

RESEARCH ARTICLE	 Familial communication and its role in enhancing kindergarten performance in Algeria; A sociological study in the context of societal transformations
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Abstract This study seeks to examine the communicative relationship between families and kindergarten institutions in Algerian society, in light of the social, cultural and economic transformations that have affected traditional family structures and educational institutions. The research addresses the vital role of familial communication in laying the foundations for the healthy social development of children, and analyse the challenges facing this type of communication in light of the structural changes witnessed by Algerian society, particularly with the emergence of communication technology and women entering the labour market. The study is based on a symbolic interactionist perspective to understand the dynamics of interaction within the family and with kindergarten institutions, with the aim of contributing to the formulation of an integrated communication model that supports the educational function of the family and early childhood institutions.	
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1. Introduction:

The family is the basic unit of society and the primary source of values and behavioural patterns that children acquire during their early stages of development. In the Algerian context, the family has undergone profound changes in its structure, roles and functions as a result of intertwined social, economic and cultural factors, including demographic change, the rise of working women and the dominance of digital media. These transformations have affected the pattern of communication within the family and, in some cases, weakened the educational bonds between parents and their children.

In light of this reality, kindergartens emerge as institutions that support the family's role in upbringing, but they cannot replace it unless the relationship between the two parties is based on effective and integrated communication. Hence the importance of this study, which aims to deconstruct the communicative relationship between the family and kindergarten institutions and understand its dynamics in light of current societal changes, relying on a sociological approach that highlights the symbolic and interactive nature of family communication in promoting the child's adaptation within the kindergarten.

Despite the abundance of literature related to educational sociology and the family, the communicative dimension between families and kindergarten institutions remains one of the least addressed topics in the Algerian context. This study is therefore a scientific attempt to fill this gap and highlight the importance of educational and symbolic partnership in child development.

2. The scientific problem:

In recent decades, Algerian families have undergone profound changes in their structure and communicative functions, due to intertwined social, economic and cultural factors, chief among them the rise of individualism, the dominance of digital media, and changing gender roles. This reality has given rise to a new pattern of family communication that is sometimes characterized by discontinuity or superficiality, which has had an impact on the effectiveness of children's socialization, especially in their early years in kindergarten. Despite the central educational role that the family plays in shaping a child's personality, the interactive relationship between the family and kindergarten institutions often remains superficial, lacking coordination and integration, which necessitates a comprehensive sociological and communicative analysis of this relationship.

The main issue: To what extent does family communication influence the performance of kindergartens in Algeria? How have societal changes affected the nature of the interactive relationship between the family and educational institutions in early childhood?

Sub-questions for the study:

- What are the prevailing patterns of communication within Algerian families in light of current societal changes?
- How is the interactive and communicative relationship between parents and kindergartens practised?
- To what extent does family communication contribute to supporting the psychological and social adaptation of children in kindergarten?
- What are the structural and cultural challenges that hinder the building of an effective communication relationship between the family and the kindergarten?
- How have technological and social changes (such as women's employment and digitisation) affected family communication functions related to early childhood education?
- What role can kindergartens play in strengthening educational and communication partnerships with Algerian families?

3. Research objectives:

This research aims to analyse communication patterns within Algerian families and assess their impact on kindergarten performance, focusing on the interactive relationship between the two parties in light of current social and cultural changes. It also seeks to highlight the role of family communication in supporting the psychological and social adaptation of children and to propose mechanisms for strengthening the communication partnership between families and educational institutions.

4. Significance of the study:

The importance of this study lies in highlighting family communication as a central element in supporting early childhood development in kindergartens, in the context of a rapidly changing Algerian society. It also contributes to understanding the interaction between the family and the educational institution and proposes ways to develop it in order to enhance educational integration.

5. Methodological framework:

5.1. Type of study:

This study falls within the category of descriptive-analytical research of a theoretical nature, which aims to understand and analyse the communicative relationship between the family and kindergarten institutions in light of societal changes.

5.2. Methodology:

A descriptive-analytical approach was adopted, as it is the most appropriate for examining social and educational phenomena and understanding the symbolic and meaningful interactions between individuals within

family and institutional contexts. This approach is used to analyse the literature, concepts and models of the relationship between the family and kindergarten in the Algerian context.

5.3. Spatial scope:

The study focuses on the Algerian urban model, noting the differences in performance and family communication between families in major cities (Algiers, Oran, Constantine, Annaba), where societal changes are more evident.

5.4. Temporal scope:

The analysis covers the period from 2000 to 2024, as this was a period that saw qualitative changes in family structure, the spread of digital media, and the expansion of kindergarten institutions.

5.5. Analysis tools:

The study relied on a theoretical analysis of sociological, educational, and psychological references, as well as an analysis of the content of previous studies related to family communication and socialisation. A symbolic approach was used to understand the interactive dimension of the relationship between the family and the kindergarten institution.

6. Conceptual approach to the study:

Defining concepts is a pivotal step in the methodological construction of any scientific study, as concepts form the theoretical basis through which the dimensions and limits of analysis are determined, especially in the social sciences and humanities, where perspectives are multiple and meanings overlap. In this study, which examines the communicative relationship between the family and kindergartens, the focus is on a set of central concepts that will be clarified in light of the scientific literature and defined procedurally in a manner appropriate to the context of the research.

