Parental Engagement in Education through the Lens of Social Capital

Khagendra Raj Pant (MPhil)[1]**, Khem Raj Pant**[2]
[1]Mahunyal Multiple Campus, Kailali, Nepal
[2]Associate Professor, Aishwarya Multiple Campus, Dhangadhi, Nepal
Corresponding Author: *Khagendra Raj Pant*; **Email**: khagendrapant76@gmail.com

Abstract

This qualitative case study explores the complex and lived experiences of parental and community involvement in school education within the rural setting of Kailali District, Nepal. It specifically examines the experiences of the Tharu indigenous ethnic group, Dalit communities, and economically disadvantaged families within a single, large and leading school in Bhajani Municipality. Data were collected through in-depth interviews and observations with 12 participants and analyzed thematically, drawing on Coleman's social capital theory and the Epstein model. Findings reveal a complex and uneven landscape of involvement. While the community has historically supported local schools through financial and labor contributions, direct parental engagement in children's learning is largely concentrated among socio-economically advantaged families. Educated parents demonstrate a greater capacity to influence school governance and directly support their children's academic progress. Conversely, economic constraints, low literacy and migration patterns significantly limit the involvement of a substantial portion of the population. The study underscores the need to address these disparities to foster more equitable and inclusive school-community relationships and improve children's educational outcomes in this rural Nepalese context.

*Keywords***:** School-community relationships, indigenous communities, disadvantaged families, community involvement

Introduction

Parental participation is a significant determinant of educational attainment. Scholars have identified the parental involvement to the social capital (Colmen, 1988;

Putnam, 2000). Children who have active parental involvement in their education perform better academically and attend school more frequently (Chen et al., 2020). This involvement encompasses a range of activities, from attending school meetings and assisting with homework to maintaining open communication with teachers and fostering a supportive home learning environment. Epstein (1995) presents a framework for understanding diverse forms of participation, categorizing effective parental involvement into six primary types: parenting, communication, volunteering, home learning, decision-making, and community collaboration. Furthermore, Epstein et al. (2018) define parental involvement as the active participation of parents in their children's education, demonstrating consistent exemplary parenting abilities. This encompasses engaging with school personnel, volunteering at the institution, assisting children with home learning, participating in school governance, and collaborating with the school community consistently.

Research consistently demonstrates that strong home-school partnerships, characterized by active parental engagement, contribute significantly to student success. However, the nature and extent of this involvement can be influenced by a complex interplay of socio-economic and cultural factors, particularly within marginalized communities.

In the Context of Nepal, parental involvement in public schools are highly emphasized. The National Education Policy 2076 and the Education Sector Plan 2021-2030 emphasize the importance of family and community involvement in school governance. These policies encourage parents to participate actively in School Management Committees (SMCs) and Parent-Teacher Associations (PTAs) in order to improve accountability and educational outcomes in community schools. According to Poudel et al. (2024), participants in their study emphasized that parental involvement particularly through structures like SMCs and PTAs plays a vital role in promoting instructional improvement and enhancing students' academic performance. Parental engagement in Nepal's public schools has traditionally followed customary practices, supported by factors such as active family involvement, strong parental orientation, and cooperation from school leadership.

This study explores these dynamics by examining the extent and nature of parental and community involvement in communities within the rural context of Kailali District in Nepal with a particular focus on the Tharu indigenous ethnic group, Dalit communities, and economically disadvantaged families. Grounded in Social Capital Theory (Coleman, 1988) and employing a qualitative case study approach, this research aims to provide an in-depth understanding of the specific social and cultural dynamics that shape parental involvement in this context. The research question of this study is as:

1. What are the patterns and determinants of parental and community involvement in school education in Bhajani Municipality?
2. How do changing patterns of parental engagement, shaped by socio-economic status, literacy, and migration, affect children's educational outcomes and school-community relationships?.

