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Mondays on the prevention of psychosocial risks

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Why does work make us sick?

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WORK: FOR WHOM, WHY?

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When I was a child, I remember that work was the territory in which I could but come in later, no worries. I was going to earn my life, it was not even a question. Working, at the time, seemed to be like the air we breathe, there was no need to write books in order to demonstrate its centrality. In 2019 you are, like me in my field, the daily witnesses and actors of the collective violence of a society with endemic unemployment, precarious jobs and "financialized" management.

We are here to ask ourselves about the links between your work, its quality and the protection of your physical and mental health in a context of work intensification, proceduralisation of tasks and objectives that are far too unachievable. Dealing with psychosocial risks, with QWL, cannot serve the sole purpose of seeking a 'global' and 'sustainable' performance of the company, but also of self-production, of living together, of culture and of civilisation, through work.

For having contributed significantly to the dissemination of the concept of suffering at work, the enactment of the 2002 Law on the Obligation to Protect Physical and Mental Health, in terms of primary prevention and thus of consequence it was a major step forward. Very quickly hidden behind the PSR acronym introduced into all agreements and very soon replaced by an even more neutral and pasteurised abbreviation, the QWL.

The concept of **quality of work life**, developed by Irving Bluestone in the 60s, paves the way for the USA to liberalise the individual's energies at the service of organisational performance and the overall functioning of society. At the end of the International Conference on **Quality of Work Life**, held in September 1972 in the state of New York, a new theoretical domain was created. One year later, the International Council for Quality of Work Life is mandated to promote research and the exchange of knowledge in the field of mental health at work and in quality of work life.

All parts of society will give rise to injunctions to improve our vitality, like a song of worship, operating in the form of magic incantations, of various filters and ointments, of energetic and sporty performances. While hygienism in the 19th century had developed public health policies that promoted life and thus increased the population, contemporary hygienism is primarily aimed at increasing the vitality of individuals. Thus it is understood the success of the concept of resilience, of which the feeling of subjective well-being or self-realisation, condition for positive mental health, would constitute the indicator. Synonymous with mental vitality, positive mental health and its alter ego, positive psychology, as it is a positive mental posture, are ways to enhance economic competitiveness, under the wrapping paper of happiness at work and the leadership of the chief happiness officers.

While human vitality at work is now called for by means of pharmacological and ideological artifices, its principles are based on **the denial of the body and of its vulnerability**.

Let's return to a few fundamentals before we look further at the latest fashion concepts: What is work? What does it serve for? Why do we work? Can the definition of work be limited to employment? ... After all, the pupil works in the classroom, the housewife also works. What are we seeking to prove by working? What do we engage in work?

What is the place of work in our mental balance? And how much do we put of our affectivity into work? What links can be made between the personality of the worker, work and the symptoms he/she presents?

1) Work is an encounter between who we are and what we are given to do.

If we can so logically invoke the personality of the person who is suffering at work to exempt working conditions, it is that we engage a lot of ourselves in our job. It would be illusory to think that we leave our personal history hanging in the changing rooms of our workplace to work mechanically. Most of us hope to have the opportunity, through work, to gain recognition of their personal value, their uniqueness, in short, their identity.

Identity building starts in childhood and contains lines of strength, love, security, self-confidence and fault lines, emotional abandonment, loss, pain, abuse, trauma. of us will try, in the course of adulthood, to continue building their identity in the eyes of others, in the field of love, of course, but the latter has its uncertainties and is far from solving the crucial question of our identity. And therefore, in the social field where work, of course, plays a central role.

If the employee invests too much at work, it will be possible to assume that he/she has a desperate need for the recognition not obtained during childhood. The difficult link of some employees to authority can always be worked from the point of view of the relationship with the paternal figure. The identifications with the parents and thus with their jobs are a good clues to explaining situations of professional failure.

— But is it possible to tell the worker who suffers from the 27 plugs that she screws per minute that her Oedipus is there for something?

