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CORRECTIONAL AND DEVELOPMENTAL PROGRAMME FOR THE INTERPRETATION OF THE SELF-IMAGE IN ADULTHOOD

У статті теоретично обґрунтовано корекційно-розвивальну програму, спрямовану на розвиток здатності особистості дорослого віку до інтерпретації образу Я, та представлено її структурно-змістову модель. Вихідним є положення про те, що інтерпретація образу Я становить системний психологічний процес, який охоплює усвідомлення особистістю власних характеристик і переживань, їх рефлексивне осмислення, інтеграцію життєвого досвіду в цілісну систему особистісних смислів та реалізацію сформованих уявлень про себе в поведінці й соціальній взаємодії.

На основі аналізу теоретичних підходів до вивчення самосвідомості, образу-Я, рефлексії, автобіографічної пам'яті, наративної ідентичності та автентичності виокремлено чотири взаємопов'язані процеси інтерпретації образу Я: **самосприйняття Я, самоосмислення Я, наративну інтерпретацію Я та самопрезентацію Я**. Самосприйняття забезпечує усвідомлення емоційно-оцінного ставлення до себе та диференціацію власних переживань; самоосмислення пов'язане з рефлексивним аналізом і смисловим упорядкуванням досвіду; наративна інтерпретація сприяє інтеграції минулого, теперішнього та уявлюваного майбутнього в цілісну особисту історію; самопрезентація забезпечує поведінкове втілення внутрішніх уявлень про себе у взаємодії із соціальним середовищем.

Розроблена корекційно-розвивальна програма ґрунтується на суб'єктно орієнтованому, гуманістичному та наративно-герменевтичному підходах і передбачає три послідовні етапи: **діагностико-мотиваційний, корекційно-розвивальний та інтегративно-рефлексивний**. Центральний етап структуровано у чотири взаємопов'язані модулі відповідно до визначених процесів інтерпретації образу Я. Зміст програми охоплює техніки самоопису та самоспостереження, створення емоційного автопортрета, побудову лінії життя, аналіз зв'язків «подія – смисл – наслідок», роботу з особистим наративом, переосмислення значущого життєвого досвіду, аналіз соціальних ролей, моделювання ситуацій самопрезентації та груповий зворотний зв'язок.

Обґрунтовано основні психологічні механізми реалізації програми: **рефлексію, смислотворення, наративізацію та саморегуляцію**. Очікуваними результатами її реалізації визначено підвищення диференційованості самосприйняття, ясності й внутрішньої узгодженості Я-концепції, здатності до осмислення та інтеграції життєвого досвіду, формування більш цілісного особистого наративу, а також посилення узгодженості між внутрішнім образом Я та його поведінковим втіленням. Практичне значення програми полягає в можливості її використання у психологічному консультуванні, груповій психологічній допомозі та корекційно-розвивальній роботі з особами дорослого віку. Перспективою подальших досліджень є емпірична перевірка ефективності запропонованої програми та визначення внеску окремих психологічних механізмів у динаміку інтерпретації образу Я.

Ключові слова: образ Я; дорослий вік; самосвідомість; інтерпретація образу Я; самосприйняття; самоосмислення; наративна інтерпретація; самопрезентація; рефлексія; смислотворення; наративізація; саморегуляція; корекційно-розвивальна програма.

The article provides a theoretical rationale for a correctional and developmental programme aimed at enhancing adults' capacity to interpret their self-image and presents its structural and content-based model. The study proceeds from the assumption that self-image interpretation is a systemic psychological process encompassing awareness of one's personal characteristics and experiences, their reflective comprehension, integration of life experience into a coherent system of personal meanings, and behavioural implementation of self-representations in social interaction. Based on the analysis of theoretical approaches to self-consciousness, self-concept, reflection, autobiographical memory, narrative identity, and

authenticity, four interrelated processes of self-image interpretation are distinguished: self-perception, self-understanding, narrative interpretation of the self, and self-presentation.

