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## SELF-REALIZATION AS A FORM OF MANIFESTATION OF CAPABILITIES

### *Abstract*

The article discusses the concept of self-realization. Due to the progressive development of the modern world, it is becoming more difficult for people to find themselves in some kind of activity. In this regard, the problem of personal self-realization becomes relevant in our time. The relevance of the problem of personal self-realization is undoubtedly growing in modern society - in such a large and complex world, a person needs to "find himself" and determine his life path. In modern social and humanitarian knowledge, there is a growing interest not only in the concept of "personal self-realization", but in the interrelated concepts of "self-awareness", "values", "life strategies", "life world", "living space".

*Keywords:* self-realization, opportunity, need, experience, innovative activity.

**Introduction.** In today's emerging conditions, there is less and less demand for teachers capable of performing reproductive actions. Time demands that they become "transformative intellectuals", capable of creative adaptation, and not remain adapted to the means manipulated by society or the current situation. For teachers as "transformative intellectualists", self-realization in the field of education is very important in order to create a truly new and valuable spiritual product in order to overcome stereotypical ways of acting.

One of the important tasks in the study of self-realization is the relationship between the real and the possible, the relationship between "is" and "maybe." This intellectual innovation, according to the classical studies of Piaget (1999) and his school, is becoming increasingly relevant in human intellectual life in our time. Nevertheless, the crisis of the current pedagogical situation, the requirements specified in regulatory documents, have led to the development of a contradiction between self-realization and opportunity. In some cases, the individual, based on the priority of his individuality, strives to realize himself, in others he proceeds from external influences that contradict his individuality, either - then they limit it. This makes it problematic for the emergence of a new generation of teachers with an alternative strong view, capable of being responsible to themselves for gaining choice in creative development.

The problem is to find one's place, to express oneself in the role of a creative person, to achieve which one must strive in every possible way to realize one's capabilities, which means not only the self-realization of the individual, but also recognition by society.

Representatives of different psychological schools have studied the self-realization of a person; however, today there is no single concept of self-realization. The methodological side of the problem of studying the self-realization of an individual consists in the lack of certainty of this concept. As a psycho-social being, man succeeds in getting to know himself and others, to build an ideal of life only by interacting with others and only by reference to the social-moral values specific to the historical times in which he/she lives.

An accumulated system of scientific and pedagogical knowledge that allows one to comprehend the innovative processes of secondary schools, perceive the individual in his originality, and its originality make it possible to recognize freedom for creativity as responsibility to oneself.

This situation requires, in overcoming traditions and stereotypical ways of activity, not only professional abilities reflected in regulations, but also potential opportunities aimed at creating a truly new and valuable one. This has characterized by attention to the world of

the individual, to national culture in general, and to education in particular. In this sense, the main goal of education is the spiritual development of a person. The axiology of this approach has determined by the philosophy of individual free choice by a person of his life path, the value orientation towards the free self-determination of the individual. As Bacon (1977) said, a person with universal consciousness cannot be a “cog”. Innovative processes in the context of updated educational content indicate the ability of teachers to self-organize and support the innovative movement with their energy and enthusiasm. The practice of reforming education has given rise, or rather, revived such a direction of pedagogical activity as the creation of nationally oriented educational organizations. This has prompted by the idea of the socio-political orientation of society, the new government system and the structure of the economy.

The idea of nationally oriented education means such a structure of its content and teaching technologies that would allow the student has brought up in the culture of his nation, his people, master it, and contribute to its further preservation and development. This idea itself is not new. One way or another, many great personalities of the past wrote and spoke about this: Abai Kunanbaev, Sh. Kudaiberdiev, Y. Altynsarin, M. Zhumabaev and others. The great thinker Abai in his unique and deeply philosophical “Book of Words” writes: “We need to tirelessly expand the range of our interests, increase the knowledge that nourishes our souls. We would understand that the good of the soul is incomparably higher than the bodily needs, and subordinate the carnal needs to the dictates of the soul” (K.Serikbayeva & R.Seisenbayeva, 1992).

