

## **FOURTH WORLD LITERATURE: A BIRDS EYE VIEW**

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### **ABSTRACT**

*World Literature developed naturally after the World War II, when colonized countries get freedom and people of these countries experienced liberty, equality and brotherhood. These colonized people express their experiences, views, hopes, lives, customs, traditions, rites, etc. through the medium of various form of literature. However, Literature has clearly escaped from the danger of being branded as pedagogic with the inclusion of native literatures. Native American literature, Native Canadian literature, Australian aboriginal literature, Maori literature of New Zealand and Dalit literature of India have given a new direction to the postcolonial phase, which is addressed as the 'Fourth World literature.'*

*Many literary scholars get confused, when they have been asked about the First, the Second, the Third and the Fourth world Literature. Thus, the present paper attempts to highlight the difference between these worlds Literature.*

**Keywords:** *Fourth World Literature, Geroge Manuel, Western Assimilation, Postcolonial Literature, Australian Aboriginal Literature, Dalit Literature, Indian Reality...*

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### **Introduction**

After World War II the world split into various geopolitical blocs and spheres of influence with contrary views on government and the politically correct society not only in politics but in Literature also. Hence, the terms the First, the Second and the Third World Literature emerged in the world as well as in the Literature with cold war. There are no official definitions of these terms. When people talk about literature, they often confused with First, Second, Third and Fourth World Literature.

Though the term fourth world refers to the pre-settler indigenous groups whose economic status and their oppressed conditions brings them to the edge of marginalized position and are placed in the lowest rung of the ladder in the political as well as social strata, people try to understand the terms as per ranking of any competitive winner i.e. the First world on top, followed by the Second world, then the Third world and at last consolation prize the fourth world and so on, that's partially correct, yet it is perfect nonsense. Hence, it is mandatory to explain these worldly terms at the inception.

### **The First World Literature**

The term *First World* refers to the countries:

- 1) Which are Capitalist
- 2) Which are developed, industrially and technologically advanced
- 3) Whose citizens have a high standard of living
- 4) Which are major industrialized non-Communist nations
- 5) Which are democracies

i.e. the United States and its allies nations North America, Western Europe, Canada, Japan and Australia.

*\*Green colour countries in given world map.*

Literature written by the citizens or people of these countries is known as the First World Literature.

### **The Second World Literature**

The term *Second World* refers to:

1) The former communist-socialist

2) The industrial states

i.e. the Soviet Union and its allies.

(formerly the Eastern bloc, the territory and sphere of influence of the Union of Soviet Socialist Republic) today: Russia, Eastern Europe (e.g., Poland) and some of the Turk States (e.g., Kazakhstan) as well as China.

*\*Yellow colour countries in given world map.*

Literature written by the citizens or people of these countries is known as the Second World Literature.



**\* Map of First, Second and Third World**

### **The Third World Literature**

The term *Third World* refers to:

- 1) The Colonized countries
- 2) The Commonwealth nations
- 3) The minority groups within a nation or predominant culture
- 4) The group of "underdeveloped" countries of the world. They are also known as the Global South or developing countries
- 5) The least developed or poverty stricken countries
- 6) The countries which do not align themselves with the policies of either the U.S. or the former Soviet Union and remain neutral.

i.e. Countries of Asia and Africa (Yugoslavia, Indonesia, Egypt) etc.

*\* Red colour countries in given world map.*

The term *Third World* includes as well capitalist (e.g., Venezuela) and communist (e.g., North Korea) countries, as very rich (e.g., Saudi Arabia) and very poor (e.g., Mali) countries.

The term 'Third World' was coined by economist Alfred Sauvy in an article in the French magazine *The Observer* of 14 August 1952. It was a deliberate reference to the '*Third Estate*' of the French Revolution. *Tiers monde* means *third world* in French. The term gained widespread popularity during the Cold War when many poorer nations adopted the category to describe themselves as neither being aligned with NATO or the USSR, but instead composing a non-aligned "third world."

#### **What makes a nation third world?**

Despite ever evolving definitions, the concept of the third world serves to identify countries that suffer from high infant mortality, low economic development, high levels of poverty, low utilization of natural resources, and heavy dependence on industrialized nations. These are the developing and technologically less advanced nations of Asia, Africa, Oceania, and Latin America. Third world nations tend to have economies dependent on the developed countries and are generally characterized as poor with unstable governments and having high rates of population growth, illiteracy, and disease. A key factor is the lack of a middle class — with impoverished millions in a vast lower economic class and a very small elite upper class controlling the country's wealth and resources. Most third world nations also have a very large foreign debt.