Self-perception provides awareness of emotional and evaluative attitudes towards oneself; self-understanding involves reflective analysis and meaning-based organisation of experience; narrative interpretation integrates past, present, and anticipated future into a coherent personal life story; and self-presentation reflects the behavioural expression of internal self-representations in the social environment. The correctional and developmental programme comprises diagnostic-motivational, correctional-developmental, and integrative-reflective stages. Its content is organised into four modules corresponding to the identified processes of self-image interpretation. Reflection, meaning-making, narrativisation, and self-regulation are identified as the principal psychological mechanisms underlying the development of self-image interpretation. The proposed model may be used in psychological counselling, group psychological support, and correctional-developmental work with adults. Further empirical research is required to evaluate the programme's effectiveness and clarify the contribution of the proposed psychological mechanisms.

Keywords: self-image; self-concept; adulthood; self-consciousness; self-image interpretation; self-perception; self-understanding; narrative identity; self-presentation; reflection; meaning-making; self-regulation; correctional and developmental programme.

The problem of the self occupies a central place in personality psychology because representations about oneself are involved in the regulation of behaviour, emotional reactions, interpersonal relationships, life choices, and the construction of personal goals. The self-concept does not constitute a simple list of traits attributed by an individual to herself or himself. It represents a dynamically organised system through which the person interprets both internal experience and interaction with the social world.

The significance of the structural organisation of the self-concept is supported by the concept of self-concept clarity introduced by J. D. Campbell and colleagues. Self-concept clarity reflects the extent to which self-beliefs are clearly and confidently defined, internally consistent, and relatively stable. Campbell et al. demonstrated that insufficient clarity of self-representations is associated with a number of less adaptive personality characteristics and with instability and inconsistency of self-descriptions (Campbell et al., 1996).

At the same time, consistency should not be understood as rigidity. Adult development continuously confronts the individual with situations requiring a revision of previously established self-representations. Changes in professional status, family relationships, social roles, achievements, crises, losses, migration, interpersonal ruptures, changes in life goals, or a reconsideration of personal values may create discrepancies between previous ideas about the self and current experience.

This problem corresponds with E. T. Higgins's self-discrepancy theory, according to which discrepancies between the actual self and ideal or ought self-representations are psychologically meaningful and associated with particular affective experiences (Higgins, 1987). Accordingly, the task of personality development cannot be reduced to preserving an unchanged self-image. A psychologically mature self-system should simultaneously provide a degree of continuity and remain sufficiently flexible to incorporate new life experience.

H. Markus and P. Nurius expanded the understanding of the self by introducing the concept of possible selves. Possible selves represent ideas about what an individual may become, would like to become, or fears becoming. They link current self-representations with motivation and future-oriented behaviour (Markus & Nurius, 1986). This position is particularly important for understanding self-image in adulthood, when personal development involves not only interpreting who a person currently is but also determining who they are becoming and which future versions of the self they consider personally acceptable.

Therefore, an important psychological problem is not only the content of the self-image but the person's capacity to interpret it. Interpretation presupposes an active relation to one's own experience: the person observes internal states, identifies personally significant experiences, establishes connections between events and changes in the self, constructs explanations, reconsiders previous meanings, incorporates new experiences into a life story, and correlates internal self-representations with actual behaviour.

In the present study, the interpretation of the self-image is conceptualised as a systemic psychological process through which an individual perceives and becomes aware of self-related experience, reflectively comprehends it, integrates it into a meaningful autobiographical and narrative structure, and implements the resulting self-representations through behaviour and social interaction.

Such an interpretation makes it possible to move from a static understanding of self-image to a procedural one. The question is no longer only “What does a person think about themselves?” but also “How does the person construct, comprehend, reconsider, integrate, and express these representations?”

This perspective is especially relevant to psychological practice. Counselling and correctional-developmental interventions frequently involve fragmented, contradictory, rigid, devalued, idealised, or externally imposed self-representations. Consequently, psychological support should not necessarily aim to construct an exclusively positive self-image. More important is the development of the person’s capacity to perceive themselves accurately, understand contradictory experiences, interpret their personal significance, integrate different aspects of the self, and behave in greater accordance with their own values and self-understanding.

The foregoing considerations determined the necessity of developing a correctional and developmental programme focused on the systemic development of self-image interpretation in adulthood.

