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Senegalese Parent, Family, and Community Engagement in Education: An Ubuntu-Inspired Inquiry

by

Nikysha D. Gilliam

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Senegalese Parent, Family, and Community Engagement in Education: An Ubuntu-Inspired Inquiry

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By

by Nikysha D. Gilliam

Loyola Marymount University
School of Education
Los Angeles, CA 90045

This dissertation written by Nikysha D. Gilliam, under the direction of the Dissertation Committee, is approved and accepted by all committee members, in partial fulfillment of requirements for the degree of Doctor of Education.

22 June 2021
Date

Dissertation Committee

Elizabeth C. Reilly
Elizabeth C. Reilly (Jun 22, 2021 10:26 PDT)
Elizabeth C. Reilly, Ed.D., Dissertation Chair

Cheryl Grills (Apr 19, 2021 20:01 PDT)
Cheryl Grills, Ph.D., Committee Member

pmoorosi
pmoorosi (Apr 19, 2021 23:54 GMT+1)
Pontso Moorosi, Ph.D., Committee Member

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DEDICATION

This dissertation research is dedicated to my parents, Gale Davis, Bernard Robinson, Jacqueline and James Rice, Mary Justice, and Lawrence Gilliam, Sr. No matter how I entered your life, you took me in and loved me as your very own daughter, and I am grateful. I dedicate this project to my grandparents, Doretha and Nathan Davis, Sr., who guided me during my formative years and taught through example how to be a better human being, to Daniel and Mary Robinson, and William Poppa Thomas, Jr., and June Morgan who continue to live in my memory and my heart, and to Birdie Bailey who continues to be the praying grandmother that this girl from Pontiac, Michigan, wants and needs. I also dedicate this work to my husband Lawrence Gilliam, Jr., and my children Lawrence James and Lila Jai, who listened, loved, cheered, and encouraged me until I finished, and to my siblings by whatever means—Lance, Summer, Mrika, and Lamar—I love and appreciate you all more than words can say. Finally, this work is dedicated to each and every individual, near and far, who has somehow found their way into my life and village. We are forever connected, and I am eternally grateful for your role in my life and development.

I am because we are.
Ubuntu

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ABBREVIATIONS

CBO—Community-based organization

DHS—Dekka High School

EPE—Ecologies of Parental Engagement

SDG—Sustainable Development Goals

UNESCO— United Nations Educational Scientific and Cultural Organization

UPE—Universal Primary Education

ABSTRACT

Senegalese Parent, Family, and Community Engagement in Education:

An Ubuntu-Inspired Inquiry

by

Nikysha D. Gilliam

The relationship between families and schools, and the importance of parents and families to a child's academic success is well documented internationally. However, the development of frameworks, theories, policies, and programs has not resulted in an increase in parent or family engagement in public schools, nor has it remedied the historical alienation and marginalization of families of color in the United States; positive comprehensive programs in communities of color at the middle and high school levels often seem to be missing. Because of African American families' cultural connection to countries in Africa resulting from the Atlantic Slave Trade, I used the indigenous framework *Ubuntu* (Metz, 2007), along with Barton et al.'s (2004) Ecologies of Parental Engagement and Epstein's (1995) framework of Six Types of Involvement to guide this qualitative case study that examined the nature of the role of parents, families, and village members in the education of their high school students in Senegal, West Africa. Data from semi-structured interviews with parents, students, family and community members, teachers, and administrators of Dekka high school (a pseudonym), show that the people of Dekka seem to have relationships, beliefs, and ways of being that encourage parent, family, and community engagement, and empower them to advocate for resources for their high school students. The findings suggest that, ultimately, developing and fostering authentic relationships with stakeholders is important. Demonstrating that *jaapal ma jaap,* together everything is

possible; their relationships with others, adult-adult or adult-child, are vital for not only raising but educating their children.

Keywords*: advocating, collaborating, community, education, empowerment, engagement, family, involvement, parent, participation, rural, Senegal, social capital, village,* Ubuntu

CHAPTER 1

For at least a decade, I have heard the adage, “It takes a village to raise a child,” quoted many times. It became more popular and prevalent during the 1990s when Hillary Rodham Clinton published a book by the same title. While the initial attribution to the continent of Africa has never been substantiated, the idea and the sentiment of the adage ring true in many African groups. The Kijita (Wajita) have a proverb that says “Omwana ni wa bhone,” which means regardless of a child's biological parents its upbringing belongs to the community, and the Kenyans have a saying—“mkono moja haulei mwana”—that a single hand cannot bring up a child. Ultimately, the big idea behind the proverbs is that community is at the heart of raising children. In essence, the notion of communal child rearing is ingrained in these cultures and has been passed down through words and actions.

I first became acquainted with Senegal, Africa’s westernmost country (Connolly, 2019), as a Fulbright Fellow participating in “Teachers for Global Classrooms”. Spending nearly three weeks there, immersed in Senegalese culture and education, afforded me many opportunities to visit rural villages a little more than 30 miles east of Dakar, the nation’s capital. It was in those neighborhoods and villages that I learned that neighbors are also considered family. To not know one’s neighbors is shameful, and differences of opinion about religion is not a reason to disown neighbors, let alone family. I watched the assistant principal of a village high school drive a student back to town to meet her family after a cultural celebration held at school. I feasted, alongside teachers from the village high school, on a meal prepared by the mothers of the school after an awards assembly. After the meal, ataya, a Senegalese tea ceremony which can last up to

three hours, was served in two to three glasses and shared among six to eight people, reinforcing the notion that sharing and community is important.

Days prior, during my very first ataya experience, we sat, my host teacher, his colleague, my co-teacher, and I, beyond the concrete wall and wooden gate that surrounded the colleague's home and yard. As my host teacher was preparing to make the tea and to light a fire in the portable charcoal stove, a neighbor stepped out of his yard, saw the preparations for ataya, went back into his yard, picked up a chair, and joined us without a word. He sat in his folding lawn chair with his back to most of us, legs crossed, and arms folded. It was understood that he did not need an invitation; he was already welcomed. It is what Senegal is known for: teranga — the Wolof word for hospitality. Even weddings, baptisms, and naming ceremonies take place street side so that they become community events (Ross, 2008).

While having ataya that first afternoon, my host teacher asked me about my neighbors, and I very sheepishly and shamefully responded that I did not know many of them at all. He was aghast and could not understand how something like that could be so. In vain, I tried to justify why I did not have time to engage with the people who lived next door, across the street, or down the block. Your neighbor is also your family, he chided in so many words. In his mind, if something terrible happened at my house while I was away, my neighbor would tell me and be there to help me. My neighbor would also celebrate with me when something good happened, he explained. I understood, and it was the first of many lessons that I would learn about life and community in a village. People were concerned with the well-being of their neighbors and neighbors' family members, even in the face of poverty. In the villages that I visited, the concept

of community was personified time and again in greetings, shared meals, and visits throughout the countryside.

One afternoon, while visiting a village high school, I had an opportunity to speak to an officer of the parent association. During the conversation, the officer and elder of the village shared that the parents were largely responsible for the existence of the high school. He said that their children were not being successful when they were sent seven miles away to the nearest school at the time. According to him, if they sent ten, only three would be successful. It was then that the parents decided that this was unsatisfactory, and it was through their collective action that steps were taken to bring a school to the village. Upon hearing this, I became determined to learn more about the intersection of family, community life, and education and the role that families and village members play in supporting children's education.

Background of the Study

Africa is the second largest continent in the world, is four times as large as the United States, excluding Alaska, and is the cradle of civilization (Ross, 2008). The continent is extremely diverse with over 50 countries and over 700 million inhabitants that speak more than one thousand languages (Ross, 2008). Senegal, one of Africa's smaller countries in population and size, is situated at the westernmost tip of the continent. The region is extremely diverse in terms of religion, beliefs, languages used, and colonial experiences (Diallo, 2016). This mostly flat, dry country with a land area almost half the size of California, is bordered by Mauritania to the north, Mali to the east, and Guinea and Guinea-Bissau to the south, with The Gambia carving out an area 15 to 30 miles wide and 295 miles long from the Atlantic Ocean along the Gambia River in the southern region of Senegal.

The nation's population is an estimated 15.2 million, where nearly 60% of the population is 24 years old or younger (Central Intelligence Agency) and has a life expectancy of 62 years (Connolly, 2019). In addition, Senegal's population is more than half rural and the culture is rooted in its ancient rural culture (Ross, 2008). Like many other countries in Sub-Saharan Africa, Senegal is home to many ethnolinguistic groups, including six of the contemporary languages: Wolof, Sereer, Diola, Pulaar, Soninke, and Mandinka. While there are no official statistics about the languages spoken by population, the general agreement is that about half the population of Senegal speaks Wolof, and another almost 30 percent speak Wolof as a secondary language (Ross, 2008).

A Brief History of Senegal

Prior to the nearly 300 years that Senegal existed as a colony of France, it was home to a variety of people and empires. During ancient times, Senegal was part of both the kingdoms of Ghana and Jolof. However, at no time during its history had Senegal been structured as a tribal society. It has always resembled a caste system. During the modern era, Portugal, the Netherlands, and England made attempts to establish ports and settlements in Senegal that included a slave port on Gorée Island. "It was the first part of black Africa to enter into direct contact with Atlantic Europe . . . and to become involved in the triangle slave trade with the Americas" (Ross, 2008, p. 2). Finally, France established Saint-Louis in 1588, and took over Gorée Island from the Dutch in 1677 which also became key slave-trading ports through the 19th century (Gamble, 2017), exporting over 20,000 enslaved Africans specifically from the Senegambia region (Holloway, 2005). The enslaved from Senegambia took with them languages,

sacred beliefs and religion, moral understandings, and knowledge of agricultural and food, etc., that would influence generations to come (Blyden, 2019; Holloway, 2005; James, 1992).
By the late 1800s, France gained control over all of Senegal and in 1895, Senegal became part of French West Africa with settlements remaining largely along the coast. From 1852-1870, France expanded its colonial boundaries in Senegal and began developing institutions including schools, which were "dedicated to spreading 'French civilization'" (Kuenzi, 2011, p. 58). The vision was that students would learn about patriotism, duty, and loyalty, and productive workers would be trained to aid in developing an industrial economy (Bryant, 2015). The initial schools, while not founded by French colonial administrators, but missionaries who also wanted to impart Christian education, worked toward that goal. Soon after France formed the Third Republic, its system of government from 1870-1940, Dakar, Gorée, Rufisque, and Saint-Louis were organized as full communes, territories of France where the residents were eventually granted French citizenship rights (Gamble, 2017) while those outside of the communes did not (Kuenzi, 2011).

In May 1914, Blaise Diagne became the first black man to serve in France's National Assembly as Senegal's deputy (Bryant, 2015). Matriculating through the school system established by the French, Diagne attended a public school run by French missionaries on Gorée Island, received a scholarship to attend the Ecole Professionelle Fabre, a trade school in France, but was expelled and repatriated to Senegal after a dispute with the school's director. Once in Senegal, Diagne completed his education at Saint-Louis secondary school (Bryant, 2015). This proved to be a critical moment in Senegal's history, because not only did it invite those who had the right to vote—the Africans of mixed race, and Africans born in the communes—to do so in

greater numbers, but each of his successors from 1934 to Senegal's independence in 1960, were black.

Although Senegal did not gain its independence until 1960, its first Constitution was not created until 1963 (BBC News, 2018), and still France continues to have a very strong presence in Senegal to this day. There are approximately 20,000 French citizens in Senegal working in banks, major hotels, consultancy firms, research centers, multinational corporations, etc. In addition, the currency used in Senegal is the CFA—Communauté Financière d'Afrique, or Financial Community of Africa—which is backed by France. Not only that, but France still maintains a military base next to the international airport in Dakar. Further, French is still the official language of Senegal, and even modern Wolof, one of the major local languages spoken by its citizens, contains some French phrases and words (Ross, 2008).

Education in Senegal

Prior to colonization, education in Senegal took place in the community with many teachers at a given stage of development and maturation. That education usually included games and storytelling as well from extended family members (White, 1996). Some researchers assert that the idea of formal education did not arrive in Africa with the Europeans but was established long before they came. The first attempt to establish formal European schools in Africa began with the Portuguese in the 16th century, and by 1854, the two schools in Saint Louis and two schools in Gorée were founded for training priests. "European colonialism paid little attention to pre-existing forms of education in Africa" (White, 1996, p. 10).

In a report of "The State of Education in Senegal in 1903" (Gamble, 2017, p. 23) to Ernest Roume, the Governor General of French West Africa, Camille Guy, the Lieutenant

Governor of Senegal, noted that the teachers of the missionary schools received little training or preparation to teach. The teachers relied on rote memorization and repetition to teach the students French without a full grasp of what they were saying. In addition, the materials used were outdated, observing that the books did not acknowledge recent scientific discoveries or advances. Guy concluded that the mistake was to assume the effectiveness of implanting French education in the colony; he asserted that everything needed to be redesigned.

In its new form, education in Senegal was different depending on where students lived. If students lived within the communes, the schools "conformed to the primary school curricula of metropolitan France" (Gamble, 2017, p. 27) and the village and regional schools would provide a basic education. The regional schools would only teach writing, reading, basic math, and French and Senegalese geography, avoiding history completely. Fewer students who proved to be academically capable were sent to regional schools in smaller towns and larger villages. In addition to the basic education offered at village schools, regional schools taught elements of modern and contemporary history as it related to French West Africa, physical and natural sciences related to hygiene, agricultural and local industries. In addition, regional schools taught classes including woodworking, and metalworking, etc. The varying degrees of education worked to serve the purpose of the French colonizers —the Africans in the villages were educated enough to serve as their labor force, while those who attended regional schools could move on to study at professional schools, while those who attended the urban schools within the communes were taught by a completely European teaching staff and a French director were deemed "sufficiently assimilated" (Gamble, 2017, p. 27).

By 1922, France further limited the work of missionary educators. Moving forward, the creation of a new school required government approval, teachers approved by the government, use of government curriculum and use of French as the language of instruction. Racist ideas about the Senegalese were ubiquitous in the French's development of schools, school system, and culture of assimilation that suggested that they neither had a culture of their own, nor were they capable of creating one (White, 1996). Therefore, tactics were used to eliminate prospective students—particularly age, because the black children usually attended the French-run school after completing their Koranic education (Gamble, 2017).

In 1947 Jean Capelle, director general of education, came to Dakar to supervise the implementation of French curricula in schools and laid the groundwork for academies that would not only teach the curriculum, but also facilitate the extension of France through its colonies (Gamble, 2017). Because only about 60 years separate Senegal from its French colonial period, the formal system of education is still modeled after its colonizers but is monitored and regulated by Senegal's Ministry of Education (Shiohata, 2010).

Statement of the Problem

The notion that parents are their child's first teacher is not new, but the relationship between parents and formal education has changed over time. Parental involvement in education in the United States can be traced back to colonial times, when parents were mainly responsible for their children's education and there was little outside interference from any organization. Dating as far back as 1642, Massachusetts colony passed education policy that mandated that parents educate their own children in "reading, religion, and trade" (Hiatt, 1994, p. 28; Watson, Sanders-Lawson, & McNeal, 2012, p. 43). As the population began to grow due to an influx of

immigrants, the process of teaching and learning became formal and standardized because many parents were ill-equipped to educate their own children, and as a result parents became more detached from their children's education (Hiatt, 1994). The roles of teachers and parents were clearly defined, and a line of demarcation was drawn in terms of who bore the responsibility of educating children. In 1897, however, the National Congress of Mothers, a predecessor of the National Parent Teacher Association (PTA), was formed as a resistance to what was perceived as the devaluing of parents' contributions to their children's education and their isolation from it. By 1945, post-World War II, parents, mainly mothers, were more involved and participated in specific school activities, including attending parent conferences and other school events, or acting as room moms (Martinez, 2004). There were limited, if any, defined roles or expectations for fathers during that time, who bore the responsibility of earning the family's income.

When charting the history of education in the United States, a persistent duality becomes evident. On one hand, the education system in America, dating back to colonial times, sought to create a commonality among its citizenry in terms of language, morality, politics, and national pride (Spring, 2019). At the same time however, there was a large percentage of the nation's population that was denied not only education but citizenship. Even after the ratification of the Thirteenth Amendment of the United States Constitution abolishing slavery and involuntary servitude, and the Fourteenth Amendment defining citizenship in America and guaranteeing equal protection under the law, people of color were relegated to an education that was finally deemed separate and unequal by the landmark case, *Brown v. Board of Education of Topeka* (1954).

The irony is that in segregated communities prior to *Brown v. Board of Education of Topeka* (1954), African Americans found hope, security, and strength. There, children found role models to exemplify and by which to set their standards for goals and achievements. It was within this community that children found advocates, support systems, and extended families (Edwards, 1993). In addition, parents were comfortable going to school and participating in the learning community. They supported the schools, the principals, and the teachers, irrespective of their own levels of education and income, through fundraising initiatives or through the Parent-Teacher Association.

> Parent organizations, which were 100 percent PTA at that time, concerned themselves with physical, academic, and moral conditions, and the improvement of our students. This led to the attempts at supplementing school finances through drives, a system of broadening experiences through trips and imported cultural groups and suggestions regarding activities and personnel. (Edwards, 1993, p. 354)

One principal of a previously segregated school remembered there being a loss of school and program support after desegregation because there was no longer one community. Not only that, but there were racial tensions, differences in discipline, and a loss of motivation for parent participation and support (Edwards, 1993).

After the landmark Supreme Court Case *Brown v. Board of Education of Topeka* (1954), students of color slowly began integrating schools. It was during the 1960s, too, that parent involvement was seen as a potential way to improve education for the poor, disadvantaged children of the country, and President Johnson's "War on Poverty" delineated specific requirements for parent involvement. This resulted in policy changes, mandates, and models of

involvement where communities were in control, including *the Elementary and Secondary Education Act* (1965) (ESEA) that required parents to serve on boards and participate in activities in the classroom.

For the next three decades, education policy focused on compliance instead of partnerships with parents. During the Regan Administration in particular, models for parent involvement began to change with the withdrawal of best practices and federal mandates. During the Clinton era, however, the *Goals 2000: Educate America Act* (1993), which required parent involvement, was signed in 1994 and became law, which was followed by *No Child Left Behind* (NCLB; 2002) not long after. Section 1118 of NCLB connected parental involvement with federal funding, the first policy of its kind. Although the era was marked with federal mandates regarding parent involvement and the use of federal funding as incentive, the increase in mandates did not equate to an increase in parents of color serving in roles of leadership with decision-making ability (Epstein, 2011), and has contributed to the marginalization of families of lower socioeconomic status (Evans, 2018). While policies and reforms in education were meant to close achievement gaps and ensure quality education, "schools are complex cultural institutions that require multifaceted reform approaches" (Hong, 2011, p. 200). In other words, mandates from government institutions are not and cannot be expected to be the panacea that will remove all that is wrong in education. It was finally admitted nearly 40 years after *Brown v. Board of Education* (1954) that "there can be no effective schooling for black children without both parental involvement in the educational process and meaningful participation in school policy making (Bell, 1983, p. 575). Families and entire communities must be involved in supporting student achievement and success (Israel et al., 2001; Lerner, 1995).

With over 20 years of experience in education at elementary, middle, and high school, I have had many opportunities to observe parent participation, involvement, and engagement at each level. What I have noticed is that as students get older, parents are less visible in schools. This observation is supported by several studies (Epstein & Dauber, 1991; Mac Iver et al., 2018; Simon, 2004: Spera, 2005). Frequently, schools disregard parents, in an attempt to attend to the "business of running schools" (Hong, 2011, p. 1), interactions between parents and teachers are adversarial, and parents often look on from a distance feeling ill-equipped to advocate for their children as they are educated by teachers who may not understand the community or context in which they teach (Hong, 2011). This behavior becomes the root of a vicious cycle of miscommunication, mistrust, and misjudgment between parents and teachers. The teachers believe that the parents' absence at school functions is an indication of apathy, when in fact, parents may want to be involved and engaged, but may be busy or even be unwelcomed at the school (Diamond & Gomez, 2004; Lareau & Horvat, 1999; Warren et al., 2009). Ultimately students are the losers in this case, receiving limited amounts of support that could enable them to achieve academically.

It has been well documented that parents and families are essential elements in the academic success of children (Epstein, 2011; Henderson & Berla, 1994; Henderson & Mapp, 2002; Jeynes, 2007; Kendall, 2007; Mahuro & Hungi, 2016; Warren et al., 2009), yet strong, comprehensive, positive programs for parent involvement are often missing from middle and high schools, particularly where communities of color, especially African American communities are concerned (Epstein & Dauber, 1991). Thus, as researchers look for strategies to build relationships between parents, families, and schools, I look to our neighbors in Senegal,

West Africa, whose presence in early America and whose culture has impacted and continues to influence subsequent generations of African Americans (Herskovits, 1958; Holloway, 2005; James, 1992), to answer three questions:

- How do parents, families, and village members support their children's education who attend one Senegalese village high school? (RQ1)
- What factors contribute to the empowerment of parents, families, and village members to advocate for their children's education? (RQ2)
- Finally, while it is understood that Ubuntu is a Southern African construct about human interdependence and relationships, what Senegalese or Wolof concept helps to explain and provide a deeper understanding of parent, family, and community engagement in education? (RQ3)

Purpose of the Study

The purpose of this qualitative case study was to explore the nature of the role that families and village members play in the education of its children. I wanted to understand how parents, families, and village members support their high school students, and what factors empower parents, families, and communities to serve as advocates. So often, I heard that it took a village to raise a child, particularly in African American communities and in the context of black and brown students, I wondered if we know what village communities really did and how they operationalized the axiom, "It takes a village to raise a child." The notion that it took a village has been touted to the point of cliché, and it was necessary, now, to demystify that ideology and to view it for its practical implications. Further, just as Oviawe (2016) contended,

there needs to be an “alternative paradigm in education” (p. 2) where Western ideology and praxis is hegemonic, that is less individualistic.

The hope was that the results of this study serve as a guide not only for communities of color in the United States that have cultural connections to West Africa, but for the educators who serve them, realizing that African American parents, families, and communities support their children’s education in ways that are not recognized by the traditional school setting, and may be linked, culturally, to countries in West Africa (Herskovits, 1958; Holloway, 2005). In essence, African Americans are part of a Pan-African community, because

> belonging is not determined by physical proximity. . . . You may move out of the estate or the old neighborhood to “escape” your family or people, but you carry that family, the neighborhood, inside yourself. They remain your family. . . . You determine not whether you belong but the nature of the relationship and the meaning of the belonging. (Bethel, 1982, p. 32)

The hope was that by using the results of this study, parents, families, communities, and school personnel would begin to see the benefits of collaborating for the greater good of the community, and as a result, use their collective voices, resources, and efforts to support the children’s academic achievement, no matter the grade level, race, or culture.

Connection to Social Justice

There are several ways to define social justice. Some definitions focus on disrupting processes that marginalize and exclude (Gewirtz, 1998), while others center the definition on the active engagement “in reclaiming, appropriating, sustaining, and advancing inherent human rights of equity, equality, and fairness in social, economic, educational and personal dimensions”

(Goldfarb & Grinberg, 2002, p. 162). For the purpose of this study, I defined social justice by combining ideas of Gewirtz (1998) and Goldfarb and Grinberg (2002), so that social justice is an attempt to disrupt marginalization and reclaim the inherent educational human rights of a particular marginalized group of people. As such, this study attempted to highlight voices that are missing from the research, village residents who are often unseen and unheard in post-colonial education reform (Obanya, 2018). Not only that, but this study provided an example of a community living in poverty but working collectively as advocates to support its children's education.

Significance of the Study

This study is significant for several reasons. First, there has been a move in the West, toward a "positivist and segmented worldview" that results in communities, institutions, and schools living and operating in silos (Oviawe, 2016, p. 5). This study attempted to challenge the segmented worldview by examining and elevating the operationalized beliefs within West African indigenous groups who have cultural connections to African Americans in the United States as a means for giving voice to marginalized parents, families, and community members within the school learning community. This study presented a counter-narrative that pushes back on deficit thinking that is prevalent regarding African parents, families, and communities. Unfortunately, the images evoked at the mention of African nations are ones of lack, extreme poverty, and want, with no consideration for intellect, culture, or aptitude (Ako-Adjei, 2015). Furthermore, the study is significant because it will add to the limited but growing body of literature that explores parent, family, and community engagement in education in Sub-Saharan Africa so that Senegal is included in the dialogue. In addition, much of the research regarding

parent, family, and community involvement in education has been based on organization intervention; rarely has there been a study done that focuses on parent, family, and community engagement in Sub-Saharan Africa without the intervention of an organization, as this study attempted to do.

Theoretical Framework

The frameworks that guided this study are Epstein's (1995) Six Types of Involvement, Barton et al.'s (2004) Ecologies of Parental Engagement, and *Ubuntu*, a Southern African philosophy. In other studies, as researchers examine education in West African countries and familial roles in it, the studies often used Epstein's (1995) theory of overlapping spheres of influence and framework of six types of involvement. As a result, the studies privilege a very Western point of view. This study, in addition to Epstein, not only used Barton, et al.'s Ecologies of Parent Engagement, but purposely embedded an indigenous philosophy in the work as well. The frameworks used in this study envelope one another like the layers of an onion, beginning with the framework that is most easily observable, to the construct that is the driving force behind families and village members' actions.

First, Epstein's model of Overlapping Spheres of Influence (1987) while placing students at the center, asserts that school, community, and family partnerships work together for students' success. This theory identified that schools should be more like family where students are not only taught core academic content but are attended to in terms of their social-emotional needs. Similarly, the goal is for homes to be more like schools where parents emphasize the importance of completing assignments and attending school regularly and assist in the completion of homework. Epstein (1995) identified six types of involvement that are part of school's programs

to engage parents and families and to share the responsibility of educating children. Together, the framework of Six Types of Involvement and theory of Overlapping Spheres of Influence demonstrate how the community, family, and school should operate collaboratively and cohesively, to support children's learning and academic growth. For the purposes of this study, however, I used Epstein's Six Types of Involvement as a framework for guiding a portion of the semi-structured interviews.

Next, Barton, et al.'s (2004) Ecologies of Parental Engagement framework acknowledges that much of parents' and families' roles in schools have been based on "'what they do' and how that fits or does not fit with the needs of the child or the goals of the school" (p. 4). Making a distinction between involvement and engagement, they assert that involvement has always been described as things that parents do in school, but that engagement has been understood to include "parents' orientations to the world and how those orientations frame the things they do" (p. 4). In short, using ecologies of parental engagement helped me to understand how families' and village members' beliefs, relationships with others, resources or capital, and history of events inform their decisions to engage in their children's education.

Finally, what I hoped to find at the heart of family and village member engagement in schools is *Ubuntu*. It was important to include *Ubuntu* because the conceptual ideologies that are traditionally used in western research privilege European epistemology (Buendía, 2011), whereas *Ubuntu*, a South African construct that inextricably binds the individual's identity with the larger community (Oviawe, 2016), was utilized in an effort to explore and describe the nature of family and village support of its children through engagement in schools. It explored how the relationships between the community members support the children's education.

Ubuntu, generally understood through the axiom "I am because we are and since we are, therefore I am," speaks to the interconnected interdependent nature of members of a community (Letseka, 2013). This is not to suggest that the individual loses itself in the wake of the community relationship, rather there is a deep engagement with others built on trust, mutual respect and responsibility, and compassion. The essence of *Ubuntu* is that the manner in which we relate to others, to all of humanity, is equally as important as how we "manage our contexts" (Abdi, 2018, p. 28). As such, "ubuntu could provide many non-African communities epistemological spaces to reconsider human engagements" (Waghid, 2018, p. 55). And it was with *Ubuntu* that I framed the relationships and engagements among community members and between the community at large and the high school. There is much debate about the meaning and relevancy of *Ubuntu* outside of South Africa, where the philosophy originates, however, there are universal characteristics "shared by all human beings irrespective of their cultures and nationalities" (Gyekye, 1997, p. 33). In essence, *Ubuntu* has a place not solely in Africa, but in the world (Oviawe, 2016).

Together, Epstein's 1995 framework of Six Types of Involvement, Barton et al.'s (2004) Ecologies of Parental Engagement, and *Ubuntu* complete the vision of community, family, and school collaboration. Together, they not only describe what is done, but *how* it is done. Epstein's framework described *what* traditional Western involvement looks like, what things are done as members of a learning community share the responsibility of educating children, Barton et al.'s Ecologies of Parental Engagement uncovered *how* families and village members engage in the school community: how they advocate, how they provide supplies, and how they provide other

means of support, and *Ubuntu* explained *why*—the existence of love, compassion, mutual respect and responsibility.

Research Design and Methodology

Parent engagement in Senegal has not been widely researched. There have been studies of this nature conducted in West African countries such as Mauritania, Mali, The Gambia, Guinea, Ghana, Nigeria, etc.; however, Senegal has often been omitted from the discourse. Therefore, in order to elevate the voices of this specific country in West Africa, I chose to conduct a qualitative case study in an effort to explore and describe the role of families and communities in students' education. This methodology was most appropriate to use, as the study focused on one high school in a Senegalese village and its high school.

As a Western researcher, it was important that I proceeded in a manner and with a methodology that was respectful, responsible, reverent, and gave the power back to the research participants and the members of the village as a means for decolonizing the research (Kovach, 2010; Patel, 2015). The study itself took place in the participants' natural setting, in the village surrounding the high school, and data was collected semi-structured interviews (Algozzine & Hancock, 2016) and storytelling (Kovach, 2010). Research participants included parents, students, and family and village members that both sent their children to the school or have no children but engaged with the school on some level, as well as teachers and administrators who worked at the high school and have experienced family and village member engagement first-hand. However, because of the COVID-19 pandemic, school, and many of the end-of-the-year activities were either limited or cancelled. This also meant that a colleague, Demba (a pseudonym), was enlisted to support the data gathering effort as a research assistant. Not only

was he a respected member of the village community, but he was also one of the founding teachers of the high school.

Limitations, Delimitations, Assumptions

While the study contributes to the elevation of marginalized voices in Senegal, West Africa, the study has limitations to its generalizability. By their very nature, case studies are not meant to be generalizable, rather, readers are meant to glean insights in the findings and use them for their own contexts (Yin, 2016). In addition to generalizability, language was a limitation. The national language of Senegal is French and one of the main local languages is Wolof, therefore, translation was necessary. This was a limitation because I had to trust that the research assistant and the translation and transcription service was conveying exactly what both I and the research participants were saying.

Limitations

Initially, language and time in the field were considerable limitations, however because of the recent COVID-19 pandemic, there were additional limitations to the study. There were travel restrictions and the country had closed its borders for non-essential travel, which meant that I was no longer able to spend time in the research field conducting the interviews, gathering data, or recording observations, but had to enlist the support of a colleague in Senegal as a research assistant to complete data gathering activities, including conducting the interviews, and gathering documents for analysis. My colleague, Demba, was trained to participate in that role. Relying on a research assistant required a great amount of trust, as I was nearly 6,500 miles away, using technology to participate at various stages of the data gathering process.

Furthermore, because he was a teacher at the village high school with professional obligations, the interviews were scheduled when both Demba and the research participants were available. In addition, because the research assistant was a teacher at the high school, which was one major focus of this study, some students, parents, and families may feel uncomfortable sharing honestly about their level of engagement and comfort in collaborating with school faculty and staff. To control for this, I used snowball sampling so that as interviews began with a highly respected member of the community, others might feel more comfortable participating.

Finally, I realized that as a Western researcher, the potential to approach the study with biases was high. Therefore, it was essential that I reflected and engaged in journaling and debriefing with my research assistant, Demba, as often as possible.

Delimitations

To complete the study, I focused on one Senegalese village high school. I chose this high school because I was already familiar with the administrators, many teachers, and an officer of the parent association as well. According to indigenous paradigms, it is acceptable to have a pre-existing relationship with the participants (Kovach, 2010).

Because the Wolof are the culturally, linguistically, and politically dominant group in Senegal (Connolly, 2019), I chose to focus on a group of people who also speak Wolof as a language. It is estimated that the Wolof have lived in Senegal since the 13th century (Jensen, 1982). Within the Wolof society, there were extended family units. Forms of family organization and religious beliefs were key aspects of their culture and distribution of labor. A majority of the families were primarily involved in agricultural work however, some were workers of iron, leather, wood, and pottery, etc. (Jensen, 1982). The Wolof maintained a dominant presence

during Senegal's colonial and post-colonial period, and as a result, there has been a "Wolofisation of the country" (Connolly, 2019, p. 17) with the adoption of Wolof culture, customs, and language throughout most of the country.

Further, while I chose to elevate the voices of students, parents, family, and community members to hear how the adults engage with the school community in ways that support the children's education, I also chose to hear from teachers and administrators from the high school to get a clearer, more well-rounded description of the role of families and village members in supporting the high school students' education. I limited the participants to parents and families of students who either currently had or recently have had students attend the village high school within the past year, or village members who have no children but support the children's education in some way. This way, those who participated but must rely on memory, would have relatively fresh memories of their experiences and engagement. The parents, families, and village members lived in the village where the high school is located.

Assumptions

Admittedly, I made a number of assumptions going into this study. I assumed that because the people of Dekka spoke Wolof, that they were members of the Wolof ethnic group. I assumed that families and village members, to some degree, support the education of children in the village and work as a collective community. I also assumed, based on the literature, that education is important to villagers and family members (Heneveld & Craig, 1996). I assumed that because Demba was a teacher at the school, the parents, families, and community members would be willing to speak to him on my behalf, and that people would be willing to participate because although I could not be there, I introduced myself and provided context via a video-

recorded message. Additionally, I assumed that transcription, translation, and data transferal would be easy to manage as well.

