PERSONALITY DEVELOPMENT IN TRAINING

THE KAIZEN PRINCIPLE OF PERSONALITY

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Abstract: The study deals with a new aspect of training and development. By defining the validity and the competencies of the training method, the importance and the possible methodology of personality development are introduced. It is assumed that a mature personality, as a product of the individualizing process described by Jung, is a behavior-determining competency. Depending on the situation at times teaching is needed, at other times trainings, or in other cases the causes of failure related to behavior should be analyzed. If cognitive understanding is to be influenced, a teaching method should be applied, if behavioral change is aimed at, training is to be implemented, and if the causes of the behavior are to be explored other methods should be found.


Introduction

The competence and impact of the training can be presented well with the help of the JOHARI model. The area outside the scope of the training, which is the cause and background of behavior, is analogue with the Jungian deep structure. The black hole of the JOHARI model is the vast area of the unconscious described by Jung, which is the root of personality. If the goal is personality development, this is the area to work on. In this case special methods are required, which are able to communicate with this area. These methods were developed for such “experiments”: to work with the areas beyond behavior and cognitive understanding. These methods are psychodrama and NLP (Neurolinguistic Programming) used in trainings, or KIP (Katatim Imaginative Psychotherapy) and EGO state applied in therapy.

In this case the aim of personality development is the comprehension and change of fixed, dysfunctional behaviors, which support the appearance of a new behavior. Behavior is viewed as a symptom, and the unconscious part of personality is regarded as a cause. The study presents cases as well.
Definitions

Kaizen theory stands for endless development and improvement. It has become widespread as a characteristic of the Japanese system of production (TPS). Its core is the belief that one-time (technological) innovation does not guarantee the well-being of any company. Improvement should be a constant process. Yet, it appears to have been a neglected feature of the theory that improvement is imperative with regard to personality and personal life. The latter phenomenon forms the cornerstone of the present paper, namely how it is reflected by the opportunities and limitations of T-group trainings, the Jungian individualization process, and of other personality improving techniques. Beyond personal and interpersonal competencies we can find the remodeled personality which requires continues improvement. This is the kaizen theory of personality.

When we try to improve human behavior we usually concentrate on three different areas:
- if we wish to implement changes in their knowledge we should educate them
- if we wish to implement changes in their behavior we should organize trainings for them
- and if we wish to explore the reasons for their behavior we should use personality improving therapy.

Therefore, at times we need to educate, at other times we need to train, and sometimes, as a result of failure or lack of changes in the behavior, we have to find the roots of a specific malfunction.

Explanatory models

Behavior

The following elements, relevant to our inner psychological assets, influence our behavior: abilities, competencies, personality, beliefs, values, attitudes. Changes in the behavior are induced by the learning process (Figure 1) (Titkos, 2006).

The external factors determining the behavior are also important. The situation, the external environment has a special role. Social psychology has emphasized the verification of this phenomenon, e.g. the electric shock experiment of Milgram or the prison experiment connected to Zimbardo or the definition of the fundamental attribution error which indicates the tendency according to which people overvalue how internal dispositional factors determine behavior; however, we undervalue the role of the situational factors. (Aronson, 2002)

The process of socialization is not less important at all, through which we acquire our beliefs, values, attitudes and behavioral patterns. Our personality and our competencies are developing during a life-long learning process, and in most cases we become the imprint of the culture in which we were born.

So, when in course of human resource development we decide to influence their behavior and make efforts to change it, we need to consider several
determining factors. The question arises that for which factors can training as an applied and appropriate instrument in such activities provide a framework and for which factors not? In course of trainings - whatever varied they are - as they are methodologically determined, where are the limitations of validity? To how long can training get and from where and why is there a need for deeper methods?

**Figure 1. Internal determinants of behavior**

![Diagram of determinants](image)

Source: Own construction (Titkos)

Looking for answers, let’s see at first the well-known personality model of trainings, the JOHARI window and then interpret its dynamics. The founders of the model were Joseph Luft and Harry Ingham psychologists, the model is named after the beginnings of their first names. Essentially, this is a two-dimension diagram, one dimension of which is the person (either herself/himself or others), the other is the knowledge about that person (either known or unknown) - see Figure 2 (Rudas, 1997).

**JOHARI window**

The Johari window shows that in the two dimensions our selves can be divided into four areas:

- The first quarter represents those parts of the personality which the individual is aware of and is willing to share with others: this is the “open self”.
- The second quarter represents those parts of the personality which the individual is aware of but not willing to share with others: this is the “private self”.
- The third quarter represents those parts of the personality which the individual is not aware of but is willing to share with others: this is the “blind self”.
- The fourth quarter represents those parts of the personality which the individual is not aware of and is not willing to share with others: this is the “hidden self”.

