Consideration of a "Self-Exploration Model" to Be Embedded in Organizational Management

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Abstract—**Many companies are required to promote work style reforms. Many of them put emphasis on reducing overtime and enhancing welfare benefits, however, little consideration is given to individuals working in a lively manner. Essentially, organizations organize individuals in pursuit of profit, therefore, the process by which individuals explore and grow in their own lives is not subject to organizational management. In this study, we consider a "self-exploration model" that should be embedded in organizational management based on the content model and the process model of the previous studies**

Index Terms—**Organizational management, self-exploration.**

I. INTRODUCTION

According to a 2017 survey of new hires conducted by the Japan Productivity Center and the Junior Executive Council of Japan, the major criteria for choosing to work at a company were "because I will be able to exercise my abilities and individuality," "because the work is interesting," and "because I will learn skills." The trend is thus moving toward an age of focusing more on one's skills and abilities, or one's fit for an occupation, than on the future of the company (1).

At the same time, a Ministry of Health, Labor and Welfare survey showed that about 30% of employees who join a company upon their graduation quit within three years, a percentage that has remained almost unchanged for the past 10 years (2). Another survey reported that recently, the reasons people have given for quitting are not due to a lack of company allegiance or perseverance or due to dissatisfaction with how they are treated, but are more because they want to be themselves.

Anyone who belongs to a corporate organization would want to be able to be themselves at work. However, because companies are in single-minded pursuit of profit, the individual becomes lost in efficient work processes, and it becomes difficult for people to realize their dreams or ambitions.

As for matters of the psyche, ever since modern Western civilization was introduced to Japan with the 1868 Meiji Restoration, the legitimacy of the capitalist theory of "rationalism" has become entrenched in our society, and rationalism has become integral not only to society but to the realm of individual behavior as well. Touching on his own experience, Soseki Natsume portrayed in many of his novels the conflicts and tragedies that arise when life based on mutual understanding and assistance is sacrificed in the

name of rationality [1].

This study refers to actions taken to live as oneself as "self-exploration" and considers a self-exploration model that should be embedded in organizational management.

II. THE CONCEPT OF THE SELF

Carl Jung was among those who built the foundation of psychology and researched the topic, "What is the self?" Kawai took up the cloak of orthodox Jungian psychology and was a pioneer in contributing to the development of psychological treatment in Japan [2], [3]. He also independently developed theories rooted in Japanese culture based on his wealth of experience. This study takes Kawai's theories as a base for organizing the concepts of Jungian psychology and their characteristic concepts of totality and complementarity.

A. The Workings of the Psyche

It is possible to build some type of model for the workings of a person's psyche by closely studying the actions they take in their daily life and the dreams they have while sleeping. Jung thought that the differences in how people respond to external stimuli were caused by differences in their stance and in the varying strengths of the four functions of the psyche (sensation vs. intuition and thinking vs. feeling). Stances consisted of extroversion, when a person is outwardly focused, and introversion, when a person is inwardly focused. He regarded the sensation vs. intuition axis and the thinking vs. feeling axis as being independent of each other. For him, the sensation vs. intuition axis is a function of how one incorporates external stimuli, while the thinking vs. feeling axis is a function of how one makes decisions in response to those stimuli.

B. Totality and Complementarity

According to Jung, people with good sensory functions (intuitive functions) are usually not good at intuitive functions (sensory functions), while people with good thought functions (emotional functions) are usually not good at emotional functions (thought functions).

Using this model, one can explain why people receiving the same external stimulus will have differing reactions. However, Jung was not aiming to identify the makeup of the psyche from the standpoint of Descartes' mechanics. He wanted to explain the overall workings of the psyche.

The chief characteristic of Jungian psychology is complementarity. Complementarity is a way of supporting one's weaker functions by relying on one's stronger functions (main functions). For example, a person with strong sensory and emotional functions would get support

for their weaker intuitive and thinking functions. Jung did not think that people lacked their undeveloped weaker functions. He thought that these functions were hidden in the subconscious. He called the process of uncovering them and incorporating them into the self the "individuation process."

C. The Concept of Self-Exploration

Jung thought that the psyche originated in the conscious (ego) and the subconscious (es), that the ego was the center of the conscious, and that the self was at the center of the psyche. According to him, complexes exist in the upper reaches of subconscious, while archetypes are found deeper down in general subconscious (Fig. 1). Complexes are the accumulation of a person's strong emotional experiences. All human beings have an archetype, which consists of a mother figure, an anima/animus, a shadow, and a wise old man. Although the self cannot approach them, they can appear in one's consciousness through images (dreams) when one is asleep or having a near-death experience. Complexes and archetypes influence the individuation process.
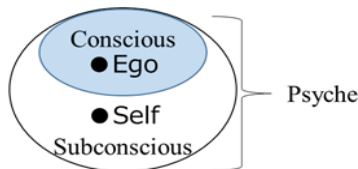

Fig. 1. Structure of psyche.

