

How to Cite:

Bouchebour, A. (2025). The evolution of the concept of workplace well-being among Algerian executives. *International Journal of Economic Perspectives*, 19(7), 23–36. Retrieved from <https://ijeponline.org/index.php/journal/article/view/1099>

The evolution of the concept of workplace well-being among Algerian executives

Abdelhamid Bouchebour


Doctor, Laboratory of Economic Sociology and Social Movements (LASEMS),
Faculty of Human and Social Sciences, Constantine 2 Abdelhamid Mehri
University, Constantine, Algeria

Abstract---Concepts reflect the dynamic evolution of sciences and their subjects, particularly in the social sciences, which continually advance thanks to social movements. Labor movements are a prime example of this, as work-related concepts are constantly changing, influenced by modern techniques, methods of task execution, management, and the organizational environment as a whole. Among the dynamic concepts in the field of work is *well-being*—a notion that has become closely tied to the effectiveness of human capital. With the transition from an industrial society to a knowledge-based one, the meaning of workplace well-being has evolved to align with these social dynamics. This is especially true in Algerian organizations, which have undergone significant developments in their management policies and human capital between the last century and the present. These organizations now consist of both seasoned executives and a new generation of professionals. The following article explores how this concept has evolved in Algerian enterprises from the past to the current period.

Keywords---Workplace well-being, Algerian enterprise, social services, Generation X, Generation Y.

L'évolution du concept de bien-être au travail chez les cadres algériens.

Résumé: Les concepts illustrent la dynamique d'évolution en sciences et leurs objets. Spécialement en sciences sociales, qui se développent constamment avec les mouvements sociaux, surtout dans le monde de travail. En effet, les concepts liés à ce domaine font un progrès avec les nouvelles techniques, méthodes de travail, styles de management et l'environnement organisationnel. Parmi les concepts les plus dynamiques on trouve le bien-être. Ce dernier est attaché au capital humain et détermine son efficacité. Encore, avec le développement de la communauté industrielle à une communauté du savoir, la

© 2025 by The Author(s).  ISSN: 1307-1637 International journal of economic perspectives is licensed under a Creative Commons Attribution 4.0 International License.

Corresponding author: Bouchebour, A., Email: abdelhamid.bouchebour@univ-constantine2.dz
Submitted: 09 September 2024, Revised: 27 January 2025, Accepted: 12 April 2025

signification du bien-être a changé. Ici, les entreprises algériennes font l'exemple par leurs changements des politiques de management et leur capital humain, puisque ils comportent des cadres dites vétérans et d'autres novices. Ainsi, cet article vient pour mettre en lumière l'évolution du concept de bien-être au travail dans ces entreprises entre la passé et le présent.

Mots clefs: Concept de bien-être au travail, l'entreprise algérienne, œuvres sociales, génération X, génération Y.

Introduction

Concepts are the fundamental building blocks of all sciences. They guide thought and research toward their intended goals, reflect the epistemological development of scientific fields, and help organize their theoretical heritage. Concepts are defined as intellectual classifications of objects based on their abstract characteristics; they are essential tools of thought and represent the qualities understood from conceptualization—namely, a set of attributes shared by members of a given category (*Cherroukh, 2003, p. 9*). They are also described as “a set of symbols with shared meanings and representations within scientific fields and their applications, through which information, ideas, and opinions are conveyed. In this sense, concepts are communication tools within a given scientific or cultural environment” (*Deliou, 2014, p. 180*).

The task of defining concepts is regarded as a fundamental step in the research process. Researchers consider it an act of “moving from the abstract to the concrete, or a descent along the scale of abstraction when transitioning from central theoretical concepts to more specific sub-concepts, which are more concrete characteristics of the core concept” (*Saboun, 2012, p. 115*). In transforming thought and conceptualization into empirical reality, the researcher must select terms that correspond to the concepts being studied. Constructing conceptual frameworks “helps the researcher eliminate any ambiguity or confusion surrounding the objectives of their study, bringing them closer to objectivity and enabling them to arrive at more credible results” (*Gharbi, 1999, p. 92*). Furthermore, “a clear and precise definition of concepts, as the researcher sees it, eliminates ambiguity, prevents confusion, and aids in correct understanding” (*Saati, 1982, pp. 127–128*).

In this regard, three primary orientations can be identified concerning how concepts should be defined. The first is the realist approach, which is fundamentally based on the operational dimension. The second is the conceptual approach, which builds upon general frameworks typically grounded in divergent theoretical perspectives. The third is the relational approach, which emphasizes the relationships between objects or events (*Gharbi, 1999, pp. 104–105*). The present study does not depart from these three orientations, as defining concepts also entails examining their development and how they shape current perspectives in both theoretical and practical terms, as well as their relation to phenomena and the various indicators of events. The study begins with the presentation of the research problem in the following paragraphs.