Literature written by the people or citizens of these countries is known as the Third World Literature.

#### **The Fourth World Literature**

The term *Fourth World* refers to:

- 1) The written work of a native people living in a land that has been taken over by non-natives
- 2) The Nations (cultural entities, ethnic groups) of indigenous peoples living within or across national state boundaries
- 3) The poorest people in developed countries
- 4) Any oppressed or underprivileged victim of oppressed or colonized countries.
- 5) The poorest and most undeveloped states of the world
- 6) Ethnic and minority groups who are not represented by a nation-state
- 7) Various independence or secessionist movements
- 8) The stateless, poor, and marginal nations and people
- 9) The poorest countries in the most undeveloped parts of the world in Africa, Asia and Latin America
- 10) The medium and large-sized nations without fully-recognized states
- 11) A "lost" world or sub-population subjected to social exclusion in global society.
- 12) A group of nations especially in Africa and Asia characterized by an absence of valuable natural resources



i.e. Native American in North America, Native Canadian, Aboriginal Tribes of Australian and South Africa, Indian Dalit / Tribes and Maori in New Zealand, Norway, etc.

Literature written by these people or about these people is known as the Fourth World Literature.

The fourth world literature was emerging as a diverse and universal field of study characterized by blooming of native consciousness. The literature with undercurrents of caste, creed, conflict, exploitation and brutality, has encompassed the experiences of various indigenous communities like Native, Aboriginal, Maori, Dalit and Tribal groups. Arjun Dangle has said that “‘Dalit’ means masses exploited and oppressed economically, socially, culturally in the name of religion and other factors”. If this definition of “Dalit” is accepted, Muslims can also be included under the category of Dalits.

### **Definition of 'Fourth 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 World, the Fourth World does not have any political ties and is often based on a hunter-gatherer lifestyle. This area includes tribal and nomadic communities. They may be fully functional and self-surviving units, but based on their economic performance as a whole they are placed under the Fourth World status

“Fourth World,” however, is a term that came into use following the formation of the World Council of Indigenous Peoples (WCIP) in 1972. Fourth World people are the original indigenous inhabitants those who existed before European or other colonizers invaded, occupied, or otherwise conquered and settled their homelands. 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 globalized 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.

'Fourth World'- A new term has developed since the 1970s. The term originated with a remark by Mbuto Milando, first secretary of the Tanzanian High Commission, in conversation with George Manuel, Chief of the *National Indian Brotherhood* of Canada. Milando stated that "When Native peoples come into their own, on the basis of their own cultures and traditions that will be the Fourth World". The term Fourth World first came into wide use in 1974 with the publication of Shuswap Chief George Manuel's: *The Fourth World: An Indian Reality*. George Manuel (1921-1989), the most significant, powerful and revered Indigenous leader of Canada advocated the political unification of indigenous people across the globe by the formation of the Fourth World movement and gave prominence to the concept of Fourth World. As the president of World Council of Indigenous Peoples during 1975-1981, Manuel travelled Sweden, Nicaragua, Chile, and Guatemala and realized that Indigenous people have much in common and in the face of adversity, unity becomes the binding factor. To promote the perspective of the Fourth World, with the assistance of Michael Posluns, he published *The Fourth World: An Indian Reality* in the year 1974. Manuel thought 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."

The term Fourth World is synonymous with stateless, poor, and marginal nations since publication of Manuel's *The Fourth World: An Indian Reality* (1974). Throughout this work Manuel alludes to a history of shared experiences among the indigenous communities of the world, who are struggling for self-determination and identity. In his narrative, Manuel furthermore registers the language used to divide the world systematically according to a variety of empirical formulations that adhere to notions of economic development. This description of the Fourth World tends to fall into generalities as it is often used to define any community that is marginalized economically and politically. And he suggests, once the Fourth World enters the historical consciousness of the globe, it arguably beacons the most dramatic history of transculturation ever witnessed, carrying within constitutive forces that shape the post-Columbian world in all its manifestations.

George Manuel and M Poslun's *The Fourth World: An Indian Reality* and George Brotherston's *Book of the Fourth World* (1992) paved the way for the 'Fourth World Literary Identity' with Native American, Native Canadian, Australian Aboriginal, Indian Dalit and Maori New Zealand literatures. Among the Native literatures, Native American literature with its extraordinary diversity of subjective positions of natives created a confluence of narratives and dismantled the conventionally recorded history. Scott Momaday's *The Ancient Child* represents the Native American society and literature, which is a proud proclamation of the lost identity in the light of Western assimilation.

