

Algerian Production institution

A sociological study of failure factors

المؤسسة الجزائرية الإنتاجية دراسة سوسيولوجية في عوامل الإخفاق

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Received date: 07 / 11 / 2021

Acceptance date: 13 / 12 / 2021

ملخص:

ليس هناك شك أن المؤسسة الإنتاجية الجزائرية لم تحقق الأهداف الإنتاجية التي وجدت من أجلها. عديدة هي محاولات التفسير و التحليل التي سعت إلى إيجاد الأسباب الفعلية لهذا الوضع، حيث تعددت المقاربات و التناولات و القراءات ، و كان لها الفضل كلها في تسليط الضوء حول هذا العامل أو ذاك الذي ساهم في عدم الفعالية تلك التي شهدتها المؤسسة الجزائرية و لا تزال سمتها البارزة إلى يومنا هذا. و تأتي محاولتنا هذه كمساهمة من وجهة نظر المقاربة السوسيولوجية التي من شأنها أن تسمح لنا بمعرفة العوامل الاجتماعية الثقافية التي كان لها الأثر في جعل المؤسسة الجزائرية الإنتاجية تواجه حالة الأزمة التي لا يبدو و أنها سنتخلص منها في الآجال القريبة.

الكلمات المفتاحية: أزمة المؤسسة الجزائرية؛ التسيير العقلاني؛ التغيير الاجتماعي؛ الثقافة التسييرية.

Abstract :

There is no doubt that the Algerian productive institution did not achieve the productive goals for which it was found. There are many attempts at interpretation and analysis that sought to find the actual reasons for this situation, as there were many approaches and readings, and it was all credited with shedding light on this factor or that which contributed in the ineffectiveness that the Algerian establishment witnessed, and it is still its prominent feature to this day. Our attempt comes as a contribution from the point of view of the sociological approach that would allow us to know the socio-cultural factors that had an impact in making the Algerian productive institution face a crisis situation that seems to be getting rid of it in the near future.

Key words: The crisis of Algerian institution; Rational management; Social change; Management culture .

Introduction:

The main observation that we can make regarding the Algerian productive enterprise is the state of crisis that has characterized it since the launch of the development strategy based on intensive waste, and this crisis is still inherent in this institution to this day.

The various reforms and measures that were taken in connection with this institution did not succeed in finding solutions to what it knew and still knows in this institution in finding solutions to what it knew and still knows about this productive institution that has lost its productive efficiency, and has become a heavy burden on the state budget, and is no longer able to Creating wealth in the face of the invasion of foreign producers, especially Chinese and Turkish, the Algerian market: the Algerian product has become almost absent in the exhibition space, or if it is available, it does not receive the approval and appreciation of the Algerian consumer, who does not put it in the priority of its holdings. Thus, if the Algerian product loses the bet of competition against the main foreign product, and this means that the Algerian production enterprise has lost the battle! Production in front of foreign institutions, but it has become a warning of the crisis of the Algerian productive institution, which is no longer even able to meet the national demand, which is in need of foreign supply to cover it.

This situation, which has been widespread and expanded for nearly two decades, does not seem to find solutions that will lead to the advancement of the Algerian productive institution for the better, and even the slogans of economic patriotism, especially with the slogan "My country's product", did not change anything. All this prompts the need to find solutions to this crisis situation that the Algerian production enterprise knows. The search for solutions necessitates the need to diagnose the situation in all objectivity.

From this point of view, our modest contribution aims to try to stop at some of the sociological factors that we consider as factors that would explain to us what has not been done perfectly for this productive institution to reach what it is today. And if this lie that I have reached today is a process of accumulation that started from the first beginnings of the establishment of this institution, which is the wasteful experience half a century ago, and there is no evidence and I do not believe in that is the research and sociological studies and the various contributions, whether within the academic framework, most of them or outside the framework It was clearly demonstrated that there are functional occupations, from a sociological point of view, and that the manner in which the Algerian production institution is going is not in the way that will lead to achieving effectiveness in the face of the many and varied shortcomings and forms of incapacity that it has known and is still familiar with. These institutions, many of which have resorted to closing doors and laying off Laborers. For this reason, we have identified a problem for this article, which we pose in the form of questions that came as follows:

General question:

Why did the Algerian productive institution not achieve production efficiency?