1. Research Problem

The need to define concepts is more pressing in the social sciences than in the natural or technical sciences, due to the relative, qualitative, and dynamic nature of their subjects. Émile Durkheim emphasized that a social scientist must first define the things they study in order to understand the research problem. Thus, the concept is not merely a tool for reaching results, but also a means of perception and understanding (*Aaliya, 2010, p. 10*). Concepts in the social sciences are highly flexible and require precise delimitation from the beginning to the end of the research process, especially when studying social movements, which have increasingly evolved and transformed in recent times.

The field of labor provides an excellent example of the evolution of social movements. The development of work methods and techniques has significantly shaped modern societies. Since Adam Smith emphasized that labor is the wealth of nations, research efforts have aimed to determine the best ways to activate and invest the workforce for economic and social development. However, this led to a view of labor as a mere commodity exchanged for wages, neglecting its psychological, ethical, and cultural value. Consequently, the concept of workplace wellbeing was absent until the rise of labor movements, represented by trade unions, which demanded shorter working hours, higher wages, and better physical, psychological, and social working conditions.

With every step these movements took toward improving working conditions, the concept of wellbeing evolved. Additionally, technological advances changed workers' perceptions: where once wellbeing was equated with shorter hours and better pay, it now encompasses health, physical, psychological, and social dimensions and is recognized as essential in the workplace.

In Algeria, political orientations shaped the concept of workplace wellbeing even before labor movements did. Between socialist management and the current managerial paradigm, Algerian executives have experienced organizational and social transformations that redirected the compass of wellbeing in the workplace—from conditions that disappeared with the end of socialist management to new ones emerging from imported techniques and the present-day society. Yet, some executives did not live through the previous period and possess different social and professional characteristics from their veteran counterparts, who had already secured their institutional and societal status. Furthermore, the gender composition (male-to-female ratio) of executives differed between the two generations. Therefore, the present study asks whether the concept of workplace wellbeing differs between the first and second generations of Algerian executives or between male and female staff. This leads us to the following questions: Is there a difference in the concept of workplace wellbeing among Algerian executives? Is there a difference between generations or between genders?

2. The Concept of Workplace Wellbeing

Despite increasing interest in workplace wellbeing, the accompanying theoretical literature remains heterogeneous. Generally, three main approaches address the concept of workplace wellbeing. The first links wellbeing to the physical and

bodily health of the worker; the second to their mental and psychological health; and the third to social aspects, aiming to protect individuals from the social consequences of poor working conditions—such as increased rates of deviance, drug use, and alcoholism among workers. Notably, all three approaches tend to associate wellbeing with health, often using expressions like “health and wellbeing at work” (Hassan, Emmanuel, et al., 2009, pp. 13–14).

In organizational contexts, the concept of workplace wellbeing refers to “a set of variables influencing individual satisfaction, relating first to general life and second to work or employment, in addition to general health” (De Simone, Stefania, 2014, p. 118). This definition integrates both health and professional life, suggesting that wellbeing is intrinsically linked to occupational safety and general health.

However, the concept of wellbeing goes beyond health in the workplace. In addition to occupational safety and risk-free work environments, wellbeing also includes factors related to personal life, such as individual happiness, life satisfaction, and self-perception, as well as work-specific aspects like job satisfaction and professional experience. This was encapsulated by Professor Peter Warr, who defined workplace wellbeing as involving three dimensions: the ratio of dissatisfaction to pleasure, of stress to comfort, and of depression to enthusiasm. He emphasized that the key elements of wellbeing include physical safety, social status, skill utilization, and personal factors like emotional readiness and demographic, economic, and social conditions (Hassan, Emmanuel, et al., 2009, p. 15).

As the concept of workplace wellbeing expanded, organizational research sought to identify core indicators for empirical studies. Three primary indicators emerged: first, the absence of occupational hazards in the workplace, since a safe environment reduces injuries and illnesses and enhances general health, thereby ensuring wellbeing. Second, individual differences among workers—such as optimism, motivation, competitiveness, teamwork, and self-regulation—are key, meaning a person’s ability to cultivate their own happiness. Third, work-related stress is determined by job factors such as activity overload or deficiency, shift work, long hours, and organizational factors like role ambiguity, role conflict, and the level of responsibility. It also includes relational aspects, such as the quality of relationships between the worker and their supervisors, colleagues, and subordinates (De Simone, Stefania, 2014, p. 119).