**Main part.** The idea of personal self-realization has its roots in the philosophical systems of the distant past. The origins of self-realization go back to Aristotle (1985), being associated with *self-improvement of spirit and body*; to Bacon (1977) and Feuerbach (1955) with *recognition of a person*; to Hegel (1975) with *self-development*; to the classic Marxists with the implementation of the essential powers of man; to foreign psychologists (Maslow, 1982) and others - with self-actualization of the individual.

Self-realization of the individual in the philosophical aspect has an ambiguous nature. This statement can be justified by the presence of different points of view about the essence of the subject under study.

In Russian philosophy, self-realization has considered based on an immanent approach, the essence of which reveals a property inherent in any phenomenon arising from its nature. One of the representatives of this approach, Uspensky (2003), develops a very characteristic idea for Russian social thought of the early 20th century about the immanent activity of man as a self-creating subject, a subject of his own self-improvement.

This idea is consonant with the concept of a self-actualizing personality. American psychologist Maslow (1982) represents a self-actualized person not as an ordinary person to whom something has added, but as an ordinary person from whom nothing has taken away. According to the author, self-actualizing individuals fully realize everything they are capable of and, through their own efforts, develop to a state that is fully adequate to their capabilities. Suffice it to recall the motto that guided the great composer Beethoven: “O man, help yourself!” As the old rule says, “help is found by those who help themselves,” that is, self-help is the main beginning in personal development.

Kan-Kalik and Nikandrov (1990) not only delved into educators’ teaching practices but also explored the intricate connection between educators’ communication with students and self-realization, considering communication as a profound manifestation of creativity. As they meticulously outlined the broader framework of the creative process within the pedagogical realm, these scholars delineated a series of steps in a teacher’s creative journey, from the inception of a pedagogical concept aimed at addressing an educational objective to the evolution of that concept, its implementation in both activities and interpersonal communication, and the subsequent analysis and assessment of the outcomes of this creative endeavor.

In essence, they underscored how the process of communication and the creative aspects of teaching contribute to a teacher’s self-realization and professional growth.

*The purpose of this study* is to delve into the concept of self-realization in the contemporary context, particularly against the backdrop of the progressive development of the modern world. As societal complexities increase, individuals are faced with challenges in finding meaningful engagement and purposeful activities. This study aims to address the growing relevance of personal self-realization in our time, recognizing it as a significant challenge amid the vast and intricate modern society.

**Research materials and methods.** The specific methodology for explaining the self-realization of the individual in the psychological aspect is *the personal and activity approaches*. Activity, from the point of view of philosophy, psychology, sociology and pedagogy, comes from certain motives of the individual and has aimed at achieving certain goals. The presentation of activity as a form of activity that is capable, by its very nature, of “reprogramming” that is not limited by any externally specified framework, has specified in relation to individuality. After all, activity has many directions, but one of the most important is the activity of self-realization and self-affirmation. In such activity, the uniqueness, originality, originality and originality, independence and autonomy of the individual reveal themselves. Therefore, the activity of individuality manifests itself as self-realization and self-affirmation.

Currently, new “milestones” are being “built” to the problem of personal self-realization. Their representatives try to reasonably correlate the ideas of the polar approaches known in philosophy to explaining the essence of personal self-realization. According to modern philosophers, the concept of “personal self-realization” has revealed based on the theory of personality development and represents a hierarchical structure. The representative of this approach, Mulyar (2017), believes that personal self-realization is *an individual process of practical embodiment of essential forces*. The author believes that self-realization of the individual acts as the free disclosure of the individual’s individuality, as the objectification of essential forces in the process of free activity carried out in an individual form.