Theoretical Framework. Contemporary approaches consider the self as a multidimensional and dynamic system. D. Oyserman emphasises that self-concept includes content, structure, and processes through which self-knowledge becomes activated and influences current behaviour (Oyserman, 2001). W. B. Swann and J. K. Bosson similarly conceptualise self and identity as systems that organise knowledge about the person and participate in social regulation (Swann & Bosson, 2010).

Within this perspective, self-concept clarity is particularly important. Campbell et al. (1996) define it in terms of clear definition, internal consistency, confidence, and temporal stability of self-beliefs. This does not imply that all contradictions within the self must be eliminated. Human beings occupy multiple social roles and possess different, context-dependent self-representations. What matters is whether the individual can integrate these representations into a sufficiently comprehensible personal system.

This distinction is fundamental to the proposed programme. Its objective is not to create a perfectly consistent person but to increase the potential for understanding and integrating one’s own complexity.

An additional explanatory perspective is provided by self-discrepancy theory (Higgins, 1987). Differences between the actual, ideal, and ought selves can become sources of emotional tension. However, psychologically productive work with these discrepancies requires more than their detection. A person needs to understand how ideal and normative self-representations were formed, which of them correspond to personal values, which are based primarily on external expectations, and how existing discrepancies influence everyday behaviour.

The concept of possible selves (Markus & Nurius, 1986) complements this approach by adding a prospective dimension. Self-understanding is therefore inseparable from self-projection: the current self is interpreted partly through the imagined future. Self-perception as an emotional-perceptual foundation of self-image interpretation. The first component of the proposed model is self-perception. It refers to awareness of personal qualities, states, emotions, bodily and psychological reactions, as well as the emotional and evaluative attitude towards oneself.

Self-perception constitutes the initial level of work with the self because a person cannot interpret what they do not sufficiently recognise. At the same time, intensive self-focus is not automatically constructive. Trapnell and Campbell (1999) demonstrated the importance of distinguishing reflection from rumination. Both are characterised by attention to internal experience, but they differ in motivational basis and psychological consequences. Reflection is associated with curiosity and a desire for self-knowledge, whereas rumination represents repetitive and often negatively coloured self-focused thinking.

This distinction has direct methodological implications. Exercises aimed at self-observation should not stimulate endless self-analysis or self-criticism. Their purpose is the development of differentiated, accepting, and sufficiently distanced awareness.

The concept of self-compassion also contributes to this aspect of the programme. K. Neff conceptualises self-compassion through self-kindness, common humanity, and balanced awareness of difficult experiences (Neff, 2003). In the context of self-image interpretation, this perspective helps prevent reflective work from becoming an additional instrument of self-devaluation.

Consequently, development of self-perception requires simultaneous attention to emotional awareness, differentiation of experience, acceptance, and the capacity to observe oneself without excessive fusion with immediate emotional reactions.

Self-understanding and reflection

The second process is self-understanding, which involves the transition from awareness of experience to its reflective comprehension.

Reflection is not identical to self-observation. It presupposes the ability to consider one’s own thoughts, emotions, motives, actions, and decisions as objects of psychological analysis. Grant, Franklin,

and Langford (2002) distinguish self-reflection and insight and demonstrate their relevance to self-regulation and behavioural change.

From the standpoint of the proposed model, productive self-understanding involves at least several interconnected operations: identification of a personally significant event, awareness of the emotional response to it, determination of its personal meaning, analysis of its influence on self-representations, and correlation of the event with subsequent decisions and behaviour.

I. Bulakh emphasizes that the development of an individual's self-image occurs through self-knowledge, reflection, and the interpretation of personal experience, contributing to the formation of a coherent perception of the self. Of particular importance in this process is the individual's ability to reinterpret personal experiences and life events, which facilitates the development of self-awareness and personal growth (Bulakh, 2025).

This logic underlies the use of the scheme «event – meaning – consequence». The event itself does not mechanically determine self-image. Its influence is mediated by interpretation.

This proposition is particularly important in adulthood. Two people may experience objectively similar circumstances but incorporate them into the self-system in completely different ways. Accordingly, psychological work should address the meanings attributed to experience.

