Exploring GeoHumanities and Post-Colonial Discourse: An Analysis of Assamese Geographical Space in the Poetry of Kamal Kumar Tanti

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Abstract
GeoHumanities, as an emerging field of study, focuses on exploring the multifaceted intersections between space, society, culture, and human experiences. In the realm of artistic expression, various art forms like literature, painting, and sculpture often find resonance with specific geographic landscapes. This article delves into the socio-cultural implications of British Colonial rule in India, particularly in the North-Eastern regions, where widespread tension and social unrest ensued. Colonial policies led to the displacement of Indigenous communities from their ancestral lands, forcing them into labor-intensive tea gardens. Over time, the distinctive tribal identities of these communities gradually eroded as they assimilated into dominant cultural narratives within their new geographic contexts. The study centers around the poems of Kamal Kumar Tanti, whose works vividly capture the struggles and transformations faced by these communities in the aftermath of colonialism. Shalim M. Hussain's translation of Tanti's work, published as *Post-Colonial Poems* (2019), serves as the primary focus of this research. By employing a humanistic approach, this study seeks to analyze the profound impact of geographical spaces on the experiences, conflicts, and disruptions faced by the Assamese community in the North-Eastern region. Through an exploration of Tanti's poems, this research aims to shed light on the complex dynamics between cultural identities and new geographic spaces. The findings will contribute to a deeper understanding of the loss of tribal characteristics experienced by these communities and the challenges they encounter while assimilating into new cultural environments. Ultimately, this study underscores the significance of GeoHumanities in illuminating the intricate relationships between space, culture, and human existence, particularly in post-colonial contexts.

Keywords: GeoHumanities, Colonial rule, Displacement, Cultural identities

Introduction
The Greek aphorism 'Know Thyself'' has been subject to various interpretations over the years. It emphasizes the importance of understanding both the essential and superfluous components of one's internal and external environments. The emerging field of GeoHumanities provides a framework for comprehending the significance of individuals' lives and artistic creations. The landscape and its encompassed areas play a conscious or subconscious role in shaping human experiences. In *Geo-Humanities: Art, History, Text at the Edge of the Place* (2011), Michael Dear categorizes the branches of GeoHumanities into four groups: creative places, spatial literacies, visual geographies, and spatial histories.[1] Dear asserts that spatial histories and historic geographies possess the inherent ability to construct meaning based on people's surroundings.

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[1] Michael Dear, 'After Word: Historical moments in the rise of GeoHumanities', in Michael Dear, Jim Ketchum, Sarah Luria, and Doug Richardson (eds), *GeoHumanities: Art, History, Text at the Edge of the Place* (London and New York: Routledge, 2011), p. 307.

A place is conceptualized as a specific geographic area with distinct characteristics. In literary narratives, time and place hold significant importance. Language serves as a tool for expressing ideas, emotions, and perceptions, and the interpretation of any conveyed notion depends on its contextual reception. Accurately representing space contributes to a better understanding and awareness of the surrounding environment. Although humans are anthropogenic and considered the most significant species on the planet, addressing global concerns requires breakthroughs in humanities and other major disciplines. However, current plans and methods alone do not yield substantial outcomes. Steven Schwartz emphasizes that "specific and narrow skills are simply not enough to enable us to understand and solve the problems we face"[2] regarding the current predicament.

It is imperative to explore new frontiers in all fields of knowledge, particularly in the humanities, in order to unlock fresh possibilities for understanding the causes of contemporary issues. According to research published by the United Nations High Commissioner for Refugees (UNHCR) in November 2020, climate change, which stands as one of the defining challenges of our time, has triggered the process of human displacement due to weather-related factors. Approximately 24.9 million people have been evacuated from their homes across 140 countries worldwide (United Nations Website article on Refugees). Climate change and the refugee crisis represent two of the most pressing concerns of our era. As a society, we must reflect upon, comprehend, and devise solutions for these problems, necessitating a comprehensive and multifaceted investigation, as well as a reevaluation and reintegration of our idea, and understanding, of geographical boundaries. This underscores the need and significance of geo-humanities, which should imbue societies, economies, and the world with the notion of geo-literacy—a comprehension of the intricate interconnectedness and profound consequences involved. For instance, in the 1980s, researchers discovered that acid rain in New England was caused by emissions from power plants in the American Midwest. In order to address and resolve the current predicament, and to make informed and future-oriented choices and plans for environmental preservation, the development of a geo-literate society is of utmost importance.