Literature Review

Theoretical Background: Social Capital and Parental Engagement in Education

Parental engagement in education, a multifaceted construct consistently linked to positive student outcomes, can be profoundly understood through the lens of Social Capital Theory. Social capital refers to the resources (e.g., information, trust, norms, obligations) embedded in an individual's or group's social networks. These resources can be mobilized to facilitate actions and achieve goals, including educational ones. Key theorists such as Pierre Bourdieu, James Coleman, and Robert Putnam offer distinct yet complementary perspectives on how social capital operates within the educational sphere.

According to Bourdieu, social capital as "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance or recognition" (Bourdieu 1986, p. 248). For Bourdieu, social capital is a form of capital convertible into economic or cultural capital, often leveraged by families to reproduce social advantages across generations. In the context of parental engagement, this perspective highlights how parents' existing social networks—their connections with other parents, teachers, community leaders, or even extended family can provide access to valuable information, support, and opportunities that directly benefit their children's education. For instance, parents with strong social ties within the school community might receive timely information about academic programs, extracurricular activities, or support services, enabling them to better advocate for their child.

James Coleman (1988, 1990) offers a more functionalist view, defining social capital by its function: "It is not a single entity but a variety of different entities, with two elements in common: they all consist of some aspect of social structures, and they facilitate certain actions of individuals who are within the structure" (Coleman, 1988). Coleman emphasized social capital's role in facilitating human capital development, particularly in children. He identified three forms of social capital within families and communities crucial for education: obligations and expectations, where the trust and reciprocity within a community lead individuals to fulfill obligations; information channels, referring to the ease with which information flows through social networks; and norms and sanctions, which are shared values and behavioral expectations that

encourage or discourage certain actions. Coleman's work underscores how the density and quality of relationships within families and between families and schools create a supportive environment for learning.

Social capital is mainly categorized into two types: (a) Family social capital and (b) Society social capital. In the context of children's education, family social capital encompasses parents' education, skills, expectations, obligations, norms, values, relationships, and family networks (Coleman, 1988). Family background itself acts as capital for children's education, influenced by parental socioeconomic status. Coleman (1988) posits that the relationship between parents and children forms family social capital, contributing to educational success. Parental expectations, obligations, and social relations shape the level of parental involvement and investment in children's education.

In "Bowling Alone" (2000), Robert Putnam posits that social capital, defined as the "features of social organization, such as networks, norms, and social trust, that facilitate coordination and cooperation for mutual benefit," is a critical resource for flourishing communities. Theoretically, a decline in this collective social glue, manifested through reduced civic engagement and associational life, diminishes the shared norms, trust, and reciprocal relationships that underpin collective action. In the context of education, this theoretical framework suggests that robust community social capital, fostered by active networks among parents, teachers, and community members, can directly and indirectly enhance children's educational outcomes by facilitating information flow, promoting shared values supportive of learning, and strengthening informal social controls that benefit children's development and academic success.

Parental Involvement in Education: Empirical Evidence and Challenges

The literature on parental involvement consistently highlights its positive effects on various aspects of children's education. Numerous studies have established a strong correlation between parental involvement and improved academic achievement, including higher grades, test scores, and overall academic performance (Hill & Tyson, 2009; Jeynes, 2005). Parental involvement also contributes to increased student attendance, a reduction in dropout rates, and improved student behavior (Henderson & Mapp, 2002).

Epstein's (1995) framework has been influential in shaping research and practice in this field, providing a comprehensive model for understanding the multifaceted nature of parental engagement. The six types of involvement outlined in this framework—parenting, communicating, volunteering, learning at home, decision-making, and collaborating with the community offer a useful structure for examining the various ways in which parents contribute to their children's education. Research

has shown that each of these types of involvement can have a distinct impact on student outcomes, and that schools can play a crucial role in fostering and supporting these different forms of engagement (Epstein et al., 2009).

