

**Social Communication Culture as a Mechanism for Strengthening Social
and Organisational Values among Institutional Actors
A Socio-Communicative Approach**

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Abstract:

This study examines and analyses the social dimension of communication culture within the institution, considering it a central mechanism for disseminating and reinforcing social and organisational values such as professional commitment, professional conscience, discipline, cooperation, and teamwork among institutional actors. These actors include the administration, with its various branches and structural divisions; employees, organised according to the established functional hierarchy; and the different work teams within the institution. The study adopts a socio-communicative approach, which involves linking social dimensions, such as relationships, roles, and interactions, with communicative dimensions, including both formal and informal communication channels. This approach seeks to understand how everyday communication is constructed within the institution and to examine its role in shaping behaviours and fostering shared values among institutional actors. Therefore, the culture of social communication should not be understood merely as a mode of communication or as a framework for the exchange of information. Rather, it constitutes a fundamental mechanism for promoting social cohesion, organisational harmony, and institutional performance across all components of the institution.

Keywords: social communication culture, social values, socio-communicative approach

Introduction

Many specialists in institutional management regard the institution as an integrated, interconnected open system undergoing profound transformations in its organisational and

relational structures. It is no longer merely a set of human or material resources or professional competencies; rather, it is a system whose functioning is closely associated with the nature of the social and communicative relationships among its various actors. Hence, there is an urgent need to reconsider organisations not only in their institutional dimension, but also through the interactive contexts that produce a culture of social communication. This culture reflects the totality of daily interactions within the institution and adds value to management philosophy and to how emerging developments are addressed. It also helps to bring institutional actors together as a unified whole, while consolidating the values of cooperation and participation and producing new meanings that make the institution an open environment in which actors can realise their hopes and aspirations.

An institution does not engage with a public that is homogeneous in its ideas, behaviours, and beliefs; rather, it interacts with different categories, including senior and other employees. This should under no circumstances imply occupational exclusion by management. Instead, management should adopt performance-based management, which relies on a culture of communication as one of the fundamental pillars governing employees' behaviour within the institution. This enables institutional actors to integrate without experiencing class-based or professional differentiation.

A culture of social communication does not emerge in a vacuum; rather, it is expressed through actual behaviour and practice, encouraging actors towards creativity and excellence, each according to their respective position. The institution is an indivisible entity inseparable from its communication culture, which reflects a fundamental reality: it is moving in the right direction and possesses a long-term vision that articulates its future strategy for improved organisational performance.

The prevailing social values within the institution can have neither meaning nor benefit unless they reflect the cohesion and integration of its human composition, including managers, employees, various administrative staff, and others. What matters is not the designations themselves, but their concrete manifestations in practice. This cannot be achieved unless the institution succeeds in creating an organisational space or environment that brings all actors together within a single framework based on effective communication. Such communication expresses the institution's identity, which seeks to consolidate the values of participation and collective work and to establish an institutional mindset that will serve institutional actors today and in the future, provided it is effective, practical, and grounded in communicative performance. Such performance constitutes a central condition for the success of any activity undertaken by the institution, regardless of its complexity.

Based on the foregoing, the following question may be raised:

To what extent can the culture of social communication within the institution be regarded as an organisational mechanism for improving institutional and social performance in accordance with socio-communicative interpretations?

To address the depth and multidimensional nature of the topic, the following subsidiary questions are examined:

1. What is the nature of the conceptual and functional relationship between communication and culture within the institution?

2. How does the culture of social communication contribute to building social balances within the institution?
3. How does the culture of social communication contribute to the development of social values among institutional actors, and what are the foundations and principles upon which it relies in doing so?

Significance of the Study

The significance of this study lies in its focus on the culture of social communication within the institution as a fundamental pillar that strengthens and develops social relationships among all groups and components of the institution. This helps create a work environment conducive to creativity, innovation, and loyalty, thereby generating considerable social value for the institution. Communication culture also constitutes a genuine foundation for the institution's social, organisational, and value-based stability.

Research Method

This study adopts a descriptive-analytical approach. Its primary aim is to describe and analyse the phenomenon of social communication culture within institutions to identify its characteristics and contexts. The study seeks to understand the relationship between different communication practices and how they intersect with the social and organisational values of institutional actors.

Concepts of the Study

1. The Concept of Culture

The first definition of the anthropological concept of culture is attributed to the British anthropologist Edward Burnett Tylor (1832–1917).

Culture may be regarded as an integrated system encompassing customs, norms, traditions, ethics, principles, beliefs, and everything produced by human beings in the form of arts, ideas, and laws that enable social integration and cohesion, in addition to the totality of behaviours practised by individuals or groups within their geographical and social environments (Cuche, 2007, pp. 30–31).

2. Social Communication

Abdelhamid Attia and Mohamed Mahmoud Mahdi (as cited in Djerboua & Kenfi, 2018, p. 99) consider social communication an independent field of study concerned with the dissemination of values, customs, and traditions that have a positive dimension in society. Its purpose is to build bridges of understanding and cooperation among members of society to confront difficulties and problems arising from poor communication. They also regard it as an important element in preserving society's cohesion and identity in the face of currents that seek to undermine its unity and stability.