Definitions of Key Terms

In order to ensure that readers are clear about certain terms used, they must be clarified. For the purposes of this study:

- **Family** referred to either parents or adult relatives, age 18 or older, of students that currently attend or previously attended the village high school.
- I am borrowing the definition of **village** from Porter (2002), which refers to "settlements—away from a good graveled or paved road which, for at least part of each year, are inaccessible or accessible only with difficulty by motorized transport" (p. 285). However, in this study, I used *community* to refer to the village and its inhabitants.
- **Education** referred to the intentional, planned, formal instruction that students receive at the public high school in the village that leads to completion of high school, as recognized by the Ministry of Education (UNESCO Institute for Statistics, 2012).
- **Marginalized** is a word used to describe individuals and groups who have been prevented from fully participating in "social, economic, and political life" and from enjoying "the wider society" (Alakhunova et al., p. 10); they have been excluded in some way (Causadias & Umaña-Taylor, 2018).

Organization of Dissertation

This dissertation is comprised of five chapters, beginning with an introduction to the study (Chapter 1), the review of the literature (Chapter 2), the research design and methodology

(Chapter 3), the research findings (Chapter 4), and the analysis and discussion of the results as well as suggestions for future research (Chapter 5).

Chapter 1, which served as an introduction to the study, described my introduction to and relationship with Senegal. In the chapter, not only have I attempted to compare my observance of the importance of community in Senegal to the scant parental support witnessed in American schools and supported in the research literature, but I wondered, quite candidly, if some of the challenges that American schools are facing, particularly those with high populations of marginalized students, could be mitigated by implementing indigenous pedagogy that may be found in Sub-Saharan Africa. For the benefit of the reader, I included historical background of Senegal to provide context, making sure to highlight the country's educational history in light of colonization. Later, I clarified the problem in a statement and posed three research questions, then explained the purpose and significance of the study and its connection to social justice. Finally, I provided for readers the theoretical frameworks and philosophy that guided the study, and briefly described the research design and methodology, as well as any limitations, delimitations and assumptions, followed by definitions of key terms.

I began Chapter 2 with a description of quality education and the United Nations' move to prioritize it as a sustainable development goal. Then, I offered readers an in-depth review of the available literature about education, and parental, familial participation, and community participation, involvement, and engagement in schools in Sub-Saharan Africa. Because of the limited literature about Senegal in, I have chosen to include studies from other Sub-Saharan African countries, not to insinuate that the countries are homogeneous, but to show that studies have been done in various contexts with differing results. Additionally, because I am a Western

researcher, I briefly juxtaposed the literature from Sub-Saharan Africa to the literature of the West. I included various aspects of Western studies not only to demonstrate where my knowledge and experience about parental and community engagement was rooted, but to metacognitively reframe my thinking as I established a broader context for the study. In addition, the literature examined parent empowerment, and discussed the frameworks that were used for the study in more detail.

Chapter 3 provided a more detailed explanation of the methodology that was used in the study, including the setting, the participants, the methods for interviewing and gathering other data, as well as the methods for analyzing the data. The methodology also considered how I maintain trustworthiness, by establishing credibility, noting any transferability, and explaining the study's dependability and confirmability.

Chapter 4 presented the findings, based on semi-structured interviews. The findings were arranged according to the prevalence or prominence of the topic in the data. Some topics were sub-divided to provide more clarity or to identify a distinction.

Chapter 5 provided a discussion of the findings, their implications, and their connections to the literature from chapter two. Additionally, I offered limitations of this study and offer suggestions for future studies as well.

CHAPTER 2

Yebou thia nangou thia, kou la thia yoni nga gaw thia demma.

(We go quickly where we are sent when we take interest in the journey.) (African Proverbs)

The purpose of this study was to explore and understand the nature of the roles that parents, families, and village members play as they support village high school students' formal education with the goal of understanding and operationalizing the local, indigenous construct of communalism that impacts the community's support of formal schooling, using *Ubuntu* as a guide. Therefore, it is necessary to begin with a brief description of the nature of family and community in Sub-Saharan Africa, particularly in Senegal, in order to understand the context in which the participation and engagement in formal schooling occurs.

The remainder of the chapter includes a review of literature about education, and parental, familial, and community participation, involvement, and engagement in schools in Sub-Saharan Africa. What is presented here should not be considered an exhaustive review, but a representation of studies from various Sub-Saharan African countries and their experiences with parent, family, and community engagement in schools. Research that will be discussed in greater detail later in the chapter, suggests that one way to improve education and the academic achievement of students is to involve parents, families, and the community, followed by an examination of the literature about parental empowerment.

Additionally, I included the United Nations' description quality education and education as a Sustainable Development Goal because of its connection to stakeholders and accountability. Finally, I explain the frameworks that were used and their appropriateness for this study.

Family and Community in Sub-Saharan Africa

What people in Western and European societies call family has been referred to as the household in African societies; it is the parents, children, and sometimes grandparents (Mbiti, 1969). In many parts of Sub-Saharan Africa and Senegal in particular, the Western notion of a nuclear family has rarely been referenced, and extended family relationships are common (Berg et al., 2019; Mbiti, 1969; Nobles, 1974; Wanless, 2007), consisting of clans and extended families, all descending from a common ancestor (Blyden, 2019, p. 35). The family structure across societies in Sub-Saharan Africa has often been characterized as strong and cohesive (Nobles, 1974), extending both horizontally and vertically. Individuals are not only connected to family members within generations (horizontally), but across generations (vertically), which honors relationships to the ancestors (the living-dead, whose memories live on with surviving family members) and those yet to be born. "Step-" relationships are unheard of and cousins, according to Wanless (2007), are "not distinguished from blood brothers or sisters" (p. 118). Traditional family relations have been structured in a way that "a person [is] related to every living person in the tribe" (Nobles, 1974, p. 12)—in Senegal's case, the ethnic group—and have certain responsibilities and tasks to fulfill. An additional notion of kinship, however, suggests that biological ties and blood relations are not requisite of familial membership, which is sometimes socially constructed. With kinships comes responsibilities and obligations, treating the fictive kin—those who claim familial ties without blood or marital relations—as a member of the extended family. Each kinship relationship comes with a special term, which binds people together and defines roles that each member plays within the family (Mendonsa, 2002).

Marriage and child rearing are important aspects of family life in Sub-Saharan African communities. Marriage signifies the joining of groups of kin, where couples enter the union with great community support steeped in “centuries of tradition, ritual, custom, and law” (Berg et al., 2019; Billingsley, 2000, p. 312), and is the community’s responsibility (Mbiti, 1969). Not only that, but marriage is seen as a method for maintaining the livelihood of the community through the birth of children. Furthermore, children are considered the most important focus of a marriage, with couples traditionally wanting as many children as possible (Mendonsa, 2002). Child-rearing is a collective endeavor that includes siblings, grandparents, and extended family members, who share the responsibilities of support and caretaking (Swadener, 2000). The Wolof view children as “neighborhood property” (Sallah, 1996, p. 49); they are cared for by the community who, in addition to parents, imparts values and etiquette, and stresses the importance of greeting others (Diouf et al., 2000). Billingsley (2000) notes that the Ashanti father not only provides protection and care for the children but is responsible for the moral development of the sons; and a father’s curse, among the Ibo, would devastate a child.

It is extremely difficult to speak of families and family life without speaking about the community. Oviawe (2016) notes that “communities are network of relationship both biological and social that exist within a given ecosystem” (p. 5); they are interwoven, as “kinship controls social relationships between people in a given community” (Mbiti, 1969, p. 102). In the marital union of couples, the community is involved. In the education of children, the community is involved (Diouf et al., 2000). Elders share the responsibility of sharing cultural knowledge and behavioral expectations. Life within the rural village community is described as communal, where individuals within the community are usually harmonious. In fact, a kind of joking, called

kal, is established within the society for a variety of relationships, between cousins, co-wives of polygamous marriages, and between ethnic groups as a way to alleviate any tension and strife that might arise (Berg et al., 2019; Sarr, 2019).

Education in Sub-Saharan Africa

According to Obanya (2018), education in ancient Africa was a community-wide undertaking, where education could take place in many different locations to learn various skills. However, a critical step for most Sub-Saharan, colonized countries, upon achieving independence, was to restructure the education system established during colonial times. There was a perception that the European education resulted in the elite or ruling class, so a system was created with an emphasis on offering education to all (Sifuna, 2016).

Education in Western Sub-Saharan Africa

Kwame Nkrumah, Minister of Education in Ghana during the last colonial government, was noted as saying, "The government regards education as the key to our people's progress" (Sifuna, 2016). The goal, to provide free primary education in Ghana, was achieved in 1961 and in 1963; Ghana's government had provided free textbooks to students. In about a decade, the country made education compulsory and free for the first ten years of school (Sifuna, 2016). Nigeria, since colonial times, wanted to offer free education. The western region of the country was the first to do so, introducing a universal primary education (UPE) in 1955, with the Eastern Region following suit two years later (Sifuna, 2016). After years of struggle including loss of momentum for education reform and a Civil War, Nigeria introduced UPE, requiring six years of compulsory education from ages six to twelve.

Education in Eastern Sub-Saharan Africa

Similarly, Kenya and Tanzania began implementing policies that would allow for UPE in the early 1970s. Not long after, the President of Kenya eliminated tuition for "districts that had unfavorable geographical conditions" (Sifuna, 2016, p. 33). It was believed that families that lived in those unfavorable areas were poor, and the cost of school would preclude large numbers of students from attending. Tanzania's *Musoma Declaration of 1974* (United Republic of Tanzania, 1974) focused on eliminating illiteracy in adults and included UPE as a way to ultimately do so. The Declaration asserted that education was a basic right, and the country developed a five-year plan to ensure that its citizens would be able to access education.

Education in Senegal

In Senegal, prior to the arrival of colonizers, existed a form of education through tradition that met the political, economic, and social conditions of the communities (Cissé & Fall, 2016). Family-based education consisted not only of agricultural and domestic chores, but also included behaviors and societal values that children were supposed to learn (Bryant, 2015). With the introduction of a Western-style education brought by the French, noble and elite Senegalese students, the sons of officials and those born in the communes, were taught to value the contributions of the French while the poor were limited to a very basic education. After independence, Senegalese leaders recognized the need to transform education so that it reflected and addressed the needs of the country once more; "one of the state's missions is to guarantee the protection and promotion of fundamental civil and human rights" (Ndiaye, 2006, p. 225), however the citizens rarely challenged the existing model of education developed by the colonizers (Cissé & Fall, 2016).

When economic crises of the late 1960s resulted in budget and funding cuts to social programs including health and education, many African nations convened and devised better ways to connect African cultural identity to education. During the early 1980s, the General States of Education was held to examine ways to reform the country's education system, finally adapting it to meet the needs of the people. In the following decade, the Senegalese government developed frameworks regarding access to education, which included training for individuals and constructing or rehabilitating existing school facilities. The government increased its funding for education nearly eight percent in three years, increasing from 32% to about 40% from 2002 to 2005. "Compared to other countries in sub-Saharan Africa, Senegal has devoted a significant portion of its total expenditures to education" (Cissé & Fall, 2016, p. 204). "In Senegal's case, more than a third of its budget goes on education" (Ndiaye, 2006, p. 223).

According to Munene (2016), one of the overarching challenges with attempting to reform the educational system in Senegal was that with a centralized government, there had been little attempt to give authority to local stakeholders regarding resources, innovations, or enrollment, etc. The political leaders simply made decisions, particularly where UPE was concerned, and other members of the learning community were supposed to implement the decision. "Those who lost out in this process were the local actors at the grassroots level - parents, school committees, school administrators, and teachers" (Munene, 2016, p. 220). Those at the grassroots level had no opportunity to participate—to offer resources, assist in crafting a vision, or strategize how to assess student learning.

Defining "Participation"

As many countries in Sub-Saharan Africa have moved toward decentralization and a shared responsibility of governance as a means of education reform, parents, families, and communities have been given larger roles (Lemmer, 2007). However, research findings about family participation in schools in Sub-Saharan Africa present a range of results (Chinapah et al., 2000). Focusing on research results from East, South, and West African countries, it can be inferred that the context of the studies yields varied results. It is also important to note that language and its interpretation is critically important. For example, while there were studies from Tanzania which showed that there was already an understanding of community participation, one such ethnographic study explored the meaning of "participation" in the midst of a malaria control project (Marsland, 2006). What Marsland discovered was that the concept of kujitegemea, self-reliance, already existed. However, this concept of self-reliance refers to the citizen's obligation "to contribute their labour and resources in a community effort . . ." (p. 66), and not what Western researchers have come to understand as the empowerment of a community in a democratized manner. For the purposes of this study, parental, community, or family involvement referred to the democratized empowerment that improves the community for everyone. The roles that parents, families, and communities have played in educational support may be "critical in developing countries where governments are not strong and community resources are key to achieving the collective goals of education for all" (won Kim, 2018, p. 149).

Parent and Family Involvement in Sub-Saharan Africa

Various, though not many, studies regarding parent, family, and community involvement in schools have been conducted throughout Sub-Saharan Africa, however there is not much

information about parent, family, and community involvement in education in Senegal. Therefore, I began this section of the literature review with what studies have shown and conclude the section with Senegal, which is the focus of the study. In addition, I further juxtaposed the results from studies in Sub-Saharan Africa to findings from Western research, highlighting their similarities and differences.

Tanzania and Uganda

In a study in Tanzania, parental involvement's influence on student academic achievement was examined (Kuboja, 2019). The study revealed that most parents agree that parent-teacher communication is important and that parental involvement—attending academic meetings and school boards—help parents monitor their own children. It is important to note, however, that this research mainly examined parents' perceptions and beliefs, but did not observe what parents actually did. Similarly, a study in Uganda (Mahuro & Hungi, 2016), hypothesized that various types of parental involvement provide an advantage to students, in terms of academic achievement. Taken from a larger study involving all private and public schools serving children in the Iganga-Mayuge health and demographic surveillance system, this research investigated the responses of 2,711 sixth grade students. Researchers found that consistent communication, providing a conducive home environment, checking students' progress, and visiting the school greatly improved students' scores in literacy and numeracy.

Kenya

Swadener (2000) found, in a study that included a total of 20 participants from five locations of the Narok District of Kenya, that although 95% of the participants did not have formal education, they recognized the importance of school and educating their children. One of

the problems that they identified, however, was their difficulty providing things that they knew that they should, because rising costs. Even so, regardless of the increased costs of education, parents and families continued to send their children to school, as far as secondary school, and participated in various ways including feeding programs, fundraising, serving on school committees, and sending materials to school for teachers to use.

South Africa

In South Africa, research explored parent involvement in teacher education; teachers enrolled in a distance learning certification course were required to implement a model of parent involvement that included creating an environment conducive for home-school connections, communication, and volunteering (Lemmer, 2007). The study revealed that parents were empowered, the negative feelings that teacher felt toward parents were changed, children sensed a positive change in school climate, the teachers could focus on instruction, and the children could focus on learning. It was concluded that parent involvement is a cost-effective way to improve the teaching, learning, and culture of the school; one parent recognized that she may not have money to donate to the school but had a brain and two hands to help.

On the other hand, Lewis and Naidoo (2004) concluded that the South African government's efforts to expand participation in school governance was technocratic and not authentic. Research found that parents' participation in governance was sporadic and individualistic, depending on the principal or the power of the parents. Some educators were concerned about the roles of parents; that they may overstep their boundaries, although other educators viewed parents' participation as beneficial. The researchers recommended that redefining stakeholders' roles must confront the power structure and conventions in place so that

shared school governance moves beyond learning roles and following procedures, to "conflict, negotiation, and compromise" (Lewis & Naidoo, 2004, p. 108).

Ghana

Research in Ghana (Mante et al., 2015) examined the effects of parental involvement on the academic performance of students. Using surveys to collect data from both parents and students, the questions were designed to determine if parental involvement had an effect on students' achievement, and desire to work harder and do better in class. In addition to surveys, the researchers conducted interviews for parents who could neither read nor write and conducted classroom observations of the teacher and student participation and behavior. The study showed that parents interacted with the school in a variety of ways and considered themselves involved parents. Not only that, but there was also a small group of parents who felt that they did not have time to attend to their children's schoolwork because they were consumed with work. Overall, however, the study found that while parental involvement had a positive effect for some students, parental involvement was not a motivating factor for all students to do well academically, as evidenced by report card grades and survey responses.

In a separate study in Ghana (Nyarko, 2011) researchers analyzed the link between parental involvement in schools and students' academic achievement. The students of interest in this study were 15-20 years old, which is different from many of the other studies, where the children were mostly primary to middle school students. The researcher used a questionnaire to collect data regarding parental involvement. The results showed that there was a positive, significant correlation between mothers' involvement and students' academic performance, but an insignificant connection between fathers' involvement and students' academic achievement.

The study also revealed that when compared, students' achievement in school was higher when both parents were in the home, next highest when the student lived only with the father, and lowest when a father was present in the home but not involved in school at all.

Senegal

While there is a growing body of research about family involvement in schools in Sub-Saharan Africa, there is a scant amount of research specifically about family involvement in schools in Senegal. One major study (Marphatia et al., 2010) showed that parents want to support their children's education, but the type of support varies, depending on parents' understanding of the word support. Although many of the parents wanted to support their children by helping with homework, etc., the majority of parents in the study did not. Parents also reported that invitations and encouragement from school faculty and staff influenced how they felt about their contributions and support, particularly those who may lack academic skills. Most head teachers were doubtful, though, that parents had the ability or resources to support students' education at home. Not only that, but teachers did not extend invitations to parent to visit the school except at the beginning and end of the schoolyear and during exams; the teachers believed that regular visits would be an interference. However, in high performance schools, the relationship between teachers and parents was more collaborative, with more than half of the parents participating in school governance. Whereas, at lower performing schools, there was low parental involvement in governance, with parents expecting the government to provide everything (Marphatia et al., 2010).

Overall, parents demonstrated a general lack of awareness, not only about education policies, but about their roles as well, which were not always clearly defined. In Senegal, the

government's idea of parental participation was not so much that each member of the learning community had a specific role or responsibility, but that parents were required to make financial and physical contributions. As a result, "parents' perceptions of their roles and the value of their contribution are. . .linked to the expectations and space created for them by others" (Marphatia et al., 2010, p. 29). The lack of clarity about roles and responsibilities of various stakeholders has not only led to apathy, but to a feeling of negativity toward education.

Most of what is known about parental involvement has come from Western research, echoing some of the findings in the studies from Sub-Saharan Africa, which found that parental involvement in schools increases academic and behavioral performance of their children (Epstein, 2011; Henderson & Berla, 1994; Henderson & Mapp, 2002; Jeynes, 2007; Kendall, 2007; Mahuro & Hungi, 2016). In spite of decades of research that support this finding, researchers also found that parental involvement tends to decrease as students get older (Green et al., 2007).

Research has also shown that the more traditional school-based efforts to involve parents set the agenda and work to include parents on an individual bases and reflect "a 'power over' approach to parents" (Warren et al., 2009, p. 243), typically inviting families to activities that are already established by state or international agencies (Moss, 1994) and are school-centered (Hong, 2011). Further, very similar to the parents and families in Sub-Saharan Africa, when the low-income families in the United States have felt excluded from schools, they have often become critical and have felt unwelcome in schools (Diamond & Gomez, 2004; Hong, 2011).

Regarding parents of color in the United States, researchers found that there is often a difference in values between the families and school officials, similar to the study in Ghana

(Donkor, 2010; Donkor et al., 2013), but those values and ideas are not recognized by leaders in the school community, which causes conflict between home and school (Diamond & Gomez, 2004; Lareau & Horvat, 1999; Warren et al., 2009, p. 243). Therefore, researchers (Henderson et al., 2007; Hoover-Dempsey & Sandler, 1995, 1997) contended that in order to engage parents from low-income communities more meaningfully in the school community, there must be greater intentional effort to build parents' capacity for leadership, by developing their skills, knowledge, self-efficacy, and sense of power.

Community Participation

Initially, the idea of what comprises a community seems simple: a group of people who live within a geographic area that may or may not be homogenous. However, when considering the community of a school, whose families may not live near the school, defining the community is a little more complicated. And if the school is in a rural area in Sub-Saharan Africa, defining community is all the more difficult, considering that the school may not be located within the village and may be several miles away (Rose, 2003). There are multiple ways to define what a community is. A community can be a geographic area, a group of people with a common interest, or a group of people who share common traits or characteristics, like religion, language, or ethnicity (Watt, 2001). Therefore, for the purposes of this study, I will borrow the definition of community from Essuman and Akyeampong (2011) and Watt (2001) who define community as "people who [have] regular contact with the schools, either directly or indirectly" (Essuman & Akyeampong, 2011, p. 517).

The notion of community participation in Sub Saharan Africa is complex as well, although it is not a new idea, dating back to the 1980s. Some believe that community

partnerships with schools is a way for the government to hand the financial obligations over to local people (Rose, 2003), while others believe that community participation is a method for social and economic development using collective resources more effectively (Colley, 2005; Rose, 2003).

Aside from that, what the literature has shown, is that there are two types of community participation, with different catalysts for change and different net results as well. One type is more authentic, "where all members have equal power to determine the outcome of decisions and share in a joint activity" (Rose, 2003, p. 47); Watt (2001) also characterizes this type of community participation as authentic. The other type of community participation—"token participation" (Watt, 2001, p. 12), however, is more closely linked to organizations that develop improvement intervention projects where the members of the community are merely workers on the project, providing labor, materials, or money, or are simply kept abreast of the project's progress with no real decision-making role (Rose, 2003; Mosse, 2001), and communities complete a single project. While there is a growing body of research regarding the latter form of community participation, where organizations provide support for the rural school communities in Sub-Saharan Africa, there is limited research on the former type of community participation that takes a grassroots approach to school improvement.

Ideally, the objectives of partnerships include increasing access to education, improving quality of education, improving the management of education, and mobilizing resources (Ndiaye, 2006), but what actually occurs is far from that, leaving parents, families, and community members disheartened and reluctant to participate in subsequent school improvement projects. However, in rare instances, "when CBOs [Community-based organizations] are authentically

rooted in community life, they can bring to schools a better understanding of the culture and assets of families, as well as resources that schools may lack" (Warren et al., 2009, p. 209).

Rural Education

Much of the research regarding rural areas in Sub-Saharan Africa depict the region as one of extreme poverty, with many of the community members working as farmers (Watt, 2001). The rural community tends to be more of a "collective social unit" where the notion of family extends beyond blood relatives and matrimonial ties to other members of the community (Watt, 2001). Connections to villages are strong links to identity—even as Africans move to urban areas, they "consider themselves to belong first to village communities where they were born or where their family originates" (Watt, 2001, p. 10). The rural villages are not so densely populated, and few villages have schools within them. The schools that do stand within the confines of the villages were most likely constructed by the families that live there.

Some research has been done to study rural communities in the United States, where connections could be made to rural villages in Senegal. In those studies, rural communities have been described in a number of ways: in terms of geographic location, population, or economy. The truth is, there is a great challenge in developing a precise definition of "rural"; at present there is no monolithic concept of rural life (De Gennaro & Fantini, 2002; Khau, 2012). Life in a rural community may vary depending on culture, political and socio-economic circumstances, social group, and social environment (De Gennaro & Fantini, 2002), but it has often been associated with lack and loss (Corbett, 2007; Kelly, 2009). In some instances, rural communities are centered around public schools, and, much like Sub-Saharan Africa, there is an undeniable closeness and familiarity among rural citizens. Families in rural communities have typically

lived there for generations, attending the same schools as generations before, and in much of the literature “a prominent theme [is] the central role of the school in the community (Barley & Beesley, 2007, p. 4).

In rural communities in the United States, the school is integrated into the community and vice versa; the school is sometimes described as the heartbeat of the town (Barley & Beesley, 2007). The school staff not only lives in the area, but actively participates in the community’s politics and activities. Often, students are described as “good kids” and the students and schools are looked on with pride (Barley & Beesley, 2007). Interestingly, however, there are conflicting reports about students’ academic achievement. Some report that students in urban schools fare better academically, scoring higher on assessments and matriculating to college, while other literature suggests that rural students perform better. It is understandably tempting to romanticize or idealize rural life and education, but research cautions against it, citing challenges supporting the changing demographic of students. “Rural schools with high percentages of low-income families are often spread thin, stretched by external mandates, increased resource demands due to student needs, and often minimal or inconsistent support from some parents who are either ill-equipped to aid, or uninterested in aiding, their children’s academic progress” (Alleman & Holly, 2014, p. 148).

Parent Empowerment

The term “empowerment” has generally been used by many to encapsulate ideas about helping and usually includes efforts to build or strengthen associations, neighborhoods or networks (Hughes, 1987). In terms of international development, the concept of empowerment really has no clear definition and it is operationalized differently, depending on the

development's area of focus (Hennink et al., 2012). A lack of clarity of meaning can lead to tension and misunderstandings among stakeholders, undermining community development efforts (Kendall, 2007). Narayan's (2002) definition of empowerment, "the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control and hold accountable institutions that affect their lives (p. 14), most closely resembles what occurs or what could occur when families and communities engage in school improvement. Also referred to as agency, the approach to improving schools and communities that builds capabilities and assets is critically important as well (Sen, 1999). Based on qualitative studies, researchers have found that there is an ecology at wok; something in the environment affects individuals and ultimately communities in a way that emboldens them to affect change in their schools or communities (Hennink et al., 2012).

According to the literature, there is a growing trend toward community empowerment projects (Nielsen, 2007) purported to contribute to improved access to education and improved educational outcomes. However, in a review of twelve community empowerment programs in eleven countries (Nielsen, 2007), three of the four Sub-Saharan African countries included in the study reported that the programs were poorly implemented, while the fourth country made no report at all. There also appeared to be some resistance from parents and families involved in the projects. Some consider it a "marketisation of community participation" (Rose, 2003, p. 59), and one father felt like the families and community members were being exploited. It was often lamented that the intent of the programs was to empower parents and families, however parents and families were often not consulted when projects and programs were introduced to the community (Aubel, 2010; Kendall, 2007; Rose, 2003). Empowerment, as presented here,

assumes that the recipients of the projects or participants in the programs do not have the power or resources to make changes on their own (Hughes, 1987). Some researchers (Kendall, 2007) wonder if projects and programs actually develop a sense of ownership if marginalized, poor parents and families have to provide the resources for said projects and programs.

Most Western literature agrees with the purpose of individual and community empowerment, suggesting that it is a manner for marginalized parents to gain control of their lives, find their voice, and advocate for their children (Ball, 2014; Bolívar & Chrispeels, 2011; Kim & Bryan, 2017; Kim et al., 2017; Ratts & Hutchins, 2009). One observation was that when parents develop relationships with each other, they have a greater potential to act as a collective more powerful body (Delgado-Gaitan, 2001). Hong (2011) spoke about collective power, where parents join together to address community issues. There is also some sense of self efficacy in the parents because they believe that they can make a difference. The research also noted that parents become empowered when the mystical veil of school is lifted and they become a part of the learning community; they feel valued and are able to make a contribution (Hong, 2011). Because this literature is based in the West, it does not consider the pre-existing relationships between members of the community that are based on traditional, cultural, and familial ties. This is a gap in the literature that this study aims to fill.

Quality Education

The term "quality education" is difficult to define because the definition is ever-changing and highly contextual depending on social and economic levels and environment (Barrett et al., 2006; Kumar, 2010; Laurie et al., 2016; Nikel & Lowe, 2010; Tikly & Barret, 2013). As difficult as it is to define, the United Nations Educational Scientific and Cultural Organization

(UNESCO) identified two fundamental principles of quality education: that learners develop cognitively, and creative and emotional development are nurtured while fostering attitudes and values of responsible citizens (Pigozzi, 2004, 2006).

The goal of quality education is universal. In 2000, UNESCO and its members reaffirmed that quality education was a priority, and the United Nations developed Millennium Goals, now Sustainable Development Goals (SDGs), in response to the dire conditions that countries observed worldwide: climate change was a growing concern, the health of the planet's oceans were on the decline, people do not have access to food and clean water for sustainable living, subsisting on less than two dollars per day, and there is a huge disparity between those who can and those who cannot access education.

At the World Education Forum held in 2015, hosted by the Republic of Korea, more than 1,600 participants representing 160 countries adopted a new declaration which established "a new vision for education for the next fifteen years" (UNESCO, 2015, p. 5), recognizing that in order to achieve the other 16 development goals, education is critically important. Anthony Lake, of UNICEF, was noted as saying "education is the key to a better life for every child and the foundation of every strong society—but too many children are still being left behind. To realize all our development goals, we need every child in school and learning" (UNESCO, 2015, p.12). In the declaration, participants resolved to implement a common agenda to improve education based on sound planning and policies, collaboration, and government investments. The vision laid out in the declaration was to expand access to quality education and encourage lifelong learning so that education will be and continue to be transformative. In one of the many sections of the declaration, the document noted that teachers make an important contribution to improved

student learning with various support, including that of the community, however in the section that defines governance, accountability, and partnerships, many organizations and individuals are listed from the national level to the students themselves, but there is no mention of parent support, asserting that the heart of education improvement is at the national level.

In a synthesis of studies carried out in 18 countries "to identify contributions of education for sustainable development to quality education," Laurie et al. (2016) declared that education for sustainable development (ESD) contributes positively to the local community and is an opportunity for the community to be involved with the school because research showed that when students engaged in community issues, communities were encouraged to invest in order to find solutions. ESD had also been shown to reinforce relations between schools and parents (Laurie, et al., 2016). The United Nation's Sustainable Development Goal—Quality Education—does not mention parent involvement as an indicator, connoting that on an international level parents' and families' voices and involvement are reduced to inference.

Theoretical Frameworks

The frameworks and philosophy chosen to guide this study represent a blend of Western conceptual frameworks and traditional African philosophy. Much of the literature reviewed for this study begin with a Western framework, which privileges Western epistemology. Realizing this, I have included the ideological construct of communalism, *Ubuntu*, and indigenous understandings of its meaning as a way to decolonize the study and integrate principles inherent to ethnocultural groups in Sub-Saharan Africa. The frameworks and philosophy that I chose, fit together, as in layers of an onion, to create a full, complete image of what parents, family and village members do to support their children's education, factors that contribute to their actions,

and their core beliefs. The outer, most visible layer of the conceptual framework is Epstein's (1995) Six Types of Involvement and it represents the visible aspects of parents' and family members' engagement and participation in their children's education. This typology describes what parents, families, and village members do to be involved in the school community and support their children's education. These are observable behaviors that parents, families, and community members engage in. Moving inward is Barton et al.'s (2004) Ecologies of Parental Engagement (EPE). This framework examines the intersection of community members' actions and how the actions are carried out. The ideas noted in this framework are not necessarily visible, but may be factors that contribute to parents', family and community members' ability to engage in their children's education. Finally, the innermost layer—the least visible layer—is *Ubuntu* (Metz, 2007), the indigenous African construct that speaks to the inextricable connection between individuals and their communities. In essence, as I peeled back the layers, I started with *what* families and village members do, using Epstein's (1995) framework; followed by *how* they do it using the Barton et al.'s (2004) EPE, until I arrived at the possible root cause—*why* they do what they do—using Ubuntu (Metz, 2007).

Six Types of Involvement

Nearly three decades ago, Epstein (1995), noted researcher on parent-school-community involvement and its effect on student achievement, developed a theory about the overlapping influences of family, school, and community on children. The theory suggests that the three main contexts that influence students—family, community, and school—can work collaboratively, in concert with one another, or work in opposition of each other. At the same time, the theory shows how relationships within and between the contexts impact students, who sit at the center

of the contexts' intersection. The reason for collaboration among the three—families, communities, and schools—is to increase student achievement, and Epstein (1995) assures that there are a multitude of ways that families and communities can be more like schools, and schools can be more like communities and families, etc. This collaboration, Epstein asserts, begins with a partnership, and the partnership begins with opportunities for parents, families, and communities to work with schools and vice versa. Based on this theory and years of research, Epstein (1995) developed a framework that describes six types of involvement. It is this framework that I will use, in part, to guide this study.

Epstein's (1995) framework, six types of involvement, describes the ways in which parents, families, and communities can be involved in schools at home, at school, or within in the community. There is no hierarchical order to the types of involvement; each method of becoming involved, according to Epstein (2018), is equally as important as the other.

Type 1: Parenting refers to the "basic obligations of families" (Epstein & Sanders, 2002, p. 418). According to this framework, parents and families support children's academic achievement home by providing an environment conducive to learning, including nutrition, safety, a schedule to manage time, and other skills.

Type 2: Communicating refers to the schools' responsibilities; that the schools are obligated to communicate with families in a variety of ways—letters, phone calls, emails, etc.—to keep them informed about students' progress and school programs, policies, and events. Not only that, but parents and families should also feel comfortable to seek out additional information or ask questions of school faculty and staff (Epstein & Sanders, 2002).

Type 3: Volunteering revers to the time and talent that parents can give to the school, either at the school site or elsewhere in support of the school (Epstein, 2001; Epstein & Sanders, 2002). This can take the form of attending athletic events, assisting with communicating with other parents, serving as a mentor, coach or tutor.

Type 4: Learning at home involves parents or families interacting or assisting with or monitoring "their children at home on learning activities that are coordinated with the classroom curriculum" (Epstein & Sanders, 2002, p. 421). This includes taking students to the library to borrow books, or assisting with projects, or asking questions that probe into the specific lessons learned in a subject. These conversations and activities enable students to see the applicability of the skills that they are learning at school, to life.

Type 5: Decision making speaks to parental and familial involvement in associations, councils, or organizations that assist with make decisions that affect the operation of the school. The councils or groups include, but are not limited to, local school leadership council, school site council, Parent-Teacher association, etc. In addition to helping parents and families understand the workings of the school, participation in this manner purportedly provides opportunities for parents and families to advocate for the needs of their children.

Type 6: Collaborating with the community refers to ways in which schools, parents, and families can become involved with the greater community in order to improve students' academic outcomes and the school as a whole. Resources and services from the community can be brought into the school and connected with students and families in need; information regarding specific programs or resources can be distributed to students and families, and students can become involved in service-learning projects (Epstein & Sanders, 2002).

