INDIAN PARTITION: A PERSPECTIVE FROM THE NORTH-EAST"
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ABSTRACT
In this article, the researcher offers a summary of the historical context of foreign trade in North East India, the profile of the various states of North East India and the region's permitted trade outlets. India's northeast, which forms an important part of the country, has several distinctive characteristics. It is considered to be Asia's most racially and linguistically diverse area. This land of outstanding value has a history, worldview, rituals and practices of its own. While bringing up the significance of media in today's culture, this research aims to go to the centre of the current notion that, considering the reality that this area constitutes an essential segment of the population, it has been disproportionately portrayed in the country's upstream fronts.

Keywords: features of demography, North East India.

INTRODUCTION
By providing an overview of the Northeast area of India, this paper provides the reason for the present research. It focuses on providing a quick understanding of the environment, persons, language, economy, education, faith, political life, culture and traditions of the area. It also shines light on some of the region's worries and issues.

INDIA NORTH EAST
The states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura have a shared frontier with foreign countries, namely Bangladesh, Bhutan, China, Myanmar and Nepal. The North East India (NEI) The NEI shares 2% of the boundary with the country's mainland, and more than 98% is linked to the international frontier. The NEI has an area of 2,62 square kilometres (7.9 percent of the total area of the country) and a population of 39 million (3.8 percent of the overall population of India, 2001 census). Biodiversity, hydropower, oil and gas, coal, limestone and other mineral resources are abundantly endowed in this area. It is rich in forest resources, which cover almost half of the region's total territory. Rubber, cane and bamboo lumber, hardwood, medicinal plants and herbs are woodland products. In NEI, there are few factories where most of them are active in the processing of food goods, timber and wood goods and non-metallic mineral products. The two significant sectors are tea and petroleum, and each of these sectors play a crucial position in the NEF economy. Cement, paper, rice, jute, fertiliser and spinning are the other broad and medium-scale sectors. Plywood, crafts and handlooms represent a large share of the medium and small-scale market. Because of its abundance in timber and mineral wealth, handicrafts and handlooms, horticulture, etc., NEI therefore plays a very important role in terms of trade.

There are seven states classified as "Seven Sisters" in Northeast India's North East: Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. In addition to these seven provinces, Sikkim was founded in 2002 as its eighth province. Such states have many traits in general, but each of them has a distinct personality and distinctive character. The rareness expressed in each of its constituent units renders this area distinctive and distinct. In terms of trees, minerals, wildlife and hydroelectric capacity, while the area is richly endowed with many natural resources, the area is far behind in growth. In view of the fact that this region is one of the most daunting areas in terms of connectivity and progress, the Central Government has sought to provide the required assistance and assistance to rapidly control its growth and extension. The area
is also noted for instability, ethnic conflicts, and cross-border extremism in emergency situations commenting on the contradictory situation in the area at present.

OBJECTIVES OF THE STUDY
1. To determine the current state of North East India's export trade and examine its increasing trend.
2. To record the mechanism of economic integration and evaluate the effect on export exchange of liberalisation.

HISTORICAL PERSPECTIVE
In North East India (NEI), the ancient trading roads and marshes played a significant part in foreign trade. NEI has had significant trading ties with Tibet and Myanmar (then Burma) via land routes since time immemorial. There were several minor routes linking the valleys of Brahmaputra that were used for trade. In the distant past, the human migration between India and Myanmar via Manipur began. Many goods which were sold outside the area were developed by NEI. Outside the area, silk clothes and ivory items from Kamrupa continued to be valued. One of the routes for importing Chinese clothes was via Yunnan and Assam, and Brahmaputra sent them to the Bay of Bengal. There were other trade routes that connected NEI to foreign countries in which substantial trade was performed. This exchange, while unlawful, continues. The tribes residing on the frontier between Indo-Tibet and Indo-Myanmar had trading ties over the river with their neighbour. Any of Arunachal Pradesh's tribes used to be skilled merchants.

