

Priming Future Cultural Identities in Self-Defining Future Projections: Findings of a Pilot Online Cross-Sectional Study

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A pilot cross-sectional online study attempts to clarify the role of implicit sociocultural attitudes in future thinking and tests a hypothesis that the implicit activation of Individualism / Collectivism concepts changes the content and other characteristics of self-relevant images of the future – self-defining future projections (SDFPs). The study performed in 2019-2020 involved 191 people, mean age – $M = 36.9$ ($SD = 10.4$) years. Group 1 underwent Individualism priming: 108 people (11.2% of males), mean age – $M = 37.6$ ($SD = 1.04$) years. Group 2 underwent Collectivism priming: 83 people (22.9% of males), age – $M = 36$ years ($SD = 1.13$). No significant sociodemographic between-group differences were found ($p < 0.05$). Two versions of the online survey (one with an Individualism priming task and another with a Collectivism priming task) were randomly sent to students and teachers of Russian higher education institutions. After completing the priming task, the respondents constructed SDFPs in line with the definition provided and evaluated their quality. Experts rated SDFP thematic content, integration of meaning and specificity in accordance with valid coding procedures. Collectivism / Individualism levels were assessed using the INDCOL test. The priming procedure had a small significant effect on SDFP thematic content, interpersonal orientation, and specificity. It was more prominent in the Collectivism priming, although expected correlations between the Individualism and feelings of the Autonomy and Competence need satisfaction in SDFPs were also found. Collectivism seemed to strengthen future thinking overgenerality and to hinder the capacity to reflect on one's own future. On the contrary, Individualism involves taking personal responsibility, but it seemed to enhance the need for Relatedness and social support (a protective factor in depressive conditions) in a compensatory manner. The data contributes to a further understanding of implicit influences on future thinking and suggest that it is the balance of the Collectivism and Individualism values that is crucial for mental health.

Keywords: priming, future thinking, Individualism, Collectivism.

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Introduction

According to the Self-Memory System (SMS), an influential model of autobiographical memory [15], the human ability to remember one's personal past (autobiographical memory) and to imagine one's personal future (future thinking) are supported by the same knowledge structures: (1) abstract representations of the self in the past, present and future (conceptual self); (2) conceptual knowledge about one's past or anticipated lifetime periods (autobiographical knowledge base); and (3) episodic details for constructing specific mental images of the past and the future.

Some of these images – “self-defining memories” (SDMs) [29; 30] and “self-defining future projections” (SDFPs) [16] – have deeper links with the conceptual self and may be more significant to one's identity. SDFPs are future counterparts of SDMs, i.e. “mental representations of plausible and highly significant future events that provide with core information for one's understanding of self...” [16, P. 111]. Both SDMs and SDFPs evoke a strong sense of personal continuity over time [15]. Mental simulation of specific images and linking them to the conceptual self (i.e. meaning making, reflection) help to enable people's sense of identity and are crucial for psychological well-being [29].

This process is largely dependent on a person's sociocultural situation, i.e. the autobiographical narrative context (e.g. independence v interdependence; individualist versus relatedness orientation, etc.) and parental reminiscing/communication style [2; 18; 39]. Representatives of collectivistic (“Eastern”) versus individualistic (“Western”) cultures have differences in autobiographical memory and future thinking specificity, emotionality, autonomous orientation, and self-centeredness [39; 40]. Chinese and Australian participants had significant differences in content but not emotional valence and specificity of the past and future events [12]. Chinese participants anticipated more interpersonal relationship and career-related events whereas Australians imagined more achievement-related and life-threatening events [12]. This result is consistent with research on individualistic/collectivistic cultural bias in autobiographical remembering [39]. However another study in the US and Danish student samples [27] found no content-related cultural differences for the future events. Several studies revealed that European Americans provided more specific future events than Chinese participants [40].

