

Nepal India Relations: People to People Contact

Saroj Kumar Timalisina

Abstract:- This Article titled 'Nepal-India Relations: People to people contact' has tried to find out various issues and events regarding people to people contact between Nepali and Indian People. People to people contact is entitled as Roti-Beti Relations by the people of bordering area of both Countries or the questions of India's expectations from Nepal, the issue of Security is of paramount importance on this regard, there has to be clear demarcation of the red line between the two countries. It is also important of Nepal to recognize India's sensitivities of activities along its long open borders with Nepal and India also should duly show her coexistence foreign policy towards Nepal. What happens in that region has multi-dimensional Implications right across the adjoining bordering states of India; particularly in the areas of security and people to people relation.

Keywords:- Neolithic, Sugauli: Treaty, appeasement, Roti-Beti, chardhams.

I. OBJECTIVES OF THE STUDY

- A. To find out the historical grounds of people to people relation.
- B. To analyze the area of Nepal-India relation centralizing people to people contact.

II. METHOD OF STUDY

The methodology undertaken in this research work includes descriptive and analytical methods. The historical backgrounds of the people to people relation between two nations as well as recent days' relations in civilian level are also entertained here. Likewise, primary and secondary sources that are available on the subject have been used. The primary sources that are: policies reports, official documents, and key information, interview of the policy makers, etc are used. Under secondary sources, the major works of different prominent authors in the field have also been included and analyzed through intellectual and academic ways.

III. INTRODUCTION

Nepal-India border is open; Nepalese and Indian nationals may more freely across either country. However, Indians aren't allowed to own land properties or work in government institutions in Nepal, while Nepalese nationals in India are allowed to work in Indian government institutions and some civil services. Despite the close linguistic, marital, religious, and cultural ties, at people to people level between

Nepalese and Indians, since late 2015, political issues and border disputes have strained relations between the two countries with anti-Indian sentiment growing amongst the government and people of Nepal.

The high level bilateral visits between Nepalese and Indians i.e. visits of Prime ministers, Ministers, and Political Leaders have strengthened the relationship in one side and in another side people to people contact between the two nationals is also common. Nepali and Indian are so close that they share the same civilization. *In a sense, Nepal and India are two independent nations with one civilization.* There are no other two countries in the world as similar as Nepal and India. This realization is dawning on India as well. With geographical and cultural closeness Nepal's relations with India are unmatched to any two other countries in reality. However, psychologically, ruling elites see Chinese influence in Nepal as equal to Indian influences. (www.spotlightnepal.com).¹

Viewing the people to people contact between Nepalese and Indians, and geo-location as well as other commonalities, Nepal has no option other than to walk side by side with India. *Chardhams* for Nepali and *Lumbini, Pashupatinath, Janaki* Temples, is for Indians pilgrimages have increased people to people to contact that is inevitable too.

IV. DISCOURSE

The relationship between Nepal and India are very old as well as close too. Though they have difficulties stemming from geography, economics, big brotherhood feeling of India, open borders, ethnic and socio-cultural identities, they have somehow good relations. As close neighbors, Nepal and India share a unique relationship of friendship and co-operation characterized by open borders and deep rooted people to people contacts. There has been a long tradition of the movement of people across the borders sharing family ties and culture. Nepal shares a border of over 1850 Kms in the east, west and south with five Indian states- Sikkim, West Bengal, Bihar, Uttaranchal and Uttarakhand. (<https://mea.gov.in/foreignrelation>) in reterived on 28 jan, 2019 5:40 p.,) and (<https://www.quora.com/which>Indian-s.....>).¹

¹ www.spotlightnepal.com

¹ <https://mea.gov.in/foreignrelation> in reterived on 28 jan, 2019 5:40 p.,) and (<https://www.quora.com/which>Indian-s.....>)¹

Neolithic tools found in the Kathmandu valley indicate that people have been living in the Himalayan region for at least 9000 years. It appears that people who were probably of Kirant ethnicity lived in Nepal for more than 2500 years ago. The Kirant are a tribe of jungle and mountain people who migrated from various parts of India and the Himalayas (Devi, 2011:3)