The JOHARI window provides a useful framework for understanding the dynamics of personality development and the potential for growth and change.
This is the area of an individual’s behavior that is well-known by the individual and others around him/her.

The second quarter represents those parts of the personality which are known by the individual but is not willing to share with others: consciously or unconsciously hides it from others. It is a highly confidential area.

**Figure 2. Johari Window**

![Johari Window Diagram]


The third quarter shows the blind area of the self, containing those aspects of the individual’s behavior and style that are known by others but s/he is not willing to recognize and admit.

The fourth quarter is the dark, unknown area: unknown to us and to others.

The boundaries between the four areas are not rigid. Throughout the training, when the individual becomes aware of these boundaries, they move in such a way that results in the expansion of the open self, thus the hidden and blind areas become smaller. This is, therefore, a dynamic model, and the internal boundaries can be explained this way. The boundary between the first and second quarters is a line of trust, depending on the group, and has a specific movement. It can go up and down, slowly or rapidly, following the changes in the trust persons feel towards each other (trust growing or depleting). Several real-life situations can be explained with its help.

The vertical line can also be explained dynamically, as it stands for self-knowledge. Its slow movement enables us to move certain elements of the blind and dark areas into the open or hidden self area. This is Jung’s individuation process, through which one becomes an individual self. We get to know our previously unknown self: our shadow and role personalities and our dominant archetypes. This is the road one has to take when getting to one’s true, inner self what Jung called the Selbst. (Jung, 1987)
According to Jung (1987), if we depict personality as a blunt pyramid, the triangle near the peak is the conscious where the self takes a central position, and in its peak we can find the persona through which the conscious self communicates with the outside world. Well below the area of the conscious spreads the individual unconscious, containing the complexes, and all the forgotten or suppressed memories. The individual unconscious contains our shadow, with its borders reaching the collective unconscious, which occupies the rest of the pyramid downwards and has no boundaries. Archetypes constitute our collective unconscious, and the complex of the anima vs. animus function reacts with the individual unconscious and moves towards the conscious.

The persona mediates between the objective and subjective world; it supports the adaptation to the outside world. The persona mainly tries to be conforming, it does not want to differ, because then it cannot prevail, it is not accepted. However, in the persona one’s own aspiration needs to be included,
otherwise the internal tension increases. Therefore, the good persona is the result of compromise, between the expectations of the outside world and one’s own internal needs. By this it makes itself acceptable for its neighborhood and can accept the outside world filtered by the persona on its own.

The four ego functions compose opposites. So thinking - emotion, sensation - intuition prevail at the expense of each other. The rational thinker is emotionally barren; the emotionally overflowed is not able to think. The capability of intuition has been lost in the modern world prompting sensations with mass advertising; the deep intuition blocks itself from the seduction of the senses.

Jung considers the conscious and the unconscious and the self torn between the two. However, he divides the unconscious into two parts. The individual unconscious includes the forgotten memories, the events suppressed in the experience history, here can be found the different instinct needs.

A new definition introduced by Jung into psychology is the “shadow”, the “shadow personality”. The “shadow self” contains all of those internal intentions, needs, spiritual functions and characteristics which cannot be accepted by the conscious self or which could not be implemented, which are suppressed or repressed in itself. Everything which is denied or considered disgusting or immoral is centered in the “shadow self”. As their unconscious energy is high, therefore in most cases the individual projects these to other people, whom shall be regarded as antipathetic, moreover hate-worthy. One relevant part of the individual maturing process is the integration of the shadow. Its central question is: “I am mad at X. What is my problem with myself?”

The collective unconscious includes not only individual and personal memories, but the mankind’s total ancient past, old experiences on life, on the world, namely in the form of images. These images are symbols which are named as ancient pictures, archetypes after St. Augustine.

There are as many archetypes as typical basic experiences. They transmit emotional and behavioral patterns and old experiences that in certain situations how to behave, react the best. We could say that these images are formative, regulative principles, the instruments of the expedient adaptation, the reflections of the periodically recurring archetypical situations in eternity. So this is how the most efficient, most important ancient images have come into existence. These are e.g. the great mother, the wise old man, the martyr, the child or the hero. But there are some other ancient images illustrating different dangerous situations - the damsel in distress, the devil, the trickster or the scarecrow. The images of progression are also similar - the mythical mountain, the world tree, the spring, the rainbow, the shine, the way of the Sun.

