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**FROM WELL-BEING AT WORK TO WELL-BEING OF / DUE (TO) WORK,  
RETHINKING WELL-BEING AT WORK, PROCESS MODELING OF RESILIENCE IN  
CRISIS SITUATIONS, THE CASE OF COVID19 IN MOROCCO**

**Zerrad Jaouad**

Teacher-researcher  
National School of Business and Management  
Hassan 1st University  
Research Laboratory in Strategy and Management of Organizations  
Morocco

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**ABSTRACT**

The theme of well-being has interested and still interests business leaders in recent years. The current context characterized by various economic and human changes has guided research on this theme. Researchers are increasingly asking questions about mental health in the workplace, exploring and studying behavioural and psychological processes related to well-being at work.

Researchers such as (Danna and Griffin (1999); Martin Seligman (2000); Keyes (2002); Thévenet (2009); Dagenais-Desmarais (2010) have made considerable contributions to this issue.

The emergence of new psychosocial risks, the quest for quality of life at work has accentuated a dynamism of adaptation parallel to these changes. The COVID19 situation and its consequences further raise this question of the good of the individual forced to work remotely. The quality of life at work is a sentence that no longer has the same meaning as before the health crisis, Our article will try to reflect on this mutation in the apprehension of well-being related to the exercise of one or more tasks remotely

**KEYWORDS:** Well-being- crisis situation- resilience- professional interaction

**INTRODUCTION**

Is well-being a trivial and obvious concept whose treatment seems to be without added value? Or on the other hand, is it revealing that reveals secrets of the performance of individuals in their professional context, of their capacity for resilience? Talking about well-being at work recalls corollary concepts such as performance, productivity, satisfaction, etc. Everyone at work learns to be happy in their own way, by acquiring and accumulating personal experiences whose richness and intensity surprise,



disappoint or satisfy. Well-being at work is both a multidimensional concept and practices related to how the employee assimilates this concept. Theoretically, some organizations have a strong culture of achieving the well-being of their employees, build an image consistent with the model of well-being sought, even if it means mastering by appropriate strategies that take into account both the ipseity and the "sameness" of the individual.

According to explanatory models of ill-being at work (Van der Doef and Maes, 1999, Royal and Brassard, 2010), well-being can only be perceived through the feeling of ill-being. Indeed, this is the feeling that has persisted throughout the COVID19 period in which the individual has been in constant search of well-being far from his work, far from his family and sometimes distant from his reflexive mode. Nostalgia for the psychological contract as a source of happiness takes hold of employees at home.

Well-being models are concerned with the study of the relationship that the individual has with the work situation. The use of the psychological contract or the theory of resource conservation (or the demand-resource model) goes in this direction. Can this "generic construct" (V. Dagenais-Desmarais, 2010) be recognized, observed and conceptualized outside of work in a COVID19 situation? In other words, is there a well-being at home when working from home?

According to adaptation theory (Brickman, 1978), the individual is able to adapt to events and situations. It considers that the interaction between the individual and the environment is based on the intrinsic resources of people. These have expectations that he has of the environment or he acts. In a context of crisis such as that induced by COVID19, well-being requires the experimentation of new models that highlight several factors that would be at the origin of the feeling of *well-being not at work but of / due (to) work*.

## **1. Fortunes and misfortunes of COVID19:**

### **1.1 Diagnosis of the situation**

A new reality is emerging, a situation described by all as disturbing. The Moroccan is faced with this reality that he perceives differently from other citizens of other neighboring countries or other continents. The citizen is now forced to "re-build" an entire system subjectively and to "re-enact" it meaning. Everything has to be reinvented: the attributes to people (family, friends, neighbors, etc.) and objects, the evaluations made of them, feelings and repulsions, interpretations and related behaviors. The Moroccan citizen begins to see up close new realities to live, not surprisingly, a new situation. The cognition of the world changes, actors and strategies as sometimes in confusion, sometimes in unpredictability, sometimes in arbitrariness and loss. New types of relationships are born stealthily or unconsciously or even consciously: learning relationships, tireless quests for substitution.



