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What Ism Should Fourth World Embrace?

ABSTRACT

Fourth World is new literary concept adopted by neglected human communities in their respective Nations all over the world. They have many similarities in common, and the concept is now propagating throughout the world. Starting from Canada the moment has reached Australia, America, New Zealand and India. Every country or any literary movement will work on their dependent or Independent Ism's. The present paper focusing on the theme What Ism should Fourth World embrace? Which is also the title of my paper? In this paper I tried my best to justify the need of embracing of Ambedkarism to the Fourth-World concept.

Key Words: Fourth-World, Ambedkarism, Natives, Movement.

Fourth world is a buzzword, and presently demanding greater attention in academics. Seminars and conferences are being organizing throughout the world to promote the concept and even in India. Now it is started gaining importance in literary discussions and academics.

Before going into the theme of the paper let us know what exactly is the fourth world . According to Prof. Rajasekhar the best resource personality on Fourth-world literatures, who have conducted three International Seminars on the theme of Fourth-Worlds literature and Culture and Nationalism during the years 2009, 2012, 2015 respectively, stated in his introduction to the book edited by himself *Exploring Fourth World literatures: Tribals Adivasis Dalits* volume I , “George Manuel influenced by Julius Nyerere echoed Nyerere’s opinion “When the Indian People come into their own, that will be Fourth-World”.(13). He continues “Born in 1921, British Interior Canada, George Manuel has worked for the

aboriginal people of the nation and for the Indigenous people of the world throughout his life. He became the president of World council of Indigenous people and travelled to Argentina , Peru, Sweden, Nicaragua, Chile, to promote unity among the Indigenous Population. He Realized that Indigenous people of the world had much in common in the elements of culture and world view. He taught the world which aboriginal people hold power to shape the future of the world.(13).

The book *The Fourth World :An Indian Reality* written in collaboration George Manuel and Michel Posluns has promoted this concept of Fourth world literatures. It has drawn the attention of Aborigines of Australia, and the result is Aboriginal literary history source has come out in the form of the book with the title *Black words white page Aboriginal Literature* (1929-1988), written by Adam Shoemaker the Australian Aboriginal Writer.

Starting from First nations of Canada, reached to First Nations of America, then to the Aborigines of Australia, and Maori's of New Zealand, the Fourth World identity now extended to Dalits, and Tribals and Adivasis of India. Many people have common question that how we can extend the identity of Fourth World to Dalits and tribals of India. In justifying the extending identity of Fourth world to Dalits and Tribals Prof . Rajasekhar has conducted the seminar in 2009 with the title "Exploring Fourth World literatures- Tribals Adivasis , Dalits" in Acharya Nagarjuna University Andhra Pradesh , in collaboration with UGC. The papers published in that seminars has compiled as a book. In his introduction to the book Director of the Seminar Prof. Rajasekhar stated "This seminar is an attempt to subscribe to the ideology of Ambedkar in annihilating the and conquering the caste. Dalits and Adivasis are Indigenous people of India. They share many historical and cultural aspects with the Natives Aborigines in America, Canada, Australia, New Zealand and other parts of the world.(15).

In extending and justifying the Fourth World identity to Dalits and Tribals of India, Sukhdeo Thorat the famous personality in exploring the Social issues in India opined in the same book in his paper "The self-reflective examination of Fourth world " wrote "All these groups have lot in common in terms of Political and economic social and cultural conditions. For example all the natives Dalits and Tribals in India are generally poor and live in relatively poor social conditions. They are denied political participation out the reservations in their respective conditions. The common binding factor founding in natives of U.S. Canada, Australia, New Zealand, and Dalits/ Tribals of India is the experience of Colonialism (27).

He continues “Though there are few differences with respected to the cultural conditions in their respective geographical locations. The legislations passed to sub-ordinate and to liberate the are similar nature. The history of forceful dissociation from the land is common to Aboriginal , Maoris and Dalits of India”.(27).

Coming to Ism’s. The world has witnessed many Isms in Political, Social, and in literary fields. For Example Marxism, Colonialism, Post-Colonialism and Modernism and Post-Modernism. One major point to remember after second world war, the countries has divided into First World, Second World, Third World, and presently the Fourth World in terms of literatures.