While a person is alive, not only do they need to adopt an appropriate persona vis-a-vis external objects, they also need to respond appropriately to internal reactions to the inner world of the subconscious. These responses function to maintain a working balance that complements these elements, and this bolsters the stability of the psyche. For example, the persona and the anima (or animus) work to complement each other. In workplaces like trading companies and construction companies, which are akin to athletic clubs, the desired persona will usually be masculinity. Sensing this, employees will act out that persona, but they will still have the archetypal anima of femininity within their psyche. Because this is incompatible with the meaning structure of the ego, if the ego denies it and continues to suppress it too much, the psyche's balance will be destroyed, and the person will feel stressed. In such case, the person should not deny the existence of their anima, but should instead try to consciously integrate it into their ego's meaning structure. The individuation process is a process for confronting the inconsistencies and conflicts within the psyche by trying to improve the dialectical meaning structure so that it can overcome them.

This study defines self-exploration as "the process of using the individuation process to acquire sensitivity and consciously employ this sensitivity to formulate and develop a meaning structure for the ego that can respond appropriately to the inner and outer worlds."

III. THE SELF-EXPLORATION MODEL

This study firstly focuses on individuals working in corporate organizations to propose a self-exploration model that consists of the three elements of action, knowledge, and psyche (Fig. 2). The arrows in the figure denote complementarity among these elements.
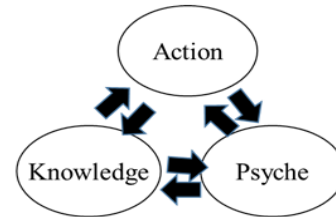

Fig. 2. Self-exploration model.

Work is at the center of the actions that an individual performs in an organization. Performing work (actions) requires knowledge, and having knowledge requires the volition of the psyche. Knowledge is acquired and mastered through action. Also, the questioning mind at the heart of the psyche is linked with the acquisition of knowledge.

The outcome of action and the acquisition and mastery of knowledge is integrated into the meaning structure of the ego, so that the meaning structure will expand and grow. The characteristics of this model are that, firstly, the psyche, knowledge, and actions will interact so as to raise the entire level together, and secondly, the balance of the psyche will be maintained through complementarity among the elements. In this study, we call this "individual dynamic equilibrium."

IV. THE INDIVIDUAL IN THE ORGANIZATION

A. Relations with Others

People can live only in relationship with others. Therefore, the self-exploration model for individuals should be embedded within the organization. Barnard lists the following elements as necessary for an organization: (1) a common purpose, (2) communication, and (3) a willingness to serve [4]. Establishing a common purpose requires setting up paths of communication for orders and reporting as an organizational routine. Communication within the organization includes unofficial actions for coordinating mutual desires and feelings. Therefore, internal communication could act as a disturbance that destroys the balance of the self-exploration model (Fig. 3). Individuals within the organization will thus strive both to deal with their own "individual dynamic equilibrium" and to maintain their relations with others.
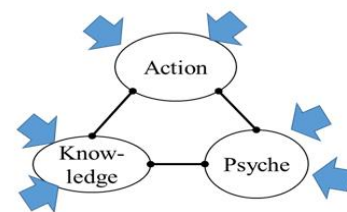

Fig. 3. Disturbance to self-exploration model.

B. Motivation as the Desire to Cooperate

It is thought that the ego of an individual in an

organization chooses its actions as a result of coordination with the inner and outer worlds.

To achieve its common purpose, the organization will draw out the individual's desire to cooperate in order to increase their motivation. At the same time, the individual is pursuing self-exploration so that they can live life as a human, so the coordination needed to deal with the collision between these two becomes complicated.

We therefore need to consider a simple model like that conceived by Maslow [5], whereby people behave in ways that will satisfy their desires, and satisfying their desires will make them want more. In addition, Bloom, Porter, and Lawler *et al.* others have identified several factors that influence motivation, and an expectation model based on the cause and effect relationship among these factors has been proposed [6]. This expectation model is problematic in that it was made into a model from the standpoint of mechanics, because people are assumed to work in order to get the rewards offered by the organization. To be sure, self-exploration requires that people work in an organization, but this does not mean that they are always choosing their actions only to get rewards.

