

Intergenerational Value Transmission and Well-Being of Adolescents in Four Post-Soviet Countries: the Role of Ethnic Status

Theoretical background

The studies of subjective well-being and its predictors are very popular in social sciences, since the increase in subjective well-being is one of the most significant positive indicators of social development (Diener, Emmons, Larson, & Griffin, 1985).

According to the research, the level of well-being is determined by socio-demographic characteristics: gender, age, ethnic status (Tesch-Romer et al., 2008; Bleidorn et al., 2016; Gokdemir, Dumludag, 2011); personality characteristics: physical attractiveness (Mruk, 2006); social relationships and their quality (Diener & Seligman, 2002; Helliwell et al., 2010; Pinquart & Sörensen, 2000; Powdthavee, 2008; Sorthaix & Lonnqvist, 2014).

The value similarity is a significant predictor of psychological well-being (Sagiv, Schwartz 2000; Musiol, Boehnke, 2013; Sorthaix, Lonnqvist, 2014; Khaptsova, Schwartz, 2014). Most researchers have found that intergenerational similarity and transmission of values have a positive relationship with the well-being of children (Hadjar, Boehnke, Knafo, Daniel, Musiol, Schiefer, Möllering, 2012; Demđrutku, 2007). However, some researchers (Bengtson, Kuypers, 1971, Grusec, Goodnow, 1994) found that the value gap between parents and children contribute to the psychological well-being of children as well. Additionally, researchers have found that intergenerational transmission of values have different significance for the psychological well-being of adolescents from ethnic minority and majority groups (Hadjar et al. 2012).

The results of the study, conducted in the Republic of North Ossetia-Alania (RF), showed that both among the Russian ethnic minority and the ethnic majority the transmission of the most preferred values was negatively associated with the psychological well-being of adolescents, while the transmission of the least preferred values was positively related to the psychological well-being of adolescents (Galyapina, Lebedeva, 2018)

Research questions: Intergenerational transmission of which values will contribute to life satisfaction and self-esteem of adolescents in families from ethnic minority and majority in four post-soviet countries?

This study *aims* to reveal the similarities and differences in the relationships between intergeneration value transmission and well-being of ethnic minority and majority adolescents, living in Latvia, Azerbaijan, Georgia, and Tajikistan.

Method

The sample includes grandparent-parent-child dyads in Latvia (Russians N=112, Latvians N=121), in Azerbaijan (Russians N=103, Azerbaijanis N=105), Georgia (Russians N=156, Georgians N=150), Tajikistan (Russians N=133, Tajiks N=141) (total N = 1472).

Measures.

Values were measured using the Russian version of the Portrait Values Questionnaire Revised (PVQ-R) (Schwartz, Butenko, Sedova, & Lipatova, 2012). The PVQ-R contains 57 short verbal portraits that describe a person's goals, aspirations, or wishes. The questionnaire is based on the refined theory of values and uses 19 values. In order to measure values, respondents choose an answer indicating, "How much is this person like you?" An example of an item is "He/she thinks it is important to do things the way he/she learned from his/her family." The PVQ uses Likert-scale from 1 = not like me at all to 6 = very much like me. 19 values of Schwartz's refined theory of basic individual values can be combined into four higher order values: Self-Transcendence, Openness to Change, Self-Enhancement, and Conservation.

Self-esteem. The four items of the Rosenberg Self-esteem Scale (Rosenberg, 1965).

Life satisfaction. The four items of The Satisfaction with Life Scale (Diener, Emmons, Larson, & Griffin, 1985).

Socio-demographic data. We asked our participants about their personal characteristics (gender, age, education, and ethnicity).

Data processing. We used the following methods of data processing: descriptive statistics, Cronbach's α , SEM, path analysis with SPSS 22.0 and AMOS 22.0.

The results

The results of multigroup analysis showed that the relationships between the intergenerational transmission of certain values and the well-being of adolescents differ among ethnic minority and majority (CFI = .97, RMSEA = .03; Δ CFI > .01, Δ RMSEA > .01).