The Indian merchants used rock salt, woollen clothing, raw linen, Tibetan arms, Tibetan vessels, ear-rings and brass bangles from Tibet to barter raw hides and chilies. In the foothills of the Himalayas bordering Bangladesh, Myanmar and Tibet, Mart was conducted periodically (daily, bi-weekly, weekly or annually). Much of the trade in Assam, Meghalaya, Mizoram, and Tripura was carried through such a mart. For trade purposes, the Khasis and the Jaintiyas visited the Marts of Bangladesh in the South. NEI was not the nation's closed comer; it has broader ties to commerce.
The area was connected via major and minor trade routes across the frontier. Wherever the law and order state was sound and failed at the moment of turmoil, the exchange flourished. India's partition created an unwanted boundary and the age-old relations with Bengal (now Bangladesh) were shattered. Following the occupation of Tibet by China and particularly after the Indo-Chinese border conflict in 1962, trade with Tibet received many jolts. The condition remains volatile on both sides of the Indo-Myanmar frontier. After India’s freedom, trade declined greatly. Owing to the shortage of roads and quicker means of transport, the problem was further exacerbated. At the moment of freedom, the Northeast, one of India’s most successful areas (North Eastern Council [NEC], 2008), is centred in the north-eastern portion of India, on the lap of the easternmost Himalayan Hills. In terms of its geography, history, citizens and community, it is exceptional. The area is a treasure chest of spices, seeds, animals and microbial tools, in addition to the biodiversity contained in its cultural diversity. Initiated in 1991, India's Look East Strategy (LEP) saw the region as a doorway to the increasingly increasing and vibrant East and Southeast Asian economies. Via it, it envisaged the beginning of a new model to boost the development of the country and to strengthen its partnership with East and Southeast Asian nations. According to Rajiv Sikri (Former Minister, Ministry of Foreign Affairs, India), this strategy (as alluded to in Baruah, 2009) "conceives the Northeast area not as the outskirts of India, but as the core of a burgeoning and interconnected economic space connecting two competitive regions with a network of highways, railways, pipelines and transmission lines that cross the area" (p.1). Since the split in 1947, the scenario in India’s Northeast was quite different. "Since then, the area has remained sandwiched between China-Tibet, Burma, Bangladesh and Bhutan, bound by a tenuous 21-kilometer-wide Siliguri Corridor "to the Indian mainland (Bhaumik, 2000). The direction of history was transformed by this circumstance that brought dramatic changes to the area. Phanjoubam (2017) notes that: We have also deeply speculated over how an inner psychological gulf that is the fate of the northeast’s partnership with the soul of India is represented by this physical situation. From its lack of growth to the frequent secessionist uprisings it sees, this gulf has all been due to various degrees (p. 157). India's Northeast has been the meeting place of several groups of individuals, sects and societies since time immemorial. It is referred to by Bhaumik (2000) as a polyglot area and its ethnic mosaic is as diverse as the rest of the world. Apart from the Indo-Aryan groups, the area is populated by races of the Mongoloid estate. Almost all hill tribes belong to the Tibeto-Chinese linguistic family and Tibeto-Burman sub-family (Prakash, 2017), unless the Khasis and Jaintias belong to the Austrian linguistic community (now classified as Mon-Khmer ethnic communities of Burma). Bhaumik (as cited in Phukan, 2013) states that 635 of the 5,633 communities identified by the project "Citizens of India" were classified as Tribals, of which 213 were located in the northeast of India. 175 languages belonging to the Tibeto-Burman and Mon-Khmer families are found in this area of India, out of the 325 languages mentioned in this project. Social geographical research on India’s Northeast assume enormous importance, according to Bhagabati and Kar (2012), as it has a highly varied social phenomenon such as caste, tribe, faith, language and dialect, literacy and education. What remains an obstacle in this sense is the unification of the entire country, which will intensify attempts to foster stability and development. The enormous significance of the media rests in this, which may overcome parochialism, triviality and bigotry.