Adam Shoemaker, an Australian writer, provided a comprehensive account of Aboriginal literature in Australia with *Black words, White Page: Aboriginal Literature 1929-1988* (1989). In this influential book, Shoemaker has presented Aboriginal literature as Australia's Fourth World literature. Upholding the same spirit Gordon Brotherston wrote *Book of the Fourth World: Reading the Native Americas through their Literature* (1992), arguing that American continent was identified as the "Fourth World" of our planet. The book has explored landscapes and chronologies of this world using indigenous sources as primary sources. It has brought together wide range of evidence from Latin and Anglo America and offered detailed analyses of texts that range back into centuries of civilized life. It is from these sources the literary cartography of Fourth World literature is drawn considering Native American Literature. The consciousness of the Fourth World is the result of constant efforts of aboriginal representatives. The evolution of Fourth World literature is in reflection with the socio, economic, literary and cultural circumstances that affected the lives of Natives.

One of the important inquiries posed by Brotherston in his book is how an understanding of these sources enriches our methods and our knowledge of the historical formation of colonialism, post-colonialism, empire, and even European cultural and social history. He later points to a geographical "identity analogous" to the other three worlds. Geographical and historical coherences are continuously corroborated through extensive political legacies that predate Americas' inclusion on western cartography and have continued until today. This kind of transnational collaboration, which again predates modern formations, is central to postcolonial historization of transnationalism and to a deeper understanding of colonial histories. Arguably, Brotherston's work makes two key contributions. First, to challenge the inherited linguistic privileging of the script as espoused in Derrida's *Of Grammatology* and Levi- Strauss's structuralist framework; and second, to illustrate through the literary sources of the peoples of Native America a coherence and continuity of the Fourth World. As a consequence, his work provides a methodological decoding that opens a previously inaccessible corpus of literature logically and continuously structured in a way that reconfigures our navigation through transatlantic history and Amerindian imaginaries. Understanding the sources of historical memory recorded through both verbal and visual languages in the Americas has led not only to fundamental questions of epistemological difference, but also to the clarification of various traditions that have impeded the kinds of transcultural understandings. This reduction led to a homogenous reading of Native American traditions, both political and intellectual, that robs historical agency and political strategy.

George Brotherston in *Book of the Fourth World* (1992) observes that the importance of native literatures lies in dismantling the conventional exegesis of literature. George Manuel and M Posluns in *The Fourth World: An Indian Reality* (1974) contend that North and South American, Dalit Indians, Australian Aborigines, Saami in Scandinavia, and the aboriginal populations in other parts of the world struggling to retain their culture have come to be known as 'The Fourth World.' This perception is illustrated and consolidated by Robert Paine in the essay "*Ethno Drama and the 'Fourth World': The Saami Action Group in Norway 1979-1981-1990*" and also by Noel Dyck in the essay "*Representation and the 'Fourth World': A*



*Concluding Statement.*" Though these illustrations are confined to the political identity and representation of indigenous people, its resonance is central to Native literatures. 'Natives' has become the universal term that is used to refer to the multiple identities of natives in America, Australia, Canada, New Zealand and Norway.

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. In contrast, recent studies have unearthed histories that enrich the term, and which may prove pertinent to an analysis of postcolonial studies. The early use of the term appears in Hopi cosmogony to signify a metaphysical world. In this respect, the Fourth World is predicated by an articulation of hemispheric coherence and continuity that is corroborated politically and through a rigorous methodology that allows for the reading and understanding of indigenous sources. As theoretical and historical arguments regarding the Fourth World to find a basis in studies that privilege these sources, a more complex horizon of understanding and praxis has been ascertained. A corpus of recent works on Native American literature has posed theoretical and practical challenge to different fields of study. Steven Conn, in his *History's Shadow: Native Americans and Historical Consciousness in the Nineteenth Century* (2004), demonstrates that the exclusion of Native histories from human history has impressed the consciousness of societies and an imaginary of static peoples who exist "with a past, but without a history" (21).

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. In the context of global formations as they relate to Latin America, the United States has inherited a privileged position as a new steward over the ownership of intellectual production, particularly the legacy of protectorate of specific economic and cultural structures that are not always congruent with the formative experiences that shape the coalesced modernities that are lived. One of Anthony Hall's salient features in *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, in many ways are also a foundational document for postcolonial societies. To a certain extent, Euro-America's inability to confront many of the questions posed by Native Americans is symptomatic of the impoverishment of imagination and methodology that coloniality affected, and may signify a certain level of understanding that European empires have always possessed regarding radical tendencies and manifestations of the politics and epistemologies that the Fourth World asserts.