According to Boonk et al. (2018), parental involvement in education can be broadly categorized into two main types: involvement at home and involvement at school. Home-based involvement encompasses a range of activities that parents engage in to support their children's learning within the household. These include discussing school-related topics, monitoring academic progress, supervising homework, and participating in educational activities at home. Furthermore, parents' aspirations and expectations for their children's academic success are also viewed as an important aspect of home involvement. In contrast, school-based involvement refers to parental participation in the school setting, such as attending parent-teacher conferences, school meetings, and events, as well as volunteering for classroom activities, field trips, and other school-related functions (Boonk et al., 2018, p.12). However, the effectiveness of parental involvement can be influenced by a variety of factors, including socio-economic status, cultural background, and the specific challenges faced by different communities. Wildmon et al. (2024) found that parental participation had a substantial impact on children's academic achievement, exceeding the influence of socioeconomic level, race, ethnicity, or parental education. Nonetheless, they emphasised a consistent disparity between the expected and actual levels of parental involvement, chiefly attributable to several recognised impediments.

The predominant obstacles to parental involvement are those previously mentioned: parents' adverse experiences in school, intimidation by educators, lack of comprehension regarding the educational system, and the expectations imposed upon them (Baeck, 2010). Khanal et al. (2023) noted that parents expected their investment of labor and commitment to result in meaningful participation in school activities and governance. This expectation demonstrated their strong sense of ownership and pride in the school's success, emphasizing the importance of parental involvement in educational institutions. Haryanto (2024) emphasises that parental involvement need to be regarded as a dynamic collaboration wherein parents and educational institutions jointly assume responsibility for their children's educational journey. Furthermore, Pokharel (2020) emphasizes the significance of developing deep connections between families and schools in order to improve students' socio-emotional and academic development.

The existing literature on parental involvement in education in rural Nepal has primarily focused on economic hardship and lack of resources, often neglecting the cultural richness and social dynamics of marginalized communities such as the Tharu, Dalit, and indigenous groups. Most studies approach these communities through an economic perspective and seldom apply social capital theory to examine how trust,

relationships, and community networks influence parental engagement. Additionally, these groups are frequently portrayed as uniform and passive, with little recognition of their internal diversity and cultural strengths. This study addresses these gaps through a qualitative, theory-informed investigation of parental involvement in a culturally diverse community school in Bhajani Municipality, Kailali District. It underscores the importance of strengthening family-school relationships to promote both academic achievement and emotional well-being, highlighting the need for inclusive and context-sensitive educational practices that prioritize active parental participation.

Methods and Procedures

This study adopted a qualitative case study research design to explore how socio-economic status influences students' academic engagement and experiences within a secondary school setting in Bhajani Municipality. A single community school in Bhajani was selected as the research site, where approximately 1,200 students are enrolled, representing diverse ethnic and socio-economic backgrounds. The majority of the student population come from Tharu, Dalit, and other socio-economically disadvantaged groups. A total of twelve participants were purposively selected for the study, including four parents, four students, two teachers, and two members from the School Management Committee and Parent-Teacher Association. This particular school was chosen due to its strong reputation as a leading educational institution in the region, noted for both high enrollment and consistent academic performance.

The case study approach was considered appropriate for its capacity to provide an in-depth understanding of complex social realities within their natural context (Yin, 2018). A purposive sampling method was used to select information-rich participants who could provide diverse insights into the phenomenon under investigation. The sample included four students and their parents—two from low socio-economic backgrounds and two from medium socio-economic backgrounds—as well as four teachers who had direct interactions with the selected students and participated actively in parent-teacher communication. Data collection was carried out using multiple qualitative techniques, including semi-structured interviews, participant observation, and document review. Semi-structured interviews were conducted with students, their parents, and teachers to gather perspectives on educational challenges, family involvement, and school support mechanisms. Participant observation was employed during mass meetings and teacher-parent interaction programs organized by the school, allowing the researcher to observe stakeholder engagement and communication patterns in natural settings. Additionally, school documents such as meeting records and student performance reports were reviewed to triangulate findings. Ethical considerations were strictly

adhered to throughout the study. Informed consent was obtained from all participants, and confidentiality, anonymity, and voluntary participation were ensured. The data were analyzed thematically, following Braun and Clarke's (2006) six-step process, which involved coding, categorizing, and identifying patterns across data sources to generate meaningful themes related to socio-economic disparities in educational experiences.

