hadjar, et al., 2012;

Demđrutku, 2007). A meta-analysis of correlations in various socio-demographic groups of Russians showed that the congruence of individual and group values is positively related with life satisfaction (Khaptsova, Schwartz, 2014). Studies by Musiol and Boehnke (2013), Sortheix and Lonnqvist (2014) found the positive relationship between the value congruence of adolescents and their peers in Germany, Argentina, Bulgaria and Finland and their satisfaction with life.

A number of researchers have analyzed the role of the parent-child value similarity in the psychological well-being of representatives of the ethnic minority and the majority. Hadjar and colleagues (Hadjar et al., 2012) found that the similarity of values between children and parents is associated with children's life satisfaction of both migrants and the host society. The study by Demđrutku (2007) revealed the relationship between the parent-adolescent value similarity with self-esteem. However, some researchers (Bengtson, Kuypers, 1971; Grusec, Goodnow, 1994) have shown that parent-child value gaps can also contribute to the psychological well-being of children.

A few studies conducted in Russia (Galyapina, Lebedeva, 2019) have shown that in families of ethnic minorities, the transmission of values is a more significant predictor of psychological well-being than in families of the ethnic majority. It was found that among the ethnic majority, the transmission of values predicts both life satisfaction and self-esteem, while among the ethnic minority it predicts only life satisfaction. It has also been found that the transmission of values that are of the least importance for children is positively related with psychological well-being, and, in contrast, the transmission of the most significant values is negatively related with psychological well-being. However, there are no studies focusing on the relationship between the transmission of specific values and indicators of psychological well-being in post-Soviet countries.

In addition to value transmission, researchers have analyzed favorable family relationships as predictors of psychological well-being (Diener & Seligman, 2002; Welsh and Stewart, 1995; and others). In the six-factor model of psychological well-being proposed by K. Riff (Ryff et al., 1995), positive relationships with others is one of the indicators of psychological well-being. Since G. S. Sullivan and E. Erikson

(Sullivan, 1953; Erikson, 1963), researchers prove that psychological closeness is associated with mental and physical well-being. Studies carried out within attachment theories (Bowlby, 2019), solidarity theory (Fingerman et al., 2013; Bengtson, 2001) show that emotional bonds, exchange of support and contacts are related to similarities between children and parents (eg, in gender or values). This in turn leads to subjective well-being (Lowenstein, 2007). Russian psychologists (Larechina, 2004; Petranovskaya, 2014, etc.) also confirmed that in the presence of psychological closeness and kindness, the child does not have stress, feels safe and experiences psychological well-being.

There are very few studies that have looked at perceived threat as a predictor of psychological well-being. The study among representatives of the dominant society in Northern Ireland (Schmid, Muldoon, 2013) showed that the perceived threat is directly related to the decreased psychological well-being of the respondents.

All of the above allows us to conclude that there are practically no cross-cultural studies in this direction. In addition, perceived threat/security and psychological closeness were not considered as moderators of the relationship between value transmission and psychological well-being.

The results of many studies of the transmission of values indicate that parents are among the main transmitters of values (Bornstein, 1995; Stevenson-Hinde, 1998, etc.). However, modern developmental theories describe the socialization of children as a multidirectional process in which children themselves play an active role, and parents are important agents of socialization, but not the only ones (Roest et al. 2009; Pinquart, Silbereisen, 2004). For example, it has been established that values associated with the benefits of technological innovations are transferred from adolescents to parents.

Knafo, Galansky, (2008) described several variations of the influence of children on the values of parents: passive influence, active differentiation, mutual influences and counter-influences (direct and indirect). The counter-influence effect described in 1986 (Kohn et al, 1986) has been documented in a number of studies (Bogt et al., 2001).

This suggests that the position of children in the value transmission is active; their beliefs, attitudes, values can influence the process of transmission. But, as in the previously described factors influencing the transmission of values, researchers need to

take into account the culturally specific features that determine the activity of young people in relations with parents and representatives of older generations. However, there are not enough cross-cultural studies that take into account the active position of children in the transmission of values.

All of the above demonstrates that **the problem** of the relationship between the transmission of individual values and indicators of psychological well-being, taking into account the active position of both parents and children, as well as factors that ensure security at the family and society levels and determine the process of successful transmission, among representatives of the ethnic minority and the majority in post-Soviet countries is relevant and requires a deep and comprehensive study.

The aim of this study is to identify the relationship between the intergenerational value transmission and the psychological well-being of adolescents - representatives of the ethnic majority and the Russian ethnic minority in the post-Soviet countries, as well as to identify the socio-psychological and socio-cultural factors that determine this relationship.

The objectives of this study include the following.

Theoretical:

- Analyze theoretical approaches to the study of intergenerational transmission of values, and also the approaches to the analysis of socio-cultural and socio-psychological factors that determine it.

- Analyze the role of intergenerational value transmission, perceived psychological closeness and perceived security in the psychological well-being of adolescents.

Methodological:

- Create a theoretical and methodological integrative model of the relationship between the intergenerational value transmission and the psychological well-being of adolescents, taking into account factors at the macro level (culture, socio-cultural context), at the meso level (ethnic status) and at the micro level (perceived cultural security and perceived psychological closeness).

- Create a reliable instrument to measure the transmission of values from parents to children in the family, the perceived psychological closeness of parents and children, and the perceived cultural security of parents and children.

Empirical:

- To identify the relationship between the transmission of specific values and self-esteem and satisfaction with the life of adolescents among representatives of the ethnic minority and the majority in different socio-cultural contexts of the post-Soviet countries.

- Identify the moderating role of cultural safety perceived by parents and children in the relationship between the transmission of specific values and the psychological well-being of adolescents.

- Identify the moderating role of psychological closeness perceived by parents and children in the relationship between the transmission of specific values and the psychological well-being of adolescents.

- On the basis of the results obtained, to identify similarities and differences in the relationship between the transmission of specific values and the psychological well-being of adolescents with different ethnic status in different sociocultural contexts of post-Soviet countries.

Object of the research: intergenerational value transmission among ethnic minority and majority families in post-Soviet countries

Subject of the research: the relationship between the intergenerational value transmission and the psychological well-being of adolescents among ethnic minority and majority families in post-Soviet countries.

Based on the theoretical analysis, the following research questions and hypotheses were proposed:

Research questions

RQ1: What are the cross-cultural differences in the relationship between the intergenerational value transmission and the psychological well-being of adolescents?

RQ2: What is the moderating role of cultural security perceived by parents and children in the relationship between the intergenerational value transmission and

psychological well-being among representatives of the ethnic minority and the majority in the post-Soviet countries?

RQ3: What are the cross-cultural similarities and differences in the moderating role of cultural security perceived by parents and children in the relationship between the intergenerational value transmission and the psychological well-being of adolescents?

RQ4: What is the moderation role of psychological closeness perceived by parents and children in the relationship between the intergenerational value transmission and psychological well-being among representatives of the ethnic minority and the majority in the post-Soviet countries?

RQ5: What are the cross-cultural similarities and differences in the moderation role of psychological closeness perceived by parents and children in the relationship between the intergenerational value transmission and the psychological well-being of adolescents?

Research hypotheses

Hypothesis 1. In post-Soviet countries, psychological well-being in ethnic minority families is predicted by the intergenerational transmission of more values than in ethnic majority families.

Hypothesis 2. Intergenerational transmission of the most significant values for adolescents is negatively related to their psychological well-being, and the transmission of the least significant values is positively associated with their psychological well-being both in ethnic minority families and in ethnic majority families in post-Soviet countries.

Hypothesis 3. In ethnic minority families, intergenerational value transmission is positively related to adolescent self-esteem and negatively with their life satisfaction.

Hypothesis 4: In ethnic majority families, intergenerational value transmission is a positive predictor of both adolescent self-esteem and life satisfaction.

Hypothesis 5. In countries with an unsettled (transitional) status structure focused on nation-building (post-Soviet countries - Latvia, Georgia, Azerbaijan, Tajikistan), perceived cultural security is the significant moderator of the transmission of the largest

number of values among representatives of the ethnic majority than among the Russian ethnic minority.

Hypothesis 6. In countries with an unsettled (transitional) status structure focused on nation-building (post-Soviet countries - Latvia, Georgia, Azerbaijan, Tajikistan), the psychological closeness perceived by children and parents is the significant moderator of the transmission of the largest number of values for representatives of the Russian ethnic minority, than for the ethnic majority.

The theoretical and methodological basis of the study was made up of works devoted to:the *theory of generations* (N. Ryder, K. Mannheim, V. Radaev, N. Howe, W. Strauss); the study of *intergenerational ties and transmission in the family* (A. Adler, Z. Freud, N. Pezeshkian, M. V. Saporovskaya, O. Yu. Strizhitskaya, M. D. Petrash, L. S. Vygotsky, S. L. Rubinshtein, A.N. Leontiev; T.P. Emelyanova, T.A. Nestik, T.V. Belykh); the theory of cultural transmission and its types (L.L. Cavalli-Sforza, M.U. Feldman, W.A. Corsaro, I. Albert, G. Trommsdorff, J. Berry, K. Phalet, J. Schönpflug); the theory of individual values by S. Schwartz; the study of values in a cross-cultural perspective (F.Klakhohn and F.Strodtbek, M.Rokich, S. Schwartz, V. Bilsky, F. Sortheix, R. Fischer, P.B. Smith, N.M. Lebedeva, V. S. Magun, M. Rudnev, V. V. Gritsenko, Yu. V. Kovaleva, R. M. Shamionov, D. V. Kashirsky, V.Y.Khotinets, O.V.Kozhevnikova, B.A.Vyatkin and others); the study of the dynamics of values and intergenerational value transmission in Russia (V.T. Lisovsky, D.A. Leontiev, N.M. Lebedeva, A.N. Tatarko, M.I. Postnikova, Yu.R. Vishnevsky, Yu.M. Bespalova, V. V. Gavrilyuk, N. A. Trikoz, I. Rzhanova, N. V. Latova, Y. V. Latov, V. N. Galyapina, K. Boehnke, Z. H. Lepshokova, H. V. Dzutsev , S. Valtsev and others); the study of values in the post-Soviet countries (T.A. Ryabichenko, E.V. Bushina, M. Rudnev and V. Magun, N. Sumbadze, G. Tarkhan-Mouravi, M. Kugel, etc.); theories explaining the transmission of values in the family: the model of two-step internalization of values (D. E. Grusec, J. J. Goodnow); theoretical and empirical studies of the selective nature of the transmission of values (V.L. Bengtson, J.A. Kuypers, W. Schenpflug, L. Kuchinski, S. Marshall, K. Shell, etc.); theories explaining psychological closeness in the family - theoretical ideas about the significance of psychological closeness by G. S. Sullivan, E.

Erickson, A. A. Kronik, E. A. Kronik; Attachment theories of J. Bowlby and M. Ainsworth; Solidarity theory K.L. Fingerman, M. Ho, K.S. Berditt, V.L. Bengtson, J.A. Kuypers; Integrated threat theory and the study of the relationship between values and threat (V.G. Stefan and K.V. Stefan, B. Redmond, B.M. Riek, E.V. Maniya, S.L. Gertner, S. Oskamp, S. Schwartz, V. S. Magun, M. Rudnev, S. Walsh, E. Tartakovsky and others); empirical studies of the role of culture in the transmission of values (I. Albert, J. J. Arnett, P. M. Greenfield, G. Trommsdorff, W. Friedlmayer, S. Yu. Park, A. Knafo, S. Schwartz, etc.); theories of value climate or "zeitgeist" (A.M.S. Roest, J.S. Dubas, J.R.M. Gerris, K. Boehnke, A. Hadjar, D. Bayer, P. Vedder, J. Berry , K. Sabatier, D. Sam, etc.); to the study of the role of ethnic status in the intergenerational value transmission (J. Kwast-Welfel, P. Bosky, M. Rovers, D. Barni, A. Knafo, A. Ben-Arye, M. M. Hadj-Yakhia, A.Hadjar, K Böncke, E. Daniel, A.-L. Musiol, D. Schiefer, A. Möllering and others); the study of the role of intrafamily relations in the intergenerational value transmission (I. Albert, D. Ferring, A. Knafo, S. Schwartz, S. Ranieri, D. Barni, etc.); complex models that explain the influence of various factors on the process of transmission of values in the family: the Filtration model of U.Schönpflug and S. Jan, the Eco-cultural model of B. B. Whiting, J. W. Whiting, W. Bronfenbrenner; "Development Niche" models C.M. Super, S. Harkness; Integrative model of G. Trommsdorff and P.R. Dasen; the study of psychological well-being among representatives of different cultures (E. Diener, J. J. Sapita, E Such, M. Rosenberg, W. Orth, Robins R. V., A. Germani, E. Delvecchio, S. K. Nartova-Bochaver and etc.); the study of the relationship between the similarity of values and psychological well-being (S. Schwartz, F.M. Sortheix, A. Hadjar, K. Boehnke, E. Daniel, A.-L. Musiol, D. Schiefer, A. Möllering, K. Demdzhrutku, V .N. Galyapina, N.M. Lebedeva and others); the study of the relationship between psychological closeness and well-being of children (K.Höllger, S.Sommer, H.M.Buhl), as well as the relationship between perceived threat and well-being (O. Muldoon, K. Schmid).