3. The Evolution of the Concept of Workplace Wellbeing

German research was among the earliest to address the concept of workplace wellbeing. In the 16th century, German mineralogist Georg Bauer authored *De Re Metallica*, a book on mining that discussed occupational health, wellbeing, and worker performance. He proposed limiting work to five days a week and eight-hour shifts to avoid injuries. Later, in the early 18th century, Italian researcher Bernardino Ramazzini identified occupational diseases associated with 52 different professions (Javaid, Muhammad Umair, et al., 2017, p. 62). At the time, workplace wellbeing meant merely the absence of illness, making occupational

health the primary—if not the sole—indicator of wellbeing (De Simone, Stefania, 2014, p. 118).

This perspective was reinforced by classical theories of labor. Taylorism, Fordism, and similar early models advocated controlling body movements to ensure safety and prevent accidents—accidents being seen as losses in time, money, and labor. Thus, absence of accidents equaled workplace wellbeing (Javaid, Muhammad Umair, et al., 2017, p. 62).

Over time, however, field research introduced new elements into the concept. Human relations theorists such as Maslow, Alderfer, McClelland, Fromm, and Locke highlighted the need to improve workers' psychological conditions to achieve wellbeing, thereby expanding the concept to include physical and mental health (De Simone, Stefania, 2014, p. 118).

With the transition to post-Fordist economies—characterized by automation and an increased role for services—researchers declared the end of the era of physically demanding labor, which previously posed great health risks. Discussions emerged around the post-industrial or organizational society. In the UK, for instance, statistics showed a 75% drop in serious injuries and a 70% decrease in minor injuries between 1974 and 2008 (Hassan, Emmanuel, et al., 2009, p. 10).

Yet, even as physical risks decreased, new concerns emerged: job insecurity, poor working conditions, and difficulty balancing work and personal life. In 2002, researchers dubbed work-related stress the epidemic of the era (Spence, Gordon B., 2015, p. 109). In France, for example, reducing the workweek to 35 hours in hopes of creating 300,000 new jobs led to worker dissatisfaction due to deteriorating conditions—especially with labor law changes that reduced notification time for shift changes in the 3x8 system. Accordingly, while accident reports declined, occupational illness reports due to stress and burnout increased by 200% between 1990 and 2008 (Hassan, Emmanuel, et al., 2009, p. 10).

Today, with technological advances and the rise of the information age, work has undergone major transformations. Knowledge is now a key economic resource, and the demand for flexibility has increased. Many companies have adopted outsourcing and offshoring models, and telework has emerged due to job independence and the ability to work outside the institutional setting.

Still, the concept of workplace wellbeing remains essential and continues to gain prominence in economic, psychological, and sociological research. According to Farmer (2002, p. 227), workplace wellbeing includes the following dimensions, as identified in an Offshore Technology report:

List 1. Dimensions of Workplace Wellbeing According to Offshore Technology

- Absence of hazards in the workplace
- Preserving dignity at work
- Equal opportunities among workers
- Accommodation of family responsibilities
- Balanced working hours

- Job security
- Absence of musculoskeletal disorders
- Autonomy at work
- Occupational health plans

In summary, the concept of wellbeing is continuously evolving. As working conditions and tools change, so do the requirements and characteristics of wellbeing. Workplace wellbeing contributes to human development both professionally and personally. Its development is also driven by emerging research disciplines such as the psychology and sociology of quality of life.

With time, institutions have become increasingly interested in this concept due to its economic, social, and cultural benefits. Given its connection to human resources and effectiveness, both global and local institutions are investing in research and development on the topic. Algerian institutions are no exception. Workplace wellbeing has long been a key indicator of variables such as workforce attraction, capacity for growth and investment, and product appeal. The following sections will examine the evolution of wellbeing in Algerian institutions.

4. The Evolution of Interest in Wellbeing in Algerian Institutions

The evolution of interest in workplace wellbeing in Algerian institutions reflects the trajectory these institutions have followed amid the country's political, economic, and social transformations. Prior to independence, Algerian institutions operated under the French work system. Despite the racial discrimination between Algerian managers and the Pieds-Noirs, the first generation of Algerian executives was exposed to the laws and procedures enacted by the Governor General of Algeria to ensure worker and executive safety. Among these was the establishment of the social security system. By the late 1940s and early 1950s, this system began to define the nature of occupational risks and methods of compensation. The Algerian Central Fund for Social Insurance was created and managed by a board comprising labor unions representing the French community in Algeria alongside employer representatives (*Zidane & Yaakoubi, 2012, p. 8*).