3. Social Values

Fathi Al-Malkawi (as cited in Jalabi, 2003, p. 130) defines value as a mental and perceptual characteristic broadly associated with the affective dimension, which in turn influences the behaviour of individuals and groups towards positive and ethical orientations.

By contrast, Neil Smelser (as cited in Jalabi, 2003, p. 130) adopts a different definitional perspective, maintaining that social values are desirable ends that guide individuals' behaviour towards the attainment of legitimate objectives with a social dimension.

Regardless of the differences between these two definitions, a definition combining their main elements may be formulated. Social values may therefore be regarded as an expression of society's cultural and behavioural heritage, primarily aimed at achieving a social balance between rights and duties within a framework of mutual respect and without excluding others, even when they differ from us.

4. The Socio-Communicative Approach

The socio-communicative approach is an analytical framework that integrates sociological perspectives with media and communication studies to understand social formations and interactions among individuals in society and within institutions. In other words, it examines reciprocal relationships among individuals. Within its analytical framework, it draws on the sociology of use and on value transformations occurring in society as a whole, particularly at the level of interpersonal interaction.

1. The Centrality and Importance of an Effective Communication Culture within the Institution

An institution's position within its environment is closely associated with a clear communication culture that brings its actors together and serves its objectives. Hence, an effective communication culture can have a positive impact at several levels within the institution:

1. Communication culture contributes to the smooth flow and circulation of information exchanged among all actors within the institution.
2. It transforms the institutional environment into a space of mutual understanding and harmony among actors as a result of the convergence of viewpoints.
3. It contributes to reducing functional differences by promoting a spirit of cooperation and encouraging teamwork among actors.
4. It reduces disruption resulting from communication breakdowns, thereby strengthening positive attitudes and collective and individual perceptions and supporting the development of dynamically structured communication.
5. Flexibility in the communication process leads to flexibility in administrative processes, regardless of their complexity. Such flexibility is also the principal driving force behind the institution's achievement of its objectives, enabling actors to integrate into an organisationally and socially transparent environment.
6. It enables the relevant authorities, namely administrative leadership, to communicate their ideas, orientations, and advice to actors at the appropriate time, thereby allowing them to discuss organisational decisions, express their opinions, suggestions, and viewpoints, and convey them to the leadership.
7. At the affective and interpersonal levels, communication culture can make actors more inclined to serve the interests of the institution before attending to their personal interests. This does not arise in a vacuum, but results from cumulative developments within the administrative and organisational thought adopted by the institution, through which it becomes a link between itself and all its actors, regardless of their specialisations and orientations.

2. Communication Culture and the Sender-Receiver Dyad

Kirat (1998, pp. 53–54) describes social communication as a “strategic technique” and as an activity that imposes itself upon society. It may be accepted or rejected, yet it remains necessary because it helps modify behaviour, change attitudes, and consolidate values.

Jacques Durand (as cited in Kirat, 1998, pp. 53–54) affirms that culture, mass communication, and even telecommunications all fall, in one way or another, within the various sectors of social communication. He maintains that no social activity can be conceived without a communication process imbued with human and social meanings.

According to Michel Le Net, the function of communication is no longer confined solely to persuasion but has expanded to include multiple functions, including imposition. It uses the media, thereby exposing individuals to a range of messages transmitted daily, which may address family planning, road accident prevention, or agricultural guidance. According to Le Net, communication is a foundation for improving opinions and modifying opposing behaviours (Le Net, 1992, p. 13).

The Dictionary of Media Terminology defines social communication as a process through which mutual understanding is exchanged among human beings, or an act through which meanings are transmitted from one person to another to achieve the public interest (Badawi, 1985, p. 47).

It therefore becomes clear that the existence of an effective social communication culture is a fundamental requirement for any institution, regardless of the nature of its activity, given the significant role it plays in coordinating actors' communicative efforts to achieve the institution's objectives. The effectiveness of communication culture within the institution is linked to the effectiveness of the elements of the communication process, namely the sender, receiver, medium, message, and response. The following section analyses two important elements of institutional communication, without expanding on the other elements, because of their importance in shaping an effective communication environment and message.

1. Conditions Related to the Sender

The sender plays an important role in the success of the communication process and in establishing a culture of social communication within the institution, particularly when objectivity is maintained in transmitting the message, together with honesty and credibility, and without distortion, falsification, or interference. The sender must possess the communication skills necessary to ensure that institutional actors understand the message. Communication should be based on an authentic, realistic message that does not manipulate actors' feelings or ideas, because the sender is a crucial link in genuine social communication. The clearer the message is in content and meaning, the more accurately it is likely to be understood. In this way, the sender makes significant progress in communicative and social exchange with institutional actors (Hijazi, 1982, p. 14).