- Can we say to the harassed that collapses in his post, “but why did you not leave earlier instead of bearing this suffering?”, when resigning would have caused him to lose his social rights?

— Do women give their instinctual consent to be paid 25 % less than men?

It is therefore necessary to try to understand the impact of work organisation on physical and mental health.

—of the employee who cuts the right fowl from the chicken throughout the day in an agro-business workshop without being allowed to put a walkman on the ears or to swavel with his colleagues.

— of the executive that needs to look every morning for the workspace, where he will create car models. Very well paid, on temporary contract but without a regular office. He works in an atmosphere of subjective precariousness.

— of the secretary who is required to stick the stamps 4 mm from the edge of the envelope using a ruler.

— of the manager assessed at 360° by his colleagues. “Colleagues” really?

We therefore need to go further in understanding what we invest in work and how work invests us in return.

Or not.

2) The power of business gestures: Business gestures must not be reduced to effective and operative muscular combos. They have deep roots:

Roots in childhood, and even transgenerational roots:

Gestures are transmitted in childhood. It is through the copying of the adults we liked and admired, those who have become our role models, that we have brought the gestures, postures and tips and tricks of our parents. We are rich in memories embedded in the gestures. We make the plum tart as our grandmother did on Sunday when we went for a visit. Our hands know how to do it instinctively, we believe. Nothing to do with instinct, but rather with a transgenerational transmission that took place “**by doing**”. Just as you may have learned to fish by accompanying uncle Robert every Saturday on his fishing trips. He showed you how to hang the worm, launch the thread, interpret the surface of the water, and pick up the fish without losing it. In addition, it is by affection, by love for him, what he has represented to you that all this expertise has been printed into you, that you know how to fish.

Social roots:

Another root of gestures, is social identity, since gestures are socio-culturally induced. Depending on where you were born in the world, your gestures will be different. In the West, the carrying of children, of heavy loads, takes place over the flexed upper limbs, with the closure of the scapular girdle, while in Africa the same tasks are carried out on the head and back, involving other areas of the body and different muscles.

Later, at adulthood, through work-based learning, professional gestures will develop close links between the body and making part of a professional community. Some bodily postures and attitudes even acquire, at work, a dramaturgical level.

While our gestures have family and social history, they also have a gender. You do not move in the same way if you are a man or if you are a

woman. Remember your parents' orders! "Keep your knees together, do not spread your legs and stick out the chest too much, act like a girl! ', 'but still, sit up, stick out your chest, you're a man!'.

And yes, education is part of the musculature of specific sex postures, who say what gender we belong to. A woman does not move like a man, does not stand up or walk like a man. She does not work as a man and, moreover, in the occupational hierarchy, does not have the same jobs as men.

In our society, women are responsible for care work, care for dirt, illness, childhood, old age and death. Women, in the sexual division of occupations, are therefore assigned to posts in connection with others, often unskilled, low-paid, since the skills that women possesses by nature do not have to be acquired through specific training.

For men, risk occupations (building, road, discovery) retaining traditional virile values, work on noble materials, and positions of responsibility and creation. And at the very heart of the fragmentation of work, a variety of complex tasks requiring knowledge from vocational training giving choice to qualifications and promotion.

Women are caring for children, older people and sick people. Simple, static, monotonous, repetitive tasks do not require any qualification recognised as such, but require detail, patience and speed at the same time.

The principles of the sexual division of labour theorised by Danièle Kergoat are therefore perpetuated. This sexual division of labour has two organising principles:

There are jobs for men and jobs for women;

A man's job is more than a woman's job.

Even if women have been able to enter into all the male fields of work, all studies, repetitively, point to the persistence of the gendered distribution of productive and/or reproductive work, the recurrent lack of social value of the latter resulting in the deafness of the work organisation at the temporal and mental burden of the family "imponderables", which women

systematically bear. Do the resulting absences, like maternity leave, fall outside the scope of 'female absenteeism'?