Implicit cultural and/or individual attitudes may change the content and characteristics of self-relevant past and future events through priming, an effect of implicit memory [38]. For example, coherence of re-

trieved SDMs about a romantic relationship depended strongly on whether attachment security or insecurity had been primed [32]. Priming of autobiographical memories from a certain time period (elementary school years; adolescence, and prominent news events from a specific time period) increased the number of memories from these time periods [22]. Reminiscing about certain past periods also facilitated generation of involuntary autobiographical memories from these periods in subsequent days [11].

Although several works [19] highlighted the effect of implicit processes on future thinking, there are still few studies that focused on it. In one of them [33], researchers asked participants who had been primed to think about social or academic experiences to describe a personal life event that might plausibly occur to them during the following week. The primed participants generated corresponding events significantly more frequently than controls. Nevertheless, to our knowledge, the issue of cultural identity priming effect on the future thinking content and phenomenological characteristics has not been addressed in the existing literature. At the same time, investigating the implicit cultural influences on the self-relevant mental images of the future (SDFPs) is of a special interest. It may be important not only in terms of individual mental health, but also from the perspective of understanding the whole cultural group's functioning and evolution.

Therefore, **the study objective** was to evaluate the effect of collectivistic/individualistic attitudes on SDFP characteristics. We **hypothesized** that implicit activation of Collectivism/Individualism would change SDFP content (theme; frequency of Collectivism/Individualism linguistic markers; specificity, and psychological need satisfaction) accordingly. Specifically, we assumed that the Collectivism priming might enhance the use of the 1st person plural pronouns (We-language); Relationship-themed, interpersonal SDFPs and feelings of Relatedness need satisfaction, and might thwart the levels of Autonomy need satisfaction and specificity of SDFPs. The Individualism priming was assumed to enhance the use of I-language; Achievement-themed and intrapersonal SDFPs; and the levels of Autonomy need satisfaction.

Methods

Research program. This pilot cross-sectional online study took place in December 2019-March 2020 and was part of a larger study of future thinking [37] carried out by the Moscow Research and Practical Centre for Narcology and approved by a local ethical committee.

Participants were Russian-speaking medical care workers, students, and teachers of psychological education programs from 25 Russian regions who provided their emails for information and research purposes. Potential respondents (N=2,500) were randomly assigned to two conditions – Group 1 (Individualism Priming) and Group 2 (Collectivism Priming) – and received corresponding links to online forms via email (see specific instructions below).

The participants who gave an informed consent to the study on the first page of the form could proceed to the Collectivism/Individualism Priming task [35]. Following this task, they generated SDFPs [16] and rated their phenomenological and psychological characteristics. Finally, they filled out the Russian version of INDCOL test [7; 36].

Participants. 213 people, most of whom resided in large cities from 0.5 to 12 mln. citizens, responded to the online form. 199 participants who reported no current substance use or mental disorder were included in the study. Eight (8) people failed to complete the SDFP task and were excluded. So, **the study sample** included 191 people; mean age – 36.9 (SD=10.4). Table 1 provides the sample characteristics by the Groups.

The Groups did not differ by age (two-tailed t-test, $t(189) = 1.5, p=0.1$); education level (Yates $\chi^2(1) = 0.000; p=0.9$); relationship status ($\chi^2(1) = 0.3; p=0.6$) (tab. 1). Despite a statistical difference in gender distribution ($\chi^2(1) = 4.7; p=0.03$), we chose to include all participants in the study as gender-related differences in the measures of interest were not significant ($p>0.05$), and previous research showed no differences in SDFP characteristics between the genders [16].

Variables and measures

Collectivism/Individualism Priming Task. The priming task was adopted from traditional priming research [35] and adjusted for use in an online study. The respondents were asked to think about what makes them different from (the Individualism Priming in Group 1), or similar to (the Collectivism Priming in Group 2), their family and other people, and to choose relevant aspects from a checklist (appearance; talent; capabilities; job; etc.).