We become dominated by fears, sometimes unexplained and sometimes legitimate and acceptable. The question that arose and will always arise: how can individuals who have co-constructed psychosis establish social ties far from their new identity, which I will describe as unstable and hybrid. Unstable because the situation is still and will remain unstable, the new vaccine has continued to fuel skepticism and fears among citizens; hybrid because citizens vacillate between hope and despair. The benchmarks of quality of life through the return to normal are unstable or even uncertain. Determinism is thus revealed in acceptance, resignation and optimism drawn from belief charged with emotions, dreams and symbols.

The situation generated by COVID19 has oriented, in a palpable way, behaviors, future life choices, tastes, discourses on life and on oneself. This is perhaps one of the few situations where the individual has become aware of an immediate environment where all pathways are paradoxically open and closed, fluid and obstructed. The Moroccan citizen discovers, no less gradually, a new reality tainted by an excess of subjectivism (despite the official "tranquilizing" and reassuring discourse), a reality that is both loquacious and taciturn and confusing, with multiple and multi-criteria interpretation. No form of silence was displayed by the Moroccan citizen, everything spoke in him, of him and in unconditional otherness. His daily action has become marked by crises, adjustments and rearrangements punctuated by his mood, by the moment, by the other, by his psychological states due to the confrontation with the new reality that is COVID19 which has not yet revealed all its secrets. Everything remains of the order of supposition. The influence is permanent in the process of *interaction* between the citizen and the pandemic.

Attempts to raise citizens' awareness have paradoxically been carried out. Local authorities did not make proposals to citizens, they sought to anchor the sense of responsibility that the citizen alone discovers in him. They produced a communication on the objectives of the lockdown and curfew to formalize them and give them a legal, coercive and legal dimension whose violation is punishable by law. The objective of this communication was not to terrorize the citizen but to stabilize him, reassure him and put an end to the psychosis.

The situation can be described according to the following observations:

- The citizen is both prepared and weakened: prepared because information on an international scale has already circulated with a doubt that we will live the same situation. Weakened because he finds himself faced with a *fait accompli* fed by skepticism about Morocco's ability to cope with this pandemic.
- A focus of anxiety emerges, fears and anxieties feed on information/distortion. Everyone communicates about everything related to COVID19.



- Job losses/loss of social habits: "chaos" of communication in both contexts: a new process of mentalization is born in people at several levels: perception of self, of the other of which he becomes deprived, and of the new context of action become narrowed.

## **1.2. Consequences depending on apprehension and reaction**

The impasses and failures due to the pandemic determine the intensity of individual feelings, of the mimicry of some spread by resonance in society immersed in confusion and loss. Our observation of synchronicities in behaviour allowed us to categorize citizens according to their resilience, their way of regulating their feelings and their strategy for preserving the balance of their relationships. The presentation of these categories of citizens is fundamental to understanding the interactive dynamics of individuals with COVID 19. Our observation is based on an objective observation of the Moroccan citizen, the exchanges we had with different targets in different places: neighborhood, neighborhood, work colleagues, family member, etc. Citizens are therefore classified into five categories:

### **1.2.1. The Fatalists**

Individuals are experiencing the new COVID 19 reality, they have the firm conviction that the pandemic will disappear by the one and only divine intervention, so the outcome depends on the will of God alone. They develop an attitude of resignation nourished by religious representations as a symbol of meaning endowed with immeasurable power.

whose outcome depends on the divine will alone. The apprehension of the pandemic situation cannot be addressed independently of the social, economic and psychological context in which COVID 19 occurs.

### **1.2.2. Wait-and-see attitudes:**

They believe in a solution provided by the Moroccan authorities while developing a destructuring doubt of their mind. An unfinished wait that will allow the citizen to perceive the solution according to the degree of trust he develops vis-à-vis the authorities. Wait-and-see waiters are constantly looking for media revelations about incomplete data. It is easier for him to depend on the authorities than to suffer alone the slowness and uncertainty of the outcome. The wait-and-see people lived in a situation of double sclerosis: institutional because of the lack of information and assurance, and mental because of the impression of having an imminent solution without hiding his deep circumspection under a feeling of simulated comfort.