Methods and methodology of the research

We used a socio-psychological survey to perform the tasks. We applied the following methods. *Personal value questionnaire revised* by Sh. Schwartz (PVQ-R

(Schwartz et al., 2012) for measuring individual values, developed at the Center for Sociocultural Research, National Research University Higher School of Economics. The questionnaire allowed to measure 19 values, which were combined into four blocks of a higher order values: Openness to change, Conservation, Self-Enhancement and Self-Transcendence. *Perceived cultural security*. We used the subscale from the 'Perceived Security Scale', developed and adapted within the MIRIPS project (Lebedeva, Tatarko, 2009). *Perceived psychological closeness* was measured using the scale: 'Please rate the degree of your psychological closeness with the people listed below on a scale from 1 (not close at all) to 5 (very close): my father, my mother, my son, my daughter and others.' The scale was developed at the Center for Sociocultural Research at the National Research University Higher School of Economics. *Self-esteem*. The Rosenberg scale (Rosenberg, 1965). *Life satisfaction*. The Satisfaction with Life Scale (SWLS) (Diener, Emmons, Larson, Griffin, 1985).

Socio-demographic characteristics. Respondents were asked to indicate their gender, age, education, nationality, and religion.

Mathematical and statistical data processing. The statistical package SPSS 22.0 was used for data processing. The following data processing methods were used: descriptive statistics, reliability index α-Cronbach coefficient, analysis of variance (ANOVA and MANOVA), moderation analysis using the additional module PROCESS (Model 2), structural equation modeling (SEM) - path analysis using the AMOS 22.0 application, multigroup analysis.

The empirical base was made up of the results of the quantitative study, which was conducted within the framework of international projects of the Center for Sociocultural Research of the National Research University Higher School of Economics in Latvia, Georgia, Azerbaijan, Tajikistan, Russia (in two regions - the Central Federal District and North Ossetia-Alania) from 2014 to 2018. *The sample* included parent-child dyads of representatives of dominant ethnic groups and the Russian ethnic minority (we analyzed this ethnic group, since Russians live in all countries; identification of respondents to one ethnic group allowed us to take into account the status of the minority and the socio-cultural context): 112 Russian dyads

and 121 Latvian dyads in Latvia; in Georgia - 156 Russians, 150 Georgians; in Azerbaijan, 103 Russians and 105 Azerbaijanis; in Tajikistan 133 are Russian, 141 are Tajik; in Russia in RNO-A -109 Russians and 106 Ossetians; in the Central Federal District - 151 Russian dyads. The total sample size was 1389 parent-child dyads, 2778 respondents.

Procedure. The survey was conducted offline. Initially, it was held among high school students and university students in Latvia, Tajikistan and Russia (two regions - Central Federal District and RNO-A) during classroom/curator hours. Among the parents of schoolchildren, the survey was conducted at parent-teacher meetings. Next, the interviewers asked the students to distribute this questionnaire among their parents, then, the completed questionnaires were handed over to the organizers. All respondents completed the questionnaire free of charge. In Georgia and Azerbaijan, the survey was conducted directly with family members at home.

The socio-psychological survey was conducted in the capitals of the countries, as well as in places densely populated by Russians. In Russia - among the inhabitants of the Central Federal District - in Moscow and the cities of Moscow, Tver and Tula region, in RNO-A - in Vladikavkaz, Alagir and Mozdok. Russian respondents filled out the questionnaires in Russian. For representatives of the ethnic majority, questionnaires in national languages were used: in Latvia and Georgia, previously developed questionnaires in national languages were used, in Azerbaijan and Tajikistan, the scales were translated and adapted (using the method of direct and reverse translation). In Latvia and Georgia, representatives of the ethnic majority completed the questionnaire in their national language. Azerbaijani and Tajik respondents were offered questionnaires in 2 languages - national (Azerbaijani/Tajik) and Russian, all Azerbaijani and Tajik respondents used the Russian version of the questionnaire. We used scales validated in previous studies. In addition, we took into account cross-cultural invariance (Bader, Jobst, Zettler, Hilbig, Moshagen, 2021)

Scientific novelty of the research

This is the first scientific study that analyzes the transmission of which values contributes to the psychological well-being of adolescents - representatives of the ethnic

minority and the majority in different sociocultural contexts in the post-Soviet space, and the transmission of which values does not contribute to the well-being of adolescents.

For the first time, an integrative model of the relationship between the intergenerational transmission of values and the psychological well-being of adolescents has been developed, taking into account the factors at the macro level (culture, socio-cultural context), at the meso level (ethnic status) and at the micro level (perceived cultural security and perceived psychological closeness).

For the first time, perceived cultural security and perceived psychological closeness are considered as moderators that increase or reduce the relationship between the transmission of certain values and psychological well-being among representatives of the ethnic minority and the majority in different sociocultural contexts of post-Soviet countries.

For the first time, the method of analyzing the transmission of values was used, which takes into account the values of children and parents, the interactive nature of the transmission process itself, and also analyzes the relationship of individual values with self-esteem and satisfaction with the life of adolescents.

The theoretical significance

This study complements the theory of cultural transmission (Cavalli-Sforza & Feldman, 1981; Berry et al., 1992; Phalet and Schonpflug, 2001; Schönpflug, 2001; Trommsdorff, 2009), since it takes into account the specifics of the sociocultural context and ethnic status, which makes it possible to analyze the cross-cultural features of the relationship between the transmission of certain values and psychological well-being.

Additionally, this study complements the theory of intergenerational transmission of values in the family, in particular the two-step model of internalization of values (Grusec, Goodnow, 1994; Knafo, Schwartz, 2012), in terms of taking into account the interactive nature of this process, the active position of children associated with the acceptance / rejection of values and their reproduction.

The results of the study allow a deeper understanding of theoretical approaches to the relationship between the similarity/gap of values and psychological well-being (Khaptsova, Schwartz, 2014; Hadjar et al., 2012; Demđrutku, 2007; Bengtson, Kuypers, 1971; Grusec,Goodnow, 1994), since they are focused not on the analysis of the similarity of value profiles, but on the study of the role of the transmission of specific values for the well-being of adolescents.

In the course of the study, theoretical approaches to the problem of "transmission belts" (Schönpflug, 2001; Albert, Ferring, 2012; Roest, Dubas, Gerris, 2009; Grusec, Goodnow, 1994; Pratt et al., 2003), as well as the theory of attachment (Ainsworth, Bowlby, 1991) have been enriched since the study demonstrated the importance of the psychological closeness of parents and children for the transmission of values and psychological well-being as an indicator of security and safety at the micro level of the family.

The results obtained expand the scope of application of the Integrated threat theory (Stephan, 2002; Stephan et al., 2015), as they allow us to reveal the moderation role of perceived cultural security in the relationship between the value transmission and the psychological well-being of adolescents.

The study made it possible to supplement the integrative model of value transmission in the family (Trommsdorff, Dasen, 2001) by including an additional factor of cultural security perceived by parents and children, which affects the success of value transmission and manifests itself at the meso-level.

Theoretical approaches that analyze the factors and conditions that contribute to self-esteem and satisfaction with the life of young people have been expanded.

The practical significance of the research results. The methodological tools created in the dissertation research can be used for diagnostic purposes. Data on the intergenerational transmission of certain values of a certain group, region will make it possible to predict the value unity and value gaps of the community. This information can be important for the development of youth policy related to the actualization of certain values, depending on the socio-cultural context and the ethnic status of the group.

The results of the study can be used in the implementation of special federal programs aimed at increasing ethnic tolerance and preventing extremism in a multicultural Russian society. This is due to the fact that perceived security is the condition that increases or reduces the relationship between the transmission of values and the well-being of the younger generation in different sociocultural contexts.

Due to the difficulties encountered by organizations working with Russian diasporas in some post-Soviet countries, the results obtained will be useful for specialists working in these countries to provide assistance and support in the successful adaptation of Russians in different sociocultural contexts.

The results of the study have applied value for the education system and for family counseling. It is important that in the process of providing psychological assistance to schoolchildren, students, and their families, the factors that determine both the psychological well-being of children and the positive relationship between parents and children, which were studied in this dissertation, are taken into account.

Basic ideas of the dissertation to be defended:

1. Intergenerational vertical value transmission in the family is an interactive process in which parents transmit values to children using both direct and indirect influence, and children perceive, accept/reject and reproduce the values of their parents. It is important to note that the transmission of values is selective: parents 'choose' the values they want to transmit, and children 'choose' the values they want to accept or reject. The selective nature of the transmission of values explains the presence of intergenerational gaps. Intergenerational transmission also involves the transfer of certain values from children to parents.

2. The integrative model of the relationship between the intergenerational value transmission and self-esteem and life satisfaction of adolescents allows us to take into account the factors of the macro-level (culture, socio-cultural context), and analyze the factors that ensure the safety and security of both parents and children at the meso-level - the society level (ethnic status) and at the micro level - the family level (perceived cultural security and perceived psychological closeness) and their relationship.

3. There is a universal pattern of the relationship between the value transmission and the psychological well-being of adolescents among representatives of an ethnic minority and the majority in different sociocultural contexts. The intergenerational transmission of values that matter most to adolescents does not contribute to their well-being; in contrast, the transmission of values that matter least to adolescents promotes their psychological well-being. The content of values that promote well-being differs depending on the status of the group, culture and socio-cultural context.

4. In the families of the Russian ethnic minority in the newly independent states, the transmission of values in the family from parents to children plays a more significant role in the psychological well-being of children than in the families of representatives of the ethnic majority. At the same time, among representatives of the Russian ethnic minority, the intergenerational value transmission is a predictor of self-esteem, and the intergenerational gap in values is a predictor of the satisfaction with life of the adolescents. Among representatives of the ethnic majority, the intergenerational value transmission is a predictor of both life satisfaction and self-esteem among adolescents.

5. Perceived cultural security moderates the relationship of the transmission of the largest number of values and well-being among representatives of the ethnic majority than among the Russian ethnic minority in the post-Soviet countries. Among the ethnic majority, the transmission of most values contributes to psychological well-being if parents feel that their culture is not threatened, and children, on the contrary, feel threatened. Among the Russian ethnic minority, the intergenerational value transmission promotes self-esteem if parents feel their culture is threatened and children feel safe. For representatives of the Russian ethnic minority, both the cultural security perceived by parents and perceived by children plays an important moderating role. For representatives of the ethnic majority - cultural security perceived by their parents. The content characteristics of values, which transmission leads to the well-being of adolescents under threat/security, largely depends on the cultural distance and the general socio-cultural context.

6. Psychological closeness perceived by both parents and children moderates the relationships of the transmission of the largest number of values and well-being of adolescents in families of the Russian ethnic minority than in the families of the ethnic majority in post-Soviet countries. In the Russian ethnic minority families, both perceived psychological closeness and distance between parents and children moderate the relationship between the value transmission and the psychological well-being of adolescents. In the families of the ethnic majority, the perceived psychological distance between parents and their children acts as a moderator. There are both universal and culturally specific patterns of relationship between the transmission of certain values and the well-being of adolescents, on the condition of the psychological closeness perceived by parents and children.