The two sub-questions were as follows:

1. How did the forms of management in the Algerian production institution emerged, which has resulted the absence of the productive efficiency of this institution?
2. How does the human resource in the Algerian production institution proceed to the extent that the production effectiveness of this institution is absent?

To answer these two questions, we have formulated the following hypotheses

Study hypotheses:

1. The absence of rationality in the forms of management in the Algerian productive institution leads to the absence of productive efficiency.
2. The irrational management of the human resource in the Algerian productive institution leads to the absence of productive efficiency.

Objectives of the study:

We want, for the purpose of this contribution, to adopt a sociological feature to read the current crisis situation of the Algerian productive enterprise. And identifying some of the socio-cultural factors that we consider appropriate to explain the reasons for this situation that this institution has become.

Study Methodology:

As for the method that we will follow in this article, it is the comparative method, which is the method most suitable for sociology, as Émile Durkheim sees it (1858-1917): « But if, on the contrary, the production of phenomena is not subject to our desire, and we cannot but approach them as they happened.” Spontaneously, the method he uses is direct experimentation or the comparative method. We have previously seen that the sociological explanation consists exclusively in establishing causal relationships, and rather it is related to linking a phenomenon to its cause or, on the contrary, linking a cause with its results. »¹

Where we will compare the reality of the productive institution at certain periods, whether through sociological or media contributions, which are important data and documents that can be employed in standing up to the various characteristics defined by the Algerian production institution, which all share in that characteristic that represented the most important characteristic of this institution, which is the absence of effectiveness productivity.

First :Concepts identification :

We have to define some concepts accompanying this study. Among these concepts, we have the concept of rationality, the concept of management, the concept of productive efficiency, and the concept of human resource.

1. Concept of rationality:

In general, rationality means the judgment of reason in all matters, so that the mind is the main decisive factor in the attitudes that are taken towards phenomena and persons. And we can give this comprehensive definition of rationality: « We can call it every belief that indicates from a metaphysical point of view, that there is nothing and is without a cause of existence, and therefore there is no existence of something that cannot be understood. Rationality leads to knowledge of predetermined principles. We distinguish in this case between absolute rationality (Plato, Descartes), which leaves no place for experience, and critical rationality for Kant, which recognizes the existence of a compatibility between the prerequisites of reason and experience. With regard to rationality, rational thinking is able to reach the absolute truth, since the laws to which it is subjected are also the laws to which reality is subjected to... Contemporary rationality, even if it abandons the idea of the absolute, keeps the mind the possibility of attaining reality, especially through science-based knowledge. » .²

As it is defined by the Dictionary of Sociology: « It is that conscious thinking and behavior that is consistent with the provisions of logic and empirical knowledge, and which is characterized by its coherent and balanced goals that can be achieved through objective scientific means.» ³. In general, rationality is an attitude and behavior that characterizes human thought towards phenomena and people, which leads to taking positions without any feelings. In short, judgments are made and issued on the basis of the mind and not on the basis of the heart! As for sociology, it can be said that the intrusion of rationality as a concept and as a central position will be with Max Weber (1864-1920), who made it the dividing line between developed and undeveloped societies, as he sees that the capitalist European society knows a state of historical superiority in the stage in which he lived Because he knew how to make science based on rational attitudes a reliable basis in all forms of economic and social management, so rationality was one of the most important features that the development of Western society intensified since the Renaissance and then the philosophy of enlightenment, which made rationality one of its most important components.

Philosophical thinking, especially with the Renaissance and the Enlightenment era, was one of the lifters and introduced rational thinking in social phenomena, which allowed them to be formed as disciplines in their own right, after the formation of a cognitive awareness that human societies are subject in their progress and development to an objective historical inevitability that the human mind can discover

and this The rationality enshrined in the philosophy of the Enlightenment, Max Weber strived to transfer it to social reality, especially in his economic criticism, where it is associated with him with the term arithmetic: « It can express itself by means of numerical or " arithmetic" inferences.»⁴ .

