



ISSN: 2230-9926

Available online at <http://www.journalijdr.com>

IJDR

International Journal of Development Research

Vol. 11, Issue, 07, pp. 48983-48988, July, 2021

<https://doi.org/10.37118/ijdr.22477.07.2021>



REVIEW ARTICLE

OPEN ACCESS

SOCIAL AND ECONOMIC IMPACT OF INDO-MYANMAR BOUNDARY WITH SPECIAL REFERENCE TO MIZORAM

*¹Lalmalsawma Ralte and ²Malsawmtluanga

¹Assistant Professor, Govt. Hrangbana College; ²Assistant Professor, Govt. Kolasib College

ARTICLE INFO

Article History:

Received 17th April, 2021
Received in revised form
03rd May, 2021
Accepted 20th June, 2021
Published online 28th July, 2021

Key Words:

Indo-Myanmar, Tibeto-Burman,
Kuki-Chin, Indo-Mongoloid,
Nationalization.

ABSTRACT

Indo-Myanmar border trade are governed by the kind of human groups living in border areas. By this, we mean the ethnic composition on both sides of the boundary. The economy of the border areas is always of supplementary and complimentary nature and this aspect of economy should always be kept in mind while promoting the border trade. The main purpose of this paper is to examine the socio-economic condition of Indo-Myanmar boundary of Mizoram state. India is an emerging power with fast economic growth, geographic size, natural resources, and dynamic population. It has adopted a new foreign policy and economic orientation towards its South East Asian bordering neighbours including Myanmar. India and Myanmar had trade relations between themselves for a number of centuries. The coming of the British simply accelerated the economic importance of India and Burma to each other. The trade relations which had been established continued even after independence. Of course, their general economic policies, as well as the fact that they were both economically under-developed affected their economic relationship. Unlike India, Myanmar, while emphasizing the need for economic development, did not appear to have any interest in accepting foreign aid. This was at least true up to the middle of 1949. Perhaps, till then, she expected too much from her own internal resources, like nationalization scheme, and state control of foreign trade. The evolution of the Mizo and other sub-tribes depicts their migratory nature in the beginning of their habitation in Mizoram. These Kuki-Chin groups of Tibeto-Burman branch of Indo-Mongoloid race came to the present Mizoram in different waves and occupied the area where they could find suitable land for agriculture, besides consideration of their security. They occupied the land which was either virgin or captured the land by driving out earlier settlers in the North or the West. But their migratory nature did not change and as such, they went on changing the places of habitation. There was no permanent settlement till the advent of the British administration at the end of the last century.

*Corresponding author: Lalmalsawma Ralte

Copyright © 2021, Lalmalsawma Ralte and Malsawmtluanga. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Lalmalsawma Ralte and Malsawmtluanga, 2021. "Social and economic impact of indo-myanmar boundary with special reference to mizoram", *International Journal of Development Research*, 11, (07), 48983-48988.

INTRODUCTION

The evolution of the Mizo and other sub-tribes depicts their migratory nature in the beginning of their habitation in Mizoram. These Kuki-Chin groups of Tibeto-Burman branch of Indo-Mongoloid race came to the present Mizoram in different waves and occupied the area where they could find suitable land for agriculture, besides consideration of their security. They occupied the land which was either virgin or captured the land by driving out earlier settlers in the North or the West. But their migratory nature did not change and as such, they went on changing the places of habitation. There was no permanent settlement till the advent of the British administration at the end of the last century. After their permanent settlement, they made their abode either on the hill-tops or slopes maintaining defensive position.

