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POST COLONIALISM: A STUDY OF FOURTH WORLD LITERATURE

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Abstract: Fourth World literature deals with the writings of indigenous peoples living in lands occupied by non-indigenous peoples. Fourth world literature has emerged as a diverse and universal field of study, characterized by a flourishing linguistic consciousness. Postcolonialism is also part of Fourth world literature. It tells us about the impact of colonialism in the post-colonial period. The current work was written to explore postcolonialism as part of Fourth World literature. Postcolonialism, also known as postcolonial theory, explores and encompasses methods of intellectual discourse that are analyzes of the cultural heritage of colonialism and imperialism. This theory addresses questions of post-colonial identity (cultural, national and ethical). Gender, race, and racism, and their interactions in developing how the knowledge of colonized peoples was culturally used against them, and how knowledge about the world is generated under specific socioeconomic relationships between the powerful and the powerless. It is an intellectual process that permanently transfers the independence of a former colonial state into people's minds.

Keywords: Fourth World, Sub-altern, Sati, Hybridization, Oppression, Identity, Immigration, etc.

The term Fourth World comes from a statement made by Tanzanian High Commission First Secretary Mbut Milano in a conversation with George Manuel, Chief of the National Indian Brotherhood of Canada. Milano said, "If indigenous peoples entered their own world based on their own culture and traditions, this would be the Fourth World." refers to a subpopulation. Hunter-gatherers, nomads, pastoralists, and some subsistence farmers live beyond modern industrial standards and population shortages that exist in first-world countries, but people in third-world or developing countries Fourth World peoples are the original indigenous peoples who existed before Europeans and other colonists invaded, occupied, or conquered and settled their homes. Native Americans, Aboriginal Australians, New Zealand Maoris, Canadian Aboriginals, and Indian Dalits or tribes are considered Fourth World peoples.

Fourth World follows the classification of First World, Second World, and Third World nation status. Unlike previous categories, it is unlimited. Usually used to refer to a group of people who do not conform in shape or size to the citizenship of a particular nation-state. A country without a sovereign state can be indicated. It emphasizes the disapproval and exclusion of ethnically and religiously defined people from the political and economic world system. For example, Romani people worldwide, The Sami, and pre First-World War Ashkenazi Jews living in settlements around the world, Assyrians and Kurds in the Middle East, Pashtuns in Afghanistan and Pakistan, and native her American and First Nations groups in the north. Etc. Latin America, African Natives, Asian Natives, Australian Aborigines, Hawaiian Natives, New Zealand Maori. Spanish sociologist Manuel Castells of Annenberg, California, used the term Fourth World extensively, poor and marginalized countries. Since Publication of Manuel's *The Fourth World: An Indian reality* (1974), the term Fourth World became synonymous with stateless, poor and marginal nations. With his 2007 United Nations Declaration on the Rights of Indigenous Peoples, communication and organization among Fourth World peoples has accelerated in the form of international treaties between indigenous peoples for trade, travel and security. Investopedia describes the "Fourth World". Fourth world countries may consist of people who are socially excluded. For example, the Aboriginal tribes of South America and Australia. These tribes are completely self-sufficient, but do not participate in the global economy. From a global perspective, these tribes are considered 4th world nations, but are able to function without assistance from others. Fourth World nations do not contribute or consume anything on the global scale, and are unaffected by any global events. Present paper deals with Post Colonialism as a part of study of Fourth World Literature. The aim of the post-colonial theorists is to clean socio-cultural space for the voices of all the people of the world. This criticism aims to re-examine the history of colonialism from the perspective of the colonized; to determine the economic, cultural, political impact of colonialism in both the colonized people and the colonizing powers; to analyse the process of decolonization; and above all, to participate in the goals of political liberation. Post-colonial critics include Edward Said, Homi Bhabha, Frantz Fanon, Robert Young, Gayatri Spivak, Leela Gandhi, and N Gugi Wa. Post-colonial critical theory draws from, illustrates and explains with examples from the humanities- history, architecture, anthropology, the cinema, feminism, human geography, linguistics, Marxist theory, philosophy, political science, sociology, religion and theology, and post-colonial literature-to present the ideology and the praxis of contemporary (neo) colonialism. Postcolonial theory focuses on postcolonial identities (culture, nationality, ethnicity), gender, race, racism, and their interactions in the development of postcolonial societies and postcolonial national identities. It deals with how people's colonized knowledge was used against them culturally, and how knowledge about the world is generated under specific socioeconomic relationships between the powerful and the powerless. Postcolonialism is a school of thought that has existed since the mid-twentieth century. It developed after the colonial period and is mainly associated with the colonial period. The postcolonial direction was created when the colonial countries became independent. The post-colonial side is visible in everyone today. Postcolonialism, however, deals with the colonial and postcolonial eras. Post-colonialism of the Fourth World literature deals with the following points; Post-colonialism is an

intellectual process that permanently shifts the independence of colonial states into the minds of the people. The basic idea of this process is to deconstruct old-fashioned perceptions and attitudes of power and oppression held during the colonial era. Post-colonialism has been the subject of increasing academic inquiry since the 1950s, when the 'Western world' began to take an interest in 'Third World countries'.