### **1.2.3. The hesitant**

The question for this category of citizen was about their positioning: should we resign ourselves or take action? For the hesitant, it is a question of relating the current behavior and the psychosociological states that the citizen is going through that will determine the strategy of action to be undertaken. All



of these strategies are based on skepticism fueled by the ability to satisfactorily break down the situation into times of understanding and decision: act or restrain oneself. They do not define themselves as the only decision-makers directly involved in the search for the solution.

#### 1.2.4. Hostiles

This category of citizen is not very convinced of the seriousness of the situation. It makes a subjective judgment on the epidemiological situation and the media treatment of that situation. His *prejudices* draw on psychological references that control his discriminating and subjective evaluation based on a negative, not very tranquilizing, skeptical observation about the situation conveyed through the media and social networks. The information, the system of protection put in place by the authorities (local or national) are devoid of veracity. Hostiles appropriate the truth and spread it leaving little room for reflection.

#### 1.2.4. Reactive optimists

Positive assimilation of the situation that COVID 19 has generated; Development of the project/initiative spirit. The position of the optimists did not depend on the situation but rather on their cognitive assessment of it. The gravity of the situation, the relevance of the information provoke in this category a remarkable mastery of the situation and its psychological and economic consequences. It can be said that this category represents the result of the interaction between fatalism, synonymous with positive resignation, and optimism as the dynamic of fatalism.

Based on this classification we have identified four types of citizens according to the categorization variables presented above. It is therefore a question of:

- Involved
- Refractories for whom nothing works
- The least involved
- The not involved

This categorization is based on psychological explanations. Individuals have lost the meaning they gave to their personal and professional lives, to their *raison d'être*, to their future that has been mortgaged by COVID19. The overestimation of the situation has paralysed the possibilities for action. This requires the control of an under- or over-dimensional subjective involvement. The feeling of powerlessness in the face of the pandemic sets in, the fear of failure overwhelms individuals who refused to accept the situation. They incriminate the system. The citizen begins to live a paradoxical and complex situation: psychological deprivation vs. psychological reinvention and reinvention.



<b>Psychological deprivation</b>	<b>Psychological revival and reinvention.</b>
Confinement of ideas: Lack of exchanges generating feelings (with friends -colleagues-neighbors ...)	Emergence of new ideas; New feelings due to new human relationships
Negative apprehension of time and space: proxemic is redefined - time a source of pressure. Illusion of a spatio-temporal dynamic	-Family presence - exploration and experimentation of new contributions between members of the same family -Attempt to construct a new perception of time and space as a new entity and Reality - Work differently

Individual-citizens realize that they must rely on their own resources to overcome the situation to which they are cornered. The process of "deconfinement" (decompartmentalization/de-confinement) is triggered spontaneously and gradually rationalized. Such a process emerges from the repositioning of the individual in his psychosocial context. Individuals become aware of what they have become; of what they have as new resources of "survival", of the perception of a series of positive and negative emotions. The citizen engages in an exercise of introspection shaped by the awareness of his capacities to execute new communication strategies to nourish their capacity for resilience that finds its energy in his strategies of visualization and projection into the future.

**2- COVID 19: from co-emptiness to the quest for co-living, a process of professional resilience for socio-professional well-being**

**2.1. The co-vacuum dyad and co-life process of constructing a reference frame of reference for the well-being of work**

Were we experiencing a shock of life, a real psychological trauma due to COVID19? It is a polysemic acronym with multiple revelations:

- A pandemic scientifically recognized and listed in time, space and characteristics, the acronym therefore enriches medical taxonomy
- a symbol as a result of the subjective mental representation made by the citizens of countries without distinction of culture or belonging to a particular community. Symbol of chaos, risks, regression...
- symbol of multiple inhibitions internalized and returned under new forms of behavior such as nervousness, anger, aggressiveness ...