Community: Community, organised under a shared ideology, culture and practise, stands for a wide body of citizens. Anderson (2014) defines the nation as an imaginary democratic culture, constructed as both fundamentally restricted and sovereign. He also compared that with a culture that keeps the camaraderie and fraternity into account. The country in this analysis applies to India as a whole.

Other: The 'Other' denotes the notion of otherness within a collective, culture or country that is created (real or imagined). Otherness, according to Staszak (2017), is the product of a discursive
mechanism by which one or more controlled out-groups ('Them', the Other) are created by a dominant in-group ('Us', the self).

**Representation:** Representation means that something that was always there is addressed. The concept portrayal or re-presentation, according to Hall (1997), brings with it the idea that something was already there and just re-presented by the media.

**India's Northeast:** India's Northeast area is often often referred to in the paper as the "Northeast of India." This is to highlight that this area is an important part of the country, and it occupies a distinctive position on India's national map. Seven states are listed in the Northeast of India referred to in this study: Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura.

The north-east of India, which lies deep in the lap of the easternmost Himalayan Hills, is of greater importance to the country. Bhagat (2017) explains that the word 'Northeast' was formalised as a boundary area by the British colonial rule. The past of the pre-independent era indicates that the community was placed together to satisfy the colonial administration's practical requirements. Most of the states in the area were reorganised between 1971 and 1987, with the exception of Nagaland, which became a state in 1963 (Bhaumik, 2012).

Unlike the majority of the areas, this area constitutes a distinct component of different backgrounds and persons belonging to various communities and languages. Verghese (2015) explains the region's uniqueness by identifying it as another India, which is to be seen as the most vibrant, quite distinct, very little established, and certainly not very well understood part of the most diverse world. Although one of the underlining factors leading to seeing the area as exceptional is the glaring contrast, a number of citizens feel that the publicity it was meant to have gained was not granted. With meagre possibilities for delivery and connectivity, its opportunities for growth and extension remain curtailed. The steps taken at the Centre by the Government to develop the area have failed to produce the required fruits. India's approach to the cultural element of the Northeast is regarded by Ramesh (2005) as a "phenomenally complex mosaic of cultures that must be maintained and enhanced." It is obvious that the region today needs new prospects for its prospective economic and social sector development and progression, coupled with proposals to conserve its history. This strategy will help to shift the thinking of a segment that continues to view the Northeast as India's 'Other'. It is therefore necessary to develop the area on a par with the rest of the country so that the citizens of the area will consider themselves to be an integral part of the community. The region's following brief sketch aims to demonstrate some of its notable characteristics and current status.

**DEMOGRAPHIC CHARACTERISTICS**

**Community, Culture and Personality**

Significant quantities of migrations, attacks and conquests were encountered at the beginning of civilization. Most of civilization's progress was attributed to interactions between individuals who adopt distinct traditions, which can be considered cultural exchange. Of community is also able to preserve some of the cultural characteristics that belong to it alone, in lieu of certain cultural exchanges. The citizens of Northeast India are renowned for the different cultural characteristics that are unique to-tribe or caste, such as clothes, food habits and elements of social organisation. Most of the Mongoloids came from either the north or the south at various times to this region. The non-Mongoloids were from the sub-continent of India. These migration trends exist even today. Refugee flows are popular from around foreign boundaries and sometimes also from state to state. The influx of people in search of work in the Northeast is also slow. It is obviously evident from the diverse backgrounds, beliefs and migratory existence of the people that the nationality of the people of the Northeast can not be defined as a single lot. Baruah (2018) suggests that since there is more variation in genre styles inside what was previously thought of as a common ethnicity, ethnicity can no longer be recognised as a scientific category. Race, as a social group, is, according to him, the result of behaviours originating from visual marking regimes. Understanding one's roots may bring approval, but negative influence can also be created. The volume of violence in
the city and other cases of violence in separate locations draws publicity to the damage committed in the context of ethnic disparities. In general view, homeland for any person remains very important. To a degree, it describes the affinity and originality of the entity, as it is something with which the person is eventually connected. But one could wonder about their nationality and ethnographic phenomenon while asking about the complex history of the citizens of India’s Northeast. It is evident from their background that a large number of them led a nomadic existence and took years to settle down. What does the concept of home mean to them? May it be a territorial body, an racial group, or a language-drawn religious affiliation or group? Baral (2006), points out that, while lacking the other, identification gestures towards an inherent paradox, it attempts to be remembered by it. Therefore, the gap is not self-generative, but a 'Other' marker has often contributed. The Northeast area has its own identity, very unique and distinct from other parts of India (Puthenpurakal et al., 2012). Baral (2006) notes that the ideologies in the Northeast are often built around ethno-nationalisms, illustrating the notion of the nationality of the citizens in this area. By affirming that identity politics centralises distinction as the most significant marker, he communicates this notion by acknowledging cultural distinctions, in which an ideology is both a creator and a commodity. According to him, the politics of distinction remains well to the degree that there are no border crosses, however when the frontier of exclusivity is distorted under extreme democratisation of a culture with growing recognition of the other or globalisation blurring both borders, it becomes troublesome and looks warped.