Approbation of the research results. The content of the study was discussed at the seminars of the Center for Sociocultural Research 'Culture Matters' in 2018-2020. In addition, the discussion was held as part of the seminar on the Mirror Laboratories project 'Values and intercultural relations in the context of a transitive society: cross-regional analysis' in 2020-2021. The results of the study were presented at more than 20 international and Russian scientific conferences and congresses in 2015-2022.

Dissertation structure. The dissertation consists of six chapters, contains an introduction and conclusion, a list of references (511 references, 158 in Russian, 353 in English) and 2 appendices. The work includes 68 figures and 59 tables. The total volume of the dissertation text is 540 pages. *Publications*: The dissertation materials are presented in 22 publications: 4 are single-authored, 11 are in English, 22 are in journals indexed in SCOPUS and recommended by the National Research University Higher School of Economics (7 publications in journals Q1 and Q2).

MAIN CONTENT OF THE THESIS

The **Introduction reflects** the relevance of the research problem, reveals the theoretical and methodological foundations of the research, identifies the object, subject, goals, tasks, describes the sample and methods. Hypotheses and the basic ideas of the dissertation to be defended are formulated, scientific novelty, theoretical and

practical significance of the study are presented. In addition, the Introduction includes the information on the author's publications, approbation of the research results and the structure of the dissertation.

The first chapter 'Theoretical foundations for the study of intergenerational value transmission' (includes 5 paragraphs) is dedicated to the analysis of the basic concepts: generation, intergenerational transmission, values, transmission of values. The chapter also analyzes the theoretical approaches to the study of values in a cross-cultural perspective, the theoretical foundations of intergenerational transmission of values in the family and the research methods.

T*he first paragraph presents* the analysis of the phenomenon of generation, and analyzes psychological, socio-psychological, cross-cultural approaches to the analysis of phenomena that describe intergenerational ties. According to the analysis (Mannheim, 2000; Radaev, 2019; Ryder, 1965; Strauss, Howe, 1991), generation unites people who are close not only in terms of age, but who also demonstrate a common perception and behavioral practices, humanized by a common experience, since they are united by living the same events that had a significant impact on their lives. The value systems of people who grew up in different historical periods, and therefore belong to different generations, differ (Strauss, Howe, 1991). Taking into account the historical conditions of a particular country is an important point in the classification of generations (Radaev, 2019). With regard to Russia and the USSR, researchers note the presence of fairly clear milestones that make it possible to distinguish between Soviet (in our study, the generation of parents) and post-Soviet generations (the generation of children).

Intergenerational ties arise between generations, both in the family and in society as a whole. They can make people more resilient or, on the contrary, vulnerable, unable to cope with stress. Intergenerational ties can both strengthen and weaken the individual system of human resources. Psychoanalysts (for example, Freud, 1991), family psychotherapists (Zakharov, 1998; Schutzenberger, 2005; Eidemiller, Justickis, 2001) most often considered destructive aspects of the intergenerational ties. In social psychology, intergenerational ties are considered within the framework of the

phenomenon of social inheritance (Rubinshtein, 1989) - as a resource that helps to introduce a child to the world of human culture created by many generations.

In order to denote intergenerational ties, researchers use the term intergenerational continuity, which implies the transfer and adoption of the experience of ancestors by descendants. At the same time, the descendants' own experience does not repeat (does not duplicate) the experience of their predecessors, but contains some of its most valuable, useful elements. Intergenerational continuity is a two-way process that is socially determined (Saporovskaya, 2010).

In foreign social and cross-cultural psychology, the concept "transmission" is used most often when considering the phenomenon of intergenerational relationships. Cross-cultural psychologists have developed the theory of "cultural transmission" (Cavalli-Sforza, Feldman, 1981; Corsaro, 2018) that enables a cultural group to fix its behavioral, cultural traits in subsequent generations using the mechanisms of training, education and socialization. The research on cultural transmission is focused on the process of intergenerational transmission of norms, values, and beliefs. Cultural transmission cannot be complete, as culture is formed and modified as a result of ongoing interactions between individuals and groups (Phalet and Schonpflug, 2001; Schönpflug, 2001; Trommsdorff, 2009).

Researchers distinguish between vertical transmission (transmission of values, beliefs, motives from parents to children); horizontal (the younger generation learns from their peers in everyday communication); indirect (training, education is carried out by other adults, social institutions, or other cultures) (Berry et al., 2002). The intergenerational transmission of values in the family from parents to children is vertical. It assumes that parents transmit, and their children accept, assimilate the norms, beliefs, values of culture. At the same time, children play an active role in this process, since they may not fully accept, reproduce, repeat the experience of their ancestors. They face with new social difficulties and challenges that do not correspond to the "old" solutions. Therefore, cultural change is an integral part of cultural transmission (Albert et al., 2009; Boyd and Richerson, 1985; Cavalli-Sforza and Feldman, 1981).

T*he second paragraph presents* an analysis of cross-cultural approaches to values. Values are one of the important components of culture, so the transmission of values can be considered as an important component of cultural transmission. Researchers note (Meshcheryakov, Zinchenko, 2003; Leontiev, 1996, 1998; Kluckhohn, Strodtbeck, 1961; Rokeach, 1973; Schwartz, 2007) that values are desirable, transsituational goals, and their significance changes. These goals function as guiding principles in the lives of individuals or groups. Each value has its own motivational tendencies.

Researchers have developed many approaches to the analysis of values in a cultural context (Hofstede, 1980; Kluckhohn and Strodtbeck, 1961; Oles and Hermans, 2010; Rokeach, 1973; Prothro, 1958; Brislin, Looner, Thorndike, 1973). The most relevant theory for this study is the refined theory of individual values by S. Schwartz (Schwartz et al., 2012), that identifies 19 values united in 4 blocks. This theory has high predictive power, on the one hand, based on this theory universal patterns of expressiveness of certain values have been identified, on the other hand, it helped to establish culturally specific differences in the level of importance of certain values (Fischer, Schwartz, 2011).

The third paragraph analyzes the features of the transmission of values in the family. Values are passed from parents to children both directly (role model) and indirectly (emotional climate within the family) through rewards and punishments (Grusec et al., 2000; Goodnow, 1988). Children and parents have different expectations regarding value transmission: parents are more concerned about the continuity of values, children focus on the differences between value systems of two generations in an attempt to gain independence from parents (Bengtson, Kuypers, 1971).

Researchers note (Schönpflug, 2001; Grusec, Goodnow, 1994) that the transmission of values in the family is selective and interactive. First, parents make choices about which values they will transmit, and children make choices about accepting or rejecting those values. Secondly, the transmission of values in the family is a subject-subject process. From these positions, the change in values should be regarded not as a mistake, but as one of the possible results of transmission (Kuczynski, Parkin,

2007). According to the two-step internalization model of values (Grusec and Goodnow, 1994): at the first stage, children perceive the values that their parents want to convey to them; at the second stage - they accept or reject the transmitted values. At the same time, children themselves can transfer certain values to their parents (for example, the value of technological innovations, Pinquart, Silbereisen, 2004; Soldatova, Nestik, Rasskazova, Zotova, 2013).

Various factors influence the intergenerational transmission of values: the age of children, the quality of parent-child relationships, the general value climate in society, cultural characteristics, and others that indicate 'transmission belts'. These factors may increase or decrease the value transfer during vertical transmission (Schonpflug, 2001; Trommsdorff, 2006).

Approaches to the mathematical and statistical analysis of the transmission of values, their similarity, consistency and congruence are analyzed in *the fourth paragraph*. Researchers use different methods to measure value transmission (Barni et al. 2013; Kenny et al. 2005; Luo and Klohnen 2005; Friedlmeier and Trommsdorff 2011; Vedder et al. 2009; Boehnke et al. 2007). These methods are both variable and dyad oriented. Their choice largely depends on the objectives of the study (Roest et al., 2009). Most methods focus on measuring the similarity of value profiles.

The conclusions are presented in *the fifth paragraph*, in addition, the definition of the concept 'intergenerational value transmission' is formulated.

The second chapter 'Theoretical approaches to the analysis of factors of intergenerational transmission of values' (includes 4 paragraphs) is dedicated to the analysis of socio-psychological factors that determine the transmission of values, including psychological closeness between parents and children, perceived cultural security. In addition, the chapter analyzes the role of such socio-cultural factors as culture, context and ethnic status. Additionally, we considered theoretical approaches to the analysis of psychological well-being as a consequence of the transmission of values, psychological closeness and perceived security.

In *the first paragraph*, we analyzed the socio-psychological factors that determine the transmission of values. Researchers note (Barni et al., 2011; Bornstein, 1995;

Stevenson-Hinde, 1998; Knafo, Schwartz, 2009; Albert, Ferring, 2012, etc.) that such characteristics of parent-child relationships as parenting style, discussion of values in family, family adaptation and cohesion, the quality of dyadic relationships act as so-called "transmission belts". Some researchers (Vyatkin, Khotinets, Kozhevnikova, 2022) analyzed values and their transmission as predictors of psychological relationships in the family and parenting style.

Researchers have found (Schönpflug, 2001) that collectivist values such as Universalism, Security, Tradition and Conformity and individualistic value of Self-direction - are successfully transmitted. However, research shows that the values of Stimulation and Hedonism are also transmitted in the condition of a high level of parenting empathy and a high positive assessment of family relationships, (Schönpflug, 2001).

Psychological closeness is considered by many researchers as a factor that determines the transmission of values (Knafo and Schwartz, 2003; Knafo and Schwartz, 2012). Within the framework of the attachment theory developed by J. Bowlby (Bowlby, 2019) and his followers, for example, M. Ainsworth (Ainsworth, Bowlby, 1991), researchers proved that intimacy performs the function of restoring psychological security and gaining a 'safe rear'. The child's attachment to his parents is characterized by two opposite tendencies: the desire for risk, active discovering of the world; and the desire for protection and security. Based on the solidarity theory (Fingerman et al., 2013) researchers also note that family relationships are associated with closeness and similarity of values (Lowenstein, 2007).

The closeness of children and parents has different stages: from unconditional love, closeness and acceptance in early childhood, then to more meaningful acceptance and a deep experience of closeness and understanding of parents in adulthood and old age (Kronik, Kronik. (1989). The importance of close relationships depends on the generation (Giarusso, Feng, & Bengtson, 2005). Parents evaluate their attitudes towards children more positively than children. This is explained by the intergenerational share hypothesis, which is consistent with solidarity theory. Independence from parents is more important for children, so children are more interested in increasing differences,

especially during adolescence (Birditt, Hartnett, Fingerman, Zarid, Antonucci, 2015). The period from 12-13 years to 25 years is characterized by the experience of greater distance from parents (Kronik, Kronik. (1989).

Psychological closeness, trust and warm relations between children and their parents provide a favorable atmosphere for the transmission of values from parents to children (Hoellger, et al., 2020; Roest, et al., 2009). Studies have shown that the level of intergenerational value coherence is higher when adolescents evaluate their relationship with their mothers as psychologically close (Albert and Ferring, 2012).

The relationship between psychological closeness and the value transmission may depend on contextual factors (Lebedeva, Lepshokova, Galyapin, 2016): in a "distant" sociocultural context, psychological closeness with their parents perceived by adolescents is negatively associated with the parent-child value similarity. In a foreign cultural environment, children are emotionally close to those parents who allow them to be "different" in terms of values, as this can increase the psychological and sociocultural adaptation of children.

Perceived threat is also a significant socio-psychological factor that determines the transmission of values. The Integrated Threat Theory (Stephan, 2002; Stephan et al., 2015) is a promising theoretical framework for studying the transmission of values in the family. Researchers have found that when there is a symbolic threat, people become concerned about the preservation of their culture and its transmission (Brown, 2011; Riek, Mania, & Gaertner, 2006). The perceived conflict of morality norms, attitudes, values, ideologies, beliefs, and behavioral standards of in-group and out-groups underlies symbolic threat (Oskamp, 2000; Stephan et al., 2015; Riek, Mania, & Gaertner 2006). Belief in the moral correctness of one's value system can cause threat.

