

THE MECHE OF NEPAL: AN ANALYSIS OF EDUCATIONAL STATUS OF THE MECHE-COMMUNITY OF NEPAL

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ABSTRACT

The Meche community is one of the indigenous tribal social groups of Nepal. They have been concentration on the bank of Mechi River in the eastern border of the Himalayan kingdom of Jhapa District of Nepal bordering India marked by Mechi River with the West Bengal. They are considered as the sub group of the Bodo community. It is considered as one of the endangered ethnic tribes numbering 10 out of 59 indigenous communities of Nepal. The majority of the Meche people are mainly concentrated in the Jhapa District of Nepal. They are agrarian and living a simple life. The Meche follows age-old cultural traditions over the years. They worship the Bathou religion. The BwraiBathou is their prime God which they worship. They have a rich cultural heritage. They have their own identity and a way of life. They have a religion, language, literature, customs and traditions, etc.

Education is considered as a key factor not only for the development of nation but also for the all-round development of society. None can imagine about future without education. In the grounds of education the Meche community of Nepal is still very backward. Though they have own mother language but they are yet not access an adequate educational facility in their Meche language. So, in order to understand the educational development among the Meche, this study basically focus on the aspects like Ethnic background, and Concentration area of Meche, Language and their Present Educational Status.

Keywords: Ethnic background, Concentration area of Meche, Language and their Present Educational Status

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1. INTRODUCTION

The Meche community is belonging to Mongolian racial stock is one of the indigenous tribal communities of Nepal. They are considered as the endangered ethnic tribes out of 59 indigenous tribes of Nepal (Bhattachan, 2012:5). They have been residing on the edge of Mechi River in the eastern border of the Himalayan kingdom of Jhapa District of Nepal. Apart from Jhapa District, few Meche people are also sporadically distributed in the district

like Sunasari, Saptari and Morong District of Nepal. They are closer to the Bodo Civilization of India. They are the same people and they speak the almost same language with few local peculiarities. The majority of the Meche people very seldom call themselves by name other than Bodo or Boro.

The Meche of Jhapa of Nepal, Mech of Assam and West Bengal are the same origin. The term 'Meche' is only used in the context of referring them in Nepal. The term Bodo was firstly given by Brian H. Hodson in 1846 A.D while he was in Mechi River during his four month stay with the Meche people of Jhapa District. He also said that 'Meche' is a name imposed by strangers (Meche&Kiryu: 2012: xiii).

The Aryan first used the term 'Meche' to refer a group of people who are socially backward equivalent to Mlecchas used in Sanskrit language and one time Nepali Aryan also started to call them as 'Meche.'

Some Scholars like to assign the name of Meche to River Mechi, on the bank of which they are living from unknown past. Their origin, religion, language, culture, customs and traditions and ways of life are almost similar excepting few differences to the Bodos of Assam, India. (Meche (Basumatary) and Kiryu: 2012: xiii-xiv).

The majority of the Meche people are to be found in the Jhapa District from remote time. The Meche follows age-old cultural traditions over the years. They follow and worship the Bathou religion. They have a rich cultural heritage with their own identity and a way of life. They are agrarian. They have a religion, language, literature, social structure, customs and traditions etc. The economic condition of Meche community is not satisfactory but they manage their daily meals well by various means.

They speak the Meche or Bodo language, however the present generation of the Meche community hardly speaks Bodo, and uses the Nepali language regularly in every sphere of life. It is due to the non- availability of facility to learn the Meche language. There is no schooling opportunity for providing education to the Meche community in their mother language. Today they are conversant with writing and speaking the Nepali language. They have been losing the fluency on Meche mother language and the young generations appear to get sanskritised with Nepali culture.

2. CONCENTRATION AREA OF MECHE

Geographically, Nepal is divided into three main ecological zones. These are (i) Mountain Region (ii) Hill Region (iii) Tarai Region or low lands.

As mentioned 59 indigenous people recognized by the Nepal Government are grouped in above mentioned four regions. These are given in details in the following ground.

(i). Mountain Region (Himalayan Range)

Total 18 Indigenous communities are living under this mountain region of Nepal. These are 1. Bara Gaunle, 2. Bhutia, 3. Byansi, 4. Chhairrotan, 5. Dolpo, 6. Larke, 7. Lhomi (Shingsawa), 8. Lhopa, 9. MarphaliThakali, 10. Mugali, 11. Siyar, 12. Tangbe, 13. Thakali 14. Thudam, 15. TingaunleThakali, 16. Topkegola and 17. Sherpa and 18. Wallung . (Bhattachan, 2012: 4).

