Parental Perception and Involvement in the Schooling of the Badi Children

Tej Bahadur Khadka

Dronanchal Multiple Campus, Dailekh, Nepal

ORCID: 0009-0009-1613-9799

Corresponding Email: tejkhadka2177@gmail.com

Abstract

Parent perception and involvement at school or home for their children's schooling has significantly impacted academic success and their educational journey. However, there we found few studies on this issue, and existing studies are related to Badi culture rather than schooling. This study identifies parental perception and involvement in their children's schooling. The study covered Dullu Municipality of Dailekh district, and parents, students, and teachers were participating teachers were participants. Research design based on a qualitative ethnographic approach with in-depth interviews, observation, document review, and data analysis as a thematic analysis method. The study found that parental perceptions and involvement in children's schooling were positive toward only literacy rather than acquiring knowledge, academic success, and betterment of life. Their involvement was not remarkable for their children's schooling because their attention was centralized on the daily wage for their livelihood. They have no confidence in getting any good opportunities after achieving an education. Likewise, Badi children seemed not interested in schooling but were in income generation activities. Thus, this study will further help researchers, scholars, and policymakers involved in educational planning for marginalized communities.

*Keywords***:** Badi children schooling, parental perception, involvement, livelihood, traditional ccupation,

Introduction

Parental perception and involvement in their children's schooling significantly impact academic success and their educational journey. They have the power to provide guidance, support, and motivation that can significantly impact a child's academic success. Parent perception and involvement can greatly impact children's academic performance and overall success (Ibrahim & Jamil, 2012) and positively affect students' academic grades, test scores, attitudes, and behavior from early childhood to high school. It also impacts their home and school learning environment, children's cognitive development, academic achievement, self-confidence, and other social activities (Popa, 2022). Parental engagement is also significant in shaping children's education and provides collaborative efforts between parents, schools, and policymakers to address educational challenges in Nepal (Bharati & Takao, 2010). School, family, and community are the correlated, cooperative, participatory, and functional unit that creates a partnership and collaborative environment for students to succeed (Smith et al., 2007). Thus, parents' perception and involvement in their children's schooling significantly impact their academic progress, behavior, language abilities, social skills, and the whole development of life.

Multiple studies of parental involvement are associated with higher academic achievement, improved attendance, enhanced sense of well-being, increased homework readiness and completion, higher educational aspirations, and a more positive attitude towards school. This involvement is significant for students with disabilities, encouraging collaboration between parents and teachers to make educational decisions for their children. In addition, research suggests that parents' perception of the school's social and emotional climate plays a significant role in their level of involvement. Parents are more likely to be engaged if they perceive the school as welcoming and if they believe that their involvement will improve their children's learning and well-being. Overall, parental involvement and perception of their children's education are vital for academic success and overall well-being.

On the other side, schooling in Nepal, in a broader sense, has been influenced by the hierarchical social structure. Caste hierarchy is predominant in Nepal (Simkhada, 2021). Despite the governmental efforts to ensure equitable access to all school-age children from different segments of society, many more children are still outside the school system (Lamsal, 2009). Of this deprivation, most Dalit and/or backward community children are victims of this problem. Poverty and social exclusion of women, disadvantaged castes, and indigenous people are the main barriers to equitable access to education for all. Among different ethnicities, Dalits are one of the castes of the Hindu system. They are entrapped in the vicious nets of different forms of discrimination and exclusions in Nepali society (Baniya, 2007), and Badi is not far from this problem.

Several cases led me to select this issue from the literature because Badi's educational attainment and access are lower in the national educational scenario. Their educational status is not satisfactory and miserable, and their political, social, economic, and educational position is lower than other Dalits (Baniya, 2007). Although parental involvement in children's schooling is a crucial issue, there is only a little research I found about the Badi community. Government and non-government organizations have formulated various acts, rules, and programs in favor of marginalized and oppressed minorities, but their educational status is not satisfactory. Likewise, Dalit schooling practice, school enrollment, repetition, dropout, and graduation rate are low compared to non-Dalit. Thus, it motivated me to explore how the Badi children's education status is lower. Why can they not achieve a school education? What are the barriers to achieving proper education? How do parents perceive their children's schooling? What is the parent's involvement in their children's schooling? Thus, to address this research gap, I have selected this issue.

