



IMPACT OF THE SOCIO-ECONOMIC CONDITION OF THE FAMILY ON EDUCATION OF THE STUDENTS BELONGING TO SANTAL COMMUNITY

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ABSTRACT

The Indian population is highly heterogeneous concerning language, religion, caste, creed, culture, and community. According to the 2011 census, 8.6 percent of India's population comprises various tribal groups such as Asur, Rabha, Savar, Bhumij, Hajong, Bhutia, and Santhals. Post-independence, these tribes were constitutionally recognized, and numerous initiatives were undertaken by the Indian government to elevate their socio-economic and educational status, recognizing that holistic societal progress depends on the inclusion of all communities. Although improvements have occurred, substantial gaps remain. The literature review highlights limited research specifically addressing the educational issues faced by students of the Santal community concerning their socio-economic conditions. Thus, the current study, employing a mixed-method approach, investigates these dimensions in two districts of West Bengal—Birbhum and Murshidabad. Data collection tools included an unstructured interview schedule, direct observation, and a self-developed questionnaire, administered to 27 purposively selected families. Key findings reveal low parental educational levels and limited occupational diversity, predominantly characterized by agricultural labour and "Bhagchasi," resulting in minimal household income. Positive correlations emerged between family income, parental education, awareness, and children's educational outcomes. Furthermore, significant barriers identified include inadequate availability of Santali language teachers, textbooks, learning materials, and socio-cultural acceptance issues. The study's insights can inform targeted educational policies and grassroots interventions by government agencies and NGOs, ultimately fostering an inclusive society.

Keywords: Santal community, Santali language, Educational issues, Educational condition of Santal community.

Introduction

At present, approximately 476 million Indigenous People live in remote areas across different countries, comprising nearly 6% of the global population (World Bank, 2023). Indigenous



groups, identified distinctly across nations based on their unique cultural and lifestyle attributes, experience significant socio-economic disparities (Hall & Patrinos, 2012). In India, Indigenous Peoples are commonly referred to as 'Adivasi' and constitute 8.6% of the national population as per the 2011 census, including groups such as Asur, Rabha, Savar, Bhumij, Hajong, Bhutia, and Santhals (Government of India, 2011; Ministry of Tribal Affairs, 2010).

Following India's independence, constitutional recognition of these groups was formalized through Article 366 (25) and Article 342, emphasizing the historical deprivation and discrimination experienced by tribal populations (Pati & Dash, 2002; Shah, 2007). The Constitution includes provisions such as Articles 15, 16, 17, 46, 330, and 332 aimed at promoting equality and equity among citizens, specifically targeting historically marginalized communities (Subramanian, Smith, & Subramanyam, 2006; Xaxa, 2014). These constitutional provisions are critical for fostering inclusive societies, as inclusion directly contributes to sustainable societal development (Ahmed & Tattwasarananda, 2018; UNESCO, 2017).

Inclusive education plays a pivotal role in achieving this societal integration. It extends beyond merely integrating physically or mentally challenged students into mainstream schools, encompassing a wide range of marginalized groups, including children from socially, culturally, economically disadvantaged backgrounds, and those facing other forms of marginalization (Banerjee & Adhikary, 2017; Florian & Black-Hawkins, 2011). The inclusive education framework seeks to provide quality educational opportunities equal to those available to children in mainstream settings, fostering holistic development and social equity (Basu & Chatterjee, 2014; Ainscow & Miles, 2008).

Significant disparities persist in the educational and socio-economic status of India's Scheduled Tribes (STs), particularly due to limited access to quality education and employment opportunities (Daripa, 2017). Gang, Sen, and Yun (2008) highlighted that poor educational achievements significantly contribute to persistent poverty levels among STs. Moreover, Sarkar, Mishra, Dayal, and Nathan (2008) underscored the consistently low Human Development Index (HDI) and high Human Poverty Index (HPI) among tribal populations compared to non-tribal populations (Mal & Patra, 2020).