(ii) Hills

Total 24 indigenous communities are under this hill region of Nepal. These are 1. Bankaria, 2. Baramo, 3. Bhujel/Gharti, 4. Chepang, 5. Chhantyal, 6. Dura, 7. Fri. 8. Gurung, 9. Hayu, 10. Hyolmo, 11. Jirel, 12. Kushbadia, 13. Kusunda, 14. Lepcha, 15. Limbu, 16. Magar, 17. Newar, 18. Pari, 19. Rai, 20. Sunuwar, 21. Surel, 22. Tamang, 23. Thami, and 24. Yakkha (Bhattachan, 2012: 4).

(iii) Inner Tarai Areas

There are total 7 indigenous communities are under this Inner Tarai region. 1. Bote, 2. Danuwar 3.Darai, 4.Kumal, 5.Majhi 6.Raji, 7.Raute.

(iv) Terai Area

The Terai area contains total 11 indigenous communities are under the Tarai region. These are 1. Dhanuk (Rajbanshi), 2. Dhimal, 3.Gangai, 4.Jhangad, 5.Kisan, 6.Meche, 7.Rajbanshi (Koch), 8. Satar (Santhal), 10. Tajpuria and 11.Tharu (Bhattachan, 2012: 4).

As per 2011 Census report of Nepal, the total population of Meche community in Jhapa district is 4867. According to 2011 Census, Jhapa has got a population of 812,650 that comprises the Meche and other communities like Dhimal, Koch-Rajbanshi, Satar (Santhal), Limbu, Gangain Mogar, Rai, Dhiman, Brahmin, Chetry and Newar. On the other hand total population of the country is 26,494,504. (National Population and Housing Census, (National Report), Volume I Nepal, 2011: 146).

The Jhapa District is located in Mechi Zone of the eastern development region of Nepal. It borders Illam district in the North, Morang state of Bihar in the south and east, and in the Indian state of west Bengal in the east. The total area of district is 1606 square kilometres. Geographically the district lies between 87⁰ 39' E to 88⁰ 12' E longitude and latitude of 60⁰ 80' N to 26⁰ 50' N latitude. (The district is divided into 47 village development committees (VDC) and three municipalities, namely Bhadrapur in south, Mechinagar in the east and Damak in the west. All the parts of Jhapa lie in Terai. The district is famous for different cash crops, tea, horticulture and livestock.

The Jhapa is one of the 75 District of Nepal. The Chandragadi is District headquarter of the Jhapa District. This District is the gateway for India to the eastern development region of Nepal. It is also connected in hilly parts of the eastern region of Nepal.

The majority of Meche people are found and concentrated in Jhapa District of the eastern Mechi zone of Nepal. But the few Meche people are also sporadically distributed the District like Sunasari, Saptari and Morong District of Nepal. The three most inhabited Meche people living Village Development Committee (VDC) of Jhapa District are Jalthal, Dhijan and Mechinagar Municipality. The settlement of Meche community is geographically demarcated as East of Rauta River and west of Mechi River, North Bahudangi to South Hokholmari (Gherabari).

The total 36 Meche villages are found under the 11 Village Development Committee (VDC), and under two Municipality of Jhapa District. The Meche people are basically settled under the 11 Village Development Committees (VDC) and 2 Municipalities of Jhapa District.(Baumatary, 2018:1)Meche village are under the Village Development Committee (VDC) of Nepal. The Meche people are mainly found under the 11 Village Development Committee (VDC) of Jhapa District, namely: i.Jalthalii. Gerabariiii. Sarnamati(iv) Lakhanpurv.Shoksoki(vi) Shanshare(vii) Anarmoni (Syaldangi) (viii) Jyamirgadhi (ix) Dhaijan(x) Bahudangi (Borakhal) and (xi) Maheshpur. Apart from that Meches are found under the two Municipality of the Jhapa District. These are:i. Mechinagar Municipality.(ii) Bhadrapur Municipality (Bus Stand). (Basumatary, 2018:1)

3. RESEARCH PROBLEM

The following points are being taken as research problem for this study:

- i. The Meche community has no written language and grammar but it has its own vocabulary and the preparation to promote the language with the grammar is under process. A group of population without written script needs to be studied. .

ii. A details study on originality and their migration within and out the present place of residence are felt essential.