After independence, Algeria adopted the French insurance model, adapting it to suit the country's political direction. During the initial phase of self-management, the concept of wellbeing remained tied to the colonial era but was enriched with notions of shared labor and revenue, particularly as workers began managing workshops and vacant properties (*Bedrani, 1990, p. 19*). Under the socialist system, the right to health and social protection was formally recognized. Despite the diversity in labor sectors and protection systems, the concept of wellbeing evolved with the country's economic growth. Much of workplace wellbeing continued to be handled by the Social Services Office (locally known as *Ouvres sociales*), an institution rooted in the economic system tasked with implementing and monitoring occupational health regulations, and determining wages and compensations under the social security framework. This system remains an extension of the broader regulatory framework guiding the practices of the state, workers, and employers in the domain of social protection at work (*Harriss-White, 2010, pp. 170–183*).

During this period, wellbeing was closely tied to the notion of belonging to the factory community. The centrally planned economy that facilitated the development of heavy industries contributed to the consolidation of the belief that industrialization was the cornerstone of progress. For some, this was embodied in the notion that “a strong state is an industrial state, not a tourist state.” Working in large industrial enterprises often came with benefits such as summer camps for workers’ children, canteens, and even overseas medical treatment for those suffering from serious work-related injuries. As such, wellbeing and the social status enjoyed by workers in major national enterprises—as well as the technocratic class that emerged from this system—linked workplace wellbeing to the industrialization project, perceived as a process of “creating and sharing wellbeing” (Nouar, 2005, pp. 107–127).

However, following the collapse of oil prices and the political shift from socialism to democratic pluralism, Algerian institutions began adopting some market economy principles at the expense of the social capital built during the earlier phase. Public companies were dismantled and privatized, with large enterprises split into smaller national companies (*Sociétés Nationales en Entreprises Nationales*), leading to significant layoffs under restructuring programs (Merani, 2005, pp. 105–106). Consequently, the concept of workplace wellbeing shifted from its earlier definition to one focused on job security and the pursuit of stable careers amid a context of “institutions in crisis” (Nouar, 2005, pp. 107–127).

In the early 2000s, relative political stability returned after the “Black Decade,” accompanied by economic improvement due to rising oil prices. However, the institutional climate changed significantly. On one hand, institutions began seeking mechanisms to adapt to international price fluctuations and avoid past mistakes (Ben Antar, 2002, pp. 109–120). On the other hand, the government attempted to preserve social peace by using institutions as buffers against unemployment and creating temporary work contracts via youth employment agencies.

The current phase is characterized by the persistence of legacies from previous stages. Privatization efforts remain largely theoretical, due to the lack of accompanying administrative and legal reforms (Daoudi & Mani, 2008, pp. 134–154). The share of precarious jobs is rising, competition in the markets is intensifying, and institutions are increasingly required to adopt governance standards—all of which are reshaping current managerial perspectives on workplace wellbeing.

Meanwhile, a new class of Algerian executives has emerged. Some have experienced both earlier and more recent phases, while others have come of age after the country’s economic transformation. These executives possess an organizational culture rooted in lived reality. As such, veteran managers may have different understandings of wellbeing compared to younger generations. This is further shaped by demographic changes in the broader executive workforce. The following section highlights the main demographic developments among executives in Algerian institutions.

5. The Demographic Evolution of Algerian Executives:

Executives constitute a "socio-professional category that emerged from the transformations experienced by modern industrial societies since the early 20th century. They are characterized by their scientific qualifications and technical-practical expertise, enabling them to manage and lead institutions through supervision, coordination, and leadership functions" (Anser, 2001, p. 11). As Algerian institutions have evolved, so too have the characteristics of national executives—whether in terms of age, gender composition, or other demographic variables such as educational level. The following sections present the development of this category according to two key variables in this research: gender and age.

5.1. Evolution by Gender:

The qualitative evolution of Algerian executives is best traced back to the 1980s, a period when the workforce was overwhelmingly male (93.5% men and 6.5% women according to December 1989 statistics). Since then, gender development has differed by sector: the percentage of women declined in the industrial sector while increasing in the service sector (e.g., health, education). At the beginning of the 1990s, female labor force participation in industry had dropped to nearly 1%, down from 17.4% in 1977. In contrast, their share in the service sector rose to 71%, up from 53.8% in 1977. These sectoral distributions are rooted in social, cultural, and legal norms—for instance, many (especially conservative) families reject the idea of women working in industry while accepting their employment in service sectors, especially education. As such, the debate on gender-segregated workspaces began to take shape (Boutamine, 2001, pp. 55–71).