SDFP Task. SDFPs were gathered using the SDFP task [16] translated into Russian (using the double translation method) and employed in previous studies [37]. The participants were familiarized with the SDFP definition and were asked to put down one plausible SDFP for themselves. They also had to specify the time when this event might take place (temporal distance) and rate SDFP phenomenological and psychological characteristics on the 7-point scale.

a. **Phenomenological characteristics:** valence (1 – very negative; 7- very positive); clarity & vividness (1 – very unclear; 7 – very vivid and clear); centrality of event to one’s identity (1 – very marginal; 7 – very central); simulation frequency (1 – never; 7 –very often).

b. **Basic psychological needs satisfaction** assessment procedure and limitations were described thoroughly in an earlier study [37]. The participants were asked to rate their agreement with three statements, with each standing for one psychological need – Autonomy, Relatedness, and Competence.

c. **Thematic content (including relational orientation), specificity and integrity of meaning** were assessed by raters according to established coding principles [30; 34]. The following themes were assessed: Life-threatening event; Achievement; Relationship; Recreation/Exploration; Shame & Guilt; Unclassified. An SDFP was rated as **interpersonal** when it mentioned other people as significant agents of activity, and as **intrapersonal** when it focused on the narrative’s author as the agent of activity [25]. To ensure reliability of the rating procedure, 103 SDFP texts (54%) were assessed by two experts (an author and an independent rater, PhD, a psychotherapist experienced in psychology research). The independent rater who was blind of the groups (just like the first rater) and of the experiment’s goals and hypotheses, received expert rating forms with the SDFP texts and descriptions of coding categories based on the coding manuals. The interrater agreement (Cohen’s kappa) exceeded 0.61 for all the measures of interest.

d. **Lexical characteristics.** We expected the Individualism Priming to increase the frequency of “I-language” (verbs and pronouns in the 1st person singular) and the Collectivism Priming to increase the frequency of “We-language” (the 1st person plural).

Manipulation Check. The Russian version of INDCOL test [7; 36] measuring vertical and horizontal dimensions

Table 1

Sociodemographic Variables

Variables		Group 1	Group 2
		N (%)	N (%)
Gender	Female	12 (11.2%)	19 (22.9%)
	Male	95 (88.8%)	64 (77.1%)
Education	Other	9 (8.3%)	6 (7.2%)
	Higher	99 (91.7%)	77 (92.8%)
Relationship status (romantic or marriage)	In relationship	85 (78.7%)	68 (81.9%)
	No relationship	23 (21.3%)	15 (18.1%)
Age	M(SD)	37.6 (1.04)	36 (1.13)

M – mean; SD – standard deviation

of Collectivism/Individualism was used as a manipulation check. Horizontal Individualism (HI) implies “the conception of an autonomous individual and emphasis on equality”; Vertical Individualism (VI) implies “the conception of an autonomous individual and acceptance of inequality”; Horizontal Collectivism (HC) implies “perceiving the self as a part of the collective, but seeing all members of the collective as the same”; Vertical Collectivism (VC) implies “perceiving the self as a part of the collective and accepting inequalities within the collective” [28; P. 240]. The internal reliability of the scales was satisfactory with Cronbach’s alphas for each scale equalling or exceeding 0.7.

Statistical methods. Nonparametric methods were chosen for between-group comparisons as most distributions deviated from normal or had other limitations for the use of parametric methods. Descriptive statistics is presented as median (Mdn) values and Quartiles (Q) 1 and 3 – Mdn [Q1-Q3]. Mean values (M) and standard deviations (SD) are provided for informative purposes and in case of the two-tailed t-test comparisons. The levels of SDFP quantitative measures and INDCOL levels were compared using Mann-Whitney U-Test; nominal (categorical) data were compared using Chi square (χ^2); Yates’ Chi square, and Fisher exact test as appropriate. Correlational analysis relied on Spearman’s rank correlation coefficient. Regression analyses included univariate binomial and linear regression as appropriate. In case of multiple calculations, the significance level ($p < 0.05$) was corrected accordingly.