The forms depicting the internal arrangement process and structure can also be mentioned here - the triangle, the square, the circle, the spiral, the crosses and the so-called mandala symbol built up from them. According to Jung this is the most powerful symbol of the aspirations for harmony, perfection and unity; the symbol of the wished to be implemented or implemented inner self, the “Selbst”.
Jung pays special attention to the animus-anima image which is a double mediator between the unconscious and the ego. Since the relationship between men and women is one of our most important connections, so the Jungian school intends to interpret this still mysterious field. According to Jung in every man and woman works the ancient image of the man and woman which contains all of the experiences of men about women and vice versa, such experiences some of which satisfy instinctive, primarily sexual needs, but also deals with the secondary, already socialized behavioral patterns. Obviously, the general approach to images concerns this image as well, according to which here we talk about frames, unfulfilled structures, possibilities, which become completed when the image exceeds the unconscious and fills up with personal experiences. In their individual content there is the personal memory and experience on parents (mother and father), sisters and brothers, moreover the gender role models of the large family and the social environment. Animus and anima can be called the masculine part of the female soul and the feminine part of the male - their own opposite poles.

**Intervention possibilities**

*The integrative model*

An integrative model can support the positioning of development methods by the synthesis of the explanatory models and the dramatic approach. I think that trainings cover the open, hidden and blind areas of the Johari model, or to rephrase it with the terminology of drama technique, they operate in the individual’s on-stage, dressing room and blind areas. We focus our activity on these three areas which stand for the level of behavior, and have nothing to do with the fourth (dark) area.

**FIGURE 4. REVISED MODEL**

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For the self

Visible

Known

on-stage behavior (persona)

trust line

dressing-room behavior

For the others

Invisible

Unknown

blind behavior

Individual’s unconscious

self/knowledge line

Source: Own construction (Titkos).
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We cannot work on the latter area as our contract with the client is about reframing behavior and not about reframing personality. Our aim is to reach a more efficient behavior; we do not aim at revealing the reasons for the individual’s behavior. The three clearly yet dynamically distinguished areas of behavior (on-stage, dressing room, and blind) merely complement each other, but do not cover the unconscious reasons for these behavior types. These can be found in the dark area which corresponds with Jung’s personal unconscious theory. This is a huge area, manifold the size of the conscious. Figure 4 shows a revised model, based on the combination of drama categories and Jung’s personality model.

The area where the unconscious reasons for our behavior (the roots of our personality) can be found is analogous with Jung’s deep structure, yet this is the area that goes beyond the means and power of training. If we wish to develop one’s personality, this is the area we have to focus on.

Special methods

Specific methods are necessary to be able to work with the unconscious. Ones which are able to communicate with this area, as they have been developed to this ‘experiment’: to reframe the area beyond behavior.

Sometimes unintended events, for example accidents may lead to some parts of the dark area come to light. Nevertheless, several specific procedures are at our disposal if we wish to reveal the hidden aspects of one’s personality, namely analysis, psychodrama, kinesiology, hypnosis, NLP (Neurolinguistic Programming) (O’Connor-Seymour, 1996), KIP (Katatim Imaginative Psychotherapy) (Bölc, manuscript), and EGO-state (Daubner-Kalo, 2005). These are used mostly in therapy, but some of them - NLP and psychodrama - can be used in trainings to some extent.

Therapy

In my view it is important to clarify what we mean by therapy, because some may find it intimidating. Any friendly conversation may have a therapeutic effect if it contains (albeit unconsciously) Rogers’s three principles (Rogers, 2004):

- Empathy: solidarity, sympathy, fellow-feeling
- Unconditional acceptance: respect for the person herself/himself (independently from her/his behavior)
- Congruence: authenticity, credibility, presence without masks.

Therapy, of course, has different levels, although this may be detected only by the therapist and only with regard to how difficult the process is. Yet the therapeutic intention is likely to be the same, whether it comes from a friend or from a professional. (Feldmár, 2004)
Practical points of views

Based on the above mentioned the following questions arise: Why, to whom and how to do it?

Why? Well, because the unconscious can constrain the conscious influence of the behavioral change or can stand against it. Education can make the guessed right or efficient behavior believed, training can make it practiced, but they can only affect the persona. Only a new mask is made which suits better to the wished role behavior of the client. This may be in line with the aspirations of the personality or can be in disharmony with it. In case of disharmony in the persona a deep and invisible desire is overwritten - apparently without consequences. Apparently, as the tension finds its way to enforce itself, it appears in the dressing room and in the blind behavior, either in the form of physical symptoms (somatic) or spiritual confusion (psychic).

