

Higher Education & Research Society

(A Government Registered Educational Society)

NL 6/5/13, Sector-10, Nerul, Navi Mumbai, India- 400 706

Organises

International Conference

On

Fourth World Literature & Culture

12th & 13th September, 2014



www.herso.org

www.litsight.com

◆ Venue ◆

Government of Maharashtra's

Shiv Chhatrapati Sports Complex

Mahalunge- Balewadi, Mumbai-Pune Highway

Pune, India- 411 045

About Us

Higher Education and Research Society is a Navi Mumbai based international learned society concerned with the advancement and understanding of higher education, especially through the insights, perspectives and knowledge offered by the systematic research and scholarship. The Society aims to be the leading international organisation in the field to support and disseminate research and education. We commit sustainable development and focus on the solutions to spread the scientific attitude in academicians and citizens, practical and solution-based approach to higher education in general; introduction of applied education, social inequality, awareness of literature and language, climate change and many more...

The Society intends to play a role of a catalyst to enable researchers in different regions and disciplines to exchange information, share discussions on professional and theoretical issues, and initiate and co-ordinate research. Purely committed to the cause of academics in a 'top-down pattern', the prime goal of the society is to encourage and foster research by providing a platform to showcase the innate research aptitude of the academician. Promoting academic research and scholarship into Language and Literature, Humanities, Basic Sciences, Technology and Management streams, the society is determined to bring about a scholarly get-together of the intellectuals.

Concept Note

The term 'Fourth World', albeit being in its early formative stage, is designated to mean one third of the world's population whose descendants are forcefully incorporated into states yet maintain a distinct political culture that predates and continues to resist encroachment of the recognized states and are ceaselessly engaged in a struggle to gain a fair amount of sovereignty over their national homelands. On account of persistent global patterns of ethnocide and ecocide perpetrated against these ancient but internationally unrecognized nations, the Fourth World has received some fresh attention.

As an inevitable by-product of post World War II upheavals, the core of the world power system split into two large geopolitical blocs of associated interests. A Euro-American bloc of the states with political and economic ties came to be called the First World to which Japan joined the bandwagon later. The Second World, the other geopolitical bloc comprised the communist-socialist states including the Soviet Union, China, North Korea, North Vietnam and until recently, Eastern Europe. However, few newly decolonized states that were characterized by economic dependency and debt-burden, preferred to sit on a fence by not aligning with either bloc of the geopolitical power were christened the "Third World." The people of ancient nations that lived beyond modern industrial norm and abounded in hunter gatherers, nomadic, pastoral and farmers constitute the Fourth World. The inhabitants of the Fourth World reside both in urban and rural areas but they are structurally irrelevant in the society as they neither produce nor consume what is considered important in a globalised and technologically connected world. The Fourth World includes a whole range of the tribal and peasant societies that share a number of attributes, including a low level of political and economic integration in the state system, an inferior political status, and an underprivileged economic position. The dwellers of the Fourth World may virtually stay in the First World but cannot afford the access to the First World standards of living. Such nations are also ironically called 'hidden nations' pointing a needle of reproach to the states cultural blindness or its insulation against reality. The laws set up by the colonizing culture assimilate these groups into the dominant culture in such a manner that their cultural existence is completely obliterated. Thus the indigenous

people may geographically be situated within the First World Nations but they are held as cultural war prisoners. Indigenous nations and their territories are conceived, in economic terms, as untapped natural sources. The natives instinctively consider themselves prioritized in terms of access to the resources of that territory. This encourages the xenophobic sentiment among them. The States' capitalistic will to lay forceful hand on these territories for mining has provoked the fierce resistance among them. For instance the movement like Naxalism could be notable in this regard.

Since 1979, think-tanks such as the 'Centre for World Indigenous Studies' have used the term in defining the relationships between the ancient, tribal, and non-industrial nations and modern industrialized nation-states. With the 2007 UN Declaration on the Rights of Indigenous People, communication and organization amongst the Fourth World people have accelerated in the form of international treaties between the aboriginal nations for the purposes of trade, travel, and security. The term Fourth World first came into wide use in 1974 with the publication of George Manuel's *The Fourth World: An Indian Reality*. Manuel thinks of the Fourth World as the "*indigenous peoples descended from a country's aboriginal population and who today are completely or partly deprived of the right to their own territories and its riches.*" This definition of the Fourth World is far too broad and inclusive to be useful in explaining the historical expansion of the states and the state-nation conflict it engendered. Clearly, the Fourth World by either definition is an outcome of a struggle between the forces of centralization and decentralization.