Results

24.08% (N=46) of SDFPs looked like captions rather than fully-fledged SDFP texts. They consisted of 2 to 7 words and usually had nominative or impersonal syntactic structure (containing either subject or predicate alone). These SDFPs were meaningful and denoted important events in people’s future life (e.g. *PhD thesis defence; terminal illness; mother’s death*) but most often they had neither actors nor sufficient detail that could help to imagine an episodic event rather than an abstract one. After correction for these SDFPs, the results for the whole sample changed little, therefore we present the findings for the whole sample in this paper.

Manipulation check. There was a statistically significant increase in HC ($p = 0.048$) in Group 2 (tab. 2).

Self-Defining Future Projection Task. The Groups had no differences as to phenomenological and psychological characteristics of SDFPs (Fig. 1) as well as in the SDFP temporal distance: 24 months [6–60] in Group 1 and 19 months [6–36] in Group 2 ($p < 0.05$). The frequency of “I-language” (2 words [0–4.7] in Group 1 *versus* 1 word [0–3] in Group 2) and “We-language” (0 words [0–0] in both groups) was also similar.

There were some between-group differences in the content-related SDFP characteristics (tab. 3).

The overall distribution of various theme categories did not differ significantly between the groups

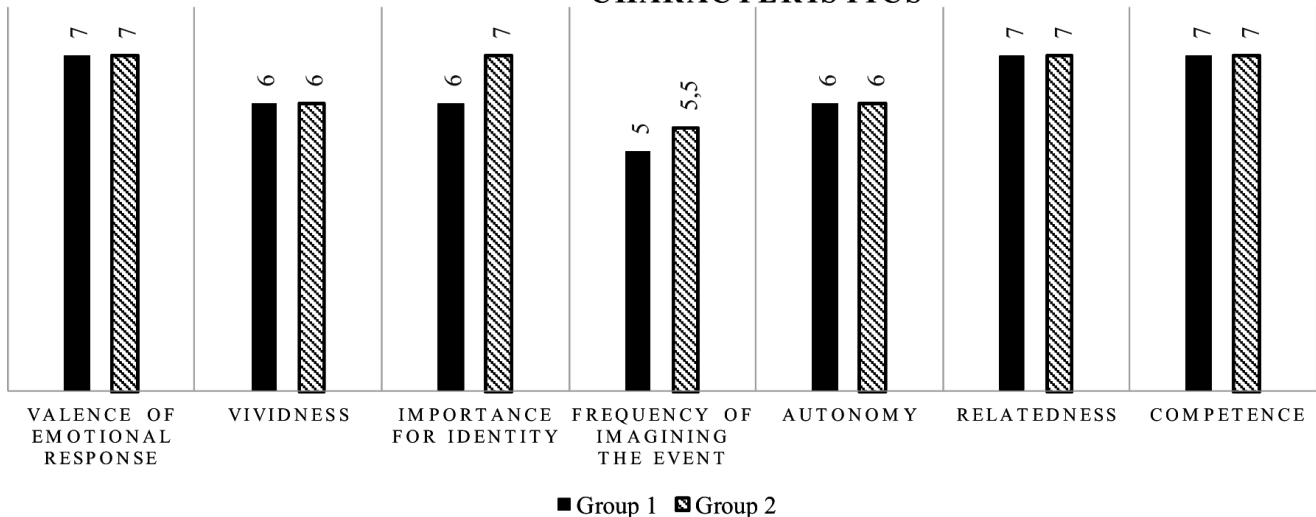
Table 2

Intergroup Differences in Priming-related Variables

Variables	Group 1		Group 2		Mann-Whitney. U-Test
	Mdn	Q1; Q3	Mdn	Q1; Q3	
Horizontal Individualism	45.5	41–49.8	44	40–47	3916.5
Vertical Individualism	33	28–37	33	27–37	4442.5
Horizontal Collectivism	37	31–41	39	34–43	3733.5*
Vertical Collectivism	28	21–33	29	23–35	3898.5