6.1. Communication:

Communication is one of the fundamental concepts in media and communication sciences, as it is the tool through which social relationships are built, meanings are conveyed, and identities are formed. It is an interactive process that transcends the technical dimension to the symbolic and cultural dimensions, especially in educational contexts.

6.1.1. Terminology:

Communication is defined as a vital process through which information, ideas, perspectives, feelings, or reactions are exchanged and shared between the sender and the receiver. (Remi-Pierre, 2005, p. 36)

6.1.2. Procedurally:

Communication is a continuous dynamic process through which meanings, information and feelings are conveyed and exchanged between individuals within the social system, and it is a central tool in building family and educational interaction within society.

6.2. The family:

The family is the first social structure that receives the child, and it is from there that the path of socialisation and interaction begins. It is not merely a biological unit, but a symbolic educational system that plays a fundamental role in shaping the child's personality, attitudes and values.

6.2.1 Terminology:

A relatively stable organised group that forms one of the foundations of social life and at the same time represents a model of interactive coordination that includes the definition of roles, positions, relational norms and perceptions that guide behaviour (Salim, 1990, p. 102)

6.2.2.Procedurally:

The family is a social and educational unit composed of individuals who interact with each other according to clear social roles and constitute the primary frame of reference for a child's development and personality building within society.

6.3. Family communication:

Family communication is at the heart of family life; it ensures the continuity of relationships, the resolution of conflicts, and the building of mutual understanding. It is one of the essential indicators of the health and quality of family balance, especially in environments undergoing rapid social change.

6.3.1Terminology:

Understanding and dialogue between family members that conveys ideas, feelings, desires, interests, and concerns to others in the same family and takes place through speech, movements, expressions, gestures, and other verbal and non-verbal symbols that create interaction and harmony between family members (Mei., 2006, p. 117)

6.3.2Procedurally:

Family communication is the sum of verbal and non-verbal interactions that occur within the family with the aim of organising daily life, exchanging information, solving problems, and supporting emotional and psychological harmony among its members.

6.4. Kindergarten:

Kindergarten is the first educational institution that complements the role of the family and prepares the child for integration into the school environment. It plays an important role in refining skills, broadening perceptions, and promoting psychological and social development in a structured educational environment.

6.4.1Terminology:

Kindergarten is defined as a stage for young children who have reached the age of four, preceding primary school. It includes children aged 4-6 years, with a duration of two years and two stages:

Nursery: for children who have reached the age of four.

Preparatory: for children who have reached the age of five. The curriculum is set by the Ministry of Education, and after completing this stage, children move on to primary school, where they are enrolled in the first grade. (Zaid, 2013, p. 126)

6.4.2.Procedurally:

Kindergartens are educational and social institutions for children between the ages of 3 and 6, aimed at caring for them and developing their abilities in a structured educational environment, and serve as a link between family upbringing and school education.

6.5. Socialization:

Socialisation is one of the most important functions of society, as it provides individuals with the values, norms and behaviours that enable them to integrate and function effectively within the social fabric. It is a continuous process that starts from childhood and accompanies a person throughout his/her life.

6.5.1 Terminology:

It's a continuous and changing process throughout life, as it aims at social integration and, on the other hand, as a means of acquiring personality by absorbing the necessary ways of movement and action (norms, values, social representations...) in order to achieve a degree of relative harmony across the context of the individual's personal and social life within that constantly changing life. (haddia, 2020, p. 124)

6.5.2.Procedurally:

Socialisation is the process by which a child acquires the values, behaviours and norms necessary to integrate and adapt to his/her family, educational and social environment.

7.Theoretical foundation of the study: The symbolic interactionist approach to understanding family communication in early socialisation

This study relies on the symbolic interactionist theory as one of the most prominent sociological approaches that explain social interaction at the micro level, especially within the family, where the first symbolic relationships that influence the formation of the child's personality are established. This theory was developed by George Herbert Mead, Herbert Blumer, and Irving Goffman, based on the premise that social behaviour does not stem from internal motives only, but from the meanings that individuals give to objects and people through social interaction, and that these meanings can be interpreted and modified depending on the context.

In this framework, the family is seen as the first space for symbolic interaction, where the child learns to act out roles (e.g. son, brother, platform, or voice) through the exchange of communicative symbols such as language, tone of voice, gestures, gaze, and non-verbal expressions. The success of family communication is measured by the clarity and effectiveness of these symbols in building a common understanding between family members, especially between the child and parents. When positive symbols are used (e.g. encouragement, listening, dialogue guidance), they contribute to the child's positive perception of the self and the outside world, which enhances their ability to interact within developmental institutions, such as kindergarten.

On the other hand, when negative communication patterns prevail (e.g. threats, vague commands, shouting), they create confused meanings in the child, which may manifest as social withdrawal or aggressive behaviour within the educational space. Irving Goffman adds that children, like other individuals, "play roles" according to the expectations of others, and these roles are not acquired biologically but socially through daily interaction in the "family theatre". Thus, a child's ability to act out their roles in kindergarten (as a pupil, friend, or learner) is related to the extent to which they are given the opportunity to role-play in their family environment.

The theory also points out that meanings are not only transmitted, but are produced through dialogue and interaction and are constantly reworked. Here, the importance of communication between the family and the kindergarten, through the exchange of information, meetings, and observations, to avoid the symbolic contradiction that children may experience between what they are told at home and what they are asked to do at the kindergarten.