2. Conditions Related to the Receiver

The receiver plays a major role in the effectiveness of communication culture through their ability to understand and assimilate the message, thereby supporting an effective response. A substantial part of the success of communication practices depends on how the receiver responds. Among the conditions that should characterise the receiver are the following:

1. Persuasive and credible reasoning within the sender's message strengthens the receiver's acceptance of the communication practices expected of them.
2. The receiver's personality and social status can strengthen confidence in communication practices and influence responses to the institution's messages.
3. The sender's ability to persuade clearly influences the receiver's positive response to the content presented and their accurate understanding of the meaning of the message.
4. Sufficient and specialised knowledge and information related to the subject of the message make the receiver more receptive to and understanding of its content.
5. The ability to share others' ideas, engage in reciprocal exchange with them, and accept their ideas and opinions all contribute to creating a flexible communication climate with the receiver.
6. In the event of disagreement with the sender, the receiver should maintain rationality during dialogue and rely on objective justification, while avoiding the personalisation of the issue, which does not serve the subject but instead undermines it and alters its course (Delyou, 2010, p. 24).

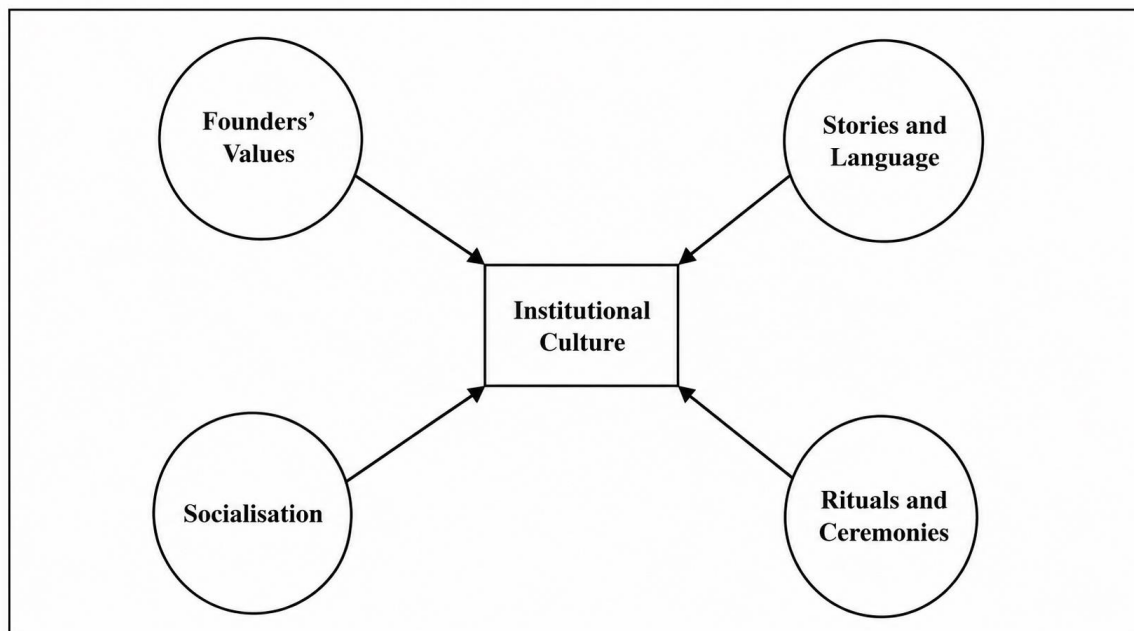
3. Communication Culture as a Mechanism of Socialisation within the Institution

The communication process within the institution is neither arbitrary nor spontaneous. Rather, it is a dynamic process situated within modern policies and strategies aimed at developing the professional and administrative performance of institutions, away from narrow approaches that reduce administrative action to rights and duties without clarifying the boundaries of these concepts in a manner consistent with the nature and strength of the relationship between actors and management. Here, the importance of institutional culture becomes apparent in the systematic methods and means it employs to renew and modernise mechanisms for engaging with actors and securing their social and occupational loyalty. This is what is currently referred to as socialisation.

Socialisation entails a state of adaptation, readiness, and preparedness among individuals working within the institution. It is viewed as a process of learning, training, and development involving diverse strategies that contribute to sound cultural construction and to a conscious and profound understanding of the nature of the cultural formation of the individual, the group, and the institution alike.

Jones (2007, as cited in Al-Khafaji, 2009, pp. 130–133) considers socialisation to be a process through which members learn the values and norms that express institutional culture. Robbins and Judge (2007, as cited in Al-Khafaji, 2009, pp. 130–133) describe it as a process of adaptation whose role is to bring employees' beliefs, values, and norms closer together.

Huczynski and Buchanan (2007, as cited in Al-Khafaji, 2009, pp. 130–133) focus on organised socialisation as a process through which individuals acquire patterns of behaviour, values, attitudes, and motivations that influence the extent to which they align with employees who demonstrate the willingness and ability to work within the institution. According to this perspective, socialisation constitutes one of the factors influencing the formation of institutional culture. It is a determining factor in the level of maturity and cultural awareness derived from the values, rituals, ceremonies, stories, and language that dominate the philosophy of the institution's cultural construction. Figure 1 illustrates this relationship.

Figure 1*Socialisation as One of the Factors Contributing to the Formation of Institutional Culture*

Note. Adapted from Al-Khafaji (2009, pp. 130–133).