The strength of the perceived threat depends on the quantitative and qualitative characteristics of the group (Reik, Mania & Gaertner, 2006; Stephan et al., 2015). If an ethnic minority group is big enough and/or competitive, then it may be perceived as a threat by the ethnic majority. If 'strong' groups, such as the ethnic majority, who are not accustomed to threats, because the authorities usually isolate them from threats, feel threatened, then their reaction is strong enoug to lead to conflicts and termination of

communication. In a security situation, people are not interested in protecting their cultural resources, they are motivated to act together and cooperate (Redmond, 2012). Based on this, the perceived cultural threat/security can be a factor of the the success of the transmission of values.

Perceived threat/security can act as a condition for the transmission of values due to the fact that anxiety is one of the reasons for identifying motivational types of values (Schwartz, 2012; Rudnev, Magun, & Schwartz, 2018). Some values (Conformity, Tradition, Security and Power) serve to cope with anxiety, focus on preventing loss of purpose and self-defense against threat. Other values (Hedonism, Stimulation, Self-direction, Universalism, Benevolence) are free from anxiety, they contribute to the achievement of goals, self-development and growth. Researchers assigned Achievement values to both groups (Schwartz, 2012; Walsh and Tartakovsky, 2021).

The role of culture, context and status in the intergenerational value transmission is shown in the *second paragraph*. The content characteristics of the value transmission are culturally specific. Some researchers have found that values that reflect cultural specificity and are more important for the existence of the family are conveyed more accurately (Greenfield, et al., 2003; Knafo, Schwartz, 2001). It can be said that values, oriented towards self-direction and independence are successfully transmitted in individualistic cultures, and those oriented towards interdependence, obedience - in collectivist cultures. However, in a number of other studies (Albert et al., 2009; Boehnke et al., 2007), the authors note that a strong parent-child value similarity was observed in families whose values do not correspond to the typical values of their sociocultural context. In a number of studies, researchers have identified peculiarities of the transmission of values in different ethnic and cultural groups (Albert et al., 2009; Kamo and Zhou, 1994; Sung, 1995; Trommsdorff & Kornadt, 2003).

The intergenerational value transmission in the family takes place in a certain socio-cultural context, a social environment that includes the education system, socio-economic situation (Albert et al., 2009; Arnett, 1995), 'value climate' or 'zeitgeist' (Barni et al., 2012; Boehnke, 2001; Boehnke et al., 2007; Roest et al., 2009). The 'wide social context' acts as a powerful force that influences the values of parents and

children, actualizing certain value preferences (for example, orientation in the country towards more traditional or more modern values). The distance between the family and the "zeitgeist" influences the similarity of values within the family (Albert et al., 2009).

Ethnic status influences the value transmission (Rosenthal et al., 1996; Hadjar et al., 2012). A number of researchers have found that intergenerational value transmission is higher in ethnic majority families than in minority families (Hadjar et al., 2012; Portes, 1997; Phinney et al., 2000). This is because the consequences of intergenerational value transmission among ethnic minorities and migrants depend on acculturation (Vedder et al., 2009). The goals of migrant parents and migrant children may differ in the new cultural context. Parents are more interested in maintaining traditional values, while children, especially adolescents, tend to merge with the majority. As a result, intergenerational value gaps may widen (Portes, 1997). Some researchers have shown that among representatives of ethnic minorities the importance of traditional values is reduced from generation to generation. However, other authors, on the contrary, have found that traditional, culturally significant values retain their importance in the second and third generations (Kwast-Welfel et al., 2008; Phinney, 2000). Moreover, some researchers have found that the transmission of values does not decrease during the process of acculturation in some groups of migrants (Phinney, 2000).

In *the third paragraph*, we analyzed psychological well-being as an outcome of value transmission, psychological intimacy, and perceived security. Subjective psychological well-being includes life satisfaction (cognitive component) (Diener, Sapyta, & Suh, 1998) and self-esteem (emotional-evaluative component) (Orth & Robins, 2014; Rosenberg, 1965). Studies show that the level of psychological well-being varies across cultures (Germani, Delvecchio, Nartova-Bochaver et al., 2021; Safi, 2010) and depends on socio-demographic (Bleidorn et al., 2016; Tesch-Romer et al., 2008 and others), personal (Khaptsova, Schwartz, 2014), socio-psychological factors (Sortheix, Schwartz, 2017).

Studies conducted on different samples, in different cultures found that congruence, similarity, transmission of values promote psychological well-being

(Khaptsova, Schwartz, 2014; Sagiv, Schwartz, 2000; Musiol, Boehnke, 2013). The study conducted in Germany and Israel (Hadjar et al., 2012) showed, that parent-child value similarities among migrants from Russia and the host society are positively related with their satisfaction with life.

However, value gaps between parents and children can also contribute to the psychological well-being of children (Bengtson and Kuypers, 1971; Grusec and Goodnow, 1994). Children, trying to gain independence from their parents, focus on the differences in the value systems of the two generations. Grusec and Goodnow (1994) suggested that intergenerational value differences are part of the socialization and individualization process that characterizes adolescence. Therefore, conflicting values between generations can be a source of well-being for adolescents, since disagreement means increased autonomy and can stimulate self-efficacy.

The study conducted in Russia (Galyapina, Lebedeva, 2019) showed that in three-generation families of the Russian ethnic minority in the North Caucasus region, transmission is a more significant predictor of adolescent life satisfaction than in families of the ethnic majority. It was found that for the ethnic majority, the transmission of values predicts both life satisfaction and self-esteem of adolescents, while for the Russian ethnic minority it predicts only life satisfaction. In addition, the results showed that the transmission of values that are of the least importance for children is positively associated with psychological well-being while the transmission of the most significant values is negatively associated with well-being.

Psychological closeness and perceived security can predict psychological well-being. The results of the studies (Hoellger, Sommer, Buhl, 2021; Lowenstein, 2007; Larechina, 2004; Petranovskaya, 2014) showed that the quality of parent-child relationships, their satisfaction with these relationships are positively related to the subjective well-being of children, in addition, they have a mediation effect on the relationship between the similarity of values and the well-being of children. It has also been established (Muldoon, Schmid, 2015) that the threat perceived by representatives of the ethnic majority is directly related to the decline in psychological well-being.

In *the fourth paragraph*, we summarized the results of empirical studies conducted worldwide and in Russia, and drew conclusions about the socio-psychological and socio-cultural factors that determine the transmission of values and the psychological well-being of adolescents.

The third chapter 'Methodology for the study of intergenerational transmission of values' (includes 7 paragraphs) is dedicated to the analysis of the socio-cultural contexts of the post-Soviet countries where the study was conducted (Latvia, Georgia, Azerbaijan, Tajikistan, Russia). We analyzed previous studies of values, their dynamics and transmission in these countries. The chapter presents the author's model for the study of intergenerational value transmission and the psychological well-being of adolescents, the hypotheses of the study. We have described measurements, sample, and the study procedure. Additionally, we made a comparative analysis of the means of all variables.

The analysis of socio-cultural contexts presented in the *first paragraph* helped to identify some general trends. Russians have been living in Latvia, Georgia, Azerbaijan, Tajikistan, North Ossetia-Alania for more than 200 years, there is a 70-year history of intercultural relations due to joining the USSR. After the collapse of the USSR, RNO-A remained part of the Russian Federation, while Latvia, Azerbaijan, Georgia and Tajikistan became independent states.

In Latvia and RNO-A, the number of the Russian ethnic minority is much higher (they make up more than 20% of the population) than in Azerbaijan, Georgia and Tajikistan (there the number is 1,34%, 0,73%, 0,46%, respectively). Based on this, it can be assumed that in Latvia and RNO-A, Russians, due to their large number, can be perceived as a competing group and a threat to resources (economic, cultural, etc.).

In all contexts, there is one dominant ethnic group, that makes up more than 60% of the population. At the same time, in Latvia, Georgia and RNO-A, Russians and most representatives of the dominant ethnic groups adhere to Christianity, in Azerbaijan and Tajikistan, Russians adhere to Christianity, while the dominant ethnic groups adhere to Islam; in the Central Federal District, the Russian ethnic majority adhere to Christianity, but many migrants (both external from the countries of Central Asia and Azerbaijan,

and internal from the republics of the North Caucasus, Tatarstan, etc.) adhere to Islam. It can be noted that there is no large cultural distance between Russians and Latvians in Latvia, while in RNO-A and Georgia the distance is larger, since the dominant groups belong to the Caucasian peoples; in Azerbaijan, the distance is even more large, since the majority of Azerbaijanis adhere to Islam, although orientation towards European values exists in society; in Tajikistan there is a very large cultural distance between Russians and Tajiks, since almost all Tajiks are Muslims, additionally, in this country there is orientation towards traditional values.

In the Central Federal District of Russia, Russians are focused on the integration of migrants, but they feel some tension and consider migration as a social problem for the region. In RNO-A there are good relations between Russians and Ossetians. In Azerbaijan, in general, relations are of an integration nature, but there is latent inter-ethnic tension, which, perhaps, leads to the fact that the assimilation strategy for Russians contributes to their well-being. In Latvia, Georgia and Tajikistan, the attitude towards Russians from the dominant ethnic group is negative, they consider Russians and Russia as occupiers. In general, tensions between Russians and the dominant ethnic groups are observed in these countries, moreover, armed inter-ethnic conflicts took place in Georgia and Tajikistan.

The analysis of studies of the values in post-Soviet countries is presented in the *second paragraph*. A study of the values of Russians in Latvia (Kugel, 2020) showed that, in terms of their values, Russians perceive themselves as Europeans, they are closely attached to Latvia, but do not want to change their identity. Russians value Russian culture and language. It has also been established (Bushina, Ryabichenko, 2018) that Russians and Latvians have significant intergenerational differences in values: the values of Openness to change and Self-Enhancement are more significant for the younger generation than for the older one, and the values of Conservation are less significant for young people than for the older generation. Similar results were obtained by V. Magun and M. Rudnev (2014).

In Azerbaijan, the combination of Western and national culture caused hybridization of culture (Mustafayev, Ismailov, 2009; Karagezov, 2007; Kuliyev,

2010). On the one hand, the younger generation of Azerbaijanis willingly shares industrial values, on the other hand, traditional values that have developed in basis of the Islamic religion. The study of intergenerational similarities and differences in values (Bushina, Ryabichenko, 2018) showed that the importance of the values of Openness to change increases in Russians of Azerbaijan from generation to generation and the importance of the values of Conservation decreases. Among the Azerbaijanis, intergenerational differences were found only in the significance of the values of Self-Enhancement (in the older generation, the significance is higher than in the middle one).

The study of value differences of 3 generations of the Georgians in Georgia (Sumbadze, 2012) showed, that the main shift in value orientations is directed from collectivism (these values are more pronounced among the older generation) to individualism (more pronounced among young people). The shift from the values of Materialism to Postmaterialism among the Georgians is less pronounced.

Studies of values conducted in Tajikistan show that the Tajiks are focused on preserving traditional national values (Shamolov, 2010). However, globalization processes have affected the values of the Tajiks (Urunova, 2016). At the same time, as Sitnyansky (2011) notes, modernization in Tajikistan is only an attempt to transfer the models and examples from developed countries to their country, and not a self-progressing and self-sustaining process. Studies of the values of Russians in Georgia and Tajikistan have not been conducted.

In *the third paragraph*, we analyzed the studies of the dynamics of values and their transmission, carried out in Russia. Active study of values in Russia began in the 1960s (Zdravomyslov and Yadov, 2003). They were studied actively during the period of 'perestroika' (Baeva, 2007; Vishnevsky, Shapko, 2006; Dementieva, 2004; Kosharnaya, Afanaseva 2008; Lisovsky, 2000. 2002). Modern research is focused both on studying the dynamics of values and on the comparative analysis of values among different social groups in different regions (Bespalova, Herzen, 2009; Lapin, 2003; Lebedeva, Tatarko, 2007; Postnikova, 2010; Zhuravleva, 2006; Dubrov, Tatarko, 2016; Lapin et al., 1996), as well as among representatives of different ethnic groups (Shamionov, 2014; Gritsenko and Kovaleva, 2018). The values of young people are the

most studied (Levada, Shanin, 2005; Bespalova, Herzen, 2009; Kashirsky, 2014). The authors analyze value orientations, the causes of the generation gap and the weakening of intergenerational ties, using both quantitative and qualitative methods.