Nepal's very first recorded or discovered history begun with the Kirants who arrived in the 7th or 8th century B.C. from the west to the Kathmandu valley. The Kirants ruled for about 1225 Years (800 BC-300 BE), their reign had a total of 29 kings during that time. Their first and best remembered king was Yalambar who is referenced in the epic Mahabharata. It is said Yalambar had gone to witness the battle of Mahabharata between the Pandavs and the Kauravs. Likewise, during the rule of the 14th Kirat king Sthunko, the Indian Emperor Ashok came to the Kathmandu Valley with his Daughter, Princess Charumati. During his stay in the Valley, he had four stupas built in four directions and come in the center of Patan. He arranged his daughter Charumati's marriage with a Nepali prince named Devpal. She later on became nun and practiced Lord Buddha's doctrine.

After the rule of 29 Kiranti Kings (Gasti-the last King), Lichhavi Kings ruled in Nepal. The Lichhavis are said to have migrated into Nepal from north India in around 250 A.D. The first Lichhavi king of historical importance was Mandev I. Another important Lichhavi Monarch was Anshuverma who opened trade relation of Nepal with Tibet. Narendradev; another Lichhavi king initiated friendly relations with china and his successors laid the foundations of friendship with India by entering into matrimonial alliances *ROTI- BETI SAMBANDHA* with the Indian royal Families. The Lichhavi rule spanned over a period of about 630 years, the last ruler being Jayakamadeva (Devi, 2011)². After the fall of the Lichhavi's came the Malla period during which the foundation of the city of Kantipur was laid. The Nepal-India ties deepen during Malla reigon especially with Kathmandu. But since 16th Century till mid 20th century India was under British rule as expansionist and in Nepal too, Kings were in course of unification of small principalities as an urgent condition for survival in the future. When king Prithivi Narayan Shah entered the valley after winning Kirtipur, King Jaya Prakash Malla of Kathmandu sought help from the British and so the British East India Company sent a contingent of soldiers under captain Kinloch in 1767 A.D. The British force was defeated at Sindhuli by King Prithivi Narayan Shah's army.

Since the time of unifications to till Anglo-Nepal war East India Company Government (EICG) tried its best to make Nepal under its influence but Bahadur Shah, Bhimsen Thapa and other patriotic leaders never let it be. Though the Nepalese were able to inflict heavy losses to the British army on various fronts, the larger army and the superior weapons of the British proved too strong. The Nepali army evacuated the areas west of the Mahakali River and ultimately the treaty of Sugauli was signed with the British in 1816.

Through this Sugauli Treaty Nepal lost nearby one third land of the country. As the ceded territories were not restored to Nepal by the British when freedom was not restored to Nepal by the British when freedom was granted to the people of British India, these have become a part of the Republic of India even though it was mentioned that the treaties on behalf of the East-India company or British India would not be valid anymore. The kingdom of Sikkim, which had already lost its Darjeeling region to British India in 1853, was annexed by the post-colonial Republic of India in April 1975 and, in the following month, Sikkim's people voted to join the Indian Union (*ibid*, 14-15)³.

Jung Bahadur went to Britain in order to establish a good relationship with the queen of the Britian as well as to study the socio-economic, physical and political activities of British. After visiting Europe, he became impressed and started socio-economic changes issuing Muliki Ain and started English education in Nepal. But people to people contact between Nepal and India was not easy before and during Rana rule Gurkha recruitment made people to people contact in one level but not in civilian level. Bharatiya Gorkhas are known as Nepali-Indian speaking Nepali language and following Nepali Culture. Here, the term 'Indian-Gorkha' is used to differentiate the Gorkhas of Indian from the Gurkhas of Nepal. Indian Gorkhas are citizens of India but they are facing a unique identity crisis with regard to their Indian citizenship due to the Nepal-India treaty of peace and friendship, 1950 that gives permission "on a reciprocal basis, the nationals of one country in the territories of the other the same privileges in trade and commerce, movement and other privileges as a similar nature" (<https://enm.wikipedia.org>) . * *Sanasam Sandhyarani Devi: 2011 India-Nepal relations historical, Cultural and political perspective. New Delhi: vij Books India pvt. Ltd*