But this rationality, which is identical with economic arithmetic, is also accompanied by another rationality, the rationality of materialism, which can take on several meanings: « It indicates only one general idea: that the observer is not satisfied with only the formal and (relatively) easy act in terms of its definition without ambiguity that This calculation is carried out by technical means that are appropriate and rational in their aim. He takes into account other requirements: moral, political, utilitarian, hedonistic, class or egalitarian, which he applies as measures of economic activity, even if they are formal, rational, i.e., numbered, and evaluates it from the point of view of rationality in terms of value or materially rational in terms of purpose».⁵ .Thus, Weber's rationality is not limited to digital calculation, but there are other social measures accompanying this calculation.

In general, Weber's rationality is subject to two basic principles: goal and value. As for the goal, it is related to practical effectiveness. As for the value, it is related to the ethical principles that control the functioning of social actors within the economic organization: « The rationality of the goal chooses practical effectiveness. In French we call it "rationality of purpose", but we can also speak of "instrumental" rationality. Indeed, it seeks to use the best means and tools in the broad sense in order to achieve the achievement of a specific goal, techniques in the narrow sense (related to production) or in the broad sense (accounting procedures, administrative procedures), comply with this rationality... As for the rationality of value, it tends towards value. This rationality judges behavior as it is set on moral principles, which are more or less regular and raised to lofty principles. The value of actions in relation to those from whom they originate derives from the degree of loyalty and sincerity to the declared principles. In this sense, what distinguishes these actions is not their effectiveness, but their symbolic significance.»⁶ .

This leads us to the question of the position of the Algerian productive institution towards this definition of rationality with Weber. Was it a very rationality that rationality of value, or was it not distinguished by any rationality?

2. concept of management:

By management, we mean « the set of procedures, practices and policies that are put in place in institutions that aim to ensure good functioning. As for the main levels of their application, they are related to sales, finance, human resource management, marketing, impartiality and monitoring results. This management is located at the level of the institution and adopts solutions that seem the best, but unlike microeconomics, which represents a theoretical and normative approach to the functioning of institutions, management is more tangible and therefore has a practical

nature in a direct manner. management is generally based on accounting, which allows not only to follow the progress of the institution through the outcome and calculation of results, but also on the study of costs and prices and the establishment of controls and expectations. As for marketing, it covers the relations between the institution and the market, whether it comes to knowing this market by studying competition and the basic needs of customers. Or influence the market through distribution, advertising and price policy. As for the institution's finances, it is represented in searching at the lowest possible cost, and of course striving to preserve the institution's independence, from short (treasury) or long (institutional financing), or on the other hand, resource planning in an effective manner.»⁷.

As we can see, this definition focuses more on the material financial aspects, which are usually identified with the concept of management. But there is another aspect of management, which concerns us more in sociology, and it is hindered by the inclusion of the human factor in the management process within the institution.

It is related to the management of human resources in which the interest appeared, after the transition from industrial sociology to the sociology of organization or the sociology of organizations, where if the industrial society is concerned with workers as complementary to the work of the machine under the proposal of Fordism Taylorism, he made the factory space its field of movement, The sociology of organization, which is no longer confined to the factory space alone, but to everything that can include the social organization, turns the interest to considering the worker, the employee, or the administrator into a human resource, self-contained, and not a mechanical element that complements the work of the machine! This leads us to define the concept of human resource.

3. concept of human resource:

The human resource in nutshell means the actor within the organization. This actor transcends the bounds of the worker or the employee, who was previously just an implementer of a predetermined operation. With the human resource, it becomes in a state of social interaction within the organization. The human resource means « that the worker (personnel) is considered as a resource for the organization, rather it is the most important resource, which is placed in a participatory management system, where the neighborhood manager is not present for control only, but for the sake of Giving motivation to the team he leads. And the main objective here of the organization does not become the pursuit of improving satisfaction, but the pursuit of decision-making and the search for the overall effectiveness of the organization by using these human resources.»⁸. With the human resource, it moves from the individual executing like a machine, as was the case with the Fordism Taylorism organization, to the interacting individual who participates in the institution's decisions, whose fate coincides with the fate of the organization, and this helps to overcome the kinship that has always distinguished the worker in the Fordist Taylor organization. In short, the human resource is the human being's return to his human

dimension within the organization to which he belongs. This is the human dimension that he had to leave outside the factory walls in the Fordism Taylorism organization.

