DOI: 10.19181/inter.2025.17.2.3
EDN: EFRTKW

Self-Respect in the Life Course Narratives of the Soviet Silent Generation: An Analytical Scheme

Ссылка для цитирования:
Bogdanova E. A. Self-Respect in the Life Course Narratives of the Soviet Silent Generation: An Analytical Scheme // Интеракция. Интервью. Интерпретация. 2025. Т. 17. № 2. С. 57–70. https://doi.org/10.19181/inter.2025.17.2.3 EDN: EFRTKW
For citation:
Bogdanova E. A. (2025) Self-Respect in the Life Course Narratives of the Soviet Silent Generation: An Analytical Scheme. *Interaction. Interview. Interpretation*. Interaction. Interview. Interpretation. Vol. 17. No. 2. P. 57–70. https://doi.org/10.19181/inter.2025.17.2.3

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This article examines how self-respect is constructed in biographical narratives of elderly individuals in post-Soviet Russia, specifically among the Soviet silent generation. Employing a constructivist life course perspective, the study emphasizes interpretative practices, minimizing reliance on external institutional or structural frameworks. Through thematic analysis of biographical interviews, research uncovers the dynamic interplay between evaluations of self-respect and the justificatory arguments articulated by informants. The article proposes an analytical scheme for examining self-respect. It demonstrates its applicability to life course narratives within the socio-cultural context of the late-Soviet and post-Soviet eras and beyond. It highlights the enduring influence of Soviet-era values and the complex ways individuals construct self-respect through narrative practices.

Keywords: self-respect; analytical scheme; life course approach; Soviet silent generation

This article investigates how self-respect can be examined using a constructionist approach from the life course perspective, specifically by employing the concept of the life course as an interpretative practice [Holstein, Gubrium, 2007]. This approach, rooted in constitutive constructionism, engages with Michel Foucault's discursive traditions [1975, 1979] while foregrounding the agency of individuals in meaning-making. Individuals are shaped by societal discourses, contexts, and life circumstances, yet they actively navigate and operationalize this knowledge in diverse ways. Holstein and Gubrium define interpretative practice as the constellation of procedures, conditions, and resources through which reality is apprehended, understood, and conveyed in everyday life [Gubrium, Holstein, 2000; Holstein, Gubrium, 2000, 2003, 2005]. This article proposes an analytical scheme and demonstrates how it can be applied to the analysis of self-respect in the biographical narratives of elderly individuals who spent most of their lives in the Soviet contexts. The article primarily contributes to methodological discussions on life course analysis of qualitative data in cases where the researcher deliberately avoids comparing the results to external structural and institutional conditions.

This article is based on the analysis the subject of respect, collected as part of the research project "Respect of Older People in Contemporary Russian Society," conducted in Saint Petersburg between 2020 and 2023. Twenty in-depth biographical interviews with elderly individuals were conducted. In order to explore how informants constructed self-respect in their life narratives and what arguments they employed to explain and sustain it, an analytical scheme was developed and applied.

Methods and Data

The empirical data underpinning this article were originally gathered for a research project exploring how elderly individuals in a major Russian city perceive respect and whether they feel duly respected in their daily lives. A biographical interview guide was developed for the leitmotif of respect and disrespect across different life stages. Naturally, this leitmotif emphasized narratives concerning key life events, major accomplishments, and outcomes valued by the informants.

This study is based on 20 biographical interviews with individuals aged from 75 to 95 residing in Saint Petersburg. The sampling included 13 women and 7 men. Only one man and one woman in the group did not have higher education. Eight of the informants described themselves as career-oriented during their younger years, with their biographies characterized by strong professional identities and aspirations for advancement. One male informant's biography included experiences of oppression, forced relocation, and the stripping of rights. Two women spent most of their lives managing households. At the time of the interview, none of the participants were employed. The overall sampling can be characterized as highly educated and relatively well-off individuals who lived most of their adult lives in the Soviet context. Born between 1928 and 1948 — a period marked by significant historical challenges — they had access to education, professional advancement, family life, childrearing, and travel opportunities.