Recognizing these issues, the current study adopts a mixed-method approach to explore the educational challenges faced by the Santal community in Birbhum and Murshidabad districts of West Bengal. Using a self-developed questionnaire, unstructured interviews, and direct observation with 27 purposively selected Santal families, the research identifies critical socio-economic factors influencing educational outcomes. Key findings indicate low parental education, limited occupational diversity primarily consisting of agricultural labor and "Bhagchasi," and low household income. The study establishes significant positive correlations between parental education, income, and parental awareness of children's educational outcomes. Further, notable barriers such as inadequate Santali language resources, insufficient teachers, and socio-cultural acceptance issues emerged prominently. These findings offer substantial insights for policymakers and NGOs to develop targeted educational interventions and inclusive policies, ultimately promoting broader societal inclusion.



In 1965, the Lokur Committee was set up to identify the issues among all the tribal groups in India with the aim to uplift their condition. The committee identified five common issues a) indications of primitive traits; b) distinctive culture; c) shyness of contact with the community at large; d) geographical isolation; and e) backwardness. Based on the recommendation of the committee the government took various positive initiatives like the provision of scholarships, educational loans, reservations in education and jobs, hostel facilities and so on. Exact figures of the overall population, ST population and Santal population in West Bengal according to the census report of 1961, 1971, 1981, 2001 and 2011 are mentioned below (Table 1). STs population is 52,96,952 whereas the Santal population is 25,12,331 which is almost half of the entire scheduled tribes (census 2011).

Table 1. Overall, STs and Santal Community population in West Bengal from 1961 to 2011.

Year	1961	1971	1981	1991	2001	2011
Total	3,49,26,279	4,43,12,011	5,45,80,647	6,80,77,965	8,01,76,197	9,12,76,115
STs	20,54,081	25,32,969	30,70,668	38,08,760	44,06,794	52,96,952
Santal	12,00,091	13,76,980	16,66,610	19,97,222	22,80,540	25,12,331

Source: *The Indian Government census report from year 1961 to 2011*

The recent data showed the sex ratio (Number of females per thousand males) in the total population of West Bengal is 950, in STs population is 999 and in the Santal population is 1012. The total literacy rate in West Bengal is 76.26 %, for ST it is 57.9% and for Santal, it is 54.7% (Table 2). Data clearly shows that the literacy rate of the Santal community in West Bengal is 22% less than the total population and even 3% less than the total tribal population. Overall main workers and marginalized workers are 56.28% and 43.72% respectively. In the case of the ST population, the percentage of main workers and marginalized workers is 57.9 % and 42.1% respectively. But among the Santal population main workers and the marginalized workers are 53.5% and 46.5% respectively. Census data reveals that among the Santal population 2.78 % more marginalized workers as compared to the overall population and even 4.4% more than the ST population (Table 2).

Table 2. Gender-wise literacy rate and occupation types of overall, ST and Santal population in West Bengal

	Sex ratio	Total literacy	Male literacy	Female literacy	Main worker	Marginalised worker
Total population	950	76.26	81.69%	70.54%	56.28 %	43.72%
STs	999	57.9%	68.2%	47.7%	57.9%	42.1%
Santal	1012	54.7%	66.1%	43.5%	53.5%	46.5%

Source: Census report (2011).

Even after 76 years of Indian independence, the socio-economic and educational condition of the Santal population is far from satisfaction in comparison to the educational condition of other communities or even other tribal communities' general population. It is true that their condition has improved but still, it is not up to the mark as it was expected. Thus, more ground-



level researches need to be conducted to identify their problem and accordingly to set appropriate policies and develop feasible strategies to overcome those problems and to bring them into the mainstream to create an inclusive society. The review of related literature revealed that not many studies have been conducted regarding the educational problems faced by the students of Santal communities and their socioeconomic conditions. This paper attempts to identify the educational condition of the students belonging to the Santal community of Birbhum and Murshidabad districts of West Bengal.

Demographic Description

The entire Santal community of Birbhum and Murshidabad Districts have been selected as the population of this study. They are found to reside in remote rural areas. Their houses are usually far away from the main road. Almost all the families are found to have their own house. Their house is made up of mud and wood. Some of their house is made up of concrete walls and tin. Demographic data showed that nearly 11% of families have three members, 29% of families have four members, 25% of families have five members, 18% of families have six members, 7% of families have seven members and 4% of families have eight to nine or even sometimes ten members in their families. Mostly they have one or two rooms in their house and they use to cook at the front of their room and take bath into nearby pond. They all have electricity connection at their home. Connections are found to be either legal or illegal. Presently most of the family have Smartphones and few also have TVs, Music systems, and motorcycles. Previously they used to live in joint families but recently, a tendency towards the nuclear family has increased. They use wood as fuel for cooking. Most of them produce different vegetables around their house and do animal husbandry like cows, goats, sheep and pigs.