An important expected outcome of self-understanding is the strengthening of self-concept clarity, but not through simplification. Rather, clarity arises through the establishment of meaningful relationships between previously fragmented aspects of experience.

Narrative interpretation of the self

The third process of the model is narrative interpretation of the self. Narrative approaches emphasise that individuals organise their experience through stories. McAdams (2001) conceptualises identity as an internalised and evolving life story through which the individual gives life a degree of unity and purpose. McAdams and McLean (2013) define narrative identity as an internalised and changing story that integrates reconstructed past and imagined future.

Autobiographical memory plays an important role in this process. Conway and Pleydell-Pearce (2000) proposed the self-memory system model, according to which autobiographical memories are constructed within the interaction between autobiographical knowledge and the goals of the working self. Memories are therefore not psychologically neutral archives. Their accessibility and organisation are linked to current goals and self-representations.

The narrative organisation of experience allows separate life episodes to be included in a broader temporal context. Habermas and Bluck (2000) identify temporal, causal, biographical, and thematic forms of coherence in life narratives. Although the foundations of narrative identity develop earlier, adulthood involves its continuous revision as new experiences emerge.

McLean, Pasupathi, and Pals (2007) proposed a process model in which stories both express existing aspects of the self and participate in their development. In other words, the self creates stories, but stories also create the self. This reciprocity is central to the proposed programme.

Working with a personal narrative should therefore not be understood as merely telling one's biography. Its psychological function consists in identifying significant events, clarifying causal and thematic connections, recognising continuity and change, and reconsidering meanings that have become restrictive.

Research on narrative identity suggests that the ways people construct meaning from experience provide information beyond conventional personality characteristics. Adler et al. (2016) systematised evidence concerning the incremental contribution of narrative identity to understanding psychological well-being.

Accordingly, narrative work within the programme is oriented toward the construction of a sufficiently coherent but open personal story. The aim is not to impose a positive reinterpretation of every event. Negative and traumatic experiences should not be artificially beautified. The task is rather to find a place for them within the broader life story so that a difficult episode does not become the sole definition of the person's identity.

Self-presentation and behavioural implementation of the self-image

The fourth process is self-presentation. Internal self-representations acquire psychological significance partly through their behavioural implementation. A person may conceptualise themselves as confident but repeatedly behave in a strongly submissive manner; consider autonomy a key value but systematically make decisions based primarily on external approval; perceive themselves as open while avoiding situations of emotional closeness.

Such discrepancies indicate that development of self-image cannot end at the level of verbal insight.

Authenticity research provides an important framework for understanding the relationship between internal experience and external behaviour. Kernis and Goldman (2006) conceptualise authenticity as a multidimensional phenomenon involving awareness, unbiased processing, behaviour, and relational orientation. Wood et al. (2008) likewise emphasise the relationship between authentic living, self-alienation, and the influence of external expectations.

For the purposes of the present model, self-presentation is not identified with impression management or constructing a socially desirable façade. It is understood as the individual's capacity to express and implement the self in interaction while retaining flexibility appropriate to the social context.

Authenticity does not require identical behaviour in every role. A person can behave differently as a professional, parent, partner, friend, or group member without losing internal continuity. The psychologically significant question is whether these behavioural variations are perceived as understandable manifestations of one's identity rather than mutually disconnected masks.

The theory of self-determination additionally emphasises autonomy as an important condition for integrated psychological functioning (Deci & Ryan, 2000; Ryan & Deci, 2000). From this perspective, behavioural implementation of the self-image is more adaptive when actions are experienced as personally endorsed rather than solely controlled by external pressure.

Purpose and Methodology. The purpose of the article is to provide a theoretical rationale and structural-content description of a correctional and developmental programme aimed at enhancing the potential for self-image interpretation in adulthood.

To achieve this purpose, the study addressed the following objectives: to clarify the psychological content of self-image interpretation; to substantiate the relationship between self-perception, self-understanding, narrative interpretation, and self-presentation; to define the structural stages of the programme; to characterise the goals and psychological technologies of its modules; to identify psychological mechanisms that potentially mediate the development of self-image interpretation; and to determine expected outcomes and directions for further empirical verification.