It relates to the state of awareness of the human character within the organization. Of course, this awareness of the human nature within the organization was accompanied by a scientific specialization that became independent of knowledge, and it is related to the specialization known as the management or management of human resources. In general, the human resource is of great importance in the organization on a number of necessary resources in order to achieve success for the goals that it has set, where human resources are at the origin of the presence and collection of other resources. « In a given organization we find the parts that give their labour, the materials that are transformed, the tools of labour, and capital which all allow this whole to run. But even if human resources are necessary in order to collect all other resources, there are field studies that show that the managers of organizations do not give these human resources sufficient attention and they are far from considering them on an equal footing with the other resources they possess. However, despite this, the management of human resources falls within the framework of management. And it is the most important part of this management, that the human factor is the richest asset of the organization. »⁹.

4. concept of Productivity:

« it is essential not to confuse this notion with that of profitability. Productivity is a measure of the efficiency of the productive process, that is to say of the relation between the level of production and the quantity of factors that made it possible. It is measured by a ratio. The numerator can be the output of the value added of a company or an industry or the national economy. The denominator represents the factors of production. The simpler is obviously to focus only on one of these factors (productivity of labor or capital); we then speak of apparent productivity to emphasize that production cannot be attributed to a single factor .»¹⁰.

5. concept of productive efficiency:

In general, production efficiency is obtained « when units of a commodity are offered at as low an average total cost as possible, and in formulating institution designs, this condition is satisfied if the equilibrium is at the lower point of the average total cost curve. »¹¹.

In short, the concept of productive efficiency means commodity production that is obtained at an average total cost as low as possible. In other words, productive efficiency means lower commodity production costs. This will have an impact mainly on the dissemination process by achieving consumer satisfaction, both in terms of purpose, and in terms of the possibility of acquiring the product in terms of prices mainly. This productive efficiency in the space of the productive institution means the absence of deficiencies, whether it is about monopoly cases, scarcity or an

unreasonable rise in public prices that do not become subject to any economic rationality.

Based on this brief definition of productive efficiency, we can say, given what the Algerian economic reality knows today, that productive efficiency cannot be recognized as a distinct social reality for the Algerian productive institution. Why? This is what we will seek to present in the following in order to stop looking at some of the sociological reasons that would help us explain this situation, which has been a common feature of this productive institution for five decades.

second: Productivity in the Algerian enterprise or the impact of sociological factors.

1. Elements of analysis of the first hypothesis:

As we have pointed out earlier, is the relationship between the level of production and the factors that allowed it to occur. Here, the importance of sociological factors in the productive act is evident, which ultimately determines this act, which appears to be a technical process with distinction. Therefore, the human worker or resource that enters into the production relationship, Since the production process is basically a social process, he falls within relationships determined by social imperatives that go beyond the limits of his personal desire and willingness. Thus, the worker in the institution or the human resource in the Algerian productive institution is an expression of sociological levels that derive their components from the reality of Algerian society. This means that this human resource in this institution is the carrier of forms of awareness, representations and social intellectual structures closely, hence, he is related to the social reality in which he lives. Many sociological studies have proven that the Algerian worker in the factory or in the productive institution, was not fulfilled by the values of the industrial society or the standards and values of the productive institution, but rather he imposed on it the forms of consciousness and social values that were often based on traditional legitimacy. A good example of this relates to the time factor, which occupies a central place in industrial societies producing goods and services, so that this factor has remained out of the attention of this worker or human resource: « Work in the industrial field requires discipline at the time, i.e. time of entry and at the time of exit, work and rest, this time is very limited by minutes and hours and has been determined the amount of work 8 hours a day for 5 or 6 days per week and any delay in the time of entry at the time of entry at the time of departure is not permitted and may be punished for the individual who repeat it without justification by dismissal, expulsion or suspension, and the production process depends on respect for this time entirely ». ¹²

This respect for time, likely to the case in the institution that is based on organizational rationality, does not seem to be the common denominator of the Algerian productive institution since its inception to this day especially in respecting the time allocated to work in the production space .It is an important indicator of the

rationality on which the production system is based, However, it is noticeable that production time is not yet firmly established in the forms of consciousness of the worker or of the human resource considering him as the productive factor. For that, we may find some explanation, evidently knowing that the Algerian economy was and still is a renter economy based on total dependence on the marketing of hydrocarbons: « The economy is unproductive and does not allow the creation of wealth except for hydrocarbons, which are a gift from God or nature...»¹³.