Results and Discussion

This study investigated the patterns and challenges of parental involvement in children's education within the community school of Kailali district, Nepal. Drawing on empirical data, this analysis is framed by Coleman's (1988) theory of social capital and Epstein's model of parental involvement to provide a comprehensive understanding of the dynamics at play. The findings indicate that parental involvement in Children's education is a multifaceted issue, shaped by socio-economic disparities, cultural factors, and the varying capacities and willingness of parents to engage in their children's learning.

Disparities in Parental Involvement in School Activities

Findings from the case study conducted in Community school of Bhajani Municipality reveal significant disparities in the level and nature of parental involvement in school-related activities. While community engagement in education remains visible—especially during infrastructure development or fundraising initiatives—active and meaningful participation in educational processes is largely limited to a specific group of parents who possess higher levels of social capital.

From the lens of James Coleman's (1988) conceptualization of social capital, which emphasizes the value of networks, trust, and shared norms in facilitating collective action, it becomes evident that not all parents have equal access to these resources. Those involved in formal school structures such as the School Management Committee (SMC) or the Parent-Teacher Association (PTA) are typically literate individuals with higher social standing. These include local teachers, former or current political figures, and members of economically well-off families. Their literacy, familiarity with bureaucratic systems, and established social connections enable them to navigate and influence school governance effectively.

In contrast, parents from marginalized communities—particularly those belonging to economically disadvantaged backgrounds—remain largely absent from formal decision-making spaces. Many cite feelings of exclusion, lack of confidence, and unfamiliarity with institutional procedures as barriers to participation. As one SMC member noted during an interview,

> Most poor parents don't attend meetings because they feel shy or think their opinion won't matter. They also struggle with time due to daily wage labor.

This aligns with broader patterns observed across rural Nepal, where structural inequalities often translate into unequal access to educational opportunities and participation in school governance.

The establishment of schools in rural areas like Bhajani Municipality was historically driven by community initiative and collective effort. Parents and local residents actively contributed to the development of educational infrastructure by providing financial support and engaging in *sramdaan* (voluntary labor). They participated in constructing classrooms, boundary walls, and other basic facilities, often sourcing materials from nearby Indian markets. According to a senior teacher with nearly three decades of service at the school, the community did not rely on government assistance during that period. Instead, local people took responsibility for building and maintaining the school, demonstrating a strong sense of ownership and commitment to education.This narrative reflects a strong sense of ownership and shared commitment to education in the early years of school development, despite limited external support. Despite this legacy of community ownership, contemporary practices reflect a shift. While contributions in the form of *sramdaan* (Voluntary Labor) and monetary donations continue often during infrastructure projects parental engagement in educational processes such as curriculum monitoring, learning assessments or student welfare has diminished. Moreover, these financial contributions persist despite constitutional guarantees of free education, highlighting gaps in state provision and placing additional burdens on families.

The data further suggest that the continued reliance on community support has not translated into inclusive participation. Rather, it has reinforced existing hierarchies, with more privileged parents dominating institutional roles and decision-making. This disparity not only limits democratic representation but also risks reproducing social advantage by shaping school priorities around the interests of the few.

The findings underscore the complex interplay between social capital, literacy, and socio-economic status in determining the extent and nature of parental involvement in education. Without deliberate efforts to bridge these gaps—through capacity-building, awareness campaigns, and inclusive policies—the promise of participatory schooling in Bhajani will remain unevenly realized.

Variability in Home-Based Educational Support

Parental engagement extends beyond formal school structures and includes the support provided to children at home. The study revealed variability in this form of involvement, shaped significantly by socio-economic status, employment patterns, and household structures. Several parents expressed a desire to support their children's

education but were constrained by economic hardship, work commitments and lack of educational attainment.

During interviews, several parents shared how they were deeply involved in their children's early education, often playing a more active role than teachers in supporting learning at home. This engagement, especially during the primary school years, reflected a strong commitment to education and can be understood as an early form of social capital investment, where parents attempt to create a supportive learning environment despite limited institutional resources.

However, this involvement tended to decline as children advanced to higher grades. One of the ladies parents from Tharu community explained the growing challenges she faced in supporting her child's education:

> We are unable to support our children in the upper classes, especially because they are weak in English, math, and science. In our family, no one has studied beyond secondary school. Even in the lower classes, we try to help with homework, but it gets harder as they grow older.