Epstein's (1995) framework has been widely used to study parent and family participation in schools, even in Sub-Saharan Africa, as cited in the previous section. This framework was appropriate for use in this study because it easily explained or described some of the activities that parents, families, and village members may engage in to support their children's education and can serve as a way to measure or even quantify the frequency of parents', families', and community members' involvement. Realizing that parents of color support students in ways that Western ideology may not recognize or legitimize (Buendía, 2011; Marchand et al., 2019; Latunde, 2018), this framework served to continue the conversation that challenges what parents, families, and village members do, and is located in the outer-most layer of the conceptual framework (see Figure 1).

Ecologies of Parental Engagement

In this study, Barton et al.'s (2004) Ecologies of Parental Engagement (EPE) framework was used to examine how parents support their children's education. Barton et al. (2004) pushed back on the idea of parental or family involvement, suggesting that involvement is simplistic in its attempt to describe the intersection of what families do and how it is done. Not only that, but Barton et al. suggested that understanding parental involvement in the simplified manner of observable acts that are often school-centric, relied on a deficit model, positioning parents to be "manipulated or without power to position themselves in ways they see fit" (p. 4).

As researchers interested in parental involvement in math and science, Barton et al. (2004) discovered few studies that included initiatives where parents were partners in the decision-making process. The four that they did locate (Civil et al., 2000; Friedal, 1999; Hammond, 2001; Samaras & Wilson, 1999) described parents with agency, demonstrating the

critical importance of parental voice in schools. As a result, Barton et al. (2004) determined that it was necessary to analyze parental interactions and relationships, because those interactions were more complex than they appeared in the literature.

Though not explicitly stated, the relationship between parents and their environment, in terms of engaging in schools, is very similar to Bronfenbrenner's Ecological Theory (1994). His theory, first introduced in the 1970s, asserted that as people live, grow, and develop, their development as human beings is shaped by the people, objects, and environment that they interact with. Simply put, he argues that to understand human development, one must also understand the environment where development occurs. Very similarly, Barton et al. (2004) contended that to truly understand the nature of parental engagement, one must understand the environment wherein the engagement occurs, including the people, objects, experiences, etc., that help shape the individuals in question.

The framework removes the notions of parental involvement as a singular event and takes into consideration situations and contexts that influence an individual's decision to engage or not. According to Hong (2011), parental engagement does not just happen; it is a complex process. Hong (2011) describes an ecological view of parent engagement and multiple ways that parents can participate in the school community; very similar to a ladder, with each rung bringing parents further into the learning community while "EPE frames parent engagement as the intersection between parents' strengths, assets, and worldviews, and the characteristics of their surrounding social and institutional environments" (Alameda-Lawson & Lawson, 2019, p. 1087). EPE considers beliefs, relationships with others, available resources, and the particular event's history (Barton et al., 2004). In essence, "it allows us to understand what parents do in

terms of relationships, context, and activity, and it allows us to critically examine how all of this is framed through power and politics" (Barton et al., 2004, p. 5). Further, Alameda-Lawson & Lawson (2019) asserted that while much of the educational research has defined parent engagement in terms of parents' feelings, thoughts, etc., (e.g., Olivos, 2012), their findings indicated that in order to capture the full range of parents' individual and collective experiences, a social-behavioral and action-oriented component was needed (Alameda-Lawson & Lawson, 2019).

In addition, Barton et al. (2004), focused their attention on engagement as it relates to parental involvement in schools, because involvement has frequently been used to describe parents' actions, while engagement has been used to include parents' worldview and how those beliefs inform what they do. Engagement in schools referred to the "subtle ways in which community members' participation in school activities and interactions reflects a sociality defined by a collective orientation that undermines an emphasis on individualism and hierarchical authority commonly associated with schooling" (Paradise & Robles, 2016, p. 61). Simply stated, parental engagement is the mediator between space and parents' social or cultural capital, so that what parents do is a result of the physical or perceived boundaries of what it is they desire to do (Barton et al., 2004).

This framework was appropriate to use in the study of a village community in Sub-Saharan Africa because I was working under the assumption that relationships within the village are crucial for maintaining health and welfare for basic survival, and navigating their children's education, among other things. It was also an appropriate framework to use because while many Western frameworks use a deficit model when conducting research about people of color

(Buendía, 2011; Hong, 2011), the ecologies of parental engagement honors and respects the customs, values, and traditions of the village members and parents who participate in the study that may not engage with schools in "traditional" ways according to Western thought (Buendía, 2011; Latunde, 2018; Marchand et al., 2019).

Ubuntu

That African societies are communal in nature has been documented (Gyekye, 1987, 1997; de Mooij, 2014; Nobles, 1974; Nobles et al., 2016). Societies are described as communal versus collective in nature because the people who live within the community are not merely a collection of individuals, operating in silos while living within a geographic location, but are people embedded in relationships and common bonds (de Mooij, 2014), connected for the good of all (Gyekye, 1997). To willingly live isolated from the community is unusual in most African societies. In fact, if a person lives apart from the community, that person is no longer described as a person, but an individual, and is no longer considered a responsible moral agent (Gyekye, 1997). The Akan people of present-day Ghana have a proverb, *onipa firi soro besi a, obsei onipa kurom,* "when a man descends from heaven, he descends into a human society," that reflects the idea that human beings are social creations, expected to live among other human beings. This proverb and others like it, does not negate the single person, but expresses the value of solidarity or collective action and the notion that it is through one's relationship and communion with the community that a person achieves humanness—their highest potential (Gyekye, 1997).

Ubuntu is a term that emerged from Southern Africa and has come to described as Pan-African. Over the years, it has been characterized as

- a Southern African philosophy that links an individuals' identity to that of a larger community (Abdi, 2018; Du Toit-Brits, 2012; Letseka, 2013; Oviawe, 2016; Waghid, 2018),
- a moral theory that describes how people should behave (Metz, 2007),
- and a moral code (Battle, 2009; Dillard & Neal, 2020; Kamwangamalu, 1999; Louw, 1998; Mbiti, 1969).

John Mbiti (1969) offered the adage "I am because we are, and since we are, therefore I am" (p. 209) without initially ascribing it to *Ubuntu*, yet this phrase has become a widely accepted attribution, cited by many (Menkiti, 1984; Gyekye, 1987, 1997). Before I attempt to define *Ubuntu*, it is important to note that prior to the 1950s, all written references to ubuntu were authored by non-Africans (Gade, 2012). This is due, in part, because the societies from which the concept of *Ubuntu* originated had strong oral traditions, so that the meanings of Nguni words like *Ubuntu* were written in people's hearts and minds (Mbiti, 1969) and not on paper.

***Defining* Ubuntu**

A number of scholars have attempted to define *Ubuntu*. The sayings, *"*umuntu ngumuntu ngabantu*"* (Nguni), *"*motho ke motho ka botho*"* (Sotho), (a person is a person through other persons) or (I am because we are) (English) have become the most widely accepted and used when referring to *Ubuntu*. Different societies in Sub-Saharan Africa have their own relatively synonymous term for *Ubuntu*, which has come to mean "personhood" or "humanness". "For instance, it is umunthu in Chewa, umundu in Yawo, bunhu in Tsonga, unhu in Shona, botho in Sotho or Tswana, umuntu in Zulu, vhutu in Venda, and ubuntu in Xhosa and Ndebele" (Tambulasi & Kayuni, 2005, p. 148). Bishop Desmond Tutu (1999) offered a definition:

> When we want to give high praise to someone we say, *"Yu, u nobuntu"*; "Hey, so-and-so has *Ubuntu*." Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have. It is to say, "My humanity is caught up, is inextricably bound up in yours" (p. 31).

Although it has been difficult to craft a specific definition for the term (Gade, 2012; Tambulasi & Kayuni, 2005), generally speaking, *Ubuntu* is understood to represent a general notion of universal interdependence, solidarity, and communalism (Gade, 2012).

Ubuntu *as a Philosophy*

The concept of African philosophy, according to Mbiti (1969), refers to the attitude of mind, understanding, and the "perception behind the manner in which African peoples think, act or speak in different situations of life" (p. 2). As a philosophy, *Ubuntu* declares that the individual is not independent of the community but belongs to it (Mbiti, 1969; Oviawe, 2016); it expresses solidarity. Abdi (2018), agrees and adds that in *Ubuntu*, people are uniquely connected to their community, the community's needs, goals, and desires (Nussbaum, 2003; Tambulasi & Kayuni, 2005).

Ubuntu *as a Moral Theory*

As a theory, ubuntu explains the relationships that exist between individuals and between individuals and the community, living among others in mutually accountable, trusting, compassionate relationships (Waghid, 2018). While some argue that the community takes precedence over the individual (Menkiti, 1984; Senghor, 1963), others suggest that "the importance of community life that we find in African societies is a consequence of ubuntu, but *Ubuntu* is not its origin" (Weidtmann, 2019, p. 107) and that there is a delicate balance between

the community and the individual where both are able to co-exist (Gyekye, 1998). In other words, the importance of the community comes because of the communality of its members. *Ubuntu* is the "mutual reliance of people for the enactment, advancement and realization of their capabilities" (Takyi-Amoako, 2018, p. 211) to be both an individual and a member of the community; there is an interdependence and co-existence among community inhabitants where giver and receiver are indistinguishable (Shutte, 1993).

In addition, the individual is not diminished because of the community, and may, in fact, affect the community while the community, simultaneously, impacts the individual (Gathogo, 2008; Migheli, 2017). In Gade's (2012) attempt to have South Africans define *Ubuntu*, one participant declared "we don't live in isolation, we live in a community. That sense of community is what makes you who you are, and if that community becomes broken, then you yourselves also become broken" (p. 493). That is what happens to the individual, happens to the community and vice versa (Mbiti, 1969). The Akan have a proverb that exemplifies this sentiment which, when translated to English says, "the decline and fall of a nation begins in its homes" (Gyekye, 1996, p. 67). In essence, the belief is that the nation, or community, is made up of individuals and whether and individual is adversely or positively affected, so is the nation or community.

Some might also infer that this notion of communalism requires "some kind of group-think, uncompromising majoritarianism or extreme sacrifice for society: (Metz, 2011, p. 533), but Metz argues that the idea that 'a person is a person' is a call to fully develop one's humanness and personhood through relationships with others that are communal in nature.

Further, *Ubuntu* calls for people to think of themselves as part of the same group, to think in terms of 'we' as they work toward shared goals, engaging in mutual support of each other.

Ubuntu *as a Moral Code*

According to Broodryk (2010), the notion of African humanness has its origins in the holy beliefs of the Netcher Maat, which dates back centuries. A term which derives from *"muntu,"* which means "a person" or "a human being," *Ubuntu* defines positive qualities possessed by a person (Chinkanda, 1994). Not just about a person's qualities, *Ubuntu* is about the essence of humanness and enables human beings to "become *abantu* or a humanized being, living in daily self-expressive works of love and efforts to create harmonious relationships in the community and the world beyond" (Mnyandu, 1997, p. 81). *Ubuntu* as a moral code defines or describes a basic model of behavior for members of the community to follow; it describes a way of life, a way of being (Nussbaum, 2003). As a result, human interactions nurture sharing, trusting relationships filled with mutual compassion and respect. *Ubuntu* requires listening and affirming others, sharing resources and making basic services accessible (Nussbaum, 2003). Many other acts, such as showing empathy or hospitality, or forgiving someone are also essential to *Ubuntu* (Gade, 2012; Nussbaum, 2003). However, according to Mbiti (1969), African morality "is more societary than spiritual morality of conduct" (p. 209).

According to Mbiti (1969), "a person is what he is because of what he does" (p. 209), and Metz (2007) has identified ideas about right and just actions according to *Ubuntu* as a moral theory that are similar to Western morals, but he extends the idea of *Ubuntu* beyond interconnectedness and relationships for those who assert that *Ubuntu* is no different than other moral codes, such as bildung—connecting oneself to the world (Elonga-Mboyo, 2019).

Ubuntu *as Spirituality*

Some scholars propose that in addition to morality, spirituality is embedded in *Ubuntu* or that *Ubuntu* serves as a spiritual foundation for many African communities (Louw, 1998). Wanless (2007) observed that the world, according to Africans, is not divided into sacred and secular, but that "all of life is sacred, and each part inextricably bound through the who to all the other parts" (p. 118). However, the notion of spirituality should not be limited or relegated to a belief in spirits but should be understood to mean that all of life is connected (Battle, 2000); the idea that human beings are connected and interdependent, "regardless of families, tribes or ethnic groups of origin" (Nsengiyumva et al., 2019, p. 20), and that human beings have a responsibility to and for one another as a result of the connectedness (Letseka, 2012, 2016) is taught from early childhood.

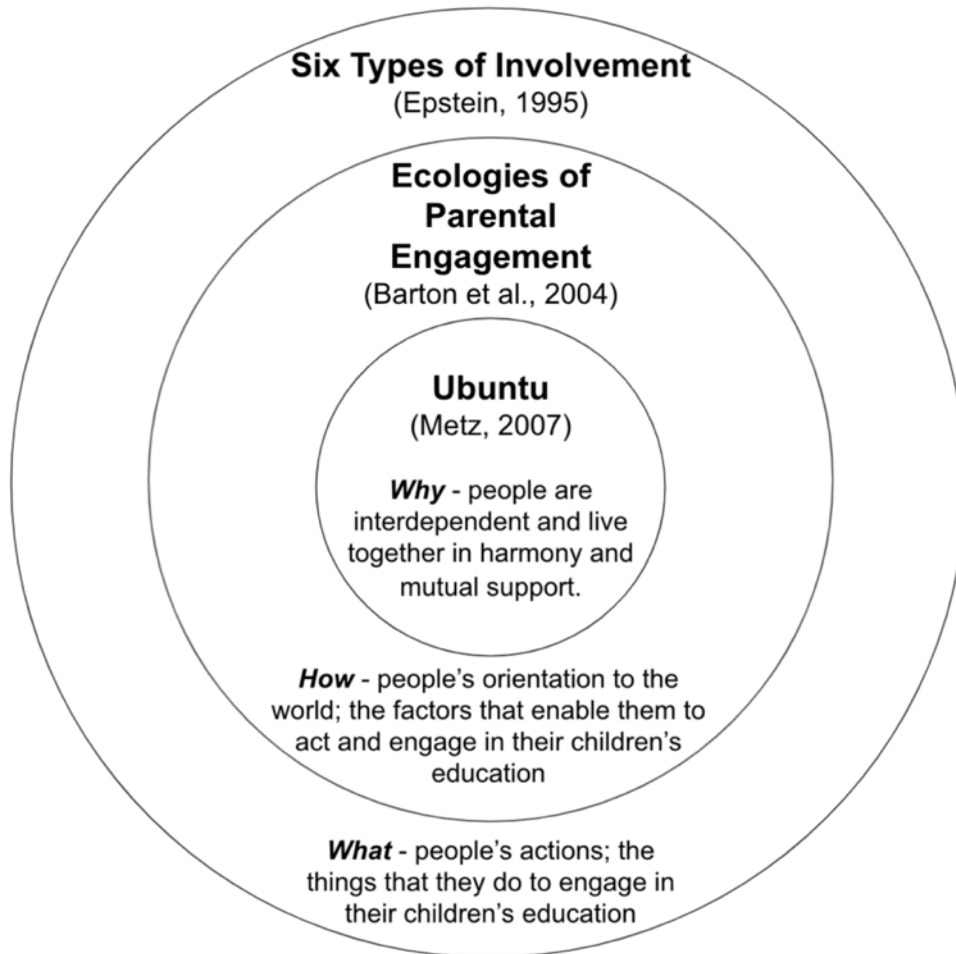
Other scholars suggest that *Ubuntu*, the philosophy, moral theory, and moral code born out of agricultural societies and pre-colonial times, has reached its end and is no longer useful (Matolino & Kwindingwi, 2013) based on conditions on the continent of Africa and particularly in South Africa, suggesting that *Ubuntu* is a utopian ideal that is unreachable (Kamwangamalu, 1999). However, scholars like Oviawe (2016) remind us that "the universe is a network of interdependent systems . . . [and that] communities are networks of relationships both biological and social that exist within a given ecosystem" (p. 5). Therefore, there is a great need for an ubuntu way of thinking, a need to remember the interconnectedness and humanity of all as we related to, work and collaborate with, and care for one another (Kamwangamalu, 1999). More importantly, instead of trying to understand what ubuntu meant in the past, we should aim to understand what *Ubuntu* means now (Metz, 2011) and utilize that meaning "for the common

good of all Africans, and of the world at large" (Louw, 2019), providing non-African communities an opportunity to reconsider human encounters and positively impact them (Waghid, 2018).

As the inner-most layer of conceptual framework constructed (see Figure 1), *Ubuntu* is at the heart of families' and village members' actions (Weidtmann, 2019), and is an important lens through which to examine family and village engagement in support of children's education, because it may help to explain why families engage in schools or collaborate with others the way that they do. According to Mbiti (1969) people act according to their beliefs, therefore, if the members of the community subscribe to *Ubuntu* as a moral code, it will be demonstrated in their actions. "Belief and action in African traditional society cannot be separated: they belong to a single whole" (p. 4).

Figure 1

Conceptual Framework



Note: The frameworks and philosophy used in this study, fit together, as in layers of an onion, to create a full, complete image of what parents, family and village members do to support their children's education. *Ubuntu* representing intangible deeply held beliefs, coupled with environmental factors (EPE) results in the visible actions of parental involvement. Adapted from J. L. Epstein, 1995, "School/Family/Community Partnerships.," *Phi Delta Kappan*, *76*(9), p. 701, (https://www.proquest.com/scholarly-journals/school-family-community-partnerships/docview/218509027/se-2?accountid=617), copyright 1995 by SAGE Journals; from A. Barton, C. Drake, J. G. Perez, K. St Louis, and M. George, 2004, "Ecologies of Parental Engagement," *Educational Researcher*, *33*(4), 3-12, (https://doi.org/10.3102/0013189X033004003), copyright 2004 by SAGE Publishing; from Metz, T., 2007, "Toward an African Moral Theory", *Journal of Political Philosophy*, *15*(3), 321-341, (https://doi.org/10.1111/j.1467-9760.2007.00280.x), copyright 2007 by Blackwell Publishing Ltd.

Conclusion

The idea that family, community, and school partnerships are important for the educational success of students has become a foregone conclusion; decades of research support this ideology (Epstein, 2011; Henderson & Berla, 1994; Henderson & Mapp, 2002; Jeynes, 2007; Kendall, 2007; Mahuro & Hungi, 2016). Over time, however, the effort to include parents and engage them in the learning community has devolved into “scattershot attempts” at inviting parents and families to participate in the learning community via legislation (Evans, 2018, p. 38) which often reify school-centric models of parent and family involvement. In other words, mandates from government institutions are not and cannot be expected to serve as the panacea that will improve education and make quality education accessible to everyone. Families and entire communities must be involved in supporting student achievement and success (Israel et al., 2001).

The review of literature reveals that many parents, for the most part, across Sub-Saharan Africa understand the importance of education and would like to support their children, but various factors hinder their engagement. It is abundantly clear that each country faces its own challenges with providing both access to education for every student and involving parents in the decentralized governance of the schools. The literature also demonstrates that there needs to be more research done in Senegal where parental involvement is reportedly more collaborative (Marphatia et al., 2010). While it is important to know what families and village members do to support children’s education in rural Senegal and the factors that contribute to their empowerment for advocacy, it is equally important to understand how their context—relationships, beliefs, and experiences—influence their decisions to engage with the school at all,

and whether or not *Ubuntu*, or something similar, is an impetus for their interactions. This study aims to fill the gap in literature where parental, family, and community engagement in education in rural Senegal has been mostly left out of the depiction of parent, family, and community engagement in education in Sub-Saharan Africa.

CHAPTER 3

METHOD

Jamoul aya na, tey ladheiteoul a ko raw.

"Not to know is bad, not to wish to know is worse." (African Proverbs, https://networks.h-net.org/node/28765/pages/31934/proverb-it-takes-whole-village-raise-child)

Qualitative research methodology allows for an in-depth, contextual study of people's lives and their roles in the world; it prioritizes the views and perspectives of research participants; and it contributes insights that may help explain thinking and behavior (Yin, 2016). More specifically, case study research is a methodological approach in which the researcher can closely explore real-life systems over time, while collecting data through multiple sources (Creswell & Poth, 2018). Therefore, qualitative case study methodology was used to explore and describe the nature of the roles that parents, families, and village members play as they support their high school students' formal education. This methodology captured "the perspectives of different participants and focus on how their different meanings illuminate" engagement, demystify their understanding of support, and identify sources of parent, family, and village member empowerment to serve as advocates for students (Yin, 2017, p. 16).

Purpose

The purpose of the study was to explore and describe how parents, families and community members support children's education, and to identify factors that contribute to the families' and villagers' empowerment to advocate for resources for their children's education. It was also critical that those who participated, continued to own the knowledge that they shared in the study. This work was not meant to be extractive, but to add to the current understanding of

parent, family, and community engagement by operationalizing the local, indigenous construct of communalism and to honor ways that indigenous communities with cultural ties to communities of color support students' education (Louis, 2007).

Research Questions

During a previous visit to Dekka High School (DHS—a pseudonym), an officer of the parent association alluded to the parents' strong support of the students, school staff, and the school itself; that the existence of the high school was due, in large part, to the collaborative efforts of the parents, families, and community members of the surrounding villages. As a result, I wanted to know more about the school, the families, and village members engagement in the high school because parent, family, and community engagement in American high schools was minimal, if it existed at all (Epstein, 2011).

In order to describe the nature of family and villager support, qualitative methodology was most appropriate to develop thick, rich descriptions (Creswell & Poth, 2018) that come from the families and community members themselves, whose voices are often missing from the literature. This study attempted to answer the following questions:

- How do Senegalese parents, families, and community members support their children's education who attend Dekka High School? (RQ1)
- What factors contribute to the empowerment of parents, families, and village members to advocate for their children's education? (RQ2)
- Finally, while it is understood that Ubuntu is a Southern African construct about human interdependence and relationships, what Senegalese or Wolof concept helps to

explain and provide a deeper understanding of parent, family, and community engagement in education? (RQ3)

Method

Research Setting

Dekka High School (DHS) is located approximately 40 miles east of Dakar, the capital of Senegal, West Africa, deep within in a village off the side of the government road. It has a student population of over 500 students; a teaching staff of 40, and was started 11years ago, after the creation and construction of the middle school in 2001. The nearest high school is approximately seven miles away in the next town, which means that almost all high school students in the 11 neighboring villages that attend public school, attend Dekka High School.

The high school is comprised of three grades, beginning with fifth form, the American equivalent to tenth grade, and terminates at upper sixth form, the equivalent of twelfth grade. The school year begins in October, just after the rainy season ends, and concludes for most students, in late June when the upper sixth form students prepare to take the national baccalaureate exam, in July which qualifies them, upon passing, to matriculate to a university to continue their studies.

Additional information regarding the demographics and statistics of the students attending the high school, their families and villages, including gender, ethnic groups, languages spoken, etc., will be included in the study through document analysis and interviews.

Research Assistant

Because of the global pandemic, COVID-19, and the current travel restrictions, it was necessary to enlist the assistance of a colleague in Senegal who served as my research assistant.

Demba, a teacher of English as a foreign language, is one of the founding teachers of DHS, and served as the research assistant. I first met Demba during my stay in Senegal as a Fulbright Fellow in the Teachers for Global Classrooms program; he was my host teacher. During the fellowship, I had numerous opportunities to learn more about and participate in the culture and community around the school through festivities and celebrations, meet various members of the community, and observe Demba teaching and managing his classes. While there, I was also afforded many opportunities to teach students, engage with teachers and administrators, and begin to develop friendships and associations with neighbors and colleagues.

When I decided that the families and community of DHS would be the focus of my study, Demba immediately offered to assist with translation, since I speak Wolof and French at a beginning level. After travel restrictions were announced, Demba agreed to be my research assistant, conducting interviews and providing translations as well. In May 2020, he took the CITI course designed to teach the protection of human subjects and passed the necessary assessments required to participate in the study. His CITI certification was included with the Institutional Review Board application. Before Demba began gathering data, we practiced using the interview protocols and data gathering so that he would be comfortable and would be able to navigate the process smoothly.

Participants

The study included 22 participants: parents, students, family and community members from Dekka, and teachers and administrators of DHS. Individuals were eligible to participate in the study if they were either a student who attended the school at the time of the study, the parent or family member of a student, a community member who supported students' education, or

were teachers or administrators at DHS. It was important to include village members who did not necessarily have children but still engaged in and supported the high school, as research about rural education showed that members of the community support the local school even when they do not have children at the school or have no children at all (Barley & Beesley, 2007).

Selecting Participants

Participants were selected to participate by purposive snowball sampling (Handcock, & Gile, 2011; Heckathorn, 2011). This method for selecting participants was especially useful for identifying the expert wisdom of those within the village who sent their students to DHS and supported the children's education (Archibald et al., 2019; Kovach, 2010; Louis, 2007; Suri, 2011). The interview process began with identifying and selecting prospective participants that were knowledgeable about family and community member engagement and support (Creswell & Poth, 2018), such as the president of the parent association. It was appropriate to begin with this officer because he would be familiar with parents, family and community members who actively participated in the association and engaged to support the children's education and DHS.

First, the president of the parent association was recruited to participate, and then was asked to identify other families or community members who supported students' education or DHS. This method was used to achieve the desired sample size of no more than 25 participants (Stojanovski et al., 2017). Once the parent was interviewed, the student was interviewed. Then, the student recommended a family member to participate, and the family member recommended a member of the community. Using snowball sampling resulted in only four female participants. This could potentially skew the findings in a way that diminishes female voices and perspectives.

See Table 1 for a participant summary, Table 2 for a list of the participants, and Figure 2 for an illustration of interview participants' relationship to one another.

Table 1

Participant Summary

Role	Number	Male	Female
Parent	5	4	1
Student	4	3	1
Family Member	4	3	1
Community Member	4	3	1
School Personnel	5	5	0
Total	22	18	4

Note: Table 1 is a disaggregation of the research participants by role and by gender.

Table 2

Table of Participants

Participant Number	Participant Name (Pseudonym)	Age	Gender (M, F)	Ethnic Group	Role in the Village	Level of Education
1	Adama	64	M	Sereer Safi	Parent, President of Parent Association	Primary 6
2	Aminata	60	F	Sereer Safi	Parent	Primary 6
3	Amadou	21	M	Sereer Safi	Student	Lower 6th form (11th grade)
4	Mrs. Diouf	31	F	Sereer Safi	Family Member	University (two years)
5	Moussa	34	M	Sereer Safi	Community Member	Primary 6
6	Saliou Sene	62	M	Sereer Safi	Parent	Primary 6
7	Sora	20	M	Sereer Safi	Student	Baccalaureate
8	Oumar	24	M	Sereer Safi	Family Member	Baccalaureate, currently training in geomatics - Dakar
9	Mariama	39	F	Jola	Community Member	Primary 6
10	Tidiane	32	M	Sereer Safi	Community Member	Master—level 2, Science and Sport
11	Rane	61	M	Sereer Safi	Parent	1st form, middle school (7th grade)
12	Djarra	23	F	Sereer Safi	Student	Upper 6th form (12th grade)
13	Baba	31	M	Sereer Safi	Family Member	Baccalaureate
14	Mbaye	63	M	Sereer Safi	Parent, Member of Parent Association	3rd form (9th grade)
15	Assane	17	M	Sereer Safi	Student	3rd form (9th grade)

Table 2 (continued)

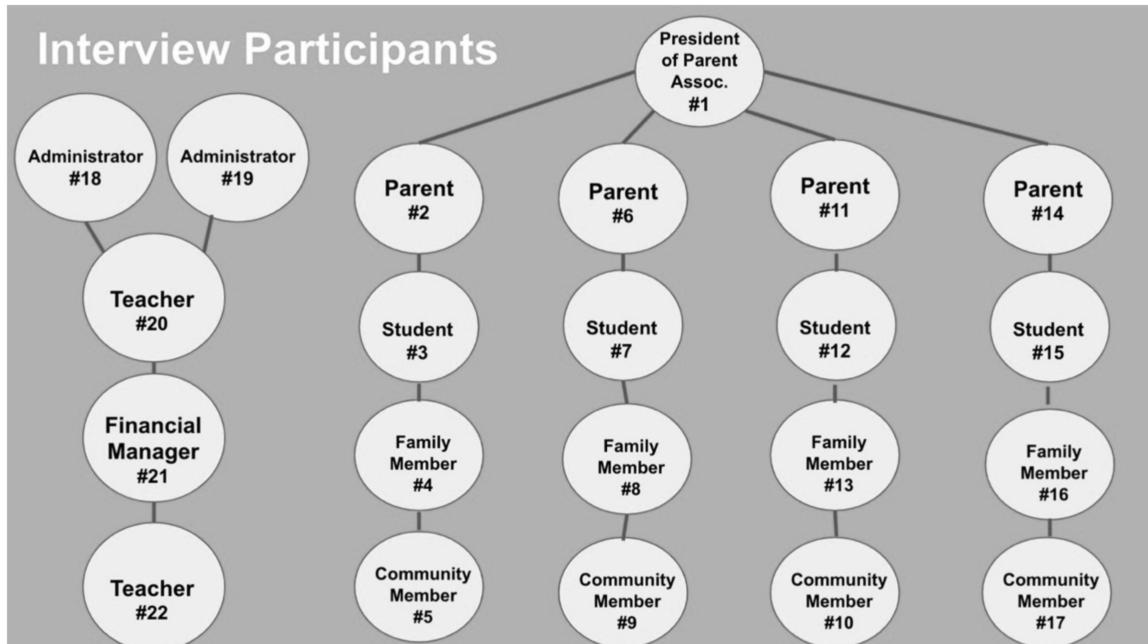
Table of Participants

16	Samba	23	M	Sereer Safi	Family Member	Baccalaureate, currently studying at University
17	Moustapha	42	M	Sereer Safi	Community Member	Primary 6
18	Malick	56	M	Mandjak	Principal	University degree, CAES (High School Education Teaching Certificate)
19	Abdoulaye	-	M	Sereer Safi	Assistant Principal	University degree, CAES (High School Education Teaching Certificate)
20	Badou	36	M	Sereer Sine	Teacher	University degree, CAEM (Middle School Education Teaching Certificate)
21	Mamadou	48	M	Wolof	Financial Manager	Baccalaureate, CAP (Primary Edcuation Teaching Certificate)
22	Souleymane	44	M	Fulani Toucouleur	Teacher	University degree, CAEM (Middle School Education Teaching Certificate)

Note: Table 2 presents the demographic data of the research participants.

Figure 2

Interview Participants' Relationships



Note: Figure 2 shows the relationship of the research participants.

Permission and Invitations

It was confirmed at Senegal's Ministry of Education that permission to conduct the interviews at DHS must come from the regional Academic Inspector and principal of Dekka High School. The principal of DHS previously granted verbal permission in January 2020 for me to begin the research once I received clearance from my university to begin the study. The letters requesting approval were translated to French using Google Translate, reviewed by the research assistant, and signed copies of the letters were emailed to the research assistant to deliver to both the Academic Inspector and the principal of DHS.

Consent Process

My colleague and research assistant in Senegal, Demba, sought informed consent on my behalf from prospective participants for participation in the individual interviews. The informed consent discussion was conducted with prospective participants at their homes or at a convenient location in the village, and in a language that the participant was most comfortable with, either French or Wolof. Because Demba is native to the country, has lived in the village, and works at the school, there was no need for a translator; he conducted the interviews in either language. If the prospective participant could not read, an impartial witness was present during the entire consent process. After introducing himself, providing information about the purpose of the study and their part in it, the research assistant answered any questions that prospective participants had, and asked prospective participants if they were willing to give their written consent by signing the informed consent form in either Wolof, French, or English (Appendix A). Because students are considered a vulnerable population, it was necessary to have the permission of their parents, as well as students' assent prior to participating in the study. Those consent and assent forms were available in English, French, and Wolof (Appendix B).

Measures

This study sought to explore, and describe how parents, families, and community members support students' education. Most of the data used toward that end was collected over a period of seven weeks through interviews with students, parents, family and community members, teachers, and administrators of DHS. In addition to the interviews, other data was collected via documents and artifacts.

Interviews

Semi-structured interviews were conducted with students, parents, family and community members, teachers, and administrators of Dekka High School. Semi-structured interviews were appropriate because they prioritized the participants' perspectives and elevated the students', families' and community members' voices (Rabionet, 2011; Yin, 2016). This interview structure was also important as a way to decolonize the research process and allow the knowledge to come from the stories that the participants told (Kovach, 2010) and result in reliable qualitative data (Cohen & Crabtree, 2006).

One of the most critical acts during the interviews was to allow participants to explain what the word *support* to means to them. Once participants clarified their understanding of the word support, then they were invited to explain what support they offer students—whether the support is limited to their own children, limited to children from their immediate village, or offered to all students who attend the village high school. Similarly, it was important for participants to clarify their understanding of the word *advocate*, used as a verb and search the data for examples where parents, family members or community members served as advocates for students.

Organizing the Interviews

Demba arranged the times and locations to meet with each participant. The interviews were conducted in locations and at times that were convenient to both the research assistant and the participants at their homes, or some central location within the village.

Introduction to the Interviews

Because I was not able to be physically present to collect the data and a research assistant stood in my place, I created an introductory video of myself, apologized for my absence, described the nature of the research, and inform them that Demba was my research assistant in the study. Demba, then, introduced himself as the research assistant in the study, explained the purpose of the study and objective of the interview, and asked if the prospective participants would like to be included in the study. Demba also explained that as a participant in the study, they may opt out at any time. Demba explained that the participants' identities would remain confidential; they had the option of choosing a pseudonym or having one assigned to them. Each participant consented to have their interview video recorded using a digital video recording device or simply audio recorded. Prospective participants were informed that a small token of appreciation would be provided, as it is customary to give gifts of appreciation in Senegalese culture. Demba's introduction was scripted to ensure that each prospective participant received the same information (Appendix C).