Late Professor Mahendra P.Lama, from Jawaharlal Nehru University Said, for the Nepalese migrant under the 1950 treaty, they might not be citizens but they are migrants. No Nepalese migrant can be outset or declared illegal anywhere in India under the Indo-Nepal treaty. (<https://www.google.com>)⁴. But Indian authority has got tension about movement in Bengal, Sikkim, Aassam,

² *Sanasam Sandhyarani Devi: 2011 India-Nepal relations historical, Cultural and political perspective. New Delhi: vij Books India pvt. Ltd*

³ *ibid*, 14-15

⁴ <https://www.google.com>

Darjeeling, Manipur, States and in different parts of India where Nepali origin people are migrated (legally as well as illegally).

Nepal and India have shared intense people to people relations for a very long time. Geographical factors have been reinforced by religious, cultural and ethnic affinities between the inhabitants of the Terai region and their counterparts across the border. The 1950 treaty of peace and friendship between India and Nepal further reinforced the need for an open border for encouraging free movement of people and commodities across the borders. The open border has contributed significantly towards a shared feeling of belongingness especially at the border. As Nepal-India share many commonalities, the open border can always be harnessed as a springboard for opportunities which are plenty on both sides of the border. (<https://journals.sagepub.com>)⁵

No two countries share a more intimate and complex relationship than India and Nepal. India is where Nepalese go to study, find jobs, plan marriages, invest in a second home and undertake pilgrimages vice-versa. Yet some Nepalese accuse India of interfering in Nepal's internal affairs and taking Nepal for granted. (www.eastasiaforum.org)⁶

The open border between Nepal and India has served the people of countries day to day affairs as well as people's movement's i.e. Indian Independent movement as well as political changes in Nepal too. Those Nepalese favoring democracy against the Rana oligarchy also supported and participated in the Indian struggle for independence against the British imperialism such as B.P. Koirala who was in-charge of the student wing of the socialist party of India and was also involved in the formation of the Nepali National Congress in Benaras against the Rana rule. The Ranis developed working relations with the congress under independent India. The influence of shared culture existed at the level of the people and the state and gave continuity to their relations even when the political relations were not at its best (Mandal, 2014).⁷

In Nepal-India relations cultural contacts had facilitated political ties even before India's independence from British imperialism. People from Nepal came to India for studies, livelihood and even for religious rites. Many Nepalese were living in India. Some from the British Indian Army went abroad and saw the struggle against imperialism. Amongst these people many were inspired by the Indian National Movement against the British. It coincided with the struggle for the pro-democratic Nepalese against the autocratic Rana

rule. The Nepali National Congress was formed as Akhil Bharatiya Nepal Rastrya Congress at Varanasi, India in 1946. With many permutations and mergers the present day Nepali Congress was formed in 1950. The left parties also originated in Kolkata in 1949 under the inspiration of Indian Communist Leader Ajoy Ghosh. The leaders of these parties were inspired and participated in the anti-British movement (Khatri, 1992)⁸. This statement gave them inspiration to fight against Rana Rule. *Monika Mandal 2014: *India Nepal relations*, kolkata: Maulana Abul Kalam Azad Institute of Asian studies (MAKAIAS). *Shridhar Khatri(ed.) 1992: *political parties and the parliamentary process in Nepal; A study in Transitional politics*, Kathmandu: political science Association of Nepal.

The early ideological connections did not wither away with the Indian independence from the British or Nepal's freedom from the Rana autocracy. The relations thus formed were friendly. Stressing on these connections Prime Minister B.P. Koirala said,

"A large section of the Nepalese youth had given co-operation for the independence of India and I also had the opportunity of association with you all. The independence of India is therefore, as dear to me as to my Indian friends. Hence this special relationship between our two countries of always marching between our two countries of always together hand-to-hand for the noble cause of independence and self-dignity is both a historical culturality"(Mandal, 2014)⁹

Cultural ties between Nepal and India predates written history. The early records of matrimonial alliance between the elites are that of Sita, the daughter of Mithila and Ram, the prince of Ayodhya. Buddha, born in Nepal, attained nirvana in Bodh Gaya. The Hindu culture and the Buddhist religion flowed with times and are still visible with Nepalese visiting Chardhams of India and Indians visiting the shrines in Nepal. These bonds have withstood time and have continued to exist. Priests from Karnataka are still the head priests in Pashupatinath in Kathmandu, a tradition started by Shankar Acharya. Religious contiguity is the known linkage between the people of the two countries from which flows the cultural commonalities (*ibid*, 77)¹⁰.