All participants provided informed consent in writing for the recording of interviews and for the use of their data for research purposes. In two cases, where written consent could not be provided due to difficulties with handwriting, the purpose of the interview and intended use of the information were read aloud and recorded, with verbal consent documented accordingly.

In several cases, discussions about the interview process itself evolved into extended conversations. Additionally, informal dialogue often continued after the official interview had ended and the recorder was turned off. Many participants expressed themselves more freely in these moments, voicing critical reflections on societal (dis)respect or personal life evaluations. These post-interview conversations were recorded from memory in a field diary but were not included in the formal data analysis. Nonetheless, potential limitations due to conversational openness and taboo topics were considered in interpreting the data for which consent had been explicitly obtained.

After the initial interviews, it became evident that the concept of respect was frequently reinterpreted by informants and required more detailed operationalization and contextualization within Russian society. The category of 'respect' remained in the interview guide, and informants were explicitly invited to define what it meant to them. However, in response to questions about respect, participants often redirected the conversation toward concepts like 'good' or 'bad' relationships, friends and enemies, or envious individuals. These shifts revealed a rich diversity of meanings associated with respect and made for an important analytical focus.

Although an interview guide was used, all discussions related to self-respect emerged spontaneously. In responding to questions, informants independently formulated their own interpretations and assessments of their life events. Within the interview context, it was up to the informants to choose which arguments to present and which evaluations to give further explanation. Holstein and Gubrium characterize such interpretative activity as biographical work — a metaphor that underscores how representations of the life course are purposefully assembled and sustained through meaning-making processes [Holstein, Gubrium, 2007: 345].

The interview data were analyzed manually. The first stage involved thematic coding [Flick, 2018], identifying interview segments in which informants reflected on self-respect or, more broadly, evaluated different aspects of their life histories. These practices of self-evaluation were analyzed in parallel with direct references to self-respect, as they are regarded in the literature as mutually reinforcing and conceptually interrelated.

The second stage of analysis involved data condensation [Brinkmann, Kvale, 2018], revealing that reflections on self-respect were frequently accompanied by additional justifications for specific biographical events, facts, or decisions. This observation led to the development of the analytical scheme that serves as the foundation of this article. In the third stage, the mechanisms by which self-respect was constructed and maintained were examined through the lens of this analytical scheme. The research process unfolded over nearly three years due to pandemic-related restrictions and the sociopolitical turbulence of 2022, allowing for a more reflective and in-depth analytical approach.

Theoretical foundations of the study of self-respect

Since the aim of this article is primarily methodological — to introduce an analytical scheme suitable for examining self-respect in biographical narratives, the theoretical discussion focuses on the underlying mechanisms of comparison and subjective self-evaluation.

Proponents of the pragmatic approach, including Wendy Bottero [Bottero, 2020], Michèle Lamont [Lamont, 2017], Scott Harris [Harris, 2006], Axel Honneth [Honneth, 1995, 2003], and Andrew Sayer [Sayer, 2005], emphasize that subjective experiences of inequality are rooted in individuals' evaluations of self-respect within the framework of social relationships. Bottero [Bottero, 2020] argues that by examining practical activities and social ties, we can better understand the mechanisms by which inequality is produced and sustained. Analyzing how social practices are collectively maintained provides insight into the reproduction of power dynamics and inequalities.

This approach does not discount the roles of power, social structure, coercion, or symbolic legitimation in shaping practices. Instead, it offers an alternative lens for understanding how these forces are mediated in everyday life. Social life is negotiated and collectively managed, with people adapting to and simultaneously reshaping social contexts. As Barnes [Barnes, 2001] notes, individuals reproduce shared practices by drawing upon them as resources. Heritage adds that ordinary descriptions are not merely reflections of social situations, but also practical interventions into them. According to Bottero [Bottero, 2020], it is through people's accounts and descriptions that their own and others' actions become intelligible and coordinated in practice. Human actions are undertaken with the expectation that they will be understood, responded to, and morally evaluated by others. Narratives produced in different social contexts are thus inherently oriented toward the social world.