7.1. A foundational conclusion:

The symbolic interactionist approach provides a flexible and profound framework for analysing family communication and its impact on child development. It focuses on the formative elements of symbolic relationships within the family (symbols, roles, meanings) and explains how these relationships are reproduced in institutional contexts such as kindergartens. Thus, understanding a child's communicative behaviour in kindergarten requires studying the quality of the symbols and interactions he/she grew up with within his/her family, which makes the quality of family communication a crucial factor in the child's psychosocial balance during the pre-school stage.

8. Analytical Themes of the study: Family communication patterns and their pedagogical implications in the kindergarten space

The first Theme: The communication structure within the Algerian family and its symbolic transformations

Communication within the family is the first symbolic space through which the child's awareness of himself and the world around him is formed. It is within the framework of this interactive pattern that the processes of constructing meaning, establishing values, and defining social roles begin. From the perspective of symbolic interactionist theory, family communication is not seen as a mere exchange of information, but as a continuous process of producing symbols and meanings, acquired through daily interaction, and reworked according to the family's cultural and social context.

In the Algerian context, the family structure has undergone severe transformations that have affected the patterns of interaction between its members, as a result of the interplay of a number of factors, most notably: The rise of individualism, women's work outside the home, the decline of the traditional patriarchal pattern, and the impact of digital media on communication within the home. These changes have resulted in new patterns of communication

within the family, ranging from closed and disconnected, to flexible and participatory, which directly affect the child's ability to interact properly in upbringing institutions, especially kindergartens.

Deconstructing the domains of communication within the family is a necessary step to understand the sources of support or disruption in the child's educational path. These areas can be categorised according to three interrelated circles:

Firstly: The communicative relationship between spouses

The marital relationship represents the frame of reference for the symbolic power system within the family. When dialogue, understanding, and shared responsibilities prevail, it provides a balanced psychological climate in which the child grows up with confidence and clarity of direction. In families where conflict or ambiguous roles prevail, the child often picks up confused symbols and enters kindergarten with a confused symbolic load.

Secondly: Parent-Child Relationship

This relationship represents the central link in family communication, the channel through which symbolic capital is transmitted: Values, attitudes, prohibitions and permissibilities. This is acquired either through repetition, imitation, or daily practice. The nature of this relationship reflects the form of communication: Is it authoritarian? Open? Indirect? These dimensions are in turn reflected in the child's representations of authority, boundaries, and the other within the kindergarten space.

Thirdly: The relationship between siblings

Sibling interaction is a real early laboratory for wider social relationships. The child learns concepts such as leadership, obedience, solidarity, or even competition and symbolic conflict. The position of "big brother" - in terms of guidance and control - represents a symbolic reproduction of authority, while the relationship with sisters often forms a supportive emotional environment. These experiences are later reflected in the child's ability to manage relationships within the school community.

In light of the above, it is clear that family communication in Algerian society is not only a means of transmitting knowledge or guiding the child, but also the space in which their first representations of belonging, authority, dialogue, and discipline are built, all of which are foundational elements in their readiness to integrate into an institution such as a kindergarten. Consequently, any weakness in this communication structure - due to social changes - is not only reflected in the child's relationship with his family, but also in his school performance, social integration, and self-confidence.

A. The familial communication styles and their implications for the child in the Algerian context

Family communication in the Algerian context is more than just a means of exchanging orders or feelings; it is a complex symbolic process that reflects the profound transformations that society has undergone in recent decades. Between what is supposed to be the communicative relationship within the family and what is actually the case, there is an interaction gap resulting from multiple social, economic and cultural pressures, especially the accelerated pace of life, the expansion of women's work, the decline of educational time within the home, and the impact of digital media, which has changed the pattern of daily interaction within the family.

In this context, communication patterns and methods within the Algerian family have come to reflect this tension between tradition and modernity, between what is direct and clear, and what is symbolic and ambiguous. (Khawla Labsees, 2015, pp. 66-67) have categorised communication styles within the family into four main categories that differ in terms of clarity and directness:

B. Clear and direct communication:

In this style, the message is explicitly addressed to the person in question, reflecting a balance in the relationship and an appreciation of the child as an independent self. For example, when a father says: "I'm upset that you didn't make your bed like you do every day", the child receives a clear message that motivates them to correct the behaviour

without ambiguity or humiliation. This pattern fosters trust and establishes positive communication within the family. Clear and indirect communication:

The message is understood in terms of content but is not directly addressed. For example, a father might say, "It's frustrating that some people forget their daily duties," which might lead the child to interpret the words as being directed at them. This pattern is common in Algerian culture, which sometimes tends to hint rather than declare, but it can lead to feelings of guilt or unwarranted embarrassment for the child.

C. Indirect and disguised communication:

In this style, historical or cultural allusions are used to convey the message, such as a father saying: "Kids were more disciplined back then". The message is implicit but not explicit, leading to confusion in the child's educational perception. This pattern is common in families with an indirect authoritarian orientation. Indirect and unclear communication:

This is one of the most dangerous patterns for the child's psychological development. For example, the mother says: "Today's youth are unreliable", without specifying the recipient or the content of the message. This type of communication leads to identity confusion and exacerbates family tension, especially if it is repeated in sensitive daily situations.