⁸ Shridhar Khatri(ed.) 1992: *political parties and the parliamentary process in Nepal; A study in Transitional politics*, Kathmandu: political science Association of Nepal.

⁹ Monika Mandal 2014: *India Nepal relations*, kolkata: Maulana Abul Kalam Azad Institute of Asian studies (MAKAIAS)

¹⁰ *ibid*, 77.

⁵ <https://journals.sagepub.com>

⁶ www.eastasiaforum.org

⁷ Monika Mandal 2014: *India Nepal relations*, kolkata: Maulana Abul Kalam Azad Institute of Asian studies (MAKAIAS)

V. THE CORE

Socio-cultural identities between the two countries encouraged movement of people to each other's territory. The people from hills in Nepal preferred to settle in the hills of India and the Terai people have association with Bihar. Since the formation of principalities in India and Nepal were fluid and at times extended into each other's territory one finds people of similar religion, language, caste and tradition on both sides of the border. The western border of Nepal lying close to Uttarakhand has people belonging to the same ethnicity and culture residing across the border. The Terai border of Nepal lying in close proximity to the Indo-Gangetic plains of India shares similar tribes, castes, languages, and religious and social practices. The people of terai share similar culture, tradition and ethnicity with those living in bordering eastern Uttar Pradesh and Bihar. Uttarakhand in the Western Himalayas of India and western Nepal have linguistic and cultural similarities, as well as the case with eastern Nepal and Sikkim and Darjeeling in the West Bengal. They share similar festivals, folklore and songs for celebration, food, customs and traditions. The caste composition in the bordering areas is similar and it facilitates close relations.

The other ways to maintain people to people relation between Nepal and India is matrimonial alliances. These alliances are quite common. In fact the people in Terai describe their relations with the Eastern UP and Bihar as of, Host of the terrain political parties, regionally Terai base political parties; believe on this school of thought '*Roti-Beti sambanda relations*'. This signifies the importance of contacts through marriage alliances. The cultural overlapping has led to a greater flexibility in the attitudes of the people in accepting the movement of people from each other's country and it continues *unabated*. Hence, one finds same people across the border even through the administrative boundaries have cut them into two.

Nepal-India relation in people to people is up to high level national authority too. The matrimonial alliances between the royals and the commoners of Nepal and India are common and alive. Although the socio-cultural contacts appear to be faint as one goes further from the border, similar trend is visible in India where the socio-cultural contact with Nepal goes thin as one goes away from border.

Shastri Ramachandran describes Nepal as "too remote" for the people of southern India who would rather visit Singapore or to any prosperous South East Asian country than Nepal which figures much low in the priority list even as a religious site (Ramachandran 2002)¹¹.

¹¹ Ramachandran Shastri.(2002). *Nepal as seen in India. Kathmandu: Himlal Books*

Some of the scholars have opinioned that Nepal is mountainous and adventurous place for Indian more than religious pilgrims. Indian visit without passport, Indian rupee is acceptable and language is not a major barrier. However the number of Indians visiting the religious sites via road cannot be ignored. Here, the quest of national identity and sovereignty, the Nepalese asserted to appear different from the Indian culture. The narrow minded Indian leaders' emphasis on the concept of greater India further heightened the apprehensions of the Nepalese scholars who distanced from getting submerged in the Indian culture (*Shah, 2001*)¹². Likewise Bimal prashad is of the opinion that at the cultural front Nepal doesn't want to copy Indian Culture.

Day by Day the sentiments of the people on socio-cultural linkages are fading the generation that went to India for religious or educational reasons is passing by Nepalese now prefer Western Universities for higher studies and have particularly not much idea and closeness with India. This would have a definite impact on Nepal-India relations. But present day new generation are careful about Nepal-India relation because they judge the relations on the bases of reciprocity and Nepalese foreign policy rather than so called antique but dominating relations.