- the "naturalization" of COVID19 of the identity of the country in which it manifests itself according to the characteristics of its development, the strategy to combat it, the damage observed, etc.
- personalization by endowing the situation with actual performance as a powerful force responsible for its misfortunes

In this COVID19 situation, employees have experienced both a reunion with the children, the spouse and with themselves. At the same time, they discover the loss of work, the emotional attachment to work by moving away from it, the emergence of possibilities of investigation on oneself as well as on psycho-professional perspectives with the choice of telework. The dynamics of the relationship with work focus on the interaction between the employee and the predictive power of face-to-face obligations and constraints. The underlying reasoning is that telework creates a new relationship between employees and their bosses, employees and their work.

Paradoxically, they felt attacked, victims of an unbridled proselytism constructed from scratch by official bodies (media and ministerial bodies) in order to act on symbolic representations based on new values and new awareness. The employees, frightened, became left to their own devices at home, to their own "map of emotions" in an attempt not without risk to understand the situation open to all eventualities; A climate of mistrust is gradually taking hold.

New roles of a fractal structure assigned to social actors have emerged in this period of confinement: parents converted into pedagogues and psychologists, teachers become, primarily, sociologists, psychologists and coaches forced to abandon all classic practices engaged by face-to-face. Employees find themselves in a dual relationship with the new situation: balance and imbalance. A new life begins: a life to be rebuilt after a feeling of emptiness generated by the shaking of the feeling of job security and employability or the feeling of obligation to work from home without a strong initiation. The reactions of employees to the break with time, space and colleagues have created a feeling of emptiness in thought, a behavioral malleability sometimes fed by mental fragility, ambivalence of the modes of regulation of telework because of this obsession with wanting *to make* the motivation of employees last to remain efficient at work. Confinement, alienation, solitude on the one hand and the search for creativity, tele-cooperation and autonomy on the other were states strongly articulated between *co-emptiness19* and *co-life 19*.

Everyone tried to access the state of flow in their own way, to reinvent themselves professionally according to their own resources, to be assisted by their personal choices; Look for the psychologist in oneself to better adapt to work during confinement. Employees sought to relive, to transform unpredictability into predictability, self-management of affects and self-control, to resign themselves



to mental exhaustion, skepticism and hostility. As many scenarios as actors! Away from their work, employees were invested in the search for a comprehensive and channeling framework to analyze and explore the new relationships between the individual and his work. The employee felt obliged not only to carry out his work in accordance with organizational standards and standards but also to engage in a new psychological contract with his employer in the same way as his company mediated by the feeling of royalty. The pressure exerted on employees increases their desire to survive by developing new relationships with each other via the virtual.

## 2.2. Well-being at work in Morocco

Well-being studies in Moroccan companies have focused on measuring the degree of employee satisfaction in their professional context. The development of salaried employment and new human resources approaches have pushed researchers to rethink the lines of research on the human factor. They conducted investigations in this psychological orientation in order to discover how employees apprehend their respective work context.

The national survey on general well-being conducted in 2012, under the theme: "Measuring well-being in Morocco" conducted by the High Commission for Planning is considered pioneering because it has raised new awareness of the interest of this issue in Morocco. The sample is composed of 3200 people aged 15 and over of which 2080 people are in urban areas. It focuses on the ambivalence of the concept among respondents and the different sources of happiness among individuals. The study identifies the following sources: housing, income or earnings, health and employment, many of which admit to being dissatisfied. The socio-professional variable, depending on whether the respondents are senior managers or blue-collar workers, determines the level of the feeling of well-being at work.