Her words highlight not only the limitations imposed by low parental literacy but also the emotional weight carried by parents who recognize their diminishing capacity to assist as academic demands increase. This pattern underscores the uneven nature of parental involvement across different stages of schooling and reveals how educational background and literacy levels shape the extent to which parents can contribute meaningfully to their children's learning.

However, such support tends to diminish as children grow older and as parents' economic pressures intensify. A significant number of parents migrate seasonally or permanently to urban centers or to India for employment, leaving children in the care of grandparents or other relatives. In these cases, students reported challenges in managing their studies independently. The absence of parents translates into reduced academic supervision and emotional support, contributing to increased educational vulnerability. This situation highlights the strain on social capital, as migration disrupts family structures and weakens the support networks crucial for children's educational development. To compensate, local schools have instituted extra classes during specific periods of the year, which are generally well-received but insufficient to fully address the gaps caused by parental absence.

Influence of Socio-Economic Status and Barriers to Involvement

This study supports the well-established findings that socioeconomic status (SES) has an impact on educational attainment in the setting of rural communities. Coleman's (1988) concept of social capital is particularly relevant in explaining how family background influences children's access to educational resources. Parents from middle- and upper-income households are more likely to be literate, possess greater

awareness of educational processes, and are able to assist children with schoolwork or provide private tuition. This access to resources and knowledge enhances their social capital, enabling them to provide their children with academic advantages.

While parents from both low and high socio-economic backgrounds may seek additional academic support through extra coaching or tuition, the quality and consistency of such support often vary significantly. In this context, the role of the school becomes crucial. During the study, the head teacher and several staff members noted that the results of the Basic Level Examination had improved notably following the regular implementation of extra classes, especially in comparison to previously lower performance levels. They further emphasized the importance of continuing such initiatives and proposed organizing extra classes during school vacations to sustain and enhance student achievement.

Educated parents not only provide academic guidance but also engage more frequently with schools, participate in decision-making, and advocate for their children's needs. In contrast, uneducated or low socio-economic class families often lack the knowledge, confidence, or time required to navigate educational structures effectively. As the study observed, disparities between economically disadvantaged and socio-economically well-off families are significant. For instance, the case of a fifth-grade student whose parents were working in India and unable to provide any educational support illustrates the challenges faced by many children in the community. The student, essentially taking on a parental role for his younger brother, lacked support at home, highlighting how economic hardship can erode social capital and hinder children's educational progress.

The study pinpoints several significant barriers impeding parental involvement, especially within marginalized communities. An economic constraint, where poverty compels parents into daily wage labor, severely restricts their available time and resources crucial for actively participating in their children's education. Furthermore, low literacy among parents can erode their self-assurance and capacity to aid with school assignments or engage effectively with educators. Migration patterns, whether seasonal or permanent, undertaken by parents seeking employment, often disrupt family stability and diminish parental oversight and support. A lack of awareness among some parents regarding the significance of their engagement or the methods for effective school interaction also presents a hurdle. Finally, deeply rooted structural inequalities can establish systemic barriers for marginalized groups, limiting their access to vital information and resources necessary for meaningful involvement.

School Practices and the Need for Culturally Responsive Approaches

Despite these challenges, schools have implemented certain strategies to mitigate the effects of limited parental involvement. One such measure is the organization of

extra classes during select months of the year, which attempts to compensate for the lack of academic support at home. However, the impact of these classes is constrained by resource limitations and the sporadic nature of their implementation. While these efforts demonstrate a commitment to supporting students, they also highlight the need for more sustainable and comprehensive interventions.

Moreover, the school has yet to fully recognize or integrate alternative forms of caregivers, such as grandparents, into its engagement strategies. There is an evident need for more inclusive and culturally responsive school practices that accommodate the unique familial structures prevalent in the Tharu community. For example, orientation sessions or basic literacy workshops for grandparents and guardians could enhance their capacity to support children's learning. Similarly, schools could collaborate with local NGOs or government bodies to design community-based support programs tailored to the needs of children from migrant households.

