

## SELF-REALIZATION SCALE

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### ABSTRACT

**Objective:**

Develop a reliable and valid self-realization scale for individuals.

**Methodology:**

The cross-sectional validation study was conducted in three stages.

The scale's validation involved pilot testing with 45 participants, followed by a factor analysis, which confirmed its reliability and validity for Pakistani researchers and practitioners.

**Conclusion:**

The self-realization was found to be a brief, 16-item self-reporting tool developed to assess self-realization.

**Keywords:**

### INTRODUCTION

Positive and humanistic psychologists have systematically studied self-realization, a valuable concept. A positive self-image is crucial for both personality growth and self-realization. Self-realization involves the balanced, harmonious development of different parts of personality, as well as the realization of individual potential (Maksimenko & Serdiuk, 2016).

Various theorists define self-realization in different contexts. Terms such as self-development, self-fulfillment, self-actualization, personal self-determination, self-activity, individuation, optimal potential, and fully functioning person are often used interchangeably. They are often used alongside self-realization (Mekcimanko & Serdiuk, 2016). The common prefix "self" in these concepts suggests that something is controlled and regulated from within the individual, originating from the inner, self-causative source. As a result, this phenomenon is challenging to study and understand. It involves a complex process of discovering one's abilities, self-images, and

meanings, turning opportunities into reality, and implementing them in life. It is a process of exploring and asserting personal life paths, values, and existential meanings at any given moment (Mekcimanko & Serdiuk, 2016).

Humanistic psychologists have examined the concept of self-realization extensively. Harter (2002) concluded that there is no single, consistent body of literature on authentic self-behavior, and no solid foundation of knowledge exists. Self-realization is not a new psychological idea. Since 350 BC, there has been an ongoing discussion about what should be included in its conceptualization. Bearing this in mind, the positive idea of self-realization has developed over the years. These changes are reflected in how the construct is defined, its features, subtypes, and the social and economic factors linked to it. Ryff and Singer (2006) identified six key dimensions, each representing common aspects of what it means to be healthy, well, and fully functional. The eudaimonic approach defines well-being as living a complete human

life by pursuing the realization of valued human potentials (Ryan & Deci, 2001). In this context, understanding the phenomenon of self-realization among police officers is important. The following is a review of the literature on indigenous research related to self-realization.

Research was conducted to evaluate and compare police officers' well-being levels. An effort was made to assess both objective and subjective well-being and then compare these across different ranks of officers. This was a cross-sectional study aimed at evaluating the overall well-being of 1201 active police officers in Malaysia. The average age of participants was 42.08 years (SD = 11.03), their mean years of service was 20.76 years (SD = 11.72), and 82.5% of the sample were male officers. Results showed that higher-ranking officers experienced significantly better well-being than lower-ranking officers. Additionally, in terms of subjective well-being, lower-ranked officers had fewer opportunities for continuing education and career development, indicating that middle- and lower-ranked officers face poor work environments, limited financial and economic security, poorer overall physical health, and negative political and spiritual well-being (Yaseen et al., 2015).

The inability to become a subject of one's own development acts as a barrier to self-realization. Personality development relies on self-driven efforts (Maksimenko & Serdiuk, 2016). Human behavior is explained across various areas of life, including relationships (Guardia & Patrick, 2008), health (Russell & Bray, 2010), religion (Soenens et al., 2012), work (Fernet, 2013), education (Reeve & Lee, 2014), sports (Pelletier et al., 2001), and even stereotyping and prejudice (Legault et al., 2007).

The indigenous findings regarding Western culture's self-realization phenomena have also been included. A study was conducted to explore self-realization phenomena within the framework of self-determination theory. This empirical study involved 92 students from nine universities in Kyiv, Ukraine. Personal self-realization refers to developing personal readiness for self-growth, manifesting inclinations and abilities, and balancing different aspects of a person who makes adequate efforts to expand personal potential. The study's results identified fifteen dimensions

of self-realization phenomena (i.e., time competence, inner directness, self-actualization values, existentialism, feeling reactivity, spontaneity, self-regard, self-acceptance, nature of men, synergy, acceptance of aggression, capacity for innate contact, cognitive need, and creativity) (Maksimenko & Serdiuk, 2016).