Today, statistics show that this gendered division of labor also applies to entrepreneurship: 14.37% of self-employed individuals or business owners are women, compared to 85.63% men. Meanwhile, the proportion of women in the industrial workforce has increased, reaching 28.71% in April 2017 (ONS, 2017). These trends may shape how gendered perspectives affect the perception of workplace well-being.

5.2. Evolution by Age (Generational Change):

Overall, four generational cohorts of executives have emerged within Algerian institutions since independence, with three currently active. Their characteristics are as follows:

5.2.1. First Generation:

This cohort included Algerian workers who initially found themselves alongside European executives, who had strong professional and technical traditions. These Algerian workers were initially considered outsiders to this institutional environment, serving primarily as assistant laborers. After the mass exodus of European executives post-1962, Algerians inherited the institutional and occupational culture, gradually assuming leadership roles in institutions affected by the post-independence exodus. This generation—often called the "hybrid generation"—began to fade by the late 1970s and early 1980s (*Nouar, 2005, pp. 107–127*).

5.2.2. Second Generation:

This generation corresponds to the Baby Boomers in Western societies. They were employed during the 1970s and 1980s and had to learn their craft from the "masters of the profession"—former colonial-era executives. They also experienced Algeria's industrialization phase and adopted its values, shaped by socialist ideology. It was during this time that a social pact between the state and society began to take form (*Nouar, 2005, pp. 107–127*). This cohort today holds many of the top leadership positions in institutions, having advanced primarily through seniority-based promotion.

Functionally, this generation values leadership and authority, as the period during which they were hired offered a degree of technocratic privilege and well-being. Their socialization in the early 1960s instilled a strong sense of pride and dignity. Their exposure to economic reforms equipped them with adaptability and a pragmatic approach to maintaining their job positions. They also highly value achievement and professional development, much like their global counterparts (Gibson, Greenwood, & Murphy, 2009, p. 2).

5.2.3. Third Generation:

This group parallels Generation X in the West. They entered the workforce during the era of restructuring and transformation. Unlike previous cohorts, many of them did not experience the socialist period or its protective ideological environment. Instead, their contact with older superiors transferred some lingering institutional culture. This generation is often referred to as the "post-layoffs generation," which aspires to develop career paths amid institutional crises (*Nouar, 2005, pp. 107–127*).

Raised in socio-economically connected families, many sought higher education and entered the workforce with a university degree. The unstable work environment led to a more independent and self-reliant mentality, with weaker organizational loyalty than their predecessors. This generation exhibits more anxiety regarding professional security and is less able to balance work and personal life. Their career instability prompted job-hopping, fostering greater autonomy but also a lower awareness of well-being from a traditional perspective. Occupying mostly mid-level roles, they also harbor skepticism toward senior management due to scandals during restructuring, deepening generational divides. The Baby Boomers often view them as irresponsible and disengaged, while Generation X sees their elders as complicit in corruption and beneficiaries of unearned advancement. The digital transformation further complicated their adaptation, as many struggled with mastering ICTs (Gibson et al., 2009, p. 2).

5.2.4. Fourth Generation:

Aligned with Generation Y in the West, this cohort in Algeria came of age during the national crisis of the 1990s, entering the workforce after 2000. Growing up amid media explosion and globalization, and accustomed to digital technologies, they exhibit a global outlook and awareness of international labor markets. They are curious, highly autonomous, and result-driven.

In the workplace, executives of the new millennium demonstrate patience toward Baby Boomer managers and Gen X colleagues, but their curiosity leads them to

question everything and pushes them toward responsibility. Their entrepreneurial spirit draws them to roles offering the greatest return, and they quickly tire of jobs lacking rapid personal and professional growth. Their mastery of ICTs has enhanced their communication skills and collaborative capacities (Gibson et al., 2009, pp. 2–3).

6. The Evolution of the Concept of Wellbeing Among Algerian Executives

By examining the career trajectories of the last two generations of Algerian executives, along with employment data from the National Employment Agency (ANEM) and the National Office of Statistics (ONS), several key developments can be identified regarding how the concept of workplace wellbeing has evolved within this socio-economic category.