D. Analysis of the repercussions of these patterns on Algerian children:

In the contemporary Algerian reality, several field reports (haddia, 2020) indicate that the absence of direct and supportive communication in the family is one of the most prominent factors leading to weak family attachment, and children turn to external alternatives (friends, screens, digital influencers) in search of appreciation and belonging.

Sociological studies have shown that many children who exhibit withdrawn or aggressive behaviour in kindergarten are actually victims of ambiguous, authoritarian, or confused communication patterns at home. Repeated frustrating phrases, negative comparisons, or verbal bullying within the family, lowers self-esteem and leaves the child unprepared to positively interact with his or her educational environment.

Communication within the family is not just a linguistic technique, but a carrier of symbols and values that shape the child's perception of the world. The more direct, warm, and balanced between assertiveness and understanding, the more prepared the child will be to build healthy relationships in kindergarten. On the contrary, ambiguous and hostile approaches lead to distorted interaction patterns that may extend into later stages of education.

E. Challenges of family communication in the Algerian context: A symbolic crisis in light of social transformations

In light of the rapid structural changes in Algerian society, a number of structural and cultural challenges have emerged that have directly affected the nature and effectiveness of family communication. Traditional roles within the family are no longer practised in the same way as before, and the moments of daily contact between individuals have diminished, while the barriers of silence, conflict or emotional separation have increased in many homes.

Recent sociological studies indicate that the absence of a culture of communication in some Algerian homes is not only due to ignorance of its importance, but also to the entrenchment of old upbringing patterns that raise absolute obedience and weaken opportunities for free expression within the family structure. As educational counsellor Zainab Al Ahmadi put it:

"A child who is not heard at home will look for symbolic alternatives outside the family, which may not always be safe."

Social reports indicate that more than 50% of psychological conflicts among children and adolescents are caused by a lack of family dialogue, not just economic or academic issues. Statistics show a rise in stress levels within the family as a result of multiple factors:

- **Lack of communicative time due to work pressure and multiple commitments**

Women's exit to work and men's multiple commitments outside the home have made the Algerian family suffer from the loss of the dialogue moment, where dialogue with children is seen as a postponed or secondary task, which weakens family cohesion and makes the child more vulnerable to psychological alienation.

- **The predominance of digital media over face-to-face interaction**

Smartphones, TVs and tablets have become the silent daily partner in most homes. These media, despite their benefits, have contributed to the dismantling of face-to-face communication and have weakened opportunities for listening and empathy among family members.

- **Negative interaction patterns such as verbal or psychological violence.**

Psychological studies indicate that a significant percentage of Algerian children are exposed to "belittling, ignoring or shouting" on a daily basis, which leads to breaking the symbolic relationship between the child and the adult, and creates a psychological wall that may later turn into behavioural rebellion or social withdrawal.

- **The false reverence for silence and prestige within parental relationships**

Entire generations in Algeria have been raised with the idea that "the father is not questioned, nor is he interviewed", and that the father is the source of the decision and not a partner in interaction. This culture makes it difficult to produce horizontal communication within the family and keeps the child in a position of passive recipient.

- **Analytical conclusion:**

The communication crisis within the contemporary Algerian family is neither technical nor linguistic, but symbolic, resulting from a loss of balance between authority and care, between presence and preoccupation, and between guidance and understanding. As a result, many children arrive at kindergarten institutions with distorted representations of authority, themselves, and others, which affects their social and behavioural performance within these institutions.

F. Structural transformations of the Algerian family and their implications for family communication and early childhood development

During the last five decades, the Algerian family has undergone profound sociological transformations that have affected its structure, functions and the roles of its members. These changes were not isolated from the general social, political and economic context.

These changes affected the core of the communication pattern within the family, reshaping patterns of communication, the distribution of power, and the structure of educational roles, which was directly reflected in the upbringing of children, especially in their early stages within childhood institutions such as kindergartens.

❖ *Migration to the city: From Traditional Cohesion to Urban Coexistence*

Migration to cities was the first major shift in the structure of the Algerian family. With urban expansion and the search for work in industrial centres, the population moved from the extended family to the nuclear family.

The European housing occupied by the population after independence forced a forced change in family size and composition, as these dwellings could no longer accommodate a large family, and new physical boundaries were imposed for communication within the family space.

This reduction in spatial space was accompanied by a reduction in the symbolic space of relationships, especially between generations (grandparents, grandchildren), which contributed to the weakening of the symbolic transmission of values and the reduction of multi-source educational interaction.

The following table shows the magnitude of internal migration from rural to urban areas (million inhabitants (Al-Manea, 2015, p. 102):

Years	1966	1973	1977
Total Population	11.8	14.7	16.9
Urban Population	3.9	5.7	7.10
Percentage of Urban Population	33%	39%	42%
Rural Population	7.9	9	9.8
Percentage of Rural Population	67%	61%	58%

The attached table shows the evolution of the population structure in Algeria between 1966 and 1977, with the percentage of the urban population moving from 33 per cent to 42 per cent, while the rural population declined from 67 per cent to 58 per cent.

This demographic shift was not just a numerical change in geographical distribution, but a turning point in the social, cultural and communication structure of the Algerian family.

These figures indicate that in less than 15 years, Algeria has witnessed a clear acceleration in the rural exodus towards urban centres, driven by multiple factors:

Industry as an urban catalyst: The centralisation of employment opportunities in cities after independence.