Objectives of the study

This study aims to examine the impact of the socio-economic condition of the families on the education of the students of the Santal community. Some specific objectives of this study are.

RO-1: To describe the present educational condition of the students belonging to the Santal community in Birbhum and Murshidabad Districts of West Bengal.

RO-2: To identify the relationship between mothers' educational background and the educational condition of the students belonging to the Santal community.

RO-3: To identify the relationship between fathers' educational background and the educational condition of the students belonging to the Santal community.

RO-4: To find out the relationship between fathers' occupation and the education condition of the students belonging to the Santal community.

RO-4: To find out the relationship between mothers' occupation and the education condition of the students belonging to the Santal community.

RO-5: To find out the relationship between family income and the educational condition of the students belonging to the Santal community.



RO-6: To find out the level of awareness among parents regarding their children's education who belong to the Santal Community.

RO-7: To identify the problems faced by the students of the Santal Community in the school.

Research Questions

RQ-1: What is the present educational condition of the students belonging to the Santal community?

RO-2: What is the impact of family income on the student's education belonging to the Santal community?

RO-3: Is there any relation between the mother's education and the education of the students belonging to the Santal community?

RO-4: Is there any relation between the father's education and the education of the students belonging to the Santal community?

RQ-5: Is there any relation between the father's occupation and the education of the students belonging to the Santal community?

RQ-6: How does parental awareness impact the education of the students belonging to the Santal community?

RQ-7: What kind of problems do the students of the Santal community face to continue their education?

Methodology:

A mixed-method research design, integrating both quantitative and qualitative methods, was adopted due to the comprehensive nature of the study (Creswell & Plano Clark, 2018). Interview schedules developed by the researchers were validated through expert assessment using the Delphi technique, ensuring content relevance, clarity, simplicity, and necessity (Hsu & Sandford, 2007). Additionally, direct observation techniques were utilized to gather qualitative insights (Patton, 2015). The population comprised all families belonging to the Santal community in Birbhum and Murshidabad districts of West Bengal, from which 27 families were selected using a non-probability purposive sampling method aligned with the study's objectives (Etikan, Musa, & Alkassim, 2016). Quantitative data were analyzed through descriptive statistical methods (Trochim, 2020), while qualitative data collected from structured interviews, direct observations, and informal discussions with family heads and other family members were analyzed thematically.

Table-3. *Total, ST and Santal (population) literacy rate in India, West Bengal, Birbhum and Murshidabad districts*



	Literacy rate of All social	Male (%)	Female (%)	Gap in Male/Female	Total S.T Literacy rate	Literacy rate S.T Male (%)	Literacy rate S.T Female	Gap in S.T Male/Female	Total Santal Community	Santal Community	Santal Community	Gap in Santal Male/Female
India	74.04	82.14	65.46	16.68	58.96	68.53	49.35	19.18	55.57	68.07	43.26	24.81
West Bengal	77.08	81.69	70.54	11.15	59.92	68.16	47.71	20.45	54.72	66.12	43.51	22.61
Birbhum	70.68	76.92	64.14	12.78	47.48	57.57	37.67	19.90	43.32	54.57	33.12	21.45
Murshidabad	66.59	69.95	63.09	6.86	51.34	59.15	43.32	15.83	48.18	58.45	39.48	18.97
Sources: Census 2011, India. and (Note: Data of Santal Literacy rate of Birbhum and Murshidabad collected from District local NGOs Survey)												

The first objective of this study was to describe the present educational condition of the students belonging to the Santal community in the Birbhum and Murshidabad districts. The 2011 census data, showed that the literacy rate of the Santal population in West Bengal is approximately 23% less than the overall literacy rate and even 6% less than the STs population (Table 3). The literacy rate of the Santal female population is 28% less than the overall literacy rate of females in West Bengal and even 5 % less than the STs female population. It is found that the present educational condition of the Santal community in West Bengal as well as in Birbhum and Murshidabad districts is relatively backward in comparison to other communities, mainly because of their lack of awareness, limited occupational opportunities and low earnings of the parents, child marriage of their daughters, lack of educational support and adverse school environment and so on.