The subjective experience of inequality emerges through the everyday navigation of situational and practical challenges within one's immediate environment. These experiences arise in interactions with close acquaintances, family members, and neighbors. It is precisely within these direct social encounters that individuals are prompted to continuously reflect on their position in relation to others, to assess their own resources, opportunities, and constraints, and to engage in the construction of shared social understandings [Bottero, 2020].

Beverley Skeggs highlights that shifting focus from economic inequality to disparities in dignity and recognition amplifies the affective dimension of social experience [Skeggs, 2002]. Every interpersonal encounter involves emotional responses, such as disgust, fear, kindness, or pride, that profoundly shape individual subjectivities. These affects influence people's sense of self-worth, their social mobility, and their ability to occupy particular social spaces.

Axel Honneth similarly posits that self-respect and dignity arise through intersubjective recognition, when individuals receive acknowledgment from others whom they also recognize [Honneth, 1995]. Class-related emotions like

envy, shame, and pride are also intersubjective. Andrew Sayer [Sayer, 2005] argues that these emotions are not merely reactive, but normative: they reflect broader moral values that can form the basis for critique. The moral dimension of these judgments concerning how people ought to treat and be treated by others is central to both subjective and objective well-being.

Within the framework of the life course approach, the manifestation of self-respect in biographical narratives can be interpreted in multiple ways. This article proposes that the construction of self-respect should be viewed as a form of biographical work undertaken by the informant. Such work is inherently fluid and context-sensitive, particularly as individuals age and seek to construct meaningful life trajectories [Laceulle, Baars, 2014: 34]. This narrative labor is reflexively shaped by situational, institutional, cultural, and historical environments, emphasizing that individuals are never the sole authors of their life stories [Foucault, 1975, 1979; Vinitzky-Seroussi, 1998]. Cultural templates for what a life should look like act as powerful, and often unforeseen, influences.

The ability to identify both evaluations of self-respect and the rationales behind them in biographical narratives aligns with the interpretive framework within constructivist life course research. Narratives serve not just as repositories of experience, but also as expressions of normative and intersubjective values. This enables researchers to prioritize the informants' lived and felt experiences over externally imposed structures.

Examining self-respect within its sociocultural context offers valuable insights into generational identity and experience. By analyzing self-evaluations and their underlying justifications, researchers can uncover common discourses, norms, and social structures recognized as legitimate by a given generation. Rather than referring to abstract schemas, roles, institutions, or life transitions are seen as embedded in lived experiences, relationships, emotions, and personal encounters with inequality. The analytical scheme of self-respect enables exploration not only of the normative influences but also of individuals' relationships with them, illuminating their fluidity and contestation.

Linking self-respect evaluations to their underlying justifications also sheds light on the temporal dimensions of life narratives. The timing and sequencing of significant events, as well as the retrospective emphasis placed on them, help trace which intersubjective frameworks matter most to informants. These temporal structures reveal how subjective meanings evolve and how generational discourse shapes and supports self-understanding.

Thematic structure of self-respect within the space of biographical narrative

Given that the data analysis was organized around the themes of self-esteem and self-respect, thematic coding was conducted at the initial stage. Following this, the identified segments were condensed, based on the most frequently recurring topics. This process resulted in the development of the thematic structure

of the interviews. The following section outlines the biographical episodes and life events, in which evaluations of self-respect are most often articulated.

1. A social circle for assessing self-respect

The narratives often begin with reflections on one's origins and the immediate social environment that informants use to position themselves and validate their self-respect. For individuals born in the 1930s and 1940s, references to class background, such as peasant lineage or family associations with kulaks or the nobility, are frequent. Informants mention family assets or ancestry, sometimes recounting stories to emphasize respectability:

> *"My mother was from a peasant family, but her grandfather was an autodidact who became a teacher. He taught himself and became a teacher. They had a plaque on their house that said: 'A respected member of the village lives here, a teacher"* (Valentina Olegovna, 80, f., engineer).