Intergenerational comparisons of values (Postnikova, 2010; Lebedeva, Tatarko, 2007; Magun, Rudnev, 2010; Rzhanova, Alekseeva 2017), conducted using the S. Schwartz questionnaire in the regions of Russia, showed that the most pronounced values of the younger generation are Openness to change and Self-Enhancement, while for the older generation - values of Self-Transcendence and Conservation. At the same time, the structure of values among different generations is highly stable.

There are not many studies on the values of Russians living in the republics of the North Caucasus (Dzutsev et al., 2012; Valtsev, 2004; Kibizova, 1999; Ramazanov, 2007). A study of intra- and intergenerational value similarities of parents and children of the Russian ethnic minority and the ethnic majority (Ossetians) in North Ossetia-A (Galyapina et al., 2018) showed, that among Russians, intergenerational gaps exist in the values of Openness to change and Conservation, and the values of Russians in RNO-A are closer to the values of the Ossetians than to the values of Russians from Central Federal District.

The fourth paragraph describes the author's model of research of the intergenerational value transmission and the psychological well-being of adolescents. After analyzing the models of value transmission proposed by researchers - the Filtration model (Schonpflug, Yan, 2012), 'the Development Niche' model (Super and Harkness, 1986), the eco-cultural model (Whiting at al., 1975, Bronfenbrenner, 1979), the integrative model (Trommsdorff & Dasen, 2001), we proposed our own model (Fig. 1) based on the following assumptions.

This model is based on theories of intergenerational value transmission, in particular, on the two-step model of the internalization of values (Grusec, Goodnow, 1994; Knafo, Schwartz, 2012), and supplements it in terms of taking into account the interactive nature of this process, the active position of children in the adoption/rejection and reproduction of values.

The model complements studies on the relationship between value similarity/gap and psychological well-being (Khaptsova, Schwartz, 2014; Hadjar et al., 2012; Demdrutku, 2007; Grusec, Goodnow, 1994), as well as the intergenerational relationship hypothesis (Bengtson, Kuypers, 1971) because it is focused not on the analysis of the similarity of value profiles, but on the study of the role of the transmission of specific values for the well-being of adolescents.

Using attachment theory (Ainsworth and Bowlby 1991) and research proving the role of psychological closeness in intergenerational value transmission (Schönpflug 2001; Albert and Ferring 2012; Roest, Dubas and Gerris 2009; Grusec and Goodnow 1994; Pratt et al., 2003), this model focuses on the psychological closeness as an indicator of security and safety at the micro level of the family. We complement these studies by considering psychological closeness as a condition that increases/decreases the relationship between certain values and well-being.
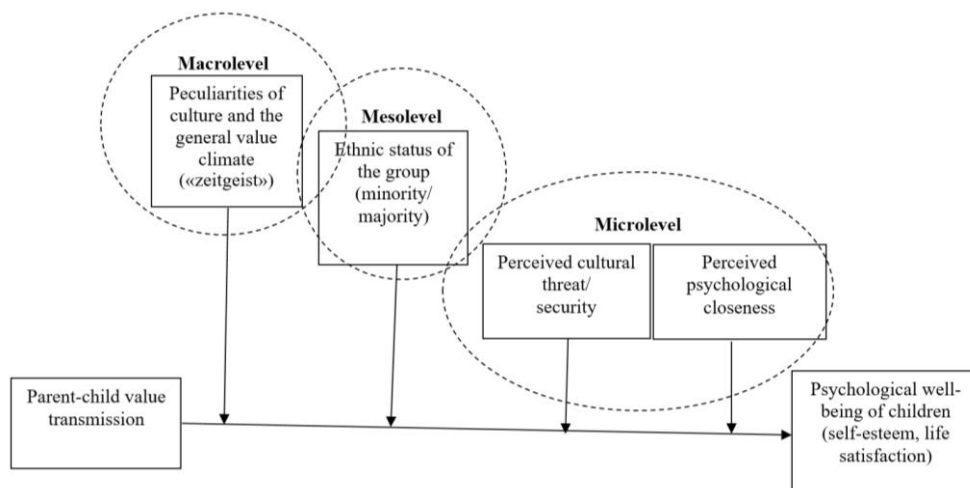

Figure 1 - The author's theoretical and methodological integrative model of the relationship between the intergenerational value transmission and the psychological well-being of adolescents and the factors that determine this relationship

The proposed model, on the one hand, expands the scope of the Integrated threat theory (Stephan, 2002; Stephan et al., 2015), as it allows to identify the moderation role of perceived cultural security in the relationship between the value transmission and the psychological well-being of adolescents. On the other hand, it complements the

integrative model (Trommsdorff & Dasen, 2001), as it includes an additional factor at the micro level that affects the successful transmission of values in the family..

This model takes into account the peculiarities of the sociocultural context and ethnic status, which makes it possible to analyze the cross-cultural features of the relationship between the transmission of certain values and self-esteem and life satisfaction as components of psychological well-being. It allows to complete the theory of cultural transmission (Cavalli-Sforza & Feldman, 1981; Berry et al., 1992; Phalet and Schonpflug, 2001; Schönpflug, 2001; Trommsdorff, 2009).

Since psychological well-being acts as an outcome in this model, we can say that the proposed model expands our understanding of the factors and conditions that contribute to self-esteem and life satisfaction among young people.

In order to obtain results relevant to this model, we proposed a statistical method of data processing. Based on the method of correlation of parent and child value profiles with preliminary subtraction from individual data of the means of values calculated for all group (Acitelli et al., 2001; Kenny et al., 2006), we proposed the analysis of individual values based on the fact that cultures differ only in some values, and the intra-country consensus of values also concerns certain values (Fischer, Schwartz, 2011). Additionally, we took into account the interactive nature of the transmission process, the active position of the child. The calculation methodology was proposed by F. J. R. Van de Vijver.

In the first step, we calculated the centered scores of each value for each generation; at the second stage - the difference between the individual centered score of a particular value and the group centered mean of this value (hereinafter the difference) (for each value and for each generation). This procedure made it possible to 'clear' the data of each respondent (both the parent and the teenager) from the data of his peers. At the third stage, we calculated the interaction of differences in the expression of the value of the adolescent and the parent (this indicator was calculated for each value and reflected the transmission of a particular value between the parent and the adolescent).

The research hypotheses and research questions are presented in *the fifth paragraph.*

The sixth paragraph includes the description of the sample and the research procedure. We also described in detail the measurements and the results of the consistency of the scales.

In *the seventh paragraph*, we show the results of a comparative analysis of the means of all the studied variables for each country separately and for representatives of the Russian ethnic minority and the ethnic majority of both generations.

The fourth chapter 'Analysis of the role of intergenerational individual value transmission in the psychological well-being of adolescents' (includes 4 paragraphs) contains the results of structural equation modeling of the relationship between the value transmission and psychological well-being among representatives of the ethnic minority and the majority in all studied countries, as well as in each country separately. In addition, the chapter presents the analysis in two regions of Russia (CFD and RNO-A). The schema of the model for intergenerational value transmission of Openness to Change is presented in Figure 2 as an example.
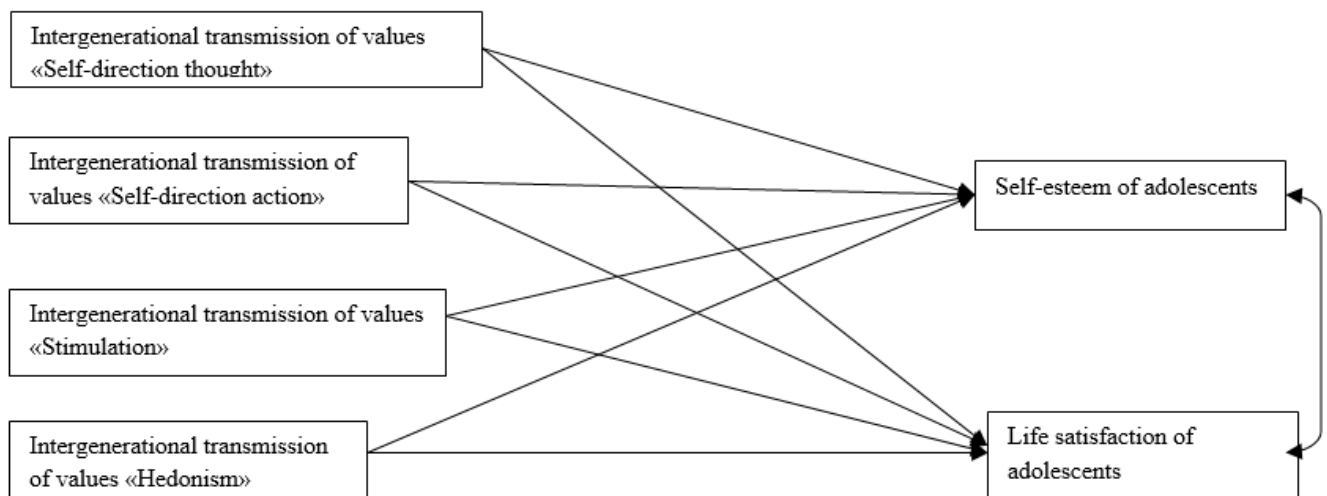
Figure 2 - Scheme of the path model of the relationship between the intergenerational transmission of values Openness to change and the psychological well-being of adolescents

In *the first paragraph*, we analyzed the results of the relationship between the transmission of certain values and psychological well-being among representatives of the ethnic majority and the Russian ethnic minority. Initially, we conducted a

multigroup analysis for all models, which showed no invariance (all Δ CFI>0.01; all Δ RMSEA>0.01). Further, a multigroup analysis was carried out for representatives of the Russian ethnic minority and the ethnic majority of Latvia, Georgia, Azerbaijan and Tajikistan. For almost all models, Δ CFI ≤ 0.01 and Δ RMSEA ≤ 0.01, so further analysis was carried out for 2 groups.

To test the hypotheses 1, 2, 3 and 4 we analyzed the relationship between the transmission of values Openness to change, Self-Enhancement, Conservation and Self-Transcendent with the psychological well-being of adolescents of the ethnic majority and minority using structural equation modeling. Table 1 shows the indicators of the models, they correspond to the recommended ones.

Table 1 - Indicators of the path models among representatives of the ethnic majority/ethnic minority of Latvia, Georgia, Azerbaijan and Tajikistan

Models of intergenerational value transmission and well-being of adolescents	χ2/df	p	SRMR	CFI	RMSEA	PCLOSE
Openness to change	3.1/ 0.7	0.015/ 0.516	0.03/ 0.02	0.96/ 1.00	0.07/ 0.01	0.150/ 0.925
Self-Enhancement	1.0/ 1.0	0.211/ 0.392	0.02/ 0.01	0.99/ 1.00	0.033/ 0.001	0.464/ 0.786
Conservation	1.6/ 1.1	0.126/ 0.325	0.03/ 0.03	0.96/ 0.99	0.032/ 0.018	0.794/ 0.882
Self-Transcendent	1.1/ 1.1	0.329/ 0.308	0.03/ 0.02	0.99/ 0.99	0.017/ 0.020	0.909/ 0.816

The results, obtained during structural equation modeling, showed that among the Russian ethnic minority in the post-Soviet countries, the transmission of eight values (Self-direction thought (β= - 0.10; p ≤0.05 for life satisfaction), Hedonism (β= 0.14; p ≤0.01 for self-esteem), Achievement (β= - 0.10; p ≤0.05 for life satisfaction), Security personal (β= -0.08; p = 0.06 for life satisfaction), Tradition (β= 0.14; p ≤0.01 for self-esteem), Conformity interpersonal (β = - 0.09; p ≤0.05 for life satisfaction), Benevolence dependability (β= - 0.09; p ≤0.05 for self-esteem), Universalism tolerance (β=0.08; p =0.06 for self-esteem)) predicts the psychological well-being of adolescents; and for ethnic majority only transmission of four values (Self-direction action (β= -

0.09; p ≤0.05 for life satisfaction), Hedonism (β= 0.09; p ≤0.05 for life satisfaction), Conformity interpersonal (β= 0.09; p ≤0.05 for self-esteem), Universalism concern (β= 0.10; p ≤0.05 for self-esteem and β= 0.15; p ≤0.001 for life satisfaction)). *This confirms our first hypothesis* and allows us to conclude that in the post-Soviet countries, in the families of the ethnic minority, psychological well-being is determined by the intergenerational transmission of more values than in the families of the ethnic majority.