When the choice of a job is in accordance with the needs of individuals and the way in which it is exercised allow mental and physical functioning to operate freely, work is excellent for health. If the job allows, despite any constraints, an inventive exercise of the body, it even becomes pleasurable.

In some jobs, work can be rich and meaningful: the actor interprets his role, the musician his partition, and the worker has some leeway to interpret his prescribed task.

Unfortunately, in some jobs, the worker no longer has any room for manoeuvre. It is subject to a work organisation which determines the gesture, its content, relations with colleagues, and the pace of action. Sometimes, mental function is reserved for the floor of the methods unit or of the engineers, while body functioning is assigned to the workshop. In this type of work organisation, which is very taylorised, the individual is seen as a tool.

As you have understood, the body we commit to the task to be carried out is certainly not the one dreamed by this work organisation: A driving force, a linear, politicised energy reservoir, with no physiological and biological rhythm, no limits, no hazards, no emotion, no affection, no faults. This body is a means, just a driving force.

Automatic, repetitive movement may seem perfect for the scientific organisation of work. Sometimes moving mechanically at work serves only to hold on. In this tension to "hold on", the verb is not just a metaphor. All your body is engaged. Look at the worker, who screws 27 plugs per minute on the chain, she does not choose her unskilled work and the manual poverty of her gesture. At a certain rate, work is simply in competition with her thoughts. Not only it is unnecessary, it even becomes dangerous. '*Mental silence*' is used to avoid thinking of the suffering of this work there. "*I have become a robot*", she says, when she still mimics again and again the screwing gesture, which her body is no longer able to break down. Repetitive, monotone, overly prescribed work leads to total divorce between the hand and the imaginary. The lack of meaning and the inutility of the gestures to be

accomplished shape a dull, ugly and miserable self-image. When the gesture no longer expresses anything, it is no longer a reason to think. It serves to 'hold on'.

The worker said that working faster was a way of relieving the violence caused by this type of work organisation. Rage, hatred, anger and frustration are repatriated in the acceleration of gesture. When hatred becomes too strong, workers have nerve attacks in the workshop, there are stretchers reserved for this in the changing rooms. They will lay down, swallow their half pill of Lexomil and let 'off the steam'. Back to the line.

But the worker also said that by going faster than the rate requested, it created a margin for freedom, individuality and temporary triumph. Between the prescribed rate and the drunkenness of self-acceleration, everything is assembled to make the individual slave of quantity. By doing more, the slave of quantity becomes athlete of quantity. This is where the trap is. The desire for recognition.

You start understanding it, if work can be a powerful health building operator, by broadening subjectivity, increasing body power, sensitivity, it also involves suffering and can harm our health.

Let us remember, act on the gesture, it means touching all these roots of identity.

3) WORK means to work yourself out, it's working through the body

You start to appreciate that the intelligence we mobilise at work is very different from rational, logical intelligence. At work, we are mobilising **the intelligence of the body**. It is the person who pins, memorises, evaluates, memorises information, sensations and perceptions in so-called "procedural memories".

Procedural memory is a form of long-term memory that covers motor skills, know-how and habitual gestures. It is thanks to it that the execution of gesture sequences can be remembered. It is very reliable and keeps her memories even if they are not used for several years. The procedural memory is activated in our 'coasting' actions: cycling, igniting a cigarette, preparing an egg in the hull, starting your car...

Working through the body happens in all occupations:

- The worker who makes a piece has developed his procedural memories so well that he knows that he has reached the right micron and can stop.
- The teacher who has a job, as they say, knows by ear that his class, that whispers and starts playing, that is beginning to make too much noise, requires that an entertaining activity be introduced in order to recover their attention. It is with the body's intelligence that he learns to feel it.

— The surgeon knows with his eye and finger the texture of the tendon and, if it is fragile, how to repair it.