The foundation of the human model taken up by motivation theory is a tacit acknowledgment that the optimal state of a human being should be the establishment of an ego that will live autonomously without relying on culture or the environment. In fact, Maslow clearly proposes an image for self-realization that stands on its own in the hierarchy of self-realization.

C. The Concept of Self-Realization in Japanese Society

Jung investigated the myths and folk tales that had been handed down in the West and discovered that the psyche is an archetype common to humanity. He called this "the collective unconscious." In response, Kawai (2010) found that Japanese myths and folk tales differed from those of the West and came to the conclusion that Japanese people have a different collective unconscious from Westerners. What he asserts is that while in the West, the unconscious paternalistically omits anything that goes against certain value criteria, Japanese people have an unconscious that is in balance over time in that even differing value criteria are materialistically accepted so that there is an overall consistency. People overseas often comment that a Japanese idiosyncrasy is that they are not monotheistic like Westerners are, but have naturally accepted many gods and buddhas so that when they have to make a group decision, a clear decision may not be forthcoming because they put the emphasis on harmony.

The way that Japanese people relate to one another in an organization consists of three steps. (1) They do not aggressively push their individual self-realization model, but rather put priority on their role as a member of the organization. Then, (2) they try to reach a dynamic equilibrium of the self-realization model that will accord with an emphasis on the organizational culture and reliance on its paths. Finally, (3) they create a home for the self-realization model within the organization. It seems that for Japanese people, self-realization happens, develops, and is complete only when there is a link with people in the outer world, including the organization.

D. Individuals in an Organization

When analyzing a social system, the smallest unit that can be analyzed is an individual. However,

individuals possess many personas to maintain their relations within an organization. People put on various personas (masks), such as the self who is working, the self who is in a superior (or subordinate) position, the self who socializes with friends outside of work, and the self who deals with people outside the organization. And they are all one's true self.

Hirano calls people who use different personas "dividuals." He argues that dividuals are the smallest units in a social system, that all of them are one's self, and that this is the natural condition. The ego controls the multiple "dividuals" that exist within an individual and conducts social life by deliberately differentiating them [7].

One way of analyzing human interaction that focuses on interpersonal communication is based on the idea that the ego has five personalities [8]. If we think of a personality as a "dividual," socializing with a friend would be communicating with a "free child," and coordinating with a work colleague would be communicating with a rational "adult." By the same token, the boss would be like communicating with a father or mother, while the subordinate would be like communicating with an adapted child (Fig. 4). In any case, complementarity exists among the five personalities, and this complementarity is characterized by how it engenders a rich humanity in that person.
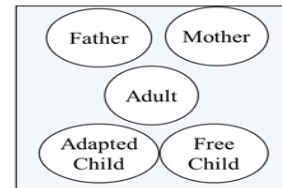

Fig. 4. Five personalities in the ego.

V. THE BASIC MODEL FOR ORGANIZING INDIVIDUALS

The action that serves as the key element in the self-exploration model embeds the individual in the organization through their link with work. Work is considered as controlled by the flow of business and organizational routines, and organizational value criteria influence the values held by the individual. The opposite is probably true as well. In other words, the relationship between the individual and the organization comes in three basic models, which differ depending on which axis the organization is based upon.

The model in Fig. 5 takes the organization as its main axis, and the individual's self-exploration model is under the organization's control. Konosuke Matsushita regarded employees as being on loan from society and work as employee training for life, or a place for self-exploration, and he wanted management to take personality formation into consideration. The advantage of this model is that it is easier to unify and control the organization because individuals' tendency toward self-exploration will be in

sync with the organization's vectors. Its disadvantage is that it has little regard for people's individuality or identity, so the creativity generated by diversity is lacking.
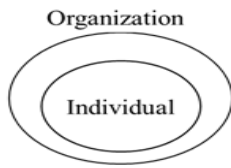

Fig. 5. Model with axis of organization.

In the Fig. 6 model, the main axis is the individual, and the organization is the venue for self-exploration. Soichiro Honda practiced management that held employees' aspirations in high regard. They say that he held meetings known as cock fights, where employees who failed to achieve their aspirations would be reprimanded. The advantage of this model is that the organization is energized because people can be people, and the rich diversity of the entire organization becomes its source of creativity. On the other hand, the disadvantage is that the organization is more difficult to control because it has no unifying force.

Fig. 6. Model with axis of individual.