They developed local cultural traits which were distinguishable from one another. Their spatial distribution of settlement was geopolitically significant. The ethnic map clearly exhibits that the more advance group i.e. Lusei (Sailo Clan) occupied the nearest area of Mizoram i.e. in Aizawl and Lunglei Districts. The Northern area was inhabited by the weaker groups like old Kuki, Hmar and Pahi in North-Eastern region. In the Southern district of Chhimtuipui, there is predominance of the Lakhers (Tuipang C.D. Block). All these tribes and sub-tribes occupy specific area of their own and follow their own Socio-economic patterns distinctly. These tribes living in specific location in Mizoram have not maintained water-tight compartment relation in their mutual social-Economic life. Their mutual social relationship reflects Social Unity and harmonious ethnic relationship. This exhibits a close-knit Mizo Society. Their Social and religious customs are common with little local variations. However, the

Chakmas maintain distinct social customs due to difference in religious practices. Their agro-economics life reflects the common outlook and high sense of morality. The egalitarian perception has made the Mizo society classless and casteless. The self-sufficient village life is unsophisticated. They are also proud of their "Tlawmngaihna" (Selfless service to needy persons). In their early economic life they used to follow barter system Irrespective of their group or sub-group feeling. But with the introduction of money economy, the exchange of commodities started in terms of money. The advent of Christianity in Mizoram in the early part of the present century had excellent impact on the socio-cultural life of the Mizo people. Their mode of life was changed and their social structure was completely transformed.

Christianity have spread growth in education for the people of Mizoram and gave them lesson of love, sympathy and a sense of value which were completely missing during their traditional life. Christianity taught the tribes the value of peace, tolerance, co-existence and universal brotherhood. It paved the way for modernity in Mizoram. As a result, the lifestyle, the way of thinking and doing, were radically metamorphosed. Their mental horizon widened by its teaching, and the superstitions and faith in spirit vanished.¹ In fact, Christianity made them adaptable to western culture. Its impact on socio-economic activity is also significant. A sense of individualism and individualistic approach to life was inspired by Christianity. The Mizo society is a well - knit society. There is caste or class system. The community life is comprehensive and free from any rank or status consciousness. They participate in all social or religious functions without any consideration of social hierarchy. The festivals have promoted community feeling and have helped in influencing the attitude of Mizo people. Every festival is accompanied with dance and music which is the symbol of their love and fellow feeling. The community feasts and festivals have widened the boundary of community life. Among the community festivals (called 'Kut' in Mizo), 'Pawlkut', 'ChapcharKut' and 'MimKut' are most important. These are celebrated on specific occasions of the agricultural cycle, for example, the Pawl but is celebrated at the end of the harvest to commemorate the new years. This also synchronizes with the completion of the harvest and gathering of the crops.

This is the festival of children also. The ChapcharKut is the festival of spring which is celebrated before the Jhum is burnt. For this festival, long preparations are made. The traditional Mizo dance 'Chai' is performed which is shared by both male and female. The 'MimKut' is festival for propitiating the dead spirit which is observed when the first maize crop in the field is reaped.³ They consecrated samples of new grains to the departed souls with full fanfare. After the advent of Christianity, most of these festivals disappeared. A new festival namely, 'ThalfavangKut' has come to be celebrated. The social life, animal sacrifice, arranging feast, offering drinks and inviting large number of guests are the common cultural phenomena of the Mizo life. These strengthen fellow feeling, stimulate interest in adventurous activities and promoted spirit of selfless (Tlawmngaihna) service to the needy persons, irrespective of social, economic, political and other considerations. These are the most essential parts for their life in such a natural surrounding where people are leading an isolated life. The tribal society is an ideal one and the people help the poor, hungry and needy parsons. No begging is allowed in Mizo society. The community life of the Mizos is deeply embedded in agricultural activity which invites the whole community to share both pleasure and pain. This ultimately gives birth to a socio-cultural unity. The development of Mizo society and its various socio-economic and political organizations are embedded in agriculture.

Objectives of the study

1. To analyze the social impact on Indo-Myanmar border of Mizoram.
2. To identify its impact on trade and economy on border area of Mizoram.

METHODOLOGY

The method used in the study of social and economic impact of Indo-Myanmar of Mizoram is of historical in nature. It can be based on both primary and secondary sources through collecting data. The study of the topic will include from the period of 1892 to till recent. The study of the topic also can be done through collecting toposheet or maps of the historical times and the study is mainly based on collecting materials, books and journals. The boundary between the two was based on natural features i.e., frontiers and defined in provincial notification in the pre-independence period.