* The difference is significant at $p < 0.05$

FIG.1. SDFP PHENOMENOLOGICAL AND PSYCHOLOGICAL CHARACTERISTICS



($\chi^2(5) = 5.3$; $p=0.38$) (tab. 3). Achievement was the most frequent event in both groups. Group 2 generated more SDFPs about relationship (21.7 % v 10.2% in Group 1) although this difference failed to be significant after correction for multiple comparisons. Nevertheless, Group 2 provided more interpersonal narratives and fewer intrapersonal narratives than Group 1 (tab. 3) in line with our hypothesis.

Correlations

To assess whether changes in the SDFPs characteristics related to the priming procedure, we carried out a correlational analysis. Table 4 illustrates its findings.

As Table 4 shows, in Group 1, which received the Individualism Priming, an increase in VI and HI levels was associated with an increase in perceived satisfaction of Autonomy and Competence needs, which was not observed in Group 2, which received the Collectivism Priming. At the same time, in Group 1, there was also a statistically significant relationship between Relatedness and HC, which our hypotheses did not imply. The Individualism Priming also resulted in an increased frequency of “I-language”.

In Group 2, there were significant correlations indicating a possible relationship between the collectivistic orientation and future thinking overgenerality: an increase in HC and VC levels was accompanied by an increase in overgenerality of future images, while the temporal distance decreased.

Regression analysis

To evaluate priming effects on the content of resulting SDFPs, we have carried out univariate regression analysis within the whole sample using linear and binomial regression where appropriate.

The models included HI, VI, HC, VC as predictors and SDFP-variables as dependent variables. Temporal distance, psychological need levels and lexical variables were tested using linear regression models. Thematic content variables (for the themes whose frequency exceeded 5%); relational orientation; specificity and integration of meaning were tested using binomial regression.

We found small but statistically significant effects only for the Collectivism variables: HC and specificity, and VC and integration of meaning (tab. 5).

Table 3

Thematic content of SDFPs

Variables		Group 1		Group 2		p=*
		N	%	N	%	
Thematic content	Life-threatening event	4	3.7	2	2.4	.7 (b)
	Recreation/Exploration	12	11.1	10	12	.84 (a)
	Relationship	11	10.2	18	21.7	.046 (a)
	Achievement	72	66.7	49	59	.28(a)
	Shame/Guilt	1	.9	1	1.2	1 (b)
	Unclassified	8	7.4	4	4.8	.6 (b)
Relational orientation	Intrapersonal	69	65.7	36	45.6	.006 (a)
	Interpersonal	36	34.3	43	54.4	
Specific narrative		23	21.3	11	13.3	.15 (a)
Integration of meaning		50	46.3	30	36.1	.16

* See the index in brackets for the test used: (a) Chi square; (b) Fisher exact test

Table 4

Correlations between priming-related variables and SDFP characteristics by Groups

Group 1	1 Horizontal Individualism	2 Vertical individualism	3 Horizontal collectivism	4 Vertical collectivism
Autonomy	.22*	-.03	-.07	-.2*
Relatedness	.17	-.08	.37**	.01
Competence	.24*	-.03	-.06	-.24*
I-language	.2*	-.04	.01	-.16
Group 2	1	2	3	4
Overgenerality	.07	.03	.27*	.26*
Temporal distance (months)	-.1	.13	.04	-.23*
Vividness	.16	-.22*	.15	.02

*The correlation is significant at $p<0.05$; ** at $p<0.01$

Table 5

Binomial regression for SDFP and Individualism/Collectivism parameters

Factor	Estimate	Std. Error	z value	Pr(> z)
Overgenerality				
Horisontal.collectivism	.07	.03	2.7	.007
(Intercept)	-1.06	.96	-1.1	.3
Vertical.collectivism	.05	.02	1.89	.058
(Intercept)	.32	0.65	.49	.62
Integration of meaning				
Vertical.collectivism	-.04	.02	-2.03	.04
(Intercept)	.69	.52	1.33	.18

Discussion

This pilot cross-sectional online study aimed at evaluating the effect of collectivistic/individualistic attitudes on the content and phenomenological characteristics of self-relevant mental images of the future (SDFPs) and tested a hypothesis that implicit activation of collectivistic/individualistic cultural identities would change the SDFP content accordingly.