Children Living with Grandparents and Local Guardians

A significant number of children in Bhajani Municipality live apart from their father and mother, who have migrated often to Indian cities or abroad for employment. In their absence, children are typically placed under the care of local guardians, most commonly grandparents or other extended family members. A smaller but notable group of older students manage independently, living without direct adult supervision.

While these caregiving arrangements provide children with a degree of stability and protection within familiar social environments, they also present unique challenges in terms of educational support. Grandparents, though often deeply caring and emotionally invested in their grandchildren's well-being, generally lack the literacy, academic knowledge, or confidence to assist with school-related tasks. As one grandmother belong from Dalit shared during an interview:

> My grandson studies in Class 6 now. I can tell him to go to school and give him food, but when he asks about his lessons, I don't understand anything. If the teacher calls me, then I go to school, otherwise I stay home.

This pattern was echoed across multiple interviews with elderly caregivers. They expressed concern about their inability to help with homework, monitor academic progress, or engage meaningfully with teachers. In many cases, school visits were limited to formal invitations such as parent-teacher meetings resulting in infrequent and transactional interactions between schools and guardians.

The reliance on grandparents or distant relatives as caregivers, while culturally accepted and socially supported, thus creates a gap in educational oversight and emotional engagement. With no literate adult consistently involved in the child's learning journey, academic performance often declines over time, especially in subjects like English, mathematics, and science, which require continuous reinforcement at

home. An additional degree of complication is introduced by the phenomena of self-managed children, especially in higher primary grades

Without adult guidance, these children face difficulties managing school routines, completing assignments, and seeking help when needed. Teachers noted that such students often appeared disengaged or struggled to keep up with their peers.

During the course of this study, we encountered numerous children living in highly vulnerable situations—many of whom were caring not only for themselves but also for their younger siblings, often without adult supervision. These children displayed remarkable resilience, yet their experiences reflect a deeper crisis of guardianship and support. We observed cases where children were being raised by single parents—some without fathers, others without mothers, and some under the care of step-parents. Particularly concerning were situations where mothers had abandoned their children after remarrying, leaving them in the care of grandparents or, in some cases, with other households where they lived and worked under informal arrangements resembling child labor.

Although child labor has been formally abolished in Nepal, such informal caregiving arrangements persist, blurring the lines between protection and exploitation. These children often grow up without consistent emotional, educational, or financial support from their parents, which raises critical concerns about the feasibility and expectations of parental involvement in their schooling.

Despite these challenges, the study also observed emerging efforts within the community to enhance parental and community involvement in education. Local schools, community leaders, and NGOs are working together to raise awareness about the importance of parental engagement, especially for marginalized families. Initiatives include community meetings, parent-teacher associations, and outreach programs that aim to rebuild trust and reestablish the role of caregivers—however fragmented those roles may be. In some cases, even non-parental guardians such as grandparents or older siblings have begun to participate more actively in school-related activities, signaling a gradual but meaningful shift in community attitudes toward shared educational responsibility.

This complex backdrop underscores the need for inclusive strategies that recognize diverse family structures and the socio-economic realities that shape them, while still striving to create pathways for meaningful adult involvement in children's learning.

Conclusion

The findings of this study underscore the complexity and unevenness of parental involvement in the educational experiences of children in the community of rural Nepal. While the community has historically contributed to the development and sustenance

of local schools through financial and labor inputs, direct parental engagement in children's learning remains largely the privilege of the socio-economically advantaged. Educated and politically connected parents are significantly more likely to influence school governance and directly support their children's academic progress, while a substantial segment of the population remains excluded from these processes due to economic constraints, low literacy, and migration.

