The selection of the topic "Burma's Foreign Policy with particular reference to India" for the purpose of an intensive study of the problems of her relations is motivated by many considerations. The country offers a remarkably clear picture of all the major experiences common to traditional societies inevitably responding to the demands of the modern world. Historically the Burman monarchy was a well established system, just as other monarchies of the contemporary era. The initial contacts between the West and Burma brought into conflict the Western concepts of international relations and the ideas of a relatively isolated Asian society. The Burmese experience of colonial rule was also unambiguous and assumed the classic form of imperial domination. The British destroyed the traditional structure of political authority by defeating and abolishing the Burmese monarchy. The modern Burman state was thus formed out of the structure of administrative authority introduced by the British.

Politically it would seem that the Burman colonial experience represents the classic response of nationalism, anti-colonialism, anti-westernism and anti-capitalism. Burma entered the U.N. as an independent country under the guidance
of a nationalist movement dedicated to socialistic goals and the creation of a modern society. Burma's role in the U.N. as an uncommitted, anti-colonial and underdeveloped nation was similar to that of India. It is generally deserved that the foreign policy of a state depends largely on a number of factors which are the inevitable result of history, geography, international situation, self interest and current policies — both internal and external. Burma is no exception.

This study offers an analysis of the compulsions and the factors responsible for the formulation of Burma's foreign policy and also examines the basic concepts accepted by Burmese leadership in their initial formulation of a foreign policy for their new country.

In viewed from that complex of concepts, attitudes and actions it is described generally as a policy of "neutrality." By trying to find out the ideological content of this policy as defined by the Burman leaders themselves, and then by analysing how these concepts of neutrality have been applied to important international issues and of concern of Burma, a basis is laid for some evaluation of Burma's neutrality from both the points of view of Burmans and of the outside observer.