Interview Protocol

The questions that made up the interview protocol were used during the semi-structured interviews were based on the frameworks discussed in chapter two (Brinkmann & Kvale, 2018). To clarify, questions were developed based on Epstein's (1995) Six Types of Involvement in order to collect data that spoke to the actions that parents, families, and community members take to support children's education. For example, questions about parenting included

- What are some examples of "good parenting" in your village?
- In what ways do parents participate in the school community?

The questions that helped me understand families' and village members' experiences in and beliefs about school were based on Barton et al.'s Ecology of Parental Engagement (2004). That part of the protocol included questions like,

- What do you think it means to be involved in your child(ren)'s education?
- When you have a question or a concern about your child(ren)'s education, who do you speak to? Why?

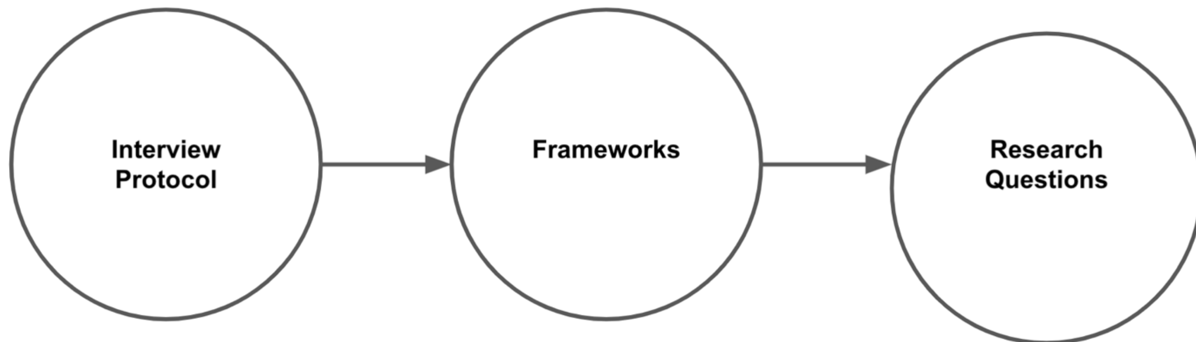
Finally, the questions that helped me understand people's relationship with each other, members of the community and their underlying beliefs about family and community were based on the *Ubuntu* principle and included questions like,

- What is the most important thing about being a member of this village community? and
- What is the word or proverb that explains the way that families and the community work together? What does it mean? (See Appendix E).

The idea was to create a through-line from the protocol to the frameworks, back to the original research questions (See Figure 3).

Figure 3

Illustration of Through-line



Note: Figure 3 shows the connection of interview protocol back to the research questions.

Recording Interviews

Since I was unable to be physically present and WiFi was sometimes not stable enough to support a video conference, the participants were given a choice to have the interview video recorded, or simply audio recorded. This choice was given during the informed consent process, prior to the start of the interview. The videos allowed me to write my own observations as field notes while I followed along with the translated transcriptions of the interviews and analyzed them as a primary source.

During the interviews, Demba introduced himself and followed the protocol. Based on the permission he received, he audio or video recorded the interview. This method was particularly helpful so that I would have an accurate account and transcription of each participants' own words, and so that the research assistant could be fully attentive during each interview.

Contact Summary Spreadsheet

Demba updated the contact summary spreadsheet immediately or as soon as possible. The spreadsheet was stored in a secure folder in GoogleDrive and updated as soon as possible after each interview (See figure 4 below to see the type information collected in the spreadsheet for each participant).

Figure 4

Contact Summary Spreadsheet Headers

Time of Interview	Inter-view Num-ber	Name	Pseudo-nym	Village	Gender (M, F) Role L=village leader, PA=Parent Association Member	Type of Respondent S=Student P=Parent F=Family member V=Village member T=Teacher A=Administrator	Informed Consent	Parent Consent	Child Assent	Audio Only/ Audio & Video

Note: Figure 4 shows how the interview information was collected and organized

Team Debriefing

I debriefed with Demba several times each week via WhatsApp (whatsapp.com). During these debriefings, he shared information about the interviews conducted, and I had an opportunity to ask for clarifications, elaborations, and determine next steps, based on the questions in the protocol, which are based on the frameworks (See Appendix E). The debriefing conversations were saved as an additional data source, and a way to document the debriefing for reference during data analysis. It also served as part of the audit trail to ensure credibility and dependability. The contact summary spreadsheet as described previously, was also used for reference during the meetings. The purposes of the debriefing meetings were:

- to provide updates on progress of data collection,

- to discuss key findings from data collection, including differences and similarities,
- to discuss any successes, problems, or challenges with the interview protocol, and
- to identify new ideas that were still emerging or confirm that saturation had been reached on key topics.

Other Data Collection

Data Management

Data Handling

Careful handling of the data was critical in maintaining the confidentiality of the research participants. Therefore, all of the files—interview transcripts, video and audio files, contact spreadsheet, other data collected in the form of documents or artifacts, etc.—was stored in a protected GoogleDrive, and saved on an external hard-drive. As soon as possible after the interview, Demba uploaded the interview to the shared folder in the cloud. Once I acknowledged receipt of the file and the ability to view or hear the interview, Demba deleted the file from his device.

Data File Names

Each interview participant was given the option to choose a unique pseudonym by which (s)he would be referred in the interview, field notes, transcripts, and subsequent sections of the study. This was written in the contact summary spreadsheet, in notes taken, and used to name audio files and transcript documents.

Although interview participants introduced themselves and were referred to in the discussion by their chosen pseudonym, they were assigned a number by the research assistant to facilitate identification of different voices when transcribing and referencing quotations. The

numbers were assigned based on the order in which they were interviewed, and their interview was saved by their interview number and pseudonym (e.g., interviewnumber _pseudonym).

During Fieldwork

All notes, and video and audio files were uploaded to a specified, password secure cloud location as soon as possible. Until such time, the research assistant kept the data in a locked storage unit. Non-participants did not have access to the data at any time and content of discussions and interviews were not shared with anyone else.

Interviews

The actual names of interviewees were not used at any stage of the data collection process, rather, the interview participants choose a pseudonym to use. Pre-determined identification numbers were used on data collection forms (interview protocol and notes); video and/or audio recordings did not start until the interviewee had given consent.

Documents and Artifacts

In addition to conducting interviews and observations, collecting data from other sources is important, as it allows for an in-depth study of parent, family, and community support of students' education in its context. Additional documents to be analyzed included a report card, and a hand-drawn map of the village and the districts where the participants live. Unfortunately, documents such as letters or summonses to parents, or agendas and notes from parent meetings were not available at the time of the interviews. Similar to the table created to keep record of interview participants, a table was created for document analysis (See the example below). Artifacts were analyzed as well. I used the protocol (Appendix D) as applicable to analyze the documents and artifacts.

Table 3

Labelling Document Files

Document Type	Owner	Summary of Contents	Reflection	Questions or Comments
Parent association meeting agenda, parent association meeting minutes, letters to or from the parent association, or emails, etc.	This pseudonym is chosen by the interview participant *should be copies of the documents with names redacted	Include the date, contents of the document, and to whom addressed	What observations do I make? What connections can I make?	Are there any lingering questions? What inferences, if any, can be made? What new questions does this prompt?

Note: Table 3 is an example of the method of organization for artifacts collected during the study.

After Fieldwork

Transcription

Audio and video recordings were uploaded to a secure transcription service, which was able to transcribe audio and visual files in over 100 foreign languages, including Wolof. A standardized layout was applied to all transcripts to facilitate the comparison of data at the analysis stage. This included a summary of each participant's demographic data, their location and other key information to situate the interview. For this study, the transcription method strived to convey the experiences and perceptions of the participants, paying close attention to the language and tone (Kovach, 2010). This included word-for-word transcription, recording all hesitations, pauses, utterances, cross-talking and incomplete sentences. Both major and minor interruptions by other people or telephones were recorded to contextualize any breaks in speech or repetitions, however, actual breaks due to telephone calls were not recorded. A random sampling of the transcriptions was proof-read against the audio file by a separate transcription service, to identify any missed or misheard words and to clarify any areas of confusion or unclear terminology. All queries and changes were made using Microsoft Word's track changes

tool, and an agreed upon cleaned version of the transcription was ready for translation. All typed records were saved in protected cloud storage and in an external hard drive.

Translation

I understood the importance of language and word choice; therefore, translation played a critical role in delivering the participants' perceptions or ideas clearly. While the translation was word-for-word, translation also took a meaning-based approach from the original language into English, attempting to convey the meaning of the language spoken within English. In addition, clarifications were made in brackets, in order to capture and interpret meaningful elements of the source material for readers. Words and phrases that were difficult to translate from one language to another, were left in their original form and explained parenthetically. The transcriptions were translated for comprehensibility, appropriateness, and accuracy. The original text remained in one document, with the translation made in a separate document, labeled with the participants' interview number, their pseudonym, and the word "English" (for example, Interview22_Souleymane_English).

Cross-Checking

Each transcript, and then each translation, was checked by an additional transcription/translation service, by listening to random samples of the recordings and cross-checking the transcription or reading sections of translations and cross-checking these with the original texts. If errors occurred or in cases where transcription or meaning was unclear, I worked with Demba or other colleagues in Senegal to correct the errors in transcription or translation.

The files—interview transcripts and audio files, contact spreadsheet, other data collected in the form of documents or artifacts, etc.—were saved in cloud storage, password protected, and saved on one other password encrypted external hard-drive. I typed the detailed field notes and uploaded them to Dedoose—a web application for organizing and analyzing various forms of data from qualitative and mixed methods research—for coding (Dedoose software tool version 9.0.17, 2021). These additional field notes were in English. All paper copies of field notes, audio files, contact summary spreadsheet, consent forms and any other notes were securely kept, and digital formats of the documents were saved in secure cloud storage, and backed up regularly to the external hard drive.

Analytical Plan

To ensure that the data were analyzed in a way that addresses the research questions, I reviewed the research questions and the primary purpose of the study (Bell et al., 2020) as I received the data. In the interest of time, my analysis process began before the data collection was completed in its totality, and took place in five basic phases: compiling, disassembling, reassembling, interpreting, concluding (Yin, 2016).

Compiling

In the compilation phase of data analysis, it was important to organize the data for stronger analysis (Yin, 2016) and to become intimately familiar with the data since I was not directly involved with the collection (Daftary & Craig, 2018). Therefore, the basic forms of data collection were gathered: field notes, my notes from the debriefs with my research assistant, interview transcripts, interview videos, and documents. The interviews were also sorted by the participants' roles in the village community: parent, student, family member, community, and

teacher or administrator. This allowed me to make preliminary assessments of the data collected and determine if there were gaps that need to be filled (LeCompte, 2000). During this phase, I also created a glossary of key terms such as community, village, support, advocate, empowerment, etc. to maintain consistency in the phases of analysis.

Disassembling

The data were initially organized in an Excel spreadsheet according to research question so that single data points could be isolated with each question serving as a single point in the data. Once the interview transcripts were transcribed and translated, I read them several times (Craig, 2018):

- First read—straight through for context.
- Second read—read and annotated for clarifications, questions (sent questions to host teacher or participants).
- Third read—put into a spreadsheet to isolate data points (responses to individual questions).
- Fourth read—read in chronological order and wrote reflections about each.
- Fifth read—added to Dedoose and began the rounds of coding.

As I read the transcripts and watched the videos or listened to the audio recordings, I made notes of the words and phrases that needed clarification or elaboration and non-verbal behavior during the interview. Then, I wrote a reflection for each, and analytic memo; the reflections served as a basic summary of salient points of each interview, connections to other interviews, and lingering questions.

I loaded the data into Dedoose and coded according to the three frameworks described in Chapter 2, then I took the data apart in meaningful chunks, coded, and labeled it based on characteristics inherent in each of the frameworks. Using both an open and closed approach to coding, I looked for ideas that emerged from the data, as well as those that came from the literature (Daftary & Craig, 2018). For example, when coding the transcripts, I looked for examples of "compassion" and "caring for others," which are embodiments of *Ubuntu*. As the field notes, among other types of data were entered, I looked for key words and phrases such as "sharing," "neighbor," "trust," etc., and for examples of "relationships with others," or "worldviews and beliefs." I looked for items that appeared frequently, as well as items that did not appear at all (LeCompte, 2000). This enabled ongoing analysis and reflection on the research questions, and purposes of the study.

Reassembling

As I reassembled or rearranged the data in this phase, I looked for patterns. The analysis program assisted with identifying patterns and allowed me to look for correspondence between various categories and "establish regularities within a cultural scene" (LeCompte, 2000, p. 150). As I looked for patterns and correspondences, I also paid attention to the relationships and connections that participants made, as well as concepts or constructs that they deemed critically important. Ignoring such important data would otherwise bias the data (LeCompte, 2000). The categories were coded, and the coding grouped the descriptions of observations and informal conversations into topics and themes. Alongside this coding, I kept a reflective analytical diary, to draw out and justify emerging themes and lines of inquiry. A coding template was developed from a few of the early transcripts and was used to code later transcripts in an on-going process

as data was collected. As more transcripts were coded, the template continued to be refined and I reviewed the original transcripts to ensure text was coded within context. It was also during this phase of the analytical process that I created a data array or matrix that demonstrated the connection between the research questions, frameworks, and the data, and look for evidence of the theoretical proposition, a local construct similar to *Ubuntu*, in the emerging data. The coding, rearranging of data, and the search for patterns was a recursive process.

Interpreting

Following the coding process, topics and themes and theoretical constructs were developed from the field notes, the interview transcripts, debriefings with the research assistant, and the artifacts. During this phase, I also entertained rival explanations, and referred to prior studies to support my interpretations of the data. As I interpreted the data, it was critical to ensure that my interpretation was complete, fair, accurate, new, and credible (Yin, 2016).

Concluding

Drawing conclusions meant going beyond summarizing the literature or restating the outcomes of the data. In this phase of analysis, I noted any discoveries that I had made about the roles of parents, families, and community members support of their high school children and the factors that lead to their empowerment and advocacy. This phase of analysis also explained implications of the study, and suggestions for future research. This analytical process attempted make naturalistic generalizations that people could learn from for themselves (Creswell & Poth, 2018).

Trustworthiness

Establishing trustworthiness of a study is also critically important, ensuring that the investigation conducted is valid, reliable, and has merit. In order to establish the trustworthiness of this study, I attended to the credibility, transferability, dependability, and confirmability of it (Shenton, 2004).

Credibility

There were a number of steps that I took to ensure the internal validity, or credibility, of this investigation—that I measured what I intended to measure. First, I adopted a research method that is well established. I engaged in a qualitative case study, which is a method that is widely used. In addition, I developed a familiarity with Senegalese culture, the faculty and administration of DHS, and some members of the village in which the school is located. Further, I made plans to triangulate the data that I gathered from interviews with parents and families to the data that I collected from teachers and administrators, as well as the data that I gathered from documents and artifacts. As a result, not only did I have a wide range of research participants in terms of age and education levels, but I also collected various types of data as well. Not only that, but research participants gave informed consent, meaning that they understood the purpose of the study and understood that they had the option to stop participating at any time. Finally, because I am a Western researcher, I acknowledged that I approached this study with bias and privilege and made assumptions that are addressed later in this chapter. Therefore, I frequently participated in debriefing sessions with my research assistant and offered research participants an opportunity to review the accuracy of the data that I collected (Shenton, 2004) through Demba via WhatsApp or directly via Facebook Messenger (www.facebook.com).

Transferability

Transferability refers to external validity of the study. In essence, transferability is concerned with whether or not the results from the study can be applied to a different context (Shenton, 2004). Because of the very specific nature of a qualitative case study, the findings will not necessarily be transferable to another context, however, practitioners may be able to relate the findings to their own situations. However, as the researcher, it was my duty to provide rich descriptions of the research setting and participants so that readers of the study can determine for themselves if transferability is possible (Shenton, 2004).

Dependability

Dependability refers to the extent that a study can be duplicated and achieve the same or similar results. To ensure that this study was dependable, I took care to describe the research design and how it was implemented. In addition, I described, in detail, how the data was gathered and managed (Shenton, 2004).

Confirmability

The confirmability refers to the objectivity of the study. In order to ensure the confirmability of the study, I planned multiple types of data collection in order to triangulate the data. I included member checks, where participants had an opportunity to review the data that I collected. Not only that, but I planned for frequent debriefing with my research assistant to "reduce the effect of investigator bias" (Shenton, 2004, p. 72). Finally, I maintained an audit trail so that the research process was clear, through reflections on the decisions that I made and the procedures that I followed.

Limitations, Delimitations, and Assumptions

Limitations

While the study will contribute to the elevation of marginalized voices in Senegal, West Africa, the study has limitations to its generalizability. By their very nature, case studies are not meant to be generalizable, rather, readers are meant to glean insights in the findings and use them for their own contexts. In addition to generalizability, language was a limitation. The national language of Senegal is French and one of the main local languages is Wolof. Therefore, translation was necessary because I am not fluent in either language. This was a limitation because I had to trust that the translator was conveying exactly what both I and the participants were saying. And because Wolof is not a widely spoken language outside of Senegal, finding professional transcription and translation services was both challenging and expensive. In addition, the interviews had to be scheduled when Demba and the participants were available. Finally, I realize that as a western researcher, the potential to approach the research with biases was high. Not only was the language different, and difficult for me to understand, I was still very new to the region and the culture, although I had visited twice before. Therefore, it was essential that I be reflexive and engage in journaling and debriefing.

Delimitations

To complete the study, I focused on one high school in a village in Senegal - Dekka. I chose this high school because I was already familiar with the administrators, many teachers, and the president of the parent association as well. According to indigenous paradigms, it is acceptable to have a pre-existing relationship with the participants (Kovach, 2010).

While I chose to elevate the voices of the parents, students, families, and community members in order to hear how they engage with the school community in ways that allow for their children's success, I also choose to hear from teachers and administrators from the same village community to triangulate the data. I limited the participants to parents and families of students who either currently have or had students attend the village high school within the past year. This way, those who participated and had to rely on memory, had relatively fresh memories of their experiences. The parents and families lived in the same village where the school is located, but in a different district. In addition, I invited teachers and administrators to participate in order to get a clearer, more well-rounded scope of the role of parents and families at the high school. Also, because the mother-tongue of the people of Dekka is Sereer Safi and research assistant did not speak that language, the participants for this research were limited to those who could speak Wolof, French, or English.

Assumptions

There were many assumptions being made in planning for the implementation of this study. First, I assumed that families and village members would be more willing to speak to the co-research in my absence. In light of the pandemic, I assumed that families and village members would be willing to meet with and speak to anyone at all. I assumed that school would not resume in Senegal and that the research assistant would be available to gather the data. I also assumed that I would be able to absorb and understand the culture during my first two visits. I assumed that many of the customs and traditions would be similar to what I had witnessed in the African American community in the United States, and that I would need little explanation.

Timeline

Table 4

Timeline for this Study

Dates	Study phase	Activities	Who
Winter, 2019 – Spring, 2020	Scoping & Preparation	• Visit colleague in Senegal. • Meet Assistant Director of WARC to discuss possible research and permission. • Visit the village and the high school to discuss possible research. • Draft interview and observation protocol. • Assess locations for data collection.	• Principal researcher • Research assistant
Summer, 2020	Preparation & Training	• Conduct training with research assistant prior to data collection. • Revise and protocols. • Pilot protocols and revise.	• Principal researcher • Research assistant
Summer/Fall, 2020	Data Collection	• Begin participant recruitment and data collection through interviews, field notes, documents, and artifacts. • Transcribe and translate data as it is collected. • Regular debriefings. • On-going coding and analysis of data.	• Principal researcher • Research assistant
Fall, 2020 – Winter, 2020	Data Analysis	• Finish data collection through interviews, field notes, documents, and artifacts. • Continue coding. • Document analysis. • Regular debriefings. • Develop theoretical constructs and narratives.	• Principal researcher • Research assistant
Winter, 2020 – Spring 2021	Writing Up	• Regular debriefings. • Revise theoretical constructs and narratives if necessary. • Write up final report.	• Principal researcher • Research assistant (as needed for cultural clarifications)

Note: Table 4 is a timeline of the research process, from beginning to end.

CHAPTER 4

FINDINGS

Safi tu bayeno

All the Safis are united. (Sereer Proverb)

Background

The purpose of this qualitative case study was to explore and describe the nature of the role that parents, families, and village members play in the education of its children, to understand how parents, families, and village members support their high school students, to describe what factors empower parents, families, and communities to serve as advocates, and to uncover a Senegalese or Wolof concept that further explains the community's engagement in education. This chapter contains the findings of the qualitative case study conducted to answer the following research questions:

- How do parents, families, and village members support their children's education who attend one Senegalese village high school? (RQ1)
- What factors contribute to the empowerment of parents, families, and village members to advocate for their children's education? (RQ2)
- Finally, while it is understood that *Ubuntu* is a Southern African construct about human interdependence and relationships, what Senegalese or Wolof concept helps to explain and provide a deeper understanding of parent, family, and community engagement in education? (RQ3)

Twenty-two participants, including parents, current high school students and recent graduates of Dekka High School (DHS), family members, village members, and teachers and

administrators of DHS were selected through snowball sampling and interviewed. The semi-structured interviews were conducted and either audio or video recorded by a research assistant because of the COVID-19 global pandemic. The interview protocol was developed using the three frameworks described in chapter two: Epstein's (1995) Six Types of Involvement, Barton, et al.'s (2004) Ecology of Parental Engagement, and the Southern African construct, *Ubuntu* (Metz, 2007).

The Case

In order to establish context, some of the following description comes from previous visits to the village, because of COVID-19 related travel restrictions during the data collection phase of this study.

Dekka High School

Dekka High School is located in the heart of the village, requiring many twists and turns past villagers washing clothes or collecting water at the well, primary school students walking purposefully to their elementary school, and fields with woven fences penning a goat every now and then, to arrive at the school's front gate which bore the name of the school, its phone number, and email address prominently painted on a metal placard.

> There is a bus, more like a van, that goes through the different villages to pick up the teachers if they need a ride. The students though, walk from as far as three miles away to go to school— no public transportation, no parent drop-off, no Lyft or Uber —walking. That's a special kind of determination to get an education. (personal communication, April 23, 2019)

The students walked purposefully, in groups, to school, and finally gathered at DHS and settled into classrooms onto long benches, three to a bench, in search of an education. Inside the campus, buildings were arranged in along the walls, around the perimeter of the school yard, forming a large courtyard with two smaller buildings in the center. Upon entering the gates, the administration building which housed the offices of the principal, financial manager, testing coordinator, and assistant principal were on the left, followed by a row of classrooms. At the end of the row, at the back wall, sat the teacher's cafeteria and break room, containing tables where teachers could eat lunch or prepare for their next class, and lockers for teachers to store their belongings; breakfast was sometimes made available for teachers at a nominal cost. Along the wall, to the left of the break room, was another set of classrooms, and to the left of that, past a set of concrete benches and a tree, stood a two-story building that in the corner. The building held four classrooms total, with two classrooms upstairs and two classrooms downstairs. To the left of the two-story building was another row of classrooms. At the end of the row of classrooms is a single classroom that is the most recent addition to the school. In April 2019, this space was taken up by a temporary classroom with walls made mostly of woven straw and a roof supported by thick branches anchored in the sandy ground, stretching upward. The back wall of the classroom appeared to also serve as the exterior wall of the school campus and had a chalkboard mounted on it. However, it has since been transformed into a permanent classroom with concrete walls and floors. To the right of the entrance gate, was a metal structure where students can purchase lunch. To the right of that, was the school library—a room with shelves of used sets of textbooks and other literature for the students to read—and to the right of the library was another set of classrooms. Across from the library, nearing the center of the campus, was the office for

the Western equivalent of deans and department chairpersons. The center court also had several trees and benches where students could gather between classes to escape the bright sun reflecting off the sand.

The school's enrollment was nearly 1,500 students in both middle and high school, but only 542 students, 252 males and 290 females, comprised the high school population equivalent to grades 10-12 in the United States. Students came from the 11 neighboring villages to be educated each day, and some stayed with host families in Dekka for days, weeks, and even months at a time.

Dekka and Its People

Somewhere along the left side of the national road is a very large baobab tree, that is where visitors would make the turn to begin winding their way to the village. After visiting Dekka five times previously, I'm still not clear on exactly how to locate it—but the locals know.

> We wound our way around bushes and down paths until we arrived [for the naming ceremony]. The house was huge! There were three levels, at least, and a large yard in the front. A covered sitting area was at the right before reaching the house, and to the left was a smaller building with three rooms. (personal communication, January 5, 2020)

This is not typical of the houses in the village, as this was the home of the village chief, denoted by a flag flying from the rooftop, the host of the baby naming ceremony that I was attending. There, houses ranged in size, small to palatial, depending on the family's means.

The people of Dekka are from the Sereer Safi ethnic group and are mostly farmers, growing peanuts or millet, and raising cattle and living off the land. They have been described as people who like to be respected and are giving.

Twenty-two individuals participated in this qualitative case study. Mostly male, they ranged in age from 17–64 years of age and mostly belong to the Sereer Safi ethnic group. They do, however, speak multiple languages including Wolof, French, and some English. Seventeen of the participants represent four families, including a parent, student, family member, and a community member. The families live in four of the different sections of Dekka, called districts. (See Table 3 in chapter three for the list of participants.)

Organization of Findings

In this chapter, the findings are arranged by theoretical framework: *Ubuntu*, Ecologies of Parental Engagement, and Six Types of Involvement. I have chosen to arrange the findings in this manner to show how core principles and understandings ultimately shape individuals' world views which are manifested in their words and actions. In this manner, readers may see how core values shape the way that a person might interact with the world and ultimately guide their actions (See Figure 1 from chapter two).

Frameworks

Ubuntu

Ubuntu is a Southern African term that has become increasingly popular. There are many different ways to understand *Ubuntu*, and there is some debate about its precise meaning, but generally it refers to an individual's interdependence on others and the community as a whole; an individual's "personhood" is developed as a result of their relationships with others. As noted in

chapter two, *Ubuntu* is sometimes described as an African philosophy that explains the state of mind or attitude of an individual, a moral theory that explains the relationship between people and the relationship between people and the community, or a moral code that explains how people should and should not behave (See Figure 5).

Figure 5

Characteristics of Ubuntu

Note: Adapted from Metz, T., 2007, "Toward an African Moral Theory", *Journal of Political Philosophy*, *15*(3), 321-341, (https://doi.org/10.1111/j.1467-9760.2007.00280.x). Copyright 2007 by Blackwell Publishing Ltd.

Figure 5 is an illustration of some of the attributes that are characteristic of *Ubuntu.* When a person recognizes the humanity of others, that person is willing to share and care for others, showing kindness, compassion, empathy, hospitality, tolerance, and mutual support, among other things.

Because *Ubuntu* is a construct indigenous to the southern region of Africa, and this study takes place in Senegal, it was important to explore Senegalese understandings of this construct. I coded the interview data based on the various understandings of *Ubuntu*: moral theory, moral code, and African philosophy. Inspired by *Ubuntu,* I analyzed the data in search of a local construct that would provide insight into the participants' core principles and help explain life in

the village, the care they demonstrate for members of the community, and the way they support education. Participants described life in Dekka and the way that they share with and demonstrate care for each other, defining a way of living and being and membership in the village. In the interviews, participants also revealed proverbs specific to the Sereer ethnic group that provide additional insight about their behavior and motivation to support students' education and engage with Dekka High School.

Below is the table of sample questions used to gather data regarding an *Ubuntu*-like philosophy that might exist in Dekka.

Table 5

Sample Questions from Interview Protocol Based on the Principles of Ubuntu

	Parents/Family/ Community Members	Students	Administrators/Teachers
Metz (2007) Ubuntu-Inspired Description: **WHY**	• How do you define community? • Describe life in your village. • What is most important to you about being a member of a village community? • How do the village members treat each other, including the children? • How do people in your village show that they care for one another? Why? • How do people in your village assist or help each other with the children? Why? • What is a word or a proverb for the way that families and the community work together? What does it mean?	• How do you define community? • Describe life in your village. • What is most important to you about being a member of a village community? • When did you first learn that you have a responsibility to help not only your family but your community? How did you learn these things? • How do the village members treat each other, including the children? • What is a word or a proverb for the way that families and the community work together? What does it mean?	• How would you describe the parents and families that have students enrolled at the school? What is their most striking characteristic? • What evidence have you seen that the parents, families, and communities care for one another? For the children? • What evidence have you seen that the village members assist with each other's children? • What is a word or a proverb for the way that families and the community work together? What does it mean?

Note: Adapted from Metz, T., 2007, "Toward an African Moral Theory", *Journal of Political Philosophy*, *15*(3), 321-341, (https://doi.org/10.1111/j.1467-9760.2007.00280.x). Copyright 2007 by Blackwell Publishing Ltd.

It should be noted that there is some confluence of the ideals that comprise Ubuntu and the EPE frameworks. *Ubuntu* concerns itself with what constitutes personhood: caring for others, compassion, empathy, kindness, hospitality, etc., while EPE considers relationships with others a factor that influences decisions and actions. However, I am assuming that there must be some semblance of a relationship between indviduals in order to show compassion and hospitality or care, etc. Therefore, when the data was coded through the lens of EPE it was also coded for *Ubuntu.* For example, when Moustapha said "any child I see who must go and study, who seems to have a bright future, I speak to them and encourage them," this is not only an example of care through concern—recognizing that the child must go and study—and encouragement, but also relationship, as he is able to approach the children and tell them to go study and the children comply. Similarly, when Mbaye described how people visit each other or help to cultivate their fields when they are sick is not only an example of caring for others by offering emotional and physical support but demonstrates that a relationship has been cultivated and nurtured. An additional example of the overlap between relationships with others and caring for others is when Sora recounted how one of his primary teachers who lived in the village not only continued to encourage him to study long after Sora was no longer his student, but also helped Sora financially. Therefore, as I present data through the lens of EPE, relationships with others will be shared, but will focus on adult-children and adult-adult relationships.

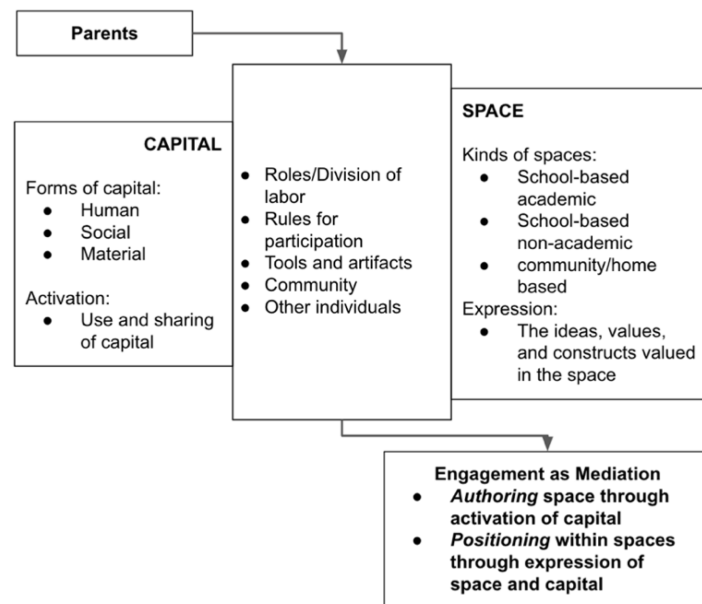
Ecologies of Parental Engagement (EPE)

Barton et al.'s (2004) Ecologies of Parental Engagement framework examined how parents and families move beyond a single event or moment of involvement to ongoing engagement in students' education. The framework explored factors that might encourage or

hinder parent and family engagement, including: the environment, historical events or lived experiences, world views and beliefs, dreams and expectations for the future, available resources, and relationships with others (see Figure 6). The data were coded in this manner, searching for the aforementioned elements in interview transcripts. When analyzing the data through the lens of EPE, environment, relationships with others, and beliefs and world views were the most prevalent themes. See Table 6 for sample questions used in the interview protocol that were guided by the ECE framework (See Figure 6), which illustrates that parents use their existing capital to navigate the space. With the capital that parents possess, they navigate the space and create opportunities to use their own voices and resources to make changes in their children's school community.

Figure 6

Ecologies of Parental Engagement



Note: Adapted from A. Barton, C. Drake, J. G. Perez, K. St Louis, and M. George, 2004, "Ecologies of Parental Engagement," *Educational Researcher*, *33*(4), 3-12, (https://doi.org/10.3102/0013189X033004003). Copyright 2004 by SAGE Publishing. Redrawn with permission.

Table 6

Sample Questions from Interview Protocol Based on the Principles of EPE

	Parents/Family/Community Members	Students	Administrators/Teachers
Barton et al. (2004)—Ecologies of Parental Engagement Description: **HOW**	• What do you think it means to support children's education? What are some ways that you are involved in their education? • What does it mean to be an advocate for children's education? • What goals or dreams do you have for your/the child(ren)? What do you see your/the child(ren) doing in the future? • When you have a question or a concern about your/the child(ren)'s education, who do you speak to? How often? Why? • How often does the community collaborate or meet together to discuss concerns about the school? How often does the village collaborate or meet together to improve the school? • How do you believe that High School is part of the village? Why?	• What does it mean to support the children's education? How have you seen parents, family members, or village members do that? • What do you think it means to be an advocate for the children's education? How have you seen parents, family members, or village members do that? • What are your parents'/family's desires for you? What would they like to see you do in the future? How do you know this is what they want? • Do other members of your community express dreams or desires for your future? What do they say? • How do you believe that Dekka High School is part of the village? Why?	• What do you think it looks like for parents, and family and community members to support the children's education? Do you see that happen here? • What do you think it means to be an advocate for the children's education? How have you seen parents, family members, or village members do that? • When parents visit the school, who are they more likely to have a conference with? • How do parents, families, and community members express their goals and desired for the children's education? How do they (parents, families, and community members) participate in helping to achieve the goals and desires? • How important is High School to the parents and families? To the community? Why?