4. OBJECTIVE

The following points are being taken as objectives for the study on the Meche community of Nepal are as follows:

- i. To find out the original habitation and their migration to Nepal.
- ii. To study the area of inhabitation of Meche.
- iii. To study the educational status of the Meche Community of Nepal.

5. METHODOLOGY

In this study both primary and secondary method has been adopted. The Primary data have been collected from the targeted group of Meche people of Nepal. The descriptive and analytical method has been adopted for this study. The secondary data pertaining to the Meche people have been collected from various literatures, journals, books, periodicals, census data, and such other official documents. The participant observation method in collection of data has also been adopted whenever necessary.

In this research work 10 Meche villages were selected on random basis. A sample of 300 Meche families collected randomly from these 10 (ten) different villages of Jhapa District, of Nepal in order to know their origin, inhabitation area as the educational aspects of the Meche of Nepal.

6. LITERATURE REVIEW ON MECHE

The review of literatures on this topic is an ongoing process. It is also difficult to find out various literatures in the appropriate forum. Some of related literatures have been mentioned here under.

Charu Chandra Sanyal (The Meche and the Totos, 1973), The author through this book discussed details about the origin and history of Meche or the Bodo communities. Author argued that Meche migrated into India through Patkai Hills between India and Burma and gradually spread themselves into the whole of Assam, North Bengal and parts of west Bengal. During their migration to India, they marched towards different directions. One group went to side of Brahmaputra River and established themselves in the whole of Assam up to Goalpara district and parts of Jalpaiguri district and Coch Bihar district under name of Bodo or Bara. Another group went towards the west along the foot of the Himalayas up to the river Mechi, bordering India and Nepal and settled on the North bank of the river known as Mech. Latter they spread to Darjeeling Terai, Baikanthapur in Jalpaiguri district again marched further east and settled in the Dooars. It is said that, a group of Meche people, again moved further east, and crossed the Sankosh River, and went towards the Goalpara District in Assam. It is assumed that due to occurring frequent floods in Dooars and eastern bank of Teesta River, a large of family migrated towards in Assam.

The Second view as the Nepali Folklore and Folklife, (A Bimal Newsletter of Nepali Folklore Society 2007:1 Vol.3 No.5) The Meche is that a group departed from Tibet was divided into three sub-groups and one went to Assam in India and settled their which is known as Bodo. Another went to present Bangladesh and settled their which is known as Kachari and third group came to east Nepal and settled there which is known as Meche.

The Scholar P. C. Choudhury, (The History of Civilization of the people of Assam to the Tweleveth Century A.D. Historical and Antiquarian Studies in Assam, 1959: 75) mentions four route which the Meche or the Bodo community migrated to Nepal and the

particularly Assam, North- East, India. He observes that “First through the north or the mountain passes of Tibet, Nepal, and Bhutan; Second through the valley of the Ganges and the Brahmaputra from India and west, Third by sea or the Bay of Bengal, passing through Bengal or Burma and Fourthly the Assam- Burma, one over the Patkai passes in the northeast, leading from the Lidu-Margherita road to China through the Hukawang valley in Burma and the other through Manipur and Cachar in South-east or south of Assam.”

S. K. Chatterjee (The place of Assam in History and Civilization of India, 1955: 9 Reprint 2011) observed that different branches of the great Sino-Tibetan speaking people which had their nidus near the head waters of the *Yang -tase-Kiang* and the *Hoang -Ho* rivers, to the west of China pushed south and west, probably from 2000 B.C. onwards, and tribes of these infiltrated into India mostly along the western course of the Brahmaputra. The Great Bodo tribe would appear to have been established over the valley of the Brahmaputra fairly early and to have extended in to the North and East Bengal and into Bihar.

Santa Lal Meche (Basumatary) & Mr. Kazuyuki Kiryu “(Nepali English Dictionary, 2012”: xiii). It is also considered as very important books to know about Meche or the Bodo community of Nepal. The author argues that “Both the Meche of Jhapa, Nepal and of Assam and west Bengal, are the same origin. Over the years, different authors have come up with different explanation as how Bodo actually got to be called Meche or Bodo or Kachari. The Bodo is known by Meche in Nepal, the Meche in West Bengal and western Assam, Bodo and Kachari in Central and lower Assam. By whatever name they may be called by their neighbors and wherever they may live, they are the same people and everywhere they speak the same language with few local peculiarities, and the people very seldom call themselves by any name other than Bodo or Boro.”