6.1. Contractual Precarity and the Erosion of Job Security

A major distinction between the older and younger generations of executives lies in the nature of their employment contracts. While the earlier generation was employed under open-ended (permanent) contracts, the newer generation is predominantly hired under fixed-term contracts. This marks the emergence of job security as a central dimension of workplace wellbeing. For older executives, wellbeing was linked to material guarantees such as permanent positions, regular monthly salaries, and substantial social benefits. The shift to a market economy resulted in a perceived degradation of these protections, and the mass layoffs that occurred during the economic crisis of the mid-1990s (1995–1997) generated widespread "technical unemployment," undermining not only professional stability but also social and familial security (*Nouar, 2005, pp. 107–127*).

6.2. Decline of the Wellbeing Ideal in the 2000s

At the turn of the millennium, the notion of wellbeing at work began to deteriorate significantly in the eyes of many Algerian executives. Among members of Generation X, there is a sense of disillusionment. Some respondents stated that they "witnessed bitter transformations and suffered their consequences," emphasizing that in the new millennium, "executives find themselves marginalized, excluded from decision-making, underpaid, and unacknowledged." The ultimate hope for many became merely to secure a monthly payslip. In parallel, the rising cost of living and the difficulty of securing employment after graduation rendered job satisfaction a secondary concern. Maintaining employment became a priority in itself. According to one study, job satisfaction among executives declined by nearly 50% (*Merani, 2005, pp. 105–106*).

6.3. Erosion of Social Status and Intergenerational Comparisons

Executives, as a socio-economic group, have traditionally been invested in preserving their social status through work. As Sansolieu argues, job loss within this class represents not only economic hardship but also a destabilizing blow to personal identity and social positioning. Faced with a binary choice—unemployment or precarious employment—wellbeing at work has become a marginal concern. Short-term state employment schemes offering unstable income have been met with disdain, particularly by members of Generation Y, who seek meaning and measurable outcomes from their work. Entrepreneurial in spirit, some of them have accepted jobs below their qualifications in order to gain experience while preparing to launch personal ventures. Meanwhile, senior

executives from Generation X often downplay concerns about wellbeing, comparing their own positions—however degraded—to the far more precarious conditions faced by their younger counterparts (Merani, 2005, pp. 105–106).

6.4. Institutional Deficiencies in Occupational Health and Safety

In terms of occupational health and workplace safety, many institutions still lack adequate systems. Health and safety plans, as well as efforts to maintain risk-free work environments, remain underdeveloped. Social security coverage for occupational accidents and work-related illnesses remains insufficient. Occupational health specialists emphasize the urgent need to update the list of recognized occupational diseases and to strengthen workplace care services (*Hawas, 2009*). While some business owners have attempted to introduce social benefits for their employees, these efforts often fall short of current expectations. Moreover, disparities persist between public and private institutions in terms of available social services.

6.5. Legal Disparities Between Public and Private Sectors

When considering the evolution of wellbeing from a legal standpoint—public versus private employment—it becomes clear that Algeria, once a leader in social service provision during the era of socialist governance, still enforces regulations mandating workplace wellbeing in the public sector. Institutions such as Sonatrach, Sonelgaz, Naftal, Riadh Sétif, public schools, and universities continue to offer a range of social benefits: housing, transportation, leisure activities, summer camps, bonuses, and financial aid. However, in the private sector, such benefits are often unclear or absent (Ben Khaled, 2016, pp. 410–414). This discrepancy raises several key questions: To what extent are social services implemented in public institutions? What services are offered in the private sector compared to the public sector? And how does the state's new ideological vision—anchored in neoliberal economic principles—reposition workplace wellbeing within its broader conception of the role of economic institutions in shaping society?

7. Current Major Obstacles to Achieving Workplace Wellbeing in Algerian Institutions

The political, economic, social, and cultural obstacles hindering the realization of wellbeing at work in Algerian institutions are numerous and varied. Labor movements across the country's economic sectors reflect government political and ideological orientations. According to 2017 statistics, 61.4% of the workforce is employed in the private sector, which grew by 125,000 jobs, while the public sector workforce decreased by 202,000 positions. This decline is attributed primarily to the failure to renew the organizational staff in public institutions after the retirement of executives and workers in general. As previously discussed, with the withdrawal of social support policies for public institutions and the government's shift toward relying on the private sector, new executive recruitments have not kept pace with retirements despite unemployment reaching approximately 1.5 million (Bulletin No. 785, 2017). However, the public sector remains more attractive to female workers, with about 60% of the female workforce employed there (Bulletin No. 785, 2017).