Sociologist Edward T. Hall points out that viewing culture as a means of communication proved useful from both scientific and research perspectives, as it raised problems that had not previously been considered and offered solutions that would otherwise not have been possible. The productive value of this approach may be attributed to the clear distinction between formal, informal, and technical systems, as well as to the recognition that culture can be analysed into sets and smaller units (Hall, 2007, p. 133).

The central idea advanced by Hall concerns the relationship among culture, communication, and language. It indicates that communication culture does not emerge spontaneously, but rather results from cumulative processes within a conscious awareness of the importance of communication as a multidirectional process and of its role in shaping collective awareness, particularly within the institutional environment. It is also closely related to the values that emerge when communicative behaviour within the institution is based on mutual respect between management and institutional actors.

4. The Importance of Communication in Building Social Values within the Institution

The values prevailing within the institution constitute one of the fundamental foundations upon which its objectives and interests are based. They contribute to building shared orientations among the various actors, unify their behaviours and attitudes, and perform the function of an organisational constitution that guides their daily practices and conduct. These values are shaped in accordance with the nature of the institution's activity and the nature of the work it performs. They instil in institutional actors a sense of their importance and status and strengthen their attachment to the institution, so that it becomes, for them, a meaningful entity that extends beyond being merely an occupational framework.

Organisational values also contribute to strengthening interaction, communication, and exchange among members of the institution and increase their sense of individual responsibility, loyalty, and belonging. This provides a degree of occupational stability and gives the assumption of professional roles more positive meanings, while also encouraging standards of outstanding performance. From this perspective, values constitute an accumulated frame of reference transmitted across generations within the institution. However, their effectiveness cannot be fully realised without communication that has organisational and institutional dimensions and that plays a fundamental role in embodying and consolidating these values while simultaneously reflecting the structural strength of the institution at both internal and external levels (Zedira & Boutouken, 2014, p. 36).

Without exaggeration, the values prevailing among institutional actors constitute one of the pillars of management and the proper functioning of any institution. They contribute to reducing feelings of occupational alienation, fatigue, boredom, and even psychological frustration resulting from work pressures that are, in one way or another, associated with the pressures of life experienced by employees. Values also enhance actors' feelings of security, reassurance, and autonomy and contribute to eliminating manifestations of occupational alienation and strained relationships between management and employees. From this functional and human perspective, they constitute a basis for what is referred to as social and value regulation within the institution. Sociologists emphasise the importance of adopting values at the highest levels of executive authority, as they exert a continuous and effective influence on individuals' behaviour towards one another and contribute to building and developing the values of cooperation, honesty, and individual and collective responsibility. They also shape loyalty and proper treatment, encourage avoidance of personal conflicts, and promote institutional interests over narrow personal interests. It is impossible to conceive of an institution, regardless of its rank, strength, or size, without social communication and institutional values governing its principles and interactions (Dafan, 2014, pp. 27–29).

Values are a set of fundamental principles and beliefs, ideals, standards, or ways of life that constitute a guiding reference for individual behaviour, contribute to directing decisions and determining attitudes, and serve as criteria for judging and evaluating beliefs and actions. Values are closely associated with moral elevation and individual self-development. Within the institutional context, they also play a central role in shaping and directing organisational behaviour and strengthening the sense of belonging and loyalty, thereby contributing to achieving harmony between individual objectives and the collective objectives of the institution (Halstead & Taylor, 1996, p. 14).

5. Social Values and Their Impact on the Cultural and Behavioural Heritage of Individuals within the Institution

The institution is an open social system. Thus, the factors that determine daily interactions among institutional actors are not confined solely to internal elements. They also include the external environment, the institution's field of activity, and, among other considerations, social values and their relationship with individuals' cultural heritage. Experts in the sociology of culture emphasise that these factors have a clearly identifiable influence on all forms of organisational and occupational behaviour. Among the most important are patterns

of cooperation and solidarity among the institution's various components and patterns of administrative or leadership supervision, which together form an important link between the factors associated with institutional stability and social and value-based cohesion.

6. The Pattern of Cooperation among Institutional Actors (Informal Communication)

When examining the organisational structure of any institution, it becomes apparent that there are specific forms of organisational structure and various types of groups, each associated with a particular function and designated according to the nature of the activity it performs, such as personnel management and production management. In many institutions, the production process is based on functional integration, role complementarity, and synergy, regardless of the nature of these roles. No functional role, irrespective of its importance, can independently meet all the requirements of the production or organisational process. Consequently, regardless of the abilities and competencies an individual possesses, they remain dependent on the contributions of others. This leads to an exchange of obligations and services and strengthens bonds of belonging and cooperation among members of the institution, in what may be termed "organic cooperation".

However, actual practice reveals that members of the institution frequently interact with one another in the workplace outside the constraints of their formal positions and the organisational rules governing them. This falls within patterns of informal communication. The findings of several field studies have demonstrated the importance of such relationships in organisational life. Among these is Mohamed Ali Mohamed's study of the "factory community", which showed that members of an institution often coordinate and cooperate with one another on the basis of mutual personal evaluations and the social statuses and positions they occupy within their primary groups in the local community, rather than solely on the basis of the professional positions they hold within the institution. Such relationships are generally based on several factors, most notably similarity in age, residential proximity, relative similarity in customs and moral values, and kinship ties.