— When I see a patient for the first time, I no longer need my handbook next to me. I know how to conduct an interview. But in fact, before asking this new patient how he is called and why he comes, all my body started to work. My eyes have recorded the sweat that loses on his front, his chest in apnoea, the leg that he moves under the chair. My sense of smell felt his smell of fear. I hear his short breath. In short, I worked by BODY, such as the machinist, the teacher, the carpenter and the surgeon. In addition, somewhere, at the heart of me, because I saw hundreds of patients, when I asked him his name, address, in short, his civil status, I have already made my diagnosis.

Working, it's not just producing, it is to transform oneself.

Work is not only an individual relationship to the task, but a relation with oneself.

Working is not only to experience real life, but also to maintain persistence and endurance.

I agree that being dwelled gradually, colonised by this experience of failure, and a few times taking it home, having insomnia, dreaming of it, that after a few days of this persistence, this endurance, a beautiful morning an idea comes to mind, a trick of the trade, a more universal trick, the solution!

Far from the procedures laid down by the organisation of work, all the processes involved in this relationship of intimacy with the task, the

technical purpose and the subject matter, together with the tool, actually involve the whole personality.

I am in the process of describing a kind of intelligence that arises from the relationship with work, not an intelligence that there before, but an intelligence produced by work, provided that I am able to suffer, endure my suffering, making insomnia of it, dreaming of it and then continuing with persistence to produce solutions.

It is at the cost of meeting failure, endurance and pleasure of unconscious resources that we discover in ourselves that work delivers on its promises:

- Promise of social empowerment through financial autonomy, access to maturity by overcoming parental dependency.
- Promise of self-accomplishment by others seeing our work: through the eyes of users, patients, clients who give us, or not, the feeling of being useful to the world. Look of the hierarchy on the work accomplished in relation to the means given rather than in relation to the objectives to be achieved.
- Promise of overcoming the social or psychological situations of childhood that the job we choose can help us transform ourselves into an original work.
- The promise of work is, in fact, mainly due to the gap between the work as we are asked to do, called the work prescribed, and as we do it, said to be the real work. In this gap, our personal energy, creativity and real intelligence are manifested.
- Promise to go meet others, because work is also about learning to live together as a condition for building cooperation and solidarity. The world of work is the social space that forces us to leave ourselves, interact, share and confront us with all others.
- Working means working yourself out and working together.

4) RECOGNITION OF WORK

In return for their efforts, the risks they take, the intelligence they implement, the suffering associated with the organisation of work and social employment relationships, employees essentially expect *recognition*. What

people expect above all is a moral reward, a moral and symbolic dimension, which recognises the quality of their work and the quality of their contribution. This recognition may involve bonuses, advances and salaries, but the psychological impact is fundamentally **linked to the symbolic dimension**.

Recognition of the quality of the work carried out is the answer to the subjective expectations of self-fulfilment. As a result, doubts, difficulties and fatigue vanish while facing the contribution to collective work and the place that we have been able to build among others.

Recognition requires specific tests in front of specific actors with whom we interact as a result of the work. This recognition has a major role to play in building identity, because, from recognition to recognition, I go through the stages through which I transform myself through the eyes of others but also through society, such as someone who climbs the ranks of a cursus, of a life that is accomplished. In the eyes of others, by the recognition of others, I acquire a status that is better than that which I previously had, a dignity as I did not have before and a credibility, or even prestige, which are obviously dependent on the recognition by others.

Recognition of work requires many conditions:

- that the actual work is visible by the hierarchy, management, users and colleagues. This is never the case, you have understood it, since the organisation of work does not want to know what we add to the prescription and that we work through the body.
- Whether that work is assessed, not on financial criteria or on profitability objectives to be achieved, not on personal characteristics, 'eligibility', suitability for submission, theoretical qualifications or knowledge, formal compliance with procedures and standards, but rather on its usefulness in the light of the aim of the work.
- Whether this work is judged, peer reviewed, by colleagues in the light of the values of a profession.