The second objective of this study was to identify the relationship between mothers' educational levels and their children's education in the Santal community. The result of this study showed that nearly 45% of mothers have never been to any formal educational institution, 25.9 % of mothers received education upto primary level, 11.1% of mothers received education up to upper primary level, 14.8 % are secondary pass and hardly 3.7% of mothers completed upto higher secondary level. (Figure 1)

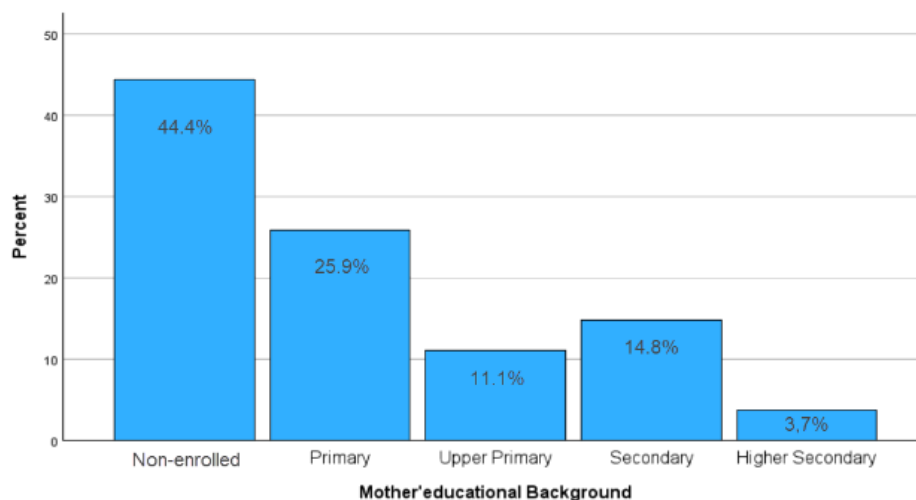


Figure 1 Educational Background of the mother of Santal community student

Data shows that mothers who have never been to school are not aware of the importance of education. Mostly they send their children to government schools because it is easily available and less expensive. They do not have plans for higher education for their children mostly because they are not aware. Illiterate and less educated mothers are supporting child marriage, particularly daughters because they opined that daughters are a liability so they prefer to get their daughters married off early to shed their responsibilities. The mothers who received education up to the primary level are found to be at least a little bit aware of the importance of education for their children. They try to send their children to school. But the mothers who have completed school education and are more aware of the need for education and they mostly try to provide better quality education for their children. They prefer to send their children to private schools so that their children can learn English and get better opportunities. Most of them are interested in providing higher education to their children. Only 8.33% of students of the Santal community go to higher studies after completing their school education (Table 4).

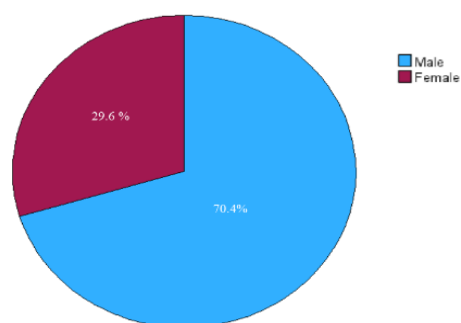


Figure 2 Percentage of male and female students of Santal community in Education

private schools so that their children can learn English and get better opportunities. Most of them are interested in providing higher education to their children. Only 8.33% of students of the Santal community go to higher studies after completing their school education (Table 4).

Table 4. Level of Education: Mother and her Children

Mother Education	Total Family (%)	Private School (%)	Govt. School (%)	Class – I to IV	Class – V to	Class – IX to X	Class- XI to	U.G (%)	P.G (%)



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				(%)	VIII (%)	(%)	XII (%)		
Illiterate	12 (100) → (44.4)	-	100	25	16	33.33	16.66	-	8.33
Primary	7 (100 → (25.9)	14.28	85.72	28.57	28.57	-	14.28	28.57	-
Upper Primary	3 (100 → (11.1)	33.33	66.67	66.67	33.33	-	-	-	-
Secondary Education	4 (100 → (14.8)	25	75	75	25	-	-	-	-
Higher Secondary Education	1 (100 → (3.7)	-	100	100	-	-	-	-	-
Total =	(100) → 27	11.11	88.89	40.74	22.22	14.81	11.11	7.40	3.70