In the same context, researcher Ali El Kenz indicates that Algerian workers may, in many cases, prefer dealing with relatives and individuals originating from their village or region rather than with their work colleagues, reflecting the presence of primary social ties within the organisational sphere. Researcher Mohamed Boukhobza addressed this type of non-organisational practice and behaviour in his book *Social Transformations in Algeria*, highlighting that many phenomena observed within industrial institutions, particularly those associated with worker solidarity, are not necessarily founded on the professional affiliation imposed by the nature of organisational life. Rather, in some Algerian industrial institutions, they are based on regional, familial, or kinship ties. This reveals the intersection between the formal organisational structure and the network of informal social relationships, making an understanding of organisational behaviour within the institution largely dependent on the social and cultural context to which its members belong.

The implication is that values of solidarity within the institution may not necessarily carry the literal meaning of human communication; they may also signify a form of information-gathering among groups of workers. According to many researchers, informal communication can create an administration parallel to formal administration or leadership,

meaning the existence of an informal authority that competes with formal authority in the acceptance or rejection of administrative decisions. This form of conflict is referred to as “resistance to organisational change”. Although it is real, it may in practice prove temporary and disappear once each group obtains its demands. In such circumstances, solidarity and synergy become situational movements created by organisational necessity and weakened by narrow personal interests.

The values of solidarity and synergy among institutional actors are not necessarily interest-driven practices, as many researchers have suggested. Such a judgement falls within the scope of preconceived assumptions. The issue must therefore be situated within specific, systematic contexts and the principles governing the environment in which it occurs, while avoiding, as far as possible, generalisations and unbalanced value judgements.

7. The Pattern of Supervision

In addition to the horizontal division of labour, which is based on the distribution of tasks and specialisations, there is a vertical division arising from differences in levels of authority and spans of supervision. This pattern is present in almost every organisational system and is known as the “hierarchical division of authority” or “hierarchical division”. In this context, the institution comprises a set of leadership and supervisory positions, held by individuals who are appointed or elected and entrusted with directing subordinates and overseeing the performance of the various administrative and organisational units. The supervisory body consists particularly of managers, heads of departments, and workers’ supervisors, who occupy a distinctive organisational status and identity within the institution as a consequence of the nature of their roles and responsibilities.

However, the relationship between administrative superiors and their subordinates is not confined to the professional and occupational sphere, but may extend to various aspects of their social and economic lives. In this regard, data reported in Mohamed Ali Mohamed’s study indicate that workers’ supervisors in different production departments frequently establish informal social relationships with their subordinates that extend beyond the boundaries of functional communication to what may be termed “social communication”. These relationships concern the problems workers encounter both within and outside the work environment, with subordinates turning to their superiors for advice, consultation, or opinions. Such personal relationships are also evident when superiors share in the joys and sorrows of their subordinates and take into consideration their family, social, and economic circumstances.

Thus, the nature of the relationship between a superior and a subordinate may sometimes extend beyond the boundaries of formal authority and the professional relationship, assuming a human and social character resembling what is referred to in the organisational literature as a “paternal relationship”. In such a relationship, formal authority intersects with social care and personal support, thereby contributing to strengthening trust and closeness between the two parties. However, in certain contexts, it may also lead to the reproduction of patterns of informal relationships within the institution's organisational structure (Gharbi & Deif, 2022, pp. 322, 324–325).

These non-organisational patterns express a culture of social and ethical communication that superiors should demonstrate towards their subordinates. Supervisors

should relate to institutional actors in a paternal manner, without superiority or exclusion, and instead through inclusion, communication, and interaction based on respect for others. Such respect should be characterised by affection, compassion, and empathy rather than arrogance or unjustified self-aggrandisement. Tasks should be performed in accordance with the hierarchical and organisational structure, with no place for exclusion if the institution seeks to attain advanced levels of professional development. In this context, experts use the term “humanisation of institutional relationships” to encompass both cognitive and perceptual dimensions. It is a human relationship governed by individuals’ practices in their interactions with one another under the guidance of the collective conscience.

8. Communication, Authority, and Organisational Values

Halvar Nordby (as cited in Al-Azhar, 2008, p. 129) argues that the foundations of communication culture within the institution derive from a range of diverse sources. Some constitute prior acquisitions that precede the actors’ presence within the institution, while others arise from their presence and from shared interactions between management and institutional actors. Among the foundations of a culture of social communication that have attracted scholars’ and thinkers’ attention are authority and organisational values. Michel Crozier and Henri Fayol (as cited in Al-Azhar, 2008, p. 129) emphasise that organisational relationships within an institution are based on mutual respect among members and on adherence to the values and principles that govern the organisational structure. One of the most prominent is the line of authority, or the succession of authority from higher to lower levels, which ensures clarity in professional and administrative relationships between superiors and subordinates, with each lower position subject to the supervision of the position above it in accordance with the institution’s hierarchical structure.