Note: Adapted from A. Barton, C. Drake, J. G. Perez, K. St Louis, and M. George, 2004, "Ecologies of Parental Engagement," *Educational Researcher*, *33*(4), 3-12, (https://doi.org/10.3102/0013189X033004003). Copyright 2004 by SAGE Publishing.

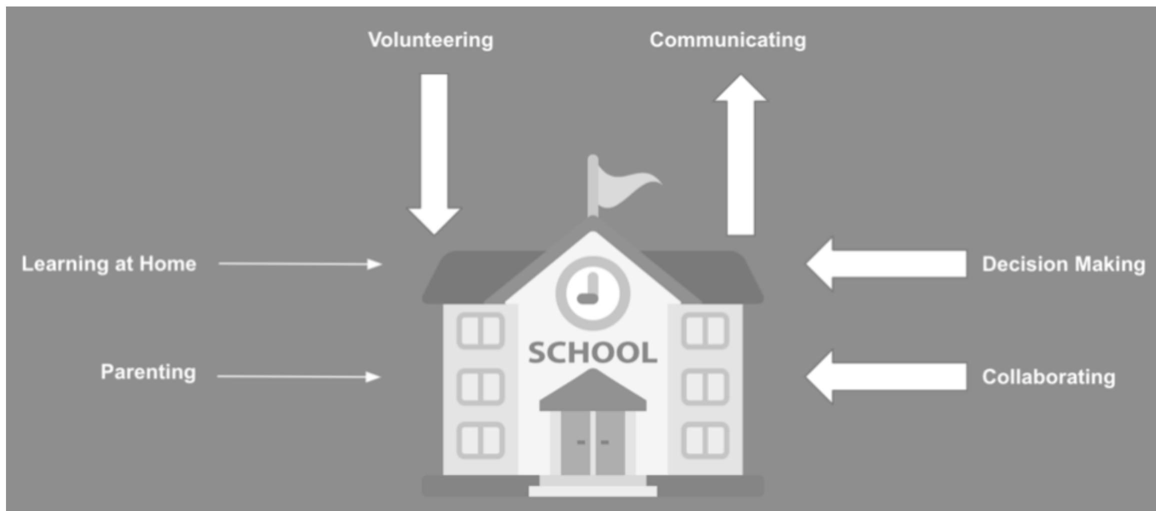
Six Types of Involvement

Epstein's (1995) Six Types of Involvement suggested that parents, families, and communities can be involved in schools at home, at school, or within the community in a number of ways: parenting, communicating, volunteering, learning at home, decision making, and

collaborating. In Figure 7 below, the school located in the center represents the school's needs and students' academic achievement, and the arrows represent the direction that the types of involvement flow. The thinner arrows represent the actions that take place beyond the school and the sight of school personnel but still impact student achievement at school. The thicker arrows represent types of participation that are visible to the school. Communication is the only type of participation, according to Epstein (1995), that seems to be initiated by the school.

Figure 7

Six Types of Involvement



Note: Adapted from J. L. Epstein, 1995, "School/Family/Community Partnerships.," *Phi Delta Kappan*, *76*(9), p. 701, (https://www.proquest.com/scholarly-journals/school-family-community-partnerships/docview/218509027/se-2?accountid=617). Copyright 1995 by SAGE Journals.

In essence, each type of involvement serves to improve student achievement and ultimately the school, which is why most arrows are pointing toward the school. According to Epstein's (1995) description of communication, communication is the school's responsibility to reach out to parents and families with news and information regarding the school or their children.

Data collected from the participants reveal that they collaborate as a means to participate in students' education. Table 7 provides a sample of the questions included in the interview protocol based on Epstein's (1995) Six Types of Involvement.

Table 7

Sample Questions from Interview Protocol Based on the Principles of Six Types of Involvement

	Parents/Family/Community Members	Students	Administrators/Teachers
Epstein (1995)—Six Types of Involvement Description: **WHAT**	• What are some examples of "good parenting" in your village? From your own experience? • How is news of the school or your child's academic progress communicated to you? • What types of activities do you participate in on campus? How often? • How do you support child(ren)'s learning at home? • How have you participated in making decisions at the school? • How many of the community-school partnerships were initiated by parents?	• What kinds of activities do parents, family members, or village members participate in at school? How often does this happen? • Who helps you when you need help with your homework? • How often does your family visit the school? What is the nature of the visits? • How do the teachers or administrators at the school share news about the school or your academic progress with your parents and family? • When there are materials that you need for school, who provides them for you? • Who makes the most decisions concerning the school? How are parents, families, or community members involved?	• In what ways are parents/families involved in the school? How often are they involved? • How do you communicate news of the school or news of students with parents? How often? • How often do you ask parents, families, or community members for help? What kind of help do you ask for? • How would you describe parent/family/community participation in making decisions at the school? • Tell me about the pump for the school; how were parents, families, or community members involved? • Tell me about the building of the of the new classroom; how were parents, families, or community members involved?

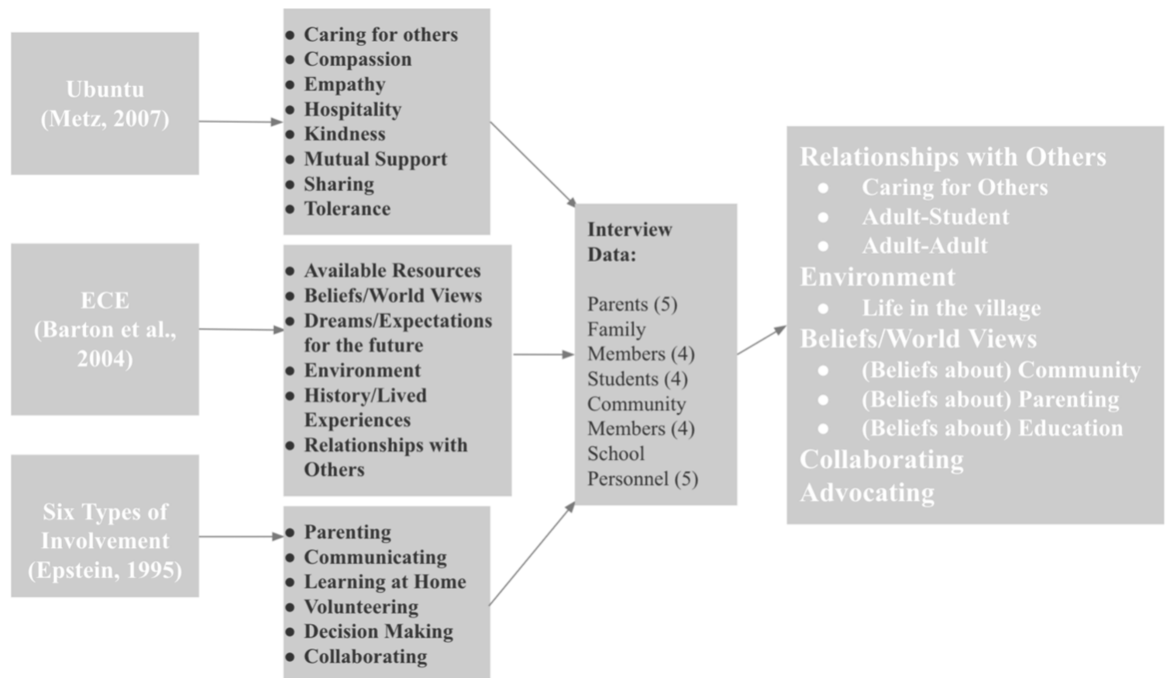
Note: Adapted from J. L. Epstein, 1995, "School/Family/Community Partnerships.," *Phi Delta Kappan*, *76*(9), p. 701, (https://www.proquest.com/scholarly-journals/school-family-community-partnerships/docview/218509027/se-2?accountid=617). Copyright 1995 by SAGE Journals.

Findings

Figure 8 provides an illustration of the coding process that I described in the previous section, and Figure 9 is a visual of the results of the coding generated in Dedoose, which shows the most prevalent topics and themes which will be described in this chapter.

Figure 8

Continuum From Frameworks to Topics



Note: Figure 8 shows how elements of the frameworks were used to distill the data into recurring topics and themes. Adapted from J. L. Epstein, 1995, "School/Family/Community Partnerships.," *Phi Delta Kappan*, *76*(9), p. 701, (https://www.proquest.com/scholarly-journals/school-family-community-partnerships/docview/218509027/se-2?accountid=617), copyright 1995 by SAGE Journals; from A. Barton, C. Drake, J. G. Perez, K. St Louis, and M. George, 2004, "Ecologies of Parental Engagement," *Educational Researcher*, *33*(4), 3-12, (https://doi.org/10.3102/0013189X033004003), copyright 2004 by SAGE Publishing; from Metz, T., 2007, "Toward an African Moral Theory", *Journal of Political Philosophy*, *15*(3), 321-341, (https://doi.org/10.1111/j.1467-9760.2007.00280.x), copyright 2007 by Blackwell Publishing Ltd.

Figure 9

Code Word Cloud

Note: The code word cloud in Figure 9 shows the frequency that categories were tagged, or coded, in the data. The more frequently the categories were tagged, the larger the word became in the word cloud.

Relationships With Others: Dekka "*is One Entity*"

The most prevalent theme that emerged from the data was relationships with others. Their caring for others, how they support each other, and the way they support each other is based on the relationships that the people of Dekka have with one another. They have a commitment to live in harmony with one another, with respect for one another. Mbaye shared that it is important "to be courteous to everyone, trying to pick up the pieces when there are problems." Sadibou echoed this sentiment when he said, "You should consider all the members of the community as yourself. You should prevent and solve all conflicts in the community trying to bring the people together." It is important to them to work together to solve any problems that arise in the village,

and regular conversations and communication plays a major part in that. It is not just communication that plays a role, but it is the dedication to caring for others, as the findings will show.

When analyzing the data and coding for relationships with others, several forms of relationships emerged, relationships between adults and children, and relationships between adults and other adults were the most prevailing. Relationships with others, within and beyond immediate family, were important to each participant, irrespective of gender or age, as discussed in the previous sections. However, Samba provided the following illustration that helped to conceptualize the nature of relationships in Dekka:

> You can't recognize the biggest from the smallest, we are all the time together under the palaver tree . . .; we are all the time together between adults and children, if there is no school, of course. After the evening, we gather on the pitch to play football and it's all in community. The ladies also get together every Wednesday to talk about their family problems, make contributions and the like. The old people are still there in the public square discussing and consorting. Here, community life is a perfect communion that defines the village today.

The essence of the relationships was evident when the participants spoke about events and gatherings. Whether there are festive events like weddings, or plaintive events like funerals, the community rallies together in support. Relationships transcend family member or neighbor, and village members take on the role of mentor, teacher, or confidante.

Relationships Between Adults and Children

Based on the data, it seems that the relationship between adults and children in Dekka is one focused on preparation. The adults encourage the students to study and prepare a place for them to do so, the adults encourage the students to go to school and provide additional support for the students to be successful, and adults speak of the sacrifices that they made so that children can attend school. Those conversations happen frequently, so that students understand the significance of their parents' and families' actions and so that students understand the weight that their education carries. Aminata disclosed:

> At the beginning of the school year, we talk. After the purchase of their school supplies, we talk too. I tell them how much they cost and what they are meant for. "You don't know how I could afford them. You just see them. So, what you have to do is to study." It is a good reminder for them.

Tidiane pointed out that he often has discussions with the students regarding their academic progress because the high school students "are fairly older students who are generally 18 years old, which is why there are questions we discuss directly with them." According to Tidiane, these conversations can happen anywhere, under that palaver tree, at home, etc., because there are really no taboos about subjects; they can have conversations wherever they choose. Adama commented on the encouragement that students receive, and said, "The parents encourage, even the neighbors encourage the children. You can hear a neighbor telling them to work hard so they can help and support their parents in the future." Then, Sadibou admitted,

> Every year at the start of the school year I buy supplies for my kids. After, the remains, I share it among the kids of the neighborhood. Others do it. We do so because all the kids are ours and we are all relatives.

Many participants spoke about the roles and responsibilities of parents, and they used the word "duty". When raising children, participants believe it is the parents' duty to educate them, however, that data will be presented in a subsequent section.

Further, children in Dekka are treated as members of every family; there is no distinction made one from the other, participants stressed. Abdoulaye shared a vivid memory of parents and family members coming to the aid of a student at school who was having a health challenge.

> When a child, for example, has an epileptic seizure, spontaneously, they come. Without a priori knowing if it is the child of such and such, they come, they try to provide first aid, the first care before the parent himself can come.

He continued, later in the interview and observed that when parents and families address challenges at the school in terms of food or water, they not only bring food or water for their own children, but for everyone. This shared responsibility of and care for the students seems to also be focused on academic success, as well. Participants maintained that students are supported and encouraged beyond the confines of their homes. In addition to verbal encouragement, parents, family members, and community members provide school supplies that students need to complete assignments both at home and at school. Baba commented that parents and families help students by giving any needed advice for success, or by giving school materials such as notebooks, etc., during the school year. Sora added,

> I had the chance that my primary school teacher lives in our village and he encourages us a lot. When he sees us hanging around, because we play soccer very often, he reminds us to dedicate some time to our studies and then we can play. He helped us a lot.

Believing that each child is an investment, the village members spend time encouraging them to study. This includes children from other villages that are hosted in Dekka, as Adama indicated,

> The child does not know much about life. A child who is under your care or is hosted in your house, it is up to the adult to involve him. He helps with the housework. In return, you must guide him. When you see that she is doing something wrong, advise him. For all the help and support he provides, in return you should guide him on the path to success.

Those students who show an aptitude for academic success are especially encouraged and parents, family members, and community members provide supplies for them as well. Participants like Moussa and Moustapha indicated that they would see students out playing while they should be learning and would encourage them to go back and study more. Oumar stressed,

> Especially in the educational field, it helps a lot if the opportunity arises, you give advice to the children. Even if it is not your child and then it is very beneficial the relationship between the neighborhood and the children. . . . Another's child is your child. If he succeeds, it is for the whole village.

Oumar, like Moussa and Moustapha maintained that when a student is successful, it benefits the entire village because they expect the students to return to the village and help to develop it. Djarra agreed that parents as well as village members would advise them to do well in school,

and sometimes even visit the school to see how students are performing. She added, “The community encourages me to study. They make me understand that tomorrow I will send people who will lead the village.”

Relationships Between Adults and Other Adults

Relationships between adults and other adults was described, in part, in the previous section that presented data about caring for others. According to participants, the people of Dekka demonstrate that they care for others by sharing resources and by participating in special occasions. The people of Dekka work together to solve problems, to provide a moral foundation for the young people in the village, and to contribute financially when someone is in need. It was alluded to during participants’ interviews, that adults maintain respectful relationships with other adults in the community to maintain harmony and to support the village’s development. Relationships, though, seem to be based on mutual support and reciprocity. Participants talked about helping neighbors because they know that they, themselves, will be helped in the future. Sora shared that when the people of Dekka see their family or community suffering, they do anything to help them get through; whenever they can help, they do so without hesitation, because maybe one day they will also need assistance.

Others talked about how people will not support members of the community if said members have not been supportive of others. Moussa, for example, confided that the way that a person treats others will have an impact on the support the person receives. “When there is a happy or sad event, they come to your house and share them with you. Your relationships with the group determine how they support you.” Tidiane explained in more detail about mutual

support and said that if one does not lend support, then that person really does not want to receive support as well. Adama affirmed that

> If you don't take part in other people's events, when you have your own, people won't come. If there is a funeral somewhere, we go there and share the grief with the family. In the same way, people, when there is a funeral at your home, they will come and share the grief with you.

Therefore, it is important to maintain good relationships in the village and to be careful not to neglect the role that one has to play, as Sadibou asserted, being of service, loving everyone, and trying to get people to come together.

Caring for Others

Though not boastful people, the people of Dekka are very proud of the way that they care for others. The caring is demonstrated when every child is treated as a member of every village member's household. Baba explained, "[Parents] help each other with their children by putting [their children] in the right conditions. Help them to succeed, help them with their education, their health." When a child is seen misbehaving, many participants agreed, that child can be reprimanded by anyone else in the village. When asked who reprimands or encourages the children, Oumar had this to say:

> If we ask these kinds of questions, we tend to answer the parents directly. But it's not just the parents because since we're in the village, your daddy is someone else's daddy, your son is someone else's son; so, if the opportunity arises, we do not hesitate to correct in the right direction.

Adama continued to elaborate, "In our African culture, when you witness children who fight or misbehave on the street, you are allowed to correct them. It is not like what exists elsewhere. In our culture, this is acceptable." Sadibou echoed what Adama shared, and contended that,

> Each parent, who sees that a child is doing something inappropriate, can reprimand him. In the community every parent cannot watch over his kids, so if other parents help him in the duty, it is a way to help in the education.

When this happens, the children are spoken to and are shown the acceptable way to behave as members of the community. Madame Diouf added, "Village members consider other children as their own children. If I see the other person's child doing something wrong, I educate them as if they were my own child." That behavior is not limited to children, however. According to participants, even adults who transgress the behavioral expectations of the community can be addressed by anyone in the village community. Amadou supposed,

> I think anyone could correct somebody else's actions. It is not only about the children. An adult can do a wrong action in front of a younger person; they must be told about it. Though it may be hard for the adult to accept the truth, but when he is going to be on his own and think about it, he will know what you said to him is right.

At all costs, the harmony and unity of the village must be preserved, so conversations like this happen in order that missteps are not repeated.

In relationships with others, there is a great deal of caring demonstrated through sharing that occurs. The participants talked about sharing in terms of emotional and financial support, and they also spoke of sharing materials. When there is a sorrowful occasion, members of the

community are not left to suffer alone. The community rallies around the grieving or the struggling. Madame Diouf, who is not originally from Dekka and adamantly claims her Jola ethnic group, observed,

> People in the village care about each other because if someone has a problem it is everyone's problem. My problem is the other person's problem. . . . In events of happiness or unhappiness, people help each other by giving money. If someone is happy or unhappy, we support them.

The individual's grief becomes the grief of the community, and the problem of the individual becomes the problem of the community as well. Mbaye observed,

> People visit each other when they are sick, . . . during the winter if someone is sick and cannot go to his field to cultivate, it is the others who go to his field to help him. So, when someone doesn't have enough to eat, it's the others who help him. So, this is mutual aid. Because we are all parents here. Everyone is a parent here. So, you can't see your parent in unhappiness and be happy. That's not possible.

Moustapha added,

> If somebody has a bag of rice in their house and they know that a neighbor doesn't have food, they share. If somebody is building a wall, even if it's one brick or a bucket of water, because these are forms of support too, we help each other with that.

Many participants said that they could not look at someone suffering and not offer help, especially knowing that they would need help one day, as well. Similarly, when there are joyous celebrations, the people of Dekka come together and share in the happiness. Moustapha attested,

> We go to each other's ceremonies. We sit together to talk. What you feel for the other, it automatically shows when you meet each other, because we meet at various events. When you get to one of those places, people's feelings towards each other show instantaneously. . . . Whether good or bad. If it's something bad and the other people notice it, they will try to sort it out and reconcile you.

The village community convenes to celebrate the birth of babies at naming ceremonies, and they come together to celebrate the joining of two families at weddings. Tidiane also explained that the people of Dekka attend each other's ceremonies and bring gifts such as money, clothing, or even rice. If there is a death, however, Tidiane said "they come and accompany you, they will try to encourage you, to console you, and to let you know that really, you have lost the other, but we haven't lost us yet." Support can come in many forms, and physical presence and words of encouragement are some of the forms.

Sharing appears to be an important aspect of caring for others in village life, especially in a rural setting that has been described by some in terms of lack or poverty. The people of Dekka realize that there are certain amenities that they do not have, but they do not fret about it because they rely on sharing and mutual aid in the village. People are willing to lend and share because they know and understand that the gesture will be returned. Many participants shared how the people of Dekka have come together to help others in financial need. Adama spoke about raising money to help with medical fees, paying for school supplies, or even donating school supplies to children and families who do not have any. Because they are mostly farmers by profession, some of the support that they give and receive comes in the form of materials or labor. The examples

that they gave are related to equipment and assistance with maintaining fields of crops. Amadou provided an example of sharing and providing support:

> They support financially but in terms of materials too. For instance, I have some work to do in my house, I need a cart, but I don't have one, I can borrow from my neighbor so I can do my work.

If someone needs a tool because theirs is broken, village members are glad to lend it. Similarly, if a village member cannot go tend to their crops because they are ill, others will step in and assist. There is a commitment to support each other, not only when celebrations occur, but when problems occur as well. There is an expectation to support one another; the expectation is that village members will not hesitate to help. Aminata confided that when she suspects that a neighbor lacks something and she thinks that she can help, she waits until the evening to pay her neighbor a visit and secretly gives her what she has to share. They willingly support and seize every opportunity to do so.

Participants also talked about caring for others and sharing as part of the role that they play in the village; that one of the most important things is to understand that everyone has a role, and it is everyone's responsibility to be supportive. Madame Diouf explained that the role that she plays in the village is to educate the children, while Moussa and Moustapha spoke about serving as confidantes, or mentors, to the young people in the village. Based on students' interview data, young people learn about this way of being that guides the behavior of the village inhabitants through both words and actions. Some of the students recollected being taught at an early age that they play a part in the upkeep and development of the village. Amadou shared,

> Sometimes, my father tells us that we must have a spirit of sharing that goes beyond the family scale. When you see somebody, who suffers or needs something that you have, you should help by giving from what you have.

Sora also discussed his role in the community: “My role is to participate in valuable events that allow our community to develop, whether financially or physically. It’s not difficult to contribute even if you don’t have money, you can just provide advice to younger brothers, etc.” Here, Sora indicated that he is aware of his role to contribute to the community and support others, and that he can do so without the use of money. Djarra related that she first learned of her role in the village when there was cleaning involved, deaths, or baptisms. She said,

> When there are activities in the village such as cleaning, I participate in them. When I see that there is a death, or a baptism, or people come to help the family they also help the family. So, I also take advantage of this to help them when they are in need. Sometimes they teach us that at school and also in the family.

Djarra’s knowledge of her responsibility not only comes from home, but from school as well. Caring for others is not limited to the members of Dekka, but it is open to members of the surrounding villages. This is evident when students are hosted in Dekka so that they can attend Dekka High School. Participants spoke about how families in Dekka open their homes to student and treat them as their own, sometimes without pay. The pay is offered to the host family as recognition of the additional expenses associated with hosting another individual in the home, consuming some of their limited resources. However, sometimes families host students at no cost. Malick observed that parents and families care for others’ children because the “children who do not have guardians are accommodated and sometimes freely without parental

contribution, because there is a distant relative, the child can be somewhere to sleep, can be accommodated." Whether they accept money for hosting or not, parents and families are assuming responsibility for someone else's child and treating the child as their own. Malick continued, "the parents are ready to accommodate in their families, in the village, … the children who come from the surrounding villages. It is also a way for them to contribute and encourage the school." As far as Malick was concerned, when the parents and families host students from other villages, it not only shows caring and support for the student, but it supports the school as well. Aminata recalled hosting students from another village:

> The children under my care who live here, when their parents brought them, I told them about the conditions. I told them if the child can abide by those rules, they can continue to live here. But they will not if they can't.

The students are adopted into the family and into the village and are expected to abide by the established norms and expectations of the village. The concept of caring for others through sharing and support is best summed up with Madame Diouf's poignant remark, "We cannot do everything alone. If everyone contributes, the village will be developed."

Environment

When I analyzed the data, I found that participants described both the school environment and the village environment as well, in terms of what it was like to live in Dekka. In addition, I analyzed the data as I understood environment: the actual, physical space, and the atmosphere of the space; in other words, how the people of Dekka could affect how people feel in the space. According to the data, participants spent more time describing the village environment than they did the school environment; there were over four times as many instances of coding for village

environment than school environment. Therefore, what follows is a presentation of the findings regarding the village environment, or life in the village.

Life in the Village

Life in Dekka is simple. The village is filled with mostly farmers who spend their days in the field, and families who maintain close relationships through daily home visits and chats before the daily chores of work begin. Sometimes the chats happen beneath the palaver tree and other times the chats happen in the homes of neighbors, about everything and nothing, Oumar ruminated fondly. Others who are not farmers may have work in nearby cities and towns, leaving early in the morning and returning long after the school day has ended. The village is subdivided into districts, but the districts do not cause division and distance between the villagers. Everyone knows everyone, and they are united. That is how the participants described themselves: united, relatives, and one family. Tidiane affirmed, “The whole village to a degree is one family, because here everyone is related to the other.” Adama, also asserted, “Many of us are relatives. If we are not directly related, we share a third or fourth generation ancestor.” Other participants like Baba also claimed that everyone in Dekka is related, sharing at least one common ancestor, those newly transplanted notwithstanding. However, new additions to Dekka are welcomed with open arms, and Souleymane also observed that the people of Dekka are united.

Respect and harmony are important aspects of village life in Dekka, no matter the age of the villager. Many believe, similar to Sadibou and Djarra, that elders automatically receive respect because of their age and position in the community, but Amadou indicated that respect was given to the youth as well. “I think if you respect others, they will respect you back even if you are young.” Respect and harmony are evident in the way that villagers treat each other.

Djarra described the harmony in the village, “Here in [Dekka] people are in solidarity. They support each other. The get along well. They live in harmony and quietness. . . . They treat each other with respect. They get along well, and they play together.” Harmony and peace are relished and preserved at all costs. When infractions occur, they are addressed as quickly as possible. Adama explained, “I want everybody to live peacefully and harmoniously. If a member makes something wrong, we should sit together and talk with him to avoid any actions that divide us. We must live as a community and be one entity.” Notably, when speaking about reprimanding, there was no mention of physical punishment, only counseling and reasoning with the offender. According to participants, it is not so much the physical space that makes the village what it is, but the people: supportive, accepting, tolerant. Neither religion, politics, nor social status cause discord. The bonds of family and community are stronger than temporal ideologies. Samba elaborated,

> All you have to do is have an event, be it an event of happiness or misfortune: the whole neighborhood comes out to assist you. The whole neighborhood is there. Until it’s over, they won’t go. They are there for the work, they are there for the facilities, and really that’s a really good thing here that we live. You do not know how to recognize the Christian from the Muslim, nor the Muslim from the Christian. They do it because, as I told you earlier, in the village it is communion. We are all brothers; we are all sisters. You can’t watch the other have a hard time and leave them alone. And whoever is present in times of unhappiness is also present in times of happiness, that is obvious.

Not only is Samba's explanation a demonstration of cooperation and solidarity, but it is a demonstration of the bond that the people of Dekka have with each other, joining to celebrate and commune with each other. What is related in the interviews and Samba's explanation is an illustration of the communal way that the people of Dekka live; they are united and work together. Baba observed, "Life here is not difficult. People live together, help each other too. It's the same community. The Fulani do not speak the same language as the Sereer. They are parents and brothers." Although the different ethnic groups do not speak the same mother tongue, they are still able to live together for the good of the community; there is an understanding about the nature of their relationship. Although Soulymane and other school personnel like him described the lack in the community by saying, "these are children who live in disadvantaged areas, in areas that are a little deprived," other participants described life in the village as relatively easy. Tidiane, for example, shared that ". . . you don't need a lot of money to live. And even if we don't have money, we are easy to live in the village, because there is mutual aid." Whatever one person is lacking, others in the community will try to supplement, knowing that the gesture will be returned when an opportunity arises. Even those who have come from distant regions of the country, like Mariama, have noticed the collaborative spirit in the village, "I once said it, the kind of solidarity I have witnessed here, I haven't seen it in [the south] where I am from. It may be because we don't live among relatives there." Mariama's observation of the solidarity in Dekka reinforces the special relationship that village members have with each other. Although data regarding relationships with others was presented in the previous section, the next section will disaggregate the data further and present findings regarding specific relationships.

Worldviews and Beliefs

Worldviews and beliefs, according to Ukpokodu (2016), are the lenses "through which one views and experiences reality and engages with the world" (p. 47); through Ecologies of Parental Engagement, factors like environment and relationships with others help guide the decisions and behavior of an individual. When analyzing the transcripts, I looked for moments when participants spoke about their beliefs about a variety of subjects, including parenting, family, community, education, who is responsible for education, and how individuals should treat each other. During analysis and coding, I tried to make the distinction between what participants actually do and what participants believe so that I could also determine if there is a difference between participants' actions and their beliefs. While it should be noted that participants disclosed deeply held beliefs about many subjects during their interviews, there was no category more prevalent than another; beliefs about community were tagged and coded only slightly more than others like beliefs about parenting or beliefs about education, but also showed an overlap with relationships with others, which was reported in the previous section.

Beliefs About Community

When asked about community, participants described it as inclusive. They suggested that even if an individual is from somewhere else, that individual is a part of Dekka's community once they settle there. Participants even went as far as to include teachers as members of the community because the teachers educate the students, which will advance the village. Sadibou explained, when talking to the research assistant, "For example, you, you are not only important to your community or family but [Dekka's] community. You have dedicated an important part of your life in [Dekka] in teaching our kids." Therefore, anyone that seeks to assist the village and

develop it, is welcome; some say they are welcome with open arms. The people of Dekka are willing to welcome outsiders into their community and teach them the ways of the Sereer. Mariama, who is from the southern region of Senegal and moved to Dekka with her husband's family, still strongly connects with her Jola ethnic group, however Moussa asserted that it is possible to find a place to belong in Dekka. He proclaimed,

> Even if you are from a different place, once you come to live here you are a member of the community . . . if someone comes here, we should integrate them into the community.…Be open to them, show them love and show them our way of living and our rules.

As far as Moussa was concerned, people who live in the village or come to Dekka, whether they are originally from there or not, should be integrated into the community.

As a member of the community, each person should "be the embodiment of good," Tidiane stipulated, and should be an individual "who will act beyond his words." In other words, as a member of the community, a person must do more than just use their words and speak in theoretical terms about what could and should be done, but that person must put their words into action and be of service to the community. In this community, actions are more important than words; Oumar and Baba attested to the importance of action and Baba affirmed that members of the community should "participate in all the activities of the village [and] promote the development of the village," while Djarra agreed that she must participate in the development of her village and must be involved in the activities that people carry out for the advancement of Dekka in terms of "building infrastructure, having good roads, having health centers and having

good schools." Even the students understand the importance of participating in the well-being and advancement of the community.

Beliefs About Parenting

As I analyzed the data, I tried to make a distinction between what participants described as actions of parents, things that parents actually do, and participants' beliefs about parenting and the role of a parent. Participants seemed to have strong beliefs about parenting, among them that being a parent is a gift and that a child is the most precious thing to a parent. Many agreed that the role of a parent is to put them on the right path and educate them so that the children will be successful in the future. Moussa believes that parents are responsible to setting an example for their children to follow. He expounded, "A good parent sets the example. It is somebody the children can copy from. A good parent takes you off the wrong path and leads you on the right path. They love you and take care of you." Parents establish a benchmark or a standard of behavior for the children to imitate or replicate.

Other participants also believe that parenting is more than simply providing food and shelter. Moustapha said that parents should pay attention to their children's needs as well as their actions.

> It's not just providing food. You should pay attention to all their needs and actions too. You send them to school. And you should know about what time they finish school, ensure they go to bed at the right time, they eat the right things, wear the right clothes. We should pay attention to all that.

Mariama also advised that parents must “look after their children, pay attention to their needs, supervise their learning, and before the they engage in anything, talk with them,” and seemed to agree with Moustapha that children must be monitored and supported.

For Aminata, parenting means eliminating any distractions that will cause her children, and those she hosts, to lose focus on their education. Aminata provided more clarity and said that parents must “put kids in good conditions, to feed them properly, and set their mind at ease so that they would be able to work properly at school very well.” For the children in her care, there are no chores after school; they come home, rest, and then study. Other participants like Mbaye and Samba believe that parenting extends beyond the home; that parents should also follow up at school regarding their children’s education and their behavior. Madame Diouf appeared to agree when she said, “Every parent has to go to the school to check whether their student is working or not. We have to go to school often to check on children’s work.” Participants seemed to believe that it is not enough to support students’ education within the home, but that parents should visit the school to monitors their children’s academic progress as well. Yet, as much as participants espouse this belief, the data also divulged that many visit the school three times or less each school year.

Beliefs About Education

Finally, nearly every participant held a belief about education. Many felt, like Sadibou, that if a person had no education, they had no place in society. Others, like Mbaye relayed that a poorly educated person “cannot serve his country in any way.” Oumar argued that education is the key for individual success, is the gateway for future opportunities, and allows a person “to

have a social rank in society." According to the participants, education is a pathway that leads to a successful life.

Parents, family members, and community members desire success for the students of Dekka High School. Malick, principal of the high school at the time of this study, noted that many of the parents that he spoke to had success as goal for their children, but did not specify what form success would take. Amadou, in his interview, noted that an individual needs a degree to secure "the most important jobs," and he also observed that if an individual hasn't completed middle school, they "don't have much of a chance to join [the army]." While some parents like Rane spoke about their children's future success in general terms and Amadou's parents who just want him to get a degree and find a job after, other parents have more specific goals for their children, be it English teacher or President of Senegal.

On the other hand, Badou alleged that parents do not fully assume their role in the education of their children, and Malick claimed that parents believe that they have done enough to support their child's education simply by sending them to school. Samba agreed and asserted that parents settle for the minimum in terms of their children's learning, but Souleymane rebuffed the others and retorted that parents and families are aware that the school can prepare their children for success in the future. "Again," Souleymane assured, "when you chat with some of them, you see this."

Tidiane, among others, urged that "the education of today drives the world of tomorrow." He and others like Adama, Madame Diouf, and Djarra believe that once the students have become successful, they will not only support themselves, but their families and the village as well; the future of the village is linked to the children of the village —all of the children.