Literature Review

Schooling practice has also been around since primitive times in modern society. Thus, schooling is considered the bones of our civilization, and primitive society was narrow and limited by parental education (Goodlad, 1979). There was little need for a school that institution created

to provide for needs not otherwise assured in society. However, primitive schooling largely depended on family and/or parental education. Worldwide, people have accepted that home is the primary family school in which most children spend their childhood, adolescence, and early adulthood.

Now, education is a basic human right and a significant component in developing countries and societies (Mozhgan, 2016), and it is a critical foundation of economic and social development (Skinner & Holland, 2009, p. 300). It is a fundamental right of every citizen of the nation (Bagale & Devkota, 2015). School is not only constituted for reading textbooks and listening to the lectures of teachers, but it also constitutes establishing different sorts of relatives, familiarity with different authorities, and maintaining new identities with others (Skinner & Holland, 2009, p. 315). Without people being literate, society can hardly escape the vicious circle of poverty (Ghimire, 2014, p. 5). Education is considered the main driving force for countries' development, and it is a factor that determines the quality of life (Bishwakarma, 2009). It is considered an instrument of social change and advancement, economic betterment and transformation, and leading in the path of development (Lamsal & Maharjan, 2015, p. 59). Always education creates self-confidence, self-esteem, and self-sufficiency for a person. It brings the light of hope, increases social, political, intellectual, cultural, and religious factors and piousness, and removes all kinds of bigotry, narrowness, and superstition (Mandal, 2013). Thus, education empowers all ethnicities and is integral to the country's development.

Parents play a vital role in the quality of education and academic performance of children. The first role of the parent is to provide for children's basic needs: housing, health care, feeding, and safety. It requires certain skills and involvement in communication with the community, society, and schooling (Epstein et al., 2002). They acquire their first experiences and develop attitudes, individual maturity, and readiness to accept social roles. A parent should be able to meet the child's educational, emotional, psychological, physical, social, spiritual, and personality development (Kamal et al., 2020). Parents who are actively involved in their children's education positively impact

learning. It also impacts their home and school learning environment, children's cognitive development, academic achievement, self-confidence, and other social activities (Melhuish et al., 2001; Starkey & Kleir, 2000 & Popa, 2022). Parental involvement enhances student engagement (Liu1 et al., 2022). For this reason, the positive development of children depends largely on the parental environment created within the family (Durisic, 2017).

From the above discussion, parents' perception and involvement toward education are crucial in their children's schooling; however, there are many barriers to effective parental involvement in education, such as individual and family barriers, child, parent-teacher, and societal factors (Muchuchuti, 2016,). Besides this, parents' perceptions of education, school and home environment, and socioeconomic status of parents and mothers' qualifications are other barriers. Parents' socioeconomic status is strongly associated with student's academic performance (Fatima et al., 2020; Kapinga, 2014 & Eze et al., 2018). Socioeconomic status positively influences parental educational expectations through teacher-parent communication (Zhang et al., 2023). Pant (2020) stated that there is a relationship between parental socioeconomic status and the academic achievement of students and the negative impact of low socioeconomic status on academic performance (Ambali, 2018). Parental confidence, use of technology, children's age and gender, mother and father behavior, and intellectual/cognitive involvement indirectly affect school performance and parent involvement (Trevino et al., 2021; Grolnick, 2022). Likewise, limited time, work life, low economic level, and less importance given to education are the main barriers to parental involvement (Lbarra et al., 2020). Thus, Parents greatly influence the teaching and learning of their children in schools; however, there is a lack of parental involvement in the teaching and learning that affects the successful academic achievement of children (Sedibe , 2017). Somewhere, parental involvement in the schooling process of their children seems to be neglected, especially in primary schools (Ibrahim & Jamil, 2012).

Because of various reasons, Dalits are facing exclusion from education, SMC, PTA, and

other related fields of the schools and are historically disadvantaged in the educational sector (Bishwakarma, 2019). Most Dalit children are suffering and deprived of teaching and learning activities as well as formal education. Caste hierarchy and discrimination are the primary reasons for inequality and disparity among the Nepalis people (Bishwakarma, 2019). Among Dalits, Badi is the lowest caste group in Dalit society and ten the lowest ranking among 12 untouchable castes who were involved in playing musical instruments, singing, dancing, and having sexual intercourse for their livelihood (Wagle, 2015). Thus, Badi were deprived of formal education due to their occupational context and social hierarchy.