Society of the Chin: The Chin Hills are peopled by many clans and communities, calling themselves by various names and believing themselves to be of distinct and superior origin. It is evident, however, that all belongs to one and the same, the Kuki race, which, owing firstly to the want of written language and secondly to the interminable inter-village warfare, has split up and resulted in a Babel of tongues, a variety of customs and a diversity of modes of living. On first acquaintance with the various tribesmen and one is struck with the manly carriage and regular features of the Haka chiefs and freemen, whose frank manner and self-assurance are in marked contrast with the bearing of the Siyin.

Villages in Chin Hills: The villages in the Chin Hills maybe divided into three types, the village of the nomadic jhoomer, the village of the professional raider, and the permanent village of those who are sufficiently powerful to resist attack, or who pay blackmail to ensure immunity from raids or tithes to the powerful in return for protection.

Houses: The houses in the Haka jurisdiction are the finest in the hills, being considerably larger than those of the Tashons and their tributaries. The houses of all are built on the same general principles and vary in size and quality according to the wealth or poverty of the owner.

Food: Grain, not flesh, is the staple food of the Chin, and although he eats flesh ravenously whenever he gets the chance, he by no means eats it every week. The Chin is without any caste prejudice and will eat with anyone and (except that dogs and goats are not universally eaten in the south), he may be said to eat every kind of flesh except of man and tiger.

Feasts: "A man should drink, fight and hunt and the portion for women and slave is work" is an adage of the Siyins. Not only they, but all Chins live as closely as possible in accordance with its sentiments, and one never visits a village without seeing an assemblage of people sitting round the liquor pots, while usually the beating of gongs announces that the feast is on a considerable scale. Birth and marriage, death and sacrifice, the payment of a debt, the courting of a sweetheart, the making of an agreement, the slaughter of an enemy, and the shooting of a deer, all demand a feast, and a feast implies a drinking bout sometimes of many days duration.

Marriage customs: The marriage customs in the north vary from those in the south, and they will be dealt with separately. In the Siyin and Sokte tract female virtue is not expected, and the young man openly cohabits with his mistress in the house of the girl's parents. It is considered improper to become a mother before marriage. This idea probably originated owing to boys sleeping with their female relations, and the Chins understand that it is unwise for those too closely related to marry. When an unmarried girl is with child, she procured abortion. In the south the slaves are not married or given in marriage, but cohabit with other slaves or are treated as concubines by the Chiefs. The free but poor people marry and ape the arrangements of the Chiefs. The marriage of the Chief of his Nupitak or Chief Wife is a most elaborate and expensive affair, and often he cannot afford this until he is advanced in life. He, however, consoles himself with one or more Nupisun or Lesser Wives whom he purchases from their relations at a low price as they are of common stock.

Superstitions and beliefs: The Chin is often described as a devil-worshipper. This is incorrect for he worships neither God nor Devil. The northerners believe that there is no supreme being and, although the southern Chins admit that there is a supreme God or 'Kozin', to whom they sacrifice, they do not worship Him and never look to Him for any grace or mercy, except that of withholding the plaques and misfortunes which he is capable of invoking on any in this world who offend Him. In addition to the belief in spirits which controls destiny and a future existence, the Chin believes firmly in omens and witchcraft. Superstitions guides all his actions.

Slavery: Slaves in the Chin Hills are of two classes; those who have been captured by force and those who have willingly submitted to the yoke or who were born in slavery or who for crimes committed were condemned to slavery. A slave captured in war was usually held to ransom, and slaves who have accepted the position or who are held in satisfaction of debts can purchase their release.

Civil and criminal laws: In civil matters, such as inheritance and marriage, there are certain fixed and recognized customs, which as a general rule are admitted by all, but obeyed only by those whose weakness or interest impels them to do so. The origin of eight out of every ten blood-feuds and raids shows us that the non-observants of civil customs rather than criminal offenses is the more fruitful cause of bloodshed. Law in criminal matters according to our definition of the word does not exist and the word 'Custom' must be borrowed to express the arrangements for dealing with crime. But it must be clearly understood that might quashes right and avarice smothers justice and common amongst the Chins, whose quaint reasoning has decided that drunkenness is a valid excuse for murder and adultery, but that the action of a sober man committed by inadvertence and pure accident must be punished in the same manner as a crime committed with deliberate intent.