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 fields of peace action, ecology, economics, energy resources, women's liberation, and the whole spectrum of the alternative movement that are struggling against the gigantism of the institutions of today's mass societies and for a human scale and a non-centralized, multifarious, power-dispersed world order. The indigenous social movements could be seen as site of power for such nations are everywhere demanding the right to self-determination.

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 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 sociolinguistic lens because such a lens connects indigenous cultures to their language and oral traditions.

The conference renders a humble platform for deliberation upon the state policies and human endeavours to bridge the digital divide between the Fourth World and rest of the globe. It also problematizes the son-of-the-soil dynamics as one third of the ethnic civil wars could be labelled son-of-the-soil conflicts. The conference could rationalize reality of 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 investigation that accounts for both the process of integration on global scale and the process of self-identification on the local indigenous level. The distinct literary representation of the indigenous people is quite rare. Rather, it becomes their appropriation in the fold of mainstream culture eliminating their uniqueness. The conference not only encourages but makes a strong plea for voicing the silenced ethnic marginal. The Mainstream writers' literary representation of these ethnic minority groups often tends to be

a romanticization, objectification or mere stereotyping. Hence there is an urgent need of a separate niche of the Fourth World Literature to be carved on the Literary Canon. The term 'Fourth World' in the context of this conference is not to be confined to the indigenous people, as the term 'nation' is to be confused with the 'sovereign country'. 'Nation' is a group of people that has common history, ideology, culture, common territory and national consciousness. State emphasizes the political unity while Nation is a consciousness of unity due to psychological or spiritual feeling. There could be multiple nations in the same geographical and sovereign territory called 'country'. The Fourth World covers all ethnic, racial, caste, linguistic, gender, even socio-political and economic marginal. With the advent of globalization, it would be a blunder to drag all the oppressed sections under the same portmanteau term. Even Feminism has multiple offshoots nowadays. Given the above deliberation of the indigenous nations one could now say that women are 'triply colonized' (to take humble liberty with Gayatri Spivak's term Doubly Colonized). Besides Literature and Culture, the conference touches upon the other aspects of the Fourth World which demand some attention from the disciplines like Cultural Studies, Ethnic Studies, Black Studies, Dalit and Tribal Studies, Women's Studies, Queer Studies, Post-colonial Studies, Class Relations, Economics, International Relations, Anthropology, Area Studies, Sociology, Linguistics etc.

Sub Themes

- ✓ DYNAMICS OF SOCIAL EXCLUSION - ISSUES, TRENDS AND PROSPECTS
- ✓ ART, LITERATURE AND FILM AS MODES OF EXPRESSION AND RESISTANCE
- ✓ IDENTITY POLITICS, STEREOTYPES AND PLATITUDES IN LITERATURE
- ✓ CANON THEORY AND INDIGENOUS ETHOS
- ✓ ART AND AESTHETICS OF ABORIGINAL ART, CRAFT AND CULTURE
- ✓ SON-OF-THE-SOIL DYNAMICS
- ✓ DISCOURSE OF NATIVISM
- ✓ CULTURAL STUDIES
- ✓ FOLKLORISTICS, SEMIOTICS AND ORAL LITERATURE
- ✓ RE-WRITING, RE-VISITING AND CRITIQUING HISTORY
- ✓ NEW HISTORICISM
- ✓ LITERATURE OF SOCIAL PROTEST
- ✓ REGIONALIZATION AND LITERATURE
- ✓ RURAL LITERATURE
- ✓ LOCALIZATION AND LITERATURE
- ✓ ETHNOCENTRISM IN LITERATURE
- ✓ SECTARIANISM IN LITERATURE
- ✓ ANTI-STATE SENTIMENT IN LITERATURE
- ✓ ANTI-SEMITISM IN LITERATURE
- ✓ POST-COLONIALISM AND NEO-COLONIALISM
- ✓ COCA-COLONIZATION AND MCDONALDIZATION
- ✓ COMMODIFICATION AND CAPITALISM IN LITERATURE
- ✓ ROLE OF CLASS, CASTE, RACE AND GENDER IN LITERATURE AND CULTURE
- ✓ NATIVE AMERICAN, AFRO-AMERICAN AND AUSTRALIAN ABORIGINAL WRITINGS
- ✓ DALIT, TRIBAL, NOMADIC AND BLACK LITERATURE
- ✓ QUEER THEORY AND LITERARY REPRESENTATION OF THE TRANSGENDER
- ✓ AUTOBIOGRAPHIES AS LAYERS OF IDENTITY AND RESISTANCE
- ✓ EXPATRIATE AND TRANSNATIONAL WRITINGS
- ✓ SUBALTERN DISCOURSE
- ✓ MINORITY DISCOURSE
- ✓ CHILDREN'S NARRATIVES