Services (education, health, social housing) have been centralised in major cities.

Deterioration of rural infrastructure: This encouraged "forced" migration.

❖ *The shift from the extended family to the nuclear family.*

Migration to the city was not just a geographical move, but imposed structural changes within the family:

Reducing the size of the family due to cramped housing (especially inherited from the colonisers).

Dismantling the shared roles that characterised the extended rural family.

The loss of grandparents and extended family members as active agents of upbringing.

Reduced intergenerational communication: That is, between different generations within the family.

Botvinnocht (Boutfoutch, 1984, p. 117) pointed out that the architectural transformation (European housing) was among the factors that imposed a new type of small family.

❖ *The impact of the transformation on family communication patterns*

As the family shifted from a collective to an individual-functional pattern, communication within the family was profoundly affected:

The decline of collective communication time (family councils, banquets, stories...).

The transfer of symbolic power from the group to the individual (husband or wife).

Children's lack of contact with the older generation, depriving them of traditional linguistic, educational and social experiences.

Children who were raised in the countryside in the arms of grandparents, uncles, and aunts in a rich daily interaction are confined to a limited interaction between their parents - and often only with one of them - which has affected their communicative and emotional development.

❖ *The impact of urbanisation on the educational preparation of the child*

The role of the family in primary upbringing has declined.

Pre-school institutions (kindergartens) are increasingly responsible for compensating for this deficiency.

The child arrives at kindergarten with an incomplete symbolic experience: In terms of vocabulary, expression, values and behavioural boundaries.

Thus, unbalanced urbanisation has not only affected the spatial pattern of the family, but has completely reshaped family communication, explaining many of the interactive disturbances observed by kindergarten educators.

The quantitative shift from rural to urban, as highlighted in the table, is a qualitative shift in family structure and communication within the family. This has directly affected the family's function in preparing the child for interaction, communication, and social integration.

Therefore, understanding the performance of kindergartens in Algeria is incomplete without understanding these shifts, which have reshaped the child from its earliest roots.

5. Industrialisation and economic transformation: From the Producer Family to the Consumer Family

The dynamics of industrialisation and the introduction of new technologies in the economy, as Botvinnicht pointed out, accelerated the pace of sociological transformations within the Algerian family. The family, which used to rely on a self-productive pattern (farming, crafts, livestock breeding), turned into a consumer unit, dependent on external income, which led to a rearrangement of symbolic power among individuals, and a diminished role of the group in favour of individuals. This made communication within the family take on a temporary functional character rather than a continuous emotional communication, which affects children's emotional and educational fulfilment.

❖ *Women going out to work: A Functional Dichotomy and a Change in Authority*

Algerian women's entry into the labour market is not a recent phenomenon, but has long roots in productive participation (in agriculture, crafts and traditional industry). However, a major shift occurred when women's labour was linked to higher education and economic empowerment. Between 1987 and 1998, the percentage of women in secondary and higher education increased significantly, which was reflected in their status within the family. However, this exit was not always accompanied by an effective redistribution of parenting roles within the home, leaving many working mothers suffering from the pressure of a dual role: A productive woman outside the home and a responsible mother inside the home. This situation has had mixed results:

Negative: Reduced parenting time, lack of emotional fulfilment, difficulties in children's achievement.

Positive: Developing children's autonomy, developing their ambition, breaking the traditional patriarchal pattern.

The conflict between these two interpretations may reflect a deeper social conflict about the nature of women's function within the family and the ability of society to create supportive institutions for working families.

❖ *. Change in the structure of power within the family*

In light of these changes, new features of family power began to take shape. The centre of power is no longer confined to the "male breadwinner". Rather, economic status, educational level, and financial independence have become factors that influence who exercises decision-making within the family. In many cases, power shifts to working women if the husband is unable to provide an income. However, the symbolism of "fatherhood" remains as a social legacy, even if its practical value has declined. This conflict between the symbolic form and the actual reality creates confusion in the child's representations of power, order, and belonging.

- Characteristics of the Algerian family: Between Tradition and Modernity

The Algerian family is still, for the most part, a family with strong emotional ties, believing in the duty of collective care but facing a fragmentation of functions, due to the absence of one of the parties (work, divorce, migration). While children are raised to be obedient, they are asked to be independent in school. Differences between the city and the countryside remain prominent, in terms of communication patterns, distribution of power, and limits of expression.

- The impact of these transformations on family communication and kindergarten upbringing

Societal transformations in Algeria, such as migration, industrialisation, and women going out to work, have weakened the communicative pattern within the family. Dialogue has declined and listening has decreased, while orders have replaced negotiation. This imbalance has negatively affected the child's balance and readiness to interact within the kindergarten. Lack of communicative role models.

All of this leads to the emergence of children deprived of the skills of expression, emotional control, and group integration, which are essential skills for life in kindergarten. The kindergarten turns from a supportive space into a difficult testing ground for the child who is not used to horizontal interaction or self-expression.

Analysing the development of the Algerian family reveals that it is going through a critical transition, trying to reconcile a traditional heritage with modern pressures. This profound shift has affected the form of communication within the home and has left the child in a fragile symbolic situation, which has been transferred to children's institutions. From an educational and communication perspective, it is imperative to rethink family roles and strengthen family communication skills as the first key to the success of any early upbringing project.