Geography is intricately linked to the formation of human identities, as it is influenced by one's locality, area, place, or space of residence. Climate change, resulting from environmental degradation, often leads to human migration and displacement. By revisiting historical narratives, we can gain insights into how individuals in the past coped with and resisted change. These stories provide a unique understanding of location, time, and the human experience of change, survival, and growth. However, it is important to note that science and technological advancements alone are insufficient in identifying viable solutions to global concerns, as "scientific knowledge alone can never tell us how things really are."[3]

Geo-Humanities as a Trans-disciplinary Field:
Michael Dear et al.'s *GeoHumanities: Art, History, and Text at the Edge of Place* (2011) contains thirty diverse research articles that bridge and develop a new transdisciplinary field combining human geography and literature. Geo-humanities emerged as a transdisciplinary discipline, characterized by the integration of diverse disciplinary approaches and the creation of novel hybrids distinct from parent disciplines. Geo-humanities possesses unique qualities and strong connections to various bodies of knowledge, which can contribute to a better understanding and more feasible solutions to existing problems. In *Geo Humanities:*

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[2] Steven Schwartz, 'Not by Skills Alone.' *Times Higher Education*, 16 June (2011). At: https://www.timeshighereducation.com/features/not-by-skills-alone/416482.article. Accessed 29/05/2022.

[3] Brendon Larson, *Metaphors for Environmental Sustainability: Redefining our Relationship with Nature* (New Haven: Yale University Press, 2011).

Art, History, and Text at the Edge of Place, Dear differentiate how this field differs from cross-disciplinary, interdisciplinary, and multidisciplinary approaches:

> The geo humanities that emerge in this book is a trans- disciplinary and multi-methodological inquiry that begins with the human meanings of place and proceeds to reconstruct those meanings in ways that produce new knowledge and the promise of a better-informed scholarly and political practice.[4]

The intellectual tradition of humanity has its origins in the necessity and societal changes experienced by people throughout history. In the current era, advancements in various fields, such as digital technology, medicine, and energy, have intersected with the discipline of Humanities. The integration of technologies like Global Positioning Systems (GPS) and other cutting-edge tools in the study of geography has sparked interest in socio-cultural research within literary disciplines, particularly in the Humanities sector. Consequently, the study of geographical advancements has led to the emergence of new research areas, including Digital and Urban Humanities, Geo and Spatial Humanities, and more.

Franco Moretti's publication of the *Atlas of the European Novel 1800-1900* (1997)[5] and his subsequent project on digital textual analysis titled "Mapping Emotions in Victorian London" marked a significant breakthrough by combining digital technology and cultural studies. This approach treated books as data, thereby creating a 'literary geography' that challenged the conventional understanding of the relationship between geography and literature. Similarly, this research article aims to provide a fresh perspective on how British colonialism impacted and transformed geographical spaces in Assam.

Colonial Discourses and Geo-Ethnic Drift in Assam

Nityananda Kalita highlights the unique characteristics of the North-Eastern region of India, which distinguish it from the rest of the country. Kalita states that the region is known for its extraordinary ethnic, cultural, religious, and linguistic diversity, with over 160 Scheduled Tribes representing five different ethnic groups, as well as a significant and diverse non-tribal population. Furthermore, the North-East is home to around 400 languages and nearly 475 different ethnic groups, making it a culturally and ethnically diverse hotspot. The geopolitical significance of the North-Eastern region is also notable. The land-locked region, which is linked to the Indian mainland by the 22 km wide Siliguri corridor in Bengal, borders on Bhutan, Bangladesh, Myanmar, and China's Tibet Autonomous Region and Nepal are not too far away.[6]

Due to its rich cultural, ethnic, and geopolitical characteristics, the North-Eastern region has experienced numerous ethnic conflicts, leading to insurgencies and wars. During the pre- and post-independence periods of India, the influx of immigrants from various regions of the country fueled ethnic tensions between the indigenous Assamese population and the newcomers. The commercial cultivation of tea, introduced during the British Colonial Period, contributed to this dynamic. Prior to that, only a few tribes, such as the Singpho residing in Assam and Arunachal Pradesh, practiced tea production and consumption as a herbal drink.[7]

The British colonizers' ambition to challenge China's tea monopoly on the global market by cultivating Chinese tea varietals in India proved unsuccessful. However, it was Charles Alexander Bruce, a British man, who later achieved success in cultivating India's first indigenous tea plant. The establishment of the first tea plantation took place in Chabua, Upper Assam, in 1837.