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 social and literary identity, in order to make the Fourth World concept a broader and complete phenomenon.



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.

Fourth world Literature is pertinent to observe that the extraordinary diversity of the subjective positions of natives in America creates the confluence of narratives. Native American discourse is not a new phenomenon. It is always present and is the genesis of American life. It has dismantled the conventionally recorded history and enforced the theme of reaching back in time. This has exposed the propositions of pre-historians and colonizers in constructing the stereotyped images of natives as 'primitive,' 'savage' and 'childlike.' As the reader's perception is constructed by the created images, native literature has successfully dismantled these constructions. Terry Goldie, in *Fear and Temptation* (1989), is of the opinion that the image of the natives is a constant production of the semiotic representation of the writers. These semiotic representations construct the reader's perception and participation in knowing the natives. Native American literature has led to the constant questioning of the epistemological dimensions of the writers' process of indigenization. It is due to the unavoidable influence of Native American literature that America is becoming more conscious of native concerns.

Fourth World follows the progression First World, Second World and Third World, which forms a distinct hierarchy of categories for nation-state status. However, unlike these categories Fourth World denotes nations without states. This sense emphasizes the non-recognition or exclusion of often ethnically or religiously defined groups from the political and economic world system. Examples of Fourth World nations include the Roma worldwide, pre-WWI Ashkenazi in the region of the Pale of Settlement, Kurds and Palestinians in the Middle East, and many Native American/First Nations groups throughout the Americas.

Fourth World nations can consist of those excluded from society. For example, the Aboriginal tribes in South America or Australia. These tribes are entirely self-sufficient, but

they do not participate in the global economy. From a global standpoint, these tribes are considered to be Fourth World nations, but they are able to function free from any assistance from others. Fourth World nations do not contribute or consume anything on the global scale, and are unaffected by any global events.

Fourth World embraces small nations of under twelve million inhabitants, 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, who are struggling against the gigantism of the institutions of today's mass societies and for a human scale and a non-centralized, multi-cellular, power-dispersed world order

Fourth World is usually used to refer to populations whose size and shape does not map onto citizenship in a specific nation-state. It can denote nations without a sovereign state, emphasizing the non-recognition and exclusion of ethnically- and religiously-defined peoples from the politico-economic world system, e.g. the Romani people worldwide, the Basque, Sami, pre-First World War Ashkenazi Jews in the Pale of Settlement, the Assyrians, and the Kurds in the Middle East, Pashtun throughout Afghanistan and Pakistan, the indigenous peoples of the Americas and First Nations groups throughout North, Central and South America, and indigenous Africans and Asians.

This paper was written with an objective to explore the fourth world literature and to extend fourth world identity of People across the world in literature. In the mythology of the Hopi, the current world is the Fourth World, and the coming age is the Fifth World. Below is a list of some communities in other countries around the world, facing discrimination due to caste or some analogous social hierarchical system and roughly judge as the fourth World People:

**Table of Communities Information around the World**

Sr. No.	Name of Country	Name of Communities	Information about Communities
1.	Bangladesh	Methor community	Traditionally sweepers and manual scavengers
2.	Burkina Faso	Bellah community	traditionally slaves, unpaid manual laborers, to other caste 'owners'
3.	Japan	Buraku community	at the bottom of the Japanese class system; traditionally viewed as filthy and/or non-human servitude from birth
4.	Mauritania	Haratin community	these 'black moors' are considered slaves to the Bidan, or 'white moors', in Mauritanian society
5.	Nepal	Dalit community	situation is essentially the same as that of Dalits in India
6.	Nigeria	Osu community	traditionally the Osu people are 'owned' by

			deities and considered as outcaste, untouchable, and sub-human
7.	Pakistan	Dalit community	like Dalits in India except in Muslim society there is no concept of ritual pollution; concepts of privilege and shame used instead
8.	Rwanda	Twa community	at bottom of social hierarchy with no legal protections from discrimination and no representation in positions of power/authority
9.	Senegal	Neeno&Nyamakalaw communities	largely blacksmiths and leatherworkers, they are considered impure and face explicit segregation and exclusion
10	Somalia	Midgan community	minority outcaste group facing violence, refusal of rights, and possessing no legal protections
11.	Sri Lanka	Rodi/Rodiya&Pallar/Paraiyar communities	these groups face discrimination in employment, practices of social distance, and denial of access to resources

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.

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