Fayol also emphasises the principle of cooperation (*Esprit de Coopération*), which is based on the need for coordination and collaboration among employees across the institution, whether in the workforce or at senior administrative levels. This strengthens the integration of efforts and contributes to achieving common objectives (as cited in Al-Azhar, 2008, p. 129).

In the same context, Mark Thieboud indicates that authority is a relative and subjective phenomenon determined within its relational framework through perceptual and sensory dimensions and characterised by an imbalance between the parties to the relationship. In his view, authority implicitly depends on others, namely institutional actors or workers, through the conferral of legitimacy upon it as an organisational and institutional practice within the institution. According to this perspective, authority relationships are based on two fundamental dimensions:

- a. *Developing cooperation*: This enables institutional actors to coordinate and cooperate.
- b. *Developing sources of authority*: This provides institutional actors with a margin for manoeuvre and action within the limits defined by the institutional organisation.

John Maxwell further states that when it comes to relationships, everything begins with respect and adding value to others (Maxwell, 2009, p. 5).

Experts and specialists have also discussed authority not as an individual or administrative behaviour, but as an ethical attribute through which tasks are defined, and roles are distributed according to the structure of each institution. However, the fundamental

condition they established for organisational authority to serve all institutional actors, rather than merely functioning as an instrument of domination, control, and the imposition of influence over others, is that it should be institutionalised and ethically grounded in a manner consistent with the institution's internal and external environment.

9. The Humanisation and Institutionalisation of Organisational Ethics within the Institution

The Algerian researcher Toufik Debbas indicates that many institutions seek to institutionalise their organisational and ethical practices towards institutional actors by adopting codes of conduct, ethical charters, and disciplinary procedures that have become part of the institutional environment. From the perspective of applied ethics, Debbas considers the institutionalisation of ethics a process by which the social environment seeks to regulate the behaviour of actors engaged in various activities within the institution. This occurs through four principal pathways: general management, human resources management, sustainable development or corporate social responsibility management, and legal management (Debbas, 2015, p. 49).

This means that the more institutional management moves towards embedding ethics within its organisational practices involving institutional actors at all levels, the more this contributes to reshaping patterns of communication with them. This entails building bridges of cooperation and avoiding disagreements and conflicts that do not serve the interests of the conflicting parties within the institution. Indeed, failure to establish organisational ethics may lead to irrational reactions, characterised by confrontation between management and workers whenever even a minor problem arises between the two parties. Institutions should therefore provide institutional actors with adequate spaces to express their concerns and aspirations, free from intimidation and threats that would only further complicate matters. In this context, institutions should benefit from the expertise and experience of their actors to develop leadership skills and strengthen a successful culture of institutional communication.

In the same context, Nasser Dadi Adoun notes that an experienced actor within the institution may demonstrate greater responsiveness and understanding, resulting from accumulated occupational experience and a substantial body of practical knowledge related to the performance of assigned tasks and functions, compared with other workers within the institution. Such experience enables the actor to provide sufficient and effective explanations and information concerning tasks and roles across different areas of expertise, thereby facilitating the work of other institutional actors who maintain working relationships with that individual (Adoun, 1998, p. 48).

The more an institution makes use of the expertise of its actors within their fields of work, the more it can facilitate work, raise workers' morale, enhance teamwork, and generate greater loyalty to the institution. This also falls within the scope of institutional and organisational ethics. The expertise possessed by certain actors may constitute an open information repository, since expertise entails access to knowledge that may take multiple forms, including professional and administrative consultation, prospective assessments, supportive decisions and ideas, and theoretical and institutional approaches. The value of expertise lies in its capacity to activate communicative relationships among institutional actors

in both their social and organisational dimensions. It contributes to improving workers' professional competence and performance, thereby supporting greater job satisfaction within the institution.

10. Communication, Customs, and Administrative Values

Values constitute the centre of culture, the essence of intercultural communication, and the principal element influencing communication among nations. Values comprise diverse components, including the performance skills of individuals and groups, various forms of knowledge, affective dimensions, and individual and collective behaviours. They also encompass concerns relating to existential dimensions in general, as well as ethical, aesthetic, evaluative, and preferential dimensions.

When discussing administrative or institutional values, for example, it may be stated that values constitute a strong and fundamental element within the institutional environment, as they guide individual behaviour and are embodied in the principles and practices that both the institution and its actors hold.

According to Molina (2009, as cited in Aubadi, 2023, pp. 296–298), values lie at the heart of the prevailing culture within the institution. Consequently, a strong culture influences the socialisation of members within the institution, enabling them to respond to problems in a manner consistent with its fundamental standards and principles. This lies at the core of the communication practitioner's role.

The communication practitioner may therefore be regarded as one of the active elements occupying a prominent position within the institution. The practitioner is responsible for managing, directing, and implementing the communication process and also acts as an intermediary linking the institution with its internal and external publics. Consequently, the success of the communication process within the institution depends on the communication practitioner's successful performance of assigned duties.