Fig. 7 is a cross between these two. The individual stands at a certain distance from the organization and only comes into contact with it for work. Self-exploration is not a topic for management. Companies using this hybrid model are those that follow the American style of meritocracy or the expectation model. The advantage of this model is its potential for an organizational management that is flexible. The disadvantage is that it lacks a self-exploration model, so commitment to the organization may be in short supply.
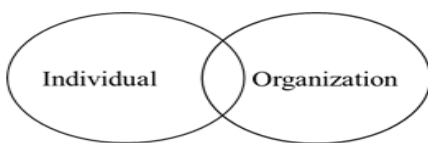

Fig. 7. Model cross between organization and individual.

In our opinion, in a business environment where the economy is globalizing and technological innovation is advancing at an almost chaotic speed, an organization that places the individual on its main axis (Fig. 5) is better. This is because innovations in such wide-ranging areas as product development, business models, and daily tasks serve as the starting point, and these are performed by people, so we need to have organizations that are centered on people. An example of this is the Teal organization proposed by Frederic Laloux [9].

VI. THE DYNAMIC EQUILIBRIUM ORGANIZATIONAL MODEL

Dynamic capability is a popular way of promoting innovation. Many research findings have been published on dynamic capability [10].

Tanaka proposed a dynamic equilibrium organizational model that is based on the dynamism of dynamic capability [10], [11]. The model in Fig. 8 shows a business model composed of workflows and a backbone system, an organization made up of organizational routines and reliance on value criteria and paths, and individuals consisting of work and knowledge/psyche. The process is that the overall organization's dynamic equilibrium is maintained through mutual support and complementarity among these components, which enables the entire organization to enhance its organizational capabilities.
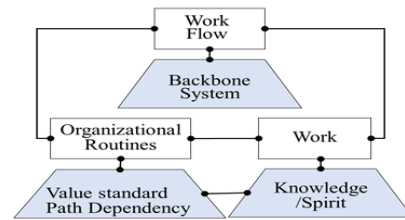

Fig. 8. Organizational model.

When incorporating an individual self-exploration model into an organization, the elements that make up the organization and the complementarity among them should be taken into consideration while strategically raising the level at which dialectical equilibrium is achieved. For example, companies with strong organizational capabilities can creatively try to raise the levels of their business model and their people by focusing on the organization, while companies with people as their strength can creatively try to raise the levels of their business model and their organization by focusing on their people.

VII. THE CASE OF CONCUR JAPAN, LTD

Concur Japan, Ltd. is an information technology company that was ranked as the number one company worth working at in 2018 by private-sector middle-market companies. It is the Japanese subsidiary of SAP Concur in the U.S., which provides business travel and expense management solutions [13]. Fueled by rapid growth in its business performance, it believes that its driving force is an organizational strategy that incorporates and empowers diverse value systems (Fig. 9). To promote its organizational value of a mutually enhancing culture, it has taken concrete steps to incorporate the three axes of mutual feedback, mutual instruction, and mutual appreciation into its organizational routines and workflows. The company is an example of the individual-oriented organization described in this study.
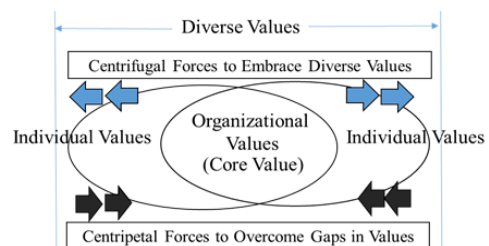

Fig. 9. Relationship between the value of individuals and organization's values at concur. Citation from reference [13].

VIII. CONCLUSION

Western society and Japanese society differ in the way that they perceive the self. In Western society, self-realization means that the individual establishes an identity that exists apart from other people, while in Japanese society, the meaning of one's existence is taken in the context of one's relations with others. In recent years, the two have started to merge, as Zen Buddhism has become popular in the West, while Japanese people have become more interested in establishing their own identities. Still, one should take care if adopting Western society's model of self-realization into Japan without making any changes.

This study considers an organizational model that would be embedded in the organization by setting up a positive model of an individual geared toward dynamic equilibrium of the psyche. Like the individual, organizations are also geared toward dynamic equilibrium. We said that using this dynamic equilibrium strategically would be a way to integrate the organization and the individual so that both can be satisfied.

As globalization is further growing, it is required to create a management system based on a new self-exploration model integrating cultural differences rooted among the members in their organizations. We regard KAIZEN activities, one of the specific features of Japanese style management as a promising and effective measure even though a certain amount of time must be invested into achieving it. In future, we will research KAIEN activities in companies and verify the validity of the proposed model.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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