Komlik (2018) and Koroleva (2018), both delve into aspects of youth development with a

focus on self-realization. Komlik’s exploration of the theoretical aspect of personality formation suggests an inquiry into the factors shaping individual identity during the formative years. This theoretical framework can be seen as a foundation for understanding how young individuals embark on a journey of self-discovery and realization.

In a complementary vein, Koroleva’s work on the psychological features of youth within the context of new information technologies implies an examination of how the contemporary environment influences the psychological development of young individuals. The integration of technological advancements in their formative years is likely to play a role in shaping their self-perception and realization.

Both works contribute to the broader discourse on youth development by shedding light on the theoretical and psychological dimensions. By exploring these aspects, they provide valuable insights into how self-realization unfolds during the crucial period of youth, offering perspectives that bridge theoretical frameworks with practical applications in the modern context.

Modern philosophers emphasize the essence of self-realization based on the theory of personality development. Tsyrenova (2015) emphasizes that self-realization is the creativity of oneself and one’s world, which presupposes the possession of the “material” of one’s own existence - one’s *abilities*, talents, *opportunities* and one’s sociocultural content, and the involvement of the objective conditions of one’s existence in the individual world of meaning, rationally justified by the search for the truths of your life. She does not deny the essential nature of personality; she identifies essential forces with the “material” of her own existence. The author also believes that the problem of a person’s self-realization has directly related to his autonomy, that is, a person himself must construct for himself the meaning of his life and his activities, the nature of his relationship to other people and the world as a whole. According to Polubabkina (2019), self-realization is a process and the result of a dialectical merging of a unique individual and the objective world, which occurs because of human activity. She includes *the needs for self-realization as necessary signs of self-realization*,

and unlike others, the need for self-realization is limitless and insatiable, despite various types of activities, it can never be fully satisfied. Kulik (2012) believes that the concept of “self-realization” emphasizes a certain aspect of the process of realizing *the capabilities* inherent in the subjective personality, namely their implementation in accordance with the will of the individual.

Also, The study conducted by M. Lone, T. Strong, O. Sheredekina, and M. Bernavskaya in 2019, explores the intricate relationship between the culture of professional self-realization and the dynamics of internet communication among students in contemporary higher education settings.

The research underscores the growing significance of comprehending not just the technological aspects of internet communication but also the cultural and personal dimensions influencing students’ experiences. The study’s outcomes have the potential to enlighten educators, administrators, and policymakers about the multifaceted nature of student interactions in the digital age, with a particular emphasis on the pivotal role played by professional self-realization in the modern educational environment.

Conducted by M. Lone, T. Strong, O. Sheredekina, and M. Bernavskaya in 2019, the work delves into the intricate relationship between the culture of professional self-realization and the dynamics of internet communication among students in contemporary higher education. Through an exploration of the fundamental role of professional self-realization, the authors likely scrutinize how it shapes students’ interactions and communication patterns in the digital landscape of higher education. Self-realization in open Internet resources has considered as a fundamental factor in Internet communication of students in the modern educational environment of a university and as a process through which people get to know themselves and develop a deep understanding of who they are, what they want from their lives, what their opportunities and dreams, what are their dislikes and shortcomings.

“Self-reflection” in the broad sense of understanding is reasoning, understanding, self-knowledge, self-analysis of personal activity

within the framework of a system of relations with the world where a person is located. For example, in English there is a term “to reflect upon”, which in translation from English has understood as “to reflect on ...”.

Marinela (2019) in his work presents self-realization as a complex process that needs have considered from different points of view in order to get a more complex and reliable picture of how individual development occurs. According to the author, achieving self-realization includes going through certain stages, overcoming various difficulties and, above all, the practice of self-regulation of individual emotions and behavior. Education also provides a logical-scientific basis for moving beyond the stages of self-realization, providing insight and understanding, but also means transcending theoretical boundaries through personal participation in actions reflecting moral and humanistic values. Positive and proactive approaches are the paths that lead to self-realization. Practice self-regulation over individual emotions and behavior.