Postcolonialism is the more violent and unbuffered contact or clash of cultures as an inevitable consequence of the previous colonial era (oppression and officially oppressed people). It shows that the relationship between the two cultures is highly contradictory and ambiguous.

Post-colonialism presents us with an explanation of the problems arising from the steps to independence: Indigenous peoples must learn to handle the power of independence. colonial powers must accept the loss of power abroad. Both must accept the oppressor, the oppressed past.

Postcolonialism also grapples with the conflict of identity and cultural belonging within former colonial countries. Colonial powers moved abroad and destroyed much of the local traditions and culture. Moreover, they always replaced them with their own. This often led to conflict when nations became independent, suddenly faced with the challenge of developing a new national identity and self-perception. In fact, Western culture was part of people's identities. There was a conflict over cultural values. On the other hand, the former colonial powers were forced to change their self-assessments. This paradoxical identification process is so difficult that decolonization seems to be everything. Postcolonialism is an intellectual direction that addresses it and maintains a stable analysis from both perspectives.

So how does this difficult process of decolonization take place? The process of identification or decolonization takes place at the language level, through the power of language rather than through the use of military force. Language is an intellectual means of postcolonial communication and reflection.

This is especially important as most colonial powers sought to integrate their languages into foreign societies. For example, many Indian books that can be associated with the postcolonial era are written in English. Cross-border exchanges between parties in postcolonial conflicts are underpinned by the use of a common language.

Post-colonial literature refers to three countries of Africa, Asia and Latin America as the "Three Continents". In 1950, an important text of postcolonialism appeared. *Black Skin and White Masks* by Frantz Fanon. *Things Fall Apart* (1958), Achebe, *The Pleasures of Exile* (1960), Lamming, *The Wretched of The Earth* (1961), Franz Fanon.

Fanon, in his book *The Wretched of The Earth*, analyzes the role of class, race, ethnic culture, and violence in ethnic cultural struggles and the role of violence in national liberation struggles. Fanon's "Black Skin, White Masks" is a tribute to the oppressed about the whirlwind of decolonization and the dangers they face in the transition to a neocolonial and globalized world.

Spivak is best known for his contemporary cultural and critical theories that question "the legacy of colonialism and the way readers engage with literature in culture." She often focuses on cultural texts of people marginalized by dominant Western culture. Working class, women and other sub-altern status. In her influential and controversial essay *Can Sub-altern Talk?*, Spivak explores the question of whether people in subordinate and colonized positions can have a say are working on exactly. "Sub-altern" refers to an officer of a lower rank. The term was used by Italian Marxist Antonio Gramsci to refer to the working masses who needed to be politically organized into a self-identified force by left-wing intellectuals. This term, used by Spivak, also refers to the "Subaltern Studies Group".

In India, radical groups sought to articulate and give voice to the oppressed peasant fighters of the Indian subcontinent. In his essay *Can the Subaltern Speak?*, Spivak focuses on a woman's sacrificial practices of her subaltern and "sati" or "widow". In Sati, her widow is cremated on the anniversary of her husband's death.

It is believed that she did not create an identity after her husband's death, as she is defined solely by her husband's identity. Homi Bhabha talks about "hybridity in the Fourth World". He describes the emergence of new cultural forms from multiculturalism. Instead of viewing colonialism as a thing of the past, Bhabha shows how its history and culture continue to invade the present. He demands a shift in our understanding of intercultural relationships. His work transformed the study of colonialism by applying postcolonial techniques to colonial texts. Bhabha developed the concept in relation to the cultural politics of immigration in today's big cities, but hybridity is no longer associated only with immigration or border towns, but with different cultural currents, both it is also used in other contexts when is present and taken from each other.

Conclusion:

In short, postcolonialism deals with the social and cultural consequences and legacies of colonialism in contexts such as oppression, resistance and gender displacement etc. Sometimes the term postcolonialism is literally applied to a troubled decolonized world full of contradictions. Completion of the process of chaos, confusion and limits. A major goal of postcolonial theorists is to free up sociocultural space for the voices of all peoples of the world. This is especially true of the voices of sub-alternative people previously silenced by the dominant ideology of the colonial powers.

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