We found out that almost one fourth (24.08%) of the SDFPs consisted of 2 to 7 words and lacked episodic detail even though the participants received were directly instructed to describe a plausible self-relevant future event as specifically as they could so that a stranger could imagine it vividly. This large percentage of overgeneral descriptions may be explained by the online design of the study when people chose not to spend time on fulfilling this effort-consuming task, or some other problems with the procedure (e.g. the presence of undiagnosed and non-reported mental disorders). In our previous study in a sample of substance-dependent and healthy adults the number of these descriptive caption-like SDFPs did not exceed 16 % in a healthy subsample and 12% in a clinical subsample, although the study had an online design either [37]. So, this finding may need additional investigation. Therefore, an explanation that this surprising overgenerality might relate to the inherent characteristics of a Russian sample may not be feasible in our case. Nevertheless, after correction for these SDFPs, the findings changed insignificantly.

An additional research question that we pursued was whether the adopted priming procedure would be effective for Collectivism/Individualism priming in an online setting. The two groups were expected to show increases in the INDCOL levels of Collectivism and Individualism, correspondingly. There was indeed a statistically significant increase in Horizontal Collectivism (HC) ($p=0.048$) in Group 2, but all the other measures were similar between groups. Whereas overall theme distribution and the pairwise SDFP theme comparison revealed no differences between groups ($p_s > 0.05$) (tab. 3), Group 2 tended to generate more SDFPs about relationship (21.7 % v 10.2% in Group 1) and provided significantly more interpersonal (54.4% v 34.3%) and fewer intrapersonal narratives (45.6% v 65.7%) than Group 1 (tab. 3). We also found a significant positive correlation between

“I-language” and one of the Individualism measures (Horizontal Individualism, HI). Given the differences in SDFP content and correlations between INDCOL levels, psychological need satisfaction and lexical variables, these findings provide preliminary evidence that our priming task did evoke the individualistic/collectivistic cultural identities in the participants even though this effect was not quite evident.

It is worth mentioning that the groups did not differ by age which fell within the range of 30-40 years. The whole sample median age equaled 36 years [Q1=29; Q3=44]. This Y-generation or the First Non-Soviet Generation [5] was brought up within the period of great socio-economic turbulence and high uncertainty following the end of the Soviet Union. Their social situation of development was much different from the previous generations which were more inclined towards collectivistic values [26]. Since the late 1970s, collectivistic attitudes got gradually replaced by more individualistic ones [26; 31] and got even more thwarted at the edge of the centuries [6; 20]. The studies of the Russian Y-generation have consistently shown a co-existence of both Individualist and Collectivist attitudes in their mentality [7; 8]. In line with other studies [4; 8], our sample tended to have higher levels of Horizontal Individualism (45 [Q1=40; Q3=49]) and Horizontal Collectivism (38 [Q1=33; Q3=42]) with lower levels of Vertical Individualism (33 [Q1=28; Q3=37]) and Vertical Collectivism (28 [Q1=22; Q3=35]). This ambiguity of competing cultural identities may be the reason why our priming task effects on the participants’ self-relevant future thinking turned out to be less evident than we expected. This conflict or, vice versa, an attempt to integrate the competing attitudes may also explain some of the other findings presented below.

