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HUMAN CAPITAL MANAGEMENT FROM PSYCHOANALYTIC PERSPECTIVE

Abstract. The article presents a psychoanalytic interpretation of organizational hierarchy in the aspect of human capital, considering the positive and negative consequences for all organization members. Its aim is to present the psychoanalytic understanding of the capital which is constituted by organization members. It is them who decides about the effects of the operations of an organization, both its successes and failures. This article attempts at describing the psychological mechanisms which determine the complex phenomenon called ‘human capital’ of an organization. The concept of ‘human capital’ has been confronted with one of the key attributes of an organization, that is the hierarchy of the organization’s structure. The article presents a psychoanalytic interpretation of organizational hierarchy in the aspect of human capital, considering the positive and negative consequences for all organization members.

Keywords: human capital, psychoanalysis, hierarchy, project management.

Introduction. The article below is of theoretical nature. Its overarching goal is to present an application of psychoanalytic theories to the sciences of organization and management. The specific objective is an attempt at psychoanalytic interpretation of the phenomena and processes that comprise the so-called human capital of an organization. The application of concepts that are derived from psychoanalysis to organizations lets us not only better understand the mechanisms of functioning of the individuals forming an organization, but, most of all, provides knowledge indispensable for more efficient management of organizations, both of the profit and non-profit type. The psychoanalytic perspective provides a deeper interpretation of the motives for acting of the individuals, as it reaches beyond the people’s declarations [Barabasz 2008].

This article presents an attempt at identification of the psychological mechanisms which influence the shape of the complex social object described as an organization’s ‘human capital.’ Members of an organization determine its successes or failures, challenges taken up and defeats suffered; they also determine its value; they define the climate and culture of the organization, the ways of coping with serious crises and everyday difficulties; they shape the process of everyday communication and the way of finding an understanding in emergencies. Creating the relational capital of the organization, people attribute to it intangible and priceless value. It is not without grounds that the definitions of the concept of ‘human capital’ emphasize the importance of trust and loyalty towards the organization. In this article, the concept of human capital is confronted with one of the key characteristics of organizations, that is the hierarchy of organizational structure. The concept is discussed based on its psychoanalytic interpretation.

Literature review. Learning about an organization requires focusing on its main actors, that is organization members, the management. It seems, however, that what is one of the most fascinating

features of an organization as a social entity is the fact that it escapes full cognition, remaining, in a way, an unfathomed entity. It is a challenge for both theoreticians and practitioners of management to try to grasp what an organization is by means of more general categories that describe its features, nature, and at the same time the uniqueness of that living social entity. One of such categories, which has become the basis for formulation of guidelines for organizational management, is the concept of human capital.

The theory of human capital was developed in the 1970's by G. Becker [1993], based on the fundamental assumption that people are the most precious resource of an enterprise [organization]. Then, the main characteristics of human capital are competitiveness and exclusiveness. The human capital model implemented in the practice of management is based on the belief that human is a being that is capable, willing to learn and striving for self-fulfillment by self-development. This approach leads, among other things, to paying attention to employee's psychological competencies. Thus, what an important asset during recruitment are the personality characteristics of a job candidate. There are usually teamwork skills, willingness to develop, loyalty, as well as other characteristics, specific for the needs of a given organization.

According to L. Edvinsson [2001, p. 34] the term human capital comprises "...all skills, knowledge and experience of employees and managers of an enterprise...

Human capital must also incorporate the creativity and innovativeness of the organization."

Then, B. Mikula [2006, p. 96] defines human capital as all resources, "which are carried by people, such as knowledge [explicit and implicit, declarative and procedural], abilities, values, norms, attitudes, beliefs, emotional intelligence, etc. Human capital forms configurations of those resources, which are directed at the other resources of the organization, they activate the organization to create value. Its value depends on mutual adjustment and the structure of links between all resources."

Next, A. Szałkowski [2006, p. 19] writes that, with reference to the individual, capital is composed of abilities, health, knowledge, motivations and vital energy, as well as time. Human capital is a specific resource embodied in people and may be either increased or decreased...". The author draws attention to the long tradition of the category of human capital, indicating that the concept of human capital derives from the works of Adam Smith, and it was developed into the human capital theory in the works of G. Becker and T.W. Schultz.