Beyond parents and grandparents, the social network invoked in self-respect narratives includes extended relatives (aunts, uncles, siblings), immediate family (spouses, children, grandchildren), coworkers, superiors, friends, neighbors, and occasionally abstract categories such as 'people' or state authorities. The biographical landscape in which individuals engage in the work of self-respect is mapped through these social ties. The core of this mapping is the close social circle —relatives, friends, colleagues, and neighbors — which forms the main context for self-positioning.

2. Life's achievements and failures: family, money, and career

Another major thematic domain where self-respect is expressed is in reflections on one's achievements and failures. Given the advanced age of the informants, many speak of their lives in terms of outcomes. A happy family is often emphasized as one of the most important accomplishments, whether through warm marital relationships, successful lives of their children, or the achievements of grand- and great-grandchildren:

> *"I pray to God very much, you know, that we have four grandchildren. [She lists her grandchildren: her son has two children, and her other son has two children.] My granddaughter Lyudochka studies ballet, she goes to school, and they live outside Pavlovsk. Her parents work here, they used to live here, go to school here, then to her work, they drive her to school. She comes to Grandma's for lunch. After lunch, they pick her up after work or a little earlier and take her to Pushkin. She studies ballet at the Imperial Ballet School. We already have two great-granddaughters"* (Zhanna Viktorovna, 78, f., a procurer).

In addition to family, professional achievements feature prominently in narratives of success. Informants define professional success broadly, ranging

from good relationships with colleagues to public recognition and awards. Some explicitly connect their professional success to family legacies:

> *"My grandfather was awarded a silver badge for good work on the 200th anniversary of Tsarskoye Selo. And, by the way, I'll brag: on the 300th anniversary, I was also awarded a badge… [chuckles] …but, of course, a different metal. Just an ordinary one, that's what they make medals from. They didn't make silver badges or gold ones. But, nevertheless, it was 'For Meritorious Service.' They presented it ceremoniously, and everyone even smiled. It was particularly interesting to receive this badge because my grandfather had received his for the 200th anniversary, and I received mine for the 300th."* (Kapitolina Petrovna, 94, f., a schoolteacher).

Material wealth is rarely mentioned as a life achievement. Soviet constraints on personal enrichment made such outcomes less feasible or desirable. Instead, material values are frequently contrasted with the richness of an 'interesting life', one filled with meaningful work, intellectual engagement, and travel:

> *"And I really enjoyed my work. Why? …because the pictures and topics are constantly changing, and since it's all related to science, you could say it's on the cutting edge. We constantly uncovered new topics. And so… I think my life went very well"* (Irina Ivanovna, 76, f, an editing director).

Taken together, these reflections reveal the centrality of family as both an outcome and a reference point for measuring other achievements. The prioritization of non-material over material values also mirrors dominant Soviet discourses, especially in later periods. Such values continue to shape how members of this generation understand and articulate their self-respect.

3. Interpersonal relationships and self-respect

"Good relationships" are frequently cited in narratives about personal achievements. Informants reflect on the quality of their ties within family, work, and social circles, highlighting them as essential for a comfortable life in multigenerational households and professional environments. These relationships are not taken for granted; they are described as requiring continuous effort to cultivate and maintain.

However, many accounts also include stories of strained or painful relationships, which form a distinct and significant thematic field. The difficulties typically unfold in familiar social contexts — within families, among colleagues, neighbors, or friends. When discussing the causes of such tensions, respondents often grapple with questions of self-respect, offering evaluations of both their own actions and those of others:

> *"A: … I note this in my life, that I'm a good man, that I wasn't swept away by that ideology. I showed resilience. Well, resilience was really necessary. And even*

though they invited me into the party, they actively campaigned for me to join twice. I knew what kind of organization it was, and I knew it was a bread ticket and went hand-in-hand with material well-being— I stood my ground. But even though I'm not very rich now, I can still get by on my pension.