It has been found that the tendency towards the education of female children is lesser than male children in the Santal community (Figure 2). Primary schools are mostly run by a single teacher and secondary schools are far away from their residential houses so the parents are unwilling to send their daughters to school, mostly because of a lack of social security, communication problems, expense involved, and so on as the literacy rate of mothers in the Santal community is very low as mentioned, they need to be empowered and awakened to realize the importance of education. Then only they can send their children to the school. The researcher found that mothers' educational level impacting on the education of their children (Table 4).

As per the 2011 census data, the literacy rate of the Santal male population is 15.56 % less than the overall literacy rate of males and even 2.04% less than the STs male population in West Bengal (Table 3). This study found that 40.7% of fathers have not been to school, 22.2% of fathers have received education up to primary level, 14.8% of fathers received education up to upper primary level, 11.1% of fathers are secondary pass and 7.4% of fathers are higher secondary pass and hardly 3.5% fathers did graduation (Figure 3).

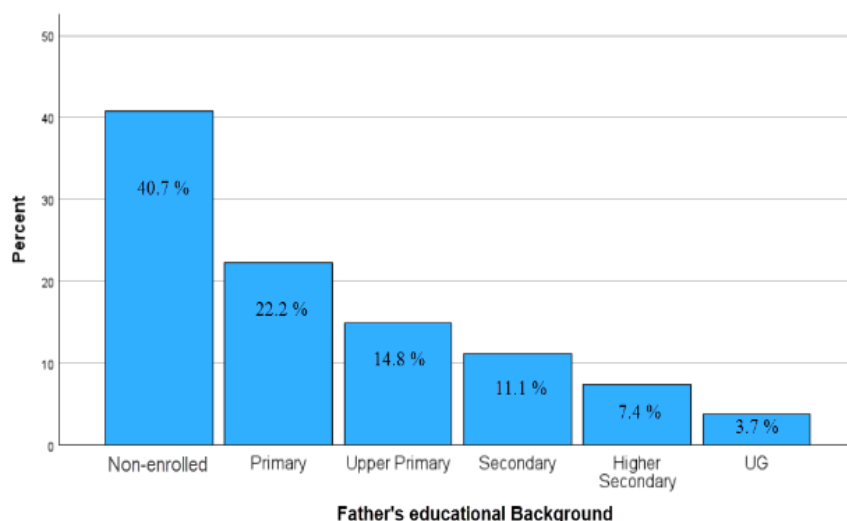


Figure 3 Educational Background of the father of Santal community students

The fathers who are illiterate or receive hardly any education, their children being first-generation learners are facing more problems in pursuing their studies due to the lack of problem and parental educational guidance.

Table 5 *Level of Education: Father and His Children*

Father Education	Total Family (%)	Private School (%)	Govt. School (%)	Class – I to IV (%)	Class – V to VIII (%)	Class – IX to X (%)	Class- XI to XII (%)	U.G (%)	P.G (%)
Illiterate	11 (100→ (40.7))	-	100	27.27	27.27	27.27	9.09	-	9.09
Primary	6 (100→ (22.2))	-	100	33.33	16.67	16.67	16.67	16.67	
Upper Primary	4 (100→ (14.8))	25	75	50	25	-	-	25	-
Secondary Education	3 (100→ (11.1))	33.33	66.67	66.67	33.33	-	-	-	-
Higher Secondary Education	2 (100→ (7.4%))	-	100	50	-	-	50	-	-
U. G	1 (100→ (3.7))	100	-	100	-	-	-	-	-
Total =	27 (100)	11.11	88.89	40.74	22.22	14.81	11.11	7.41	3.70



The fathers, on the other hand, who received education up to the upper primary level, are trying to provide support in terms of educational guidance. Due to the low incomes, it is becoming difficult for them to provide tuition and other educational materials for their children. The fathers who have completed school education, their children are facing less challenges in education, because they are getting relatively more educational support at home in terms of

