

A key tool for identifying and managing the hidden potential of the family

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Received: 2025-09-12

Accepted: 2025-10-17

DOI: <https://doi.org/10.5281/zenodo.18272586>

Abstract. The article is devoted to the development of a key tool for identifying and managing family potential using the “1+1=100” method based on the experience of applying the FAIR principles. The purpose of the article is to provide a structural overview of the author’s model of building a stable family “1+1=100”, which is built on self-development and harmonization. The results of the study show that a family built on the basis of conscious interaction is not only a source of emotional support, but also a powerful platform for personal and spiritual growth. Within the framework of Anna Polyekhina’s author’s theory “1 plus 1 to level 100”, a structural model of a conscious family has been developed, consisting of three interconnected levels: “I”, “you”, “we”. The first level – “I” – represents deep self-awareness, spiritual integrity and integration of the personality, the formation of which is based on the concepts of phenomenology, existentialism and humanistic psychology. The second level – “you” – focuses on the perception of another person as an autonomous, free, self-sufficient individual who has the right to self-determination and development. The third level – “we” – conceptualizes the family as a space of interpersonal synergy, in which the integration of personal resources creates a new quality of interaction that significantly exceeds the individual capabilities of each person. The methodology is based on the principles of self-determination, dialogical interaction (according to Buber), humanistic acceptance (according to Rogers), as well as the philosophical understanding of the self as an integral spiritual center (according to Poll & Smith, Oberg). The key values of a conscious family are identified: awareness, respect for autonomy, emotional openness, spiritual maturity, partner support, purposefulness and collective responsibility. The practical significance of the study lies in the creation of a scientifically based concept that can be used in psychological counseling, educational programs for families and the formation of family policy strategies.

Keywords: conscious family, synergy, spiritual integrity, interpersonal relationships, psychological resilience.

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Introduction

Today, there is a global problem of building strong and stable families. Social, economic and psychological challenges of our time lead to increasing alienation, lack of emotional support and violation of the basic principles of interaction between partners. In response to these challenges, a large number of approaches and author's methods appear, but only those that are based on complex principles and mutually complementary mechanisms of personality development have the potential to form deep, harmonious relationships.

Such approaches are focused primarily on the process of self-identification and a deep understanding of one's own "I", which, according to the theory of self-determination, is a necessary condition for the formation of full-fledged relationships [2], [5], [10]. Self-awareness opens the way to a deeper understanding of the other person, which, as research shows, contributes to the formation of partnerships in which both participants support each other's development [3], [8]. Such unions not only maintain stability at the individual level, but also have the potential to influence social processes in general, strengthening family institutions and forming a healthy society [7].

Literature Review

The issue of forming the 1 plus 1 method as an innovative approach to building interpersonal relationships and personality development is completely new in the scientific literature. This method is an author's development, therefore, there are no direct studies devoted to its theoretical or practical analysis in scientific sources. At the same time, its conceptual basis is based on the generalization of modern approaches to understanding the personality, the role of interpersonal relationships, spiritual identity and psychological support.

The theory of building oneself as a personality is based on the research of the following authors: S.M. Drigotas, C.E. Rusbult, J. Wieselquist, S.W. Whitton [3]; C.E. Rusbult, M. Kumashiro, K. Kubacka, E.J. Finkel [8]; T.C. Antonucci, H. Akiyama [1]. The theory of attitude towards personality is based on the works of: E.L. Deci, R.M. Ryan [2]; H. Patrick, C.R. Knee, A. Canevello, C. Lonsbary [5]; H. Shin, C. Park [10]. The general concept and joint interaction taking into account the energy effect are reflected in the works: J.B. Poll, T.B. Smith [6]; A. Oberg [4]; N.V. Roman et al. [7].