**Economy**

In the Northeast, the overwhelming majority of residents resides in rural areas and work on farm fields. Agricultural production, however, has been slow and the area as a whole is deficient in food grains. A large number of families even in agriculture rely on shifting cultivation or jhuming, particularly in the hill states. In the mountainous areas of the country, changing agriculture as a method of land use and farming is widespread (Maithani, 2005). As they are the source of water, minerals and wildlife, mountains are an significant industry. The mountain habitats, however, are increasingly evolving due to various biophysical and socio-economic factors; and, as a consequence, environmental destruction is witnessed in the mountains around the world (Planning Committee, Government of India, 2010). The Northeast of India comprises a significant portion of the mountainous forest area and puts the country in an advantageous location to improve the cultivation of changing crops. "The Inter-Ministerial National Task Force Study on the Restoration of Changing Cultivation Areas points out that" changing cultivation fields, interspersed with a variety of pre-modern and modern settled agriculture and horticulture, remain the most prevalent land use at landscape level in several states of the country "(Ministry of Environment and Forests, Government of India, 2008, p. The region's mountainous regions are characterised by a subsistence economy. For different factors, construction takes up a slow space in the city. One of the primary factors for its poor development remains the absence of large industries.

**Education**

In schooling, India's Northeast is backwards. Some of the hill states have reasonably high rates of literacy, much higher than the national average, since the educational institutions founded by the Christian missionaries have helped the tribals of these states. Some of the recent studies in the area indicate that higher education, especially technical education, has been ignored in the past. The significance of literacy is clear. Mizoram, closely followed by Tripura, Nagaland and Manipur, has the highest literacy rate. In all states, female literacy is moderately poor, with a striking disparity seen in the state of Arunachal Pradesh. While Mizoram has a very high literacy rate, it is necessary to note that high literacy levels do not always imply high educational levels. In reality, it has been highlighted that educational levels are currently poor in Mizoram (Konwar & Chakraborty, 2013). Via schools set up by Christian missionaries who concentrated on elementary education, a significant number of citizens in the area have been taught. They also centred on the implementation of primary and secondary education since the pre-independence phase (Naskar, 2009).
In the hill states, at every centre they founded, the missionaries opened schools. But the case of Meghalaya is shocking because, despite having had the support of a Christian missionary presence for more than a century, literacy is poor. Lyndem and Kumar (2004) find out that one of the key reasons for low literacy in the state is the lack of growth. This can be attributed to the lack of progress, weak communication and the growth of technology. Naskar (2009) points out that political turmoil, rebellion activities and internal migration are the key factors that deter education institutions from investing in education to strengthen the state’s education situation. Arunachal Pradesh is known to have the lowest rate of literacy and is the region’s least urbanised territory. Before independence, the growth of education in this state was insignificant. Arunachal Pradesh, unlike other states in the area, forbade the entry of Christian missionaries. The ‘Adis’, who were thought to be the initial settlers of the kingdom, initiated structured schooling. In 1947, Arunachal Pradesh (then NEFA) had just two primary schools. Education in this area was conducted via the Assamese media until 1971 (NAAC, 2004). The explanations for its lonely life with its people remaining strangers even to the next door are low growth in literacy rate and deprivation of education in the State (Toko, n.d.). The first higher education institution in the area was Cotton College, founded by the government and named after a prominent British administrator, Sir Henry Cotton. Cotton College was founded as a second grade college in May 1901, and was elevated in 1910 to the level of a first grade college. It was affiliated with Calcutta University. It has now become the State University of Cotton College with strong associated colleges under it. St. Edmund's at Shillong, founded in 1924 by a Christian organisation, was the next institution, the first in the hills. Jorhat College (Jagannath Barooah College) was