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[4] Dear, 'Creativity and Place', p. 312.

[5] Franco Moretti, *Atlas of the European Novel 1800-1900* (London: Verso, 1997).

[7] Subir Bhaumik, 'Insurgencies in India's Northeast: Conflict, Co-Option and Change', *East-West Center*, vol. 10 (2007), p. 6.

[7] Karen D'Souza and Lasya Nadimpally, 'The Northeast: Tea Tales - Outlook Traveller.' *Outlook Traveller*, 2 August (2017). At: https://www.outlookindia.com/traveller/ot-getaway-guides/northeast-tea-tales/. Accessed 03/03/2022.

Subsequently, additional plantations emerged in various parts of North-East India. This development also led to the migration of diverse ethnic groups from different regions of India to Assam and other areas to work as tea pickers and growers. Myron Weiner states,

> British brought in a labour force from the tribal region of Southern Bihar. This migration was accompanied by an influx of educated Bengali Hindus into positions in the administrative services and in the professions. The British dismantled the Ahom ruling structure, made Bengali the official language and recruited Bengali Hindus to run the administrative services.[8]

The influx of migrants in Assam has brought about significant cultural and demographic changes in the region. Adivasi tribal people from the eastern and central parts of India were relocated to work on tea plantations. Over time, this migration of people from their native areas to distant lands became an integral element of the new culture. It also led to an increase in the ethnic, linguistic, and cultural diversity in these alien areas. For instance, Nagpuri is a traditional language spoken in Jharkhand and its surrounding regions, and the song "ChalGoliJabo Toke Me Gaon" (Come little girl, I'll take you to Assam) is one of the most popular Nagpuri songs.

As a consequence of colonization, distinct tribes who came from various regions of India to work as tea plantation laborers in Assam are now classified as "Tea-Tribe/ Ex-Tea Garden Labour Communities." Kamal Kumar Tanti, a member of one such tribe, is a prominent voice in Assam and a recipient of the Sahitya Akademi award for his notable work *Marangburu Amar Pita* ('Marangburu, my father'). He raises a thought-provoking question, "Is there any community in this world named after a commodity?" Tanti reflects on the fact that numerous ethnic communities across India were uprooted from their homelands in the pursuit of British financial development and materialistic enrichment. Consequently, the displaced people felt a conscious or unconscious need to assimilate themselves to the mainstream culture and identity in order to survive. However, the Indigenous Assamese view the influx of immigrants into their homeland as a threat to their unique culture and ancient values. According to the Indian census of 1901, as many as 5.97 lakh people were brought into Assam in the previous decade alone to meet the labor demands of the tea industry.[9]

The British rulers systematically dismantled the indigenous Assamese ruling structure, which included the Ahoms, considered to be one of the traditional Thai tribes that settled in Assam during the twelfth century CE. Over time, they intermarried with the local population and adopted Assamese as their language. However, the colonizers prioritized the language and culture of the immigrant workers, as the indigenous Assamese were primarily a land-owning community, which posed difficulties for the colonizers. Additionally, the demographic status of the immigrants was progressively declining, despite the increasing number of immigrants arriving in Assam.

Simultaneously, a substantial influx of Muslim Bengalis, originating from Bangladesh's Mymensingh district, started settling in the Brahmaputra Valley. They cleared forests, acquired extensive lands, and engaged in agriculture. These ongoing migrations from various parts of India, particularly from Bangladesh, had a profound and lasting impact on the ethnic and linguistic makeup of the state of Assam over time:

> In early twentieth century's, it was the Bengali Hindus who used their dominance in the government administration . . . In 1930's and 1940's when electoral politics were introduced, the most numerous Bengali Muslims won control over the state government and then attempted to use their position to facilitate further migration from East Bengal.[10]

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[8] Myron Weiner, 'The Political Demography of Assam's Anti-Immigrant Movement', *Population and Development Review*, vol. 2 (1983), p. 28.

[9] Sandhya Goswami, 'Ethnic Conflict in Assam', *The Indian Journal of Political Science*, vol.1 (2001), p. 126.