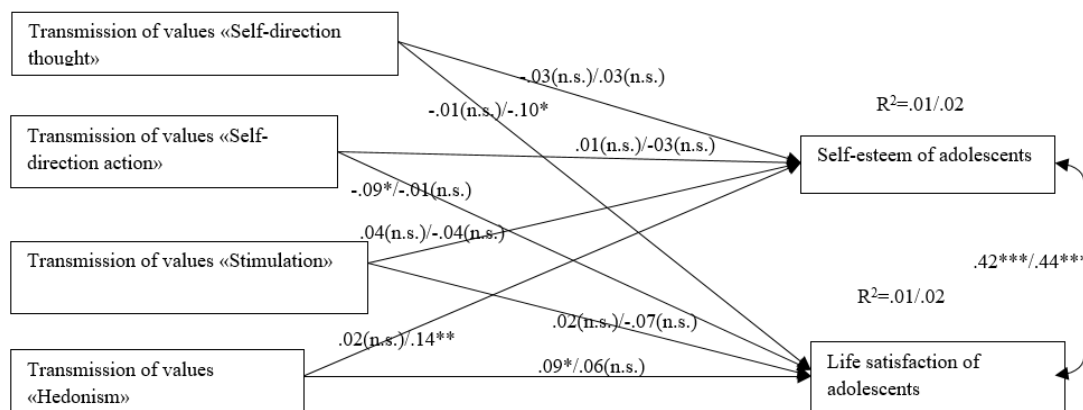


Figure 1. Path model of the relationships of intergenerational transmission of Openness to change values and adolescent's self-esteem and life satisfaction: the coefficient of ethnic majority/the coefficient of ethnic minority. The parameters represent standardized coefficients.

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

Indicators of the models: $\chi^2/df = 3,1/0,07$; SRMR=0,03/0,08, CFI=0,96/1,00, RMSEA=0,07/0,01 PCLOSE=0,150/0,925

The results showed that among representatives of the ethnic majority the higher the transmission of the values of Self-direction action from the parents to the adolescents predicted the lower the life satisfaction of the adolescents, the higher the transmission of the values of Hedonism was associated with the higher the life satisfaction of the adolescents. Among representatives of the ethnic Russian minority, the transmission of the values of Self-direction thought was negatively related to life satisfaction and the transmission of the values of Hedonism was positively associated with the self-esteem of the adolescents. Among both the Russian ethnic minority and the ethnic majority, the transmission of the most preferred values was negatively associated with the psychological well-being of adolescents, while the transmission of the least preferred values was positively associated with the psychological well-being of adolescents.

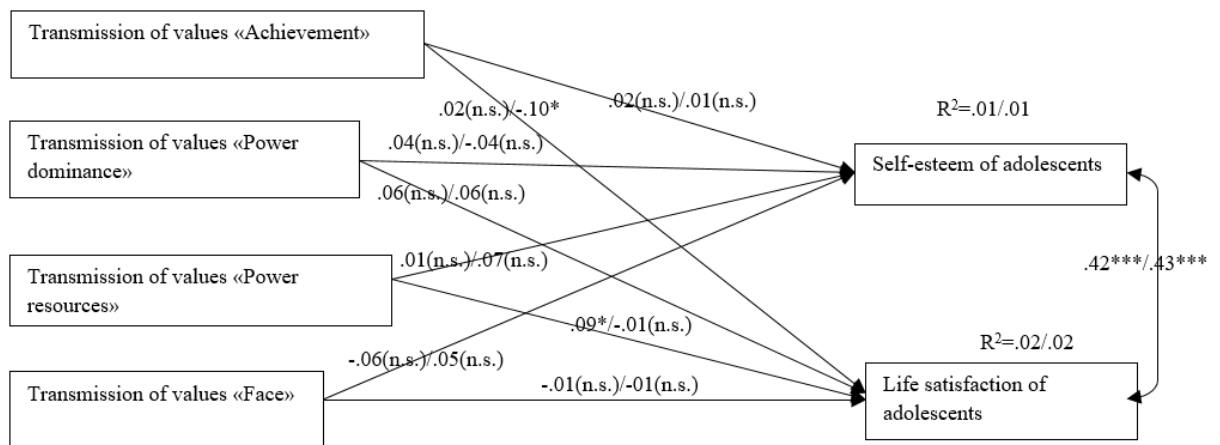


Figure 2. Path model of the relationships of intergenerational transmission of Self-Enhancement values and adolescent's self-esteem and life satisfaction: the coefficient of ethnic majority/ the coefficient of ethnic minority. The parameters represent standardized coefficients.