In addition, we found that among representatives of the ethnic majority, the transmission of values is a predictor of both life satisfaction and self-esteem of adolescents. Among representatives of the Russian ethnic minority, the intergenerational transmission of values turned out to be a predictor of adolescent self-esteem, and the intergenerational value gap is the predictor of adolescent satisfaction with life. These *results confirm our third and fourth hypotheses.*

We have identified the universal pattern for the ethnic minority and the majority. The transmission of values, that are of high importance for adolescents (for example, Self-direction thought and action) does not contribute to their well-being, in contrast, an intergenerational gap in the significance of these values contributes to psychological well-being; the transmission of values, that are not important for adolescents (for example, Hedonism, Tradition) leads to their psychological well-being. These results *support our second hypothesis*.

The analysis of the content of values, the transmission of which promotes/hinders the well-being of adolescents, also showed some universal patterns: both in the ethnic minority and in the ethnic majority, the transmission of the values of Self-direction, which have ranks 1 and 2, does not contribute to the well-being of adolescents, and the transmission of the values of Hedonism, which has rank 3, on the contrary, contributes to the well-being of adolescents.

The result regarding the transmission of the Conformity value seems interesting, it differs in terms of the relationship with the psychological well-being of adolescents of the Russian ethnic minority and the majority in post-Soviet countries: it has a positive relationship for the ethnic majority, and a negative one - for the ethnic minority.

In addition, we found that in the Russian ethnic minority the transmission of the values Tradition and Universalism tolerance (they have ranks 3 and 4) is positively related to the psychological well-being of adolescents, while the transmission of the values Achievement, Security personal and Benevolence dependability (they have ranks 2) - negatively.

Among the ethnic majority in the post-Soviet countries, we found that the transmission of the values Power resources and Universalism concern (rank 3) is positively associated with the psychological well-being of adolescents.

To *answer our first research* question, we analyzed the relationship between the transmission of certain values and the psychological well-being of adolescents separately in each country. The results of this analysis are presented in *the second and third paragraphs*. Structural equation modeling was used for the analysis.

We found that in Latvia, in contrast to Georgia, Azerbaijan, and Tajikistan, among members of the Russian ethnic minority, the transmission of values tends to be the predictor of adolescent self-esteem. In addition, in Latvia, the patterns of relationship between the transmission of values among the Latvians and the Russians almost coincide: the transmission of four values is associated with the well-being of adolescents (Self-direction action, Tradition, Humility, Universalism concern). Only the transmission of value Conformism interpersonal leads to the opposite result: for the Latvians it promotes well-being, for Russians it hinders.

In Azerbaijan, the relationship between the transmission of two values and the well-being of children among Russians and Azerbaijanis coincides (Self-direction thought and Universalism nature). Only the transmission of the value Achievement leads to the opposite result: for the Azerbaijanis it promotes well-being, for Russians it hinders.

In Georgia, it was revealed that there are both close patterns of relationship between the transmission of values (Stimulation, Power dominance, Conformity rules) and psychological well-being, as well as the opposite ones (for the values of Self-direction action, Power resources, Face): for Russians, the transmission of these values contributes to well-being, for the Georgians - it hinders the transmission. In addition, we

found that, unlike in Latvia and Azerbaijan, in Georgia, the transmission of the Stimulation value is negatively associated with well-being.

In Tajikistan, there were no concurrence in values, the transmission of which leads to the same consequences for the well-being of adolescents among Russians and Tajiks. It has also been established that the transmission of value Conformity rules leads to the opposite result: for the Tajiks it promotes self-esteem, for Russians it hinders the transmission.

The results obtained for the sample in Russia showed that in three groups, the transmission of values, that have a high rank for adolescents (1 and 2) in each block of values (Self-direction thought and action, Face, Benevolence dependability) does not contribute to their satisfaction with life; the transmission of values, that have a lower rank for adolescents (3 and 4) - Stimulation, Power resources, Power dominance, Conformity rules, Humility, on the contrary, contributes to the psychological well-being of adolescents. The pattern of relationships among the three groups in Russia coincides with the pattern of relationships found among Russians and representatives of the dominant ethnic groups of 4 post-Soviet countries, *which confirms the second hypothesis.*

In addition, we obtained the results that do not fully fit into the existing trend: for example, the transmission of values Conformity interpersonal (3rd rank), Universalism tolerance (4th rank) does not contribute to psychological well-being, and the transmission of values Security personal (2nd rank), Benevolence caring (1st rank) contributes to the well-being of adolescents. Perhaps this is due to the specific features of the contexts and requires additional analysis and discussion.

If we compare the identified trends in the relationships with the data from 4 post-Soviet countries, we can see that among the representatives of the ethnic majority of these countries, as well as Russians of the Central Federal District (this is the ethnic majority of Russia and the region) and the Ossetians of RNO-A (the ethnic majority of the republic) the transmission of values Universalism concern contributes to the psychological well-being of adolescents. Perhaps this is due to the status of the majority, which should set the tone for intergroup relations, the well-being of all

residents of the region or country, and allows adolescents from the ethnic majority to feel some responsibility, significance, and, therefore, influence their well-being.

The results revealed the common trend for the representatives of the Russian ethnic minority in RNO-A and the Russian ethnic minority of 4 post-Soviet countries: the transmission of the important value Benevolence dependability (rank 2) is negatively related to the psychological well-being of adolescents. Perhaps this is due to the general mechanism of the negative relationship between the transmission of important values and well-being, as well as due to the peculiarities of the transmission of values among the Russian ethnic minority.

However, we also revealed the differences between representatives of the Russian ethnic minority in the post-Soviet countries and the Russian ethnic minority of the RNO-A, which is the ethnic majority at the country level: the transmission of values Universalism tolerance is positively related to self-esteem among Russians in Latvia, Georgia, Azerbaijan and Tajikistan, and negatively associated with life satisfaction among the Russians in RNO-A.

A discussion of the results obtained is presented in *the fourth paragraph*.

In **the fifth chapter** 'Analysis of the moderation role of perceived cultural security in the relationship between the intergenerational value transmission and the psychological well-being of adolescents' (consists of 5 paragraphs), we presented the empirical results of the moderation analysis of the role of perceived cultural security in the relationship between the intergenerational value transmission and the psychological well-being of adolescents among representatives of the Russian ethnic minority and ethnic majority overall and separately by country.

To test our *fifth hypothesis and answer our second and third research questions*, we used the moderation analysis with two moderators (Model 2), which allows us to analyze the moderation effect of cultural security perceived by parents and children simultaneously: intergenerational value transmission (X) - predictor, psychological well-being (Y) - outcome, cultural security perceived by parents (W) - the first moderator, cultural security perceived by children (Z) - the second moderator (Fig. 3).

We analyzed 380 models, *the first and second paragraphs* present significant models for representatives of the ethnic majority and the Russian ethnic minority in Latvia, Azerbaijan, Georgia and Tajikistan. The results showed that perceived cultural security is the significant moderator for more patterns among representatives of the ethnic majority (transmission of values Benevolence dependability, Universalism concern, Universalism tolerance, Universalism nature, Achievement, Power resources, Power dominance, Security personal, Tradition, Conformity rules, Conformity interpersonal, and well-being) than of the Russian ethnic minority (transmission of values Benevolence dependability, Benevolent caring, Universalism nature, Power dominance, Face, Security personal, Security societal, Tradition, Stimulation and well-being). It can be said that in countries focused on building the ethno-national state (Agadzhanyan, 2016; Voronov, 2009; Yezhova, 2016; Letnyakov, 2016; Ulmasov, 2011), where the dominant ethnic groups strive to preserve their culture, perceived cultural security acts as the significant condition for the relationship between the value transmission and well-being in ethnic majority groups. These results support *our fifth hypothesis*.
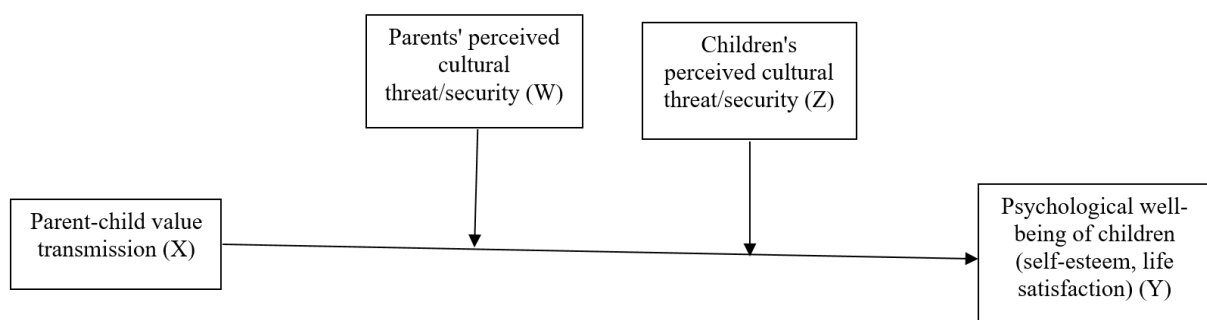

Figure 3 - Model 2 of the moderation role of cultural security perceived by parents and children in the relationship between intergenerational transmission of values and psychological well-being

In response to our second research question, we found that among the Russian ethnic minority, the value transmission promotes self-esteem, if parents feel that their culture is threatened while children feel safe. This trend is typical for most of the

identified relationships (Benevolence dependability, Benevolence caring, Power dominance, etc.). For representatives of the ethnic majority, we found the opposite trend: the transmission of most values contributes to psychological well-being, if parents feel that nothing threatens their culture, and children, on the contrary, feel threatened (Universalism concern, Security personal, Conformity rules, etc.).

Among representatives of the Russian ethnic minority in the post-Soviet countries perceived cultural security by both parents and children plays the important moderation role for psychological well-being related to the transmission of values. Among representatives of the ethnic majority, parents 'set the tone', since the cultural security perceived by parents plays the most important role in the relationship between the value transmission and the well-being of children.

For the Russian ethnic minority, the moderation roles of cultural security perceived by parents and perceived by their children have the different direction in the relationship between the transmission of four values (Benevolence dependability, Power dominance, Security societal, Security personal) and the psychological well-being of adolescents. In the ethnic majority group, such a 'transmission belt' is significant only in relation to the transmission of one value - Security personal.

The analysis of the content of values in the context of perceived cultural security, showed that the moderation positive role of cultural security perceived by parents and the negative role of cultural security perceived by children for the relationship between the transmission of value Security personal and psychological well-being is the universal pattern both among representatives of the Russian ethnic minority and the ethnic majority in post-Soviet countries.

In addition, we found that the cultural security perceived by children moderates the relationship between the transmission of the Tradition value and self-esteem both among adolescents of the Russian ethnic minority and the ethnic majority.

One of the identified differences between the ethnic minority and the majority is relates with the role of cultural security perceived by parents: among the Russian ethnic minority, the transmission of values Benevolent dependability and Power dominance contributes to the well-being of adolescents under conditions of low cultural security

perceived by parents, and among representatives of the ethnic majority - under the condition of high perceived cultural security. With regard to the relationship of the transmission of the value Universalism nature and well-being, high cultural security perceived by parents is the condition for this relationship in the ethnic minority group, and low cultural security - in the ethnic majority group.

Additionally, for the Russian ethnic minority, the perceived threat is the condition for the relationship between the Face value transmission and well-being, and for representatives of the ethnic majority, the Conformity rules value transmission and well-being. Among the ethnic majority, we believe that the transmission of the value Conformity interpersonal contributes to life satisfaction only under the condition of a high level of perceived security by parents.