The second Theme: Sociology of kindergartens in Algeria and their educational and social functions.

A: Defining the concept and its sociological status

Kindergartens in Algeria are among the first educational institutions that contribute to shaping the child's personality outside the family space, a transitional space between home and school, where the first forms of collective upbringing are activated, and the rules of social interaction, discipline and belonging are learned:

Municipal ones.

Others are under the supervision of ministries (such as the Ministry of National Solidarity) and private sports belonging to private initiatives or economic organisations.

This multiplicity of references reflects the absence of a unified national policy towards these institutions, which creates a disparity in educational performance, communication functions, and the pattern of relationship with the family.

B: The difference between nursery and kindergarten

As (Turki, 1990, p. 23) explained, there is a structural and pedagogical difference between nursery and kindergarten:

Kindergarten	Nursery	Criterion
3 to 6 years	Under 3 years old	Target age
Pre-school education, care and social interaction	Basic care: Food, hygiene, safety, quiet	Primary function
Closer to school with a clear educational and preparatory dimension	Closer to family than to school	Educational nature

Also under multiple guardianship, but more closely linked to educational institutions	Often through municipalities, associations or social organisations	Supervision
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C: Basic Functions of Kindergarten

According to Turki (Turki, 1990, p. 90) kindergarten seeks to achieve multiple goals:

- Health and physical care: Monitoring the child's growth, health and safety.
- Developing mental powers: Providing activities that stimulate thinking, creativity, and attention.
- Instilling independence: Encourage the child to be self-reliant in eating, organisation and expression.
- Developing symbolic belonging: Cultivate patriotism and religion, engage in community, and recognise collective values.

These functions are considered an extension - or complement - of the family's functions. Therefore, any imbalance in the family communication pattern directly reflects on the child's ability to interact within the kindergarten, and the extent to which he/she benefits from its educational programmes.

D: The logic of the need for communication partnership between the family and the kindergarten

Since the child arrives at the kindergarten loaded with symbolic and behavioural experiences acquired from the home, the performance of the educational institution becomes dependent on the quality of home upbringing, especially the quality of family communication. That's why: The kindergarten cannot fully compensate for poor family communication, but it is able to modify some behavioural patterns. If the real partnership between the family and the institution is absent, the child lives a kind of value duplication between what is taught in the kindergarten and what is practiced at home. Activating this partnership requires the existence of formal and regular communication channels between parents and educators (meetings, reports, digital platforms...).

The third Theme: the institutional structure of kindergartens in Algeria and the challenges of the relationship with the family.

In the Algerian context, the relationship between the family and kindergartens cannot be approached in isolation from understanding the complex institutional structure of these educational spaces. Kindergartens are not a unified entity subject to a single national policy, but rather diverse structures in terms of supervision, objectives, target audience, and even educational philosophy. This multiplicity expresses a pattern of “uncoordinated decentralisation”, which often hinders building an effective communication partnership with the family.

The separation between these types is not only organisational, but also reveals a disparity in pedagogical functions and the ability to integrate children according to their social and communicative backgrounds.

A/Municipal kindergartens: Social services vs. pedagogical action

Municipal kindergartens are the most traditional and widespread form, originally created to secure children during mothers' working hours, especially in poor urban contexts. However, they are often run with a bureaucratic administrative mentality, favouring the nurturing function over the pedagogical dimension, and do not always have human resources with pedagogical or cognitive qualifications. These kindergartens, according to the original text, require the mother to be working or sick to register her child, reflecting a social welfare vision rather than an educational developmental vision. This reality weakens the relationship with the family and makes communication between the two parties limited to organisational aspects, such as the timing of attendance or payment of fees, without any real partnership in upbringing or interaction about behavior and cognitive development of the child.

B. National corporate kindergartens: Limited professionalism

Some kindergartens have emerged within large economic institutions, such as Sonatrach, Sonelgaz and Post, to provide a safe environment for employees' children. These kindergartens are often well-funded, well-equipped, and sometimes with good pedagogical skills. However, these kindergartens serve a specific audience (the children of workers) and often close themselves off as an institution attached to the company. The lack of unified educational oversight by the Ministry of Education or the Ministry of Solidarity makes the performance of these kindergartens subject to the level of internal management, rather than clear national standards.

C. Private kindergartens: Between educational ambition and commercialisation

Since the 1990s, private kindergartens have expanded in Algeria due to the rise in the number of working women.

Targeting middle- and high-income families, these kindergartens have sought to offer advanced educational programmes.

However, they suffer from a lack of standardised regulation, which has led to a wide disparity in quality.

Their educational goals are dominated by commercial interests, with little oversight of content and staff.

In many cases, the family is treated as a consumer rather than a partner, resulting in a vertical relationship based on payment and receiving, rather than on educational dialogue and participatory evaluation. Challenges in the communication relationship between the family and these models

D. Challenges of the communicative relationship between the family and these patterns:

This structural diversity in Algerian kindergartens is not necessarily a disadvantage, but it becomes a hindrance when it is not accompanied by a unified and comprehensive communication system:

- A unified and comprehensive communication system between the kindergarten and the family.
- Training for educational communicators within kindergartens.
- An organisational culture that sees the family as an educational partner rather than a customer or a source of trouble.