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

Indicators of the model: $\chi^2/df = 1,0/1,0$; SRMR=0,02/0,01, CFI=0,99/1,00, RMSEA=0,03/0,01 PCLOSE=0,464/0,786

Among the representatives of the ethnic majority, only the intergenerational transmission of the Power resources values was positively related to the life satisfaction of the adolescents. Among the representatives of the ethnic Russian minority, the higher the intergenerational transmission of the values of Achievement, the lower the satisfaction with life. The transmission of values that had a high rank in the Self-Enhancement block (these are the Achievement values) was negatively associated with life satisfaction, and the transmission of values that had a low rank among adolescents (these were the Power resources values) was positively related to life satisfaction.

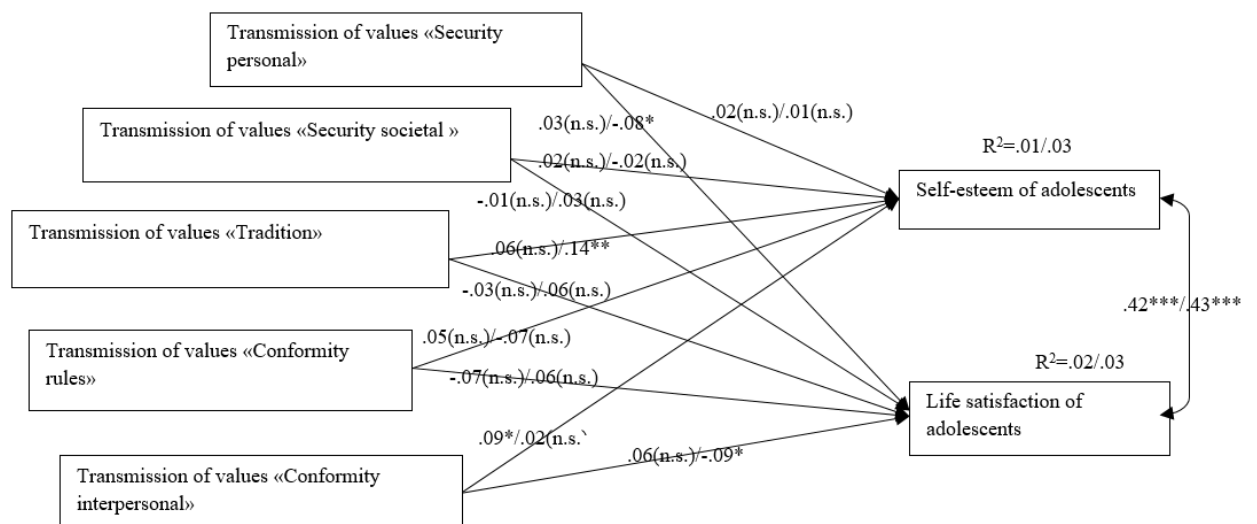


Figure 3. Path model of the relationships of intergenerational transmission of Conservation values and adolescent's self-esteem and life satisfaction: the coefficient of ethnic majority/ the coefficient of ethnic minority. The parameters represent standardized coefficients.

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

Indicators of the model: $\chi^2/df = 1,6/1,1$; SRMR=0,03/0,03, CFI=0,96/0,99, RMSEA=0,03/0,02 PCLOSE=0,794/0,882

Among the representatives of the ethnic majority, only the transmission of the values Conformity interpersonal was positively associated with the self-esteem of adolescents. Among the representatives of the Russian ethnic minority, the transmission of values Security personal and Conformity interpersonal did not contribute to the life satisfaction of adolescents, and the successful transmission of the Tradition values contributed to their self-esteem. The transmission of values that were significant for adolescents (for Russians, these were Security personal and Conformity interpersonal), reduced psychological well-being, and the transmission of the least significant values for adolescents (for Russians this was Tradition, for representatives of the ethnic majority - Conformity interpersonal), in contrast, promoted their self-esteem.