The theory "1 plus 1 to level 100" is based on an interdisciplinary theoretical foundation that integrates concepts from psychology, philosophy and sociology. The methodological basis is the principles of qualitative research, in particular phenomenological and interpretive approaches. This approach allows for a deep exploration of internal experience, meanings and values in the context of family interaction. The conceptual framework of the theory is based on the Self-Determination Theory proposed by E.L. Deci and R.M. Ryan, which emphasizes the importance of satisfying basic psychological needs – autonomy, competence, and relatedness – as the basis of personal well-being and effective functioning of relationships [2; 5]. An additional basis is the Interdependence Theory of C.E. Rusbult and P.A.M. Van Lange, which explains the emergence of qualitatively new results in interpersonal interaction through mechanisms of mutual influence [9]. The spiritual and personal dimension of the theory is formed by the positions of J.B. Poll and T.B. Smith on the development of spiritual identity [6], as well as the philosophical model of A. Oberg, which treats the "I" as a source and channel for interpreting spiritual experience [4]. In the process of building the theory, methods of in-depth interviews and case studies of families that demonstrate conscious interaction, spiritual integration, and a high level of emotional support are used. These methods allow us to trace the stable connections between the level of self-awareness, the quality of interpersonal relationships and the psychological resilience of family members. The theoretical provisions are consistent with the empirical findings of T.C. Antonucci and H. Akiyama on the role of

social ties throughout life [1], as well as with the studies of N.V. Roman and co-authors, which highlight the factors of family cohesion in different cultural contexts [7]. An important place in the theory is occupied by the phenomenon of interpersonal synergy, in particular the Michelangelo phenomenon described by S.M. Drigotas, C.E. Rusbult, J. Wieselquist and S.W. Whitton, according to which partners support each other's movement towards the ideal Self through behavioral affirmation [3; 8]. This approach is reinforced by the ideas of humanistic psychology C.R. Rogers on unconditional acceptance and value of the individual [10], as well as the provisions of Relationship Motivation Theory, developed by E.L. Deci and R.M. Ryan, which emphasizes the importance of autonomy in close relationships [2].

As a result of combining modern qualitative methodology with relevant scientific approaches, a structural model of a conscious family is formed, consisting of three interconnected levels – “I”, “you” and “we”. These levels represent different dimensions – spiritual integrity of the individual, respect for the autonomous value of the Other and synergistic interaction that promotes personal and collective growth [6; 9; 10]. Such a model provides a scientifically sound idea of the family as a dynamic system of support, development and meaning.

The purpose of the article is to provide a structural overview of the author's model of building a stable family “1+1=100”, which is built on self-development and harmonization.

Research Results

Modern interdisciplinary research unanimously indicates that the family is not only a basic social institution, but also a key environment for the formation of psychological well-being, personal growth and social stability of a person throughout his life [10]. In this context, it is appropriate to talk about a conscious family as a qualitatively special form of family interaction, based on a conscious choice of partnership, an internal connection between family members and a common orientation towards development [7].

The formation of a conscious family involves a conscious union of people who are aware of their own values, needs and responsibility for a common space of interaction. Research on social support shows that it is the conscious perception of care, acceptance and mutual understanding, and not only formal family roles, that is crucial for psychological well-being [10]. A family built on conscious interaction creates a stable environment in which basic psychological needs for autonomy, competence and relatedness are satisfied, which, according to the theory of self-determination, is a necessary condition for optimal functioning of the individual [2]. An important feature of a conscious family is the presence of a deep interpersonal and spiritual connection between its members. Social-psychological models emphasize that emotional closeness, a sense of acceptance and support enhance self-esteem, contribute to the development of internal resources and increase the ability of a person to overcome stressful events [10]. Within family systems, this means that quality relationships not only reduce psychological costs but also act as a catalyst for personal growth for each family member, as the satisfaction of the need for relatedness interacts with the needs for autonomy and competence [5].

In modern scientific discourse, there is an increasingly clear shift away from the idea of the family solely as a system of obligations, constraints and normative roles. Instead, the family is seen as a source of strength, energy, creativity and development, capable of supporting both individual well-being and social cohesion in general [1]. Research on family cohesion suggests that emotional unity, mutual support and flexibility of family roles create an environment in which adaptation to change, recovery from crises and the transmission of values to subsequent generations are possible [7].