An analysis of philosophical and psychological-pedagogical literature on the problems of personal self-realization shows that there are different interpretations of the concept itself. In general, the presented analysis allows us to stimulate a number of the most significant, from the point of view of self-realization, provisions, which have later specified in the author’s position regarding the problem under study: the essence of self-realization lies in the dialectical unity of being. In our understanding, self-realization has presented as the result of realizing an opportunity.

Philosophers have noted that the categories “possibility” and “reality” play a special role in the development of theory and practice, since reality changes in accordance with available possibilities, because of which both theory and practice must reflect not only reality, but also possibility, which it contains.

“Opportunity” as a dialectical-materialistic category reveals the essence of self-realization in the innovation process. This has evidenced by the contradictory definitions used in scientific and educational literature. Here are just a few of them:

– possibility exists within the framework of reality, as some specific reality, like a grain that needs appropriate conditions in order to grow;



– opportunity is the moment preceding the appearance of an object;

– possibility is something that exists, because in the present there are prerequisites for the future, at the same time, possibility is something non-existent, because the future does not exist in the present;

– possibility is an objectively existing tendency in the development of an object, which arises on the basis of one or another pattern of development of the object and expresses this pattern;

– possibility is a set of prerequisites as a condition for the emergence of a new phenomenon or object: every new reality arises as a possibility in the depths of the old reality;

– possibility as a philosophical category reflects the dialectical development of the objective world, various stages and stages of the emergence and development of objects.

According to dialect philosophers, possibility represents potential reality, and reality, in turn, represents realized possibility.

Kovalev (1965) studying the structure of personality, presents opportunity as a system of abilities (a set of intellectual, volitional and emotional properties) that ensure the successful implementation of activities. Rachenko (2019) in the book “Diagnostics of the development of a teacher’s pedagogical creativity” believes that the most significant characteristic of an opportunity is the measure of its prospects, which acts as a natural tendency of development. In Ozhegov’s (1984) dictionary, opportunity has presented as a means, a condition necessary for the implementation of something. In the Russian language, opportunity is presented as ability and is recorded in the words “to be able”, “to be able”, “and to be able”; is defined as “skill”, as well as the ability to perform any actions.

Demchenko (2019) self-reflection has understood as “the Principle of real human thinking, which directs it to the awareness and understanding of its own forms, as well as prerequisites. Personal and objective consideration of actual knowledge against the background of a critical analysis of its content, as well as methods of cognition, involves the activity of self-knowledge, which can reveal the inner essence and specifics of a spiritually minded individual”.

According to Rubinstein, it is precisely through the presence of self reflection that an individual acquires the ability to perform actions related to managing activities, as well as achieving goals. The appearance of self-reflection as a phenomenon has caused by life itself, thanks to which human activity takes the form of its indirect interaction with the world of things against the background of a certain refraction of external influences determined by the specifics of the subjective world of the individual. At the same time, self-reflection is perceived as “an internal condition that is actually included in the overall effect, mediated by a natural relationship between external and internal factors”.

Because of studying this problem, it was possible to reach a common point of view on a number of issues. In philosophy, such issues as the formation of possibility and reality, the conscious choice of certain possibilities, possibility as a form of activity have received their coverage; in psychological literature - a potential, intellectual opportunity (Lutoshkin, 2002), a real opportunity for students in educational activities (Buzaubakova, 2019), in pedagogical literature - a didactic opportunity for teachers (Amirova, 2017) etc. In the works of recent years, trends have emerged in which modern teachers must fulfill new educational tasks and must have an innovative type of thinking inherent in their own capabilities. Thus, focusing on opportunity, one can imagine that self-realization, being a form of manifestation of opportunity, reveals the internal, deep, hidden side of the personality and, as a holistic process, represents external, observable, more mobile, changeable characteristics of objects and processes in interrelation and interaction.