Trade is a natural economic activity, it is the transaction of goods/products or exchange of things for the purpose of earning and meeting needs. Trade is a flow of commodities from producers to consumers. The commodities can flow between persons, human groups and countries. The exchange of things can take place in kind and cash. If such exchange of goods is done on the international boundary line or in the vicinity of it by the people living there it is known as 'border trade'. India and Myanmar had trade relations between themselves for a number of centuries. The coming of the British simply accelerated the economic importance of India and Burma to each other. The trade relations which had been established continued even after independence. Of course, their general economic policies, as well as the fact that they were both economically underdeveloped affected their economic relationship. Unlike India, Myanmar, while emphasizing the need for economic development, did not appear to have any interest in accepting foreign aid. This was at least true up to the middle of 1949. Perhaps, till then, she expected too much from her own internal resources, like nationalization scheme, and state control of foreign trade. U NU had clearly indicated such a policy for Myanmar.

On June 13, 1948, in a speech on, "The Nature of Leftist Unity, 5 he said that his policy is "to nationalize monopolizing capitalist undertakings and to administer the resulting national undertakings by partnership between the state and the workers. Human beings, in order to maintain their physical existence upon the face of the earth require food, drink and shelter. It is the economic institution of a society that meets the demand of this basic need. In the context of the indigenous Mizo society, it should be borne in mind that the primitive Mizo society was purely rural. The economy of the Mizo society was by and large agricultural and rural. Cultivation was the mainstay of the people. Besides agriculture, cottage industries, hunting, fishing and rearing of domestic animals formed a part of the Mizo economic life. In fact, the Mizo economy in Olden days was basically primitive and rural and was simply to meet the demands of the basic needs of day-to-day life. But, it is praise-worthy to note that there appeared no frustration, dissatisfaction and disappointment in the economic life of the people.⁶

During the pre-British rule i.e., during the rule of Chiefs, the Mizo economy was totally agrarian. Jhum was the only method of cultivation known and paddy was the principal crop grown in jhum. Besides, this, maize and other crops were grown too but in small measure. With all the produces and the natural products namely bamboo, tree, etc., the Mizos could meet their economic needs in those days. Reverting back, the peculiarity of jhum was that it needed the land to be left uncultivated for a number of years to recuperate. As a result, the Mizos had to constantly move in search of new land for jhum which made them nomads. But broadly speaking, along with the administrative, political and religious changes, the traditional Mizo economy began to undergo changes. At first, the British invasion of Mizoram and advent of Christianity there brought in a change in the economic life of the Mizos. The Mizos gradually gave up their nomadic character since the British annexation Of Mizoram and growth of church in Mizoram. Although the process of shifting ceased to exist, the relative practice of jhum was still in vogue. The cessation of nomadic life and preservation of the old method of shifting cultivation at first gave a drastic blow to Mizo economy.

After the British invasion of Mizoram, there had occurred an influx of missionaries of various denomination of Christianity who introduced formal education in the Mizo society which too initially weakened the Mizo economy. It is true that whoever had received education were absorbed in teaching, held office posts in high or low grades according to one's capability and were economically stable compared to others. But the missionary education was such that it prepared the educated Mizos who received education lost interest in agriculture. Industries could not flourish owing the lack of power. Over and above, due to the influx of non-Mizos in Mizoram, namely, the British people, Christian missionaries and other Indians, the Mizos gradually became inclined towards leading a sophisticated way of life. Their demands increased. They began using shoes, soap, match boxes and other such consumer goods that are necessary for an average modern family. This invited the need for money. But on the other hand the income of the vast majority noticeable decreased caused by the factor as mentioned above. This too hit the Mizo economy immediately after the British annexation of Mizoram and the advent of Christianity.⁷

Economy of the Chin: The Chin relies on agriculture for his sustenance, and, although hunter, trapper, and raider, his game and his booty put much less into the pot than what he acquires by the sweat of his brow on the steep hillside. The crops maybe divided into four classes, grain, pulses, roots and vegetables. All cultivation is done on the hillside and by manual labour; cattle are never used in preparing the soil or in bringing the crop to the village. The staple crop varies according to the rainfall, and a variety of different crops are put in the ground to avoid starvation in case the staple crop should fail; the ordinary dangers to crop are plaques of rats, deluges of rain, blight, and the ravages of bears, monkeys and birds. The procedure of the Chin as an agriculturist, commenced at the beginning of the year. The first three months are spent in clearing and weeding the soil, building and repairing the terraces and generally getting the fields into order for sowing.