Recognition, in work psychodynamics, is based on two judgements:

The judgment of usefulness made by the user, client, pupil, patient and hierarchy. It concerns the social, economic or technical value of the work. It does not evaluate the means used but the objectives achieved.

The salary guarantees that my work is useful, that it has a value, not only a usage value, an exchange value, everything that is usually known, everything that economists will clearly describe more precisely than me, but which takes the very precise form of the judgment of usefulness.

To be useful is an absolutely crucial issue for most of us, it is very rare to find someone who can support being told, explicitly and even implicitly, *“you are useless, you are somebody unnecessary”*.

This message is often conveyed through managerial practices that we call **the staging of the disappearance**: “You come but it is forbidden to touch the job. No office, computer, you are no longer on the document header, in the organisation chart, you no longer have an entrance badge or parking space. If you are paid and you are shunt into a siding, you will fall ill. It could be said that this a paid worker doing nothing, he should be happy. What a lack of awareness of the centrality of work! A construction worker who suffered post-traumatic stress after an accident told me: *“You see Ms Pez , through the window of your office, I see the piece of concrete that I placed on the wall of the building opposite. This concrete is me!”*

I am in part on all the work that I have done, in all the concrete within which people live, where the objects of the museum are now stored, this concrete is my own life, so by force of fighting with this concrete, well, I end up loving it, and when I am told that all this is useless, they are erasing my identity, my usefulness to the world.

The judgment of beauty is carried out by the peers of the community of membership. This aesthetic judgement on the work done has two aspects:

— a part of compliance of the work with the business rules. And I am not talking about qualifications.

— an element of originality of work, carrying out original work, not identical to that of others.

If you do no more than comply with the rules, you are pushed into conformism and if they are transgressed too much, your peers banish you.

It is easy to understand that the violinist, the pianist carries out a partition (the prescribed task), but he also interprets it, adding his talent, emotions, the meaning he wants to give to this work, and as such he gets the applause from the audience.

On the work side, we are expected to carry out the task as prescribed by the organisation of work. We are not supposed to be virtuosos, yet none of us is happy by simply fulfilling this requirement. First, because it is not enough to allow real work, but also because, when assigned to a task, the worker is looking for an order, a sequence of gestures, a choice of tools that carry out a spontaneous *modus operandi*, his own, which he will improve in the course of “rehearsals”.

Of course, it is in freely organised work that the human being finds the royal path of personal expression. This requires the worker to be able to organise his work in accordance with his wishes and/or needs. Outside these conditions, they no longer meet themselves even in craftsmanship, liberal professions and senior managers!

Workers, even at high levels of work, are increasingly subject to a work organisation that determines the content and procedures of the task, even determines the relationship between individuals, assigning to each a place and role in relation to other workers.

New IT technologies, digital technologies and digitalisation have added specific constraints to the performance of the work: working very quickly in a timely manner, in a rhythm of instantaneousness, in an emergency atmosphere. For the first time in history of man, the tools he made are overwhelming him and kidnap his cognitive and corporeal functioning, beyond his human possibilities.

5) PRESCRIBE EVERYTHING? AN ILLUSION

There are many inspiring speeches about work. The lawyer speaks about the employment contract, the company manager refers to the objectives, the Methods Unit defines the instructions, the executive manages the teams, the ergonomist is interested in the workspace, the physiologist speaks of biomechanics.

A person who works, on the ground, ignores physiology, sociology is foreign to him, possesses only part of the engineer's knowledge, listens to instructions and cannot evade the work that he is given to do. **Working means getting out of discourse to confront the world.**

Working, I stress, is to close the gap between the prescribed task and reality

Prescription always underestimates the variability of the actual situation. If, in all companies, workers were to stick only to instructions and procedures to do the job, everything would stop! This is known as the zeal strike.