From the literature, schooling in Nepal, in a broader sense, has been influenced by the hierarchical social structure. Despite the governmental efforts to ensure equitable access to all school-age children from different segments of society, many more children are still outside the school system (Lamsal, 2009). Most Dalit or backward community children are suffering from this problem in Nepal (Baniya, 2007). Multiple studies of parental involvement are associated with higher academic achievement and more positive attitudes toward school. Due to the lack of literacy, parental perception of education does not seem optimistic, and their involvement is insignificant. There are many barriers to effective parental involvement in education (Muchuchuti, 2016), school and home environment, and socioeconomic status (Fatima et al., 2020; Eshetu et al., 2015; Kapinga, 2014; Obiakor et al.; Ugwu & Eze , 2018) and limited time, work life, less importance to education (Lbarra, et al., 2020). However, these studies addressed the Badi community, Badi children's schooling, parental perception and involvement, and challenging issues. We also found few studies that addressed only their culture and occupation. Thus, there is a significant gap in the literature about the schooling of the Badi community and others. This study will help to address this gap.

Research Method

This research paper is based on qualitative research design as an ethnographic approach.

"Qualitative research design is used to find out how people feel and what they think about a particular subject or institution" (Kothari & Garg, 2019), and it is an emerging approach to inquiry, the collection of data in a natural setting and multiple sources of information (Creswell, 2007). This study used the ethnographic approach to gather information because it is often a highly subjective and in-depth study. Researchers visit the same setting and will see different things (Gobo, 2011& Khanal, 2020). Likewise, it is related to studying relationships between people and several aspects of their lives, such as socio-political, cultural, and history (Harwati, 2019). Thus, it was more applicable to gather information related to educational access, parental perception, understanding, feeling, and involvement in schooling. Ethnographic methodology prioritizes participant observation as its primary source of information and uses informal conversations, individual or group interviews, and documentary materials (Gobo, 2011 & Harwati, 2019). For this research, the study site was Dullu Municipality of Dailekh district, and the participants were Badi parents, students, and teachers of the proposed site, who were selected using a purposive sampling method. In order to conduct data collection, after field visits and rapport building with participants, data was collected through in-depth interviews, open-ended questionnaires, observations, diary maintenance, audio video, and related documents. Each interview was recorded, and other information was noted in the diary. Then, this information was transcribed into the paragraphs. Then, the transcripts were coded (Sanders & Epstein, 2002) categorically according to their nature and theme, and these themes were analyzed in interpretive and descriptive ways. Furthermore, to maintain its quality standards, other data sources, such as previous research papers and other related literature, the triangulation method, peer debriefing, and member checking were used. Likewise, during the data collection process, interviewing, data editing, and analysis will consider some ethical issues such as informed consent, confidentiality, privacy, and reciprocity.

Result and Discussion

Participant views were received through qualitative tools like participant observation, in-

depth interviews, audio videos, and notes. These were transcribed in paragraphing, coded, and formulated into main themes based on their nature. These themes are explained in detail below. The results were analyzed and concluded in an interpretive way.

Access in Education

Access to education is a fundamental right of every citizen of the nation, and it is also a basic human need. Education should be accessible to all citizens without any discrimination or hierarchy. However, many school-age children are deprived of formal schooling in Nepal. Disadvantage groups like Badi children have been deprived of this problem for years. The Constitution of Nepal (2015), the Education Act and Regulation, and the International Human Rights Act have endorsed that basic education should be free and compulsory for all citizens without any discrimination. Our country has launched two types of education systems: private and public. Private education is not accessible to the poor and lower-class people; it is only for high-class rich families. Thus, because of the poor economic conditions, Badi's parents did not achieve school education themselves, and they also could not send their children to school. In this context, parent participant Ram Bahadur said, "We cannot admit our children to private or public schools without support because of our hand-to-mouth problem." The high caste has a higher chance of accessing good educational facilities, whereas the low caste with a low economy does not have access to good educational facilities. This scenario has created social inequality in Nepalese society (Bagale & Devkota, 2015). Thus, educational plan policies and implementation systems should significantly reduce the disparities between gender, caste/ethnic groups, and religious groups.