Manufactures: The manufactures in the hills for export are confined to cane mats, bamboo mats, and baskets; these are made chiefly by the inhabitants on the slopes of the ranges bordering on Myanmar. For local use spears, das, axe-heads, hoes, and knives are manufactured; the iron is procured from Myanmar, and blacksmiths are found throughout the hills. The weapons are all neatly made, but the science of tampering metal is unknown. Native blacksmiths can make any portion of a flint-lock gun except the barrel and although the springs which they made are weak and often snap, they nevertheless are often found in the gun-locks. The manufacture of brass hair-pins, earrings, bangles, armllets and metal beads is carried on chiefly in the villages far south of Haka and in the KlangKlang, Whenoh, and Yahow Villages which border on the Lushai country.

Trade: The Chin, alive as he is to his own interests, is not a born trader like the Myanmarese, and before our occupation the staple

trade of the hills, if we except the barter of bees-wax, for salt, which was carried on to some extent by the Falam Chief with the Sawbwa of Kale, was the raiding and ransoming of Myanmarsecaptives, which brought to the Chin, with but little trouble or risks, guns, gongs, salt, iron and any other luxury he desired. The principal articles of the import trade, which is by far the more important, are salt and iron, which are the only two things absolutely necessary to the Chin, and what may be termed luxuries such as cattle, especially buffaloes, gongs, brass and iron, pots, beads, ornaments of various kinds both of brass and white-metal, silk thread, coloured cotton yarn, yaw plaids, and, in times of scarcity, rice.

Hunting and fishing: The Chin is an adept in the art of poaching; no bird, beast or fish is safe from his gun, arrow, net, snares, pits, traps, finger and pellets bows. The Chin has six method of killing fish; he shoots them with gun and bow and they bask in the sun or rise at fly; he catches them in bamboo traps and with cast nets; he poisons them; he tickles them; and he secures them by draining off the stream into other channels and then baling out the deep pools. Prior to Indian independence, there was free trade between Myanmar and Mizoram. Rice was imported from Myanmar to meet the Mizo requirements in exchange of Mizo products. But after the partition of India, the trade between India and Myanmar ceased to exist. As a result, the Mizo economy which so long largely depended on Myanmar suffered a heavy blow. So, Mizo economy, during those days, mainly depended upon the money earned by serving in various Government establishments or doing petty trades like selling vegetables, etc. Thus, in the first phase i.e. during the period of chieftainship, the Mizo economy was by and large based on Jhum. Contributing the required amount of produce to the concerned chief as Fathang, a Mizo used to somehow meet his daily needs. Moreover, he had little hopes and aspirations. Then came the British period during which produce in Jhum Cultivation decreased for want of new sites for Jhum cultivation caused by cessation of nomadic life by law in force and withdrawal of a section of people from agriculture caused by the spread of education. And the Mizo economy became bad to worse during the transitional period from the British- India administration to the administration of the independent India when trade between Myanmar and Mizoram was stopped owing to the political partition of India and Myanmar.⁸

From time immemorial, trade between the people of Mizoram, Manipur and Myanmar has been taking place through traditional trade routes. However, in view of the immense potential that exist between India and Myanmar in the fields of trade and economic cooperation, government of India and government of Myanmar signed an Indo-Myanmar border trade agreement on January 21, 1994, with the following four objectives.

1. To exchange locally produced commodities by people living along both sides of the Indo-Myanmar border.
2. To deal with the foreign trade transactions in freely convertible currencies or in currencies mutually agreed upon by the two countries, including local currencies or through counter-trade agreement.
3. To make the product available and cheaper by transporting by land route; and
4. To provide schemes for employment generation by creating facilities of manufacturing activities through free trade zones or joint ventures establishments on both sides of the border.