In response to *our third research question*, we analyzed cross-country and cross-cultural differences in the moderation role played by parents and children's perceived cultural security in the relationship between value transmission and adolescent well-being. The results are presented in *the second, third and fourth paragraphs*.

In general, it can be concluded that *in Latvia* only the perceived threat (mainly by parents) is the condition for the relationship between the transmission of values and the well-being of adolescents from the Russian ethnic minority. At the same time, the number of these values is small (only 4), and all these values (Benevolence dependability, Benevolence caring, Universalism concern, Stimulation) belong to the values free from anxiety, focused on growth and development. Among the Latvians, both perceived threat and perceived security are the significant condition for the relationship between the transmission of values and the well-being of adolescents (the moderation effect was found for 9 models for the transmission of values: Humility, Benevolence dependability, Benevolence caring, Universalism concern, Self-direction thought, Self-direction action, Face, Security personal, Tradition, Conformity interpersonal and well-being). We identified the similar pattern in Tajikistan: both perceived threat and security were in most cases the condition for the relationship between value transmission and adolescent well-being among Tajiks.

In Georgia and Azerbaijan, on the contrary, the different trend was revealed: perceived threat and security were the condition for the relationship of the transmission of values and well-being among the representatives of the Russian ethnic minority more than for the ethnic majority. Perhaps this is due to the peculiarities of sociocultural contexts: in Latvia and Tajikistan, Russians are perceived by the ethnic majority as the competing and threatening group (Discrimination against Russians in the Baltic States…, 2012; Letnyakov, 2015; Sitnyansky, 2011). Based on this, the role of perceived cultural security in the transmission of values is pronounced. In Georgia and Azerbaijan, where the Russian population is very small and the ethnic majority does not feel threatened (Berry et al., 2019; Lebedeva, Tatarko, Galyapina, 2017), perceived security is a less significant moderator of the relationship between the transmission of values and well-being.

The results obtained in Russia show that there are no considerable differences in the significance of perceived threat/security in the relationship between the value transmission and the well-being of adolescents of the three groups. However, for Russians in two regions mainly perceived security is the moderator, while for the Ossetians of RNO-A it is the perceived threat. The same results were obtained from Russians in Latvia.

Additionally, we noted that in RNO-A, among Russians and Ossetians, the threat/security perceived by parents is most often the condition for the relationship between the transmission of values and self-esteem of adolescents, and the threat/security perceived by children is most often the condition for the relationship between the transmission of values and satisfaction with the life of adolescents. For Russians in the Central Federal District, the threat/security perceived by children acts as the moderator of the relationship between the transmission of values, both with self-esteem and with adolescent satisfaction with their lives.

The sixth chapter 'The moderation role of the psychological closeness perceived by parents and children in the relationship between the intergenerational value transmission and the psychological well-being of adolescents' (consists of 5 paragraphs) includes the description of the results of the analysis of the moderation role of the

psychological closeness perceived by parents and children in the relationship between the intergenerational value transmission and the psychological well-being of adolescents among representatives of the Russian ethnic minority and the majority in general and separately by country.

To confirm the sixth hypothesis and answer *the fourth research question*, we used the model with two moderators (Model 2, Fig. 4). We analyzed 380 models. The results of significant models are presented in the *first paragraph*.

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┌─────────────────┐          ┌─────────────────┐
│ Parents' perceived│        │   Children's    │
│  psychological   │         │   perceived     │
│  closeness (W)   │         │  psychological  │
│                  │         │  closeness (Z)  │
└────────┬─────────┘         └────────┬────────┘
         │                            │
         ▼                            ▼
┌──────────────────┐                      ┌─────────────────────┐
│ Parent-child value│─────────────────────▶│ Psychological well-  │
│ transmission (X)  │                      │ being of children    │
│                   │                      │ (self-esteem, life   │
└───────────────────┘                      │ satisfaction) (Y)    │
                                           └──────────────────────┘
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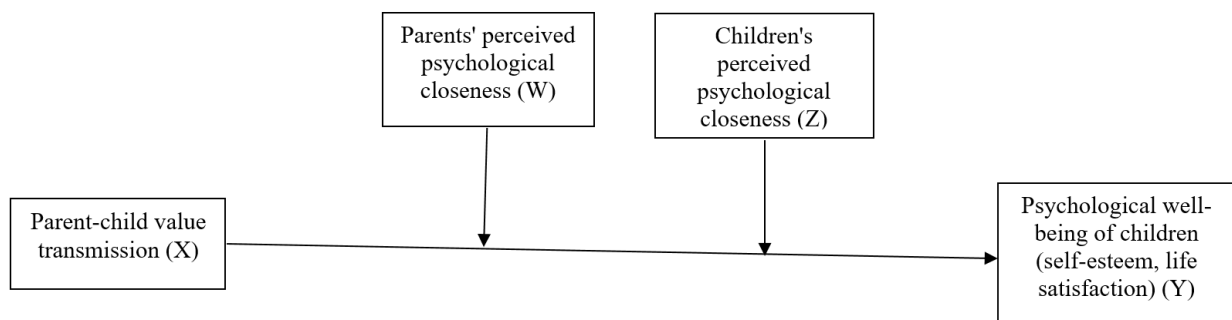
Figure 4 - Model 2 of the moderation role of the perceived psychological closeness by parents and children in the relationship between intergenerational value transmission and psychological well-being

The comparison of the results showed that the perceived psychological closeness of parents and children in families of the Russian ethnic minority is the significant condition for the relationship between the largest number of values and the psychological well-being of children (11 models: Humility, Benevolence dependability, Universalism nature, Universalism tolerance, Self-direction thought, Self-direction action, Stimulation, Face, Tradition, Security personal, Conformity rules) than in families of the ethnic majority (only 3 models: Self-direction thought, Achievement, Conformity rules). Thus, *the sixth hypothesis is confirmed*.

In response to *the fourth research question*, we found that in ethnic minority families, both perceived psychological closeness and distance between parents and children moderate the relationship between value transmission and psychological well-being of adolescents. In families of ethnic majority, the moderator is usually the

perceived psychological distance between parents and their children. Perhaps this is due to the fact that young people from the ethnic minority, on the one hand, need autonomy, independence, as they have to adapt to the host society (Vedder et al., 2009; Chiu et al., 1992). On the other hand, representatives of the ethnic minority, due to the fact that they are in the different cultural context, feel more secure in the private sphere, the sphere of the family, it acts as a 'psychological rear' for them (Bouldy, 2019). This problem is not relevant for the representatives of the ethnic majority, which is probably why the desire for autonomy plays the most important role for them (Birditt, et al., 2015; Giarusso, Feng, & Bengtson, 2004; Kronik, Kronik, 1989).

We have found the universal result for the ethnic minority and the majority: in both groups, the transmission of value Self-direction thought leads to the well-being of children, provided that parents feel distance from their children, and transmission of value Conformity rules leads to psychological well-being, in case children feel distance from their parents.

In response *to our fifth research question*, we conducted the cross-cultural and cross-country comparison using moderation analysis (Model 2). The results are presented in the *second, third and fourth paragraphs*.

In Latvia, among the Russian ethnic minority, the psychological closeness perceived by parents is the significant condition in the relationship between the transmission of more values and self-esteem of children than the psychological closeness perceived by children. In addition, we found that psychological closeness is the condition for the relationship between the transmission of values and life satisfaction of Russian adolescents in Latvia.

In Azerbaijan, where the context for Russians is quite favorable (Musabekov, 2011; Lebedeva, Tatarko, Galyapina, 2017), we found that in the families of the Russian ethnic minority, children 'set the tone,' since the psychological closeness perceived by children is the condition for the relationship between the transmission of the largest number of values and psychological well-being. We also found that the distance from parents perceived by children most often moderates the relationship between the transmission of values and life satisfaction. With regard to the relationship between the

the transmission of Face value, the psychological closeness perceived both by parents and children plays the negative moderation role. With regard to the relationship between the transmission of values Power dominance, Tradition, Conformity interpersonal and the well-being of adolescents, perceived by parents and children, psychological closeness has the opposite moderating effect. On the sample of Azerbaijanis, we found that perceived psychological closeness is the moderator only in the relationship between the transmission of values and self-esteem of adolescents. Additionally, we noted that for the relationship between the transmission of values and self-esteem, the closeness perceived by parents plays the negative role, and the closeness perceived by children, mostly plays the positive role.

The results, obtained in Georgia, show that among Russians, the psychological closeness with their children perceived by parents is the significant condition for the relationship between the transmission of the largest number of values and the well-being of adolescents than the psychological closeness perceived by children. These results are opposite to the results obtained among Russians in Azerbaijan. In contrast to Russians in Azerbaijan, among Russians in Georgia the psychological closeness perceived by parents and children acts as the positive moderator (that is, it increases the relationship between the value transmission and the psychological well-being of adolescents). In addition, we have revealed the opposite effect of psychological closeness perceived by parents and children in relation to the relationship between the transmission of values Universalism nature and Security personal: the closeness perceived by parents is a negative moderator, and the closeness perceived by children is a positive one. Among the Georgians, we found that both parent-perceived and child-perceived psychological closeness moderated the relationship between value transmission and the well-being of Georgian adolescents. However, unlike Russians in Georgia, the moderation effect is significant only for the transmission of three values (Benevolence dependability, Self-direction thought, and Achievement), and this effect is negative.

In Tajikistan, we found that psychological closeness perceived by parents moderated the relationship between value transmission and psychological well-being of

Russian adolescents more often than psychological closeness perceived by children. We observed the similar effect among Russians in Georgia. In addition, it is important to note that the perceived closeness of Russian parents and children equally moderates the relationship between the value transmission of Benevolence and well-being: it reduces the relationship of these values with psychological well-being. For the relationship between the transmission of the Achievement and Face values, we have identified different patterns of moderation effects of psychological closeness perceived by parents and perceived by children.

In Russia, we found that among the Russians of the Central Federal District and the Ossetians of the RNO-A, the psychological closeness perceived by parents moderates the relationship between the transmission of values and self-esteem more often than the psychological closeness perceived by children, and the psychological distance perceived by children more often moderates the relationship between the transmission of values and life satisfaction. Among the Russian RNO-A, we have identified the opposite trend: the distance perceived by children more often moderates the relationship between the transmission of values and self-esteem of adolescents.

The discussion of the results obtained is presented in the *fifth paragraph*.

In **the Conclusion**, we presented the general discussion, the main results of the dissertation research, and identified prospects for further research on the transmission of values.

Research findings.

The dissertation presents the results of the theoretical and empirical study of the relationship between the value transmission and the psychological well-being of adolescents, the socio-psychological and socio-cultural factors that determine this relationship. The hypotheses have proved, the tasks have been solved and the following conclusions have been drawn.

1.The transmission of values in the family is the result of the complex network of mutual influences between parents, children and their common environment. It is an interactive process in which parents convey values to children using both direct and indirect influence, and children perceive, accept/reject and reproduce the values of their

parents. Children can also pass on certain values to their parents. The value transmission is selective: parents 'choose' the values they want to transmit, and children 'choose' the values they want to accept or reject. The selective nature of the transmission of values largely explains the presence of intergenerational gaps, which are not the 'mistake' of transmission, but one of its results.

2.The feeling of being protected and safe is the important socio-psychological factor that increases or reduces the intergenerational value transmission. This manifests itself in the psychological closeness between parents and children at the family level, and in perceived cultural security at the society level. Features of culture, the general value climate, and ethnic status are significant socio-cultural factors that can also strengthen or weaken the intergenerational value transmission in the family.

3.The psychological well-being of adolescents can be the consequence of both psychological closeness in the family, perceived security, and be conditioned by the transmission of values. Moreover, in certain situations, psychological well-being is associated with the similarity of values, their transmission, in others - with intergenerational value gaps.

