

THE CONTEMPORARY PERSPECTIVE OF THE FOURTH WORLD LITERATURE

Dr.Merlin Kumari.k

Asst.Prof of English

Teegala Krishna Reddy Engineering College.Hyderabad.



Abstract:

History is not about the chronicles of Kings, Queens & the dominant sections. It is not about the spiritual biography of dominant social and cultural forces in India. History is perceived as an act of working the truth about the social-cultural evolution of society. It is Dr.B.R.Ambedkar who paved the way for writing genuine history, by recuperating the history of downtrodden and the subjugated communities in India. The justification lies in the historical evidence present in the cultural practices of victimization perpetrated by the invading forces on Indian society. The genuine history of any Nation lies in understanding the political, social, economic, cultural circumstances that led to the perpetual enslavement of the Nations/Aboriginal/Dalits by the invading races. In the context of Indian, the Aryans who invaded India with patriarchal cultural failed to obliterate the matriarchal foundations of India cultural completely.

Keywords: - political, social, economic, Dalits, Aborigines

The history of India was misrepresented by the history and misconstrued by the world until the discovery of Indus valley civilization by the British archaeologists. It took a long time for the Indian historians as well as the Western historians to understand the Indus valley civilization was created by Dalits (original inhabitants) of India. This reexamination and reinterpretation of the history of Indian began with Mahatma Jyothi Rao Phule and Ambedkar's critical insights who questioned and interrogated the outright subtle ways of domination that went on unabatedly till the beginning of the 20th century.

Aboriginal literature has consolidated its discourse deriving its sustenance from the concept of 'Fourth World Identity'. The Fourth world perspective has associated the Aboriginals of Australia with the Indigenous groups of America, Canada, New Zealand, India etc. This has consolidated the universal historical, cultural and religious reflections and resonances of Aboriginals across the globe. This universal spectrum of Aboriginal identity has elicited overseas interest in exploring the enigmatic world of Aboriginals. Bernard Smith in *The Specter of Truganini* (1980) observes "...A Spirit of nationalism...is uniting people of Aboriginal descent ...throughout commonwealth... but there can be little doubt that it is now the most important and vocal national minority in the country... and is developing widespread international connections" (36). But it is believed that Aboriginal literature has emerged only from the 1960s. The argument that the Aboriginal societies are primarily oral societies and it is only with the colonialism that written text is inhabited by Aborigines proves to be a white lie. The written text has been employed by Indigenous Australians as a mode of political and 6 cultural self-representation much earlier than colonialism. The petition submitted by Tasmanian Aborigines in March 1847 to Queen Victoria's secretary of state for the colonies as a response to the forced relocation effected from 1830 to 1834 is evidence of their early proficiency with written alphabetical order. The genesis of Fourth World identity and consciousness is attributed to the circumstances of the 1960s. Contemporary Aboriginal critical writing has its historical foundations in much a longer history of Aboriginal political and cultural critique. The post-colonial caption 'The Empire Writes Back' (Bill Ashcroft, Gareth Griffith & Helen Tiffin) should be accurately read as: 'The Empire has already written back' in view of the significance of Aboriginal literature.

However, in the light of contemporary Aboriginal literary consciousness, even her contribution is found to be lacking in genuine representation. A critique of 44 some of her popular poems will be discussed at great length in the next chapter. But it is proved that these mainstream writers who dealt with the Aboriginal portrayals succumbed to the then prevailing notion that Aboriginals were mindless of objects of derision and condescension. On the whole, none of the writers during this period succeeded in presenting Aboriginals as fully sentient individuals. They have only treated subjects for creative exploitation. This conceptual failure and vacuum have been fleshed and clothed by Aboriginal writers from 1970s onwards.

The attempts of Aboriginal people to define themselves in literature brought in the issues of the shared experience of oppression and the shared enjoyment of life. Aboriginal literature centrally encompasses and promotes cultural nationalism, literary talent and Aboriginal pride. It also deals with the complex attitudes, beliefs, and mores that constitute Aboriginality. However, it is pertinent to explore and probe the literary transformation of Aboriginal identity. In the initial stages, it was the subject shaped and manipulated by mainstream Australian white writers like Judith Wright to establish her own poetic world in which Aboriginality is one of the elements of life. Later, the subject of Aboriginality was handled by the writers of mixed Aboriginal 76 parentage. Sally Morgan as a women Aboriginal writer was widely appreciated for her autobiographies. Sally's attempt to fictionalize her half Aboriginal background is globally appreciated and vehemently criticized by the Aboriginal writers. In the present phase Aboriginality is an essential subject of genuine Aboriginal writers like Kim Scott, Anita Heiss etc. It is only in the hands of a present generation of Aboriginal writers 'Aboriginality' as a subject of literature reached a stage of perfect manifestation, symbolization, and representation of universality. So the presentations in the following chapters will reflect the decipherment of the literary transformative phase of Aboriginality in the works of Judith Wright, Sally Morgan, Kim Scott, and Anita Heiss.

References:

- "International day of the world's indigenous people". Asian Center for the Progress of Peoples.
- Hall, Tony (2003). *The American Empire and the Fourth World: The bowl with one spoon*. McGill-Queen's native and northern series, 34. Montreal; Ithaca: McGill-Queen's University Press. p. 238. ISBN 0-7735-3006-1. ISBN 9780773530065, ISBN 0773523324, ISBN 9780773523326.
- 3.McFarlane, Peter (1993). *Brotherhood to nationhood: George Manuel and the making of the modern Indian movement*. Toronto: Between the Lines. p. 160. ISBN 0-921284-67-5. ISBN 9780921284673, ISBN 0921284667, ISBN 9780921284666.