If the entire economy is not productive and depends entirely on the marketing of hydrocarbons, what is the importance of production time, which makes this agent in charge of production not giving any consideration to the production time knowing that the cash return that he receives from his attendance at the institution is not in return for their production time, by which he is supposed to have committed to achieve productivity, but this monetary return or the order he receives is in exchange for the determinants and presence only, not with production.

In addition to the time factor that establishes the rationality of management changes of the global oil market that are determined outside Algeria. This is confirmed by the phrase that has become circulating among many of those who are fortunate to have a job in these distinguished times, whereas the labor market is becoming more and more limited and closed, generally saying: "I am going to the work"! that is, just being in the workspace .thus, the time here is related with the physical, the Algerian productive enterprise has always been absent from the enterprise culture or the management culture, which is among the factors that formed one of the common denominators of all the periods experienced by the Algerian enterprise. Here is the El-Hadjar enterprise, which was relied on during owning the space for development, through launching a development endeavor based on industrialization in dragging Algerian society towards modernization This company has become very difficult to manage it and a chronic headache for all governors, especially in regard to its financing, or rather the financing of its deficit. « It is really absurd to think that management problems will be solved with money.

This is the case of the various Algerian governments that have pumped, in vain, hundreds of millions of dollars...this company, the most visible in the media, is a real financial chasm. It swallowed many Billions of dollars, the most recent of which was the financial cover given to this factory by this old factory under Abdelmalek Sellal, then prime minister. Still no tangible result after the consumption the two-thirds of that amount. On the contrary, its condition are deteriorating from year to year. This confirms that what this company suffers from is not in financing, but rather in how it is managed, therefore, we must review it in an urgent manner, otherwise this crisis will be repeated indefinitely, as stated by a senior responsible in Sidar Al-Hajar to the Al-Watan daily.»¹⁴

The issue, then, as this men in charge indicates, in Al-Hajjar, is not related to the financial aspect, which has always been present and ready to some extent through the

financial efforts harnessed by the state, but it is related to the management and administration that Al-Hajjar has followed since its inception with the strategy of industrialization in seventies of the last century. This management and administration did not fall within the rationality of the economic influence, which makes the search for productive efficiency the most important justification for its existence. Al Hadjar, from the beginning, was inserted into an ideological structure that expects the actors within it, whether the managing directors or the executing workers, to be « competitors in the industry.»¹⁵

The exploitation of productivity was not the central preoccupation in Al-Hajjar, and in all other productive enterprises. And since the preoccupation with productivity was not its concern in the first place that led to and was due to the lack of implantation of the idea of productive work, therefore, it is rooted as an essential element in the structure of social economic relations, and this finds an explanation .

Although the subsequent history of Algeria did not allow the emergence of a real industry or real industrial work. Nowadays, The Algerian industry is in a crisis and we can hardly find this real industrial worker because the idea of productive work and its representations have also known transformations

In the fact that « productive labor, or labor in a nutshell, has not long been the central category in the organization of social production, nor in the basic preoccupations of the central authority managers of industrial organization .»¹⁶

This situation, even at the height of the industrialization stage, which we recall started from the beginning with the establishment of irrational rules and standards in management, mainly for ideological considerations, which continue to this day, led to the emergence of what the late professor Jamal Ghrid called the "common worker", he mentions: « a wholly ignorant of the rules of the game in force in the industrial institution , in particular, the modern and institutional forms of resistance and demand therefore he encounters with negative behavior and exaggerated submission, that one almost forgets his presence in the work place due to surprising actions and movements he witnesses The common worker can only be defined in a negative way... It gathers in his person All the negatives: inertia, no awareness, no responsibility, no insight....Eventually, we can say that he is the reality of the anti-worker model, at least the "pre-worker" model. Then, there is no chance to establish a reliable and viable industry depending on this type of workers, in addition, it is unavoidable - and in this case - to wait for the next generation that will produce from among its ranks - thanks to school socialization - the real industrial worker.»¹⁷