On the other hand, they spent their life in *Durbar* with the high-class family for their entertainment through dance, song, and sexual activities. They thought it was a suitable occupation to survive livelihood; then, they were unaware and de-motivated for schooling. They were only busy with entertainment. Thus, they were deprived of formal education. All parent participants accepted it and said, "Our ancestors and we were also happier from these activities because we

had no problem with food, lodging, and dressing, and we felt the education was not necessary for us." As the saying goes, "*Sana Jatle Padhera Ke Garne*" [What would a low caste person do by being educated?] (Simkhada, 2007). It shows that they gave low value to education.

The other problem was that they had geographical difficulties, traveled from village to village for their livelihood, had weak economic status, and lived in a nomadic profession. They had no own land, house, or permanent settlement; they sifted village to village for only a few months. Thus, they could not achieve the destination of schooling. Ram also shared his experience: "I changed five schools to complete my primary education." Therefore, geographical remoteness was also a barrier to formal education for the Badi children, supporting a few Chepang girls admitted to school late due to poverty and geographical difficulties (Khatri, 2020).

Likewise, traditional caste-based occupation was another barrier to the Badi children's schooling. In their professional life, they demonstrate their dance, song, and art, and they are involved in sexual intercourse to solve hand-to-mouth problems. The other interesting issue was that they were touchable only for sex but not for other purposes. In this context, parent participant Hari shared, "We should be settled in separate places like *'Goth'* (Residence of cow, goat, and buffalo) or under the open sky because of lower caste." Similarly, they further stated that "where we lived, they pressed for the sexual activities and offered some money and other food grains. We were compelled to do it because it made it easy for livelihood". Consequently, "they were called different surnames such as *'Nartaki,'* 'Patar,' 'instrument of entertainment,' and '*Yaunkarmi*'" (Nepali, 2014). It humiliated Badi parents and children in society, school, and other sectors, so they are hesitated and uninterested in sending their children to school. So, Dalits have not only been educationally deprived but also socially discriminated against, politically unheard, economically poor, and religiously impure for centuries (Bishwakarma, 2009). Thus, caste hierarchy and caste-based occupation system created exclusionary practices in education, and most Badi children faced the problems of getting admission, sitting, and learning with other class fellows.

Now, the access of Badi children to education seems to be gradually increasing. The government policy supports minority groups in bringing the mainstream of education. In the study area, only some Badi students are admitted to government schools, and others are in Boarding schools. The school enrollment of Badi children is satisfactory, but they are late to enroll for their school age. Only those children were deprived of schooling whose parents were in India as daily wages. Government schools provide scholarships, books, and school meals for free, and parents should manage other expenses, but because of poverty, they have difficulties managing. Thus, they should engage in livelihood work and not care about their children's schooling.

Thus, their children go to school late, drop school, repeat the class, and get involved in fishing and singing on the bus to earn money. Badi advocate Hikmat Badi has established Badi Sarkar Manch Nepal and has managed all Badi students for schooling, dressing, feeding, lodging, teaching and learning materials, and other expenses as free. He is conducting hostels and admitting all children to boarding schools with the support of the government, non-government organizations, and individuals. Hikmat shared, "All expenses are borne from the organization; however, the parent is not aware of caring for their children for good schooling." Despite this, they feel free from their educational load and deliver parental responsibility and/or authority. Therefore, if Badi children and parents can benefit from government and non-government support, their access to education would be increased gradually.

Caste-Based Discrimination in Education

Caste-based discrimination of Hindu tradition was a primary obstacle to achieving equal chances to education for years, whereas Badi could not be separated from this problem. Most children of untouchable castes were deprived of formal education because of the caste hierarchy, different cultural values, religious standards, and traditional occupations. Because of this occupation, Badi was rejected in the social and other public ceremonies, even educational institutions. As Hira stated, "We were deprived of school enrollment, reading, and writing, even no permission to listen

to the *Veda.*" In a legal sense, equal opportunity should be provided for all the caste and ethnicity groups. However, we can not find in practical life, which is clear from the participant experience, that "there was no allowed to sit together or in the same bench with high caste students, if in case, we touched them and their bag of day meal, they abuse and hit." He also stated that "separate benches, toilets, and drinking water were managed for the Dalit students in the school and classroom. The belief was that Badi should serve the high caste people, and they did not go to school and were not allowed to touch the other caste students and teachers, even though there is a fictional statement that reading and writing is a sin for Dalit (Bishwakarma, 2019). So, the caste hierarchy is predominant in Nepal (Simkhada, 2021), whereas there are still disparities among caste groups in access to education.