With these main objectives in mind the government of India and the government of Myanmar have agreed to open borders on the following three sectors —

1. Moreh (Manipur) in India and Tamu in Myanmar.
2. Champhai (Mizoram) in India and Hri in Myanmar.
3. Lungwa (Nagaland) in India and in Myanmar.

It has been observed that official trade statistics of either country do not reflect the substantial border trade that takes place between India and Myanmar every year.⁹ Border trade between India and Myanmar

was formalized through signing of India- Myanmar border trade agreement (BTA) on January 21, 1994 and operationalised on April 12, 1995 through Moreh border (Manipur). The second designated Border Trade Point at Champhai in Mizoram corresponding to Rih in Myanmar as the second route in border trade agreement also operationalised. Road improvement is almost complete. To facilitate arrangement relation to border trade with Myanmar, the Ministry of Commerce has sanctioned a sum of Rs.2 Crores for construction of a composite building in Zokhawthar a new border township.

Indo-Myanmar border tradethrough Champhai has a special significance because three types of trade can exist. They are:-

- 1) Traditional Barter trade. this is free trade.
- 2) Barter mechanism or counter trade.
- 3) Normal or Regular trade Mechanism.

As per the Government of India EXIM policy, Normal or Regular Trade will be carried on through Letter credit.

Under Traditional Free exchange mechanism; there will be trade link in twenty two commodities. They are as follows-

- 1) Mustard/ Rape seed.
- 2) Onion
- 3) Pulses and Beans.
- 4) Fresh vegetables.
- 5) Fruits.
- 6) Chillies
- 7) Spices.
- 8) Food items for local consumption.
- 9) Tobacco.
- 10) Tomato.
- 11) Minor forest products. (excluding Teak)
- 12) Reed Broom.
- 13) Sesame.
- 14) Resin.
- 15) Coriander seeds.
- 16) Soya bean.
- 17) Roasted Sunflower seed.
- 18)Katha.
- 19) Ginger.
- 20) Garlic.
- 21) Guava.
- 22) Any other commodities as maybe mutually agreed upon between the two sides.

Border is a peripheral land lying along the International boundary and in context of border of the neighboring country. The two borders are complementary to each other. Though isolated in one sense, but the region has never been devoid of socio-cultural and economic relations with its neighbor. A flourishing border trade did exist here. There is a need to revive and strengthened it in the changed situation for the benefit of the border people.

Table 3. India's trade with Myanmar

Year	Export	Import	(Rs in Lakh)	Trade Balance
1989 — 90	129	8813	(-)	8684
1990 — 91	334	15346	(-)	15012
1991 — 92	946	12562	(-)	11616
1992 — 93	2045	32224	(-)	30179
1993 — 94	6525	37824	(-)	31299

Source: IIFT, study on promotion, op.cit.

The border have their own natural and human environment, which influence the trade, taking place between them. Economic linkages developed naturally between people of two borders, for both have spatial proximity and both are far away from the mainland or production centers of their respective country. Therefore, surplus product are bartered or purchased by each other to maintain their survival. Such a trade most strong and necessary where borders are in different topographic units or ecosystem, example, hills and plains, and also in the borders occupied by more or less similar people.

Table 4. Commodity-wise volume and value of informal trade with Myanmar through Mizoram Border

Name of Commodity	Unit	Volume	Value (Rs. lakh)
1. Medicines	-	-	544.40
2. Tools (general)	-	-	5.50
3. Maltova	-	-	11.73
4. Nescafe	-	-	8.24
5. Clothes	metre	19600	11.76
6. Bubble Gum	-	-	4.86
7. Paint	-	-	232.64
8. Cosmetics (Rose powder)	cases	120	0.96
9. Nestum	cases	180	1.23
10. Rice Milling Machine	pieces	200	100.00
11. Bicycle	pieces	940	11.28
12. Pressure Cooker	pieces	2300	6.90
13. C I Sheet	bundle	10400	15.60
14. Horlics	pieces	3600	1.98
15. Sewing Machine	pieces	140	2.80
16. Ox's Parts (part of Ox meat)	quintals	12	1.20
17. Raw Cotton	bales	120	1.80
18. Urea (fertiliser)	Bags	6600	26.40
19. Diamonds	-	-	540.00
20. Agni. Tools	pieces	2000	4.50
21. Lunggi (cotton garment)	Pieces	1200	0.60