Although the subsequent history of Algeria did not allow the emergence of a real industry or real industrial work. Nowadays, The Algerian industry is in a crisis and we can hardly find this real industrial worker because the idea of productive work and its representations have also known transformations that is related to the socio-economic transformations that Algerian society has known for the last three decades. The

Algerian society has become more valued in commercial work, which it considers a factor in accelerating the turnover of financial capital and giving a social status to those who practice it. As for the employments that produces material goods, it is no longer receiving the attention of large groups of young people. Moreover, the projects that are established within the framework of various policies to support youth employment were most of them in the service sector, rather than in the industrial sector that produces goods.

Once again, we face a rational crisis in the forms of management with more public money being pumped into an economy that no longer achieves any productive efficiency: « All governments have promised to rationalize expenditures, and for the past 50 years, we have been talking about exporting and getting out of dependency on hydrocarbons. However, no accomplishment were made in this field. Consequently, the exchange reserve shrank to 62 billion dollars that was pumped into the economy without any impact, whether in growth or productivity. However, how can we get out of this situation? By modernizing the “brains” and managing management before we think about remedying the great delay we are in, without this, he warns Lamri, no policy can achieve results.»¹⁸

This revolution in the conduction of management, which the economist Abdelhak Lamri refers to, is based mainly on the need to value rationality as a form of social awareness. This economist calls for the valuation of management in the Algerian productive institution and the policies they must adopt in facing this critical reality that is no longer circumstantial, but rather structural. within the context of valuing this organizational rationality, that our production institutions have lacked since its inception until today, it is possible to proceed in this will of rationality from what is known as organizational learning. It is considered as an aid in seeking to re-enlighten organizational rationality and that by working on consolidate the organizational culture. This culture is primarily based on the culture of the institution, where the active individuals in the organization play an important, effective and influential role in passing the forms of this organizational culture within the framework of establishing organizational rationality. Moreover, this culture spread through valuing the knowledge acquired by these actors within the organization who constitute a kind of organizational memory with their experiences and expertise Professional, administrative and managerial. In addition, the revival of organizational rationality does not start from nothingness or from the destruction of everything, however, the will to build a new: « The concept of organizational learning, which has become circulated today. It finds its justification here, and it explains that organizations store their knowledge by setting up a routine that will represent her memory. This will undoubtedly be done through individuals as assistance tools, but at the scale of society.»¹⁹

Here comes the role of the running management in making the implementing workers rally around the goals of the institution through adopting its values and act

according to its standards. To be more specific, the presence in the work place does not become a disturbing and repulsive existence. In a state of alienation, the productive act is not among their basic concerns. Workers do not feel any motivation towards it ,As was the case of the Algerian industrial enterprises until the suspension of the industrialization experiment Lately, the productive enterprises could not achieve any recovery due to lack of the rational management in their administrations. As an alternative, to shortening the defects and the financial inability of these structural institutions to find solutions: « The administration must think in advance about the desired type of management, the group's values, and its goals. The managers strives to apply these values at the work place in order to help spread this values and manners in the culture of the institution, thus, the workers do not face isolation in the work space. Furthermore, Cooperation between individuals is not made by decision, but must be applied precisely.».²⁰

This particular culture established as forms of consciousness, representations, standards and values shared by the actors within the institution in the Algerian productive institutions. We do not amplify the situation if we say that these actors only share the space - the institution - in which they exist. The productive work is not a category and a common denominator between them, nor an embedded value in their representation systems. Nevertheless, this is not the case for Edgar Schein's definition to the corporate culture « In his book Organization culture and leadership (1985), Edgar provides the first comprehensive identification that remains as a central reference in conducting management. It is defined as a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.».²¹ , Were the actors in the Algerian production establishment previously, and are they today in light of this limitation? Numerous names besides Ali El-Kenz , Said Chikhi, Abderrahmane Bouzida, Djilali Liabes, Al-Hashimi Makrani, Jamal Gharid, Al-Fodil Ritemy...have a sociological analysis about concern of the culture of non-work and regular loitering in the Algerian institution, following the footsteps of Taylorism. Therefore, wasting time in this institution in a non-production process along with delays and disruptions in accomplishing the tasks ignoring production values, for which the institution was created, has an impact on the entire organization and not on the production process. « The culture of the organization does not only affect the behavior of employees and their way of dealing, but also this culture is reflected in the existing organizational structure, the prevailing management style, communication and information systems, in addition to people's ways of solving problems and making decisions. It has also has an impact on the success or failure of the required strategic plan therefore it is considered as a source of strength and support for needed strategie and it may be a source of weakness and stand in the way of implementing the strategy.».²²