One of the first to draw attention to the reality of opportunity was Babansky (1985), who understood by real opportunity the unity of internal and external conditions mediated by the individual and determining the potential of a particular individual in the field of educational activity. According to Babansky (1985), the study of the basis of real opportunities have based on a certain concept of personality. Characterizing real educational opportunities, he identifies six main components that reveal the integrity of the personality structure, the integrity of the process

of assimilation of knowledge by the individual, and the unity of activity. The author also notes that real learning opportunity is not absolute, that it changes under the influence of purposeful activity.

Stambekova's work in 2019, "The Use of Innovative Technologies in the Conditions of the Updated Content of Education", explores the intersection of educational innovation and self-realization. By investigating how innovative technologies are employed within the context of evolving educational content, Stambekova delves into the potential impact on educators' and learners' self-realization. The integration of modern technologies not only transforms the educational landscape but also presents opportunities for individuals to discover and fulfill their potential within this dynamic learning environment.

Real possibility is the essence of the origin of activity. Like all other categories of materialist dialectics, the category of "possibility" acts not only as a form of knowledge and objective reality, but also as a form of self-awareness and goal setting. According to scientists, the entire history of humankind is an expedient social activity, which includes two operations: goal setting and goal implementation.

The thoughts of philosophers that "some things exist both in possibility and in reality, but not at the same time and not in relation to the same thing" confirm that self-realization in relation to reality is the experience of teachers, and in relation to possibility, it is a goal, innovation movement (Figure 1).

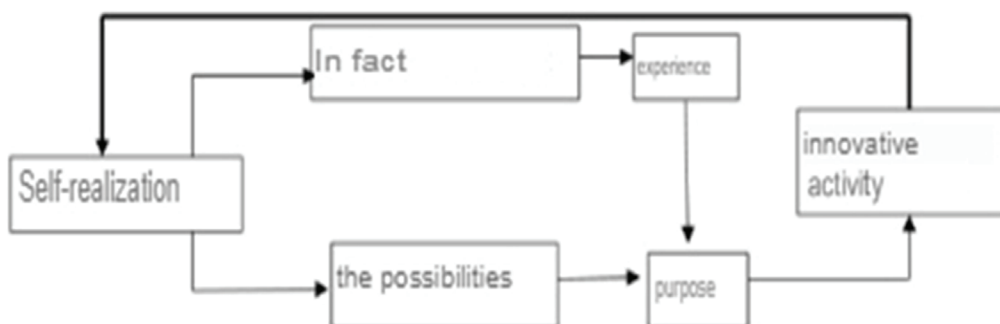


Figure 1. The essence of self-realization

As can be seen from Figure 1, the study of self-realization represents the genetic unity of experience and goals. From the point of view of dialectics, self-realization, reflecting the determination of being, indicates the direction, the path of endless deepening of activity, and innovative activity at that. According to scientists and practitioners, innovative activity by its nature is not amenable to formalization or predetermined regulation, therefore the subject of innovative activity is forced to independently work on it, achieving compliance with the characteristics of his own perception, the initial level of knowledge and skills with which he begins to create, master, and apply and the dissemination of new things. Innovative activity, according to V. Rozin (2018):

– these are focused efforts, creativity and a form of life carried out by the teaching staff;

– this is an initiative of teachers, addressed to the initiators themselves and all those who wish to participate in them.

Is a form of creativity in the lives of teachers, which reacts vividly to current situations and involves a change in their consciousness and understanding.

Having examined the self-realization of the individual based on the universal *principle of determinism*, where the individual acts as a "holistic system of internal conditions", we emphasize the specific ones from "I" to "We". It is legitimate to consider an innovation group as an environment in which the connection between an individual and a group develops.

**Results.** In order to further study the problem, it was necessary to have certain "reference points" for the real state of teachers' self-realization. At the first stage of the study, the following tasks have solved:

- identify the levels of teachers’ readiness for self-realization in the conditions of an integrally self-governing system;
- substantiate the features of diagnostic methods for studying this education.