As expected, the between-group comparison failed to elicit any priming effect on most phenomenological (temporal distance; valence of emotional response; vividness; importance for identity) SDFP characteristics. However, overgenerality had interesting associations with both Collectivism variables in the Collectivism-primed group (Group 2) (tab.4). There was also a mild but statistically significant effect of the collectivistic orientation on future thinking overgenerality among all participants. The Vertical Collectivism growth in Group 2 was associated with a shortened temporal distance in SDFPs, i.e. the participants with a stronger orientation

towards the priority of collective values over personal ones might experience difficulties imagining long-term SDFPs. Lack of specific detail in vague and abstract images of the future seems to enable people with emotional disorders to overcome future-related negative affect which may arise due to cognitive distortions (negative forecasting and catastrophizing) that are typical of people with anxiety and depressive conditions [9; 24]. Several studies found the relationship between depressive symptoms and Collectivism in the Russian-speaking samples [1; 21].

On the other hand, it is argued that episodic future simulation itself seems to induce higher anxiety in subjects through facilitation of uncertainty feelings and fear of the unknown [10]. The terror-management and personal uncertainty theories [23] consistently found that uncertainty feelings lead to strengthening of one's cultural beliefs and values, and an increase in identification with cultural groups. Taking into account that our study was carried out in a presumably healthy rather than clinical sample, the association between future thinking overgenerality and the Collectivism variables in Group 2 may also be viewed as reflecting a parallel effect of overcoming uncertainty-induced anxiety through identification with a collective. It may also be noted that this effect was absent in the Individualism-primed group which may evidence an augmentative effect of Collectivism priming on overcoming future-induced uncertainty.

As depression and anxiety symptoms are strongly associated, they may play some part in mediating the Collectivism effect on future thinking, which may become a subject of future studies. These studies should include measures of positive/negative affect or depression/anxiety as manipulation checks to substantiate the hypotheses presented above.

It is also interesting that Collectivism seemed to hinder the participants' ability to make meaning of their self-relevant future events. This finding may be closely related to the identified overgenerality of the future thinking which might interfere with the meaning making process. Furthermore, collectivistic cultures are strongly associated with an indirect communication style when people tend to avoid explicit statements and guide themselves with the non-verbal context when interacting with each other [17]. Given the association between Collectivism and overgenerality, we may assume that in Vygotskian terms [2], the participants with higher Collectivism levels seemed to avoid explicating (exteriorizing) their interior speech about their future and to avoid reflecting on it.

The basic **psychological need levels** did not differ between the Groups (Fig.1), although we had expected to find priming-related differences in Relatedness and Autonomy levels. Nevertheless, we found weak but significant correlations between Individualism/Collectivism measures and feelings of psychological need satisfaction in Group 1. In line with our hypothesis, Autonomy and Competence correlated positively with HI, and negatively with VC.

We also found quite an unexpected positive association between Horizontal Collectivism and Related-

ness need levels in the Individualism-Primed Group (Group 1). This finding may well be explained by the same mechanism of trying to compensate for the future-induced uncertainty and related anxiety [10]. As Group 1 enjoyed no additional augmentation of collectivistic identity through the Collectivism priming, the participants might have found a different way of coping with these aversive feelings through higher reliance on their collectivistic values, which co-existed with the individualistic ones in our sample, although they were less prominent.

A recent large-scale meta-analysis demonstrated that it was the ability to receive social support that was the main protective factor for depression [13]. Since the individualistic orientation hinders the capacity to apply for and receive social support, we may assume that within the Individualism priming condition, the participants try to unconsciously compensate for the risks of social isolation and depressive response by activating the need for Relatedness and the associated collectivistic attitudes. This kind of coping through an increase in reliance on social support is associated with higher Collectivism levels in Russian-speaking samples with comparable sociodemographic characteristics [3].

Limitations. 1) The results of this study may be extrapolated only on people with higher education, residents of large cities and interested/ working in the field of psychology. 2) For the trial convenience purposes, the design of this pilot study excluded a No-Priming group that would be an obligatory extension should this study be replicated. 3) The SDFP self-assessment included several one-item scales with limited reliability. The justification for this methodology in this kind of studies, please, see elsewhere [37]. 4) The INDCOL test was used despite the poor fit of the theoretically expected structure as found in an earlier study [7]. Nevertheless, the same authors advocated its use for research purposes, and it is widely accepted in Russia. Internal reliability of the scales was satisfactory in our study. 5) The rater agreement was found to be satisfactory but needs to be improved should the study be replicated. It could be done through inclusion of specific rater training rather than simple oral and written instruction.