The quality of family relationships directly affects the well-being, success and development of both adults and children. Empirical evidence supports that high quality

support from spouses and families is associated with higher levels of happiness, lower levels of depressive symptoms, and better long-term life outcomes [10]. In the broader social dimension, cohesive and functionally healthy families are the basis of social capital, cultural continuity, and community resilience, which is particularly clearly demonstrated in studies of different cultural and socio-historical contexts [7].

Table 1 – Key characteristics of a conscious family

Characteristic	Scientific content
Conscious union	A family is formed through a deliberate choice of partnership and mutual responsibility, rather than merely social or normative obligations
Emotional and spiritual bond	A deep connection among family members fosters a sense of acceptance, belonging, and inner security
Source of support	The family serves as a stable source of emotional, informational, and instrumental support
Space for personal growth	Family relationships promote the development of autonomy, competence, and self-worth in each individual
Source of strength and energy	The family is seen as a resource for psychological resilience, creativity, and life energy
Influence on children's well-being	The quality of family relationships shapes children's psychological development, adaptability, and life prospects
Social significance	Cohesive families strengthen social unity, cultural continuity, and the resilience of society

Note: systematized by the author based on research [1, 5, 7, 10]

Based on the theoretical provisions on social support, family cohesion and the role of the family as a source of psychological well-being, the theory of a conscious person “1 plus 1 to level 100” was developed, the author of which is Anna Polyekhina. This theory is a conceptual framework that integrates modern scientific ideas about the relationship between personal integrity, the quality of interpersonal relationships and the potential of the family as a socio-spiritual system. The theory is based on the assumption that a spiritually awakened and conscious family is one of the most powerful sources of strength, transformation and well-being for both an individual and society as a whole. It conceptualizes the family not as a static structure of roles and obligations, but as a dynamic space of mutual growth, in which the combination of two integral personalities creates a qualitatively new level of joint potential. The symbolic formula “1 plus 1 to level 100” reflects the idea of synergy, in which the union of two people exceeds the simple sum of their individual resources, providing an effect that multiplies the possibilities of development, creativity and influence.

A key prerequisite for this synergy is the integrity of each individual. The theory emphasizes that only a person with developed self-awareness, inner autonomy and spiritual integration is able to enter into a partnership that is not based on dependence or compensation for deficiencies. This approach is consistent with scientific models that consider the satisfaction of basic psychological needs and the quality of emotional connection as the foundation of psychological well-being and resilience. In a conscious family, the spiritual connection between partners acts not only as a source of emotional support, but also as a factor that enhances the personal growth of each family member.

The theory of “1 plus 1 to level 100” also has a clearly expressed critical dimension towards the contemporary cultural narrative, which increasingly portrays the family as a burden, limitation or obstacle to self-realization. Instead, the author's concept offers an alternative vision in which the family is positioned as a transformative and inspiring space

capable of generating energy, meaning and social value. The aim of the theory is to stimulate a change in the public perception of the family by affirming spiritually oriented relationships as a resource for development, rather than as a source of loss. According to Anna Polyekhina's position, the family is a powerful but often unrealized resource. Unleashing the potential of the family is a complex process, since harmonious and happy relationships, as well as a large and strong family, require long-term, conscious and systematic work. It is easier to move individually than to develop together, but it is the collective awareness of the essence of the family and the nature of happy relationships that creates the conditions for achieving results that are unattainable for an individual person. In this sense, the theory emphasizes the principle of collective responsibility for joint development and a common goal.

The main task of the theory "1 plus 1 to level 100" is to identify key factors that can serve as a kind of "building materials" for the formation of a conscious family. The implementation of this task involves the use of qualitative research methods, in particular interviews and case studies of families, which allow identifying patterns between the level of spiritual consciousness, the quality of family relationships and the personal and professional results of family members. Practical experience accumulated over the years indicates that spiritually connected families demonstrate higher psychological stability, adaptability and the ability to make a greater contribution to social development.