Caste-based discrimination affected the school education of Badi students. They were not allowed to touch the water pot in the school. Therefore, some Dalit students do not drink water during school time. Similarly, they could not sit on the front benches. During *Saraswati Puja,* they were segregated. When they shared their problem and complained to the class teacher and head teacher, they did not see more serious in their case. Besides, the high-caste students were punished in a non-humanistic way if they shared complaints with the teachers, and teachers also fostered the high-caste students. Discrimination in education was not only caused by personal interest or ego. It was produced institutionally. Existing government policy, law, and religious books such as Veda, Civil Code, and Manusmriti fertilized and supported caste-based discrimination and hierarchy. Thus, school reproduces the culture and values of the dominant group in society (Bourdieu, 1977). As a result, the school or education system creates an environment of fear, discrimination, and insecurity. Then, they are compelled to drop out of school and are not interested in schooling.

The other problem consists of discrimination against lower caste people of the feudal system based on power, occupation, religious and cultural values. So-called high-class people and/or the state divided the people into different classes called castes. Since then, Badi and other

lower castes named '*Sudra'* have dominated every field of society, such as political, judicial, executive, educational, financial, and religious. They neglected to read and write, sit near the high-caste people, enter their homes, and touch them because they had a symbolic tag of the untouchable caste. It is clear from this statement, "*Shudra* is unfit of receive education, the upper *Varna* should not impart education, it is not necessary to know the laws and codes, and *Brahmin* must never read the *Veda* in the presence of the *Shudra*" (Manusmriti, 4.78-81, 99). Parent participant Basanta addressed, "We were not allowed to settle near the village, construct good houses, and be forced to live in the outskirts of the villages." It was supported by Dalits, who were also denied entry into public places such as schools, temples, taps, hotels, shops, and restaurants (Pyakurel, 2007). Therefore, Badi was oppressed as an untouchable caste in every social sector, which is a stigma of human civilization in modern society.

From the above discussion, Badi respondents complained and evoked that they were deprived of humanism and other many opportunities because of *Hindu* culture and *Brahmanism*. In contrast, almost all Badi households shifted to Christianity. The question asked was why you changed your traditional religion. Women participant Basanti replied that "*Hindu* religion is more expensive, difficult, discriminatory, hierarchical, excluded and biased. It does not serve all castes equally. It creates class, hierarchy, inequality, conflict, and a big gap in society." Besides, the *Christian* religion has been a friend of happiness and sorrow. It helps their children with schooling with all the facilities, is easier, and has a short process for priests rather than *Hindu*s. However, Hikmat rejected the logic of supporting children's schooling by *Christian*s. He said that there was no support. It was based only on religious faith. However, during my field visits and observations on every occasion, I noticed a mixed culture of both religions. Most of the households were related to *Christian*ity, went to church, and prayed every Saturday. On the other hand, they did not formally accept *Hindu* culture, '*Tika Jamara,'* but accepted and adopted other activities of *Hindu* festivals informally. Thus, they had different understandings and beliefs in different religions,

which impacted their ability to achieve an education. However, by the field visit, the different legal provisions, campaigns against caste discrimination, educational literacy, and awareness programs have slowly changed this situation. They legally have equal opportunities for schooling, but it would not be sufficient. It still remains a cultural hegemony in our society, and it is an obstacle to the development of society, so it needs to avoid this behavior.

Parent Perception towards Education

Parental perception and understanding toward education are more effective and valuable thoughts that direct their children on a good path in life. If parental attitude is positive to education, they care for them for schooling, but if they are not positive, they do not care. So, perception is internal understanding, acquiring knowledge of a person from the experience and observation of any case. It is crucial to develop new concepts and understand any event. From the study, some participants have positive perceptions of education and think that education is like energy that gives light to our lives and opens our eyes. Furthermore, they express that "without education, our life as well as all over the world would be darkness; we cannot achieve good opportunity without proper education." Regarding the significance of education, without people being literate, society can hardly come out of the vicious circle of poverty (Ghimire, 2014). From this statement, they were clear about the importance of education but were confused about getting good opportunities after an education degree. Student participant Sita said, "We are not in power; our guardians are not in political and other power authority, so we would not get any opportunity easily." Whatever brings the light of hope, it increases social, political, intellectual, cultural, and religious consciousness; it removes all kinds of bigotry, narrowness, and superstition (Mandal, 2013). They would not be happy and optimistic about education because they were cruel toward our social structure, social discrimination and hierarchy, school and political culture, and social exclusion. They complained to the state structure, government, and political and social leaders not to be provided employment opportunities, equal access in every sector, social respect, and the right to self-respect. Rama also

supported Sita's view, "We have no political access, and we have no access to higher levels. We do not join in any job, and on the other hand, we could not compete openly." Therefore, Dalits have been socially, culturally, politically, and economically oppressed for many years (Koirala, 1996).