The methodological foundation integrates subject-oriented, humanistic, narrative-hermeneutic, and self-regulatory perspectives.

The subject-oriented approach allows the individual to be considered as an active agent capable of relating to personal experience, reinterpreting it, making choices, and constructing future directions. The humanistic approach emphasises personal uniqueness, acceptance, autonomy, congruence, and authenticity. The narrative-hermeneutic perspective provides a basis for examining how the individual constructs meanings and integrates biographical experience into a coherent personal story. The self-regulatory perspective makes it possible to conceptualise self-image not only as knowledge about oneself but also as a system that influences goal-setting, behaviour, evaluation of consequences, and further adjustment.

The study is theoretical and conceptual in nature. The methods employed include analysis and synthesis of psychological literature, conceptual comparison, theoretical generalisation, structural-functional analysis, systematisation, and psychological modelling.

Results and Discussion. The programme is based on the proposition that limitations in self-image interpretation may manifest not simply in negative self-evaluation but in insufficient coordination between several processes of self-consciousness.

An adult may, for example, be able to describe personal characteristics but have difficulty understanding their origin. Another person may analyse past experiences extensively but be unable to integrate them into a coherent life perspective. A third may possess considerable insight but fail to embody newly understood values in actual behaviour.

Therefore, the correctional and developmental target is not a single variable such as self-esteem. It is the integration of processes through which the person perceives, understands, narratively organises, and behaviourally expresses the self.

The goal of the programme is to enhance the potential for self-image interpretation in adulthood through the development of self-perception, self-understanding, narrative interpretation, and self-presentation and through strengthening their functional integration.

Organisational principles and stages of the programme

The programme is designed for group implementation. The group format creates an opportunity to combine intrapersonal and interpersonal reflection. Participants not only observe and interpret themselves but also receive feedback regarding how they are perceived by others. Group feedback is used as additional information rather than as an external verdict about the participant.

The organisation of the programme is based on the principles of psychological safety, voluntary participation, confidentiality, non-judgment, respect for individual pace, subjectivity, dialogue, reflexivity, gradual complexity, and integration.

Structurally, implementation comprises three interrelated stages: diagnostic-motivational, correctional-developmental, and integrative-reflective.

At the diagnostic-motivational stage, participants identify how they currently describe themselves, which characteristics they perceive as stable or contradictory, which aspects are easy or difficult to accept, and which questions concerning identity are currently significant. The psychologist does not attempt to immediately correct problematic representations; the stage serves both initial self-exploration and creation of motivation for subsequent work.

The correctional-developmental stage constitutes the central part of the programme and is organised into four modules: self-perception, self-understanding, narrative interpretation, and self-presentation. Each subsequent module builds on experience gained in the previous one while retaining opportunities to return to earlier themes.

The integrative-reflective stage focuses on consolidating acquired experience. Participants compare initial and current self-representations, identify changes in understanding, formulate discoveries about themselves, analyse unfinished questions, and define directions for further self-development.

Table 1

Structure of the correctional and developmental programme

Module	Process	Main goal	Core methods	Psychological processes	Expected outcome
I	Self-perception	Awareness and differentiation of self-image	Self-description; emotional self-portrait; self-observation; feedback	Emotional awareness; self-observation; reflection	More differentiated and structured self-perception
II	Self-understanding	Reflective and meaningful processing of experience	Life line; “event – meaning – consequence”; reflective questions	Reflection; meaning-making; cognitive integration	Greater clarity and internal coherence of self-concept
III	Narrative interpretation	Integration of experience into a coherent life story	Personal narrative; self-defining episodes; reinterpretation; future narrative	Narrativisation; autobiographical reasoning; cognitive flexibility	Integration of past, present and future
IV	Self-presentation	Behavioural implementation of self-understanding	Social-role analysis; modelling; feedback; behavioural experiments	Social reflection; self-regulation; behavioural flexibility	Greater congruence between internal self-image and external behaviour

The first module aims to create a psychological basis for further interpretive work. Participants are invited to describe themselves using personal, emotional, social, and value-related characteristics. It is important that the self-description is not restricted to socially desirable positive traits. The task is to observe the actual structure of self-representation.