Applying the dimensions of wellbeing at work to these statistics reveals two fundamental deficits: job security and equality of opportunity. Approximately 66% of unemployed individuals were dismissed from the private sector, where fixed-term contracts dominate, and employment ends with contract expiration (35.6% of the unemployed attribute their status to contract termination). Consequently, the lack of job security constitutes a major barrier to workplace wellbeing. Additionally, poor working conditions have driven 12.8% of young people to resign (as a proportion of the total unemployed). The insecurity in private institutions also leads 65% of job seekers to refuse available offers, followed by 22% who reject positions due to lack of promotion prospects (ANEM statistical information, July 2017). Furthermore, workplace control mechanisms are underutilized because not all executives benefit from existing training programs. Equality of opportunity is undermined by irrational, biased, and non-objective promotion systems (Ben Khaled, 2016, p. 413). Therefore, despite the state's imposition of market economy standards and withdrawal from direct employment, society continues to regard public sector employment as the guarantor of job stability and wellbeing at work.

Conclusion

Workplace wellbeing is an essential requirement of contemporary life due to its impact on employees, institutions, and the broader social environment. Amid the struggles of Algerian institutions to adapt to a market economy and the government's efforts to preserve social peace, concerns about rising unemployment and the need to create jobs thoughtfully have intensified. Facilitating employment through support for business owners is crucial. However, quantitative job creation should not overshadow the qualitative aspects of work. Wellbeing at work is not a mere additional benefit considered after job creation; rather, it is the responsibility of employers and institutional management during job design. The state must ensure oversight to maintain worker safety and wellbeing, especially in the management of social services, which requires revisiting governance in the public sector and ensuring application in the private sector according to each institution's productive capacity and competitiveness. Individuals must also avoid neglecting their wellbeing in favor of financial gains or any employment opportunity, as the lack of wellbeing primarily harms their health, psychological state, and social life.

Returning to the concept itself, defining wellbeing and raising worker awareness of its importance remain a genuine challenge for researchers. On one hand, studies on workplace wellbeing continue to accumulate alongside the concept's evolution in the Western world. On the other hand, applying the Western conceptualization of workplace wellbeing to Algerian institutions is difficult, if not impossible, due to differing historical trajectories, current conditions, and institutional disparities.

List of references:

1. Aaliya, B. (2010). *Al-siyaha al-jazairiyya wa dawruha fi kashf muawiqat al-tanmiyya lil-bina' al-sousio-thaqafi* [Algerian tourism and its role in identifying the obstacles to socio-cultural development] (Unpublished Master's thesis). Department of Sociology, Faculty of Humanities and Social Sciences, University of Algiers 2, Algeria.
2. ANEM. (2017). *Informations statistiques pour le site web de l'ANEM : Juillet 2017*. <http://www.anem.dz/ressources/pdf/2017/juil-2017.pdf>
3. Anser, A. (2001). *Al-itarat al-sina'iyya: Mawaaqi', adwar, masarat, tamathulat* [Industrial cadres: Positions, roles, trajectories, representations] (CRASC Notebooks, No. 2). Oran: Centre de Recherche en Anthropologie Sociale et Culturelle (CRASC).
4. Bedrani, S. (1990). L'expérience algérienne d'autogestion dans l'agriculture. *Les cahiers du CREAD*, 5(23), 19–65.
5. Ben Antar, A. R. (2002). *Marahil tatawwur al-mu'assasa al-iqtisadiyya al-jazairiyya wa afaqiha al-mustaqbaliyya* [Stages in the development of the Algerian economic institution and its future prospects]. *Journal of Human Sciences*, (2), 109–120.
6. Ben Khaled, D. (2016). *Al-khadamat al-ijtima'iyya al-ummaliyya wa al-thaqafa al-tanzimiyya fi dhill al-taghyir al-tanzimi lil-mu'assasa al-jazairiyya: Dirasat maydaniyya bi-l-mu'assasa al-sina'iyya al-jazairiyya lil-ansija' bi-al-M'sila* [Labor social services and organizational culture amid organizational change in the Algerian enterprise: A field study in the Algerian Industrial Textile Company in M'sila] (Unpublished doctoral dissertation). University of Setif 2, Algeria.
7. Boutamine, L. (2001). *Al-itarat al-niswiyya* [Female cadres]. In A. Anser (Ed.), *Al-itarat al-sina'iyya: Mawaaqi', adwar, masarat, tamathulat* [Industrial cadres: Positions, roles, trajectories, representations] (CRASC Notebooks, No. 2). Oran: CRASC.
8. Cherroukh, S. D. (2003). *Manhajiyyat al-bahth al-'ilmi* [Scientific research methodology]. Annaba: Dar Al-'Ulum li-l-Nashr wa al-Tawzi'.
9. Deliou, F. (2014). *Madkhal ila manhajiyyat al-bahth fi al-'ulum al-insaniyya wa al-ijtima'iyya* [Introduction to research methodology in the humanities and social sciences] (p. 180). Algiers: Dar Houma.
10. Daoudi, T., & Mani, A. H. (2008). *Taqyim i'adat haykala al-mu'assasa al-iqtisadiyya al-'amma al-jazairiyya* [Evaluation of the restructuring of Algerian public economic enterprises]. *Al-Mufakkir Journal*, (3), 134–154.
11. De Simone, S. (2014). Conceptualizing wellbeing in the workplace. *International Journal of Business and Social Science*, 5(12), 118–122.
12. Farmer, F. (2002). *Wellbeing at work*. Offshore Technology Report. Norwich, UK: HSE Books.
13. Gharbi, A. (1999). *Ahamiyyat al-mafahim fi al-bahth al-ijtima'i bayn al-'itarat al-nazariyya wa al-muhaddidat al-waqi'iyya* [The importance of concepts in social research between theoretical frameworks and practical constraints]. *Social Sciences Series*, (3), 92.
14. Gibson, J. W., Greenwood, R. A., & Murphy, E. F. Jr. (2009). Generational differences in the workplace: Personal values, behaviors, and popular beliefs. *Journal of Diversity Management*, 4(3), 1–8.

