

**DALITS AND TRIBES:THE PEOPLE OF FOURTH WORLD**

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India is the second largest country of Tribal population after the African continent. Tribals are also called Adivasis implying 'original inhabitants' of the land. More than 90% of these people depend on forest resources. Recent developments in industrial and agricultural sectors have become the biggest threats to the tribal survival. My paper mainly focuses the Dalits and the Tribes—their life style, culture, tradition and beliefs. The tribal population of India is nearly eight percent of the total population.

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The term 'Fourth World' covers the most under developed parts of the world. It describes the poverty stricken and economically troubled parts of the countries in the third world which includes tribal and nomadic communities.

The Fourth World is an alternative to the new world, the old world, and the third world lately. The Fourth world is a nation state in which natives and Europeans live together, without domination, but with respect of different ways of life.

Dalits and Tribes of India are to be considered people of Fourth World. The Fourth World tends to define any community that is marginalized economically and politically. The Fourth World has emerged as an alternative literary and cultural discourse subverting the First, Second and

Third World's pedagogical aspects of knowledge and culture.Evolution of Fourth World literature is a reflection of the socio, economic, literary and cultural circumstances that affected the lives of natives. Native people of America, Aborigines of Australia are the original indigenous inhabitants those who existed before European or other colonizers invaded, occupied or conquered and settled their homelands.

A recent publication, *Exploring Fourth World Literatures: (2011)* edited by Rajasekhar Patteti, stated 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.

The book exploring *Fourth World Literatures* focuses on native consciousness, written with an



objective to explore the Fourth World literatures in order to extend fourth World identity towards Dalits and Tribals of India. Volume 2 has a special chapter on Dr. B.R. Ambedkar's contribution and his ideas in the Fourth World literary criticism which shows the undercurrents of caste, creed, conflict, exploitation and brutality.

'Dalit' is a term taken from Marathi word 'dalan' i.e., a class that is exploited. Dalit literature has recently emerged as a potent trend on the Indian literary scene as a consequence of growing social consciousness and awareness of human rights across the globe. Dalit creativity in all phases is closely associated with the movement started by Mahar caste in the early part of 20th century. Dr. B.R. Ambedkar was one to raise his voice for Dalit cause who brought out a social revolution through Dalit literature after 1960s, and through the establishment of a social organization based on his principles, called Dalit panthers. These are the men who fought for social, economic and political equality of the depressed classes.

The Fourth World Literature portrays the life and struggles of the Dalits and well as Tribal people for the dignity, justice and equality. It is also protest against the established unjust social order. It exposes the sufferings, frustration and torture imposed on them and their revolt against this inhuman treatment.

Famous poet and Writer, Om Prakash Valmiki says, The word 'Dalit' not only denotes caste but it also covers those tribes who are forced to live in forests and on inaccessible hills after being branded as criminals, bonded labourers, tillers not being paid full wages and those considered untouchable due to Hindu Varna system. Unfortunately, because of their undertaking some menial professions, Dalits were suppressed, oppressed repressed and therefore they became the depressed, hapless, helpless and the down trodden. In India more than one sixth of people constantly suffer due to neglect and humiliation as they are born in depressed class or Dalit castes. The suffering they undergo is man-made and hence more painful and more unfortunate. For Dr. B.R. Ambedkar, caste is the 'monster' which crosses our path where ever we turn to. In 'Annihilation of Caste' he argues. "You

cannot have political reform; you cannot have economic reform, unless you kill this monster". Now every government leaves 'no stone unturned' to alienate the Dalits into the higher strata and echelons of superior caste. In post nationalism the Dalits do not have any inferiority complex because the government has been helping them financially and otherwise by providing them opportunities for better jobs. Originally Dalits and Tribals are innocent and ignorant.

It is in the origin of mankind, people were divided into varnas according to the work they do and there was nothing wrong in that process. But as time elapsed, they were known by the caste names in India. People of some varnas have done lucrative work while others have not. Hence there was economic disparity between the upper and lower classes according to the nature of work and income.

In olden days people of some castes were not allowed to live in the main part of the village or town. Therefore they developed a new culture according to their dietary habits and other social ways of life by inter culturalism which means following different customs and traditions within the same community.

Philosophically all races, types, people are equally born. Dividing them into different varnas, castes, sub castes, sects etc is artificial. Basically, all human beings have the same organs, same brain and same qualities. Hence division is futile and superfluous. Besides government steps, it's the duty of each and every citizen of India to strive for the advancement of the Dalits and Tribes to make them independent and identical creature of the Fourth World.

Recently a group of U.N. Human Rights experts urged world governments to strengthen protection of the hundreds of millions of people across the globe who suffer from caste discrimination which spread widely and deep rooted. The U.N experts urged the world governments to endorse and implement the principles and guidelines for the elimination of caste discrimination.

These experts also wished this agenda would include 'specific goals' for the advancement of Dalits. They particularly focused on the violence and



discrimination suffered by the world's untouchables, particularly the Dalits of South Asia.

It is time to the Dalits and tribal people to fight the battle against oppression on their own and reclaim the space in political, social and cultural realms of the world.

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