Studies have shown that a kindergarten that builds a regular relationship with parents through reports, meetings, observations, and even modern digital means succeeds in enhancing the child's sense of stability, positive attachment, and engagement in the educational process.

A study of the institutional structure of kindergartens in Algeria shows that the issue is not the abundance of spaces, but rather the disparity of educational functions, poor coordination, and the absence of a clear communication strategy with the family. If the child is at the centre of the educational process, the success of the kindergarten in fulfilling its developmental and complementary role depends on its ability to build a transparent and continuous educational communication relationship with the family, regardless of who supervises it.

E. Educational curricula in kindergartens in Algeria and the challenges of communication coordination with the family

Educational curricula in kindergartens are one of the most important pillars of the early childhood development process, as they constitute the intellectual and psychological reference that regulates the educational interaction between the teacher and the child. However, the Algerian context reveals a differentiated reality in this field, as kindergartens - regardless of their different references - are not subject to a unified pedagogical system or strictly regulated by the state, which is reflected in educational outcomes and the communication relationship between the family and the institution. Despite this structural issue, many kindergartens work to design internal programmes that vary in depth and effectiveness, but they often intersect in basic themes that aim to achieve psychological, cognitive and social balance for the child.

❖ The contents of the adopted curricula and their formative objectives

Educational experiences within Algerian kindergartens indicate the presence of a number of basic components in the curricula, despite the different institutions, the most prominent of which are:

- Art education: to discover artistic inclinations and promote imagination and innovation through drawing and colouring.
- Social education: To form a sense of community and develop skills of interaction and co-operation.
- Sensory education: To connect children to their environment and stimulate the five senses, which is the basis of all early learning.
- Islamic education: To instil the values of faith and moral discipline from an early age.

The kindergarten stage is one of the important stages in the child's life, as it reflects the educational life of the child in the future and motivates him to reach what he loves and is encouraged to learn and reach higher positions, the kindergarten stage is not based on the academic role as much as the experimental and exploratory role. (Grossberg, 2015, p. 23)

This is in line with modern educational philosophy, which sees kindergarten as a space for the formation of the "discovering self" rather than the "receiving self". However, the issue in Algeria is not the existence of these activities, but the absence of a unified vision for their implementation, and the absence of a national pedagogical guide that guarantees educational justice among kindergartens.

❖ **Secondly: Lack of coordination between curricula and family communication**

One of the most prominent weaknesses in the Algerian experience is the absence of effective tools to link the educational institution with the home, despite the fact that early childhood is the stage of development most closely related to the family context.

Despite the importance of structured communication between mother and teacher in supporting child development, many Algerian kindergartens lack effective mechanisms for this integration, such as information exchange, evaluation forms or periodic meetings. This is due to the poor training of teachers in educational communication, or to administrative deficiencies and the marginalisation of the role of the family, especially in private institutions. This absence creates a communication gap that makes the child receive contradictory educational messages between home and kindergarten.

This leads to confusion in behaviour and a decline in the child's social adaptation. Thus, communication coordination becomes a necessary condition for achieving a balanced early childhood upbringing.

However, many Algerian kindergartens do not activate these channels, either due to a lack of training in educational communication, administrative deficiencies, or the preoccupation of families or their deliberate marginalisation by some private institutions.

As a result, children are sometimes raised with values and behavioural discourse inside the kindergarten that are completely different from what they receive at home, without a dialogue bridge between the two parties to unify guidance or correct behavioural issues.

❖ **Thirdly: Difficulties rooted in the Algerian reality.**

The increase in the number of working women and the decline in educational time within the family have weakened the relationship between the family and the kindergarten. In light of the poor awareness of some parents of the role of the kindergarten as an educational partner, early childhood education is subject to a symbolic disconnect between the home and the institution. A family that does not communicate loses its influence, and a kindergarten that does not involve parents produces an isolated pedagogical act. This disconnect weakens the integration of educational messages and affects the child's balance and healthy development.

A family that hands over their child to the kindergarten without continuous communication has lost control over an important part of the early upbringing. A kindergarten that does not involve the family is operating in a closed model, which may produce an educational act that is not rooted in the child's social reference point.

Reading the reality of curricula in kindergartens in Algeria reveals a fundamental paradox: "The pedagogical content exists, but it operates in isolation from the child's familial and symbolic context." Hence, the bet is not limited to the development of programmes and activities within kindergartens, but primarily involves building a system of participatory communication between the family and the institution, because the proper development of the child cannot be achieved in light of the gap between the family space and the educational space.

The fourth Theme: The kindergarten teacher in Algeria - the pivotal communicative actor between the family and the institution

In light of the socio-economic changes that Algeria has witnessed in recent decades, and under the influence of work pressures on parents and the family's preoccupation with digital media, the family alone is no longer sufficient to ensure the balanced upbringing of the child. The role of the kindergarten teacher emerges as a communication

and developmental link between the home and the educational space, in which she faces complex challenges derived from the Algerian reality.

A. The teacher as a representative of the family symbolic system in kindergarten:

The kindergarten teacher reproduces the symbols of the Algerian family—body language, tone of voice, cultural signals—within the context of a new communal living environment. So, when she receives the child in need of the warmth of the mother who has migrated for work or the busy father, she becomes the "second mother" and a defender of family values. At the same time, she is required to provide a modern communication model based on dialogue and encouragement, not reprimand and absolute authority.

