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**The role of perceived cultural security in intergenerational value transmission and psychological well-being of adolescents in post-Soviet countries**

This study was conducted in three post-Soviet countries with different levels of perceived security: Azerbaijan (highest), Georgia (average perceived security), Latvia (lowest). We used the integrative model of factors determining the value transmission (Trommsdorff, Dasen, 2001) and the Integrated Threat Theory (Stephan, 2002, Stephan et al., 2015). We considered the symbolic (or cultural) threat, as the moderator that can influence on the intergenerational value transmission (Stephan et al., 2015; Berry, 2017) and psychological well-being. We conducted a survey of representatives of 2 generations of the same family. The sample included 1498 respondents: 112 Russian and 121 Latvian parent-child dyads in Latvia; 156 Russian and 150 Georgian in Georgia; 105 Russian and 105 Azerbaijan in Azerbaijan. Research question: What is the moderating role of perceived cultural security in the relationship between the intergenerational value transmission and the psychological well-being of adolescents in the three post-Soviet countries? We used the following measures: Perceived Cultural Security (Lebedeva,Tatarko, 2009); The Russian version of the Portrait Values Questionnaire Revised (PVQ-R) (Schwartz, Butenko, Sedova, & Lipatova, 2012); Rosenberg Self-esteem Scale (Rosenberg, 1965); the Satisfaction With Life Scale (Diener, Emmons, Larson, & Griffin, 1985). Data processing: we used regression analysis with an additional moderation analysis (module «Process»). The results showed that the perceived cultural security moderated the relationship between the transmission of values and the psychological well-being of children in both minority and majority families. In the socio-cultural context with higher level of perceived security (Azerbaijan), the relationship of the value transmission with the psychological well-being of adolescents was moderated by higher parental perceived security (the moderation effect was positive). In Latvia, where the level of perceived security was low, on the contrary, the relationship of value transmission with the psychological well-being of adolescents was moderated by low perceived cultural security (the moderation effect was negative). The transmission of Tradition values in both ethnic majorities and ethnic minorities, regardless of context, lead to the psychological well-being of adolescents only under the condition of high parental perceived cultural security. The transmission of Face value lead to the psychological well-being of adolescents in Azerbaijan (both minority and majority) under the condition of high parental perceived cultural security, while in Georgia and Latvia - under the condition of low perceived cultural security of parents. It can also be noted that among the majorities (Azerbaijanis, Georgians, Latvians) transmission of values Conformity rules and Conformity Interpersonal promoted psychological well-being of adolescents only when parental perceived cultural security was low. In the Russian ethnic minority in three contexts, the relationship of the transmission of values Power dominance and Power - resources and the psychological well-being of adolescences was moderated by a higher level of perceived cultural security. We concluded that the moderation effect of perceived cultural security on the relationship of value transmission with the adolescences’ well-being varied in socio-cultural contexts with different level of perceived security at the societal level (‘Security Zeitgeist’).