S. Endel (1997) in his book “The Kacharis” gives an introduction of Bodo (Kachari) People of Assam. Through this book the author has focuses about the history of the Kachari people about their own kingdom in Assam. It is considered as key book for understanding about the Kachari community. This book basically gives us details information about the inhabiting areas of Bodos in Assam. Apart from that, author focuses the various social customs, tradition and religion of the Bodo community.

Kazuyuki Kiryu (Mimasaka University, Japan) in his project “An Outline of the Meche Language, Grammar, text and glossary” (2008) has reported very authentically about the Meche language and its problem and prospect. He has also written and done the job in the development of Meche Grammar in Nepal. Further, he attempts how the various scholars described about the Meche community and about their origin of inhabiting area in India.

Dr. Kameswar Brahma (2009) in his book, “A Study in Cultural Heritage of the Boros” gives an introduction of the Bodo community of Assam. He reflects the term and nomenclature of the Bodo, food habits, dresses, social structure, economy, marriage and family life of the Bodos and seasonal and agricultural festivals of the Bodos. The author tries to reflect the genuine picture of the Bodo society through this book.

Bidya Sagar Narzary (2010) in his edited book ‘Nepalni Mechefwr’ (Bodo) is a book pertaining to Meche community, and about their outlook, beliefs, philosophy, religious faith and other issues. The author also discusses the about traditional heritage of the Meche (Bodo) and their awareness about their own identity i.e social, political and economic ground. Again it deals with the Government of Nepal and its initiatives or role for the upliftment of the indigenous tribes of Nepal.

“**National Population and Housing Census 2011, Nepal**” provides authentic and reliable information of demographic, social, economic, and spatial characteristics of the

population and households. Apart from that, it provides information of total population of Nepal, and total districts of Nepal and its population against each district.

SeetaSiwakoti (Olee) (2015) in her article “Religious Beliefs and Practices among the Meche Community of Eastern Tarai, Nepal” focuses on the various issues like origin of the Meche community and their belief and practices as well as various socio-cultural issues. It also deals with the history and migration. Generally, this article is focused on the socio-cultural dimension of the Meche community.

The find out of the original homeland of the Meche or Bodo is not an easy work. The various scholars have given different views in connection with origin of the Meche or the Bodo. The various thinkers’ hypothetical observation makes us easy to understand about the origin of the Meche or Bodo of Nepal or the North east India in general.

As remarked, in features and general appearance they approximate very closely to the Mongolian type; and this would seem to point to Tibet and China as the original home of the Meche or the Bodo Community.

7. MECHE LANGUAGE

In the absence of the scripts of language of the Meche people, it is very difficult to judge the exact language. As the literature on Meche people states that the Meche language genetically belongs to Tibeto-Burman branch of the Sino-Tibetan language family. It is spoken by the Meche, an indigenous nationality inhabiting particularly in Jhapa District, in the Eastern Nepal. They are also scattered in small number in different places of neighbouring District like Morong and Sunasari of Nepal.

The Meche of Nepal and the Bodos of Assam, India seems to have close connection. They are closer to the Bodo Civilization of India. They are same people and they speak the almost same language with few local peculiarities. The majority of the Meche people very seldom call themselves by name other than Bodo or Boro.

They speak the Meche or Bodo language, however the present generation of the Meche community hardly speaks Bodo, and uses the Nepali language regularly in every sphere of life. It is due to the non-availability of facility to learn the Meche language. There is no schooling opportunity for providing education to the Meche community in their mother language. Today they are conversant with writing and speaking the Nepali language. They have been losing the fluency on Meche mother language and the young generations appear to get Sanskritised with Nepali culture.

The educational development indexed of the Meche community of Jhapa District of Nepal has been analyzed in details in the following grounds:

8. LANGUAGE SPOKEN

The analysis of the data pertaining to language spoken by respondents of the 10 (ten) Meche villages is depicted in the Table 1.

The analysis of data on language speaking shows that all of them are speaking Nepali language. The Table shows that 221(73.7%) can speak the Meche or Bodo language which was original mother language. Now in spite of being their earlier language, the rest 26.3% can't speak Bodo language as because there are no Bodo medium school and new generation spoke other language as medium of instruction is Hindi, Nepali, and English. The next, 278 (92.7%) people can speak the Hindi language in addition to Nepali language. It is evident that 300 (100%) Meche people of Nepal can speak very fluently Nepali language and exercising it in their daily life. Out of 300 such of people 175(58.3%) Meche people also speak the Bengali language. Only 5(1.7%) Meche people can also speak the English language.