VI. RECENT DEVELOPMENTS

Indian Prime-Minister Narendra Modi made his official visit to Nepal on 26 may 2014, It was a breakthrough in the long gap between Nepal and India's top level state visit, especially PM's visit point of view. India came in Nepal with rescue and relief materials to the Earthquake victims occurred in 25 April, 2015. Medical suppliers, food, water, tents, blankets etc medical items from India were deployed in various parts of Nepal. India helped in restoring 3 power sub-stations in Kathmandu valley. The total Indian relief assistance to Nepal amounted to approx. US \$67 million. It means Indian help to Nepal is remarkable. Government of India initiatives to promote people to people contacts in the area of art and cultural program, symposia and events organized in partnership with local Bodies of Nepal, as well as conferences and seminars in Hindi. Familiarization visits to India by Nepalese Journalists/editors and short term training in India for Nepalese editors/journalists/experts/officials in the field of print and electronic media and archaeology are also arranged. Assistance is also provided to several India-Nepal friendship organizations working to promote Indian culture and India-Nepal bilateral relations.

¹² Rishikesh Shah.(2001). *Modern Nepal 1769-1885. Vol.1, Delhi: Manohar Publishers*

An MOU between the Sahitya kala Akademy(India) and the Nepal Academy is already in operation. Four more MOUs have been signed between Doordarshan and Nepal TV, press council of India and press council of Nepal, Lalit Kala Akademy, India and Nepal Academy of fine Arts and MOU on Youth exchange between the Governments of India and Nepal. MOUs between Akashwani (AIR) India and Radio Nepal are under consideration to promote cultural and information exchanges between the two countries. The Government of Nepal and India have signed three sister-city agreements for twinning of Kathmandu-Vanarasi, Lumbini-Bodhgaya and Janakpur-Ayodhya. India is establishing an Elibrary system across Nepal. The setting up of a Light and Sound show at Lumbini with Indian assistance is under progress. The Archaeological survey of India (ASI) is involved in the renovation of the Pashupatinath shrine, for which an MOU is under consideration.

The Indian cultural centre was set up in Nepal in August, 2007 to showcase the best of Indian culture not only in the capital city but in the areas outside Kathmandu. The Indian culture center in Kathmandu has generated considerable goodwill through the various cultural events it has undertaken in the part. The Nepal-Bharat Library was founded in 1951 in Kathmandu. It is regarded as the first foreign library in Nepal. Its objective is to enhance and strengthen cultural relations and information exchange between India and Nepal. The cultural relation has in fact strengthened people to people contact.

The next step in this regard, the B.P. Koirala India-Nepal Foundation was set up in 1991 through a MOU signed between the Governments of Nepal and India. The foundation's objective is to foster education, cultural, scientific and technical co-operation between Nepal and India and to promote mutual understanding and co-operation through sharing of knowledge and professional talents in academic pursuits and technical specialization. As about 4 million Nepalese people are working in India, around six lakh Indians are living in Nepal. These include businessman and traders who have been living in Nepal for long time, professionals and laborers. An Indian citizens' Association (ICA) of Nepal was formed on 14 September, 1990. ICA is the only association of resident Indian citizens in Nepal with branches at Pokhara, Dhamak and Bhairahawa, and provides a platform for discussion on matters pertaining to the legitimate interest of resident Indians in Nepal and works for the protection of such interests. (www.indianembassy.org.np>index)¹³

Ambassador of India to Nepal Manjeeb Singh Puri said that the relation between Nepal and India at the people to people is the best in the world. Speaking at a special interaction program in Kathmandu on the eve of the 70th

Republic Day of India, Indian envoy Puri argued that the people to people contact between the two countries is very strong and underlined the need to strengthen it by enhancing economic development and mutual co-operation. He further viewed that we have enjoyed positive bilateral relation since the ancient period. We share a relation of *roti and beti*. There may be a handful of people who have not watched Bollywood movies. In the recent days, cricket has added another positive dimension in our bilateral ties. Many Nepali people have been fans of Indian television series, which shows the closeness between the Indian and Nepali people. Enhancing the economic partnership and development will help boost the ties at people to people level (www.madheshvani.com)¹⁴ *people to people link centre of India-Nepal relation: Indian Envoy Puri.*)