Table 6. Family Occupation and Level of Children Education

Family	Total Family (%)	Private School (%)	Govt. School (%)	Class – I to IV (%)	Class – V to VIII (%)	Class – IX to X (%)	Class- XI to XII (%)	U.G (%)	P.G (%)
Agriculture labour	13(100)→ (41.1)	7.69	92.31	30.77	30.77	15.38	7.69	7.69	7.69
Bhagchashi	10(100)→ (37)	-	100	40	20	20	20	-	-
Own Farming	3 (100)→ (11.1)	66.66	33.33	66.67	-	-	-	33.33	-
Others	1 (100)→ (3.7)	-	100	100	-	-	-	-	-
Total	27→ (100)	11.11	88.89	40.74	22.22	14.81	11.11	7.40	3.70

educational guidance, learning materials and extra tuition if required. The study found that the father's educational level has a strong impact on their children's education.

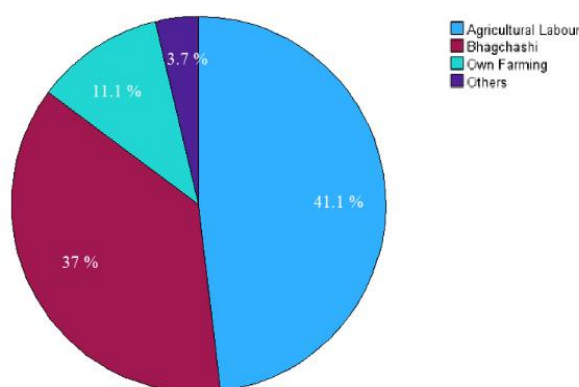


Figure 4 Type of occupation in Santal Community

The study also found that due to their low education, most of the fathers worked as agricultural labourers. The data showed 41.1% of the fathers are agricultural labourers, and 37% of the fathers are 'Bhagchashi' ('Bhagchashi' are those who farm on other's agricultural land based on some criteria and get 1/3 crop of that. In their local dialect, this system is called 'Kir-Shani'). Only 11.1% of fathers have their own land and 3.7% are in other occupations like grocery store, stone breaking, and road constructing (Figure 4).



The fathers, who are agricultural labourers, earn seasonally. Their average earnings are very low and uncertain, which is why, they are unable to take care of the education of their children by providing extra private tuition and other additional study materials to their children. Their children are going to government schools because it is relatively less expensive and easily available. The fathers who are doing 'Kir-Shani', their children are also facing problems in attending school regularly because they had to help their parents in cultivation or they had to do domestication and siblings care so that their parents can save some amount of money. Due to this family work, the children of these families are not attending school regularly.

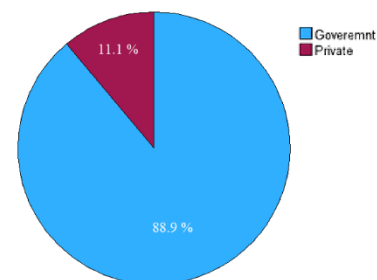


Figure 6 Percentage of Santali students in government and private school

It found that the opportunities in the Santal community are very limited- either they work as agricultural laborers or they work as 'Bhagchashi'. It was also study found that the occupation of the family has a strong impact on the education of their children. As the father's occupation is not profitable. They are becoming unable to fulfil the educational needs of their children.

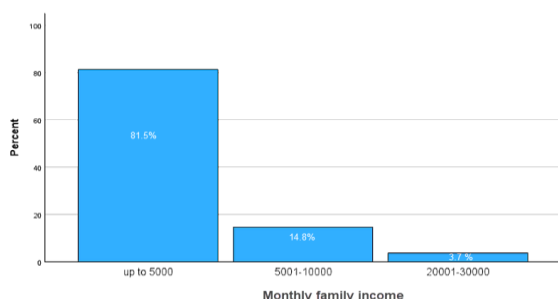


Figure 5 Monthly family income of the Santal community

This study found that 81.5% of families' monthly income is 5000 or less and 14.8% of families' monthly income is between ₹5001 to ₹10,000. Hardly in a few cases, the 3.7 % of fathers who are in other professions like government service or business, their monthly income of their family is between ₹20.000 to above (Figure). The average monthly family income of the Santal community is relatively very low in comparison to other communities.