Within the framework of this theory, a structural model of a conscious family is formed, which consists of three interconnected levels (Fig. 1.)

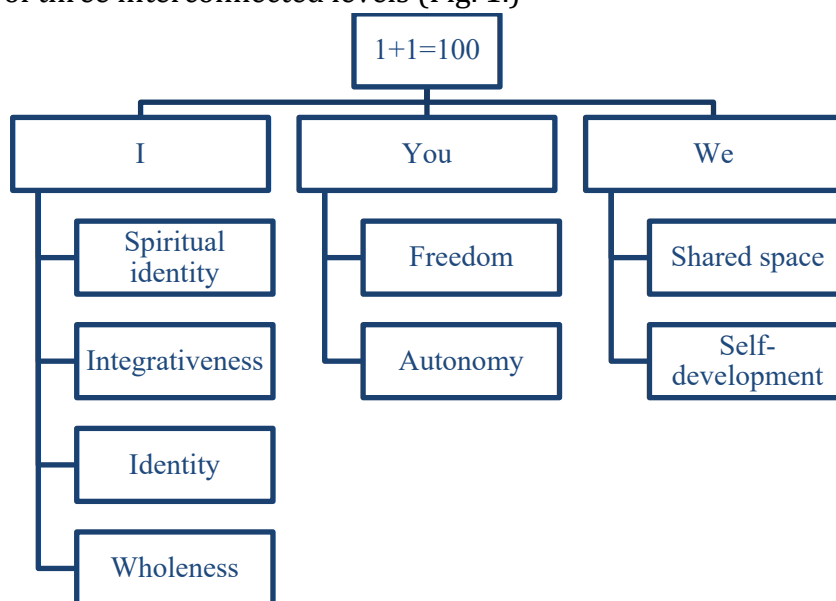


Fig. 1. Three levels of the structural model of a conscious family according to the model of Anna Polyekhina

Note: developed by the author

The first level — "I" — represents deep self-awareness and spiritual integrity of the individual. Within the framework of the model of spiritual identity, the spiritual "I" is considered as a dimension of self-concept, which is formed and complicated in stages: from previous unconsciousness through awakening and recognition to integration, where the spiritual content becomes a coherent part of personal identity. In such logic, the "I" appears not as a sum of roles or social masks, but as an internally ordered semantic center that is able to ensure stability, self-identity and integrity of a life position, including moral and existential guidelines [6]. This provides a philosophical basis for interpreting the "I" as a spiritually integrated integrity, and not as a mechanical set of features. The phenomenological-practical philosophical perspective clarifies the mechanism of this integrity, emphasizing that any life

experience, including religious or spiritual, “passes” through the self as an interpretive framework. In particular, it is proposed to distinguish the core self, personal identity and whole person as interconnected levels; at the same time, the self is described as an operational integrity that combines self-determining, self-directing and self-evaluative structures, as well as consciousness and bodily presence. Such a model provides a philosophical and psychological basis for the assertion that the perception of oneself as a spiritually integral “I” is not a declaration, but a certain type of organization of self-experience that increases the ability to comprehend, self-regulation and transformation [4].

The second level — “you” — is based on respect for the other as a whole, free and autonomous individual. In a philosophical sense, this attitude opposes the instrumentalization of the person and views the Other not as a means to satisfy needs or fulfill roles, but as a value in itself. The classic formulation of this position is given in the dialogical philosophy of Martin Buber, who distinguishes between the “I-It” and “I-Thou” relations. The “I-Thou” relation describes an authentic encounter between two integral subjects, in which the Other is recognized in his freedom, uniqueness, and existential dignity [2]. In such a dialogue, there is no absorption or subordination, but instead a space of mutual presence and respect arises.