founded in 1930, followed by Gurucharan College, Silchar, and St Anthony’s College, Shillong, in 1934. Before the appointment of the Education Commission in 1882, India’s Northeast got relatively little consideration from the British government. There were just 15 colleges in the area at the time of Independence. Gauhati University, founded on 26 January 1948, was the first university in Northeast India. This was preceded by other universities: Dibrugarh University (1965), North Eastern Hill University (1973), Manipur University (1980), Tripura University (1980), Arunachal University (1984), Imphal University of Nagaland and Central Agricultural University (1992), Silchar University of Assam and Tezpur University (1994) and Mizoram University (2001). There are, thus, ten universities in Northeast India at present. All other states have just one university each, except in the state of Assam, where there are four universities. There are a range of associated colleges scattered throughout the country at both of these universities (NAAC, 2004).

Training promotes growth by helping to bring about transformative improvements in a culture. “As an expression of globalised culture, the true knowledge-based culture seeks to link the ever-growing and progressively diversified needs of human nature with its own development, with ways of producing inexhaustible resources-human intellect, creative spirit and associative imagination” (Pargaru, Gherghina & Duca, 2009, p. 646). It is critical, in today’s sense, for the Northeast to put greater focus on education. It is education that encourages citizens to become active, contributing to society by playing a crucial role in the rise and decline of nations and even civilisation for its considerable growth and development balance among different religious groups within a community (Nath & Nath, 2012, p. 1). India’s northeast is host to almost all of the world’s main faiths. Some of the tribes practise their own conventional religions, in addition to the key religions, which convey their agreed practices and beliefs. But over the years, Hinduism has been embraced by some groups, especially in the plains of Assam, Manipur and Tripura. A couple of centuries ago, Islam invaded the area. A few tribes profess Buddhism, especially those bordering Tibet and Myanmar. Many tribes have lately embraced Christianity. In their theological values and rituals, however, aspects of the initial tribal communities remain. Religion in the area, notably in its pursuit of civilisation and progress, has a history of having a positive influence on the lives of its citizens. While there are conflicts between different ethnic groups in the name of ethnicity, the country was never split over faith and its traditions.

**Life in Politics**
The conventional political system was not universal in the region. While in Assam, Tripura and Manipur monarchies and kingdoms existed, the phase of state creation was at various stages among the different tribes in the area. And now, certain patterns are identified. Some communities have hereditary chiefs, those with village councils and elected chiefs have a representative culture. The Northeast of India has a common history, especially after the British began exercising their influence over the country. There were two princely states at the time of Independence, namely Manipur and Tripura, the Assam District, and the North-East Frontier Tracts, which comprised Mon and Tuensang as 'un-administered territories.' The whole territory was either primarily governed by or at least controlled by the British. The seven Northeast States, which came into being at various times after Independence began to be recognised as the 'Seven Sisters.' The Students' Union of the North Eastern Area, founded in 1980, began out in 1983 with the slogan 'Long live the Unity of the Seven Sisters,' but the current circumstance testifies that the 'unity' of which they talk is absolutely ludicrous. Today, the area is regarded as the hotspot of ethnic conflict, terrorism and rebellion in other sections of India and the world (Bijukumar, 2013). It is vulnerable to various concerns that threaten to tarnish its reputation and undermine its political stability. To demand separate ethnic origin and separate sub-nationality in the region, the strategy of social and cultural distancing is implemented. On the grounds of coerced, assumed or actual ethnic origin, this has contributed to the assertion of autonomy. On true or assumed allegations of corruption, tyranny, failure and underdevelopment, the argument is further supported (Kumar, 1998). Gogoi (2010) notes that these causes have led to the insecurity and political degeneration of the country, pointing out some of the major problems confronted by the area from inside and outside.