It is within this gap that Philippe Davezies defines work as 'work, it is the activity carried out by men and women to deal with what is not already provided by the prescribed organisation of work'.

And the human being can, if appropriate, deploy treasures of ingenuity and imagination to achieve the objectives set. Even cleaning ladies in an industrial environment which no one imagines they can invest their work and nobody notice their presence are also waiting for their work to be recognised.

Anne-Marie, one of my patients, happens to come earlier in these anonymous buildings, of which she cleans the deserted offices in the evening, to cross the face of people whose baskets she empties.

— '*... They are seventy-two. Glasses, cutlery, plastic boxes, coffee, mugs. The people in the offices I clean, I never see them. At times, I arrive earlier to try to see them a bit. Like that, I see my boss, the girls, we drink coffee together.*' [2]

Of course, we want our work to be useful to the world, beautiful and well done.

Like Fatima, the household woman that a Paris hospital sends me with a letter, the first sentence of which scans her destiny: “We are sending you Fatima Elayoubi, Moroccan and illiterate, who has developed malingering following an accident at work.”

This is what Fatima, who has since written two books and whose life has become a film of her household work: she makes a Picasso every evening when she cleans the classes. Picasso that children undo every day.

Whatever your job, you put in something of you:

You will have realised that the actual work is doubly invisible:

— Invisible to ourselves as we work ‘through the body’ without really being aware of what we are mobilising to do the job, or the words to talk about it.

— Invisible to the organisation of work, which is divisive about prescription, procedure, quantity and does not want to know what is basically uncontrollable and invaluable, the living labour.

6) WORKING TOGETHER

To work together, it is not enough to juxtapose tasks, arrange communications between posts, align staff next to each other. It is not only the tasks that need to be coordinated but the ways of working (Davezies, 1993). Trust is built but not on the basis of the sharing of theoretical concepts. We trust because we know that we share the same business rules. This involves discussions, confrontation of opinions, formal meetings, but most often in informal areas of coffee breaks, meals and exchanges of corridors where personal practical and ethical postures are adjusted. This possibility of comparing experiences can be seriously disrupted by productivist work organisation, tracker of the so called idle times or overly prescribed.

In a cohesive team, the individual and collective mobilisation required by real work comes to compensate for the shortcomings in the organisation of

work. Unfortunately, recognising the worker's contribution to the organisation of work means recognising that the prescribed organisation is defective. This is opposed by a vigorous denial. Engineers struggle to impose their vocabulary, concepts and vision.

Suffering at work is the experience that arises when the individual, after exhausting his personal resources to cope with work, encounters insurmountable obstacles. The extreme solutions for exiting the situation of suffering at work are **resignation or absenteeism**.

How to decline Recognition when the work organisation thinks that the worker has nothing to say about his work?

How to decline Recognition when quality standards are those of the market and no longer those of the business rules?

When workers are asked to do faster, with fewer resources and fewer staff and therefore not to work well, they respond: "but it's not okay, it would be necessary to do like this, to do like that," and they are answered: "You, you have not been asked to think, execute, you do what you are told to do, what matters is that you are obedient, that you do as you are told". It is necessary to lie to customers, to make promises to the public, while knowing very well that they will not be able to keep them, the lies are somehow organised with, sometimes, for fear of losing their work, the collaboration of all.

So, work, instead of being an opportunity to discover oneself, is an opportunity to discover oneself as a coward, to do what I find morally reprehensible, and in addition to doing bad work, which brings me a disastrous and deplorable image of myself. When the employee is asked to work poorly on instruments in which there is less confidence, then starts work that undermines subjectivity and personality; far from discovering oneself and revealing oneself to oneself, what is being done as a work experience is becoming a progressive erosion of personality, self-image, self-esteem, reference to the values of work well done, of the involvement of others through my work, because when I work, I involve my colleagues, heads, subordinates, subcontractors and the population.