A useful technique is the emotional self-portrait, in which the participant represents the current experience of the self through colour, symbols, metaphors, forms, or associative images and subsequently verbalises the meanings attributed to them. This enables integration of verbal-cognitive and emotional-symbolic aspects of self-perception.

Another component is group feedback. Participants may compare how they describe themselves, how they think others perceive them, and how other participants actually describe their impressions of interaction with them. Differences between these perspectives should be explored rather than assessed.

The expected result is strengthened emotional awareness, more differentiated self-perception, and a more structured primary image of the self.

Module II. Development of self-understanding

The second module focuses on reflective analysis. A central technique is construction of a life line. Participants mark events they consider influential for the development of their self-image. The important element is not the number of events but their psychological interpretation.

For selected episodes, participants work with the extended scheme: Event → What did it mean to me then? → What conclusion did I make about myself? → How did this conclusion influence subsequent behaviour? → How do I understand this event now?

This formulation enables identification of implicit conclusions that may continue to affect self-perception long after the original event. Psychological work does not deny the event but examines whether the conclusion still adequately represents the adult person.

The module also includes work with contradictions through the formula «I am... / At the same time I am...». Participants discover that apparently contradictory qualities may coexist without necessarily indicating fragmentation. Integration begins when contextual complexity can be acknowledged without reducing the self to one rigid label.

Module III. Development of narrative interpretation

The third module deepens work with autobiographical experience. Participants construct a personal story that includes significant episodes, turning points, relationships, achievements, crises, losses, decisions, and changes in life direction.

The psychologist's role is not to evaluate whether the narrative is correct. Attention is directed to its structure: which events occupy the most space, which events have almost disappeared, who is represented as the main agent, what recurrent themes are present, which conclusions about the self are repeated, whether continuity between past and present is visible, and whether the future is present in the story.

A separate exercise may involve writing "My life story from the perspective of today" followed by "The chapter I have not yet written." The second task introduces prospective identity and helps the participant identify which possible self they would like to approach.

Work with difficult experiences requires particular ethical sensitivity. Reinterpretation does not mean declaring a traumatic event useful or necessary. The objective is to separate the fact of what happened from a global destructive conclusion about identity and to integrate the experience without allowing it to exhaust the meaning of who the person is.

Module IV. Development of self-presentation

The fourth module transfers internal work to behaviour. Participants create a map of their principal social roles and analyse how they behave in each role, which aspects of themselves they express freely or hide, what image they try to create, and to what extent this behaviour corresponds to their actual values.

Role flexibility is distinguished from inauthenticity. Different forms of behaviour are normal in different contexts. The psychologically important issue is the person's subjective experience of congruence.

Modelling interpersonal situations may include acquaintance, professional communication, disagreement, receiving criticism, defending personal boundaries, asking for assistance, presenting an achievement, refusing an unwanted request, or expressing vulnerability.

These behavioural experiments create a corrective experience in which newly developed self-representations are tested in real or simulated interaction.

Psychological mechanisms of the programme

Reflection. Reflection creates the possibility of making one's own experience an object of awareness and analysis. It is productive when it leads to greater understanding rather than repetitive self-criticism. Within the programme, reflection permeates all modules but changes its object: emotional experience, significant life events, personal narratives, and behaviour.

Meaning-making. Events acquire psychological influence through the meanings attributed to them. Meaning-making allows a person to revise relationships between event and identity. The individual does not change the past but may change the interpretive conclusion through which the past is incorporated into the present self.

Narrativisation. Narrativisation organises fragmented experience into a temporally and thematically connected story. Its function is to integrate «I was», «I am» and «I may become». Narrative

coherence should not be equated with a polished biography without contradictions; a psychologically useful narrative may contain uncertainty while still providing sufficient continuity.

Self-regulation. Self-regulation provides the transition from internal understanding to action. If newly developed self-representations remain exclusively verbal, their developmental effect may be limited. Behavioural testing allows participants to assess whether new interpretations can function in social reality.