In some further definitions, M. Przybyła [2007, p. 91] emphasizes that "human capital is the abilities and entrepreneurship of employees, their interpersonal skills, competencies, knowledge, experience, involvement, emotional intelligence, morale, mutual trust and motivation."

There is no doubt that all the above definitions refer to psychological qualities, desired from organization members. Despite numerous, similarly phrased definitions, the term 'human capital' remains multi-dimensional and happens to be understood in various ways. The differences are not surprising when we consider the fact that the term 'human capital' comprises two complex, ambiguous concepts, and its intuitive understanding draws attention towards the psycho-sociological aspects of organization's functioning. At the same time, in the sciences of organization and management, a different term, cognate and close to human capital, is used, that is the concept of social capital. That term from the border of economics and sociology means the capital [as an element of the process of production and life in an organized society], the value of which is based on mutual social relations and trust of individuals, which can therefore achieve better benefits [from the economic and social points of view]. The term 'social capital' was introduced into sociological literature also in the 1970's by P. Bourdieu and was popularized by J. Coleman [1988]. J. Coleman's approach has been taken over by R. Putnam, according to whom social capital means the totality of norms, networks of mutual trust, loyalty, interdependencies in a given social group [Putnam, Leonardi, Nanetti 1995, p. 258]. This article employs the concept of 'human capital' as closer to psychology, while the term 'social capital' seems to be closer to the sociological approach, although both terms concern the same phenomena to a high degree.

Materials and methods. Psychologists who represent not only the psychoanalytic or psychodynamic approaches, point out that the perception and ideas concerning the social reality, including organizations, are not neutral [Vansina-Cobbaert 2008, pp. 20-27]. They remain under the influence of current emotions, as well as prior life experiences, which shape the personality of every individual. Looking at the actions of an organization only from the perspective of rational knowledge, neglecting the emotional aspects and others which escape direct cognition or are hidden under the surface of observable behaviors, does not

guarantee full comprehension, thus adequate interpretation of what is happening in an organization [cf.: Stapley 2013, pp. 19-20]. Failing to understand the internal processes that occur under the surface of consciousness, it is difficult to comprehend the mechanisms that govern the functioning of a group and organization. The psychoanalytic theory seems, therefore, to be the most adequate tool for learning about and examining the complex intra- organizational processes. It has been used in the sciences of organizations and society for at least 50 years, although, in the Polish context, it is mostly applied in the area of psychotherapeutic interactions targeted at individuals. The use of psychoanalysis in the context of organizations is, however, slowly developing in Poland. Its application to organization exceeds examination of pathologies or dysfunctions. Psychoanalysis provides, most of all, the concepts that facilitate understanding of the functioning of an organization, also about the category as general, and at the same time as complex as human capital of an organization. It is possible because the psychoanalytic conceptual apparatus enables interpretation of the motives of actions carried out by members of groups and organizations, both at the level of individual behaviors, and behaviors observed in the context of the organization viewed holistically.

The central concept in the psychoanalytic theory is the unconscious, despite many changes that it has undergone over the decades. Of course, Z. Freud did not ‘invent’ the unconscious, but found a place for it within two models, a topographic one and a structural one, which describe the functioning of the human psyche. Z. Freud [1999] treated the unconscious as an aspect of human psyche which can be examined, and he proposed a system of analytic interpretations and constructs for assessment and examination of the unconscious. According to the originator of psychoanalysis, unconsciousness is a state which is made up by the thoughts and desires which have been repressed, that is forced out of consciousness. What has been repressed, therefore, is the prototype of the unconscious [Laplanche, Pontalis 1996].

Unconscious thoughts and desires do not operate in the same way as the conscious processes. Introspection does not, however, yield access to them; they cannot be changed by way of logical arguments or material evidence, supplied in an intellectual discussion. Above all, unconscious thoughts and desires are not subject to free discussion, as the immense powers of the psyche keep them in the state of repression. People expends plenty of energy while defending against disturbing, inconvenient desires or thoughts, trying to confine them in the area of the unconscious [cf.: Freud 1997; Gabriel 2004; Stapley 2013].