The search for sufficiently reliable ways to study the professional self-realization of teachers is associated with the specificity of the subject under study. Self-realization is one of the hidden areas of philosophy, psychology and sociology, which is extremely difficult to penetrate, primarily due to the unreliability of the “keys” - specific research techniques. A major role in the organization and conduct of the study has played by the quantitative assessment of the material; in connection with this, the task was set of mathematically precise determination of all the phenomena has studied; statistical and mathematical assessment procedures were used with a certain caution, which is explained by the fact that the subject of the study itself is too complex to be solved. simplify. Where the objectives of the study required bringing it closer to the sociological level, the representativeness of the sample has ensured and the conclusion was extended to the entire population. A whole series of standard coefficients obtained from the study of other phenomena has transferred to the study of teachers’ self-realization. Self-realization as a special phenomenon requires a special system and numerical expression. A systematic approach to studying the conditions and patterns of self-realization of teachers provides for the possibility of using various methods and methods of research work.

Self-realization of secondary school teachers has embodied in real constructive procedures with the real activities of the subjects. However, the experiment carried out is not just a way to study some reality, but the generation of a certain real life situation. Creating a situation is not like forced “education”, “formation,” “influence”, etc. What is required is precisely such a situation, the essence of which is not “to achieve a goal,” but freely express one’s creative powers. Many researchers include the most important characteristics that ensure a high level of teacher self-development in the profession: psychological well-being;

- social maturity; positive (optimistic) thinking;
- satisfaction with one’s life and activities;
- focus on self-education and methodological improvement;
- highly productive activities;
- passion for work and interest in its positive results;
- a high level of meaningfulness of life and activity in a time perspective;
- ability for creativity (individual, collective);
- ability to self-determination;
- high level of communicative competence and pedagogical interaction with all subjects of the educational space.

To form the level of readiness of teachers for self-realization of potential opportunities, a technology for generating problem situations (in the joint activity of subjects and the experimenter) has developed, which has reflected in Table 1.

Table 1. *Technology for solving problem situations*

Activities	Problem situations	Interaction between researcher and subject	Stages of self-realization
Generalization of software of different categories	Defining your own goals and objectives	Mutual support	Self-knowledge
Reflective reports	Classification of empirical reports	Mutual enrichment of life experience	Self-design
Creation of a database of teachers who have completed level program courses	System analysis of a potential fund	Peer education	Self-modeling

Within the framework of these methods, filling out information and pedagogical modules methods of observation, self-assessment, and (IPM) have used.

The observation method has a number of advantages: firstly, the direct connection of the researcher with the object of his study; secondly, the absence of intermediary links, the efficiency of obtaining information. However, the information received has verified by other methods. Participant observation was used (a distinction is made between non-involved, included, random observation), where the observer is deliberately included in the object being studied, takes part in the processes occurring in it (joint holding of author's courses, seminars,

The object of knowledge is the reality of students who have completed courses in level programs: the genetic initial structure is *opportunity*; the stage of development of the initial structure is *innovative experience*, innovative movement, and professional self-realization. As research shows, discovering the possibility of self-realization is not only awareness of one's strengths, but also the basis for characterizing the nature of innovative groups formed in the process of self-realization. Therefore, it is very important that teachers are aware of their strengths and capabilities as a means of self-realization, which is characteristic of the teacher's personality.

**Discussion.** The article delves into the intricate and multifaceted realm of self-realization within the context of a creative personality's capabilities. The examination of self-realization is grounded in existential, immanent, and active approaches, as well as the value orientations stemming from an individual's autonomous life choices. This comprehensive analysis is underpinned by the universal principle of determinism, conceptualizing the personality as a holistic system of internal conditions.