Work is not just a relationship with oneself but also a relationship with others. Somebody is engaged by his own work in such a way that, of course, if his work is botched up, it is the patient who will take up, but also my head of department, the administration of the hospital.

In a context of crisis and endemic unemployment, the precariousness of the employee has been introduced methodically: precarious contracts, fixed-term contracts, part-time contracts, temporary contracts, collective contracts, solidarity contracts. Precariousness has neutralised collective mobilisation, generated silence and the 'every man for himself' attitude. Fear of losing employment has led to domination or bidding. It must be noted that deliberate manipulation of the threat, blackmail and harassment has now become a management method to push into error and allow dismissal for misconduct or destabilising and push for resignation.. Some complain about harassment on others that they have witnessed a few months earlier, without intervening, or worse, to keep their place, testifying against the victim

In such situations, the suffering arises from the collapse of self-esteem on the one hand, and from guilt towards others whose defence is not assumed, on the other. In order to avert the risk of collapse, most individuals build specific defences. Shame is overcome by the interiorization of the proposed values, i.e. the trivialisation of the problem in the exercise of ordinary civil acts (Dedays, 1999).

Cynicism in the world of work has become an equivalent of courage and strength. An executive, a true one, must succeed in ignoring fear and suffering, of oneself and of others. Social power is able to exercise the so-called necessary violence over others.

Work becomes the place to learn loneliness and low blows. Work is no longer a promise of accomplishment, learning about cooperation, a place of solidarity and mutual assistance. It becomes the place to learn the worst practices, instrumentalisation and strategic use of others.

How can we continue to work together? In human work, everyone is tackling the same reality, the difficulty, the failure and can only get away with others. Solidarity should be grown within the world of work.

The new forms of work organisation generate loneliness, loneliness in the most pejorative sense of the term, i.e. the destruction of this common world which was a common reference for us.

Alienated work is not the most worrying part, as one can accept an alienation of part of his work in order to be able to participate in a collective life. We need to give up a part of our own in order to be able to live together, so there is not necessarily mistrust behind the alienation of work.

Alienating work, it's a work in which I can no longer engage my intelligence, I am only returning from work, intellectually impoverished, emotionally impoverished because it forbids me from engaging myself, putting myself to the test, I am only experiencing suffering, and if I do not defend myself well, I will also fall ill.

The alienation of work is when work hits back against humans. When work organisations turn against culture, against the prospect of living together in the form of civilisation, the result of women's and men's work.

If work becomes a product, produced for consumption, it also becomes a disposable product.

Organisations are not made of just bricks and lime, products and money, they are also made of people. People create them, make them work and nurture them. People are the most important aspect of organisations, and are often the most important aspect of businesses' daily lives.

THE SOLUTIONS?

It is so tempting for some entrepreneurs, managers, employees, therapists, consultants, to defensively or strategically, hold a light speech, just talking about well-being and happiness at work, giving prescriptions. Or to oppose complaints from employees, quantitative questionnaires of all kinds, putting in place green or blue listening lines, coaching, strategic rhetoric about individual flaws, soon genetic tests, measuring the employee's cortisol rate!

Overcoming one's fear begins by knowing what to say collectively and thus through exchanges on work with colleagues, the collective and the team.

Overcoming one's fear also means knowing one's rights. In the absence of knowledge of the legal data, the lone employee is suffering, his team is "powerless", without the necessary weapons.

The essential link to be mobilised remains all of us. Do you think that what is happening at your job, "is the way it is, we can't do anything"? Do not: It concerns all of us, we can do anything about it. Rather than closing in on ourselves following the route of 'everyone for themselves', let us defend the other as a matter of principle. Because what happens to him should not happen to us. Let us defend the other even if we do not like him, let us pay attention to his condition, his behaviour and his retrenchment. Do not let him struggle alone. Because then we ourselves would be the artisans of the betrayal of the promises of work.