Beside unconsciousness, what is another concept that is extremely important for understanding the relations in organizations is the phenomenon of transference. Psychoanalysis, initially focused on understanding of the behavior of individuals, has become, as time passed, it has also become occupied with the relations in groups and organizations. Z. Freud and S. Ferenczi, and later their successors, sought to explain processes which lead to the formation of a group, as well as described the way of functioning of group members, whether and how participation in the life of the group affects individual behaviors of its members. S. Ferenczi [1952] argued that transference, as a phenomenon key for the psychoanalytic theory, develops in the everyday life of individuals, who constantly redirect their repressed feelings onto others. He developed a theory which combines two important phenomena, that is transference and projection. He has indicated that identification through projection [externalization] and through introjection [internalization] are of fundamental importance for the functioning of groups, especially when we want to deal with the superior-subordinate relations. Z. Freud [1975] thought that the forces that bind a group together stem from the emotional relationships between its members, and every individual builds a positive tie with his or her leader, and a similar tie is formed with the other group members. One of the mechanisms included in the libidinal processes is the identification mechanism, that is the process which makes a person want to be the same as someone else, important for that person. Identification is considered by psychoanalysis to be the most important form of emotional tie with a different person. In the process of identification, the person who wants to be like someone else, makes an introjection of that person into his or her own Ego. Z. Freud [quoted in: de Board 2003, p. 15] claims that “the basic group is a collection of individuals who substituted their ideal ego with one and the same object and, as a consequence, they identify themselves with one another in their ego”. The process then is responsible for creation of group ties between the leader and the other group members and between specific people making up that group, team or organization.

Another phenomenon which we understand thanks to psychoanalysis, important for interpretation of the actions of organization members, are defense mechanisms understood as unconscious ways of coping with difficult and undesirable emotional states, mainly coping with anxiety. Explanation of the functioning of groups, organizations, and institutions in terms of anxiety and defense against it has been initiated in 1950's, when E. Jaques [1951] stated that the social system supports the individual in his or her psychological defenses against anxiety. The significance of the social system of defenses is similarly described by I. Menzies-Lyth [1988], according to whom individual defense mechanisms are inscribed into the system of social defenses. The task of the system is to avoid anxieties and internal conflicts by organization members, especially those that concern the basic tasks implemented in the organization. Individuals shape and support those elements of the social system, which support the most rigid and primordial individual defense mechanisms. I. Menzies-Lyth [1988] calls the forms of defenses that develop in an organization "defense techniques." Subordination to the defenses in conditions of joint work facilitates identification of individuals with the team, group, and organization. At the same time, each organization member unconsciously supports those defense mechanisms, which he or she applies him or herself. As a result, there form harmonized defense mechanisms within the group and organizations. Defense mechanisms typical for specific individuals [group members] are reflexively supported and reinforced. The participation of specific people in the construction of the social structure of the organization gains, therefore, the nature of mutual exchange. The concept of human capital, from the psychoanalytic viewpoint, refers to precisely those processes and mechanisms. They are described through references to a deeper, unconscious level of functioning of groups and organizations.

Discussion. The issue of human capital in the psychoanalytic perspective invites the reference to one of the attributes of the organizational structure, which seems to be particularly vital for the issue at hand. It is the organizational hierarchy, an attribute typical for all populations, not only those composed of people, but characterizing all communities. Psychoanalytic interpretation of the meaning of hierarchical relations for human capital of an organization refers to the commonness of hierarchical relations in the world of living creatures. For already the order of birth determines manifestation of privileges and obligations, which, sometimes explicitly, and sometimes implicitly influence the structure of personalities of children in the family [Freud 1999; Gabriel 2004, p. 85].

Pursuant to the definition provided by S łownik Języka Polskiego [Dictionary of the Polish Language][1996] hierarchy means an established order according to a specific criterion, such as importance, or a group of people holding power, especially in Churches. As regards management sciences, hierarchy is defined as one of the dimensions of the organizational structure, beside centralization and formalization [Weber 1990, pp. 344-350]. Hierarchy is understood as a configuration of various levels in the organization structure, at the top of which there is the chief officer or a group of officers, responsible for the operations of the organization. What is a vital element in the process of establishing the hierarchical structure is establishment of such links which will not only define who reports to whom in an organization? Such ties are an element of a broader concept, that is the organizational ties. The ties are relations of interdependence existing between elements of a given structure, which serve the purpose of implementation of the goals of the whole system. The nature of organizational ties consists in the superior's power to assign tasks to subordinates [Stoner, Freeman, Gilbert 1997, pp. 309-311].