In the Pakistani cultural context, the phenomenon of self-realization is examined. A study was conducted to analyze the components of self-realization in Sadequain's poetry and paintings. The theme of self-realization was introduced through three components: a critique of man, a vision of a better man, and the necessary strength to achieve that vision. These components were evident in his poetry and paintings, and together they outlined the process of self-realization: combining these three elements enabled him to express his subjective disposition, which called for greater self-realization in himself. In an effort to align man with the larger reality, the paradigm supported elevating the self from a personal dimension to an impersonal one of life (Malik, 2019).

Most research on self-realization has been conducted in Western contexts; thus, creating a culturally appropriate tool for Pakistan is essential.

In this regard, different theories and research are helpful. Whereas the concept of individual development toward prosperity is innate. (Rayn & Desi, 2000). It is important to ascertain how personal-psychological abilities contribute to the conceptualization of optimal life experiences and the manifestation of self-realization in Pakistani culture, so that individuals can recognize their proficiency and optimal level of functioning, leading them to strive for full functioning by utilizing all their resources.

### Materials and Methods

The cross-sectional validation study was carried out at the International Islamic University (IIU) in Islamabad, Pakistan. After obtaining approval from the IIU Department of Psychology's institutional review board, the study was conducted in three phases. Phase I involved the initial selection of items related to self-realization among married individuals. Initially, 86 items were created after reviewing relevant local and international literature, books, and theoretical models. Subject experts further assessed these

items to establish the scale's face and content validity. Based on their feedback, 11 items (12%) were removed. Phase II involved pilot-testing the scale with a small sample of males and females to identify any items that needed modification. This sample was drawn from residents of Attock and Islamabad. Responses were rated on a 5-point scale from 1 = strongly disagree to 5 = strongly agree. After making adjustments based on the pilot test, the main validation study was conducted, including a factor analysis aligned with the literature. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy was 0.96, indicating the sample was appropriate for factor analysis. The main sample was selected using purposive sampling from working and non-working individuals aged 25-40 years living in Attock and Islamabad. Participants included males and females who had completed at least a master's degree. Those with no formal education or only a bachelor's degree were excluded. Participants were approached at their homes or workplaces, where they felt most comfortable completing the survey. Informed consent was obtained from all participants, and they could withdraw at any time if feeling distressed or uncomfortable. Phase III focused on establishing the reliability and validity of the newly developed Self-Realization Scale for the general population (SR). Higher scores on the scale indicated higher self-realization, while lower scores reflected less sexual resentment among married women. After screening, data with no missing values and complete information were analyzed in SPSS 24

to assess normality. Exploratory factor analysis (EFA) was performed using principal axis factoring, along with Cronbach's alpha coefficient and correlation analyses.

### Results

Of the 200 participants in the main phase II study, 100 were employed, and 100 were unemployed. The overall mean age ranged from 25 to 40 years. Among the employed, participants included university and college faculty members, individuals working in the corporate sector, and those affiliated with non-governmental organizations (NGOs). Among the unemployed, data were collected from university students and households. Overall, 53 (26.5%) had low socioeconomic status (SES), 84 (42.0%) had middle SES, and 63 (31.5%) had higher SES. Regarding education, 27 (13.5%) held PhDs, while 73 (87%) had completed further higher studies. After conducting a factor analysis of 73 items, 16 were retained, with a strong analysis indicating KMO = 0.91.

The pattern matrix loadings were noted. Factor 1 was labeled as 'unwanted self-awareness' and contained five items; factor 2 contained five items and was labeled as 'relation with others'; and factor 3 contained six items and was labeled as 'emotional intelligence.' Factor 1 had an alpha reliability of 0.95, factor 2 0.94, and factor 3 0.92, indicating higher internal consistency and acceptable reliability for the scale and its subscales.