Table 5. Exports from Myanmar to India

Name of Item	Unit	Volume	Value (Rs. lakh)
1. Clothes	metre	153200	69.08
2. Dry Battery (small)	-	-	0.30
3. Blankets	pieces	4040	56.94
4. Vitamins (A & D)	packets	1500	3.75
5. Cosmetics	-	-	17.18
6. White onions	quintals	30	1.05
7. Cigarette	-	-	220.26
8. Toys	-	-	2.10
9. Dry Fish	packets	2400	0.96
10. Spices	-	-	1.51
11. Carpet	-	-	142.04
12. Cotton Shawl	pieces	300	1.38
13. Dinner Plate	sets	240	4.32
14. T Shirts	pieces	3300	6.66
15. Make up (cosmetics)	-	-	20.86
16. Umbrella	-	-	20.86
17. Air-bags	Pieces	7900	10.84
18. Bath soaps	-	-	7.44
19. Polythene bags	kg	1960	3.96
20. Readymade garments	pieces	1200	3.60
21. Dinner sets	sets	90	1.71
22. Bed cover	pieces	600	1.50
23. Television	pieces	720	104.14
24. Tape Recorder	pieces	100	54.00
25. Video	pieces	150	36.00
26. Shoe	pairs	7000	3.16
27. Soft drinks	-	-	13.60
28. Lace (nylon)	-	-	9.99
29. Beef product	tins	4000	0.72
30. Mosquito net	metre	4000	2.00
31. Jeans - Pants	pieces	1600	4.48
32. Electronic goods	-	-	2.20
33. Slipper (chappals)	pairs	2400	0.72
34. Alcohol products (scot emulsion)	bottles	360000	1260.00
35. Tea-cups	cases	80	1.18
36. Petromax Lamp	pieces	120	2.40
37. Dry Battery	pieces	720	0.36
38. Tools	-	-	0.10
39. Gas Lighter	-	-	0.72
40. Stationery goods	-	-	2.40
41. Cattle	nos	2960	157.60
42. Pigs	nos	2080	65.80
43. Skin-tight Pants (big)	pieces	4000	2.60
44. Skin-tight Pants (small)	pieces	4000	1.60
45. Brassiere (ladies cloth)	pieces	480	0.34
46. China Silk	metre	4000	2.00
47. Petty Coat (ladies cloth)	pieces	4000	1.20
48. Jackets	pieces	1200	4.20
49. Sweater	pieces	400	2.10
50. Tyres (MRF)	pieces	1200	66.00
51. Kuhva (nuts)	quintals	960	52.80
52. Stones and Peals	-	-	180.00
53. Gold	-	-	225.00
54. Utensils	-	-	12.48

The border trade and economy are beneficial to each other. Hence all efforts should be made to develop both. Establishment of 'Fair' border trade is necessary for the development of economy of the people because the border areas have difficult terrain isolation and lack of infrastructure. The border have faced insurmountable problems in selling their products, especially the perishable agro-horticulture products. Therefore the planners, politicians, administrators and academicians have to pay attention towards the development of trade and economy of the border people. A strong and prosperous border means a strong and happy nation.¹⁰