Badi has been oppressing in every sector of the society in Hinduism. They could not get the opportunity of formal education and carried the symbol of a curse if they read the book. Until they think, "What can we do after achieving education? Education is not for us; it is only for the elite, and it is suitable for only literacy for the lower caste". This realization is evoked by those parents who are illiterate; they have not consumed the result of education till now, and they are separated from schooling. In this context, Rupkala, who studied in 11 classes, evoked his inherent but real opinion, "What can I do after completing my education degree? I have no power to join a job, we have no money for business, and we can not properly compete with a high-class competitor." Therefore, they are not only oppressed in education socially, culturally, and economically but are also oppressed psychologically. They seemed weak and mentally weak and pessimistic in their life.

The perception of parent respondents toward education is diversified. Some participants were more ambitious and optimistic about education, and some were pessimistic. Positive responses included: "We did not understand the significance of education. When we got an education, we found its usability and medium of employment and livelihood." Thus, without proper education, no one can obtain a job. Similarly, it is a medium of awareness; it gives more than more information and knowledge to advocate their human rights and those of others and to raise the voices of the depressed as a campaign. Education is the main instrument of awareness and empowerment for marginalized groups, who can participate in decision-making, policy formulation, and implementation of different policies and programs (Devendra, 2001).

Parent Involvement

Parents have a significant and important responsibility to lead and support their children's development. Parents are guardians, caretakers, and basic needs providers for their children. Parents have two main responsibilities: one is related to their children's livelihood, and the other is their schooling. Livelihood and schooling are interrelated to each other because the status of livelihood affects good schooling. Parents should create a pleasurable environment at school and home that helps develop the children's potential, self-confidence, and schooling. Therefore, parents' involvement is necessary at home and school to motivate their children to learn, create a conducive environment, monitor their learning, and assist them in doing homework. In this context, Patrikakou and Anderson (2005) claimed that parents' engagement is often classified into two broad categories: "at home" and "at school." Furthermore, parental involvement can be categorized into parenting and learning at home (Wulandary & Herlisa, 2018). However, their involvement in their children's schooling seems lower because of poverty and traditional habits. In the study area, males were involved in fishing, laboring, driving, and earning daily wages within and outside the country. They did not care about house management and children's studies. They wake up early in the morning and go to the river for fishing, some for labor, and some for drinking in the market, and they return home after their children go to school. Likewise, they went to put the net in the river and returned home in the evening. They even initiate fishing in the river. On the other hand, mothers shopped for fruit and vegetables on the roadside and the bus to the passengers. They went to the village to collect seasonal fruits, mainly oranges and supplied them to the market to manage normal expenses. Besides, they were involved in laboring after managing household work.

Parents play an enormous role in assisting their children at home and school. However, the mother's role is more influential than the father's. Mothers were involved in the children's health, food, and education rather than the fathers, but the father did not care for the children's homework and other teaching-learning activities. In the parental role, they should monitor their children in

completing homework and remind them to complete it (Smith et al., 2011); however, from the observation and interview, most Badi's parents seemed separate from their children's homeschooling. In this regard, Ramu said, "We should work every day and every time for daily living. If we do not work daily, we have hand-to-mouth problems, so we have no time to care for children's learning and daily homework." They need to gain knowledge and help understand whether they have done homework. They only looked at whether the book, copy, and other materials were in their hand. The head teacher supported the students' view by saying that "most parents have the lower capability to teach their children at home." This indicates that most children do not trust their parents' ability to provide home tutorial support. Girl student Rupa shared her experience: "I wake up early in the morning, and just after tea, I start reading, seeking help from my parents, but both father and mother are already engaged in their daily work, and therefore, I do not have a chance to ask them for support." When the parents are involved in the learning process, the children will be motivated to do better at school and enhance academic success at school (Wood, 2003, as cited by Ibrahim and Jamil, 2012); in conclusion, parents need to be aware of their roles and responsibilities in educating their children. Parental involvement is a volunteering service where we should wait long for a return. It could be achieved by better grades, attendance, attitudes, and homework completion (Smith et al., 2011).