Table 1

Sl. No	Name of village/ Municipality	Total Nos of Respondents	Nepali	Hindi	Bodo	Bengali	English
1	DakshinJorshimal	35	35	35	30	28	1
2	Uttar Jorshimal	52	52	48	21	36	2
3	Koptanpara	11	11	11	08	04	-
4	Asubari	19	19	19	17	08	-
5	Jyamirgadhi	13	13	13	10	05	-
6	Kochubari	24	24	22	22	08	-
7	Dhaduwa	23	23	23	20	02	-
8	Dhajjan	79	79	69	57	52	2
9	Ainabari	30	30	30	24	18	-
10	Parajungi	14	14	08	12	14	-
	Total	300	300 100%	278 92.7%	221 73.7%	175 58.3%	5 1.7%

Source: Field Survey.

9. EDUCATIONAL ATTAINMENT OF MECHE FAMILY RESPONDENTS OR HEADS

The educational attainment of the respondents of 10 (ten) Meche villages of Jhapa District of Nepal are shown in the Table 2.

Table 2

SL. No	Name of village/ Municipality	Nos. of Respondents	Illiterate	Up to IV	V to X	HSLC	H.S	B.A
1	DakshinJorshimal	35	10	3	21	-	-	1
2	Uttar Jorshimal	52	20	03	24	3	2	-
3	Koptanpara	11	03	2	06	-	-	-
4	Asubari	19	12	1	05	1	-	-
5	Jyamirgadhi	13	07	1	05	-	-	-
6	Kochubari	24	11	4	09	-	-	-
7	Dhaduwa	23	10	-	13	-	-	-
8	Dhajjan	79	24	8	35	7	1	4
9	Ainabari	30	16	2	09	3	-	-
10	Parajungi	14	13	-	01	-	-	-
	Total	300	126 42%	24 8%	128 42.7%	14 (4.7%)	3 1%	5 1.6%

Source: Field Survey.

The educational attainment of the family head of the respondents of 10 (ten) Meche villages of the Jhapa District, Nepal. In respect of analysis of the educational attainment data of 300 respondents, it is found that 126 (42%) are illiterate and 58. % is literate. Out of the literates, 8.0% read up to class-IV, 42.7% are read up to class-V to X, 4.7% passed the HSLC examination, 1% passed the Higher Secondary Examination, while only 1.6% passed the graduation. So, from this data it can be said that the educational achievement among the family guardians of the Meche community of Jhapa District of Nepal is very poor. It is because of lack of educational awareness as well as non-availability of facility to learn the Meche language. Yet, there is no schooling opportunity for providing education to the Meche community in their mother language.

10. SCHOOL DROPOUT AND EDUCATIONAL STATUS OF WOMEN

The literacy rate of the female head of the responded 10 (ten) Meche village of the Jhapa District of Nepal is shown in the Table 3.

Table 3

SL.No	Name of village/ Municipality	Total Nos of Respondents	Illiterate	Literate
1	DakshinJorshimal	04	02	02
2	Uttar Jorshimal	17	12	05
3	Koptanpara	04	02	02
4	Asubari	06	01	05
5	Jyamirgadhi	04	02	02
6	Kochubari	08	03	05
7	Dhaduwa	07	01	06
8	Dhaijan	16	09	07
9	Ainabari	13	01	12
10	Parajungi	03	03	-
	Total	82	36(43.9%)	46 (56.9%)

Source: Field Survey

The above Table indicates that out of 82 female respondents of the concerned ten Meche villages of the Jhapa district 36 (43.9%) are found illiterate and 46 (56.9%) are represents as the literate.

11. THE LITERACY RATE OF THE MALE RESPONDENTS

The literacy of the male head of the responded 10 (ten) Meche villages of the Jhapa District, Nepal are showing in the Table 4.

Table 4

SI No	Name of village	Total Nos. of Respondents	Illiterate	Literate
1	DakshinJorshimal	31	09	22
2	Uttar Jorshimal	35	09	26
3	Koptanpara	07	01	06
4	Asubari	13	07	06
5	Jyamirgadhi	09	05	04
6	Kochubari	16	05	11
7	Dhaduwa	16	04	12
8	Dhaijan	63	16	47
9	Ainabari	17	04	13
10	Parajungi	10	10	-
	Total	217	70 (32.2%)	147 (67.8%)

Source: Field Survey

It is now evident that female illiteracy is comparatively high than that of male illiterate i.e, 43.9% for female and 32.2 % male. Again the female literacy is much less than of male i.e; 56.9% for female and 67.8% for male. This shows that female literacy is not encouraged in their society. As per census 2011, the overall literacy is 65.9 % of which male is 75.1% and female is 57.4 %. This shows that the female literacy is much less than that of male.