2. Elements of analysis of the second hypothesis:

There is, then, a strong relationship between the culture of the institution and the human factor in each organization, and it appears on the sociological analysis about the Algerian productive institution. The human factor has not received the necessary attention to be the main factor in the production process to which he belongs, In order to achieve production efficiency. This human factor was and still is the weakest link in the institutional strategy. From the beginning, his presence in the institution was obtaining a ticket for his share of the oil revenue through a wage that was not a material consideration for the production effort expended, However, in return for his physical presence in the space of the institution. Eventually, we can observe that the human resource in the Algerian productive enterprise does not bear responsibility in the case of the structural crisis that this institution is witnessing. « The deep analysis of the economic data allows defining well the responsibilities in the difficult crisis we are experiencing at the level of the production sector, the government institutions and public institutions in particular are responsible for this. However, we have to delete from this bleak panel the human resources of public and private institutions. They are absolutely not responsible for the miserable situation in which their institutions are located.»²³.

This human resource was not included in the circle of rational management since the beginning of the development strategy in the seventies. The absence of rationality in managing the human resource began with the launch of the industrialization strategy when huge numbers of those who did not have sufficient professional qualifications joined the factories to work. Thus, no rationality were relied on in recruitment, however, social considerations were put forward over production efficiency, in addition to that, in many places, recruitment was subjected to regionalism and nepotism at the expense of professional competence. The feature of the work position was not subject to any economic rationalization, but rather to the logic of kinship, clan and region. Accordingly, the professional relations was characterized by an alternative logic to the pre-professional modernity. This is what Bourdieu went to when he tackled the issue of work and workers in Algeria at the beginning of the sixties of the last century; Pierre pointed out that « the fragility of recruitment methods, the scarcity of qualified manpower, especially the very qualified, and the surplus of qualified labor. All of this gives strength of belief in absolute power in the protection, not only as a support that is authorized in return for payment and allows the right to be obtained, but as a necessary supplement to success or as a principle of selection which has an effect in the absence of any other principle.»²⁴.

This: « professional ethics and morals based on shoulders and cleverness.»²⁵ .as Bourdieu saw in the sixties when studying work and workers in Algeria. His vision still exists today, after six decades and two generations later by reproducing it on a large scale that affects all social sectors ,and all sectors of economic activity. Here is knowledge, or what Bourdieu calls social capital, that it controls and interferes with economic and social activity. In particular, nepotism interferes with recruitment efforts, positioning within the organization's hierarchy, and often in professional promotion. Eventually, this is an important indicator of the lack of rational management in the human resource career in the Algerian institution. Similarly, to the

phrase "human resources conduction" that has legal texts, however, the reality of management brings us to another social management reality. There are many cases in which, individuals in the organization obtain promotion and professional privileges on a personal basis and loyalty to persons, rather than their loyalty to the organization to which they professionally belong . In general, the rational nature of the management of human resources in institutions appears through the roles required to perform. « The appropriate nature of the human resources function is to reduce the uncertainty that can throw its weight on the main actions of the process relating to people. When it comes to recruitment, promotion, and employee policies, the deviations are numerous. The role of the human resource directorate is consisting in contributing to setting rules for these practices by interpreting the system of values associated with them in setting limits and establishing the parameters of action. Therefore, the contribution of the Human Resources Directorate to the management of the institution is of "great importance" In the strong sense of the phrase; it utters the meaning, but at the same time it produces the meaning. This rule-making position of practices falls within this role of the "word" which permits the lessening of arbitrariness and suspicion. Moreover, the Human Resources Directorate major interest is that the harmony between the speech announced by this directorate and its translation in reality becomes an actual matter. The directorate of human resources, in the face of the problems of people running daily and sometimes serious imbalances (harassment, discrimination, lack of confidentiality, bias..) should take into account the deviations in order to accompany the whole organization towards progress in its ethical requirements. Additionally, As it has to face the challenge of time, territory, complexity and responsibility, the legitimacy of human resources is verified by its ability to give meaning to each instrument that is recruited.»²⁶