From the study, only a few children were in the homeland, but most Badi children were in a hostel in Surkhet. Parents were busy in their continuous profession and were not involved in hostels and schools to fulfill the role of parent guiding. Therefore, parents' participation at home will foster their children's motivation in schooling. Secondly, parents' participation at home assists their children's learning. Finally, parental involvement at home is the parents' responsibility for health, safety, and homework. Home-based involvement is how parents educate their children to enhance their academic achievement (Hayes, 2011, as cited by Strickland, 2015). If their children were doing homework, it meant that their children were studying, and when they had finished their

homework, they had finished studying. Thus, when the teacher did not give assignments, the children did not study. Parents' perception of learning at home for their children was only for completing homework. Thus, in this study, we found that the role of parents in homework assistance was very low.

Parent involvement in their children's education is not only at home but also at school. Parent involvement includes their willingness to attend school events, initiative to communicate with teachers, and contribution in providing suggestions to support the school policy. There are six types of parental involvement in children's schooling: parenting, communicating, volunteering, creating a learning environment, decision-making, and collaborating with the community (Epstein, 2010). Several studies have found a relationship between parent involvement in schooling and their children's achievement. In this context, parent involvement in education is one of the major factors in enhancing students' academic achievement and promoting their positive behavior (Fan & Chen, 2001, as cited by Yoder & Lopez, 2013). The ability of children at school will be better when parents are involved in schooling (Popa, 2022). Similarly, another study found that parent involvement, which includes assistance in doing homework and involvement in school programs, correlates with student success.

However, the parents who were not engaged in school-related activities indicated that they did not have any concerns with the schools. In this context, teacher participants said, "They came to school on the day of result publication and guardian campaign; otherwise, they came merely." Likewise, parent participant Nandakala accepted it and said, "We have no sufficient time, we should engage in daily work and on another side we have delivered our responsibility to the school and teacher, so the school should be responsible for our children's schooling." Thus, teachers should play a critical role in their involvement, and the parents should realize that their involvement at school can improve their children's academic achievement. Likewise, parent involvement at school also involves communication between parents and teachers. Therefore, parents'

communication helps in understanding their children's learning abilities, solving their children's problems at school, and constructing their children's behaviors. It shows that the parent's role at home and school is remarkable for effective children's learning.

Conclusion

Badi is the lowest caste hierarchy among the Dalit community, which has been suffering from inter-caste and intra-caste discrimination for centuries. Their residence was not permanent, and caste and occupation did not favor society. They were deprived of formal education due to caste-based discrimination, poverty, traditional occupation, and negative perceptions about education, whereas the educational status of Badi children is not satisfactory. Almost all Badi communities are landless, and they have no regular profession. They are compelled to be involved in daily wage, singing, and fishing for their livelihood. They send their children to school but do not care about their schooling. They are not involved in their school assignment, homeschooling, regular attendance in school, school results, and other extra activities. Their involvement is limited on school results out day and/or guardian assembly. Another view about schooling was that they also feel mentally and psychologically weak and uninterested because there is no future in a professional job, and they are also feeling oppressed by the political, social, cultural, and educational power. Parents did not better understand parent involvement in school and children's learning activities. In sum, parent involvement in children's schooling either at home or school is low because of the daily hand-to-mouth problem, and on the other hand, their perception toward education is not so positive.

Suggestion and Implication

From the above finding, orienting the Badi community about schooling and the importance of education first is necessary, then providing land to adopt their livelihood to subsistence agriculture and support other income generation activities. On the other hand, parents should be aware of the importance of parental involvement in schooling processes and actively communicate with teachers to learn about their children's progress at school. Likewise, this study, on the one hand, will help to

address the research gap of the literature and implement the inclusion policy of the government and, on the other hand, will help to further researchers, scholars, publications, and policymakers who are involved in educational planning for the marginalized community especially.

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Conflict of Interest

I hereby declare that there are no conflicts of interest associated with this study. The research was conducted independently, ensuring the objectivity and integrity of the findings. Data will be made available upon reasonable request.

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