



Research Paper

Fourth World Literature : Voice Of The Marginalised

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ABSTRACT: *The Fourth World exists from the time memorial since the first world, the second world and the third world but it had no room of its own in mainstream literature. It was not an invention of a new world but a discovery. The term Fourth world Literature brings in a new hope for all the marginalised and exploited sections of the world. It is not a challenge against the third or the first world, but a protest against an age old attitude ingrained in the society about the marginalized of the Fourth world. Native people of America, Aboriginals of Australia , Dalits etc are considered as Fourth world people. The consciousness of the Fourth world is the result of constant efforts of aboriginal representatives. The internalization of social prejudices and value systems in society have affected the progress of marginalized sections and the Fourth World Literature offers a ray of hope for these exploited sections.*

KEYWORDS: *Aboriginals, exploited, Fourth World, ingrained, internalization, marginalized*

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The Fourth world refers to the most underdeveloped regions in the world. The fourth world is used to describe the most poverty stricken and economically troubled parts of countries in the third world. Unlike the first ,second and third worlds, the fourth world does not have any political ties and is often based on a hunter-gatherer lifestyle. The fourth world covers all ethnic, racial, caste, linguistic, gender even socio-political and economic marginal. The term was first heard in Canada and it became synonymous with stateless, poor and marginal nations with the publication of George Manuel's *The Fourth World: An Indian Reality* in 1974. As the 1980s progress, modern states are increasingly being forced to come to terms with their indigenous minorities. In a process hastened by the constant improvements in electronic and satellite communications, there is a trend towards indigenous collectivity on a global scale. A clear example of this was the creation in 1975 of the World Council of Indigenous Peoples (WCIP), officially sanctioned by the United Nations as a non-governmental organization. At the Inaugural meeting of the WCIP, George Manuel introduced the concept of the Fourth World, a phrase employed to describe indigenous minorities throughout the earth.

Gordon Brotherston in his famous work , *Book of the Fourth World: Reading the Native Americans through their Literature* published in 1992, argued that American continent was identified as the “ Fourth World”. At the time of its ‘discovery’, the American continent was identified as the Fourth World of our planet. In the course of just a few centuries, its original inhabitants, though settled there for millennia and countable in many millions, have come to be perceived as a marginal if not entirely dispensable factor in the continent's destiny. Today the term has been taken up again by its native peoples, to describe their own world: both its threatened present condition and its political history, which stretches back thousands of years before Columbus. In order to explore the literature of this Fourth World, Brotherston uses primary sources that have traditionally been ignored because they have not conformed to western definitions of oral and written literature. Gordon's book also enriches our knowledge of the historical formation of colonialism, post-colonialism and even European cultural and social history.

The evolution of Fourth World Literature is in reflection with the socio-economic, literary and cultural circumstances that affected the lives of Natives. In his influential book *Black Words, White Page: Aboriginal Literature 1929-1988*, Australian writer, Adam Shoemaker has presented Aboriginal Literature as Australia's Fourth World Literature. When Oodgeroo Noonuccal's first collection of poetry appeared in 1964, a new phase of cultural communication began in Australia. Not only the content, but the very fact of Noonuccal's *We Are Going* was important as, effectively for the first time. His book not only ushered into an era of self-reflective literary examination by Black Australians but also completely changed the specimen on the slide under the microscope.

The Fourth World provides a contribution to the understanding of structures of subjectivity pertaining to thinking and feeling that allow for deeper and more thorough excavations central to the analyses of postcolonial studies. A recent publication, *Exploring Fourth World Literatures: Tribals, Adivasis and Dalits (2011)*, edited by Raja Sekhar Patteti, asserted to incorporate Dalits and Tribals of India to be a part of Fourth world representative. It also portrays the life and struggles of the Dalits as well as the tribal people for their dignity, justice and equality. It exposes the sufferings, frustration and torture imposed on them and their revolt against inhuman treatment.

Dalits as part of the fourth World are spread across Europe, Pakistan, Nepal, Bangladesh, Sri Lanka etc. They are the better social and cultural reflections of natives in India. It was Dr.B.R Ambedkar, who reacted against the debasement of Adivasis, genuinely. He predicted the social repercussions, for the failure of Hindu society in civilizing the aborigines. Today, marching against neo- capitalism, our failure to merge Aboriginal identity with Dalit identity, stands befuddled. The social and cultural segregation of Dalits and Adivasis is the ploy of the dominant forces in India to weaken and dissolve the universal consolidation. Now the term 'Dalit' has got the wider ideological and cultural acceptance as the only representation for 'Fourth World'.

Marxist analysis to Fourth World initiates a historical use of the term cultivated in a series of world system classifications. Karl Marx drew a world division based on an analysis of the organization of capital and its monopolistic tendencies in late capitalism, which also informed the contemporary discussion of imperialism. Anthony Hall's *The American Empire and the Fourth World: The Bowl with One Spoon (2005)*, illustrates how histories of contact between indigenous and Euro- American communities contributed to the formation of one of capitalism's critical documents.

Although Fourth World is seemingly restricted to mean a stateless, poor and marginal nations, it also embraces millions of the inhabitants of all small nations, groups working for their autonomy and independence at all levels from the neighbourhood to the nation, minority groups whether ethnic ,linguistic, cultural or religious and those in the field of peace action, ecology, economics, women's liberation and the whole spectrum of the alternative movement that are struggling against these atrocities.

Fourth World Literature also focuses on the ongoing marginalization of the fourth world nations by the imperial power under the banner of 'modernization', 'progress' and 'development'. It intends to initiate the process of integration on global scale and the process of self- identification on the local indigenous level. The literary representations of the indigenous people is quite rare.

Contemporary Black Australian creative writers have already played a major role in articulating a sense of unity and also to define the aboriginal identity. As the third decade of such writing continues, one can expect to find them growing in numbers, confidence and skill, and increasingly expressing and moulding the aboriginal nationalism. More and More the Fourth World will demand both artistic and political recognition through its creative literature.

Thus Fourth World Literature is a space for understanding the shared cultural experiences of the people who were once the majority of the population and who have, through colonial occupation, been the victims of genocide, both cultural and physical that reduced their numbers so that they are now in the minority in colonially occupied land. Fourth World Literature is the full expression of man's ruthless materialism and imperialistic will. Owing to its dialectic variation and terminological variances, Fourth World Literature can be best understood when considered through a socio-linguistic lens because such lens connects indigenous cultures to their language and oral traditions.

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