A second national and more elaborate study conducted in 2017 by the Moroccan Observatory of Happiness (OMB) attempted to understand the relationship between work and employee well-being. The survey results suggested that well-being at work is more developed among men more than women; Well-being also depends on the level of affectivity that the employee develops with his task. An academic study has summarized the determinants of well-being at work. We quote the research of Mounia ORABI, Chafik BENTALEB. The conclusions emerge as follows:<sup>1</sup>

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<sup>1</sup> Mounia ORABI, Chafik BENTALEB Well-being at work in Morocco: An attempt at contextualization, p 13





<b>Company characteristics</b>	Including size and sector of activity: the company is able to influence the feeling of well-being at work of its employees through its characteristics (size, sector of activity ...) (Clark et al, 2007).
<b>Manager Direct</b>	The age, skills, mentality and personality <i>of the leader</i>
<b>Financial health of the company</b>	Budget allocated to the human resources function and more specifically to the well-being policy at work
<b>Corporate culture</b>	Depending on the region, because organizational culture is an amalgam of values, norms, beliefs, attitudes and behaviours but also policies and practices put in place by the organization (Vandenberg et al., 2002)

Well-being at work is therefore not dependent on the spatial variable, in this case the absence of the employee from the workplace. The factor of well-being is purely interactional: relationship with task and position, relationship with colleagues, formal work arrangements, subjective experience within the organization. With the onset of COVID 19, well-being at work is beginning to appear as a new norm at the limit of the employee's judgment on telework as a new situation open to several eventualities and all psycho-professional transformations. A new process of psychological contractualization (Millward-Purvis and Cropley, 2003) emerges from this break with face-to-face well-being. The situation of uncertainty and loss caused by COVID-19 generates different reactions and interpretations depending on the experience of each employee. The sense of emptiness caused by COVID19 develops a corollary sense of victimization through which individual resilience tactics neutralize each other. Co-vacuum is born from organizational choices and the individual apprehension of employees far from their context work material furnished by tasks and colleagues. Perceptions of victimization subsequently develop among employees.

Employees are beginning to develop a new conception of well-being: the need for a modeling of behaviors to generate a well-being otherwise experienced and felt independently of the direct interactions underpinned by its presence within the organization. We therefore highlight the subjective and changing content of well-being at work and the complex nature of the new process of influence that ignores the systematic relationship between well-being at work and presence in the workplace.



With COVID 19, the employee-well-being relationship is integrated into a network of continuous self-adaptation being the subject of restructuring and accommodation of new mental patterns related to its new work environment; the home, to new awareness, to the emotional incorporation of one's remote work according to the rule of consent which corresponds to a new tripartite psychological contract: the employee-the organization and the spatio-temporal framework induced by the COVID19 situation.

### 2.3. Processual modeling of resilience for achieving well-being

Physical distancing from the employee has a definite impact on the sense of well-being at work. Employees have therefore embarked on a quest for means, methods and behavioural practices that can increase their resilience in this crisis situation generated by the pandemic. We believe that it is the quest for a resilient double performance: intra-personal in the confined relationship to oneself, and professional in the relationship to one's work. This modeling assessment of resilience in this crisis situation is aimed at the future and goes beyond the present conjunction of a person's simple "adaptation" to a dysfunctional situation and a new work climate that is not chosen by the being himself. It is based on this appreciation that progress is possible through the engagement of resilient employees. It is a predictive base based on a series of questions:

- What processual modeling could be the basis for the design of a "resilience framework for contextualized well-being"?
- What intervention tools could be put into practice to trace one's resilience path according to its "levels" (Martin Nicolas, 2015): personal development tools, positive psychology...?

#### 2.3.1. Conceptual summary of the modelling:

Modeling is thought organized for a practical purpose. *Model* is synonymous **with theory**, but with a practical connotation; a model is an *action-oriented theory* that it is intended to serve. The logic of resilience modeling that leads to well-being is based on a coherence between design and practice in order to seek synergies. Modeling the resilience process answers the following questions:

- What is resilience?
- What is its place in the context of the individuals concerned and the well-being sought?
- What are the different mechanisms, their use and their limitations?

The elucidation of this process of resilience/well-being engages individuals to take ownership of it. The modeling process allows each individual to clearly conceive the reasons why they resist, the individual tactics of resistance and the well-being declined by this process. Employees position themselves in the modeling process in relation to their own quest and the interaction imposed by the traumatic context of COVID19.

