

## Subalternity and Fourth World Literature

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### Abstract

Since the beginning of the first, second, and third worlds, the Fourth World has existed, but it has never had a place in popular or conventional literature. Instead of creating a new world, it was a finding. The phrase "Fourth World Literature" instills a fresh sense of optimism for all the world's underprivileged and accomplished communities. It is not a critique of the first or third worlds, but rather a protest against a long-standing societal mindset regarding the underprivileged of the fourth world. Fourth World people include Muslims, Dalits, Native Americans, and Aborigines in Australia, among others. Aboriginal delegates' persistent efforts have resulted in the Fourth World's consciousness. The advancement of disadvantaged and subaltern groups has been hampered by the introduction of societal prejudices and value systems into society, yet Fourth World literature provides a glimmer of hope for these groups.

**Keywords:** Aborigines, Exploited, Fourth World, Introjection, Subaltern

The term "fourth world" describes the globe's least developed areas. The most economically distressed and impoverished regions of third-world nations are referred to as the fourth world. In contrast to the first, second, and third worlds, the fourth world is frequently centered around a hunter-gatherer lifestyle and lacks governmental links. The term "fourth world" encompasses any race, ethnicity, caste, language, gender, and even sociopolitical and economic marginalization. The phrase originated in Canada and, after the release of George Manuel's *The Fourth World: An Indian Reality* in 1974, came to be associated with poor, marginal, subaltern, and stateless countries. Modern states are finding it more and more difficult to reconcile with their indigenous minorities as the 1980s go on. Indigenous collectivity is becoming more popular worldwide, a tendency accelerated by ongoing advancements in satellite and electronic communications. The World

Council of Indigenous Peoples (WCIP), which was established in 1975 and formally recognized by the UN as a non-governmental organization, is a prime example of this. George Manuel coined the term "Fourth World," which is used to refer to indigenous minorities around the world, at the WCIP's inaugural meeting. In 1992, Gordon Brotherston made the case that the American continent was the "Fourth World" in his well-known book, *Book of the Fourth World: Reading the Native Americans through their Literature*.

Upon its "discovery," the American continent was designated as our planet's Fourth World. The continent's original people, who have been there for millennia and number in the millions, have been viewed as a minor, if not completely expendable, factor in its future in a matter of centuries. Native Americans are using the phrase once more now to refer to their own world, including its political past that dates back thousands of years before

Columbus and its current state of danger. Traditionally disregarded because they do not fit the western categories of oral and written literature, Brotherston examines primary sources to examine the literature of this Fourth World. Our understanding of colonialism's historical genesis, post-colonialism, and even European cultural and social history is enhanced by Gordon's book. The socioeconomic, literary, and cultural changes that impacted Native Americans' lives are reflected in the development of Fourth World literature. Aboriginal literature is Australia's fourth world literature, according to Australian author Adam Shoemaker's seminal work *Black Words, White Page: Aboriginal Literature 1929-1988*. Australia entered a new stage of cultural exchange in 1964 with the publication of Oodgeroo Noonuccal's debut poetry collection. Noonuccal's *We Are Going* was significant not just for its content but also for its very existence for the first time. The specimen on the microscope slide was entirely altered by his work, which also marked the beginning of a period of introspective literary analysis by Black Australians.

The Fourth World contributes to the comprehension of subjectivity structures related to thinking and feeling, enabling more in-depth and comprehensive excavations that are essential to postcolonial studies analyses. According to Raja Sekhar Patteti's recent book *Exploring Fourth World Literatures: Tribals, Adivasis and Dalits* (2011), Dalits and Indian Tribals should be included as Fourth World representatives. Additionally, it depicts the lives and struggles of the Dalits and other indigenous people for equality, justice, and dignity. It highlights their plight, their annoyance, the torment they endure, and their uprising against cruel treatment. Dalits are dispersed throughout Europe, Pakistan,

Nepal, Bangladesh, Sri Lanka, and other countries that are part of the fourth world. They are more accurate representations of Indian people's social and cultural traits. Dr. B. R. Ambedkar was the one who truly responded to the dehumanization of Adivasis. He foresaw the social fallout from Hindu society's failure to bring the aborigines up to speed. As we march against neo-capitalism today, we are perplexed by our inability to unite Dalit and Aboriginal identities. The ruling powers in India are using the social and cultural segregation of Dalits and Adivasis as a ruse to undermine and dismantle the universal consolidation. As the sole representation of the "Fourth World," the term "Dalit" now has broader ideological and cultural appeal. The phrase "Fourth World" has been used historically in a number of world system classifications, which is where Marxist analysis starts.

Based on an examination of the structure of capital and its monopolistic inclinations in late capitalism, Karl Marx created a division of the world that influenced the current debate over imperialism. History of contact between indigenous and Euro-American cultures helped shape one of capitalism's key texts, as Anthony Hall's 2005 book *The American Empire and the Fourth World: The Bowl with One Spoon* demonstrates. Although the term "Fourth World" seems to be limited to stateless, impoverished, and marginalized countries, it also includes millions of people living in all small countries, organizations fighting for their independence and autonomy at all levels, from the local to national level, minority groups, whether ethnic, linguistic, cultural, or religious, and those involved in peace action, ecology, economics, women's liberation, and more. Fourth World literature also emphasizes how the imperial

authority continues to marginalize the countries of the fourth world under the pretext of modernization, advancement, and development. Both the global integration process and the local indigenous self-identification process are intended to be started. There are very few literary depictions of indigenous people. Black Australian creative writers of today have already made significant contributions to defining the Aboriginal identity and expressing a sense of solidarity.

#### **Conclusion:**

As the third decade of this type of writing progresses, it is reasonable to anticipate that their numbers, confidence, and competence will increase, and that their

expression and shaping of Aboriginal nationalism will also increase. Through its innovative literature, the Fourth World will increasingly demand political and cultural legitimacy. The shared cultural experiences of the people who were once the majority but were reduced to a minority in colonially occupied land due to cultural and physical genocide during colonial occupation can thus be understood through Fourth World Literature. The complete manifestation of man's brutal materialism and imperialist will can be found in Fourth World literature. Because of its dialectic and terminological diversity, Fourth World Literature is best viewed via a socio-linguistic lens, which links indigenous cultures to their language and oral traditions.

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