Conclusions

We found some effect of cultural identity priming on the thematic content, relational orientation, and specificity of self-relevant images of the future – Self-defining future projections. The Collectivism Priming seemed to be more pronounced although there were some expected correlations between the Individualism levels and the feeling of Autonomy and Competence psychological need satisfaction. The collectivistic cultural identity seemed to increase future-thinking overgenerality, shortened temporal distance future images and hindered the reflection on their personal future in our participants as in line with the collectivistic orien-

tation responsibility for the future is handed over to society. On the one hand, this may reduce anxiety, and on the other, this may thwart self-efficacy – the most important protective factor for depressive conditions. On the contrary, the individualistic orientation implies taking responsibility for the self, but it may simultaneously increase the need for Relatedness and social support (protective factors for depressive disorders) in a compensatory manner. It is important to emphasize

that all the relationships identified in this study were quite weak. Our results might contribute further to understanding of implicit influences on future thinking. Furthermore, they may also be useful for studying and overcoming of internal conflicts of the Russian Y-generation who face the ambivalence of their cultural identities. Our findings suggest that it is the balance of the Collectivism and Individualism values that is crucial for mental well-being.

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Праиминг культурных идентичностей в самоопределяющих проекциях будущего: результаты пилотного поперечного онлайн-исследования

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В пилотном поперечном онлайн-исследовании предпринимается попытка прояснить роль малоосознаваемых социокультурных установок в реализации проспективного мышления и тестируется гипотеза о том, что имплицитная активация концепций Индивидуализма / Коллективизма изменяет содержательные и другие характеристики значимых образов личного будущего — самоопределяющих проекций (СПБ). В исследование 2019–2020 гг. вошли 191 человек, средний возраст — $M=36,9$ лет ($SD=10,4$). В Группе 1 фиксировалась индивидуалистическая установка: 108 человек (11,2% мужчин), возраст — $M=37,6$ лет ($SD=1,04$). В Группе 2 — коллективистская установка: 83 человека (22,9% мужчин), возраст — $M=36$ лет ($SD=1,13$). Значимых социодемографических различий между группами не обнаружено ($p<0,05$). Два варианта онлайн-опросника (с заданием на прайминг Коллективизма/Индивидуализма соответственно) были случайным образом разосланы обучающимся и преподавателям российских высших образовательных учреждений. После процедуры прайминга культурных идентичностей респонденты конструировали СПБ в соответствии с приведенным определением и оценивали их характеристики. Тематическое содержание, интеграция смысла и специфичность СПБ оценивались экспертами в соответствии с валидными процедурами кодировки. Уровень Коллективизма/Индивидуализма оценивался с помощью теста INDCOL. Процедура прайминга оказывала небольшой статистически значимый эффект на тематическое содержание, межличностную ориентацию и специфичность СПБ. Особенно выраженным он был в случае прайминга Коллективизма, хотя найдены ожидаемые корреляции между уровнем Индивидуализма и чувствами удовлетворенности потребностей в автономии и компетентности. Коллективизм, по-видимому, усиливал глобализацию проспективного мышления и препятствовал рефлексии собственного будущего. Индивидуализм, напротив, предполагал принятие ответственности на себя, но при этом компенсаторно усиливал потребность во взаимосвязи и социальной поддержке как протективном факторе депрессивных состояний. Полученные данные вносят вклад в дальнейшее понимание влияния имплицитных процессов на проспективное мышление и позволяют предположить, что именно баланс ценностей Коллективизма и Индивидуализма является важной основой психического здоровья.

Ключевые слова: прайминг, проспективное мышление, Индивидуализм, Коллективизм.

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