[10] Myron Weiner, 'The Political Demography of Assam's Anti-Immigrant Movement', *Population*

Sandhya Goswami has discussed the influence of colonialism and its enduring impact even after India gained independence:

> The economic changes that came in United Assam Bengal Province under colonization had a disintegrating effect on the relation between the Assamese and Bengali Communities. The problem would not have been complicated but for the concentration of the Bengali speaking population in certain districts like Cachar, Goalpara and few urban pockets in the state.[11]

The term "United Assam" refers to the present-day states of Nagaland, Mizoram, Meghalaya, and Arunachal Pradesh. During the post-colonial period, the Assamese people, as an Indigenous ethnic minority in the region, began asserting their linguistic and cultural identity against migrating Bengali Hindus. Numerous ethnic coalitions emerged and disbanded in Assam during the post-colonial era, and Jogendra Kr. Das's research[12] delves into the socio-political movements during this time. The population of Assam has quadrupled due to continuous migration into the state. People protested against the enactment of the Immigrants Expulsion Assam Act in 1950 and the consideration of the 1952 census report, which aimed to expel infiltrators from the land of Assam, as the unrest and tensions between the indigenous population and immigrants persisted.

The unrest was followed by the implementation of the Armed Forces Special Powers Act in 1958, President's Rule in Assam in 1971, and an increase in Muslim migrants from East Bengal during Bangladesh's independence struggle. The Mujibur-Indira Treaty on 19 March 1972 had an impact on reducing the citizenship cut-off from 1951 to 1971. Electoral conflicts in 1979 paved the way for the Assam Agitation, and the Nelli Rebellion occurred in 1983. In 1985, the Assam Accord was signed. Militant groups such as the United Liberation Front of Asom (ULFA) were also active during this period. Ethnic strife and horrific massacres wreaked havoc on the state's social order and administration. Finally, the conflict was depicted as a tri-conflict between the indigenous Assamese people, settlers brought by British colonizers from other regions of India as laborers in tea plantations and to do other jobs, and immigrants entering Assam later for various reasons. Violent ethnic conflicts in the districts of Karbi Anlong and North Cachar Hills, as well as recent conflicts between Hmars and Dimasas, Karbis and Kukis, Karbis and Khasis, Karbis and Dimasas, and growing tensions among various other communities, have garnered international attention.[13]

The North Cachar Hills are one of Assam's most popular tourist destinations, inhabited by approximately ten tribes totaling 186,189 people (as per the 2001 census). The Dimasas constitute the majority of the population, with the Karbi, Kukis, and other tribes comprising the remainder. Ethnic disputes began to arise between these tribes in the hills following the emergence of a militant organization called the Dima Halam Daogah (DHD), which is a Dimasa-run outfit advocating for a separate state for them in India. This led to ethnic confrontations with the Nagas. People are afraid to send their children to school due to differences in tribal identities, fearing sudden outbreaks of violence.[14]

The Assamese people believe that their suffering and poverty have been overlooked, and the ongoing ethnic divisions have led to the deaths of thousands of individuals. According to a report by the South Asia Terrorism Portal (SATP), approximately 40,000 people have lost their lives in the northeastern parts of India since 1979. The ULFA was one of the most active terrorist groups in the

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and Development, vol. 9, no. 2 (1983), p. 284.

[11] Goswami, 'Ethnic Conflict in Assam', p. 128.

[12] Jogendra Kr. Das, 'Assam: The Post-Colonial Political Developments', *The Indian Journal of Political Science*, vol. 66, no. 4 (2005), pp. 873–900.

[13] Nityananda Kalita, 'Resolving Ethnic Conflict in Northeast India', *Proceedings of the Indian History Congress*, vol. 72 (2011), pp 1356-57.

[14] Namratha Goswami, 'Blood-Stained Hills of Assam.' *Outlook*, 3 February (2022). At: https://www.outlookindia.com/website/story/blood-stained-hills-of- assam/261350. Accessed on 03/03/2023.

Assam valley during the 1990s, contributing to the deaths of 50,000 people in the region's northeastern areas since 1947.

Literary and Spatial Tribal Voices of Assam

Art, in general, is a reflection of an individual's or a society's perception of the world and the evolving changes occurring around them. It encompasses their struggles, agitation, disappointments, and the entire range of emotions and feelings, deeply rooted in the Assamese folk's literary traditions, which are often characterized by intense experiences. Simultaneously, forced ethnic communities began to experience dissatisfaction with their way of life and grappled with a sense of ambiguity and rootlessness. Throughout the colonial period, tribes were misunderstood and wrongly perceived as separate and distinct factions from mainstream society.