B. The teacher as a guaranty for integrated growth and curriculum implementation:

The teacher as a guaranty for holistic growth and curriculum implementation the teacher conducts activities in artistic, sensory, social, and Islamic education—as is customary in kindergarten curricula—within a developmental vision that encourages self-discovery. In Algeria, where a child sometimes comes from a household dominated by an authoritarian style or

communicative silence, these activities become an opportunity to reshape their expressive skills:

- In drawing (art education), the child learns to express their fear or passion.
- In group play (social education), he practices dialogue and mutual respect.
- In sensory exercises, he discovers his surroundings after sometimes being deprived of safe walking in narrow neighborhoods.
- In Islamic education, a sense of belonging and shared values is instilled in him in a community suffering from symbolic fragmentation.

C. The teacher as a mediator and facilitator for communication with the family:

The teacher's role should not be confined within four walls, but rather she should activate regular communication channels with parents:

- Regular meetings to present the child's progress and discuss their behavior,
- Written or electronic reports reflecting strengths and challenges,
- Worksheets in which parents participate by filling out forms about their child's habits at home.
- In the Algerian context, where some parents consider kindergarten merely a "daycare" rather than an educational partner, its strength lies in making these meetings a space for understanding and regulating communication between home and school.

D. The communicative and cognitive challenges facing the teacher

Lack of specialized training: Many teachers have not received adequate training in communication skills with the families of their children.

Time and resource constraints: the pressure on departments, and the large number of children per teacher.

Diversity of family references: The discourse of the working mother, the breadwinner, and sometimes the grandmother and grandfather differ, forcing the teacher to readjust the educational "symbols" to reflect a consensus among these perspectives.

In today's Algeria, where traditional references have mixed with modern pressures, the kindergarten teacher transforms into a central communicative agent:

It reproduces family symbols within a new learning space.

The available curricula are employed to develop the child's self and social communication skills.

Building bridges with the family to ensure the consistency of educational messages,

Structural barriers are overcome by innovating communicative tools suitable for the Algerian context.

And without enhancing its communicative efficiency and activating its role as a true educational mediator, the Algerian child will continue to suffer from a significant gap between what is expected to be learned at home and what is offered in kindergarten, which weakens their integration and enthusiasm for learning in later stages.

9. General findings of the study

☞ The study showed that societal transformations weakened the communication system within the Algerian family.

↳ Such as urbanization, women's entry into the labor market, and the decline of the extended family structure) have led to a noticeable decline in the quality and forms of communication within the family, negatively affecting the effectiveness of family upbringing.

↳ It has been shown that children who live in a family environment based on dialogue, expression, and positive guidance demonstrate a higher level of adaptation within kindergarten institutions and possess better abilities.

↳ Although kindergartens represent an important space for strengthening children's social and cognitive skills, the lack of communicative integration with the family significantly diminishes their educational effectiveness.

↳ The study revealed that the multiplicity of authorities overseeing kindergartens (municipalities, national institutions, the private sector) leads to the absence of unified standards in curricula, management methods, and the skills of those involved in educational communication.

↳ The study clarified that the kindergarten teacher does not merely act as a transmitter of knowledge, but also performs multiple roles: educational mediator, behavioral guide, and communicative facilitator. However, this role still suffers from a lack of educational and communicative training.

↳ Many educational institutions show a deficiency in providing effective tools for communication with parents, whether thru regular meetings, digital communication methods, or guiding documents. Some families also show a lack of interaction with the kindergarten or disregard for the importance of building a collaborative relationship.

10. Conclusion:

This study reveals the deep interconnection between the family communication system and the performance of kindergarten institutions in Algeria, especially in light of societal transformations that have reshaped the structure of the family and its educational functions. The analysis showed that the lack of communication within the family and the decline of the traditional educational role of parents directly affected the child's readiness to interact within the institutional space. In contrast, the study revealed the importance of kindergartens in providing a compensatory space for upbringing, provided that the relationship between the family and the institution is based on a genuine communicative partnership. The study also highlighted the structural challenges that limit the effectiveness of this relationship, including the absence of a unified national framework for curricula, multiple supervisory authorities, varying competencies of educators, and the lack of institutional communication tools with parents. Accordingly, strengthening the communicative relationship between the family and kindergartens represents a strategic bet for any national early childhood education project, considering the profound impact of this relationship on the child's balance, learning ability, and social engagement.

11.Recommendations

- Preparing a unified national policy for kindergartens that includes pedagogical standards and educational programs.
- Training teachers in the field of educational communication with families, thru continuous workshops that focus on communication skills.
- Integrating the family as a real partner in the educational process, thru holding regular meetings, sending personal evaluation forms, and providing guidebooks on child development and needs at this stage.
- Improving the physical and human structure of kindergartens, especially in rural areas or those with high population density, to ensure a suitable educational environment that allows for effective implementation of educational and communicative functions.
- The gradual digitization of communication mechanisms between kindergarten and the family, thru the creation of simple applications or electronic platforms that facilitate the regular exchange of information about the child, and allow parents to monitor their growth and behavior.
- Supporting scientific research on family communication and early childhood upbringing, and encouraging field studies that monitor the development of the relationship between the family and childhood institutions, with the aim of proposing effective partnership models in the Algerian context.

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