Pursuant to the definition, organizational hierarchy refers to authority and responsibility of the people occupying higher positions in the organizational structure. Within it, the superiors are vested with some rights, usually the right to give orders, to reward and punish. At the same time, they are responsible for both their own actions and the actions of their subordinates. On the other hand, subordinates are obliged to act in accordance with the instructions of their superiors, submit to the system of principles and regulations, developed and binding in the organization. It is key that, from the perspective of the organizational hierarchy, the authority and responsibility are not assigned a priori to an individual, they are attributed to a specific place in the intra-organizational structure.

Y. Gabriel [2004, pp. 85-87] writing on the organizational hierarchy, emphasizes that it is based on authority; he refers to the way, in which individuals cope with the authority of their superiors, how they experience themselves in contact with people with authority, how they solve conflicts with people with authority resulting from the place occupied in the hierarchy of power. According to the psychoanalytic

theory, the aforementioned aspects of the relation subordinate-superior reach to the child-father relation [the internal conflict phase, manifested in the form described as the Oedipus complex], as well as they refer to the conflict with the instance called Superego [in the structural model of the psyche]. For it is owing to the development of the Superego that we are able to submit, be subordinated to people with authority, be employees capable of respecting superiors and all other people who embody a similar kind of authority to the one we used to bestow on the father.

In accordance with the psychoanalytic theory, a person perceived as a leader has the power to reinforce self-acceptance and building self-confidence among organization members [Freud 1975]. On the one hand, loyalty and submission of a subordinate ensures protection and gives a sense of safety to the subordinates; it makes the relation bilateral and mutual. At the same time, however, the organization's hierarchical nature means for the employees [organization members] the requirement of obedience and submission to the people who are appointed 'officers,' playing the roles of people with authority, often only due to the place occupied in the organizational structure. Besides, it is known, that those people are just as susceptible to trauma, the experience stress and suffer defeats, in addition, they are subordinated to their superiors too. Y. Gabriel [2004, p. 86], writing about the relations based on hierarchical dependence emphasized that the power of the superior to protect subordinates corresponds to his or her ability to maintain his or her position in the organizational structure. Some leaders shape the loyalty of their reports by strengthening their formal authority by their personal authority. Unfortunately, it does not pertain to all people occupying managerial positions in companies. It can happen that the superior has neither personal competences, nor even professional ones; this makes it more impossible or at least difficult for them to reinforce loyalty and involve subordinates [Levinson 1991; Barabasz 2012].

In the process of exercising power, individuals who do that as a result of the position occupied in the hierarchical structure of the organization may experience various kinds of limitations. Usually, they are consequences of the fact that they are responsible for situations, over which they have no control; they experience their limitations also when the reality confronts them with unforeseeable situations. What is another source of discomfort, or even a strong stress causing factor, is the feeling of being assessed by the superior, who does not have enough or any knowledge whatsoever about the work performed by the subordinate? The unfavorable mental distance between the superior and the subordinate develops whenever the superiors do not provide the subordinates with support and protection in the scope and of the sort that the subordinates need. The distance is extremely easy to transform into lack of trust and fear of the superiors. As a result, this may lead to intensification of the process of attacking authority by the subordinates.

Rivalry between organization members who compete for promotion, especially if the promotion principles and criteria are unclear and ambiguous, is another aspect of hierarchy, important in the context of human capital. According to Y. Gabriel [2004, p. 87], promotion is a tool of building the feeling of self-esteem, especially desired and appreciated by members of an organization with narcissistic personality structure. As regards the attitude of cynical distance, demonstrative the feeling of superiority and idealizing the organizational past are typical forms of coping with wounded vanity applied by people with narcissistic personality structure. These attitudes occur both among subordinates and superiors. Such people suffer when they do not occupy positions that they find satisfactory, and those should usually be positions appropriately high in the organizational hierarchy. These are some of the reasons why promotion prospects are a strong and effective motivating factor. In an attempt to fully utilize the motivating power of organizational hierarchy, organizations keep looking for new possibilities of luring employees with status markers. Thanks to those status markers and symbols, they build their employees' conviction that they participate in a process of constant development and ongoing change. This leads to strengthening and solidifying of the incessant race for higher salaries, titles, positions, perks, status symbols, which in turn again incite in the organization members the feelings of jealousy or envy, as well as upset those who failed to fulfil their professional aspirations, obtain specific markers testifying to the occupied attractive position in the organizational hierarchy.