Q: Was there, or is there, someone in your life who would have appreciated your resilience?

*A: There was. He died last year. He lived a similar life to mine…" (*Viktor Viktorovich, 82, m, a worker).

Reflections on difficult relationships often invoke the theme of envy, which plays a pivotal role in how informants understand and negotiate their sense of self-worth. Envy, like self-respect, is rooted in comparison. As Aaron Ben-Zeev argues, "People compare themselves with others to reduce uncertainty about themselves and maintain or enhance self-esteem" [Ben-Ze'ev, 1992: 554]. Envy usually emerges within one's immediate social circle and is shaped by moral considerations: "Envy is often based on personal, nonmoral norms of desert" [ibid.: 562].

The authors of "Soviet Ordinary Man" emphasize envy's role in the Soviet egalitarian worldview, where perceived personal inadequacies could feel existentially incompatible with the ideological promise of equality [Soviet Ordinary Man, 1993]. The interviews support this framework, illustrating how envy structures the respondent's perception of their social environment and their own standing within it.

Envy is typically directed toward colleagues, neighbors, or friends and is often triggered by life domains where self-respect is also negotiated — successful marriages, careers, or access to rare opportunities such as foreign travel:

"I have one friend who, it turns out, has been envious of me, of my marriage all her life. In such a strange way, you know, I never even expected it. The head of the department called me in, at the 'Mechnikov' [unofficial name of a university] where I used to work. He called me in and said, 'Raisa Nikolaevna, don't tell everything, where did you go with Artur, where did you…?' I said, 'What's the matter? What's going on?' — 'Well, Maria Mikhailovna, well, she has this attitude, disrespectful, and very envious of you.' I was amazed, I thought, 'What's so special about that?'" (Raisa Nikolaevna, 90, f., a philologist).

Thus, the biographical work of the informants includes efforts to affirm both self-esteem and self-respect within a dual framework. The first is temporal or generational, involving comparisons across generations of parents, children, and grandchildren. The second is social, unfolding within one's immediate environment of friends, coworkers, and neighbors. These comparisons are intersubjective and grounded in the normative, structural, and value foundations of Soviet society: family ethics, professional merit, the egalitarian ideal, and class stratifications within socialism.

A scheme for the analysis of self-respect

As a result of empirical research, I have gathered a set of extensive biographical narratives in which the theme of respect serves as a leitmotif. In keeping with the interpretive approach, I have deliberately refrained from imposing standard external frameworks for structuring life stories. Instead, I focused on how informants themselves constructed meaning through biographical narration. Their 'biographical work' involves both recounting life events and articulating the normative grounds endowing these events with social and cultural significance.

At its most basic level, the analytical scheme can be presented as follows:

"A segment of biographical experience involving an evaluation of self-respect" + "The justification for that evaluation."

This justification, or argumentation, usually takes the form of a comparison between a specific life event and a more general or normative frame of reference. Following Rosenberg's comparative principles, it is crucial to attend to how people assess themselves about others: whether as superior or inferior, morally better or worse, or as conforming to or deviating from the prevailing norms. Such comparisons often invoke widely accepted social practices, moral expectations, or forms of common knowledge specific to the cultural and historical contexts.

The argumentation surrounding biographical experience, as articulated by the informant, constitutes what they perceive as the 'normative' or 'objective' foundation of that experience. Quotation marks are used deliberately, as these foundations are not inherently normative or objective. Rather, they attain such status through the informant's cultural and social positioning and can be analytically elevated to that level by the researcher.

Importantly, the structure of the informant's argumentation may diverge significantly from formal, institutional, or externally imposed frameworks. It may appear normative, moral, or even juridical in tone, drawing on a range of sources, from dominant societal models of justice and equality to deeply personal beliefs, aphorisms, or the influential perspectives of significant others.

Understanding these arguments is crucial for grasping the coherence of biographical narratives, their integration into generational memory, and the scaffolding upon which self-respect is constructed.

Simple examples illustrating how this analytic scheme functions include statements such as:

"I got married late, at twenty-five" (Daria Leonidovna, 75, f, library manager).