4.The theoretical and methodological integrative model of the relationship between the intergenerational transmission of values and psychological well-being is the relevant tool for analysis, since it takes into account the interactive nature of this process and makes it possible to identify the role of the transmission of specific values in adolescents' self-esteem and life satisfaction. This model takes into account the influence of macro-level factors, such as culture (modernization/traditional, etc.), features of the general value climate ('zeitgeist') in the country or region, intercultural relations, intercultural attitudes in society; meso-level factor - features of the ethnic status of the group (ethnic minority/ethnic majority). This model takes into account the basic human need for security, which manifests itself in the feeling of security by parents and children both in society (perceived cultural security) and in the family (psychological closeness). This is the micro-level factor. The mathematical-statistical data processing method has also been created, which allows taking into account the data of parents and children, the interactive nature of the transmission process, and

determining the relationship not of value profiles, but of specific values with the psychological well-being of adolescents.

5. There is a universal pattern of the relationship between the transmission of values and psychological well-being among the ethnic minority and the majority in the post-Soviet countries: the transmission of values that are of great importance for adolescents does not contribute to their well-being; on the contrary, the intergenerational gap in the significance of these values contributes to psychological well-being. The transmission of values that are not of great importance to adolescents contributes to their psychological well-being.

6.In the newly independent post-Soviet states, the transmission of values plays the more significant role in the psychological well-being of children among the Russian ethnic minority than among the ethnic majority. At the same time, among representatives of the Russian ethnic minority, the intergenerational value transmission is the predictor of adolescent self-esteem, and the intergenerational value gap is the predictor of adolescent live satisfaction. Among the representatives of the ethnic majority, the value transmission is the predictor of both life satisfaction and self-esteem of adolescents.

7. The analysis of the content of values, the transmission of which contributes to / hinders the well-being of adolescents, showed some universal patterns:

a) for both the ethnic minority and the ethnic majority, the transmission of the Self-direction value does not contribute to the well-being of adolescents, and the transmission of the Hedonism value, on the contrary, contributes to the well-being of adolescents;

b) transmission of Conformity interpersonal values is associated with the psychological well-being of adolescents in different ways - for the Russian ethnic minority and the majority in post-Soviet countries: the ethnic majority has the positive relationship, the ethnic minority has the negative one;

c) among the Russian ethnic minority, the transmission of the Tradition and Universalism tolerance values is positively related to the psychological well-being of adolescents, while the transmission of the Achievement, Security personal and Benevolence dependability values is related negatively;

d) for the ethnic majority in the post-Soviet countries, the transmission of Power, resources and Universalism concern values is positively related with the psychological well-being of adolescents.

8. Cross-cultural and cross-country differences have been identified in the relationship between the transmission of values and the psychological well-being of adolescents:

a) in Latvia, in contrast to Georgia, Azerbaijan and Tajikistan, among the Russian ethnic minority, the transmission of values serves as a predictor of adolescent self-esteem. The patterns of the relationship of the transmission of values mostly coincide among the Latvians and the Russians;

b) in Azerbaijan, the relationship between the transmission of two values and the well-being of children coincides among the Russians and the Azerbaijanis (Self-direction thought and Universalism nature). Only the transmission of the Achievement value leads to the opposite result: for the Azerbaijanis it promotes well-being, for the Russians it hinders;

c) in Georgia, we found both close patterns of relationship between the value transmission (for the values Stimulation, Power dominance, Conformity rules), and opposite ones (transmission of values Self-direction action, Power resources, Face among the Russians promotes well-being, among the Georgians it hinders).

d) in Tajikistan, we did not find any similarities in values, the transmission of which leads to the same consequences for the well-being of adolescents among the Russians and the Tajiks;

e) in Russia, the pattern of relationships among three groups (the Russians of the Central Federal District, the Russians and the RNO-A) coincides with the pattern of relationships that have been identified among the Russians and representatives of the dominant ethnic groups of 4 post-Soviet countries: the transmission of values that are of great importance for adolescents - Self-direction thought and actions, Face, Benevolence dependability - does not contribute to their life satisfaction; transmission of values that are not of great importance for adolescents - Stimulation, Power resources, Power dominance, Conformity rules, Humility - contributes to the psychological well-being of adolescents. We have identified differences among

representatives of the Russian ethnic minority in the post-Soviet countries and RNO-A: the transmission of the value Universalism tolerance is positively related to self-esteem among the Russians in Latvia, Georgia, Azerbaijan and Tajikistan, and negatively related with life satisfaction among the Russians in RNO-A.

9. In post-Soviet countries focused on building the ethno-national state, where the dominant ethnic groups strive to preserve their culture, perceived cultural security is the significant moderator for the relationshup of the transmission of more values with the well-being of the representatives of the ethnic majority than of the Russian ethnic minority.

10. Among the Russian ethnic minority in the post-Soviet countries, the transmission of values leads to self-esteem when parents feel threatened by their culture and children feel safe. We found the opposite trend for representatives of the ethnic majority: the transmission of most values leads to psychological well-being, when parents feel that nothing threatens their culture, and children, in contrast, feel threatened.

11. Among the Russian ethnic minority in the post-Soviet countries, the cultural security perceived by both parents and children play the important moderation role for psychological well-being due to the transmission of values. Among representatives of the ethnic majority, parents 'set the tone', since the cultural security perceived by them is more often the moderator of the relationship between the transmission of values and well-being than the cultural security perceived by children.

12. Among the Russian ethnic minority, the moderating roles of cultural security perceived by parents and perceived by their children in the relationship between the transmission of four values (Benevolence dependability, Power dominance, Security societal, Security personal) and the psychological well-being of adolescents have a different direction. In the ethnic majority group, we have identified the similar pattern regarding the transmission of one value - Security personal.

13. Analysis of the content of the relationship between the value transmission and well-being, moderated by perceived cultural security, indicates some universal patterns:

a) the moderation positive role of cultural security perceived by parents and the moderation negative role of cultural security perceived by children are universal for the

relationship between the transmission of the Security personal value and psychological well-being both among representatives of the Russian ethnic minority and the dominant ethnic groups in post-Soviet countries;

b) the cultural security perceived by children moderates the relationship between the transmission of the Tradition value and their self-esteem both among the ethnic minority and the ethnic majority in case when young people perceive threat to their culture, the transmission of the value of traditions, cultural customs in the family contributes to their self-esteem.

14. There is a difference in the role of cultural security perceived by parents in the ethnic minority and the majority:

a) among the Russian ethnic minority, the transmission of the Benevolence dependability and Power dominance values leads to the well-being of adolescents under conditions of low perceived cultural security, among the ethnic majority - under the condition of high perceived security by parents;

b) in relation to the transmission of the value of Universalism nature, the condition for its relationship with well-being is the high cultural security perceived by parents among the ethnic minority, and the low cultural security perceived by parents - among the ethnic majority;

c) among the Russian ethnic minority, the perceived threat is the condition for the successful transmission of the Face value, and among the ethnic majority, the Conformity rules.

d) among the ethnic majority, the transmission of Conformity interpersonal values contributes to life satisfaction only under the condition of a high level of security perceived by parents.

15. Cross-country and cross-cultural comparisons have shown that

a) in Latvia and Tajikistan, the perceived threat (mainly by parents) is the condition for the relationship between the transmission of values and the well-being of adolescents from the Russian ethnic minority. Among the ethnic majority, both perceived threat and perceived security are significant conditions for the relationship between value transmission and adolescent well-being;

b) in Georgia and Azerbaijan, on the contrary, perceived threat/security was the condition for the relationship of the transmission of more values and well-being among representatives of the Russian ethnic minority than the ethnic majority;

c) in Russia, we did not find differences in the significance of perceived threat/security for the relationship between the value transmission and the well-being of adolescents among the three groups. However, while among Russians of the Central Federal District and RNO-A the perceived security is mainly the moderator, among Ossetians of the RNO-A it is the perceived threat. In RNO-A, both among Russians and Ossetians, the threat/security perceived by parents is most often the condition for the relationship between the transmission of values and self-esteem of adolescents, and the threat/security perceived by children is most often the condition for the relationship between the transmission of values and life satisfaction of adolescents. Among Russians in the CFD, the threat/security perceived by children is the moderator of the relationship between the transmission of values, both with self-esteem and with life satisfaction of adolescents.

16. In the post-Soviet countries, the psychological closeness perceived by both parents and children is the condition for the relationship between the transmission of a greater number of values and the well-being of adolescents in the families of the Russian ethnic minority than in the families of the ethnic majority.

17. In ethnic minority families, both perceived psychological closeness and distance between parents and children moderate the relationship between value transmission and adolescent psychological well-being. In ethnic majority families, the moderator is the psychological distance perceived by the parents from their children.

18. The moderation role of perceived psychological closeness in the relationship between the transmission of Self-direction thought and Conformity rules values is universal for the Russian ethnic minority and most post-Soviet countries: in both groups, the transmission of the Self-direction thought value leads to the well-being of children, provided that their parents feel distance from their children, and the transmission of the Conformity rules value leads to psychological well-being if children feel distance from their parents.

19. Cross-cultural and cross-country comparison showed that

In Latvia, Georgia and Tajikistan, among the Russian ethnic minority, the psychological closeness perceived by parents is the most significant moderator for the relationship between the transmission of values and well-being, and in Azerbaijan - the psychological closeness perceived by children:

a) in Tajikistan, in contrast to Latvia, Georgia, Azerbaijan, perceived psychological closeness is the important condition for successful transmission of values not only among the Russian ethnic minority, but also among the ethnic majority;

b) in Azerbaijan, the psychological closeness perceived by children is the condition for the relationship of the transmission of more values with well-being than the closeness perceived by parents. Perceived distance contributes to the fact that the value transmission leads to the psychological well-being of adolescents, especially their satisfaction with life. Among the Azerbaijanis, perceived psychological closeness is the moderator only in the relationship between the transmission of values and self-esteem of adolescents. At the same time, the closeness perceived by parents plays the negative moderation role, and the closeness perceived by children plays the positive role;

c) in Georgia, unlike Azerbaijan, among Russians the psychological closeness perceived by parents is the condition for the interconnection between the transmission of the greatest number of values and the well-being of adolescents than the psychological closeness perceived by children. In addition, unlike Russians in Azerbaijan, among Russians in Georgia, the psychological closeness perceived by parents and children acts as the positive moderator. We have identified the opposite effect of the psychological closeness perceived by parents and children in the relationship between the transmission of Universalism nature and Security personal values: the closeness perceived by parents is a negative moderator, and the closeness perceived by children is a positive one. Among Georgians, psychological closeness perceived by both parents and children moderates the relationship between the transmission of values and the well-being of Georgian adolescents. However, unlike Russians of Georgia, the moderation effect is significant only for the transmission of three values (Benevolence dependability, Self-direction thought and Achievement), and this effect is negative;

d) in Russia, among Russians of the Central Federal District and Ossetians of RNO-A, the psychological closeness perceived by parents more often moderates the relationship between the value transmission and self-esteem, and the psychological closeness perceived by children more often moderates the relationship between the transmission of values and life satisfaction. At the same time, the parents' feeling of closeness with their children and the children's feeling of distance from their parents strengthen the relationship between the value transmission and psychological well-being. Among Russian RNO-A, we found the opposite trend: the psychological distance perceived by children to the greater extent moderates the relationship between the transmission of values and self-esteem of adolescents.

In general, the results obtained demonstrate the universality of the general trends in the relationship between the intergenerational value transmission and psychological well-being, which contributes to the general theory of intergenerational relations, the theory of cultural transmission, and the theory of subjective psychological well-being. Additionally, the results show that in different sociocultural contexts, there are differences between representatives of the ethnic minority and the majority: in the content of transmitted values that lead to the well-being of adolescents; in the active position of children; in the consequences of the transmission of values (self-esteem or life satisfaction). Finally, the results obtained indicate that perceived security, both at the level of society and at the level of the family, are significant conditions for successful intergenerational value transmission. This demonstrates the predictive power of Integrated threat theory and enriches the theory of 'transmission belts'.

Dissertation thesis was carried out at the Center of Sociocultural research of the National Research University Higher School of Economics. The dissertation materials are presented in 22 publications. The personal contribution of the author amounted to 15.5 author's sheets.

The main content and results of the dissertation are reflected in the following publications of the author:

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