Problems and Prospects: After taking into consideration the important issues on socio economic in the Indo-Myanmarese border, a conclusion can be drawn that there was no boundary dispute between India and Myanmar on a government to government level. Disputes of a private nature involving the tribes in the border were amicably settled by the two countries. Since 1952, border meetings used to take place between India and Myanmar to discuss about matters of 'mutual interest', like the settlement of border disputes which were not relating to boundary. Further, the government of India had also permitted the local officials to correspond and hold discussions with their counterparts across the border on matters of a purely routine and local nature through the system of conferences, one such conference was held at Somra in Upper Myanmar between Myanmar and the Manipur State of India. As regards the demarcation of the Indo-Myanmar border under the Indo- Myanmar Border Agreement of March 10, 1967, field work started on November 16, 1968. The demarcation of the first 240 miles in the middle sector was also completed during 1968-69. Similarly the next 250 miles in the middle sector was also completed during 1969-70. The demarcation of the remaining 416 miles was still in progress and it was completed by 1973-74. The whole demarcation work which had been completed so far was smoothly carried out except in the case of a trading town of Moreh where claims and counter-claims were made. But even these differences was amicably settle between the two countries. Thus, India and Myanmar had been all along very cautious about the solution of their border problem. If border questions could be approached in this manner, perhaps there would be no border dispute between the two countries except a few adjustments here and there. Such an adjustment was in fact, made in the case of the Light House on the Table Island in the Bay of Bengal. In June 1952, the Myanmarese expressed her desire to take over the administration of the Light House. But India requested Myanmar to lease it for a period of another 25 years as the Light House was of a considerable importance to navigation in the Bay of Bengal. India, therefore, did not deny the Myanmarese ownership of the Island. Even the Kabaw Valley, which the Rajahs of Manipur requested for reversion after the Indian Independence Act of 1947, had been declared to be 'an integral part of Myanmar', by India. A spirit of understanding and accommodation between India and Myanmar was thereby indicated.

Border, though isolated in one sense, the region had never been devoid of socio-cultural and economic relations with its neighbors. A flourishing border trade did exist here. There is a need to revive and strengthen it in the changed situation for the benefit of the border people. The borders have their own natural and human environment which influenced the trade, taking place between them. Economic linkages developed naturally between people of two borders, for both have spatial proximity and both are far away from the mainland or production centres of their respective country. Therefore, surplus products are bartered or purchased by each other to maintain their survival. Such a trade is most strong and necessary where borders are in different topographic units or ecosystem, example hills and plains, and also in the borders occupied by more or less similar people. Though the traditional border trade has been affected by formation of old and new international boundaries, even the trade goes on as a necessity of the border people. Plans should be made to further encourage and strengthen the border trade, so that the economy of the border people gets a boost. This will definitely bring development and prosperity among the border people. The border trade and economy are beneficial to each other. Hence all efforts should be made to develop both. Establishment of 'fair' border trade is necessary for the

development of economy of the people because most of the border areas have difficult terrain, isolation and lack of infrastructure. The border people face insurmountable problems in selling their products, especially the perishable agro-horticultural products. Therefore, the planners, politicians, administrators and academicians have to pay attention towards the development of trade and economy of the border people. So that peace, tranquility, and prosperity can usher in the border to strengthen the country as a whole. Definitely, a strong and prosperous border means a strong and happy nation. Border trade and economic development in border areas are interdependent, as border trade leads to economic development which through secondary effects increases border trade many folds. The process of globalization and liberalization has opened up the economy of northeast India. As a result, our trade relation with the neighboring countries will grow and diversify. The Indo-Myanmar boundary will probably remain peaceful in the future, but the India-China and India-Pakistan borders may continue to cause trouble, because the Chinese Communist Philosophy of expansionism and war is radically different from India's Democratic, Secular principle of peaceful co-existence. India and Pakistan also differ in their philosophical and political attitudes.

Relations between India and Myanmar have remained friendly since the two nations gained independence shortly after World War II. Myanmar has actively cooperated with India in sealing its border against the illegal entry of rebellious groups such as the Mizo and Naga tribesmen. The boundary agreement signed on March 10, 1968 provide the boundary demarcation. During the past year or two, relations between India and Myanmar have been better than ever before, and prospects for continued friendly relations looked hopeful.

REFERENCES

1. ChitaranjanNag(1976), Impact of Christianity on the life of Mizos, Unpublished Thesis, Gauhati University, Gauhati.
2. L.B.Thanga (1978), The Mizos, Gauhati, pp-32
3. Badgley, J.H.(1955), Burma's Foreign Economic Relations 1948-1958, pp- 41 - 46
4. "Brochure on the Mizo District Council", Aizawl, 1969 pp. 9-12