Aubree (2015, as cited in Aubadi, 2023, pp. 296–298) indicates that institutional culture depends heavily on the culture of the communication practitioner, whose responsibilities include developing and implementing an internal communication policy, preparing the necessary tools and means, contributing to the development of institutional policy, and planning the successful dissemination of information within the institution in a manner that ensures coordination among its members and facilitates the proper functioning of work. Failure by the communication practitioner to perform these duties effectively can undermine the entire institutional communication system and create openings for internal conflicts that may spread rapidly, threatening the social relationships that safeguard the institution and its continued existence.

The foregoing demonstrates that the development of social relationships within the institution depends substantially on the ability of those responsible for communication, namely management, to gain the loyalty of institutional actors regardless of their organisational, cultural, and social levels. Effective leadership requires recognition that institutional continuity depends on strengthening the social fabric of the workplace. Management should therefore allow institutional actors an appropriate degree of freedom and room for action, including opportunities to discuss aspects of their personal and social lives, measures to reduce

occupational pressures and their effects on performance, and spaces for constructive and substantive dialogue as a basis for renewing mutual trust between management and employees. Such practices should not be undertaken merely to gain employees' support, but also to give management a human dimension and to regard employees as active partners rather than ordinary workers. When an institution adopts this philosophy, it can increase positive interactions and foster a cohesive and healthy environment characterised by flexibility and adaptability in interpersonal relations. Improving the relationship between management and institutional actors therefore strengthens social values and contributes to a cohesive and integrated institutional structure. Conversely, conflicting and divergent values may lead to multidimensional breakdowns in occupational, human, and social relationships.

11. Implications of Contradictions between Social and Organisational Values within the Institution

Regarding communication and social values within the institution, Boufeldja Ghat indicates that institutions in Algeria face repercussions stemming from cultural, organisational, and value-related dysfunctions. According to this perspective, contradictions in social values, in general, and organisational values, in particular, have contributed to behavioural patterns that reflect complexity and contradiction within the organisational culture of Algerian workers. They also reveal the influence of prevailing societal values on workers' behaviour and practices within the institution. The most prominent manifestations can be summarised as follows:

1. Workplace Conflicts

Various forms of conflict arise within some institutions, including conflicts between management and workers, as well as those associated with regional and geographical differences among members. These conflicts often stem from differences and a lack of homogeneity in workers' cultural and value backgrounds, as well as attempts by some individuals to impose their own cultural patterns and values on others, which may undermine harmony and cohesion within the institution.

2. Low Job Satisfaction

An examination of workers' actual social, practical, and professional conditions reveals several concerns, the most important of which are poor adaptation to the internal environment, weak administrative performance, the prevalence of laxity and negligence, and a lack of job security.

3. Difficulty in Adaptation

The prevalence of contradictions, disagreements, and conflicting values within institutional groups inevitably creates difficulties in adaptation among institutional actors. Individuals who are unable to adapt may attempt to assume leadership over others to restore their sense of status, including through hostile behaviour in their actions or reactions (Gharbi & Deif, 2022, pp. 325–326).

12. The Ethical and Social Responsibility of Social Communication within the Institution

In his well-known book *La Dynamique des Groupes*, or *Group Dynamics*, Jean Maisonneuve states, when discussing the issue of working within or outside the group, that the use of this Anglo-Saxon expression is useful because it expresses, concisely and suggestively,

the dialectical interplay of attitudes associated with a large number of social situations (Maisonneuve, 1980, p. 46).

What Maisonneuve sought to convey is that social relationships constitute a sacred bond created by individuals themselves, or what he refers to as the “sacred orientation”. This orientation is the outcome of a set of social interactions governed by the norms of the group, institution, family, or other secondary groups. Like other relationships, these relationships are subject to fluctuations and may even lead to the dissolution of the group and its members in many cases if they are irrational and permeated by alienation and domination. It is here that the social responsibility of communication becomes significant, not merely because communication is an interactive element among the components of the institutional community, but because it constitutes a cornerstone in the structure of social relationships. Such relationships acquire genuine value only when they are governed by respect and appreciation for both the group and the individual. The notion of the ethical and organisational responsibility of social communication within the institution is not merely incidental. Rather, it expresses the spirit of the organisational philosophy that characterises one institution in distinction from another.

Communication plays a prominent and effective role in strengthening relationships between individuals and groups within institutions, whether in formal or informal settings. This communication seeks to reinforce and direct various relationships and connections towards improving the institution’s services, growth, and development. This is achieved through the use of available and legitimate means and resources. Modern and contemporary institutions attach considerable importance to communication with their internal publics, as these individuals are regarded as ambassadors of the institution to the wider public and participate in constructing and conveying its image and reputation externally. It therefore becomes necessary for such institutions to establish communication plans and mechanisms based on principles of ethical and social responsibility to achieve the common objectives and purposes of all concerned parties, particularly workers and administrative employees within the institution.