The result showed that the families whose monthly income is ₹5000 or less than ₹5000. They are facing problems in managing their necessary family expenses. Due to the low income, they are unable to provide the basic educational needs of their children like copies, pens, books, tuition, etc. The families whose monthly income is between ₹5001 to ₹10.000 thousand 80% of their children study in government schools because of low expense and 20% of their children are sent their children is private schools (Figure 5)



Table 7. Family Income and Level of Their Children's Education

Family Income	Total Family (%)	Private School (%)	Govt. School (%)	Class – I to IV (%)	Class – V to VIII (%)	Class – IX to X (%)	Class- XI to XII (%)	U.G (%)	P.G (%)
Up to 5000	22 (100) → (81.5)	9.09	90.91	36.36	18.18	18.18	13.63	9.09	4.54
5001 - 1000	4 (100) → (14.8)	25	75	75	25	-	-	-	-
10001 to 30,000	1(100) → (3.7)	-	100	-	100	-	-	-	-
Total =	27 (100)	11.11	88.89	40.74	22.22	14.81	11.11	7.41	3.70

It was found that the family whose monthly income is higher are trying to provide better educational facilities in terms of copies, pens, books, and private tuition to their children. They are trying to send their children to English medium private schools so that they get better job opportunities, which might help in the long term to improve their standard of living. Most of the families are earning an average monthly ₹5000. That is why students of the Santal community in higher education are very low, especially those who are going to higher education only depending on government scholarships.

This study found that overall, of students of the Santal community studying in government schools, and 11.1% are studying in private schools (Figure 6). It has been observed that in spite of the fact that the average monthly income of the Santal family is very low, most of the parents are alcohol addicted (Locally that is called 'Bangla Mod') and spend a remarkable percentage of their income for it. They are so much habituated to consuming alcohol daily that it has become their daily practice it is incorporated into their life cycle. Rather it is a part of their life and living. After consuming alcohol, they quarrel, fight and use filthy language thus the home environment particularly from evening onwards is not at all conducive to learning or the healthy upbringing of children. Children growing up in such environments also get socially, and emotionally affected and develop bad habits, pick up filthy language, learn malpractices, and most importantly learn to neglect their studies. They are caught up in a vicious cycle. Economically poor parents are unable to provide quality education to their children who in turn never get good job opportunities and are faced with pick-up in most cases. The same profession as his family, earn low incomes, get addicted to alcohol, and fail to provide the bare minimum necessities for survival to the family, thus the struggle goes on for generation after generation with a very low rate of improvement of their socio-economic condition and thus they are trapped within a peculiar system. The study found that family income has a huge impact on their children's education.



The last objective of this study was to find out the problems faced by the students in the school who belong to the Santal Community. After analysing the collected empirical data and the ground-level direct observation it has been found that there are so many problems that are creating barriers in the path of education of the students belonging to the Santal community. Those are mainly related to the socio-economic condition and language.

Firstly, inadequate numbers of Santali-medium schools were identified, significantly impacting students' educational engagement since Santali is their mother tongue. Limited cultural representation, such as folk songs and dances within the curriculum, further disconnected students from the educational content, corroborating previous studies on cultural disconnect affecting educational outcomes (Banerjee & Adhikary, 2017; Ahmed & Tattwasarananda, 2018).

Secondly, a severe shortage of qualified Santali language teachers in schools exacerbated communication barriers within the classroom, negatively impacting the teaching-learning process and contributing to low academic performance (Mal & Patra, 2020).

Thirdly, the scarcity of textbooks and educational materials in Santali prevented effective classroom participation and assessment performance, supporting earlier findings on linguistic barriers in tribal education (Basu & Chatterjee, 2014).

Fourthly, limited guidance and the absence of competitive examination options in the Santali language have led to pessimism towards higher education opportunities among students, aligning with previous research indicating systemic barriers faced by tribal students in higher education access (Daripa, 2017).

Fifthly, socio-cultural acceptance issues emerged prominently, with guardians reporting humiliation and discrimination from other social groups, causing inferiority complexes and limiting social interactions and participation in school-related activities (Sarkar et al., 2008).

Additionally, it was noted that younger parents showed greater awareness and aspirations towards quality education despite financial constraints, contrasting older parents' lower educational expectations. Negative attitudes from school staff and other community members discouraged parent-teacher interactions, exacerbating communication gaps and reducing parental engagement in children's educational processes (Mal & Patra, 2020).