According to the data, participants believe that the children are the future of this community, so to secure the future, children must be educated, and the children, once successful, will take care of their parents. Adama was the first of many to make the assertion that, "when [children] succeed, they will take care of their parents, take care of themselves, there will be less pain less poverty." Madame Diouf elaborated on Adama's beliefs and shared that "If the children succeed as here, they help their parents financially. Sometimes there is poverty, if the children are successful that poverty will no longer exist. If the children succeed, they will help their parents." Djarra reiterated the parents' expectations and said that "when the child succeeds it is also a success for the parents because the child will be able to take care of them later on in a material and financial way and also feed them."

Collaborating

Collaborating encompasses the ways that the parents, families, and the school can work together to improve student achievement and the learning community. In some cases, this happens when resources are secured, and partnerships are developed. According to the interview data, collaboration seemed to be synonymous with partnership and come in many forms. There are times when the people of Dekka collaborate to coordinate the review classes for students, sometimes people collaborate when someone is sick in the village and needs medical care, and people collaborate when students from other villages need to be hosted and housed so that they can attend the high school. Most of this collaborating happens within the village, away from the school campus. These types of collaboration affect student achievement because they involve and impact the students directly, but the people of Dekka do not seem to be in collaboration with the school or its administration when these events occur.

There have been many times when collaboration happened among the people of Dekka, for the sake of the school. A prime example is the initial construction of the school. According to Souleymane, “the school was also set up thanks to the actions carried out by the parents because they are the ones who went to find German partners and these German partners agreed to build classrooms for them.” In other words, the parents collaborated among themselves, with foreign partners to construct a school in Dekka for their children. Sadibou affirmed what Souleymane stated, and added, “The high school was built thanks to a partnership between the villagers and German who worked in UNESCO.” Later, when permanent classrooms needed to be built, a parent organization, CODES (Convergence for the Development of . . .), supported the effort. Additionally, Parents worked with partners that they have, sons of the village —people who grew up in Dekka, have attained a prominent position, and still contribute to the development of the village —to help feed the students meals during end-of-the-year exams. The partners donated money and/or food so that the parents, families, or community members could purchase food, cook it, and serve the students a meal so that they could concentrate on doing well on the exam, instead of focusing on being hungry. Mamadou explained:

> They get funds from their partners to organize meals for the students who spend the day in the school during the exams period that lasts 1 week to 10 days. It’s thanks to the parents that we can provide these meals, and this is a form of contribution to education and to the school.

There are occasionally other partnerships or collaborations that occur on campus, for example, the annual weeding of the school campus, or the construction of temporary classrooms. Rane spoke with pride about using his ability as a carpenter to contribute to the school.

> As a workman, a carpenter, when there is carpenter work at the school, I sometimes do it and they pay me; the half is my contribution to the school. For example, if the work is charged at 5000f, I just take the half (2500f). That's my contribution as a gift.

It seems, according to the data, that DHS reaches out to the parents for assistance and participation when there is a contribution to be made or work to be done. In fact, some participants feel that the community does not collaborate with the school to improve the students' education, while others believe that most of the collaboration happens between the parent association and the school, if it happens at all. For example, Badou recounted the construction for temporary classrooms, "One year, parents, represented by the parents' association, have constructed temporary shelters because there was a huge lack of classrooms." As far as the school was concerned, the parents participated because they are represented by the Parent Association. Later however, one of the last classrooms constructed at the high school was transformed from a temporary shelter of straw and branches to a concrete structure, thanks in part, to the mayor and parents of the village. Abdoulaye recounted the ordeal:

> When the Minister, who is also the mayor of the commune of our village, visited us, we showed him these temporary shelters. He saw this, and he promised us that he would remedy this situation as quickly as possible. It was the first year he had come to visit us. The following year, his promise materialized: he was able to help the school turn this temporary shelter into a truly permanent, hard shelter.

Advocating

Although advocating is not listed as a major part of Epstein's (1995) Six Types of Involvement, the act of advocacy is critical for marginalized populations, parents, families, and communities, whose voices are often left unheard.

When participants talked about what it means to be an advocate, they spoke about advocacy as if advocating were a distant, far-off entity; almost as if they could not be or aspire to be advocates themselves. Few people, like Tidiane, spoke about what he did to serve as an advocate, while many others spoke about the challenges of being an advocate—you need resources, you need money, or you have to be able to understand and meet students' needs. As much as they use their voice to encourage and support each other, few of them connected using their voices to speak up for what they need. However, there were some examples. For example, talking to the mayor, who lives in the village, to help with constructing the classroom is a demonstration of advocacy.

One of the family members talked about how they were arranging a demonstration because they wanted a computer lab at DHS, but the administration found out about the protest and spoke to the parents and family members, who put a stop to the demonstration. This was a form of self-advocacy, but the parents and the administration prior to Malick would not allow the protest to happen. Yet, while the students wanted to advocate for themselves, the current principal used this example as a way to show that the parents were advocating, because the parents and family members took ownership of the school and would not tolerate an interruption in learning.

Abdoulaye and Souleymane spoke about parents who sometimes visit the school and have conferences about students other than their own. In other words, they visit the school on behalf of other parents, families, and children. Sometimes, it is to pick up report cards, and sometimes to it is resolve situations that parents need assistance with. At least two parents mentioned Tidaine as someone who helped them when they needed someone to visit the school, and Madame Diouf and Mariama mentioned Sadibou as someone that they turn to for assistance. The financial manager, Mamadou, said that parents do not have much in terms of resources, but they fight to keep their students in school, which is another demonstration of advocating.

Local Proverbs

While some did not know of any proverbs that could help explain the way that the people of Dekka work together, and one laughed as he asserted that it is not with words, but it is shown in their actions, many others offered local proverbs (see Table 8):

Table 8

Local Proverbs from Dekka

Local Proverb	Translation	Meaning
Mbolo moy doole (Wolof)	It is the union that makes force	There is strength in unity.
Hun kar fikee (Sereer)	Cohesion to lead, to live together, to have a tomorrow	Living together means sharing everything you have.
Hun hane kadd fikki (Sereer)	Make a team and be on equal footing so that we can finally leave together	There is strength in unity.
Safi tu bayeno (Sereer)	All the [Sereer] Safis are united	Unity is mutual support.
Japaal ma jaap (Sereer)	Together, everything is possible; each for one and one for all	Everyone is essential; everyone is useful to another
Loxo kajjor kajjor dafay wesalo (Wolof)	You give me, and I give you; I can be of use here, but you can pay me back somewhere else in another area	When I give you something, you give me something in return (mutual support)
Nit nitay garabam (Wolof)	Man is the remedy for man.	We can help solve each other's problems.

Note: Table 8 are an assortment of proverbs collected during the study in the Sereer village in Dekka.

Many of the proverbs relate to unity, solidarity, cooperation, and the idea that more can be accomplished when the people work together. Those that did not offer a proverb in the traditional sense, offered a word or phrase, including "solidarity," "unity is strength," or "strength in unity." The solidarity and unity that the participants professed is evident in the care, cooperation, and mutual support that they demonstrate in the relationships that they have with others.

Conclusion

The study began with three research questions that would explore the manner in which the people of Dekka engage in and support their students' education at Dekka High School. In addition, the study's aim was to identify factors that empower the people of Dekka to advocate

for resources for their students. The final objective of the study was to discover a local proverb that would provide further insight about village members' motivation for engaging in and supporting students' education.

Overall, the findings indicate that parents', family members', and community members' relationships with others are important and seem to permeate every aspect of their lives and this study. Using an *Ubuntu*-inspired inquiry, the findings suggest that the people of the community care for others and cooperate with each other for the sake of maintaining harmony and further developing the community as they provide a moral foundation for the children. Although some in the village do not subscribe to the same model of behavior or share the same mindset, peace in the village is maintained.

Additionally, using Barton et al.'s (2004) Ecologies of Parental Engagement, the data reveled that, again, relationships with others —the manner that children are supported, and the way that adults interact with each other are critical. Data also revealed that environment, particularly life in the village, and village members' beliefs and world views, are equally as important. Finally, using Epstein's (1995) Six Types of Involvement, relationships with others seem to be critical to parents', family members', and community members' involvement in school, as the people of Dekka frequently collaborate to meet both the needs of their students and the school.

It appears that because the community believes that unity is strength, and that they are united at their core, everything else that they do and say is hinged on that, so that what they believe internally is manifested in their words and actions.

In Chapter 5 I will discuss connections between the findings, existing literature, and the conceptual framework. I will also discuss the significance of this study, its inherent limitations, and suggestions for future research that would build upon this investigation. In addition, I will provide recommendations based on the findings.

CHAPTER 5

DISCUSSION AND IMPLICATIONS

Jaapal ma jaap

Together, everything is possible. (Sereer Proverb)

Mbolo moy doole

It is the union that makes force. (Wolof Proverb)

Introduction

Study Background

The importance of parent and family participation in education to improve student achievement has been documented for decades (Epstein, 2011; Henderson & Berla, 1994; Henderson & Mapp, 2002; Jeynes, 2007; Kendall, 2007; Mahuro & Hungi, 2016). However, research has also shown that parents and families of color from low income, high poverty areas do not necessarily participate in schools in the traditional ways of Western societies called out by Epstein (1995) (Diamond & Gomez, 2004; Latunde, 2018; Lareau & Horvat, 1999; Marchand et al., 2019; Warren et al., 2009, p. 243). Parents and families in Sub-Saharan Africa, according to the literature, generally understand the importance of formal education, but find it difficult to participate in the schools or in the education of their children (Marphatia et al., 2010). Barton et al. (2004) challenged the notion of participation and asserted that to participate, often connotes presence at singular, disconnected events, whereas engagement signifies an ongoing involvement where authentic relationships are established, developed, and nurtured. Therefore, what parents and families should be doing is engaging in their children's education, establishing meaningful

authentic relationships and spaces where parents and families can use whatever capital they possess to support their children's education.

In 2019, I had an opportunity to visit Senegal. On my fourth full day of the visit, I was learning about the country's history and culture. By that time, I had visited primary schools in the country's capital and heard students sing songs and perform skits reflecting a pride not only in their country, but their continent "Mother Africa." Later in the trip, when I met my host teacher and we sat for *ataya*, he scolded me for not knowing my neighbors. I tried to explain to him what Battle (2009) explained about living "parallel lives without habits of intersection" (p. 15), but my reasons fell on deaf ears. He simply reiterated what I later found in scholarly studies — that my neighbor is also my family — that they are there to celebrate and grieve, problem solve and share with me. Still later, when I met Adama, the president of the parent association, he recounted the story of the high school's creation and eventual supply of teachers — which came to be, in large part, because of the collaborations, contributions, and work of the parents, families, and community members of Dekka. A return visit to Senegal later the same year brought me back to Dekka — the village and the high school. Not only did I have an opportunity to observe the mayor's visit to see the classroom that he helped financially to construct, but I attended a baby naming ceremony and a wedding celebration; the community's coming together in celebration of milestones in the life of the village, but I was welcomed into their community for an opportunity to learn more.

In the 23 years that I have been an educator of elementary, middle, and now high school students, I have had numerous opportunities to observe parent participation, involvement, and engagement. What I have noticed, is also supported in the literature, and this is that as students

get older, parents are less visible in schools. Studies have shown that parents and families play an important role in the academic success of their children, unfortunately, positive comprehensive programs in communities of color at the middle and high school levels are often missing.
So, as researchers continue to look for strategies to build relationships between families, communities, and schools, I looked to Senegal, West Africa for an alternative model to parent engagement, because of the cultural connection resulting from the Atlantic Slave Trade, and because I've heard so often that it takes a village to raise a child.

The purpose of this qualitative case study, which focused on Dekka High School and the village for which the school is named, was to understand how parents, families, and community members engage in and support the education of their high school students, to examine factors that empower parents and families to serve as advocates, and to discover local words or proverbs that provide a deeper understanding of parent, family, and community support and engagement in students' education. Six Types of Involvement (Epstein, 1995), Ecologies of Parental Engagement (Barton et al., 2004), and the Southern African philosophy *Ubuntu*, were used to guide this study, create the interview protocol, and ultimately address the research questions (see Figure 3), which are:

- How do parents, families, and village members support their children's education who attend one Senegalese village high school? (RQ1)
- What factors contribute to the empowerment of parents, families, and village members to advocate for their children's education? (RQ2)
- Finally, while it is understood that Ubuntu is a Southern African construct about human interdependence and relationships, what Senegalese or Wolof concept

helps to explain and provide a deeper understanding of parent, family, and community engagement in education? (RQ3)

Review of the Frameworks

Ubuntu

There seems to be a growing understanding of *Ubuntu*—the southern African philosophy regarding humanness and the interdependence of individuals within a community. It encapsulates the idea that an individual becomes fully human in relationship and in community with others (Letseka, 2012; Metz, 2007). Foundational in *Ubuntu* are caring and compassion, and cooperation and sharing in a connected community of mutual support and solidarity (Dolamo, 2013; Murove, 2014; Nussbaum, 2003) which is often described as a moral theory, moral code, or philosophy; when a person has *Ubuntu,* they demonstrate characteristics such as compassion, empathy, kindness, etc.

I used *Ubuntu* as a framework to guide this study in order to understand the nature of the relationships of the people of Dekka and the manner that they engage in their children's education. One of the major findings that emerged was the importance placed on relationships with others in various contexts, which is a tenet of *Ubuntu*.

Ecologies of Parental Engagement (EPE)

The Ecologies of Parental Engagement (EPE) challenged me to shift the focus of parent involvement beyond a "laundry list of things that good parents do for their children's education" (Barton et al., 2004, p. 3), and consider how and why parents and families are involved and engaged in their children's education. Instead of simply examining what parents and families do, using the framework as a guide, I also explored parents' and families' environment, including

experiences, beliefs, available resources, and relationships with others —an intersection of space and capital. EPE, according to Barton et al., is not only an orientation but also an action —the way that parents activate and utilize resources and create spaces to engage in their children's education.

I used the EPE framework to discover the factors that contribute to the empowerment of parents, families, and village members to advocate for their children's education. An additional finding that emerged from this study using EPE as a guide was the importance of environment, specifically life in the village, including adult-child and adult-adult relationships.

Six Types of Involvement

Epstein's (1995) framework has been used world-wide to examine parent involvement in education. The framework suggests that there are six types of involvement —parenting, communicating, volunteering, learning at home, decision making, and collaborating —that parents and family participate in that ultimately affect student achievement.

While this framework seemed to operate as the "laundry list" that Barton et al. (2004, p. 3) referred to, it also served as a way to begin identifying ways that parents, family members and community members engage in their children's education. Coupled with the other frameworks, however, it forced me to look not only at *what* parents and families do, buy *how* and *why* they do it as well.

Organization of Chapter 5

In this chapter, I discuss the findings thematically, according to each framework. The research questions are addressed within the given topics and themes with connections to previous studies. Research Question 1 (RQ1) is addressed in the section that discusses Types of

Involvement, Research Question 2 (RQ2) is addressed in the sections that discuss *Ubuntu* and Ecologies of Parental Engagement, and Research Question 3 (RQ3) is addressed in the section that discusses worldviews and beliefs. Following the discussion and implications, I present recommendations and conclude with suggestions for further research.

In the previous chapter, the major findings revealed that the people of Dekka appear to place great emphasis on relationships with others. Relationships with others, according to the data, seemed to be at the core of everything that transpired within the village and with relation to DHS. Because the community members established relationships with others, they appeared to demonstrate caring that manifested itself in the manner that adults participated in building the moral foundation of the children by reprimanding and encouraging them. In their interviews, participants said that when children are behaving in a way that is antithetical to the mores of the community, if there was fighting, or if one child was hurting another, the people of Dekka intervened. Additionally, because the people of Dekka had established relationships with others, the village environment and life in Dekka seemed to support of the children in preparation for the future and seemed to support adults based on mutuality and reciprocity. Beliefs about community, parenting, and education also appeared to influence parent, family, and community member engagement and support in students' education. Interviews revealed several local proverbs that provide a deeper understanding of why the community collaborates. Finally, collaboration, more than the other types of involvement that Epstein (1995) identified, appeared to be a priority seemingly because the parents, families, and community members placed importance on relationships with others. I will discuss all of this in this chapter. Table 9 identifies where the research questions are addressed.

Table 9

Discussion of Research Questions

Research Question	Framework	Topic(s)	Sub-Topic(s)
RQ1. How do parents, families, and village members support their children's education who attend one Senegalese village high school?	Six Types of Involvement	Collaborating, Advocating	Collaboration between Parents and School, Collaboration between School and Parents Association
RQ2. What factors contribute to the empowerment of parents, families, and village members to advocate for their children's education?	Ecologies of Parental Engagement, *Ubuntu*	Environment, Relationships with others, Worldviews and Beliefs	Caring for Others, Cooperation, Life in the village, Adult-Child Relationships, Adult-Adult Relationships, Beliefs about Community, Beliefs about Parenting, Beliefs about Education
RQ3. What Senegalese or Wolof concept helps to explain and provide a deeper understanding of parent, family, and community engagement in education?	*Ubuntu*	Worldviews and Beliefs	Local Proverbs

Note: Table 9 shows the connection between the research questions, frameworks, topics, and sub-topics.

Discussion of Findings

Relationships with Others

When interviewed, many participants spoke about living together in harmony; it was important for them to resolve any problems that arose to maintain peace within the village and bring people together. To achieve this, participants said that village members engaged in regular communication and committed to care for others. Participants also claimed some sort of kinship with nearly everyone in the village and asserted that the relationship with others where they share a common ancestor was one reason that they are committed to living together and supporting each other. These types of extended familial relationships with members of the community, both vertically and horizontally, are common in Sub-Saharan Africa (Nobles, 1974).

Yet, this claim does not preclude their willingness and openness to accept others into their community, which is reflected in the construct of *Ubuntu* (Whitworth & Wilkinson, 2013). According to the participants, people of Dekka develop meaningful relationships that exhibit care and compassion because they have made the decision to live together in solidarity. Living together in solidarity means that everyone in the village is responsible for and accountable to everyone else. That the adults of Dekka share the responsibility for constructing the children's moral foundation through reprimanding and encouraging helps to perpetuate harmony within the village from generation to generation and serves to foster the development of various relationships between individuals in the village (Metz & Gaie, 2010; Scheid, 2011). Those relationships, seemingly characterized by respect, move beyond family member or neighbor to mentor or confidant.

Adult-Child Relationships

The relationships between adults and children of Dekka seem to be focused on preparation for and serve as an investment in the future. Parents spoke about the challenges that they faced and sacrifices that they made so that their children could attend school. Parents said that they very candidly talked with their children about their challenges and sacrifices so that students might understand and appreciate the opportunity that they have been given. Parents had to travel to distant villages to attend school or had to find a family to foster them so that they could attend school. This conversation did not only happen between parents and their children, but with other family and community members as well. Participants reiterated that most of the villagers treat all of the children as their very own, encouraging, supporting, admonishing, and listening. Additionally, neighbors offer their support and encouragement to students, especially

those who are doing well academically. As a result, the idea that the children belong to the village is reinforced and students realize that they have multiple means of support.

While most of this communal support is witnessed within the districts of the village away from the school, the school personnel have seen this type of support on campus, similar to the example that the assistant principal, Abdoulaye, gave of the parents who stepped in to intervene when a student was having a seizure, or the family that donated water so that all of the students could have clean water to drink, and not just their own children. It seems that only because of instances like these, where parents intervene on campus, are school personnel able to attest that parents, families, and community members generally act on behalf of all of the students with the belief that if a child succeeds, then it is a success for the entire village. Much of the adult-child interactions that stem from authentic relationships take place beyond the confines of the school yard, away from the administrators and teachers. However, the communal caring for children has been documented in the literature and affirms what the participants of this study reported.

Adult-Adult Relationships

Participants provided numerous examples that demonstrate the types of relationships that adults have with one another. Those relationships can be described as caring, supportive, and cooperative, as the data show in chapter four. According to participants, many of the village members begin their days greeting and visiting with neighbors. During the visits, village members can inquire about the general health and well-being of each neighbor. If it is discovered that neighbors need something or that neighbors are in poor health, the community rallies together in an effort to meet the need. Some participants even confessed to responding to a neighbor's need late in the evening so that their gifts might remain confidential. Scholars of

Ubuntu assert that when a person lives in community with others, agreeing to live in harmony, it is impossible for that person to see the suffering of someone else and turn away, refusing to offer help, without feeling shame (Nyarwath, 2019), which is what some participants shared in their interviews.

In addition, relationships between adults also appear to be based on reciprocity and mutual support. As participants described their support for one another—sharing tools or resources, or providing emotional, social, or financial support—participants admitted that they shared tools or resources, etc., with the assurance that they would one day receive equal support if they needed it. Participants shared that they share resources or even provide emotional support, because the gesture would be reciprocated; when they need assistance, their neighbors would come to their aid. Participants' actions seem to suggest that maintaining good relationships among village members is the most important aspect of living in a community and that giving support is one way to do that (Gyekye, 1995). This speaks to the Akan proverb which says, "the reason two deer walk together is that one has to take the mote from the other's eye." It is because one is dependent on the goodwill of the other. Both the proverb and the reports of the participants illustrate the moral system that emphasizes the concern that one should have for the other (Gyekye, 1996, p. 58).

It may be easy to suggest that the reason that the people of Dekka maintain such relationships is because they share at least one common ancestor, or that they are all related, as some participants reported in their interviews. While that may be true, there is much in scholarly literature regarding individuals who are included in extended family and the use of titles like "sister" to refer to persons who are not blood-related and describe instances where children used

“mother” or “father” to refer to adults who are the same age as their parents (Chisale, 2018; Kamwangamalu, 1999). This makes me wonder about the way that the participants speak about being related and the specific way that the people of Dekka are related. Their actual familial relationships might be worth exploring in a different study.

Caring for Others

When participants gave examples of caring for others, they spoke about treating every child as their own, giving examples of taking responsibility for the children’s moral foundation; adults in the village talked to children about what was acceptable behavior and what was not. Participants admitted that it is well within the right of village members to correct the behaviors of a child that they observe misbehaving. This is demonstrated in Badou’s interview when he said,

> In our African villages there is what we call communitarianism, it means that your child is everyone’s child. So, when he has a problem [at school], everyone comes to help. When the parents cannot not come to the school, they are represented by the association of parents.

Even outside the confines of the district in which students lives, the community takes responsibility for them. This aligns with the literature, that children belong to the entire community, and therefore the community takes responsibility for their upbringing (Diouf et al., 2000; Sallah, 1996). The care that the people of Dekka demonstrate towards the children is not limited by geography or ethnicity. Students come from the surrounding villages, from different ethnic groups, and different religions, and the same care that children native to Dekka receive is extended to those who are being hosted. The students essentially become part of the family and

as a member of the family, the hosted students not only abide by the same rules and expectations but receive the same care (Murove, 2014; Nolte & Downing, 2019; Whitworth & Wilkinson, 2013). Souleymane gave an example, in his interview, of entering a home in the village and seeing five or six students there who were not members of the family, but were there because they were students at the high school and their parents live in a distant village. This act of caring according to Metz (2007), is connected to a shared identity. Metz suggests that harmony and good will are elements of harmonious relationships, which is essential to *Ubuntu*. Here, data reveal that while parents and families may be from various other ethnic groups—Fulani, Sereer Sin, Bambara, Wolof, etc.—they may have a shared identity as parents and families who want to educate their children, and as a result of this relationship, the people of Dekka offer to host students, sometimes without pay. Serra (2009) notes the ubiquitous nature of "fostering" in West Africa—the reversible transferal of parental obligations for various reasons that include schooling—and asserts that it "represents the most visible aspect of the wider phenomenon of extended family involvement in all aspects of child rearing" (p. 159). The sending of children to be hosted by other families may not only demonstrates parents' understanding of the perceived importance of education but may also demonstrate the parents' plan to improve their children's chances of being successful in life through education. Not only that but it demonstrates an understanding and acceptance of the communal responsibility of child-rearing and a commitment to assisting others whenever possible (Gyekye, 1997).

Participants attribute their ability to care for others and cooperate with one another, in good times and in bad, to the relationships that they have established and have worked to maintain. Whether celebrating a birth or wedding, or mourning the loss of a life, most village

members are committed to cooperating and supporting each other financially, socially, or emotionally. According to participants, the people of Dekka cooperate to contribute financially if someone is sick and cannot afford medical care. The village members will cooperate to support each other socially, gathering to celebrate key life events, and they will cooperate to support each other by sharing the grief. The people of Dekka do this because they believe that providing care and support is part of their role as a village member. Munene et al. (2000) made this claim in a study regarding cultural influences on development in Sub-Saharan Africa. Their findings suggested that "Africans are likely to emphasize the role of the person as a group member who derives meaning from shared ideas, ideals, practices, and fate" (p. 344). The belief that members of Dekka's community must care for others beyond their families is not only explicitly told to them as children but is also modeled for them as they observe the daily interaction of their neighbors. Mendonsa (2002) spoke about kinship relationships that bind people together and the definitive roles that individuals play within a family, and scholars' understanding of Ubuntu suggest that mutual support is paramount in relationships with others (Chinouya & O'Keefe, 2006). What happens to one happens to all is what many participants shared in their interviews. Not only do they say it with their mouths, but their actions prove it as well. They frequently come together, cooperate, share, and participate because they are one.

Environment

Environment can be understood in multiple ways: the physicality of the space, or the atmosphere or aura of the space. Although participants had opportunities to tell about the physical space of the village when asked what life is like in Dekka, many chose to describe the atmosphere and village members' relationship to one another.

Life in the Village

According to some, life in Dekka is not only peaceful and harmonious, but it is beautiful as well. This beauty may not only refer to the physicality of the space, but the simplicity of life there. While it may be true that the village members do not have a wealth of material possessions and live off the land, they rely on mutual support from others, and unity and respect are paramount. Perhaps this is the beauty they see: harmony, peace, and support. Village members support their neighbors and trust that they can depend on their neighbors as well, when they are in need. Characterized by familial ties and claims to share at least one common ancestor, the village members are also welcoming to others who are willing to cooperate and develop the village.

Life in the village is also punctuated by celebrations of life events like weddings and naming ceremonies. These events are generally celebrated by almost everyone in the village, although there a exceptions at times, with the understanding that the gesture will be reciprocated. Ross (2008) noted that "the *teraanga* (hospitality) of living together on the same street or in the same village creates the sense of community that is celebrated at each wedding, with each baptism, . . . a local football match is played, a street party is organized, or a colorful mural is painted on a wall" (p. 100). There is a visible solidarity when the community comes together in celebration or in mourning. One participant noted that it is difficult to tell the greatest from the smallest when they are gathered together, and another participant admitted that although she is from Senegal as well, she had not seen this degree of solidarity and cooperation in the region where she is from.

Mbiti (1969) said that kinship and community are connected in such a way that one influences the other and it appears that the data confirm his assertion. Life in the village seems to be the way it is—peaceful, supportive, and harmonious—because of the work that the people of Dekka have done to maintain their relationships.

Worldviews and Beliefs

Worldviews and beliefs not only help individuals process the world around them, manifesting themselves in ideas and opinions, but worldviews and beliefs also inform individuals' decision making, moving them to act or to be still. In its broadest sense, a worldview is a philosophy, however, more specifically, the term "worldview" emphasizes "a personal and historical point of view" (Vidal, 2008). In short, it is an individual's beliefs based on their personal experiences and perspectives. At the time of this study, participants had very clear beliefs regarding community, parenting, and education.

Beliefs About Community

In their interviews, participants described community in broad terms and included everyone who lived in the village, whether or not they were born there. It was even suggested that those who come from other places should be taught the ways of the Sereer, especially if the newcomers are willing to help develop the village and its people. Yet, while there are strong connections to their Sereer ethnic group, the people of Dekka seem willing to expand their village for its survival and its posterity.

As a member of the village community, individuals are expected to determine the role that they can play for the development of the physical space and for the betterment of its inhabitants. It appears to be far more important to act than to talk about the action. The act of

sharing, the act of giving, the act of loving, the act of celebrating or consoling, the act of supporting, in whatever form, is what appears to be expected in that present moment. To hesitate, to wait, or to be the last one to act seems unacceptable. Perhaps hesitation resembles a slight disinterest in some way, and to be disinterested in the community of which you are a part, while it happens occasionally, is inexplicable.

Beliefs About Parenting

To participants, parenting is more than simply supplying children's basic needs. Parenting is a gift, many adults contended, and it is the parents' duty to nurture and educate the children, and "set them on the right path" (Moussa, Mariama). In other words, parents are obligated to raise their children and support them in such a way that they will be able to support themselves in the future and be morally good people. Participants believe that parents, as well as others in the community, serve as role models for the children to emulate.

They also believe that parenting responsibilities extend beyond the home, into the school; parents should visit the school to follow up with teachers regarding their children's academic progress. That is what they believe, however, their actions conflict with this belief. Although participants believe that parents should have a visible presence on the school campus, many admit that they do not, citing jobs, housework or other responsibilities as the reasons for not participating or engaging on the school campus.

Beliefs About Education

Most participants admitted that they wanted the students to be successful, and that education was a key factor in that success. Many participants agreed that important jobs and an [elevated] social rank in society would continue to elude them without an education. Students in

the study confirmed that parents discussed their own challenges regarding education: discontinuing school because their parents needed their assistance or dropping out of school because they did not understand the importance of regularly attending school. Most participants declared that they wanted the students to do well in school and earn a degree and recalled the manner that parents cooperate with other families to foster students from other villages so that those students may also receive an education. Educating the children is an investment in the future, many participants said in the interview. They believe in supporting all of the students because future support can come from any one of them; many admitted this during their interviews. Serra (2009) explained that it is expected for students to not only support their parents and their village when they have achieved some level of success, but also for the students to also remember those who have helped them reach that point. Participants also believe that the success of one student is a success for the entire village, which also alludes to their belief that the children of the village belong to everyone.

Collaborating

Epstein's (1995) framework was devised so that more comprehensive programs could be created that enable educators to develop and foster partnerships with parents, families, and communities. Of the six types of involvement, collaborating was the most prevalent, and took several forms in the data. According to the framework, collaborating occurs when schools, parents, and families are involved with the community to improve students' academic achievement as well as the entire school. The integrated resources are connected to parents and families in need, and students become involved in-service learning (Epstein, 1995; Epstein & Sanders, 2002).

There were times when older students and parents collaborated to coordinate the review or vacation classes for students to prepare for exams. There were other times when the parents collaborated with families from other villages to host and foster students in their homes in Dekka. There were occasions when the parents and families collaborated to have classrooms built on the school's campus. Yet another example of collaborating was when parents and families work with "sons of the village" to purchase food and prepare meals for students during the end of the year exams. Still another collaborative effort that participants spoke of was the annual campus beautification effort where community members pulled the grass (weeds) that were growing on the school grounds.

Although many of the teachers and administrators who were interviewed alleged that parents and families were of little means, parents, families, and community members have been able to activate their capital in order to improve learning conditions for the students, and it seems that much of the collaboration happens among village members or between village members and outside partners.

Because relationships with others appeared to be the most prevalent theme found in the data, it should not be surprising that collaborating is the most common type of involvement in the data. Effective collaborating relies on relationships, and the people of Dekka, according to the interviews, have worked to build and maintain human and social capital.

Advocating

In 1991, Epstein and Dauber presented five types of involvement, and included advocacy as a part of decision making, where parents serve as "activists in independent advocacy groups in the community" (p. 291). Many parents, when asked what it means to be an advocate, gave

described a person who must have resources, understands the needs of students, or one who works to enroll students in school. They seemed to speak about an advocate as if it was something that they could only aspire to be. However, when some of the participants began sharing about seeking help from the likes of Tidiane or Sadibou who speak to teachers and administrators on behalf of some parents, or when Abdoulaye described how parents come to the school on behalf of other parents, they were describing advocacy without having a name for the act. The participants do seem to gravitate toward members of the parent association when they need assistance with school matters, as Tidiane, Sadibou, and Moussa were former members of the parent association, and parents and families turn to them when they need help. It appears that advocating does happen in the village and at the high school in order to positively impact the school environment and student learning.

Local Proverbs

According to Moustapha, "It's a shame to lose a needle that was handed over to you." He offered this axiom during his interview as he shared ideas and observations about community members living the same way that their elders had. From his perspective, it would be unfortunate to lose the traditions that had been handed down for generations. Mbiti (1969) asserted that "It is in proverbs that we find the remains of the oldest forms of African religious philosophical wisdom" (p. 86). Proverbs have been and continue to be used to explain complex or even embarrassing ideas with simplicity. People in Sierra Leone have said that "*Proverbs are the daughters of experience*," while the Oji of Ghana have said "*When the occasion comes, the proverb comes."* In other words, there is a proverb for every experience. It also seems that much of the wisdom of the people of Dekka has been passed down in this manner—through proverbs.

In this study, I have attempted to collect local proverbs that would help explain or provide insight into the way that communities work together. What appears in the table below is a collection of proverbs collected during interviews and data collection, in Wolof and Sereer Safi —a sub-group of the Sereer that live in Senegal.

Of the proverbs provided in the interviews, only *mbolo moy doole* (there is strength in unity) was repeated by one other participant. However, the proverbs that participants shared and are presented in this table, speak to the idea that, ultimately, in the words of a few old adages, *there is strength in numbers*, and that *many hands make light work*. In other words, it is easier for many people to work together to accomplish a goal than for one person to work alone. Those that did not share a traditional proverb suggested words like "united" or "solidarity."

One participant, however, attempted to explain that the fundamental problem of humanism is solidarity. He proceeded to give an example and said that if someone is not higher than another, or "if a tree does not reach a certain dimension, it cannot give shade" (Malick). This made me wonder if Malick had a different understanding of solidarity than perhaps the others, because this proverb seems to suggest that one must be in a higher position that someone else in order to offer something. In other words, people must be in higher positions or at least different positions in order to have progress. The other participants seem to understand that solidarity means that no matter the status or the position of a person, the community works together, which seemed to be better illustrated in the last proverb that he gave in the interview: "If one pile of sand is higher than another, there are people who have helped to collect the sand." That is, no matter the position of the people, they all work together to accomplish the task. The

proverbs, as Gyekye (1995) claimed, illustrate the value of mutual support, collaboration, and interdependence despite the difficulty that must be faced.