The overall logic of the programme may therefore be represented as: self-perception → reflection → meaning-making → narrative integration → self-regulation → behavioural implementation → new experience → further reinterpretation. The process is cyclical rather than strictly linear: new behaviour produces new experience, which again becomes material for self-interpretation.

Discussion of the Results. The proposed programme differs from interventions focused narrowly on increasing self-esteem. An exclusively evaluative approach risks creating another demand: the person should think positively about themselves. Such pressure may be particularly unproductive when the individual has complex or painful personal experience. The present model instead focuses on integrated self-understanding.

Its first distinctive feature is the procedural interpretation of the self-image. The self is considered not only through its content but through the processes by which this content is constructed, revised, and realised.

The second feature is the integration of emotional-perceptual, reflective, narrative, and behavioural dimensions. The third feature concerns the role of contradictions: they are not automatically conceptualised as pathology. Development involves increasing the person's capacity to recognise context-dependent and even conflicting aspects of themselves while creating a more complex integrative framework.

The fourth feature is the integration of past and future. Work with self-image is not limited to explaining how the person became who they are. Possible selves and future narrative are also included. The fifth feature is the transition from insight to behaviour. The programme assumes that self-understanding should be tested and embodied through interaction.

The proposed model is consistent with contemporary research demonstrating the psychological relevance of self-concept clarity, reflection, autobiographical memory, narrative identity, authenticity, and autonomous self-regulation.

At the same time, several limitations should be recognised. First, the current model is theoretical and requires empirical testing. Second, the relationship between the proposed four mechanisms is likely to be more complex than a simple sequential progression. Third, individual differences may determine which module becomes most significant for a particular participant.

Fourth, group work with autobiographical and potentially traumatic experience requires professional competence and careful regulation of depth. The programme should not substitute specialised trauma-focused psychotherapy when it is clinically indicated.

Fifth, an increase in self-concept clarity should not be treated as the only criterion of effectiveness. Greater psychological complexity may temporarily increase uncertainty because participants begin to question previously rigid beliefs about themselves. Consequently, empirical evaluation should include indicators reflecting not only evaluation of the self but also clarity, reflection, narrative integration, authenticity, and behavioural self-regulation.

Conclusions. As a result of the theoretical analysis and generalisation of the main research findings, a correctional and developmental programme for the interpretation of the self-image in adulthood was theoretically substantiated in accordance with the structural-functional model of the phenomenon under study. The programme is aimed at developing and coordinating four interrelated components of self-image interpretation: **self-perception, self-understanding, narrative interpretation of the self, and self-presentation.**

The programme was found to be comprehensive in nature, integrating psychotechnologies of reflective analysis, meaning-making, narrative reconstruction of life experience, development of self-regulation, and interpersonal interaction. Such an organisation of correctional and developmental work enables a consistent transition from awareness and differentiation of an individual's self-representations to their deeper understanding, the integration of significant life experiences into a coherent personal narrative, and the subsequent embodiment of the developed self-image in behaviour and social interaction.

The structure of the programme comprises **diagnostic-motivational, correctional-developmental, and integrative-reflective stages**, ensuring a logical sequence of psychological work. The correctional-developmental stage consists of four content modules, each focused on a corresponding process of self-image interpretation. At the same time, the modules constitute an integrated system, since

changes at the level of self-perception provide a basis for deeper self-understanding, narrative organisation of experience, and more conscious self-presentation.

It has been theoretically substantiated that the programme should be aimed not merely at developing a positive self-image but at **increasing its awareness, differentiation, meaningful integrity, and internal coherence**, as well as developing the individual's ability to integrate past experience with current self-understanding and prospects for further personal development. Particular importance is attached to achieving greater consistency between an individual's internal self-representations and their manifestation in behaviour and interpersonal interaction.

The practical significance of the developed programme lies in its potential application in psychological counselling, group psychological support, and correctional and developmental work with adults. **Prospects for further research** involve empirical testing of the programme, evaluation of its effectiveness, and investigation of changes in self-perception, self-understanding, narrative interpretation of the self, and self-presentation resulting from targeted correctional and developmental interventions.

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