Tribes were frequently misinterpreted as a 'primitive other,' representing a population that was seen as fundamentally different from the 'mainstream' Hindu and Muslim communities. They were often associated with egalitarianism, a subsistence economy, radicalism, autonomy, and isolation, portraying individuals who were socially and politically marginalized in modern society.[15] However, tribes are actually Indigenous people who have inhabited specific geographic regions for extended periods, maintaining genuine and direct connections to historical epochs that precede the present. They possess unique linguistic, sociocultural, and ethnic characteristics.

During the colonial era, the British adopted certain aspects of India's caste and clan divisions. Sumit Guha argues that there was a "conscious colonial project" aimed at creating a racial ethnography, which was subsequently appropriated and internalized by the Indian elite. This project served to justify a hierarchical structure within India while asserting parity with the European upper classes.[16]

The working class, traditionally referred to as lower castes, faced suppression and subjugation at the hands of certain sects of the Indian elite and upper-class individuals who collaborated with British colonizers. This division was rooted in the clan and caste systems. Kamal Kumar Tanti's poetry vividly portrayed the suffering and poverty experienced by the oppressed, particularly the tribal population, while weaving in elements of spatial memory and history. As one of Assam's influential voices, he addresses the state's issues through his verses. Tanti also believes that the grand narratives of post-colonialism often fail to depict the devastating impact it had on India's indigenous tribes. His post-colonial concepts and poems are unique in their approach, delving deep into the internal tensions faced by marginalized communities. In a poem titled "The Merchant's Finger," from his poetry collection *Post-Colonial Poems*, translated from Assamese to English by Shalim M. Hussain, he expresses:

> My land, my air, my water
> My forests, my rivers, my people Are all bulls
> Yoked to a faraway merchant's ploughs[17]

Tanti's concise and powerful lines depict the harsh realities of colonization, where the majority of Indians lost their basic rights and lived for the benefit of others—the well-being of British colonizers—or in a state of "otherness."

Throughout the colonial era, numerous ethnic communities experienced toil, displacement, and trauma, leading to a profound "sense of otherness" and rootlessness. Through his poems, Tanti endeavors to evoke vivid imagery of Assam, tapping into the region's rich spatial memory. In "Asexual," Tanti describes:

> A group of people are huddled around a stream of warm blood

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[15] Sanjukta Das Gupta, 'Imagining the "Tribe" in Colonial and Post-Independence India,' *Politeja*, vol. 59 (2019), pp. 107–121.

[16] Sumit Guha, *Environment and Ethnicity in India, 1200–1991* (Cambridge: Cambridge University Press, 1999).

[17] Tanti, 'The Merchant's Finger', *Post-Colonial Poems*, p. 40.

Rolling down a raw path. They said This is a woman's private stream - - I heard the news, sliced the mangoes and ate them one by one [18]

The poem mentioned above offers a wealth of imagery that illuminates the history and unique geographical region of Assam. The monsoon season holds particular significance in the valleys and terrains of Assam. It also references the ancient stories and belief systems of the tribes, which were skillfully translated by Shalim M. Hussain, Tanti's post-colonial poetic translator. During the monsoon rains, the red soil of the Nilachal Hills (also known as the Kamagiri Hills, located in Guwahati, Assam) flows down to the plains. The tribe assimilates the crimson soil, considering it a symbolic representation of the annual cycle of the Mother Goddess's menstruation, which they regard and celebrate. The poem concludes by linking the menstruation of the mother goddess with the ripening of mangoes, a celebration known as 'Ambubachi Mela.' This imagery establishes a connection between mango ripening (flesh), blood, and puberty. The poem's lyrical ease and innovative spatial storytelling patterns allow readers to gain an understanding of the tribal population, their present beliefs, and their myths.

In a poem titled "Halfway," the author explores the erroneous perceptions and vague colonial historiography surrounding the tribes throughout history, leading to confusion and uncertainty among the people:

There still remain words to be said, finished but still not finished.

There still remain songs to be sung, finished but still not finished. [19]

Tanti offers his own perspective on the obscured history of the settlers, particularly the Tea Plantation workers, and how they became vulnerable and prey to others during the ongoing conflicts and insurgencies in post-colonial Assam. Eventually, the mainstream Assamese culture significantly influenced their ancestry, history, and traditional beliefs. In the poem "Halfway," Tanti expresses his intention to tell their story in a unique and credible manner. He believes that the existing narratives are partially untrue, and by narrating their past without bias and preconceptions, their history can be truly revealed.