This utterance presents a biographical fact — marrying at the age of 25 — paired with an implicit normative judgment that this was 'late.' From the interview, we know that the informant has two children and several grandchildren, indicating that the notion of lateness is not linked to reproductive concerns. Rather, her assessment draws on prevailing social norms about the appropriate age to get married during the Soviet period. It also reflects a subjective understanding of her

own adulthood and maturity by that age, which shaped her resistance to her husband's influence:

> *"I told him right away that it was a pointless endeavor. I'll bend, I'll twist, I'll adapt however you want, but what I have, well, that's who I am."* (Daria Leonidovna, 75, f., library manager).

The act of creating a family is typically seen as normative. Conversely, the absence of family is often treated as a biographical deviation that requires an explanation or justification:

> *"[About his friends] They've done better, they have a family. And me, you see, I'm alone."* (Nikolai Vasilevich, 88, m., military builder).

Such absences may be glossed over with phrases like 'It didn't work out' or may elicit more developed narratives of personal choice and trade-offs:

> *"I even had a fiancé. He waited for several years. He was a good guy. There were other proposals. But you know, I wanted to study chemistry. And since I had to earn a living, or get married and no longer earn anything, I decided it was better this way. I don't regret that it turned out this way, not at all."* (Olga Konstantinovna, 90, f., chemist).

Another example of argumentation involves intergenerational comparison as a basis for self-respect:

> *"Can you imagine, my granddaughter speaks four languages professionally. I'm amazed, I'm amazed. I only knew German well."* (Elena Igorevna, 91, f., librarian).

Here, the informant compares her own linguistic ability to that of her granddaughter, a trained philologist. Although the granddaughter clearly 'wins' in this comparison, her success becomes a source of pride and the foundation of the informant's own self-respect, now oriented towards the well-being and accomplishments of her family.

As a more nuanced example, consider a statement from an 88-year-old man — a military builder who used to hold managerial roles. The recollection dates to the late 1970s and early 1980s:

> *"I ended up in Magadan at the time. I really liked it there. I lived there for ten years. They paid a 10% salary bonus for every ten years. That came out to two salaries. I didn't feel like coming back here. I was making more than the director of the Kirov plant… [chuckles]"* (Nikolai Vasilevich, 88, m, military builder).

Within the framework of self-respect, this biographical episode can be understood as an expression of professional achievement and personal fulfillment through work.

In addition to describing his labor experience, the informant offers a specific formula for calculating his salary and contextualizing his income by comparing it to that of a highly prestigious figure — the director of the Kirov Plant, one of the most important Soviet industrial enterprises during its peak in the 1970s and 1980s.

Notably, the 'director of the Kirov plant' functions here less as a real person than as a symbol of elite status within the Soviet professional hierarchy. The informant thus positions himself as not only a competent worker but also as someone who successfully capitalized on his labor value within a socialist wage system. He underscores a contrast in responsibility levels between the head of a major plant and the manager of a regional construction site, thereby suggesting that the difference in compensation is minimal or even reversed.

In this way, the informant relies on shared knowledge about professional stratification and wage norms in the Soviet Union. He expects these references to be self-evident — requiring no clarification — and by doing so, reinforces the temporal and cultural embeddedness of his argument. His justification is grounded in his lived historical experience.

Another common rhetorical device involves self-assessment of physical traits, abilities, or talents, typically framed through familial comparison. Such examples are particularly prevalent in women's interviews, where parents or grandparents often serve as points of reference:

> *"… she [referring to her mother] had many husbands, she swapped them a lot… She was a very beautiful woman, loved to sing and dance. I didn't inherit that from her."* (Elena Igorevna, 91, f, librarian);

> *"My father has a sense of direction, he navigates perfectly. He couldn't understand how someone could get lost in the woods. I didn't inherit that. I'm a real mess, I can say that. My parents had talents, and I got the short end of the stick, all the talents skipped me. [laughs] But the only thing I inherited is my cheerfulness."* (Valentina Olegovna, 80, f, engineer).