Finally, peer bullying and discriminatory attitudes within schools, labeled derogatory terms like 'Rat eaters', caused emotional distress and reduced attendance among students, further highlighting the socio-emotional challenges tribal students face (Ahmed & Tattwasarananda, 2018). Economic hardship compounded these issues, creating non-conducive home environments lacking study spaces and parental support due to occupational demands.

Suggestions to address the challenges



It is suggested that Santali medium schools should be established in all areas where Santal community people are living and Bengali and other medium schools should be kept as an option so that the students of the Santal community can survive. At the college and university levels, the Santali language should be taught as a language and promoted wherever possible.

Santali language-known teachers should be appointed where several students of the Santal community are studying more so that they can get help in their language and participate more and more in the teaching-learning process.

Besides academic education, it is also suggested that physical education and sports education should be provided to the students of the Santal community because they are relatively more physically stronger than children of other communities. If they get better and training then they can pursue their career accordingly. For promoting them to the state and national, international level athletics training and financial aid should be provided to them. So that they can build their career in various sports and can contribute to individual as well as national progress.

All the schools including Santali Medium should maintain the student-teacher ratio as recommended by RTE 2009 (Right to Education Act) because most of the schools are struggling for teachers.

There is a provision of scholarship but it is available from class five and the amount is not enough. So, it is suggested that most of the scholarship should be revised and made available for the students of the Santal community from class one whose family is below the poverty line (BPL).

All the members of the society are equally important, irrespective of their caste, creed, religion, region, or language etc. So, the guardians as well as members of the Santal community should be not discriminated against rather than treated as an integral part of our society.

More and more community development programs on education, health, sports, government policies, educational guidance, etc should be arranged so that the members of the Santal community become aware of the importance of education in their lives and could aware about their rights and the teachers also should be conscious about their duty.

Child marriage in the Santal community should be prevented strictly by implementing 'the Prohibition of Child Marriage Act 2006'. Craft-centred and vocational education should be provided to the girls to empower them so that they can become economically independent. In particular, women's education should be emphasized through creating awareness regarding the importance of education in the Santal community.

It is also suggested that the culture and tradition of the Santal community should be included and promoted through school education so that other communities could be aware of their culture and tradition. The culture and tradition of the Santal community should be preserved and transmitted to the next generation through curriculum and co-curriculum activities, otherwise, that will not exist.

The government should allow NGOs and voluntary organizations to work at the ground level on the educational, health conditions, and awareness regarding alcohol addiction, etc to uplift the life of the Santal community.



Last but not least, all the members of society, they may be from the Santal community or other communities are also integral parts of society. So, they should be equally respected through empathy and fellow feelings, mutual respect to include in mainstream society. Because for creating an inclusive society the participation of all the members of all the communities is necessary.

Conclusion

The main purpose of this study was to find out the impact of the socio-economic condition of the family on the education of the students belonging to the Santal community. We found that the family income of the students of the Santal community is very low because their parents are educationally backward and restricted to few occupations. Due to the low family income of the students of the Santal community, they are facing various socio-economic problems. Apart from this cultural, and linguistic problems are being faced by the students belonging to the Santal community. It was found that there are hardly any Santali medium schools, even in Bengali medium schools where they are studying there are not enough Santali language teachers, books and other learning materials. It was also found that the students of the Santal community are facing social acceptance issues. The present socio-economic and educational condition of the Santal community of Birbhum and Murshidabad district found in this study is almost similar to the 2011 census data. There is not remarkable change in the socio-economic and educational condition of the Santal community in Birbhum and Murshidabad over the last 12 years. More ground level research is still needed for generalizing and solving the problems faced by students of the Santal community. The findings of this study will help future researchers, NGOs and government organizations to understand the socio-economic condition of the students in the Santal community of Birbhum and Murshidabad and to take positive steps to bring them into mainstream society by solving their issue from the grass root level. It is only through quality education, awareness of parents, children, as well as the community at large that can improve their condition. Apart from the government initiatives, NGOs and each and every member of the society must realize the need and importance of inclusive education and join hands together in making this society a better society based on equality, equity, love, mutual respect and fellow feelings.

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