**REVIEW OF LITERATURE**

Literature review is a procedure in which a selection of literature is used in the chosen field of study in which the scholar has little knowledge and objective evaluation in order to further explain and evaluate them. It also allows the researcher to upgrade the records, data sources and findings that are helpful for potential study courses for past data. The research of trade liberalisation policies, the rise in the rate of international trade owing to its liberalisation and the effect of globalisation on the Indian market climate have been carried out in a variety of reports. Many scholars have keenly studied and examined the effects of liberalisation. At numerous stages and distinct spheres, they have examined, categorised, calculated and contrasted it. Equally rich and broad is the literature sample on which the latest research works has been focused.

**Vasudeva (2011)** carried out research on the effects of quantitative constraint elimination. According to him, in some of the heavily secured markets, there would be dislocations. So, India's small-scale business needs to prepare itself for the obstacles ahead. In his article, **Bhattacharyya (2011)** noted that government should provide required infrastructure facilities on different trade routes in order to improve NEI trade with neighbouring countries and to eradicate illicit trade along the border.

**Baruah (2014)** claimed that all NEI border trading states must take appropriate measures to develop infrastructural facilities in order to take advantage of the current liberalised trade regime in the SAARC (South Asian Association for Regional Cooperation) area. The need for infrastructural investment for the development of foreign exchange in NEI was examined by Choudhury (2014). He had indicated that if the goal of triggering export trade in the area was to be achieved, this sector would need an upgrade of all infrastructures. When structured trade is established, it can be claimed that NEI can emerge as a significant exporter to Myanmar, China and other South East Asian countries on the basis of specialisation centred on thrust areas, Gogoi claims (2004).

**Sarma and Goswami (2015)** stressed that the development of an efficient inland water transport system along the Brahmaputra River will encourage at lower cost the transportation of export products from Guwahati to Bangladesh.
Parasain, (2017), noted that the Government of India and the State Government of Manipur would acknowledge the value of trade in Indo-Myanmar and take various steps to grow and encourage it.

Singh and Goswami (2017) stressed that numerous preventive, control and developmental initiatives should be conducted in order to regularise illicit trade between NEI and Myanmar and to improve legal trade. This will not only lead to developing the country's economic operations, yet would also put the area closer to the mainland.

Bhattachairjee (2017) stated that it was feasible to open the Still-well Road from Ledo in Assam to Pangmsau at the Myanmar border of Tirap to promote trade access to Wauling at Mongyu in China. He also stated that a robust foreign strategy could be planned in order to improve cooperation with neighbouring countries and to eradicate international trade. The friendship with neighbouring countries would thereby be strengthened.

CONCLUSION
The essay offers a description of the area and puts together some of its challenges and its distinctions. It has been noted that, in certain ways, India's northeast is special and thus owes national media coverage. This paper also presents the specifics of the perpetuating challenges stunting the region's growth prospects. The region's position puts it in a fragile condition, contributing to cross-border attacks and migrant inflows. The lack of progress in the area has contributed to various other issues, such as rebel movements and separatist forces seeking autonomy. With the growing setbacks and difficulties faced by the country, a greater focus on sustainable growth is required in the area today. It will help to reinforce its relations by opening up means of incorporation with the rest of India. The Northeast of India is to be considered as an intrinsic part of the country and not as a 'Other' or as India’s outskirts.

REFERENCES