Colonization inflicted damage upon the tribes' rich geography, environment, sense of unity, language, and linguistic identity, as well as their distinct cultural beliefs, characteristics, and values. Through the unfolding of their stories, all these elements contribute to their overall narrative and existence. This sentiment is reinforced in the concluding lines of the poem "A Game of Lies":

What is true and what is false

Within the bounds only one is fact and without fault

That's why we keep playing the game of truth and falsity. [20]

In *The Negotiation of Cultural Identity*, Ronald L. Jackson defines identity as "that which confers a sense of personhood."[21] Identity and the ability to distinguish oneself from the external environment are crucial aspects of human existence. Individual identity is shaped subjectively, with the external space playing a significant role. The colonizers have essentially erased the identity of the Tea tribe. In "Love Poem 2," the poem portrays the anguish of being without a home as follows:

We lose each other

In the mists of the past.

Love has frozen the black and white words

Of the past and the future remains stunned. Our bodies, our rented bodies,

Do not remain ours.[22]

The above lines convey the anguish and weary state of mind experienced by those who have lost their sense of self, feeling as if their own bodies were not meant for them. They reach the conclusion

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[18] Tanti, 'Asexual' *Post-Colonial Poems*, p. 2.

[19] Tanti, 'Halfway' *Post-Colonial Poems*, p. 32.

[20] Tanti, 'A Game of Lies', *Post-Colonial Poems*, p. 25.

[21] Ronald L. Jackson, *The Negotiation of Cultural Identity: Perceptions of European Americans and African Americans* (London: Greenwood Publishing Group, 1991), p. 9.

[22] Tanti, 'Love Poem 2' *Post-Colonial Poems*, p. 23.

that they lost the battle in the past, referring to the colonial era when they were uprooted and forced to live in an unfamiliar land. Gradually, they lost all elements of their essential nature and identity, opening the door to emptiness and absurdity in their lives.

Tanti experiences perpetual agony due to the loss of language, tradition, and culture, feeling enslaved by the power of colonization. The colonizers launched attacks, exploited resources, and plundered, ultimately leading to our (the people's) surrender: "We placed our rights over mind, intellect, and land on the shoulders of the fair people They were our guardians now."[23] Finally, Tanti asserts that in the post-colonial era, all ethnic groups became prey and that history was written by the colonizers, imposing identities and attributes upon us. The forced displacements carried out by British colonizers inflicted irreparable losses upon ethnic communities, leading to present-day turmoil and ambiguity. Tanti reinforces this notion in his poem "Of Flowers That Didn't Bloom":

> It's a muddier tale than that of the flower that didn't bloom.
> We have heard enough of flowers that do not bloom;
> Now it's time to listen to the stories of masked men. [24]

Finally, all the people became part of the colonizers narratives. They lost their identities completely and were left defenseless and vulnerable.

Conclusion

In conclusion, the emerging field of Geo-Humanities opens up new avenues for debate and progress within spatial studies, bridging the gap between geography and humanities. By integrating geographical Information Science into literature and exploring the relationship between space and time, fresh perspectives and discoveries are made. The study of space and location holds profound significance in shaping individuals' lives, and gaining a clear understanding of landscapes can contribute to the advancement of civilization.

This article has shed light on the transformative effects of colonization on the geographical landscape of Assam, and the profound intrinsic, psychological, social, political, and economic impacts it had on its people. The conversion of lands into Tea Plantations and the forced inclusion of people from various regions of India for the benefit of British revenue in the Indian colony had far-reaching consequences. In the post-independence era, these actions led to clashes among different ethnic groups and ultimately resulted in a sense of rootlessness among the population, as eloquently captured in the poems of Kamal Kumar Tanti. This serves as a reminder of the lasting repercussions of colonization on a region and its people.

By delving into the intersection of geography, history, and literature, one can gain a deeper understanding of the complexities and legacies of colonialism. It is through such interdisciplinary studies and the voices of writers like Kamal Kumar Tanti that we can strive for a more comprehensive and nuanced understanding of the human experience within specific geographical contexts. Ultimately, this knowledge can contribute to fostering empathy, social justice, and a more inclusive future for all.

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23 Tanti, 'Post-Colonial Poem', *Post-Colonial Poems*, p.17.
24 Tanti, 'Of Flowers that didn't Bloom', *Post-Colonial Poems*, p. 37.