To whom? To all of us, as we all live through disharmony. We carry the dissonance of our opposite or irreconcilable conscious contents just as the pain of our masks. Ambivalence is such a natural feeling just as our distress; let them be conscious or hidden. Since, of course, we counter, repress, deny, regress, project, compensate and so on. Those who have a healthy self-image have their own therapy, called personality development. Should I be economic? Do the above mentioned affect performance? In the long run, by all means. Because how long can the façade last? Sooner or later someone - something gets hurt. It can be the person or the performance. Does it have a cost? Obviously. Either we deal with it or not. It is not even dependent from position, however, it is doubtless that companies are more willing to spend money on developing the top of the hierarchy, and the concerned are themselves more willing to and able to do it. Based on my experiences, personal motivation is stronger for the present than the corporate, but this is understandable, since this is an operation based on trust and the individual can feel the need for intervention directly.

How? What kind of methods can be considered? The so-called therapy methods and I am not talking about the future. Some of them has been applied in trainings - such as NLP (Bíró, manuscript), psychodrama, but they appear in the mask of coaching or in course of the individual personality development. In the followings I present examples for each, keeping the rule of secrecy and anonymity which is compulsory in this field.

Case studies

First case: training at a department level of a large Hungarian financial institution. The topic is how to debate and argue effectively. The members of the group are debating and persuading each other, competitively rather than cooperatively. The on-lookers in the pair activity are also getting involved, opinions are polarized, and the group is divided into two. This division becomes physically detectable. The participants are now arguing representing two (physically and emotionally) confronting groups, which is not the typical way this activity is carried out. They are becoming more and more vehement
and irritated. One of them seems to be too much involved emotionally, so much so that against one of the rules of the training, keeps on saying negative remarks to one member of the other group. I stop the activity and ask the person who gives these remarks to have a good look at the one being targeted: who is the real addressee of these remarks? After some silence the answer is: “my younger brother”. The most important result of the training for him is acknowledging that he has projected his anger towards his younger brother onto someone else, although he believed he had already settled the case with his sibling. I tell him that he still has to do that, but this is not the task of the training, so we can go on with the activity.

Second case: headquarters of a significant company in the energy sector. A selection process is taking place, a decision has to be made, yet the process turns into coaching. Analyzing the decision making process turns into a personal analysis. The question revealed the dilemma of the decision maker, his doubts, and his typical reactions in such situations. The analysis of these reactions helps the person recognize certain correspondences and is forced to do self-disclosure. The situation takes on a question and answer pattern, and soon shifts into therapeutic atmosphere. Finally, when we reach the end of coaching, a decision is also reached.

Third case: individual personality development with integrative technique. The therapy takes place in a relaxed state of mind, with the help of imaginative method. Imagination is our innate skill. In the visual world created for therapeutic purposes we work in the client’s unconscious, in a daylight-dream world, under the guidance of the therapist. The client can see the images, hears voices, can touch, taste and smell. S/he can be involved in the process in an associative or a dissociative way, while having a conversation with the therapist. S/he is at the level of daytime and of dreaming at the same time. (S/he knows s/he is therapy, but is also present in the story.) Imagination means regression into the early stage of visualization. Visualization is a mediator between unconscious contents and their conscious representation. It enables the compensation of early emotional losses, the belated maturation of personality structure, and the visual solution of conflicts.

The client works for a major bank in Hungary, and has problems with giving presentations. We are working in a modified state of mind. The imaginative situation is a group presentation in a Western European city. She is terrified while waiting for her turn and fears she will fail to do it right. I am asking her to have a look at herself and tell me how old she is. She is there as a girl of 8. Controlled regression is taking place. She is sitting in front of the TV as an eight-year-old girl and is frustrated. As an adult, she goes back and gives the girl what she needs (she plays with her) until the girl becomes satisfied. We are going back to the first imagination: she is already an adult, can give the presentation well, she is paid attention to, she is successful, gets applause, and comes back with positive feelings. The therapy goes on for several occasions. It turns out that age 8 is significant due to other reasons: death, accident, sibling rivalry. Getting attention and being helpless (accident) are connected in her unconscious. Giving a presentation is an activity which brings attention, therefore, it is not advantageous if it is connected with the feeling of being helpless. What used to bring attention in the childhood is now a dysfunctional behavior. The goal of personality development here is to understand and
reframe the reasons of a fixated behavior leading to failure, thus giving way to
the appearance of a new type of behavior.

Conclusion

My study dealt with a special, new part of training and development. With
clearing the competence-based limitations and validity of the training method
it pointed out the importance and methodological opportunities for personality
development and cognitive reframing. According to its assumptions the mature
personality as a product of the individualizing process of Jung, is a behavior-
determining competency.

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