A psychological deepening of this idea is offered by the theory of self-determination, according to which autonomy is a basic psychological need of a person, along with competence and relatedness. Autonomy in this context does not mean isolation, but rather the ability to act in accordance with one’s own values and inner motives. Relationships that support the autonomy of the other contribute to greater authenticity, responsibility, and psychological well-being for both parties [2]. Thus, respect for the “you” as an autonomous individual becomes a necessary condition for mature partnership and family relationships, in which the “I” does not dissolve in the other, but neither does alienation arise. Humanistic psychology complements this approach by emphasizing the unconditional value of the individual and the need for unconditional positive acceptance. Carl Rogers emphasized that a person is capable of growth and self-actualization provided that he is perceived as a whole and worthy of respect, regardless of his mistakes or imperfections. Such acceptance creates a psychologically safe space in which the Other can remain himself, without losing freedom and autonomy. Within the framework of a conscious family, this means that the partner is recognized not as a “part of me”, but as an independent subject, next to whom mutual enrichment is possible, not mutual limitation [2].

The third level — “we” — appears as a single space in which mutual growth, joy and realization of a common goal unfold. At the third level of a conscious family, “we” appears as a dynamic system of interaction that exceeds the simple sum of individual efforts and creates a new quality — synergy, that is, an additional effect that arises due to mutual support, cooperation and integration of goals. Synergy in close interpersonal relationships means that both partners influence each other in such a way that each develops, and the result of joint activity becomes more productive and significant than the individual efforts of individual members of the couple. This is consistent with the main provisions of Interdependence Theory, which emphasizes that the dynamics of interpersonal relationships are formed not only due to individual characteristics, but also structures of mutual influence and interdependence. This theory considers interaction as a function of the situation and characteristics of both participants, which allows us to explain how joint actions create new psychological and behavioral results that go beyond the boundaries of individual individuals [8].

Psychological science has also proposed a specific mechanism for interpersonal synergy in close relationships, known as the Michelangelo effect. This phenomenon describes the process in which partners promote each other’s self-development by acting in a way that moves each closer to their ideal self. Based on interpersonal interactions, the partner forms in

his or her perception a vision of the “Ideal Self” of the other and confirms this vision in his or her own behavior, which contributes to his or her own and mutual development. Empirical studies have confirmed that behavioral affirmation of the partner (i.e., actions that confirm the values and potential of the other) is associated with both the movement of each partner towards his or her own ideals and with an increase in the well-being of the couple as a whole [3].

Thus, the level of “we” in a conscious family means interactive synergy, where each partner not only maintains their own autonomy and integrity, but also enhances the potential of the other through interaction, which leads to greater personal and shared growth than is possible in isolation. This scientifically proven phenomenon shows that relationships as a system of interdependencies can be not only support, but also a creative process of mutual development, where common goals and mutual contributions become a source of joy, creativity and social well-being. It is at this level that a synergistic effect arises, which is symbolized by the formula “1 plus 1 to level 100”, and which is the conceptual core of the proposed theory.

Conclusions

Thus, based on the results of building a comprehensive theory, it can be concluded that a family is a conscious union of people, within which interaction is based on the internal integrity of each participant, mutual respect and a common semantic space. The family in this approach is considered not as a formal social unit, but as a dynamic system capable of generating additional personal and social potential, provided that all its members participate consciously. Such a union creates an environment in which individual development is not suppressed, but, on the contrary, is enhanced through interaction.

The paper outlines in detail the features of the “1 + 1 = 100” approach, which is built on the integration of three levels: “I”, “You” and “We”. The “I” level assumes a formed self-awareness and inner maturity of the individual; the “You” level is the ability to deeply accept another as an autonomous and valuable subject; the “We” level is the formation of a common space of mutual growth, responsibility and common goal. The interaction of these levels creates a qualitatively new structure of family relations, in which the individual and the common do not contradict each other.

The methodology involves systematic work with spiritual values, communicative patterns, emotional regulation and common goals of the family. It is based on qualitative research approaches (interviews, case analysis, narrative methods) and is aimed at identifying connections between the level of consciousness of partners, the quality of family relationships and personal, professional and social outcomes. The family within the methodology is considered not as a static social unit or functional institution, but as a living process of joint development that forms psychological resilience, creativity and social capital of both adults and children.

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