Item number	Corrected Item-Total Correlation
1	.857
2	.873
3	.849
4	.828
5	.863
6	.893
7	.888
8	.904
9	.903
10	.895
11	.870
12	.844
13	.836
14	.872
15	.901
16	.887

Note. \*\*p<.01

Factors	Items		
	1	2	3
.535	-	-	مجھے مشکل کاموں کو سنبھالنے کی اپنی صلاحیت پر یقین ہے۔
504	-	-	میں اکثر اپنی صلاحیتوں کے لیے مثبت رائے رکھتا ہوں۔
.526	-	-	میں جانتا ہوں کہ میری سب سے بڑی خوبیاں کیا ہیں۔
.500	-	-	میں گرم جوشی سے ایسے مواقع تلاش کرتا ہوں جو میری قوت کے مطابق ہوں۔
.725	-	-	میری کمزوریاں میری کارکردگی کو متاثر کر رہی ہیں۔
-	.757	-	میں ایسے کاموں سے گریز کرتا ہوں جن میں مہارت کی ضرورت ہوتی ہے۔
-	.727	-	میں اکثر اس بات پر غور کرتا ہوں کہ میری کمزوریاں میرے کام کو متاثر کرتی ہیں۔
-	.667	-	میں مختلف حالات میں شخصیت سے مطابقت رکھنے والے ردعمل کو قابو کر سکتا ہوں۔
-	.751	-	میں چیلنجوں کا سامنا کرتے ہوئے بھی مثبت رویہ برقرار رکھتا ہوں۔
-	.734	-	میں جذباتی گفتگو کے دوران بھی واضح اور مؤثر طریقے سے بات چیت کرتا ہوں۔
-	-	.521	میں دوسروں کو مثبت اور تعمیری انداز میں متاثر کر سکتا ہوں۔
-	-	.391	میں نے اپنے لیے واضح اور حقیقت پسندانہ ذاتی اہداف مقرر کیے ہیں۔
-	-	.711	میں چیلنجوں کو بڑھنے اور سیکھنے کے مواقع کے طور پر دیکھتا ہوں۔
-	-	.460	میرے لیے دوسروں کے ساتھ کھل کر بات کرنا آسان ہے۔
-	-	.683	میری زندگی میں لوگ جانتے ہیں کہ وہ ضرورت کے وقت مجھ پر بھروسہ کر سکتے ہیں۔
-	-	.358	میں ان لوگوں کے ساتھ وقت گزارنے سے مطمئن ہوں جن کی مجھے پرواہ ہے۔

## Discussion

The current study aimed to explore the phenomenon of self-realization, its manifestations, and its underlying dimensions among individuals (males and females). Self-realization is a positive construct that positive and humanistic psychologists have extensively researched. Several instruments are used to measure self-realization; however, due to cultural sensitivities, culturally appropriate scales are lacking in Pakistan. The current findings indicated that the newly developed S-R scale is a reliable and valid measure for assessing self-realization among individuals in Pakistan. The convergent and divergent validity also confirmed the construct validity of the new scale. Overall, items for each factor were created to measure self-realization. Factor 1, "self-awareness," includes items that reflect an individual's abilities, qualities, and strengths. For example, items in factor 1 of the S-R scale include: "مجھے مشکل کاموں کو سنبھالنے کی اپنی صلاحیت پر یقین ہے۔" "میں اکثر اپنی صلاحیتوں کے لیے مثبت رائے رکھتا ہوں۔" "میں جانتا ہوں کہ میری سب سے بڑی خوبی کیا ہے۔" etc. Additionally, factor 2, 'emotional intelligence,' indicates that individuals have good control over their emotions, such as "میں جذباتی گفتگو کے دوران بھی واضح اور مؤثر طریقے سے

کسی بھی معاملے میں جذباتی " and "بات چیت کرتا ہوں۔" Factor 3, "ردعمل دینے سے پہلے سوچ بچار کرتا ہوں،

" relation with others, includes trustworthiness and secure relationships with others. Items in this factor include: "میرے لیے دوسروں کے ساتھ کھل کر بات کرنا آسان ہے۔" "میری زندگی میں لوگ جانتے " and "میں جانتا ہوں کہ وہ ضرورت کے وقت مجھ پر بھروسہ کر سکتے ہیں۔" Furthermore, all factors in this study were positively correlated with each other ( $r < 0.01$ ), and all items within each factor were the best indicators of self-realization. Therefore, a composite score on the overall scale was calculated, ranging from 18 to 90. Higher scores indicated greater self-realization, while lower scores indicated less. Similarly, item-total correlations for the S-R ranged from 0.47 to 0.82, demonstrating that all items maintained adequate relationships with the scale.

Future studies should also conduct confirmatory factor analysis (CFA) alongside reliability and validity tests.

## Conclusion

The S-R was identified as an accurate, brief, self-report instrument for measuring self-realization in individuals.

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