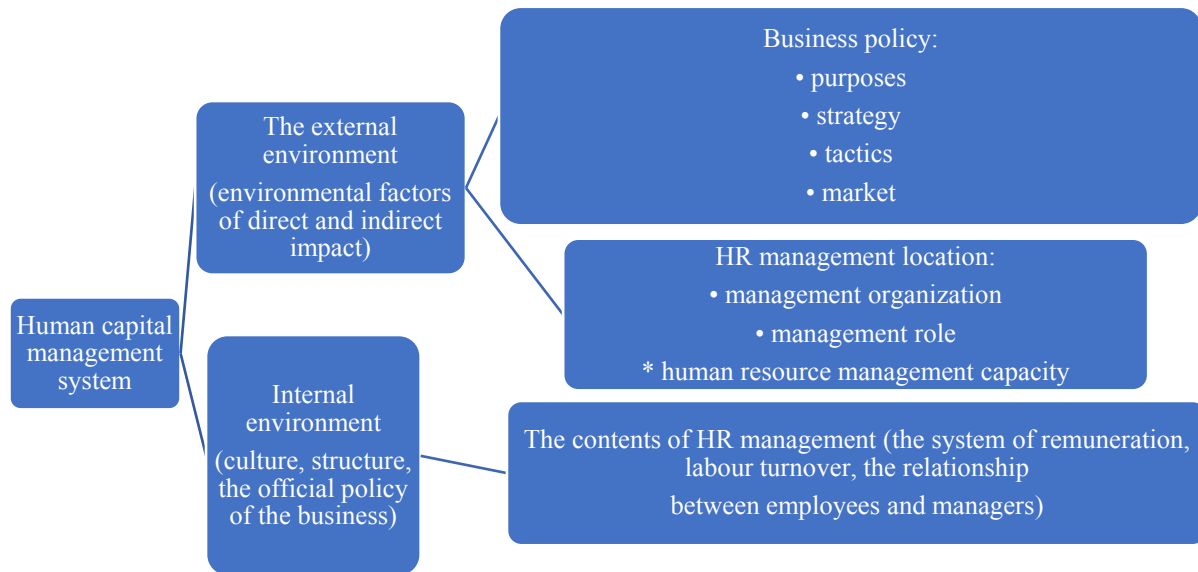


Figure 1 - human capital management System

Hierarchy does not only cause negative psychological consequences for organization members. It also offers some benefits, which are psychologically significant for many members of organizations. Firstly, appropriately high place in the hierarchy gives, in the long-term perspective, a feeling of development, growth and progress. That feeling, even if it turns out to be illusory, strengthens the organizational ties and have the power of motivating organization members for trying and taking up challenges, at least for some time. The conviction of participation in actions aimed at progress, especially with fair, mature form of competition, may be a strong motivational factor, especially for young employees; it may encourage them to put in a great deal of effort in order to achieve ambitious professional goals. Such employees, especially those with high aspirations, are likely to show a lot of involvement, even total dedication to the organization and implementation of their own personal desires. Secondly, the hierarchical configuration of an organization facilitates quick satisfaction of the employees' need for power; even if they do not have the right competences, they have a clearly laid path and specific conditions that they should meet if they want to find legitimation of their need to dominate. It eliminates the need of verification of actual competencies, costly for the whole organization, as specific organization members get involved on their own initiative in the intense struggle for maintaining once occupied position. Therefore, despite the inconveniences described above, the hierarchical nature of an organization means legitimation of the existing power structure. It also means support and encouragement to exercise power granted by the position in the organizational structure. At the same time, it happens that it creates opportunities for the most talented individuals of really quick progression, without the need to wait for leaving of someone higher up in the hierarchy and without the necessity of elimination of competitors, who strive for the same position, in a way that would be aggressive and destructive for the whole organization. Thirdly, the hierarchical nature of an organization may protect the organization members against pressures coming from other sources than those that result directly from the reporting structure. It reduces the possibility of the occurrence of conflicts of loyalty, which usually concern employees subordinated to several superiors, as it happens in the matrix organization. Finally, the last important, psychologically positive consequences of the hierarchy is the reduction of anxiety in organization members [Gabriel 2004, p. 89]. The effect is achieved thanks to the existence of clear reporting and subordination principles, as well as the use of career paths in accordance with the adopted principles.