To effectively address disparities and cultivate more meaningful parental involvement, schools should embrace a multifaceted strategy that harmonizes Coleman's theory of social capital with Epstein's model of parental involvement. This comprehensive approach necessitates building social capital by fortifying the connections and networks among schools, parents, and the wider community, thereby nurturing trust, reciprocity, and collective endeavors. Simultaneously, it's crucial to empower parents by equipping them with the essential knowledge, skills, and resources to champion their children's learning through initiatives such as literacy programs, workshops, and training sessions. Furthermore, promoting inclusive practices that implement culturally responsive strategies is vital to acknowledge and accommodate the varied needs and circumstances of native Tharu, Muslim, Dalit, Raji, and economically disadvantaged families, including those with low literacy, migrant workers, and alternative caregivers. Enhancing communication by establishing transparent and consistent channels between schools and families, utilizing diverse methods to ensure universal information access and engagement, is equally important. Finally, developing community partnerships through collaborations with local organizations, NGOs, and government agencies will provide supplementary support and resources for both families and schools. By tackling these critical areas, educators and policymakers can strive to build a more equitable and impactful educational system that empowers parents, strengthens communities, and ultimately improves outcomes for all children within marginalized and economically disadvantaged communities.

References

Alieva, A. (2021). *Parental involvement in formal education* (NESET Ad hoc report No. 1/2021). Publications Office of the European Union. https://nesetweb.eu/en/resources/library/parental-involvement-in-formal-education/

Baeck, U.-D. K. (2010). Parental involvement practices in formalized home–school cooperation. *Scandinavian Journal of Educational Research, 54*(6), 549–563.

Boonk, L., Gijselaers, H. J. M., Ritzen, H., & Brand-gruwel, S. (2018). A review of the relationship between parental involvement indicators and academic achievement. *Educational Research Review*, *24*(January 2017), 10–30.

Bourdieu, P. (1986). The forms of capital. In J. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241–258). Greenwood.

Chen, X., Ran, L., Liu, Q., Hu, Q., Du, X., & Tan, X. (2020). Hand hygiene, mask-wearing behaviors and its associated factors during the COVID-19 epidemic: A cross-sectional study among primary school students in Wuhan, China. *International Journal of Environmental Research and Public Health*, *17*(8).

Coleman, J. S. (1988). Social capital in the creation of human capital. *American Journal of Sociology*, *94*, S95-S120.

Epstein, J. L. (1995). School/family/community partnership: Caring for the children we share. *Phi Delta Kappan*, *76*(9), 701-712.

Epstein, J. L., Sanders, M. G., Sheldon, S. B., Simon, B. S., Salinas, K. C., Janson, N. R., ... & Jansorn, N. R. (2009). *School, family, and community partnerships: Your handbook for action*. Corwin press.

Haryanto, S. (2024). *Parental involvement in education: Building partnerships for student success and well-being*. https://www.researchgate.net/publication/383609207_Parental_Involvement_in_Education_Building_Partnerships_for_Student_Success_and_Well-being

Henderson, A.T., & Mapp, K.L. (2002). *A new wave of evidence: The impact of school, family, and community connections on student achievement*. Annual synthesis, 2002.

Hill, N.E., & Tyson, D.F. (2009). Parental involvement in elementary school children's education: Relations with motivation, achievement, and homework effort 1. *Developmental Psychology*, *45*(3), 740.

Jeynes, W.H. (2005). A meta-analysis of the relation of parental involvement to urban elementary school student academic achievement. *Urban Education*, *40*(3), 237-269.

Khanal, D. (2015). Children from the Dalit community in rural Nepal: A challenge to inclusive education. *International Journal of Inclusive Education, 19,*

Khanal, J., Khatri Chhetri, G.R., & Ghimire, S.N. (2023). Exploring marginalized indigenous communities' expectations and experiences with the national school education system in Nepal: A study of Kham Magars. *Discover Global Society*, *1*(8*)*.

Khanal, P. (2016). Community participation in schooling in Nepal: A disjunction between policy intention and policy implementation? *Asia Pacific Journal of Education, 33*(3), 272–285.

Poudel, P., Subedi, D., & Dahal, N. (2024, November 15). Beyond the schools: How parental involvement affects the academic performance of Nepali public school students? *International Journal of Multidisciplinary Research and Analysis, 7*, 5126–5136.

Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community.* Touchstone Books/Simon & Schuster.

Wildmon, M., Anthony, K., & Kamau, Z. (2024). Identifying and navigating the barriers of parental involvement in early childhood education. *Current Issues in Education, 25*(1).