First World embraced Capitalism, Second World embraced Marxism, and third world who had colonial experiences embraced Nationalism. The concept nation has degraded its strength in Post-Colonial times. The reasons were perfectly said by Vijayasree in her introduction to the book “Nation in Imagination: Essays on Nationalism, Sub-Nationalisms and Narration” in which she is also one of the editors. “During the movements of anti – Colonial resistance all over the world, Nation was central concept, exalted and Sacred”. However with in two decades of assumption of autonomy by the ex-colonies it came to be critiqued by the same people who had once valorized it. In the 1930s and 1940’s colonized people were still fighting to free themselves from Foreign rule and form their own sovereign nations by disenchantment with nation and nationalism had already become pronounced. What could be the possible reasons for sudden reversal? Many internal hierarchies based on gender, class, and caste stood exposed and tell those who remained marginal even after the emergence of autonomous nations contested homogenizing agenda of nation and Nationalism .(9) Earnest Renan’s famous speech “*What is Nationalism*” (1892) “A nation was constituted by a common remembrance of glorious past and by a common will to live together and maintain that Memory”. But such kind of experience was not felt in India. Dalits after long struggle in India, inspired by Ambedkar came forward by adopting the slogan “Educate , Agitate, Organize” in Post-Colonial Times. The idea now turned them to embrace Fourth World identity.

The Dalit movement in India was often compared Afro-American Movement in U.S.A. Ambedkar was often compared as Martin Luther King of India. There may be some similarities in protesting through writing between Dalits and Afro- Americans. Dalit Panthers movement is a perfect example but Ambedkar is the personality who has already achieved

rights for Dalits, and educated Dalit people in India, even before the Civil rights movement in America led by Martin Luther king. Ambedkar was largely neglected, his voluminous works were not published and didn't brought to the public which is the responsibility of Government . Because he is the chief architect of the Constitution, and champion of human rights in Modern India. It is perfect to say about the conspiracy led by Indian Administrative class against Ambedkar in the words of Medikonda Sambaiah in his paper titled "Impact of B.R. Ambedkar's writings and speeches on Fourth world literature" in the book *Exploring Fourth World literatures: Tribals Adivasis Dalits* volume II "Ambedkar's Corpus of Writings were not organized until his birth centenary celebrations whereas writings of Writings of Gandhi , Nehru , and Rajendra Prasad have been fully organized . Ambedkar remains totally forgotten figure. (64). If his writings were properly organized and spread throughout the public places libraries and educational institutions, today Martin Luther King would have been called as Ambedkar of America. I am expressing my solidarity to Afro-American cause, but the Natives the original inhabitants of the land America were neglected for centuries like Dalits in India.

The neglected Natives , and Dalits and Tribals the originals inhabitants of the concerned lands are now gathering their strength to represent their voice by gathering under one umbrella the concept called Fourth World. The idea of fourth world "Aboriginal people hold power to shape the future of the world" as said by George Manuel in 1974. Ambedkar told Dalits and tribals to hold the power in India for equal re-presentation and to protect their rights proposed equality among all human beings. The recently elected president of U.S.A Donald Trump , is bothering more about White Americans but not about Natives who are actual inhabitants of the land . The Aboriginals of Australia, and Maori's of New Zealand first Nation of Canada and Dalits and Tribals of India are now strengthening themselves and sharing common ideas through International seminars and conferences and they are now coming more closer to each other.

Now they need a common Ism at this juncture to promote the concept throughout the world. Ambedkarism is now promoting through journals and books by Dalits and Tribals. Ambedkar's scholarship on society and his spirit of social movements, and his commitment towards the upliftment of millions of people now attracting world. He is being honored even

outside of the country. Foreign scholars are also doing research on his life. The world is now recognizing his wisdom. The Fourth-world should do it now, not in terms of Messiah of Dalits, but as profounder of theory Equality. Therefore , I conclude the Fourth World the First Nations of Canada , Natives of America, Maoris of New Zealand and the native people throughout the world should embrace Ambedkarism , as like all remaining three worlds embraced Capitalism, Marxism , and Nationalism respectively. Ambedkarim is an organized struggle for justice against all the odds and social discriminations that are being faced by historically excluded communities. The scholarly exploration of Ambedkarism can lay everlasting foundations to Fourth-World concept.

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