Conclusions. Direct influence of superiors on the actions of organization members subordinated to them is the essence of organizational hierarchy. Each superior [manager, head, leader] has formal entitlements, which result from his or her position in the organizational structure. The entitlements are of no great significance if they are not used properly or fully. Their effective use requires their acceptance by

subordinates at every step of the organizational ladder. Meeting this condition results in the fact that the relations between members of hierarchically ordered organization become really [rather than just declaratively] bilateral and mutual, based on loyalty, involvement and responsibility, adequate for the position occupied by each organization member. Only then will the concept of ‘human capital of an organization’ gain appropriate meaning and fill with the substance consistent with its definition. It stops being an abstract determination, very difficult to define in a satisfactory way, and even more difficult to operationalize in the everyday functioning of an organization.

The interpretation of human capital in the context of organizational hierarchy presented in the article is based on the findings of psychoanalytic theories. The approach assumes that, trying to understand an organization, one should reach beyond the rational level and to contents repressed, that is unconscious motives, feelings, desires, fantasies and imaginations. The contents, included in the mind of every organization member, form his or her internal world, which determines the behavior in the external world. Knowledge of the dynamics of group processes, not only at the level of interpretation of behavioral acts, but also deep underlying mechanisms, seems useful not only for a narrow circles of group analysts and experts, but also practicing managers. It enables drawing conclusions on the behaviors of specific organization members, both at the level of behavior of individuals, groups, and the whole organization. It sheds new light on the relations between members of an organization, at the same level of its structure, but, most of all, it permits a much better look at the relations based on dependence. For those relations are the essence of the hierarchical order of each organization. Therefore, if there are hierarchical organizations, the knowledge and conceptual framework enabling description of complex relations between superiors and subordinates are needed. Some of those issues have been identified in this paper.

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ПСИХОАНАЛИТИКАЛЫҚ АДАМИ КАПИТАЛДЫ БАСҚАРУ

Аннотация. Мақалада ұйым мүшелеріне оң және теріс салдарын ескере отырып, адами капитал аспектісіндегі ұйымдық иерархияның психоаналитикалық түсіндірмесі берілген. Оның мақсаты – ұйым мүшелері қалыптастырған капитал туралы психоаналитикалық түсінік беру. Нақты мақсат – ұйымның адам капиталы деп аталатын құбылыстар мен үдерістерді психоаналитикалық тұрғыда түсіндіруге тырысу. Психоанализге негізделген тұжырымдамаларды ұйымға қолдану бізге ұйым құратын жеке тұлғалардың жұмыс істеу тетіктерін жете ұғынумен қатар, ұйымды оңтайлы және коммерциялық емес басқаруды тиімді басқаруға қажетті білім береді. Психоаналитикалық перспектива жеке тұлға әрекетінің себептерін тереңірек түсіндіруді қамтамасыз етеді, өйткені ол адам пікірінің шеңберінен шықпайды [Barabasz 2008].

Мақалада ұйымның «адам капиталы» ретінде сипатталған күрделі әлеуметтік нысан формасына әсер ететін психологиялық механизмдерді анықтау жолдары ұсынылған. Ұйым мүшелері оның жетістігін немесе сәтсіздік, қиындық және жеңілген тұстарын, сонымен бірге оның маңызын да анықтайды; олар ұйымның ахуалы мен мәдениетін, күрделі дағдарыстар мен күнделікті қиындықтарды жеңудің жолдарын айқындайды; олар күнделікті қарым-қатынас үдерісін және төтенше жағдай кезінде түсіну жолдарын қалыптастырады. Ұйымның реляциялық капиталын қалыптастыра отырып, адамдар оны материалдық емес, баға жетпес құндылық деп атайды. «Адам капиталы» түсінігінің анықтамалары ұйымға деген сенімділік пен адалдықтың маңыздылығын көрсетеді.

Мақалада «адам капиталы» ұғымы классикалық тұрғыда қарастырылады және аталған терминнің түрлі анықтамалары салыстырылады. Анықтамалардың ұйым мүшелерінің психологиялық сапасына қатынасы көрсетіледі.

Мақалада «адам капиталы» ұғымы психология негізінде, ал «әлеуметтік капитал» ұғымы әлеуметтанулық көзқарас аясында сарапталады, дегенмен екі термин бір-біріне тығыз байланысты болып келеді.