Actually, the visit of Indian Prime Minister Modi in Nepal seems to be an attempt to bring the two nations relation to normality and gain positive impression from people of Nepal. Modi tried to utilize cultural diplomacy as an entity for both preservation and celebration of our similarities as well as the richness of our cultural diversity. Nepal and India are two independent sovereign nations but are so close that they share one civilization unique in the global scenario. Cultural and religious values of Nepal can be brought to the maximum level yet. The relationship is based on natural geography and common social, religious and cultural heritage. (english.loktantra.com)¹⁵

Religious and cultural aspects have been broadly ignored at the official level between the two nations although annually tens of thousands of Nepali and Indian people visit the religious sites of both the countries. Tourists from south India regard muktinath as a main pilgrimage site along with Pashupatinath. General people from Bihar and UP observe Janaki Temple as the main shrine as well as Pashupatinath. During three days visit Mr. Modi has highlighted religious dimension for tourism promotion, Modi has respected Kathmandu beyond the political center as a spiritual location of Nepal.(Bhandari.....)¹⁶

The relation of Nepal with India is a continuous process occurring at different levels and further stressed that some irritant issues are but natural phenomenon (*Rose 1970*). Here, Modi's visit to Janakpur, Muktinath and Pashupatinath ought to turn instrument of cultural diplomacy to build people to people relations for the advancement of national interest on the basis of win-win outcome and promotion of religious tourism among two nations. Modi's much publicized two-day, state visit to Nepal has represented the cultural and religious significance as both the PMs jointly inaugurated the

¹⁴ www.madheshvani.com

¹⁵ english.loktantra.com

¹⁶ *Leo, E. Rose.2070. Nepal's strategy for survival. Kathmandu: Mandala Publications.2005*

¹³ www.indianembassy.org.np>index

Rayaman circuit by flagging off Janakpur-Ayodhya bus service. Modi has touched people's religious sentiments by saying "Ayodhya is incomplete without Janaki. India's religious places and Ram are incomplete without Nepal." (ibid)¹⁷. Culture between Nepal and India can be an exemplary model and a grand strategy for peace, harmony, prosperity and dignity of nation. People from Mustang, Janakpur and Kathmandu in Nepal have projected culture, tradition, dressing, art, religious during Modi's visit which has created a detail picture of the country's vision and development agenda.

Cultural interaction as part of people-to-people relations is designed to build on similarities, strengths and ultimately coordination and cooperation for the advancement in economic, social, political and cultural aspects. Nepalese PM and his Indian counterpart Modi have agreed on the effective implementation of the bilateral initiatives in agriculture, railway linkage and inland waterways development to gain transformational impact.

The third visit (9th may, 2018) of Narendra Modi to Nepal has strengthened the age-long friendly relation between the two nations and has revived a fresh start for growing partnership and cooperation. The religious step of Modi has raised the hopes in Nepalese once again in the sector of trade, tourism, tradition, technology and transport and strengthened bilateral relation between two nations. It is hoped that religious tourism would boost with Modi's visit and can be potential for development of both nations. It can foster communication of human emotions and "connecting souls" that has conveyed the message that Nepal and India share unique relations in the globe with many commodities.

Nepal has always seems to feel pressed by India. (<https://www.quora.com/shae-Rai-how-Nepalese-people-view-India-and-Indian-foreign-policy-towards-Nepal-?>)¹⁸. India interferes into Nepal internal issue in a sensitive topic. Nepali people feel like their advice becomes order. But we cannot always blame India for our fault as well; Nepal people must realize their own weakness and must work towards improving it. Nepal being sandwiched between India and china, it is significant for us to find a common ground and maintain a good relationship by respecting each others' view in a matured manner since we share a similar culture, religion and border.