Implications

Theoretical Implications

At the outset of this study, I theorized that the core beliefs of parents, families, and community members, coupled with the various forms of capital that they possess, would manifest in their behaviors, or in this case, the way in which they engaged in their children's education. I believed that the people of Dekka had a deeply held belief, similar to *Ubuntu*, that required them to mutually support each other and to show compassion for one another through authentic relationships. I thought that the fact that they lived in community, in harmony and in mutual support of each other would be the factors that enabled them to advocate for resources for their children, like the construction of Dekka High School that Adama told me about when we first met. I expected to hear reports of the Dekka High School teeming with parents, families, and community members because they felt a sense of pride and ownership of the school; so much so that they volunteered and participated in the decision-making process of the school. The data seems to provide evidence that the people of Dekka have a belief about the communal and interdependent nature of their relationships, even if they do not call it *Ubuntu.* Senegal too and Dekka in particular, subscribes to a worldview that demonstrates an understanding that every member is vital to every other member of the community and is vital for the community's development—the proverbs shared during the interviews, like nit nitay garabam, reveal that belief. This Wolof proverb which, when translated to English, roughly means "man is the remedy for man" and expresses the idea that each human being has the capacity and ability to

help another human being. The worldview that there is strength in unity, mboy moy doole, and that together everything is possible, seems to have led to the creation of a village community where there is peace and harmony, cooperation and sharing, and mutual support, which are demonstrative of the relationships that Metz (2007) wrote about.

Additionally, Barton et al's (2004) EPE points to environmental and social factors that would impact parents', families', and community members' ability to engage in their children's education. The findings in this study seem to implicate that life in the village plays a critical role in the people of Dekka's engagement in education. It seems to be the physical environment and the people who create a supportive atmosphere. The participants shared that although many of them share a common ancestor several generations back, the people of Dekka are welcoming and accepting of newcomers to the village and are willing to include them as part of the community. Not only that, but because the people of Dekka believe that education is a way to attain social elevation or social status, they seem to be willing to support all the children. This is reflective of the collective orientation that Barton et al referred to when they wrote about EPE. According to them, the spaces are "defined by the indviduals . . . and shaped by the rules and expectations for participating together in that space" (p. 5). The people of Dekka's willingness to come together to support the children's education, supports Letseka's (2016) findings that social capital and social networks which capitalized on trust, were important to the community.

This trust and mutual support seem to make it easier for the people of Dekka to collaborate—hosting students from distant villages, coordinating review or intervention classes, cooking meals for students during annual national testing, or pulling weeds on the school's campus—not only because they believe that these are ways that they can invest in their

children's education, but because they believe these efforts are mutually beneficial (Letseka, 2016). They invest in and support all of the children's education because they believe that every adult is responsible for every child: "a child from the house is everybody's child" (Moustapha), and at the heart of it is the belief illustrated by the proverbs *Jaapal ma jaap*, *together, everything is possible, and Safi tu bayeno, or, the [Sereer] Safis are united.*

Although advocating is not listed as a major type of participation in Epstein's (1995) framework and only listed as part of decision making, the act of advocating is critical for marginalized and impoverished populations. Epstein (1995) describes advocacy in terms of an activity that school includes parents and families to participate in through "through school councils or improvement teams, committees, PTA/PTO, and other parent organizations" (Epstein, 2004, p. 16). However, this seems to indicate that the act of advocacy in this context is still school-centric and school-focused and brings to mind the participants who admitted that while the administrator says that parents may give their opinions, he has not taken their concerns into account, or that the [two] parents who sit on the advisory board serve in an advisory capacity. How does this dynamic shift when there are authentic opportunities for parents to advocate and feel empowered to do so? According to data collected in this study, schools and classrooms can be built to meet the needs of the people and their children. Advocating is a means for underserved communities to gain access to much needed resources, especially as inequities have been revealed in terms of accessing education and tools needed to be academically successful.

Each of the frameworks were chosen for the perspective or focus that it would offer to guide the study and orient the findings. *Ubuntu* pointed to why parents, families, and community

members engage with the school and in the children's education. Ecologies of Parental Engagement helped explain factors that enabled parents, families, or community members to engage in their children's education, and the Six Types of involvement, while Western-centric, provided observable actions of which participants could either confirm or deny the practice. The relationships that the participants described, which were characterized by care, cooperation and support, seem to make it easier to collaborate. In essence, the deeply held beliefs of the village members, explained by the participants, seem to manifest themselves not only in how they treat each other, but how they engage to support their children's education using the capital at their disposal.

Practical Implications

According to the data, parents, families, and community members have collaborated and cooperated to ensure that students are learning and are academically successful; they host review or intervention classes for the students in preparation for exams, they provide meals for students who live in other villages and attend the school. Yet because the parents do not regularly visit the school, meeting with teachers, collecting report cards, etc., some participants felt that parents and families are not involved or supportive. This reflective of a study that Trainor (2010) authored, along with many others (Auerbach, 2007; Marchand et al., 2019; Mehan et al., 1996), revealed that parents and family members often support students and engage in their education in ways that Westerners deem "non-traditional". This may be due, in part, to other obligations such as work, just as Mante et al's (2015) study showed. The difference is that while the parents in Mante et al.'s study seemed to not participate at all because they had work obligations, the

parents, and family and community members in this study participated *differently*—in ways that seemed to be outside of some of the teachers' and administrators' expectations.

An important implication is that, ultimately, developing and fostering authentic relationships with stakeholders—parents, families, and community members—is important. In the study, it was only when teachers had authentic relationships with parents and families that they understood parents' perspectives in terms of engagement in education and participation in the school. Sometimes jobs and other responsibilities prevented parents from being physically present on campus, but they engaged in their children's education in other ways; it was because the teachers took the time to talk to the parents that they were able to hear and understand the challenge. Without authentic relationships, misunderstandings of cultures, worldviews, beliefs, and even intentions can occur and further marginalize parents, families, and community members, particularly if the needs of the school remain the central priority.

Further, parents and families sometimes support their children's education and engage in it in what Westerners deem non-traditional ways. The literature shows that parents of color in the United States also engage in their children's education similarly, and while it may be easy to use a typology framework to show what parents do or do not do to engage in their children's education, it also potentially excludes populations of parents, families, and communities who really do understand the importance of education and are supporting it every way they can with whatever means they have, but the means and the methods are not valued or validated by school leaders, teachers, or policy makers, because it does not fit a particular mold of parent engagement.

Thus, as a school administrator, teacher, or staff member, it is critically important to not only see the students', parents', family and community members' humanity, but to also understand that even in from that position of power, their humanity is inextricably connected (Waghid, 2018). As school leaders tout the importance of building a community, culture and climate that is inclusive they must legitimately work to create a community that is not merely a collective of individuals moving and operating with their own interests in mind, but communal, where there is mutual support and cooperation, and respect and trust among all stakeholders.

Policy Implications

Research has already shown that parent and family involvement and engagement positively impact student achievement. As countries around the globe strive to provide quality education, it is necessary to revisit the United Nations' Sustainable Development Goals and revise the list of key agents that will support providing quality education so that parents and families are included in more than a footnote. Participants from multiple students have lamented not being included in the planning and implementing of policies, or community supports or interventions as something other than manual laborers. Policymakers, school leaders, teachers, and other school personnel should recognize the capital that parents and families possess and use to support their children's education. Just because a family is considered "low income" or impoverished, does not mean that they have nothing to contribute.

This study found that Dekka High School had an active parent association that sent representatives to sit on the school's management board. The individuals that sit on the management board represent the parents and families of the students of Dekka High School. Therefore, even if they cannot be there physically, parents', families', and community members'

voices and concerns are present at the decision-making table; there is an established system for them to participate. While there are Parent-Teacher Associations in the United States, there is no mandate that each school must have one. What schools do have are Local School Leadership Councils that have at least one parent on the Council who has voting rights, while other parents may attend as visitors. However, this Council is school-centric and the agenda is driven by priorities of the school site. Perhaps this is a policy area that deserves further exploration so that parents, families, and community members have an opportunity to establish a more cohesive community and present a unified voice at important Council meetings, etc. (Theoharis, 2007).

Once the policy has been revised, training should be provided for the members of the learning community so that the support roles are clearly defined for all involved. We must move beyond appearances, shallow associations, and our own biases, to really know and understand who our parents, families, and community members are, to discover what they know, believe, and are able to contribute, and genuinely offer them a seat at the table in our schools.

Some scholars opine that there is a need for the education systems in African countries to resemble those in the West (Donkor, 2010; Donkor et al., 2013) in order to be globally competitive, however Obanya (2018) asserts that

> "the transformation of Africa should not lose sight of the deep roots of education: its being, seriously anchored on the people's culture, so that we do not make the people extinct by destroying their culture" (p. 91).

In other words, it is critical for African countries to remember the foundational elements of education and culture in an attempt to make progress, while inadvertently destroying the rich cultures and traditions that have sustained them for centuries. As we attempt to restructure

education, we must borrow from Du Toit-Brits et al. (2012) and remember that education, ultimately, is about the development and advancement of our communities and our society at large and that "development is about the 'we' and our ability to accomplish things that we can only do together with others" (p. 5).

Limitations

Despite a global pandemic, the study was completed, however there were limitations to the study. I set out to understand how parents, families, and community members support their children's education and determine the factors that enable them to advocate for resources, while uncovering local proverbs that provide a deeper understanding of parent, family, and community engagement in their children's education. I wanted to interview the people of Dekka myself and observe them in action—at home with their children, at parent meetings, and on the school campus. However, I was limited to collecting data through interviews conducted by my research assistant. As the interviews were being completed and I read the translated transcripts and watched the videos, I realized that there was much more about the people of Dekka and the country of Senegal that I did not know but had mad the assumption that having visited twice before would be enough for me to bridge the expansive gap in our cultures and traditions caused by the Atlantic Slave Trade. I finally had to come to terms with the idea that I would not be able to understand everything just because I have African ancestry. It was a difficult truth to see and hear—I was a Western researcher, a *laakakat* (foreigner), seeking to understand.

Language was another limitation of the study. I am a native English speaker with the ability to converse, read, and write in Spanish, but Senegal is a Francophone country with local languages that, until my first visit to Senegal, I had never heard of. As a result, I was completely

dependent on my research assistant and the translation service to accurately capture not only the words that the participants spoke, but the essence of what they were saying, and the nuances of the language.

As well, the research participant pool was very heavily male. Of the 22 participants interviewed, only four were female. This, I believe, is due, in part, to the sampling methodology chosen to carry out the study and secure interview participants. My research assistant tried diligently to recruit additional female participants, to no avail; they declined to participate. We surmised that it was because my research assistant was male, and the women may have felt uncomfortable with him conducting the interviews, however, we could not be sure without asking them for a rationale.

In addition, while students from the high school represent at least 11 villages surrounding the school, only individuals from the village in which the high school is situated were interviewed. Similarly, while the village of Dekka is divided into 10 districts, the participant pool used for this study came from only four of those districts. I believe that this is due, in part, to the sampling methodology as well. We began interviews with the gentleman that we believed would be knowledgeable about parents who engage in their children's education and allowed him to refer us to participants. This could also be a result of the language delimitations. We limited the spoken languages of the interviews to Wolof, French, and English, which may have precluded parents from other villages.

Recommendations for Future Research

At the completion of this study, I find that I have lingering questions. This strong push for the students to be educated leaves me with additional wonderings, but I believe that Assié-

Lumumba (2017) posed the wonderings eloquently in terms of considering future research. She pondered:

> What is the future that we aim to build…? Whose paradigms will guide us? Who has the agency and legitimacy to define the methodologies that we use to comprehend educational and social processes? Which unit of analysis are we going to emulate? (p. 2)

Could the parents, family members, and community members limited education, many obtaining the equivalent of a sixth-grade education, be one of the reasons that they work so diligently to ensure that the children are educated? In other words, what is the role of their aspirational and social capital in their drive for educating their children? Mamadou observed that although the parents did not have a wealth of material possessions, they fought to keep their children in school.

In addition, this study could be replicated using a different sampling methodology to include more female voices and perspectives. It might also be significant to explore how parents, families, and community members from the other 10 villages engage in their children's high school's education, and if they feel connected to Dekka High School at all.

Other recommendations for future research include:

- **The role of gender dynamics in expectations for education and community development**—Some of the participants, when talking about community members who had achieved an elevated social status but still supported the village, mentioned "sons of the village," but there was no mention of "daughters

of the village." Is the term "sons of the village" used across genders, or is the term reserved specifically for males?

- **Generational differences in the perceptions of engagement in education**—Many of the younger participants in the study shared in earnest that they believed that parents were not engaging enough in the children's education. While many of the younger family members were organizing vacation review classes and tutoring and teaching the younger students in the village, many of the parents believed that having the school in the village was enough of a blessing because their children could stay home in the village and attend the village school.
- **The role of the Parent Association in developing countries as a vehicle for engagement in education**—In this study, many participants spoke about the Parent Association and its members' ability to visit the school on parents' behalf to solve problems or to offer suggestions when decisions had to be made. Is the nature of Parent Associations across Senegal structured similarly? How are they governed? Who is deemed eligible to participate, who is excluded?
- **Fostering students to provide access to education**—In this study, the concept of fostering students, hosting students from villages varying distances away so that they may attend school, recurred often. While I understand that the people of Dekka believe in living in a manner that mutual support is commonplace, is fostering students reflective of having additional resources; is it considered a "status symbol" to foster a student? Who are the village members that foster others? What attributes do they have in common?

Conclusion

Although research has shown that parent involvement in education can positively impact students' academic achievement, research also shows that parent involvement decreases as students matriculate through schools. This study attempted to understand how parents, families, and community members support their children's education (RQ1); identify factors that contribute to the empowerment of parents, families, and community members to advocate for their children's education (RQ2); and discover a Senegalese or Wolof concept that helps to explain and provide a deeper understanding of parent, family, and community collaboration to engage in education (RQ3).

Data was collected from 22 participants from four of ten districts in the village of Dekka using snowball sampling methodology and semi-structured interviews. Data revealed that there are local proverbs that provide insight and deeper understanding of parent, family, and community collaboration, including *Jaapal ma jaap*, which means "together, everything is possible" (RQ3). Data also seemed to reveal that authentic, trusting, mutually supportive relationships above all, is important, and it appears to be through the relationships that the village members are able to cooperate and share with a focus on preparing the children for future success while working in collaboration with other adults to ensure that the children have what they need and are successful. Relationships also create an atmosphere where the children are supervised and supported by all of the members of the community, and where the community comes together to commemorate important life moments. The data also showed that beliefs about community, parenting, and education may be factors that contribute to the empowerment of parents, families, and community members (RQ2). Finally, because relationships with others

appeared to be so prevalent and significant in the data, collaborating was mostly what participants seemed to do, based on the data. While it is true that participants engaged in other types of involvement, such as parenting, and establishing a learning space at home, however collaborating seemed to be what the participants shared most about.

This study has just begun to uncover what community life is like in rural Senegal and how the people in one such village support their children's education. So far, it appears that the process of raising and educating children is, indeed, communal, however there are opportunities for further exploration so that a fuller picture of rural community life and education Senegal is developed.

APPENDIX A

Letter of Informed Consent

Loyola Marymount University
Parent/Guardian Permission Form

Loyola Marymount University
Informed Consent

Title:	Senegalese Parent, Family, and Community Engagement in Education: An Ubuntu-Inspired Inquiry LMU IRB Number: **LMU IRB 2020 FA 02- R**
Investigator:	Nikysha D. Gilliam, Department of Educational Leadership, School of Education
Purpose:	You are being asked to participate in a research project that seeks to investigate how families and village members support the education of high school students and the factors that empower advocacy for resources to support the students. You will be asked to complete an audio- or video-recorded interview of approximately one hour.
Risks:	Risks associated with this study include feelings of sadness, regret or frustration over missed opportunities or stressful challenges when recalling incidents related to participation in school-based activities and/or relationships with the school staff, or those of others. You may choose to skip questions or take a break at any time if the topic becomes uncomfortable.
Benefits:	Benefits may include greater insights into the support systems that the community has in place for education. Participants will also be contributing to the understanding of family and community involvement in Senegalese education, which is limited.
Incentives:	You will receive a small token of appreciation for participation in this study. Participation in the project, however, will require no monetary cost to you.
Confidentiality:	**You may choose a pseudonym by which to be known. All research materials and consent forms will be stored through electronic encryption in cloud storage and, if printed, in the Principal Investigator's (PI) locked cabinet. Only the PI will have access to the data. When the research study ends, any identifying**

information will be removed from the data, and the data will be kept indefinitely. All of the information you provide will be kept confidential.

Right to Withdraw:	Your participation in this study is *voluntary.* You may withdraw your consent to participate at any time without penalty. Your withdrawal will not influence any other services to which you may be otherwise entitled, your class standing or relationship your community, or the high school.
Summary of Results:	A summary of the results of this research will be supplied to you, at no cost, upon request by contacting Nikysha D. Gilliam at (323) XXX-XXXX or ngillia1@lion.lmu.edu. A summary is expected within one year of the date of the interview.
Voluntary Consent:	I have read the above statements and understand what is being asked of me. I also understand that my participation is voluntary and that I am free to withdraw my consent at any time, for any reason, without penalty. If the study design or use of the information is changed, I will be informed and my consent reobtained. On these terms, I certify that I am willing to participate in this research project.

I understand that if I have any further questions, comments or concerns about the study or the informed consent process, I may contact Dr. David Moffet, Chair, Institutional Review Board, Loyola Marymount University, 1 LMU Drive, Los Angeles, CA 90045-2659 or by email at David.Moffet @lmu.edu.

______________________________ ________________________

Participant's Signature Date

I give my permission to be video recorded as a part of this study because the principal researcher cannot be physically present.

______________________________ ________________________

Participant's Signature Date

APPENDIX A

Informed Consent (French)
Université Loyola Marymount

Consentement Éclairé

Titre:	Participation Sénégalaise des parents, de la famille et de la communauté à l'éducation: une enquête inspirée d'Ubuntu LMU IRB Number: **LMU IRB 2020 FA 02- R**
Enquêteur:	Nikysha D. Gilliam, Département du leadership éducatif, École d'éducation
Objectif:	On vous demande de participer à un projet de recherche qui cherche à étudier la manière dont les familles et les membres du village soutiennent l'éducation des élèves du secondaire et les facteurs qui renforcent le plaidoyer pour des ressources pour soutenir les élèves. Il vous sera demandé de réaliser une entrevue audio ou vidéo d'environ une heure.
Des risques:	Les risques associés à cette étude comprennent des sentiments de tristesse, de regret ou de frustration face à des occasions manquées ou à des défis stressants lors du rappel d'incidents liés à la participation à des activités scolaires et / ou aux relations avec le personnel de l'école, ou ceux des autres. Vous pouvez choisir de sauter les questions ou de faire une pause à tout moment si le sujet devient inconfortable.
Avantages:	Les avantages peuvent inclure une meilleure compréhension des systèmes de soutien que la communauté a mis en place pour l'éducation. Les participants contribueront également à la compréhension de l'implication de la famille et de la communauté dans l'éducation sénégalaise, qui est limitée.
Des incitations:	Vous recevrez un petit signe d'appréciation pour votre participation à cette étude. Cependant, la participation au projet ne vous demandera aucun coût monétaire.
Confidentialité:	Vous pouvez choisir un pseudonyme pour être connu. Tous les documents de recherche et les formulaires de consentement seront stockés par cryptage électronique dans un stockage en nuage et, s'ils sont imprimés, dans le cabinet verrouillé du chercheur principal (PI). Seul le PI aura accès aux données. À la fin de l'étude de recherche, toute information d'identification sera supprimée des données et les données seront conservées indéfiniment. Toutes les informations que vous fournissez resteront confidentielles.
Droit de retractation:	Votre participation à cette étude est volontaire. Vous pouvez retirer votre consentement à participer à tout moment sans pénalité. Votre retrait n'influencera aucun autre service auquel vous pourriez avoir droit par ailleurs, votre statut de classe ou vos relations avec votre communauté ou le lycée.

Résumé des résultats:	Un résumé des résultats de cette recherche vous sera fourni, sans frais, sur demande en contactant Nikysha D. Gilliam au (323) XXX-XXXX ou ngillia1@lion.lmu.edu. Un résumé est attendu dans l'année suivant la date de l'entrevue.
Consentement volontaire:	J'ai lu les déclarations ci-dessus et je comprends ce qu'on me demande. Je comprends également que ma participation est volontaire et que je suis libre de retirer mon consentement à tout moment, pour quelque raison que ce soit, sans pénalité. Si la conception de l'étude ou l'utilisation des informations est modifiée, je serai informé et mon consentement sera de nouveau obtenu. A ces conditions, je certifie que je suis disposé à participer à ce projet de recherche.

Je comprends que si j'ai d'autres questions, commentaires ou préoccupations concernant l'étude ou le processus de consentement éclairé, je peux contacter le Dr. David Moffet, président du comité d'examen institutionnel, Université Loyola Marymount, 1 LMU Drive, Los Angeles, CA 90045-2659 ou par e-mail à David.Moffet @ lmu.edu.

________________________________ __________________________

Signature du participant Date

J'autorise l'enregistrement vidéo dans le cadre de cette étude car le chercheur principal ne peut pas être physiquement présent.

________________________________ __________________________

Signature du participant Date

APPENDIX A

Informed Consent (Wolof)

Deggo
Université Loyola Marymount

Tur:	Taxawayu waajur yi ak mbokk yi aka skansi njang mi si Senegal: saytu biñuy jangé si Ubuntu LMU IRB Number: **LMU IRB 2020 FA 02- R**
Saytukat:	Nikysha D. Gilliam, Department of Educational Leadership, School of Education
Solo saytu bi:	Dañuy lacc té nga bokk si saytu ngir xoll naka la njanbot yi ak dëkkëndo yi di jappalé njangum ndongo yi si lycee biak matuway yi ngir taxawu njang mi. daño bëgg lenregistréla audio wala wideo ben waxtu.
Galankor yi:	Cono, ak tiss wala rëccu ak fitna si actiwité yi ak taxaway bou antul si ecole bi bokk na si galankoru saytu bi. Su la nexe boul tontu lacc bou la nexul sou la nexe tamit nga tëpp tombu bu la nexul
Yokuté yi:	Yokuté yi bokk na si gënë xam system bi askan wi tekk ngir njang mi. ñi bokk tamit sis saytu diñay japp si gën xam taxawayu askan wi si njang mi Senegal.
Nexal bi:	Dinga jot as lëfël ngir jajëfël lë sis a bokk si saytu bi. Ken waru la lacc xalis si saytu bi.
Bamel biir:	So siñé kayyit bi di xatim sa deggo, sa tur, sa foto, sa péete linga don, sa njang ak say kaddu dina ñu mën jëfëndiko si ninuy presentation, téré ak ndajé ngir féñal solo saytu bi. Su nekke danga tan nëbb sa tur, danga out benen tur biñu lay wowé. Jumtuwaay yi saytu ak njangatt yi dina ñu déecc fu wor si cabinet brorm saytu bi. Mom rek moy jot si yoyu bagass. Su saytu bi jexe lepp luy tax ñu mën xamé nitt ko dañu koy indi. Lepp lo si wax dafay nekk sunu bamel biir.
Bayyi:	Sa bokk bi saytu bi dafa la nekk , say bu la nexe mën nga bayyi té dara du la si fekk. Sa roccéku du la xañ dara si linga wara jot, wala linga don. Xayma saytu bi: Dina ñu joxx ap xaayma njangat bi té do fay dara so laccé Nikysha D. Gilliam at (323) 620-2905 wala ngillia1@lion.lmu.edu. Am nañu yaakar jot xayma bi fi ak att.

Deggo: Liir na li si kaw kayyit bi té xam lan lañu ma lacc. Xam na tamit nisa bokku si bi saytu dafa ma next é mën bayyi say u ma nexe té dara douma si fekk. Su amé lu ñu sopi si bi saytu wala xibar yi dina ñu lacc té sama ndogal. Si lolu, mangui fiir ndel ni man ma bëgg bokku si bi saytu.

Xamna ni su ma amé yenen laccé wala commentaires wala sikki sakka si saytu wala deggo bi, dina mën jot Dr. David Moffet, Njittum comité saytu ak njankat bi, Loyola Marymount University, 1 LMU Drive, Los Angeles, CA 90045-2659 wala si email at David.Moffet @lmu.edu.

______________________________	______________________
Siñé ki bokku	bëss bi

Joxé na ndongal ñu wideo ma si walu saytu bi ndaxté brorm saytu bi nekku fi.

______________________________	______________________
Siñé ki bokku	bess bi

APPENDIX B

Parent Consent

Loyola Marymount University
Parent/Guardian Permission Form

TITLE: *Senegalese Parent, Family, and Community Engagement in Education: An Ubuntu-Inspired Inquiry*

INVESTIGATOR: Nikysha D. Gilliam, School of Education, (323) XXX-XXXX

ADVISOR: (if applicable) Dr. Elizabeth Reilly, School of Education, (310) XXX-XXXX

PURPOSE: Your child is being asked to participate in a research project that seeks to investigate how parents, families and village members support the education of high school students and the factors that empower advocacy for resources to support students who attend Lycée de Sanghé. Your child will be asked to complete an audio- or video-recorded interview of approximately **60-90 minutes. The interview will take place after school, at school in a private space, or in the home where confidentiality can be maintained**.

RISKS: There are no known risks associated with this study. However, your child might experience feelings of boredom, nervousness, sadness, regret or frustration when recalling incidents related to parent, family, or community participation in school-based activities and/or relationships with the school staff, or those of others. Your child may choose to skip questions or take a break at any time if the topic becomes uncomfortable.

BENEFITS: Benefits may include greater insights into the support systems that your community has in place for education. Your child will also be contributing to the understanding of family and community involvement in Senegalese education, which is limited.

INCENTIVES: Your child will receive pens and pencils to use for school as a token of appreciation for participating this study. Participation in the project will require no monetary cost to you or your child.

CONFIDENTIALITY: Your child's name or other identifiers such as age, ethnic group, languages spoken, grade in school, and names of the villages (s)he

has lived in will be collected solely for the purposes of comparing results from other nearby villages. You child will be allowed to choose a pseudonym to go by in the study and any reference to information that your child shares will be attributed to that pseudonym. Your child's name will never be used in any public dissemination of these data (publications, presentations, etc.). All research materials and consent forms will be stored electronically with a service that has electronic encryption; any printed material will be stored in a locked cabinet, where only the principal researcher will have access to the data. When the research study ends, all identifying information will be removed from the data and kept indefinitely. All of the information your child provides will be confidential. However, if we learn your child intends to harm him/herself or others, we must notify the authorities.

RIGHT TO WITHDRAW: Your child's participation in this study is *voluntary*. He or she may choose to withdraw at any time without penalty. You may withdraw your permission for your child to participate in this study. Withdrawal at any point will not influence your child's relationship to the principal investigator or the research assistant.

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VOLUNTARY PERMISSION: I have read the above statements and understand what is being asked of my child. I understand that giving my permission is voluntary and that I am free to withdraw my permission at any time, for any reason, without penalty to me or my child. I also understand that my child's participation is voluntary, and he/she is free to withdraw assent to participate at any time. On these terms, I certify that I give permission for my child to participate in this research project.

I understand that should I have any concerns, comments or questions about my child's Participation in this study, I may contact Dr. David Moffet, Chair, Institutional Review Board, Loyola Marymount University, 1 LMU Drive, Los Angeles, Ca 90045-2659 or by email at David.Moffet@lmu.edu.

____ ____________________

Parent/Guardian Signature **Date**

APPENDIX B

Parent Consent (French)

Université Loyola Marymount
Formulaire d'autorisation des parents / tuteurs

TITRE: *Participation sénégalaise des parents, de la famille et de la communauté à l'éducation: une enquête inspirée d'Ubuntu*

ENQUÊTEUR: Nikysha D. Gilliam, École d'éducation, (323) XXX-XXXX

CONSEILLÈRE: Dr. Elizabeth Reilly, École d'éducation, (310) XXX-XXXX

OBJECTIF: Votre enfant est invité à participer à un projet de recherche qui cherche à étudier comment les parents, les familles et les membres du village soutiennent l'éducation des lycéens et les facteurs qui renforcent le plaidoyer pour des ressources pour soutenir les élèves qui fréquentent le Lycée de Sanghé. Votre enfant sera invité à effectuer une entrevue audio ou vidéo d'environ une heure à un endroit qui vous convient, à votre domicile ou à l'école.

DES RISQUES: Il n'y a aucun risque connu associé à cette étude. Cependant, votre enfant peut ressentir des sentiments d'ennui, de nervosité, de tristesse, de regret ou de frustration lorsqu'il se souvient d'incidents liés à la participation des parents, de la famille ou de la communauté aux activités scolaires et / ou aux relations avec le personnel de l'école, ou celles des autres. Votre enfant peut choisir de sauter les questions ou de faire une pause à tout moment si le sujet devient inconfortable.

AVANTAGES: Les avantages peuvent inclure une meilleure compréhension des systèmes de soutien mis en place par votre communauté pour l'éducation. Votre enfant contribuera également à la compréhension de l'implication de la famille et de la communauté dans l'éducation sénégalaise, qui est limitée.

DES INCITATIONS: Votre enfant recevra des stylos et des crayons à utiliser pour l'école en signe de reconnaissance pour sa participation à cette étude. La participation au projet ne nécessitera aucun coût monétaire pour vous ou votre enfant.

CONFIDENTIALITÉ: Le nom de votre enfant ou d'autres identifiants tels que l'âge, le groupe ethnique, les langues parlées, le niveau scolaire et les noms des villages dans lesquels il a vécu seront collectés uniquement à des fins de comparaison des résultats d'autres villages voisins. Votre enfant sera autorisé à choisir un pseudonyme pour passer dans l'étude et toute référence à des informations que votre enfant partage sera attribuée à ce pseudonyme. Le nom de votre enfant ne sera jamais utilisé dans aucune diffusion publique de ces données (publications, présentations, etc.). Tous les documents de recherche et les formulaires de consentement seront stockés électroniquement avec un service doté d'un cryptage électronique; tout matériel imprimé sera conservé dans une armoire verrouillée, où seul le chercheur principal aura accès aux données. À la fin de l'étude de recherche, toutes les informations d'identification seront supprimées des données et conservées indéfiniment. Toutes les informations fournies par votre enfant seront confidentielles. Cependant, si nous apprenons que votre enfant a l'intention de se faire du mal à lui-même ou à autrui, nous devons en informer les autorités.

DROIT DE RETRAIT: La participation de votre enfant à cette étude est volontaire. Il ou elle peut choisir de se retirer à tout moment sans pénalité. Vous pouvez retirer votre permission à votre enfant de participer à cette étude. Le retrait à aucun moment n'influencera la relation de votre enfant avec le chercheur principal ou l'assistant de recherche.

.

PERMISSION VOLONTAIRE: J'ai lu les déclarations ci-dessus et je comprends ce que l'on demande à mon enfant. Je comprends que donner ma permission est volontaire et que je suis libre de retirer mon autorisation à tout moment, pour quelque raison que ce soit, sans pénalité pour moi ou mon enfant. Je comprends également que la participation de mon enfant est volontaire et qu'il / elle est libre de retirer son consentement pour participer à tout moment. À ces conditions, je certifie que j'autorise mon enfant à participer à ce projet de recherche.

Je comprends que si j'ai des préoccupations, des commentaires ou des questions concernant la participation de mon enfant à cette étude, je peux contacter le Dr David Moffet, président du comité d'examen institutionnel, Université Loyola Marymount, 1 LMU Drive, Los Angeles, Ca 90045-2659 ou par courriel à David.Moffet@lmu.edu.

____ ____________________

Signature du parent / Tuteur **Date**

APPENDIX B

Parent Consent (Wolof)

Université Loyola Marymount
Kayyit buy xatim ndingëlu waajur yi

Tur:	Taxawayu waajur, mbokk yi ak askanu Senegal si njang mi; ap saytu bu nu gissé si Ubuntu
Saytukat:	Nikysha D. Gilliam, School of Education, (323) XXX-XXXX
Conseiller:	Dr. Elizabeth Reilly, School of Education, (310) XXX-XXXX
Solo:	Sa dom danunkoy lacc mu bokk si saytu ngir xam waajur yi ak mbokk ak dëkk bi naka lañuy jàppé si njangum ndongo y isi lycee sanghe ak mbir yi doolel taxawu ndono y isi lycee bi. Sa dom dañu koy wideo booru ben waxtu fumu la nexe rek sa kër wala ecole.
Galankor:	Amoul bengalankor bou ànd ak bi saytu, wanté sa dom mënna yék tiss wala reccu wala fitna suy giss né ama lou bari linu waron def té amul. Sa dom mënna baayi saa su ko nexe wala mo tan lacc yi muy tontu.
Jokutté:	Yokuté yi bokk na si gënë xam system bi askan wi tekk ngir njang mi. ñi bokk tamit sis saytu diñay japp si gën xam taxawayu askan wi si njang mi Senegal.
Nexal:	Sa dom dina jott ay bic ak crayons yumuy jumtuwé ecole lu melni nexal si bokkam si sytu bi. Du ñu ko lacc dara nak.
Bamel biir:	Sa turu dom, attam wala xettam wala classam wala fimu dëkk dañu koy jël ngir ñi natab léko ak ñenen ñi. Sa dom mënna tan tur bi ñu koy wowé si saytu bi su ko nexe. Turam ak ay coordonewam dañu koy nëb decc ko fu woor.
Bayyi:	Sa bokk do msi bi saytu dakoy nex. Su ko nexe mënna baayi saa su ko nexe té dann du ko si fekk. Su baayiwé du yakk dara si digëntéwam ak kilifa ecole bi wala ki di def saytu bi.
Ndingël buma nexe:	Liir na kaddu y isi kaw té xam na lan lañuy lacc sama dom. Xamna su ma joxewe sama ndingël saa bu ma nexe mënna bayyi rocceku si bi saytu té ben dann du ma si fekk. Lepp dafa ma nexx. Si yi kaddu mangui joxé ndingël sama dom bokk si bi saytu.