12. THE EDUCATIONAL STATUS OF CHILDREN OF THE RESPONDENTS FAMILIES

The educational status of the children of the responded Meche families of 10 (ten) villages of the Jhapa District is shown in the Table 5.

Table 5

SI No	Name of village	No of Respondents	Total Population	Illiterate	I- IV	V to X	HSLC passed	H.S Passed	BA	MA
1	DakshinJorshimal	35	106	06	31	45	06	16	02	-
2	Uttar Jorshimal	52	172	06	44	96	15	09	02	-
3	Koptanpara	11	24	01	14	09	-	-	-	-
4	Asubari	19	47	01	20	23	03	-	-	-
5	Jyamirgadhi	13	35	01	11	16	03	01	03	-
6	Kochubari	24	78	04	14	39	15	06	-	-
7	Dhaduwa	24	61	03	22	29	04	02	-	01
8	Dhaijan	79	211	04	37	115	40	13	02	-
9	Ainabari	30	91	03	18	51	14	04	01	-
10	Parajungi	14	40	06	09	19	06	-	-	-
	Total	300	865	35 4.4%	220 25.4%	442 51.1%	106 12.2%	51 5.8%	10 1.1%	01 0.001%

Source: Field Survey

In order to find out the literacy rate of the children of the responded family group of 5 to 26 years of the 300 respondents Meche families, it is found that out of 865 children of the responded family 35 (4.4%) are illiterate and 830 (95.6%) are literate. Out of the literates, 220 (25.4%) read up to class- IV, 442 (51.1%) are read up to class- V to X, 106 (12.2%) passed the HSLC examination, 51(5.8%) passed the Higher Secondary examination, 10 (1.1%) passed the degrees including MBBS of village-Dakshin Jorshimal village -12 No ward; while only 1 (0.001%) girl recently passed M.A in sociology of the village Dhadu ward No-4.

13. FINDINGS

1. As the language spoken by the Meche, it is observed that all of them speak the Nepali language very fluently similarly to their mother language. Out of 300 respondents, 221 (73.7%) can speak the Meche or Bodo language, the rest (26.3%) can't speak the Meche or Bodo language, 278 (92.7%) can speak the Hindi language, in addition to Nepali language, 175 (58.3%) Meche people also can speak the Bengali language. Only 5 (1.7%) Meche people can speak the English language. This shows literacy rate below the Nepal census 2011 at 75.1% for male and 57.4% for female with 65.9% overall literacy.

2. It is observed that in case of the status educational qualification attainment of the respondents' head of the family, the field level data shows that out of 300 Meche families head 126 (42%) are illiterate and (58%) are literate. Out of the literates 8.0% read up to class IV, 42.7% are read up to class V to X. The next, 47% passed the HSLC examination and 1% passed the Higher Secondary Examination, while only 1.6% passed the graduation.

3. As the data on status of the responded female literacy, it is observed that female literacy is comparatively high than that of the male literate i.e. 43.9% for female and 32.2% for male. Again female literacy is much less than of male i.e. 56.9% for women and (67.8%) for men. It shows that female literacy is not encouraged in their society.

4. The status of literacy rate of children of the responded family group of 5 to 26 years out of 300 responded Meche families of the study area, it is found that out of 865 children of the responded families 35 (4.4%) are illiterate and 265 (95.6%) are literate, 220 (25.4%) read up to class-IV, 442 (51.1%) are read up to class- V to X, 106 (12.2%) passed the HSLC examination, 51 (58%) passed the Higher Secondary Examination, 10 (1.1%) passed the Graduation including one MBBS of village Dakshin Jorshimal while only 1 (0.001%) passed the Post Graduation.

14. CONCLUSION

In conclusion we can say that the Meche of Nepal and Bodos of Assam, India are the same origin. They have their own identity and a way of life. They have a religion, language, literature, customs and traditions, etc. From the above analysis on education sector on Meche, it is cleared that in the field of education, the Meche society is still very backward and underdeveloped in Nepal. It is due to the non-availability of facility to learn the Meche language. There is no schooling opportunity for providing education to the Meche community in their mother language. Apart from that though the Meche people of Nepal have their own language but their Meche language yet not recognized in written form by the Government of Nepal. The economical backwardness and lack educational awareness is the main problem for the development of education among the Meche community of Nepal. But, it has been observed that the present generation of the Meche society is in some extent very conscious about education.

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