The excellence of an institution is not measured by the geographical extent of its operations or by the number of its employees. Rather, according to experts in institutional communication, it is associated with the degree of attention it devotes to the “social performance indicator of employees”. This is reflected in the institution’s commitment to providing appropriate and healthy working conditions, consolidating the principles of justice, equality, and equal opportunities, and responding to workers’ needs and requirements. It also includes assisting workers in planning and developing their career paths and providing the conditions that enable them to achieve self-realisation. This indicator is regarded as one of the most important indicators of institutional success because it is not limited to wages and material benefits, but focuses on creating a work environment that strengthens loyalty and belonging through attention to occupational health, education and training, and the improvement of workers’ social and cultural conditions.

In addition to the foregoing, the International Organisation for Standardisation developed the international standard ISO 26000 on social responsibility. This document provides guidance for institutions on ethical and social responsibility and on creating working

conditions that respect institutional actors and value their efforts (Jeriou & Bourzeg, 2024, p. 14).

13. Social Capital and Social Responsibility

As previously noted, social communication protects the institution from functional erosion and constitutes a safeguard for any institution seeking continuity and the achievement of its intended objectives. This responsibility is not merely an administrative act, but a form of behaviour that expresses management's willingness to improve the working climate for institutional actors within an environment that guarantees workers' rights and fully respects their human dignity. The definition of social communication does not differ greatly from that of social capital, which refers to the ability of people or actors to form relationships with one another, particularly based on mutual trust (Anheier et al., 1995). Its effects include deepening cohesion and social integration, increasing trust between management and workers, and promoting accountability and transparency. These constitute fundamental communication processes with institutional and organisational dimensions.

Moral Rights Theory, which is associated with labour laws and workplace ethics within institutions, is considered a significant scholarly contribution to organisational communication. Social responsibility is regarded as a condition for the organisational and ethical leadership of institutions, on the basis that sound practices and the rules followed at work help to make the work environment beneficial and meaningful. In other words, the ethical value of work does not depend solely on outcomes, because those outcomes are neither determined nor certain at the time a decision is made. What makes rules part of the nature of work is their ethical foundation, their consideration of institutional actors' circumstances, and the manner in which those actors perform their occupational duties. The ethical responsibility of management lies in providing conditions that enable work to become productive and purposeful. In return, institutional actors comply with rules as long as those rules do not conflict with their dignity, humanity, and occupational and social well-being, and as long as the institution respects the worker not merely as an employee, but as a partner in decision-making that ultimately serves the interests of all.

14. Moral Rights Theory and the Relationship between Social Capital and Social Responsibility

Based on the preceding definition of social capital as a social and structural process that represents the network of an institution's internal and external relationships, the relationship between social capital and social responsibility lies in its capacity to foster positive, cooperative relationships. Such relationships imply an attempt to advance the interests of all parties involved, whether internal or external. A sound and positive relationship cannot be established unless those parties perceive that their interests are being addressed. In this case, the institution has exercised its responsibility towards those parties. In the literature of the sociology of organisations, this is referred to as "performance objectives", or as "empowerment" in modern management thought, which emphasises participation and consultation among the parties within the institution. The purpose is to utilise the substantial reservoir of capabilities available within the institution, including workers, experts, and technicians, so that they function as a

unified whole in the interests of the institution and its advancement. This constitutes the essence of institutional communication (Jaradat & Abu Al-Amam, 2012, pp. 66, 73, 76).

Conclusion

Communication culture does not merely refer to communication processes undertaken by the institution towards its workers or other institutional actors. It extends far beyond such conceptual and functional reduction. It constitutes an integrated set of elements that encompass intellectual dimensions reflecting the institution's strength and spirit. This strength enables the institution to create a work environment characterised by cooperation and fraternity, and to invest in social action through which familial-like relationships can be established.

An institution may legitimately aspire to the highest levels of competitiveness as long as the means it employs are legitimate. The question, however, is who builds the success to which the institution aspires and who protects it from decline and dissolution in an environment that places increasing demands on the rational management of human resources. The answer lies in the human being, or the worker, who, when provided with the conditions necessary to continue contributing, can, in turn, devote their capabilities to maintaining the institution's position and leadership.

Modern management thought is based on a set of principles that unsuccessful or authoritarian institutions may overlook when they rely on excessive authority rather than adapting their management approaches to the demands of modern competition. Such competition increasingly depends on the development of effective communication mechanisms as a major driver of contemporary institutions. Social communication has become an independent field of study whose outcomes institutions seek to utilise not merely to gain employees' loyalty, but because it constitutes a human and ethical form of behaviour that organisational and modernising imperatives have made an integrative element serving all institutional actors, from the most junior worker to the highest-ranking employee.

Such investment cannot be achieved unless certain fundamental conditions are present, perhaps the most important of which are a willingness to change and an administrative and leadership culture that strengthens values, respects others, and encompasses all components of the institution within a family-like atmosphere. Such an environment constitutes added value that encourages greater contribution, with benefits extending not only to management but also to all components of the institution.

Communication culture within the institution does not mean artificial mechanisms for winning over others. Rather, it consists of tangible practices whose outcomes are reflected in the quality and smoothness of relationships between institutional actors and management, on the one hand, and among institutional actors themselves, on the other. Institutional culture likewise does not mean strengthening social values in isolation from the conditions and factors necessary for their success, because one cannot give what one does not possess.

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