Xamna ni tamit suma amé ay njaxaré wala laccé si sa ma participation dom mënna jókko ak Dr. David Moffet, Chair, Institutional Review Board, Loyola Marymount University, 1 LMU Drive, Los Angeles, Ca 90045-2659 wala si email at David.Moffet@lmu.edu.

________________________________ ______________________

Siñé waajur/njantigé Bëss bi

APPENDIX C

Child Assent Form

Loyola Marymount University
Child Assent Form

My name is Nikysha Gilliam, and I am a student at Loyola Marymount University. I am working on a research study called *Senegalese Parent, Family, and Community Engagement in Education: An Ubuntu-Inspired Inquiry* because I want to know more about how parents, families, and community members support the students' education at Lycée Sanghé. Because you are a student at the high school, I would like your help, if you want to participate.

If you participate in this study, you will be asked to answer questions in an interview that may be audio- or video-recorded. The interview will last approximately **60-90 minutes. The interview will take place after school, at school in a private space, or in the home where the interview and the information that you share will be kept confidential**.

There are no dangers involved in participating in this study. You might feel bored, nervous, sad, regretful or frustrated when recalling incidents related to parent, family, or community participation in school-based activities and/or relationships with the school staff, or those of others. If this happens, you may choose to skip questions or take a break at any time if the topic becomes uncomfortable.

You will receive pens and pencils to use for school as a token of appreciation for participating this study. Also, what I learn might help to better understand the support systems that your community has in place for students' education.

I will be writing down your name, your age, your ethnic group, the languages you speak, your grade in school, and the name of the village you live in when I do this study. No one but my research assistant and I will see this information. I will keep it all safely in an electronic storage system or locked in a file cabinet. If I write a paper about this information, your name or any other information directly related to you will not be in it. I will not tell anyone else about anything you say or do in this study unless I learn that you plan to hurt yourself or someone else.

I am asking your parent or guardian's permission for you to participate in this study, but you get to decide whether or not you want to be involved. If you decide to participate, you can stop at any time, and neither the principal investigator nor the research assistant will be upset with you.

If you want to find out what I learn in this study, you or your parent can contact me at 1-323-XXX-XXXX and ngillia1@lion.lmu.edu.

I understand that if I have any other questions, comments or concerns about the study or the informed consent process, I may contact Dr. David Moffet, Chair, Institutional Review Board, 1

LMU Drive, Loyola Marymount University, Los Angeles, CA 90045-2659 (310) 338-4400 or David.Moffet@lmu.edu

____

Participant's Signature **Date**

APPENDIX C

Child Assent Form (French)
Université Loyola Marymount
Formulaire de consentement de l'enfant

Je m'appelle Nikysha Gilliam et je suis étudiante à l'Université Loyola Marymount. Je travaille sur une étude de recherche intitulée Engagement sénégalais des parents, de la famille et de la communauté dans l'éducation: une enquête inspirée par Ubuntu parce que je souhaite en savoir plus sur la manière dont les parents, les familles et les membres de la communauté soutiennent l'éducation des élèves au Lycée Sanghé. Parce que vous êtes étudiant au lycée, j'aimerais avoir votre aide, si vous souhaitez participer.

Si vous participez à cette étude, il vous sera demandé de répondre à des questions lors d'une entrevue qui peut être enregistrée en audio ou vidéo. L'entretien durera environ une heure.

Il n'y a aucun danger à participer à cette étude. Vous pourriez vous sentir ennuyé, nerveux, triste, regrettable ou frustré lorsque vous vous souvenez d'incidents liés à la participation des parents, de la famille ou de la communauté à des activités scolaires et / ou à des relations avec le personnel de l'école ou celles des autres. Si cela se produit, vous pouvez choisir de sauter les questions ou de faire une pause à tout moment si le sujet devient inconfortable.

Vous recevrez des stylos et des crayons à utiliser pour l'école en guise de remerciement pour votre participation à cette étude. De plus, ce que j'apprends peut aider à mieux comprendre les systèmes de soutien mis en place par votre communauté pour l'éducation des élèves.

J'écrirai votre nom, votre âge, votre groupe ethnique, les langues que vous parlez, votre niveau scolaire et le nom du village dans lequel vous vivez lorsque je ferai cette étude. Personne d'autre que mon assistant de recherche et moi ne verrons ces informations. Je vais tout garder en toute sécurité dans un système de stockage électronique ou enfermé dans un classeur. Si j'écris un article sur ces informations, votre nom ou toute autre information directement liée à vous n'y figurera pas. Je ne parlerai à personne d'autre de ce que vous dites ou faites dans cette étude à moins que j'apprenne que vous prévoyez de vous blesser ou de blesser quelqu'un d'autre.

Je demande la permission de votre parent ou tuteur pour que vous participiez à cette étude, mais vous décidez si vous voulez ou non être impliqué. Si vous décidez de participer, vous pouvez vous arrêter à tout moment, et ni le chercheur principal ni l'assistant de recherche ne seront en colère contre vous.

Si vous voulez savoir ce que j'apprends dans cette étude, vous ou votre parent pouvez me contacter au 1-323-XXX-XXXX et ngillia1@lion.lmu.edu.

Je comprends que si j'ai d'autres questions, commentaires ou préoccupations concernant l'étude ou le processus de consentement éclairé, je peux contacter le Dr David Moffet, président du comité d'examen institutionnel, 1 LMU Drive, Loyola Marymount University, Los Angeles, CA 90045- 2659 (310) 338-4400 ou David.Moffet@lmu.edu

Signature du participant Date

APPENDIX C

Child Assent Form (Wolof)
Université Loyola Marymount
Deggo ak xalé bi

Mangui tudd Nikysha Gilliam ap ndongo la si Université loyola MaryMount. Damay ligey si ben saytu bu tudd Taxawayu Waajur ak Mbokk yi ak askan si Njang mi s iSenegal.: ap saytu bi nu gissé si Ubuntu ngir dama bëgg gënn xam naka la waajur ak mbokk yi ak askan wi di jàppalewe njang mi si lycee sanghe. Legi dama bëgon nga dimbali ma si ay leeral tuti su la nexe.
So bokké si bi saytu dañu lay lacc nga tontu ay laccté si ben wideo wala audio. Waxtan bi ben waxtu lay jel.

Amoul ben galankor si bokk si bi saytu. Mën nga nak yekk tiss ak reccu wala fitna soy fataliku yen xewxew yité waajur yi ak askan wi warrob si bokk; su amé ay laccé yula nexul mën nga len tëpp wala nga bayyi sa su la nexe.

Dinga jott ay bics ak ay crayons ak jumtukay ecole comme nexal boub ndaw. Tamit linga may wax dina tax mangui xam systems yi ngir dimbaliecole bi bi.

Dina bind sa tur, sa att, sa xet ak lakk yi ngay wax, sa classe ak sa turu dëkk. Si xibar nal mana k sa ma kilifa rek ño koy giss. Lepp dañuy decc fu woor si ay bërëp you mucc ayib. Lepp limay bind lu melni article sa tur wala say information du si feñ. Linga may wax sunu digënté lay dess kenen du si jott su nekkul dangay lor kenen. Damay lacc ndingël si say waajur wala njantigé ngir nga bokk si saytu wala yow yay nangu wala nga bañ. So nanguwé bokk tamit saa su la nexe mën nga baayi té ken dou la méré.

So bëggé xam limay jëlé si bi njangat, yow wala sa waajur mën ngen jokko ak man fi 1-323-XXX-XXXX ak ngillia1@lion.lmu.edu.

Xamna ni su ma amé yenen laccé wala commentaires wala sikki sakka si saytu wala deggo bi, dina mën jot Dr. David Moffet, Njittum comité saytu ak njankat bi, Loyola Marymount University, 1 LMU Drive, Los Angeles, CA 90045-2659 wala si email at David.Moffet @lmu.edu.

____

Siñé ki bokku Bëss bi

APPENDIX D

Research Assistant Script

Research Assistant: Hello, my name is ________________ and I am a teacher at _______ High School. I am assisting a colleague of mine in the United States with research about how parents, families, and village members support the students who attend the high school. My colleague wants to understand how parents, families, and village members support the students, and both how and why parents, families, and village members advocate for resources for students. Would you be interested in answering a few questions? (If the answer is yes, review the Letter of Informed Consent – Appendix B)

Protocol for collecting demographic information:

- What is your name? What name would you like me to go by in the study?
- How old are you?
- What ethnic group do you belong to?
- What language(s) do you speak?
- Are you originally from this village?
- How many generations of your family are from this village?
- What was the last year of school that you completed?
- Do you have any children that attend the high school? How many? **(Do not ask this question if you are interviewing a student)**

APPENDIX D

Research Assistant Script (French)

Bonjour, je m'appelle _______ et je suis professeur au Lycée de _________. J'aide un de mes collègues aux États-Unis à faire des recherches sur la façon dont les parents, les familles et les membres de la communauté soutiennent l'éducation des élèves qui fréquentent l'école secondaire. (Lire ma vidéo d'introduction)

Mon collègue veut comprendre comment les parents, les familles et les membres de la communauté soutiennent les élèves, et comment et pourquoi les parents, les familles et les membres du village préconisent des ressources pour les élèves. Seriez-vous intéressé à répondre à quelques questions? (Si la réponse est oui, lisez la lettre de consentement éclairé et demandez au parent de la signer.) Autoriseriez-vous également votre enfant à être interrogé? (Si la réponse est oui, lisez la lettre de consentement du parent avec le parent et faites-la signer.)

Protocole de collecte d'informations démographiques:

- Quel est votre nom? Quel nom aimeriez-vous que j'appelle dans l'étude? Si vous ne pouvez pas penser à un nom, un nom sera choisi pour vous.
- Quel âge avez-vous?
- À quel groupe ethnique appartenez-vous?
- Quelles langues parles-tu?
- Êtes-vous originaire de ce village? (Sinon, de quel village êtes-vous à l'origine? Comment êtes-vous venu vivre ici?)
- Combien de générations de votre famille appartiennent à ce village?
- Quelle a été la dernière année d'école que vous avez terminée?
- Avez-vous des enfants qui fréquentent l'école secondaire? Combien? **(Ne posez pas cette question si vous interviewez un étudiant)**

APPENDIX D

Research Assistant Script (Wolof)

As salam alaikum, mangui tudd __________ jangalekat la si lycee ______. Damay jappalé sama natango bi nékk Amerik si saytu bi muy def ngir xam waajur ak mbokk yi ak askan win aka alñuy jappé si njangum ndongo yi si lycee bi.

Sama natango bi dafa bëgg xam naka la waajur yi ak mbokk yi ak askan dimbali wé ndongo yi ak naka lañuy def ak lutax ñuy taxawu njang mi. daño bëgg nga tontu si ay lacc sou la néxé. So nangu wé dangay siñé bi kaayit buy xatim sa deggo. Esk dinga nangu yit ñu lacc sa dom?

Laccé yi numuy tëddé:
1- Naka nga tudd? Naka nga bëgg ñu tuddé lë si saytu bi? So xamul ñu joxx lë ben.
2- Ñatta att nga am?
3- Ban xett nga bokku?
4- Yan lakk ngay wax?
5- Esk si dëkk bi nga cosaano? Sou nekke deet, fan nga cosaano? Lan mo la fi indi?
6- Sa ñatta maam ño fi cosaano?
7- Jang nga ecole? Fan nga yém?
8- Am nga ay dom si lycee bi? Ñatta?

APPENDIX E

Protocol for Interviews, Debriefs, and Artifact & Document Analysis

As applicable, the questions will serve as the from that will guide interviews, observations, team debriefs, and artifact and document analysis.

	Parents/Family/Community Members	Students	Administrators/Teachers
Description of Participants:	**Parents:** Mother or Father of a high school student of DHS **Family:** Relative by blood, marriage, or other relationship of a student of DHS **Community Members:** members of the community that lives in the village but is neither related to the student, nor has children enrolled in/attending DHS	High school students who attend DHS **Prerequisite**: Their parents have been interviewed.	Principal, Assistant Principal, and Teachers of DHS

Epstein (1995)—Six Types of Involvement (1995)
Description: **WHAT**

- What is most important to you about being a parent?
- What are some examples of "good parenting" in your village? From your own experience?
- How is news of the school or your child's academic progress communicated to you?
- What types of activities do you participate in on campus? How often?
- When there are materials that students need for school, who provides them?
- How do you support child(ren)'s learning at home?
- How have you participated in making decisions at the school?
- What type of community partnerships does the school seem to have? How have those partnerships been a benefit to the school?
- How many of the community-school partnerships were initiated by parents?

- Describe your school experience.
- What kinds of activities do parents, family members, or village members participate in at school? How often does this happen?
- What do you see your parents, family members, or community members doing to help at school? How often do they help?
- Who helps you when you need help with your homework?
- How often does your family visit the school? What is the nature of the visits?
- How does the teachers or administrators at the school share news about the school or your academic progress with your parents and family?
- When there are materials that you need for school, who provides them for you?
- Who makes the most decisions concerning the school? How are parents, families, or community members involved?

- In what ways are parents/families involved in the school? How often are they involved?
- Are there times when parents/families come to school uninvited? What is the nature of the uninvited visits?
- How do you communicate news of the school or news of students with parents? How often?
- How often do you meet with parents? What is attendance like at those meetings? What are the topics of discussion?
- How often do you ask parents, families, or community members for help? What kind of help do you ask for?
- How would you describe parent/family/community participation in making decisions at the school?
- Tell me about the pump for the school; how were parents, families, or community members involved?
- Tell me about the building of the of the new classroom; how were parents, families, or community members involved?

Barton et al. (2004)—Ecologies of Parental Engagement Description: **HOW**

- What do you think it means to support children's education? What are some ways that you are involved in their education?
- What does it mean to be an advocate for children's education?
- What goals or dreams do you have for your/the child(ren)? What do you see your/the child(ren) doing in the future?
- Have you communicated the goals that you have for your/the children to anyone at the school? Who? How do you think the school is helping this goal be achieved?
- When you have a question or a concern about your/the child(ren)'s education, who do you speak to? How often? Why?
- How often do community members talk about their child(ren)'s education or the goals that they have for the children? Where does this conversation happen?
- How often does the community collaborate or meet together to discuss concerns about the school? How often does the village collaborate or meet together to improve the school?
- Have you ever donated anything to the school or to a teacher? What was it? How often do parents, families, or community members donate in this manner?
- How do you believe that High School is part of the village? Why?

- What village are you from?
- Is that where you currently live? *(If the student currently lives in a different village than where they are from, ask "why?")*
- What does it mean to support the children's education? How have you seen parents, family members, or village members do that?
- What do you think it means to be an advocate for the children's education? How have you seen parents, family members, or village members do that?
- What are your parents'/family's desires for you? What would they like to see you do in the future? How do you know this is what they want?
- Do other members of your community express dreams or desires for your future? What do they say?
- What do your parents/family members say about their own education? How has that influenced you?
- How do you believe that ____ High School is part of the village? Why?

- What do you think it looks like for parents, and family and community members to support the children's education? Do you see that happen here?
- Describe the relationship between parents/families and teachers.
- Describe the relationship between parents/families and administrators.
- What do you think it means to be an advocate for the children's education? How have you seen parents, family members, or village members do that?
- When parents visit the school, who are they more likely to have a conference with?
- How do parents, families, and community members express their goals and desired for the children's education? How do they (parents, families, and community members) participate in helping to achieve the goals and desires?
- How important is _______ High School to the parents and families? To the community? Why?

Metz (2007) —*Ubuntu*-Inspired Description: **WHY**	• How do you define family? • Who do you consider part of your family? • How do you define community? • Describe life in your village. • What is most important to you about being a member of a village community? • How do the village members treat each other, including the children? • Who is responsible for reprimanding the children? • Who encourages the students? • How do people in your village show that they care for one another? Why? • How do people in your village assist or help each other with the children? Why? • What is a word or a proverb for the way that families and the community work together? What does it mean?	• How do you define family? • Who do you consider part of your family? • How do you define community? • Describe life in your village. • What is most important to you about being a member of a village community? • When did you first have a role in helping your family? In helping your village? • When did you first learn that you have a responsibility to help not only your family but your community? How did you learn these things? • How do the village members treat each other, including the children? • Who is responsible for reprimanding you? • Who offers you encouragement? • What is a word or a proverb for the way that families and the community work together? What does it mean?	• How would you describe the parents and families that have students enrolled at the school? What is their most striking characteristic? • When the parents, families, and community members speak of the students, are they usually referring to their own children, or all of the children? • What evidence have you seen that the parents, families, and communities care for one another? For the children? • How do you demonstrate that you care for the students at the high school? • What evidence have you seen that the village members assist with each other's children? • What is a word or a proverb for the way that families and the community work together? What does it mean?

APPENDIX E

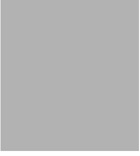
Protocol for Interviews, Debriefs, and Artifact & Document Analysis (FRENCH)

As applicable, the questions will serve as the from that will guide interviews, observations, team debriefs, and artifact and document analysis

	Parents/Family/Community Members	Students	Administrators/Teachers
Description of Participants:	**Parents:** Mother or Father of a high school student of Lycée de Sanghé **Family:** Relative by blood, marriage, or other relationship of a student of Lycée de Sanghé **Community Members:** members of the community that lives in the village but is neither related to the student, nor has children enrolled in/attending Lycée de Sanghé	High school students who attend Lycée de Sanghé **Prerequisite**: Their parents have been interviewed.	Principal, Assistant Principal, and Teachers of Lycée de Sanghé

Epstein (1995)—Six Types of Involvement Description: WHAT	• Qu'est-ce qui est le plus important pour vous dans le fait d'être parent? • Quels sont quelques exemples de «bons parents» dans votre village? De votre propre expérience? • Comment vous est-il communiqué l'actualité de l'école ou les progrès scolaires de votre enfant? • À quels types d'activités participez-vous sur le campus? À quelle fréquence? • Lorsqu'il y a du matériel dont les élèves ont besoin pour l'école, qui les fournit? • Comment soutenez-vous l'apprentissage des enfants à la maison? • Comment avez-vous participé à la prise de décisions à l'école? • Quel type de partenariat communautaire l'école semble-t-elle avoir? En quoi ces partenariats ont-ils été bénéfiques pour l'école? • Combien de partenariats communauté-école ont été initiés par les parents?	• Décrivez votre expérience scolaire. • À quels types d'activités les parents, les membres de la famille ou les membres du village participent-ils à l'école? A quelle fréquence ceci se passe-t-il? • Que voyez-vous vos parents, membres de votre famille ou membres de la communauté faire pour aider à l'école? À quelle fréquence aident-ils? • Qui vous aide lorsque vous avez besoin d'aide pour vos devoirs? • À quelle fréquence votre famille visite-t-elle l'école? Quelle est la nature des visites? • Comment les enseignants ou les administrateurs de l'école partagent-ils les nouvelles de l'école ou de vos progrès scolaires avec vos parents et votre famille? • Lorsqu'il y a du matériel dont vous avez besoin pour l'école, qui vous le fournit? • Qui prend le plus de décisions concernant l'école? Comment les parents, les familles ou les membres de la communauté sont-ils impliqués?	• De quelle manière les parents / familles sont-ils impliqués dans l'école? À quelle fréquence sont-ils impliqués? • Y a-t-il des moments où les parents / familles viennent à l'école sans y être invités? Quelle est la nature des visites non invitées? • Comment communiquez-vous les nouvelles de l'école ou les nouvelles des élèves avec les parents? À quelle fréquence? • À quelle fréquence rencontrez-vous les parents? À quoi ressemble la participation à ces réunions? Quels sont les sujets de discussion? • À quelle fréquence demandez-vous de l'aide aux parents, aux familles ou aux membres de la communauté? Quel genre d'aide demandez-vous? • Comment décririez-vous la participation des parents / de la famille / de la communauté à la prise de décisions à l'école? • Parlez-moi de la pompe de l'école; comment les parents, les familles ou les membres de la communauté ont-ils été impliqués? • Parlez-moi de la construction de la nouvelle salle de classe; comment les parents, les familles ou les membres de la communauté ont-ils été impliqués?

Barton et al. (2004)—Ecologies of Parental Engagement Description : **HOW**			
	• Selon vous, que signifie soutenir l'éducation des enfants? De quelles manières êtes-vous impliqué dans leur éducation? • Que signifie être un défenseur de l'éducation des enfants? • Quels objectifs ou rêves avez-vous pour votre / vos enfant (s)? Que voyez-vous votre / vos enfant (s) faire à l'avenir? • Avez-vous communiqué les objectifs que vous avez pour vos / les enfants à quiconque à l'école? OMS? Comment pensez-vous que l'école aide à atteindre cet objectif? • Lorsque vous avez une question ou une préoccupation concernant l'éducation de votre / vos enfant (s), à qui parlez-vous? À quelle fréquence? Pourquoi? • À quelle fréquence les membres de la communauté parlent-ils de l'éducation de leurs enfants ou des objectifs qu'ils ont pour les enfants? Où cette conversation a-t-elle lieu? • À quelle fréquence la communauté collabore-t-elle ou se réunit-elle pour discuter de ses préoccupations concernant l'école? À quelle fréquence le village collabore-t-il ou se réunit-il pour améliorer l'école? • Avez-vous déjà fait un don à l'école ou à un enseignant? Qu'est-ce que c'était? À quelle fréquence les parents, les familles ou les membres de la communauté font-ils un don de cette manière? • Comment pensez-vous que le Lycée de Sanghé fait partie du village? Pourquoi?	• De quel village êtes-vous? • Est-ce là que vous vivez actuellement? (Si l'élève vit actuellement dans un village différent de celui d'où il vient, demandez «pourquoi?») • Que signifie soutenir l'éducation des enfants? Comment avez-vous vu les parents, les membres de la famille ou les membres du village faire cela? • À votre avis, que signifie être un défenseur de l'éducation des enfants? Comment avez-vous vu les parents, les membres de la famille ou les membres du village faire cela? • Quels sont les désirs de vos parents / famille pour vous? Qu'est-ce qu'ils aimeraient que vous fassiez à l'avenir? Comment savez-vous que c'est ce qu'ils veulent? • D'autres membres de votre communauté expriment-ils des rêves ou des désirs pour votre avenir? Qu'est-ce-qu'ils disent? • Que disent vos parents / membres de votre famille au sujet de leur propre éducation? Comment cela vous a-t-il influencé? • Comment pensez-vous que le Lycée de	• À votre avis, à quoi cela ressemble-t-il pour les parents et les membres de la famille et de la communauté de soutenir l'éducation des enfants? Voyez-vous cela arriver ici? • Décrivez la relation entre les parents / familles et les enseignants. • Décrivez la relation entre les parents / familles et les administrateurs. • À votre avis, que signifie être un défenseur de l'éducation des enfants? Comment avez-vous vu les parents, les membres de la famille ou les membres du village faire cela? • Lorsque les parents visitent l'école, avec qui sont-ils plus susceptibles d'avoir une conférence? • Comment les parents, les familles et les membres de la communauté expriment-ils leurs objectifs et leurs souhaits pour l'éducation des enfants? Comment participent-ils (parents, familles et membres de la communauté) à la réalisation des objectifs et des désirs? • Quelle est l'importance du Lycée de Sanghé pour les parents et les familles? À la communauté? Pourquoi?



Sanghé fait partie du
village? Pourquoi?

Metz (2007)—Ubuntu-Inspired Description: **WHY**	• Comment définissez-vous la famille? • Qui considérez-vous comme faisant partie de votre famille? • Comment définissez-vous la communauté? • Décrivez la vie dans votre village. • Qu'est-ce qui est le plus important pour vous dans le fait d'être membre d'une communauté villageoise? • Comment les membres du village se traitent-ils les uns les autres, y compris les enfants? • Qui est responsable de réprimander les enfants? • Qui encourage les étudiants? • Comment les habitants de votre village montrent-ils qu'ils se soucient les uns des autres? Pourquoi? • Comment les gens de votre village s'aident-ils ou s'entraident-ils avec les enfants? Pourquoi? • Qu'est-ce qu'un mot ou un proverbe pour la manière dont les familles et la communauté travaillent ensemble? Qu'est-ce que ça veut dire?	• Comment définissez-vous la famille? • Qui considérez-vous comme faisant partie de votre famille? • Comment définissez-vous la communauté? • Décrivez la vie dans votre village. • Qu'est-ce qui est le plus important pour vous dans le fait d'être membre d'une communauté villageoise? • Quand avez-vous joué pour la première fois un rôle dans l'aide à votre famille? En aidant votre village? • Quand avez-vous appris pour la première fois que vous aviez la responsabilité d'aider non seulement votre famille mais aussi votre communauté? Comment avez-vous appris ces choses? • Comment les membres du village se traitent-ils les uns les autres, y compris les enfants? • Qui est responsable de vous réprimander? • Qui vous encourage? • Qu'est-ce qu'un mot ou un proverbe pour la manière dont les familles et la communauté travaillent ensemble? Qu'est-ce que ça veut dire?	• Comment décririez-vous les parents et les familles qui ont des élèves inscrits à l'école? Quelle est leur caractéristique la plus frappante? • Lorsque les parents, les familles et les membres de la communauté parlent des élèves, font-ils généralement référence à leurs propres enfants ou à tous les enfants? • Quelles preuves avez-vous vu que les parents, les familles et les communautés se soucient les uns des autres? Pour les enfants? • Comment démontrez-vous que vous vous souciez des élèves du secondaire? • Quelles preuves avez-vous vu que les membres du village s'aident mutuellement avec les enfants? • Qu'est-ce qu'un mot ou un proverbe pour la manière dont les familles et la communauté travaillent ensemble? Qu'est-ce que ça veut dire?

APPENDIX E

Protocol for Interviews, Debriefs, and Artifact & Document Analysis (WOLOF)

As applicable, the questions will serve as the from that will guide interviews, observations, team debriefs, and artifact and document analysis

	waajur/mbokk/askan wi	Ndongo yi	Kilifa ecole bi/Jangalekat yi
Description of Participants:	**Waajur**: Yaay wala paap ndongo bi si Lycée Sanghé **Mbokk**: mbokku si deret wala nenen ak ndongo bi si Lycée Sanghé **Askan wi:** nitt ko xam bokkul dara ak ndongo yi té amoul ap dom si Lycée Sanghé	Ndongo buy jàngé Lycée Sanghé **Ndoortél:** Sen waajur laccé na ñu len ba paré.	Proviseur, Censeur, ak jangalekat Lycée Sanghé

Epstein (1995)—Six Types of Involvement
Description: **WHAT**

- Lan mola gënë soxal si nekk waajur?
- Lan moy waajur yu bax si dëkk bi si sa guiss guiss?
- Nan ngay yëggé lou xew ecole?
- Si yan xew xew ecole nga mësë bokku? Niatta yonn?
- Su ndongo yi amé ay jumtukay yu ñu soxla ecole kan mokoy jënd?
- Naka ngay jàppé si njangum xalé yi si kër gui?
- Nan ngay bokké si ndongal yuy am ecole?
- Yan partners la ecole bi am? Nan la yoyu partners amé njëriñ si ecole bi?
- Niata partneriat ak jukkalenté la waajur yi di def si ecole bi?

- Wax ñu sis a jaar jaar ecole?
- Yan xewxew wala actiwité ecole yi la waajur yi di bokk ? ñiatta yonn?
- Lan nga giss say waajur wala mbokk wala askan wi di def ngir dimbali ecole bi? Ñatta yonn?
- Kan molay dimali so soxla dimbal si exercise si kër gui?
- Ñatta yonn la say waajur di wisité ecole? Lan moy waral sen ñow ecole?
- Naka la kilifa ecole bi wala jangalekat yi di wax say resultats wala sa ligey say waajur?
- So soxla wé ay jumtukay ecole kan molen di jend? 17. Kan moy jël ndongal yi si ëpp solo ecole? Naka lañu siy bolé wé waajur yi?

- Naka lañuy boléwé waajur ak mbokk yi si ecole bi? Ñatta yonn lañu len di bolé si xewxew ecole bi?
- Esk am na ay say waajur yi ñow ecole fekk wo wu ñu len? Lan lay don su bo ba?
- Naka ngen di waxé waajur yi si xewxew ecole bi,? Ñatta yonn?
- Ñatta yonn ngen di dajjé waxtan ak waajur? Ñatta ñoy ñow? Yan tombu ngen di waxtané?
- Ñatta yonn ngen di lacc ndimbalu waajur yi wala askan wi? Ban xetu ndimbal?
- Naka nga gissé participation waajur yi si ndongal lu ecole bi?
- Wax ma si pompe ecole bi? Naka la si waajur yi paticipéwé?
- Wax ma si tabaxu classe bu bess bi? Esk waajur yi bokk na ñu si?

Barton et al. (2004)—Ecologies of Parental Engagement
Description : **HOW**

- Ndimbali njangum xalé yi lan lay firi? Naka ngen di jappé si njangum xalé yi?
- Lan lay firi di taxawu njangum xalé yi?
- Lan nga bëggël xaleyi si sen njang? Lan nga yéné ñu don suba?
- Esk mës nga axtane say bëg bëg six ale yi ak ken si ecole bi? Kan? Naka nga gissé ni ecole bi mingi len di dimbali si lolu?
- So amé ay laccé wala njakaré sis a njangum dom kan nga koy wax? Ñatta yonn? Lu tax?
- Ñatta yonn la waajur di waxtane sen njangum don ak sen bëg bëg? Fan la ñu koy waxtané?
- Niatta yonn la waajur di dajjé tog waxtané sen njakaré si ecole bi? Ñatta yonn la dëkk dëkkan yi di dajjé waxtan ngir yokkuté ecole bi?
- Esk mës nga joxé dara ecole wala ben jangalekat? Lan la won? Ñatta yonn la waaajur wala mbokk yi wala askan wi di joxé si ecole bi?
- Naka nga gissé taxawayu lycee bi si dëkk bi? Lu tax?
- Ban dëkk nga jogé?
- Esk fofu nga dëkk ni? Su nekke deet lan moko waral?
- Lan moy solo jappalé njangum xale yi? Esk giss nga say waajur wala mbokk wala dëkkëndo yi di ko def?
- Lan nga yakkar moy solo taxawu njangum xaleyi? Esk giss nga say waajur wala mbokk wala dëkkëndo yi di ko def?
- Say waajur, lan la ñu la bëggël ak yakkaral? Lan la ñu bëg nga don ko suba? Naka nga xamé lollu lañu bëg?
- Esk say dëkkëndo am a si yow yakkar? Lan la ñu lay wax?
- Say waajur ak mbokk, lan la ñuy wax si sen njang? Lolou ban njextal la am si yow?
- Esk gëm nga né lycée Sanghe bokk na si dëkk bi? Lu tax?
- Naka nga yakkar moy firi ndimbali waajur si sen njangum dom? Esk nga giss nga fi si lycee?
- Naka nga gissé relation waajur yi ak jangalekat yi?
- Naka nga gissé relation kilifa ecole bi ak waajur yi?
- Lan nga yakkar moy firi taxawu njangum xale yi? Naka nga gissé txawayu waajur yi si ecole bi?
- Su waajur yi nowé si ecole bi kan la ñuy waxal li gënë bari?
- Naka la waajur di xamame sen yakkar ak sentu si njanum xaleyi? Naka la ñu siy jàppé?
- Lan moy solo lycee Sanghe si waajur yi ak askan wi? Lutax?

Metz (2007)—Ubuntu-Inspired Description: **WHY**			
	• Nan ngay firiwé njambot? • Kan nga bollé si sa njambot? • Naka ngay firiwé mbokk yi? • Naka la nitt ñi di dundé si dëkk bi? • Lan mola gënë soxal si bokk si askanu dëkk bi? • Naka la nitt yi jàppanté we si dëkk bi? Ak xalé yi tamit? • Kan moy jubanti xale yi? • Kan mo len soññ ndongo yi? • Naka la nitt yi di wonanté say cofel si kou nekk? Lu tax? • Naka la nitt yi di jàppalanté wé six ale yi? Lu tax? • Ban kaddu moy firr ndel n njambot yi aka skan wi daño wara jàppalanté? Lan lay firi?	• Nan ngay firiwé njambot? • Who do you consider part of your family? • Kan nga bollé si say mbokk? • Naka la nitt ñi di dundé si dëkk bi? • Lan mola gënë soxal si bokk si askanu dëkk bi? • Kañ nga mëss dimbali saw a keur? Sa wa dëkk tamit? • Kañ nga mëss xam ni waro dimbali saw a keur rek wanté dëkk bi yëpp? Naka nga xamé lolu? • Naka la wa dëkk jappanté? Ak xalé yi tamit? • Kań molay jubanti?? • Kan molay soññ? • Ban kaddu moy firr ndel n njambot yi aka skan wi daño wara jàppalanté? Lan lay firi?	• Naka nga gissé waajur ak mbokk yi am ay ndogo si ecole bi? Lan moy si taxaway? • Su waajur yi wala mbokk yi wala askan wi di wax si ndongo yi , esk sen dom rek lañuy wax wala xale yi yëpp? • Ban firndé mo la won ni waajur yi ak mbokk yi bëggënté nagnou ak xale yi tamit? • Naka ngay woné wé ni bëgg nga xale yi si lycee bi? • Lan mola won ni waajur diañuy dimbaliwanté sis en xale yi? • Ban kaddu moy firr ndel n njambot yi aka skan wi daño wara jàppalanté? Lan lay firi?

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