15. Harriss-White, B. (2010). Work and wellbeing in informal economies: The regulative roles of institutions of identity and the state. *World Development*, 38(2), 170–183.
16. Hassan, E., Austin, C., Celia, C., Disley, E., Hunt, P., Marjanovic, S., & Van Stolk, C. (2009). *Health and wellbeing at work in the United Kingdom*. Santa Monica, CA: Rand Corporation.
17. Hawas, S. (2009, May 11). *Al-mukhtassun yutalibun bi-darurat tawsi'at qaimat al-amrad al-mihaniyya fi al-Jazair* [Specialists call for expanding the list of occupational diseases in Algeria]. *El Hiwar*. <http://www.djazairiss.com/elhiwar/13760> (Accessed: October 20, 2024)
18. Javaid, M. U., Hussain, A., Nisar, Q. A., & Gillani, S. H. M. (2017). Human factors in context to occupational health and wellbeing. In M. Christiansen & C. M. B. Yildiz (Eds.), *Handbook of Research on Organizational Culture and Diversity in the Modern Workforce* (pp. 60–77). IGI Global.
19. Merani, H. (2005). Les cadres des entreprises publiques en Algérie: Des privilèges au déclassement. *Revue des mondes musulmans et de la Méditerranée*, (105–106). <http://remmm.revues.org/2729>
20. Nouar, F. (2005). *Al-taghayyur fi al-thaqafa al-'ummaliyya fi mu'assasat Tréfilor (1936–2003): Maqaraba anthrobulujiyya lil-taghyir i'timadan 'ala bu'd al-dhakira* [Change in workers' culture in Tréfilor Enterprise (1936–2003): An anthropological approach based on memory]. *Insaniyat*, (29–30), 107–127. <https://insaniyat.revues.org/4511> (Accessed: October 12, 2017)
21. Office National des Statistiques. (2017). *Activité, emploi et chômage en Avril 2017* (Bulletin N° 785). <http://www.ons.dz/IMG/Emploi%20Avril%202017.pdf>
22. Saati, H. (1982). *Tasmim al-buhuth al-ijtimaiyya: Nasaq manhaji jadid* [Designing social research: A new methodological framework]. Beirut: Dar Al-Nahda Al-Arabiya.
23. Saboun, S. (2012). *Tasmim al-buhuth al-ijtimaiyya: Nasaq manhaji jadid* [Designing social research: A new methodological framework]. Beirut: Dar Al-Nahda Al-Arabiya.
24. Spence, G. B. (2015). Workplace wellbeing programs: If you build it they may NOT come... because it's not what they really need! *International Journal of Wellbeing*, 5(2), 109–124
25. Zidan, M., & Ya'qoubi, M. (2012, December 3–4). *Fa'aliyat al-mawarid al-tamwiliyya al-mutaha limu'assasat al-ta'min al-ijtima'i al-jazairi fi tahqiq al-salama al-maliyya li-nidham al-daman al-ijtima'i* [Effectiveness of available funding resources for Algerian social insurance institutions in achieving financial safety in the social security system]. Paper presented at the 7th International Symposium on Insurance Industry: Practical Reality and Future Prospects – Country Experiences, Hassiba Ben Bouali University, Chlef.