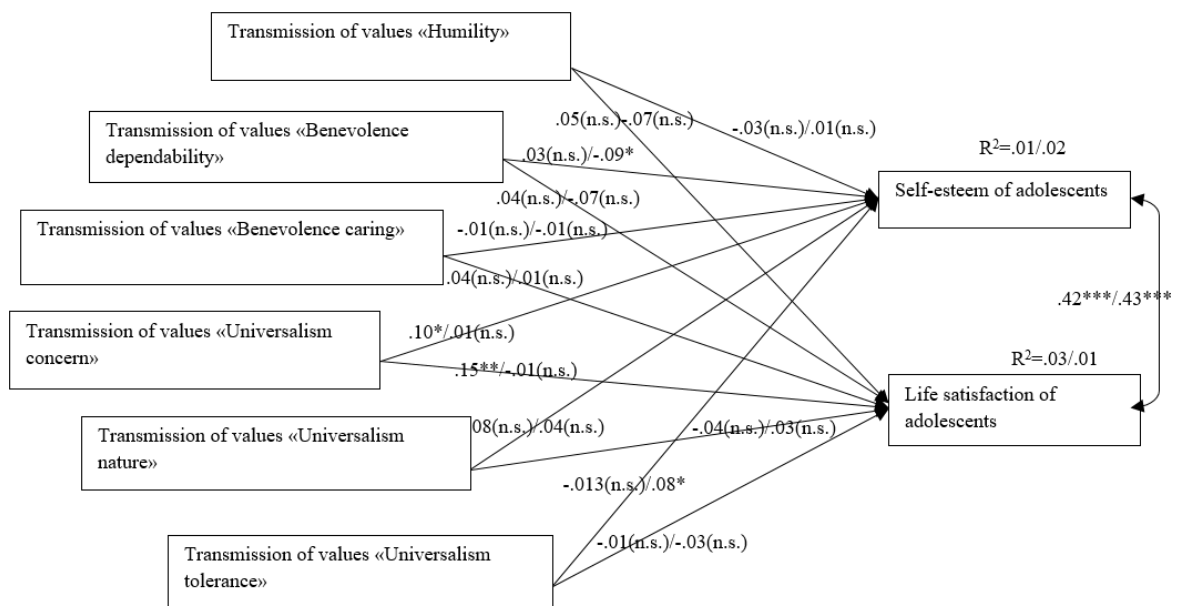


Figure 4. Path model of the relationships of intergenerational transmission of Self-Transcendence values and adolescent's self-esteem and life satisfaction: the coefficient of ethnic majority/ the coefficient of ethnic minority. The parameters represent standardized coefficients.

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

Indicators of the model: $\chi^2/df = 1,1/1,1$; SRMR=0,03/0,02, CFI=0,99/0,99, RMSEA=0,02/0,02 PCLOSE=0,909/0,816

Among the representatives of the ethnic majority, only the transmission of Universalism concern values was positively related to both self-esteem and life satisfaction of adolescents.

Among the representatives of the Russian ethnic minority, the transmission of the value of Benevolence dependability was negatively associated with the self-esteem of adolescents and the transmission of Universalism tolerance values - positively. Among the representatives of the Russian ethnic minority, this block of values confirmed the general pattern of relationships: the transmission of significant values (Benevolence dependability) did not contribute to self-esteem, and the transmission of the least significant values (Universalism tolerance), in contrast, promoted self-esteem. This pattern was not identified among representatives of the ethnic majority. In this case, it was found that the transmission of significant values for the adolescent (Universalism concern) contributed to the psychological well-being of adolescents.

Discussion and conclusions

In general, we can say that the transmission of the largest number of values among the Russian ethnic minority predicted the psychological well-being of adolescents in comparison with the ethnic majority. These data are inconsistent with the results of previous studies (Hadjar, et al. 2012).

We found that among representatives of the ethnic majority, the transmission of values, as a rule, was the positive predictor of psychological well-being of adolescents. Among the representatives of the Russian ethnic minority, the transmission of values had both positive and negative relationships with the psychological well-being of adolescents.

The results showed that the pattern of relationships was similar for both the ethnic majority and the minority: the transmission of the most significant values for adolescents did not contribute to their well-being; the transmission of the least significant values, in contrast, contributed to their psychological well-being. This is consistent with previous studies in Russia (Galyapina, Lebedeva, 2018)

With regard to the transmission of specific values, the following conclusions can be drawn.

In both the Russian ethnic minority and the ethnic majority, the transmission of Self-direction values did not contribute to the well-being of adolescents, while the transmission of Hedonism values contributed to the well-being of adolescents.

Transmission of Conformity interpersonal values was in different ways associated with the psychological well-being of adolescents: the relationship was positive for the ethnic majority, and negative for the ethnic minority.

For the Russian ethnic minority, the transmission of Tradition and Universalism tolerance values was positively related to the psychological well-being of adolescents and the transmission of Achievement, Security personal and Benevolence dependability values - negatively.

Among the ethnic majority, the transmission of the Power resources and Universalism concern values was positively associated with the psychological well-being of adolescents.

The results of this study are new to the field: they confirm the relationship between the transmission of individual values and life satisfaction and self-esteem among adolescents, and demonstrate differences determined by ethnic status.

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