The special relationship takes concrete cultural forms. Nepalese and Indians visit each other's country for religious pilgrimage- Pashupati and Janakpur are traditional centers in Nepal, as Varanasi and the Chardhamas are in India. The

Buddhist network is interlinked-Lumbini is in Nepal, while Kushinagar, Gaya and Sarnath are in India. The special relationship has explicit state support. Nepal and India have an open boarder with free movement of people. Nepal's currency pegged to the Indian Currency. (ibid)¹⁹

Simultaneously, Nepali and Indian workers can work freely in each other's countries without visas and work permits. Nepal and India gain tremendously from remittances from the other. Nepali people can earn property in India and vice-versa. Generations of Nepali students have studied in India and few Indians are also studying in Nepal.

Likewise, Nepal depends on India for third country trade, its essentials-from fuel to basic medical supplies, comes from India. Nepal's largest trade held's with India and there is abundant informal trade that exist political contour to the special relationship. India has played a key part in Nepal's democratic movements, helping oust the Rana oligarchy in Nepal in the early 50's; indirectly supporting the restoration of democracy in 1990; assisting to hold a peace accord between democratic parties and Maoists to oust the monarchy in 2006. After the political charge of 2006, India has been highly dominating power involving in micro-management-in Nepalese internal affairs. That has created ruptures in Nepal-India relations but after the formation of Majority government, 1st primer ship of K.P. Oli in 2015, Nepal is actively working to escape from the Indian undue influences. It means, Nepali foreign relation mostly with India is taking a turning point from dependent to independent.

VII. CONCLUSION

Nepal-India relation in people level is very old as well as important. Neolithic tools found in the Kathmandu valley indicate that people have been living in the Himalayan region for at least 9000 years. Kirati people lived in Nepal more than 2500 years ago. Visit of King yalambar in India to see battle of Mahabharata, the visit of King Ashok during the rule of 14th kirat king Sthunko, princess Charumati made four stupas at patan and she married with a Nepali prince named Devpal. The Lichhavis who came from India around 250 A.D. started their dynasty rule by defeating Kirants. They ruled about 630 years (last Jayakamadeva). After the fall of the Lichhavis came the Malla rulers when British India and Prithivi Narayan Shah was ruling in Nepal after unifying scattered kingdoms under Malla and the other Kings.

Later on Gurkha recruitment made People to people contact but not in common grounds. M.P. lama viewed the migrants from Nepal in India are legal migrants. The 1950s treaty enhanced people to people tie between the two nations

¹⁷ *ibid*

¹⁸ *Shae Rai (2019) How Nepalese people view India and Indian foreign policy toward Nepal? Available on <https://www.quora.com/shae-rai>*

¹⁹ *ibid*

civilian under the provision of the treaty. Job seekers and religious sites have made common ground for people to people relation. This relation has served each other in difficulties i.e. Nepalese helped in Indian Independent movement and Indians also helped in Nepali's political changes movements. The *Roti-beti* relation between the people of bordering states also have tied well the relation but the possible threat to each other's security for the both countries should try their best to manage people to people relation better than the past which actually helps in saving each other's unique historical relations. In September 2015, Nepal's constituent Assembly adopted a constitution; despite India urging Kathmandu to accommodate the concerns of the people of the Terai, Nepal's political elites did not listen. India tactically supported Madhesi protests at the border, crippling essential supplies. This generated a backlash in Kathmandu and the hills. Together this acts of India increased anti-India feeling in mass people of Nepal. *The people to people relations between Nepal and India once again reached near to coma.* At that time, India was not satisfying with Nepal's independent political activities as a result K.P. Oli catches the sentiment of Nepali people that made him success in his political career too. But Delhi tried to block his electoral alliance with the Maoists. It tried to block their election victory and it tried to stop the announcement of the merger of two communist parties. It failed on all ends. Still India is seeking right time to bring split in communist alliance because India wants to give its desired shape in Nepali politics, which is intolerable to Nepali people. Likewise, EPG and its final report which is waiting to be handed to Modi, would recommend an overhaul of the 1956 treaty. Further, Nepali members of EPG have pressed hard for regulation of the border and documenting entry and exit of each person. This is bound to generate complexities for communities who live at the border area who have deep cross-border livelihood networks, and could well jeopardize the people to people ties, but misuse of open border should be managed scientifically as soon as possible. Otherwise, Nepal-India relations faces lots of clashes and conflicts as well as contradictions and the free activities of the people of border areas in the name of *Roti-Beti Sambandhan* will threat national interest of both nations.

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