#### 2.3.2. The crisis resilience modelling process

Resilience is a concept that involves individuals, social groups and institutions. It has developed at the



crossroads of several approaches such as general psychology, social psychology and sociology. A resilience modelling process involves accounting for several dimensions under which it must be described:

- The dimension relating to the objectives defined by the person. The evolution of resilience goals leads individuals to change and adapt their apprehensions to define a different and more relevant state of resilience than the current state.
- The functional dimension which specifies the different functions of resilience in the life of the individual. It is therefore necessary to identify these functions, to describe them to know the details, activities, resources ...) and to evaluate its performance.
- The structural dimension which specifies the decision-making structures and resources for the implementation of the resilience modelling process (material and human sources, etc.).

In addition, we recall that the resilience process is essential to guide; modify and reinforce the behaviours of individuals. It is dynamic because it is both subjective and constantly developing and readjusting. Individuals design a kind of "behavioral skills map" oriented towards inflecting the action of employees in the direction that is appropriate to improve their behavior during and after the trauma suffered.

3. The keys to the crisis resilience process

The existence of these keys largely determines the terms of the employee's relationship to well-being through remote employment. The table below summarizes the main keys:

Areas related to resilience	Keys
Introversion	- I'm getting to know myself - I accept myself and I accept the situation - I will be honest with myself – even in this new crisis situation
My relationship with others (specifically colleagues with whom I have lost contact)	- I will assert myself - I will develop my resistance - I will promote the principle of self-support and peer support
My relationship to work	- I will act - I will silence the inner critic of the new situation - I will relativize the crisis situation to work in a good mood



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This harmony is satisfied with a technical and psychological procedural approach in order to obtain a *label of resilience* integrated into the exercise of a global know-how whose objective is to achieve this well-being provided by remote work.

### 3.1. Introversion

The employee, forced to work from home, engages in a dialogue with himself on the interest of his work in its new private and restrictive dimension. Indeed, he is deprived of his colleagues, his personal workspace and his logistics. Resigned, he accepts his new situation despite it being perceived as a source of discomfort. His well-being is already compromised. The employee begins to ask both existential and professional questions in order to extract opportunities for learning and self-realization despite the constraint. Well-being is therefore purely subjective and idiosyncratic.

### 3.2. Relationship to others

The employee defines this relationship by referring to mental schemas constructed from what co-workers might experience when they were in the same situation. From the malaise he moves on to the quest for the assurance and the feeling of pleasure that he would have found working remotely. He is convinced that his well-being depends not only on his presence in the workplace but also on the performance of the work. Well-being is no longer an end but a psychological resource of resilience. Discussions with colleagues ensure the transition from self-support to peer support whose new role is the dissemination of well-being.

### 3.3. The relationship to work

Employees' adherence to the new working conditions is inextricable. The goal is to minimize the stress of the onset of the COVID19 pandemic and increase productivity. Remote work is a ubiquitous reality that has become a permanent leitmotif. Creating one's well-being differently and outside the workspace reflects the significant break between the linearity of well-being in and new modes of operation that force an effort to adapt according to the improvements it will bring. The employee is convinced that his well-being does not always exist in the formalization (acting within the structures of the company) but in the setting in motion that it generates. The employee therefore seeks to create a balance between a known well-being and an unknown well-being that forces those who live this situation to learn that disrupts his functioning and habits by successfully transitioning from co-emptiness to co-life.

## CONCLUSION

Agile well-being is the situation we have tried to describe by rethinking it in a crisis dimension. The



transition between well-being at work and well-being at work has allowed the employee to conquer two complex and complementary environments: himself and his work. The well-being thus redesigned appears as a response to two current requirements: agility and experiential adaptation. They guarantee its construction, stabilization and evolution throughout the period of confinement or the tightening of restrictive measures forcing remote work. However, this reflection has its limits when thinking about the evaluation of well-being. Two research questions emerge:

- What tools and methods are available to the employee and/or organization to assess the well-being of work with guaranteed metric quality away from any compromising quantophobia?
- How is the evaluation framework and related indicators constructed?

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