Фрейд сипаттаған бейсаналық және байыпталмаған жағдайды ұйым мүшелерінің психоанализі негізінде қарастырамыз. Ұйымның әр мүшесі өзі қолданатын қорғаныс механизмдерінен хабары болмай жатады. Нәтижесінде топта және ұйымда келісілген қорғаныс тетіктерінің нысаны пайда болады. Әдетте, жекелеген адамға (топ мүшелеріне) арналған қорғаныс механизмдері рефлексивті қолдау негізінде күшейтіледі.

Адамдардың құрылымға қатысуы – өзара алмасудың сипатын білдіреді. Психоаналитикалық тұрғыдан «адам капиталы» ұғымы дәл осы үдерістер мен механизмдерге қатысты болып келеді. Олар топ пен ұйым жұмысының жан-жақты және бейсаналық деңгейі арқылы сипатталады.

Мақалада адами капиталдың ұйымдық иерархия аспектісі талданады. Ұйымдық иерархия ұйым құрылымын білдіреді. Онда бастықтарға бірқатар құқық берілген. Сонымен бірге, олар өздерінің әрекеттері үшін де, қоластындағы адамдар үшін де жауап береді. Екінші жағынан, қоластындағы адамдар оларды ұйымдастыру ережелеріне сәйкес әрекет етуі тиіс. Ең бастысы, ұйымдық иерархия тұрғысынан алғанда, өкілеттік пен жауапкершілік ұйымшілік құрылымда белгілі бір орынға бөлінбейді.

Мақалада биліктің ұйым иерархиясына тікелей әсері қарастырылады. Әрбір жетекші (менеджер, жетекші) оның ұйым құрылымындағы лауазымы бойынша пайда болатын ресми құқыққа ие. Дұрыс немесе толық пайдаланылмаған құқық маңызды емес. Олардың тиімділігі ұйымдастырушылық сатының әр кезеңінде қоластындағы адамдардан қабылдауды талап етеді. Бұл шарттың орындалуы ұйым мүшелері арасындағы және екі жақ қарым-қатынасының маңызын арттыра түседі. «Адам капиталы» ұғымы туралы қорытынды тұжырым – аталған ұғымның нақты анықтамасын қалыптастырады, ал оны толықтай анықтау мен оған сүйеніп қорытынды жасау өте қиынға соғады. Адами капитал ұғымы психоаналитикалық теория нәтижесіне негізделген ұйымдық иерархия тұрғысында түсіндіріледі. Бұл тәсіл ұтымды деңгейден асатын ұйымды түсінуге тырысу, яғни бейсаналық мотивация, сезім, тілек пен қиялдау деп болжанады. Мазмұны сыртқы әлемді құрайтын ұйымның әрбір мүшесінің санасына енеді. Топтық үдеріс динамикасын, сонымен қатар тәжірибе жетекшісін, терең механизмдерді білу – жеке адам, топ және ұйымның мінез-құлқы туралы қорытынды жасауға мүмкіндік тудырады. Бұл ұйым мүшелерінің арасындағы қарым-қатынасты бұзғанымен, қарым-қатынас үшін әр ұйымның иерархиялық тәртібінің мәні білдіреді. Яғни, иерархиялық ұйымдарға білім мен тұжырымдамалық негіз қажет. Мақалада оның кейбір мәселелері анықталған. Сондай-ақ «адам капиталы» ұғымы ұйымның басты белгілерінің бірі – ұйымдық құрылымының иерархиясы аясында ашылады. Тұжырымдама психоаналитикалық түсіндірмесі негізінде талқыланады.

Түйін сөздер: адам капиталы, психоанализ, иерархия, жобаны басқару.

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ПСИХОАНАЛИТИЧЕСКОЕ УПРАВЛЕНИЕ ЧЕЛОВЕЧЕСКИМ КАПИТАЛОМ

Аннотация. В статье представлена психоаналитическая интерпретация организационной иерархии в аспекте человеческого капитала с учетом положительных и отрицательных последствий для всех членов организации. Его цель – представить психоаналитическое понимание капитала, составленного членами организации. Конкретной целью является попытка психоаналитической интерпретации явлений и процессов, составляющих так называемый человеческий капитал организации. Применение концепций, основанных на психоанализе к организациям, позволяет нам не только лучше понять механизмы функционирования отдельных лиц, образующих организацию, но, прежде всего, дает знания, необходимые для более эффективного управления организациями, как прибыльными, так и некоммерческими. Психоаналитическая перспектива обеспечивает более глубокое толкование мотивов действий отдельных лиц, поскольку оно выходит за рамки заявлений людей [Barabasz 2008].