The proposed conceptual position of self-realization introduces three fundamental dimensions: self-realization as an experiential engagement with reality, self-realization as a goal in relation to inherent potentialities, and self-realization as the manifestation of potentialities within the realm of innovative movement. This conceptual framework provides a nuanced understanding of the dynamics involved in the self-realization process, capturing its essence as a continual interplay between past experiences, present opportunities, and future innovative endeavors.

Empirical analysis is employed to identify methodological directions for studying self-realization, leveraging an individual and activity-oriented approach as a manifestation of practical identity. The article views self-realization not only as a personal journey but also as an innovative challenge, presenting new and alternative pathways of activities. Moreover, self-realization is positioned as an integral part of the system for self-management in socio-pedagogical transformations.

A noteworthy aspect highlighted in the article is the distinctive nature of the experiment. It is not merely a study of a specific reality; rather, it involves the intentional creation of a unique life situation that fosters conditions for free self-expression. The emphasis of the experiment is not solely on the "achievement of a goal" but rather on the unfolding and realization of creative abilities. This shift in focus underscores the intrinsic value of the creative process itself.

**Conclusion.** The presented fund of data on personal self-realization is a theoretical and methodological basis for studying the essence of this education of teachers of secondary schools. Adhering to the above interpretations of personal self-realization, let us express it this way: self-realization as a process of manifestation of the individual's potential is the result of one's own strengths, i.e. self-realization is self-realization, self-expression, which has reflected in innovative activity.

Theoretical analysis makes it possible to present the teacher's self-realization in three aspects:

- self-realization in reality as a reflection of originality, the originality of the individual, capable of responding to an innovative challenge in ever new and alternative ways of activity (personal approach);
- self-realization in reality as an innovative experience in a holistically self-governing system of socio-pedagogical transformation (activity approach);
- self-realization is actually a conscious attitude towards oneself (synergetic approach).

Thus, the genetic unity of self-realization and potential capabilities is noted and it is stated that self-realization as a system that precedes the emergence of personal experience and



goals represents a dynamic form of opportunity, which is reflected in innovative activity. With this interpretation of innovative pedagogical action, a person always remains a person, and the innovative action itself has understood not as an external organization or transformation, but as life in this movement. In this regard, it has assumed that the ability to move is a direct contact between self-realization and innovative activity. The supposed connection between self-realization and innovative activity represents the essence of self-realization and, according to Aristotle's logic, is characterized as follows: self-realization, capable of innovative movement, represents *innovative activity as the reality of the possible, revealing the essence of the past and the future*. It follows that self-realization of the individual represents the genetic unity of personal experience and goals, the implementation of which provides a continuous connection between the present and the future through the assimilation of the past. The foregoing serves as sufficient grounds for the assumption that *self-realization is a form of manifestation of the potential capabilities of the individual*.

### Recommendations

Based on the conclusions drawn from the study, we have crafted recommendations for the expression of capabilities through self-realization.

1) Provide insights into how these methods were selected, their reliability, and their appropriateness for the subject under study.

2) Addressing Specific Challenges to consider proposing innovative ways to overcome these challenges, perhaps through a combination of qualitative and quantitative research methods.

3) Statistical Rigor to articulate the limitations and cautions associated with statistical and mathematical assessment procedures.

4) Population Representation to provide details on the sampling methodology and its implications for the generalizability of findings.

5) Integration of Standard Coefficients to explain how these coefficients were adapted and if there were any modifications made to suit the unique nature of self-realization as a subject of study.

6) Comprehensive Characteristic to consider providing a more in-depth analysis of the characteristics identified by many researchers as ensuring a high level of teacher self-development.

In essence, this study sets the stage for future investigations by highlighting key considerations in the design, execution, and analysis of research on self-realization and the manifestation of capabilities. By addressing these aspects, researchers can contribute to a more robust and nuanced understanding of the complex phenomenon of self-realization, fostering advancements in theory and practice.

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