This form of modest self-positioning is characteristic of the generation under study. It reflects a cultural orientation shaped by Soviet socialization, which discouraged egocentrism and self-promotion. The comparisons, often humorous or self-deprecating, rely on genetic metaphors to explain one's traits while simultaneously affirming the value of one's parents. Such narratives reinforce a moral continuity and the idea of a strong, dignified family, contributing positively to the speaker's sense of self-respect.

Conclusion

The analytical scheme proposed in this article is rooted in the interpretive tradition and a constructivist life course perspective. It allows us to identify how individuals evaluate their self-respect and how they position themselves socially

through narrative. By avoiding rigid comparisons with external normative structures, this approach brings attention to the subjective arguments that informants construct as part of their biographical work. These arguments often touch upon fundamental themes such as justice, dignity, inequality, and the meaningfulness of life.

In the life stories of older adults, justifications of past choices and outcomes play a central role. These justifications are embedded in evaluations of self-respect and are often supported by references to shared moral norms, intergenerational comparisons, and reflections on lived experiences. The biographical dimensions that serve as a foundation for self-respect in this generation include strong family ties, professional achievements, intellectual engagement, meaningful relationships, and a sense of fairness.

These evaluations unfold within two main contexts. First, the context of everyday social life — interactions with family members, friends, neighbors, and colleagues, where individuals continuously assess themselves about others. Second, an intergenerational context, where comparisons with parents, children, and grandchildren help articulate one's moral position and legacy. The meanings associated with self-respect in these narratives are shaped by Soviet cultural frameworks, particularly ideas of egalitarianism, modesty, and personal responsibility. Different dimensions of self-respect make the analytical scheme applicable to generational studies, revealing generational differences and specificities, as well as intergenerational breaks and conflicts.

Thus, self-respect emerges not only as a personal feeling but also as a culturally and historically embedded phenomenon tied to the moment of the event and correlated with the normativity of the period in which those events occurred. For the silent generation, this is Soviet normativity, Soviet common sense, and Soviet agreements of justice and inequality. These foundations are very stable and personally significant. Despite the gap of more than thirty years since the collapse of the Soviet system, their value remains relevant. Soviet discourses, norms, and values continue to play a defining role in the self-respect evaluations of the Soviet silent generation.

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Kapitolina Petrovna, 94, f., a schoolteacher
Irina Ivanovna, 76, f., a director on editing
Raisa Nikolaevna, 90, f., a philologist
Viktor Viktorovich 82. m., a worker
Olga Konstantinovna, 90., f, a chemist

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Received: 30.09.2024
Accepted: 17.02.2025

BAK: 5.4.4

Самоуважение в нарративах жизненного пути представителей советского молчаливого поколения: аналитическая схема

DOI: 10.19181/inter.2025.17.2.3

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В данной статье исследуется как конструируется самоуважение в биографических нарративах советских бэби-бумеров — ныне пожилых людей — в постсоветской России. В исследовании используется конструктивистский подход к анализу жизненного пути в интерпретативной перспективе, который сводит к минимуму зависимость понимания жизненного пути от внешних структурных и институциональных рамок. С помощью интерпретативного тематического анализа биографических интервью исследование раскрывает сложную взаимосвязь между оценками самоуважения и аргументами, которые информанты используют для их обоснования. В исследовании сформулирована аналитическая схема для изучения самоуважения и показано, как она может быть применена для анализа нарративов жизненного пути в контексте позднесоветского и постсоветского общества и не только. В статье подчеркивается устойчивое влияние ценностей советской эпохи на оценки самоуважения представителей советского «молчаливого поколения», и выявляются нюансы того, как индивиды конструируют самоуважение через нарративы.

Ключевые слова: самоуважение; аналитическая схема; подход жизненного пути; советское «молчаливое поколение»

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Статья поступила в редакцию: 30.09.2024
Принята к публикации: 17.02.2025

ВАК: 5.4.4