В статье представлена попытка выявить психологические механизмы, которые влияют на форму сложного социального объекта, описываемого как «человеческий капитал» организации. Члены организации определяют ее успехи или неудачи, принятые вызовы и потерпевшие поражения; они также определяют его ценность; климат и культуру организации, способы преодоления серьезных кризисов и повседневных трудностей; они формируют процесс повседневного общения и способ найти понимание в чрезвычайных ситуациях. Создавая реляционный капитал организации, люди приписывают ему нематериальную и бесценную ценность. Недаром в определениях понятия «человеческий капитал» подчеркивается важность доверия и лояльности по отношению к организации.

В статье рассматривается понятие «человеческий капитал» с точки зрения классиков и сравниваются различные определения терминологии. И делается корреляция определений с психологическими качествами членов организации.

В статье используется понятие «человеческий капитал» как более близкое к психологии, в то время как термин «социальный капитал», по-видимому, ближе всего к социологическому подходу, хотя оба термина в высокой степени связаны с одними и теми же явлениями.

Рассматривается бессознательное и неосознанное состояние, описанное Фрейдом, с психоанализом членов организации. Каждый член организации неосознанно поддерживает те защитные механизмы, которые он или она применяет самостоятельно. В результате в группе и организациях возникает форма согласованных защитных механизмов. Механизмы защиты, как правило, для конкретных лиц (членов группы) рефлексивно поддерживаются и усиливаются. Участие людей в строительстве, следовательно, характер взаимного обмена. Понятие человеческого капитала с психоаналитической точки зрения относится именно к этим процессам и механизмам. Они описываются через более глубокий, неосознанный уровень функционирования групп и организаций.

В статье анализируется человеческий капитал в аспекте организационной иерархии. В соответствии с определением, организационная иерархия относится к организационной структуре. В нем начальство наделено некоторыми правами. В то же время они несут ответственность как за свои действия, так и за своих подчиненных. С другой стороны, подчиненные обязаны действовать в соответствии с правилами своей организации. Ключевым является то, что с точки зрения организационной иерархии полномочия и ответственность не закреплены за определенным местом во внутриорганизационной структуре.

В статье рассмотрено прямое влияние начальства на иерархию организации. Каждый руководитель (менеджер, руководитель) имеет формальные права, которые вытекают из его или ее положения в организационной структуре. Права не имеют большого значения, если они не используются правильно или полностью. Их эффективность требует их принятия подчиненными на каждом этапе организационной лестницы. Выполнение этого условия приводит к тому, что отношения между членами организации и отношения между двумя сторонами очень важны. Делается заключение о понятии «человеческий капитал» в его определении, что перестает быть абстрактным определением, его очень трудно определить удовлетворительным образом и еще сложнее оперировать. Интерпретируется понятие человеческого капитала в контексте организационной иерархии, основанной на результатах психоаналитических теорий. Подход предполагает, что, пытаясь понять организацию, которая должна быть за пределами рационального уровня и подавлять, то есть бессознательные мотивации, чувства, желания, фантазии и фантазии. Содержание включается в сознание каждого члена организации, который формирует внешний мир. Знание динамики групповых процессов, но и практикующих менеджеров, но и глубоких механизмов. Это позволяет делать выводы о поведении отдельных лиц, групп и всей организации. Это проливает на отношения между членами организации, но это не так. Для этих отношений суть иерархического порядка каждой организации. Таким образом, если существуют иерархические организации, необходимы знания и концептуальная основа. Некоторые из этих проблем были определены в этой статье.

В этой статье раскрывается, как концепция человеческого капитала сталкивается с одной из ключевых характеристик организаций – иерархией организационной структуры. Концепция обсуждается на основе ее психоаналитической интерпретации. Концепция «человеческого капитала» столкнулась с одним из ключевых атрибутов организации, а именно с иерархией структуры организации. Представлена психоаналитическая интерпретация организационной иерархии в аспекте человеческого капитала с учетом положительных и отрицательных последствий для всех членов организации.

Ключевые слова: человеческий капитал, психоанализ, иерархия, управление проектами.

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