- ✓ ECOLOGICAL CONCERN IN LITERATURE
- ✓ POPULAR LITERATURE
- ✓ ISSUES AND CHALLENGES IN TRANSLATING MINORITY AND SUBALTERN TEXT
- ✓ DISCOURSE ANALYSIS OF MINORITY AND SUBALTERN TEXT
- ✓ LANGUAGE AND POLITICAL PATRONAGE
- ✓ ENDANGERED AND EXTINCT LANGUAGES
- ✓ TEACHING AND LEARNING FOR EMPOWERMENT

Any other topic(s) relevant to the theme of the Conference

About Pune

Nestled on the leeward side of the Sahyadri Mountain range, Pune is the ninth largest city in India and the second largest metropolis in Maharashtra. Rajgad in Pune District was the capital city of the emperor Chhatrapati Shivaji Maharaj, the founder of Maratha Empire. Pune also known as cultural capital of Maharashtra reflects a blend of tradition and modernity.

Popularly known as the “Oxford of the East” or “Capital of Learning”, Pune has a large number of educational institutes that attract students from across the globe. While it has been a corporate stopover, the city has its mix of potpourri and culture which makes for interesting sightseeing within the city and in adjoining areas. Some of the important sightseeing are the historical Aga Khan Palace reflecting the footprints of Indian freedom struggle, the memorial of the Maratha noble Sardar Shri Mahadji Shinde, the founder of Scindhia dynasty of Gwalior at Shinde Chhatri, a famous Market Tulshi Baug, Sir Jamshedji constructed Bund Garden, Purandar Fort- the birth place of Chhatrapati Sambhaji Maharaj and Sinhgad Fort- a mark of Maratha victories provides a trekking experience engulfed in a historical ambience. The nearby hill stations for its breathtaking scenic beauty at Lonawala and Lavasa cities are remarkable. This city is a citadel of social reformers and spiritual gurus and their presence could be felt on the beautiful campus of Osho Ashram, a picturesque hill of Parvati and temple of goddess Parvati, grand Shrimant Dagadusheth Halwai Ganesh Temple, Samadhi of Saint Dnyaneshwar at Alandi, marks of indivisible preaching in the form of divine poetry of Saint Tukaram at Dehu and his Gatha Temple. The city is particularly well known for being the trail blazer of women education across the whole country with Savitribai Phule being the first Indian lady teacher. Pune is very well connected by air, rail and road. The nearest Airport is Lohegaon. City Buses ply from bus stations at Shivaji Nagar, Pune Station and Swargate to the venue.

Submission of Papers

The participants may send their standard research papers on or before 10th August 2014 conforming to the “Submission Guidelines” uploaded on www.litsight.com/conference.aspx “Registration Form” may be downloaded from the same website. The details regarding selection will be communicated within one week from the date of submission.

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Publication

All the Delegates are entitled to get their research paper published online in the *Journal of Higher Education & Research Society: A Refereed International* (ISSN 2321-9432). The approved paper to be presented in this conference or some other relevant paper should be mailed 'separately' to hersomumbai@gmail.com within a week from the date of acceptance.

Registration Fees

- Registration Fees without accommodation- INR 2000/-
- Registration Fees with accommodation-INR 3000/-
- Modest accommodation on a sharing basis will be provided for outstation delegates.
- A co-presenter or an accompanying person will have to make separate registration.
- No T.A./D.A. is paid to the Delegates.

Modes of Payment

Registration fees should be paid in favour of “**Higher Education and Research Society**” in the form of Demand Draft or Multicity Cheque (at par) of any bank payable at Kalyan / Mumbai. Details of the Bank account for online / NEFT transfer would be provided on request.

Dr Madhavi Nikam
(Convenor)

Dr Sudhir Nikam
(Organising Secretary)