Conclusion:

It may object to us that the issue and the main problem in the Algerian productive enterprise is not a question of rationality of management, whether with regard to production efficiency or human resources. However, the largest global institutions that never give up this rationality are ravaged by crises to the extent that they lead to closing their doors And laying off its employees without the possibility of saving or compensate them .And while we attend to the rhetorical exaggeration regarding the concept of human resource management and its dedication in the media and in the field of social sciences, this human resource is going through a difficult period in terms of its existential conditions, which made it face social fragility, has turned into a structural state.

This is true, there are many sociological studies, and no press reports address this. Does this mean that we are committed to condemning this rationality with all the elements and representations of practices it carries in reality? Does it finds justification for not adopting rationality in influencing at any level in the Algerian productive institution?

Accordingly, This leads us to draw the general results of what was reached from this contribution and by returning to the two hypotheses that we set above, which serve as guiding threads for our intervention. It is clearly represented in a basic observation that the commodity production of the productive enterprise did not know a qualitative leap since the start of the industrialization strategy that is still horrible to nowadays. Rather, we are now facing what we might call a national production crisis, which makes production efficiency absent, and this is reflected in the socio-economic situation in Algerian society. In our research paper, we have used various attempts to achieve our study by data we referred-to , or the basic material we reviewed and formed in order to established our inference system in this contribution . We found that the sociological factors within which the act of production falls had an impact on the Algerian production enterprise reaching the abyss of the crisis. Hence, we have analyzed this crisis, and was distinguished, or rather characterized five decades ago and reproduced from one decade to another. Furthermore, the factors or explanatory variables of this situation, we determined that they are in the irrational nature that characterizes the management of this institution in its organizational and material aspects, especially production processes, which did not rise to the status of the central category. Plus, we tackled the formation of awareness of the production operations as the actual counterpart to obtaining the monetary wage that allows the restoration of power work and self-realization. Because from the beginning, the oil profit was what made the difference, as a consequent, the awareness of the centrality of the profit argument increased, especially the last two decades. So, everyone waits for the oil incomes in order to be at the market to acquire goods that were not produced by the Algerian productive institutions. This, strongly indicates that rationality in this institution was absent, then this absence deepened, which was more evident in dealing with the human who achieved an increase in the level of his educational attainment compared to the "common worker". However, this important human resource kept sharing with the latter the irrational arguments in the conduct of his affairs within this institution, in order to get the chance to obtain a job, hence, obtain the social capital for his family!

This irrationality in managing the affairs of this so-called human resource pushes him to work without any motivation towards the production process. Therefore, The lack of this motivational process creates cases of professional grumbling and non-productivity. Here, the productive work is no longer seen as any mean of self-realization.

We assert that work has become for the sake of work only. It is best indicated by mentioning the state of the labor market crisis and recruitment that obliges new university graduates to accept any kind of work, even if it is for a low wage. Rather, this new graduated accept to be at the bottom of the professional pyramid: « no longer exist in our society (At the risk of remaining unemployed and finding difficulties in structuring their life) from the individual point of view, other options but to work. ».²⁷

We believe that the correct approach regarding this issue is that the cause of the global economic failure does not lie in his excessively rational production in management. However, rather this - we observe - in his frantic pursuit of profit for the sake of wage. This profit, which has become like a dictatorship.²⁸, over productive institutions, is in a state of retreat from rationality. Whereas, if rationality is accompanied by humanism, it will have a positive impact on the system of social relations, the bet that the Algerian productive institution must win is to be rational in its actual conduct, hence, humane in its goals without repeating the political mistakes that delayed a lot in this institution in the past.

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