



19

POST-PANDEMIC GLOBAL LITERATURES: A CRITICAL PERSPECTIVE

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Abstract:

The present research paper deals with the emergence of Post-Pandemic Global Literature. The Fourth World's literature, language, culture, and religion and so on existed from the time memorial since the first, second, and the third came in existence but the challenge it faced was to create a space of its own in the mainstream literature. The publication of texts like The Indigenous World 2020 and the inclusivity of various countries, places and regions provoke us to re-think and re-create a space of its own in the mainstream discourse. For the bravery of our understanding Post-Pandemic Global Literature would be referred to as P.P.G.L. Under this PPGL almost all the works of literature produced by those countries included in The Indigenous World 2020' can be brought under one umbrella term P.P.G.L. There would be inclusivity and space of its own once included in P.P.G.L as far as the Fourth world literature is concerned.

Keywords: *Post-Pandemic, Global, literature, indigenous, exploited, Fourth world, Liberation, etc.*

Let me start with a few questions as student and teachers of the fourth world literature. We are well aware of these texts, movements and writings and now the fourth world literature has come into existence. The very first question that arises is who are known as aboriginals? The answer is that those inhabiting or existing in a land from the earliest time or before the arrival of the colonialists are termed Indigenous. The very next question that arises is where do we locate fourth-world literature? The answer is literature written by native people living in a land that has been taken over by non-natives, those who are not the inhabitants of that particular land. How did the Fourth World come into existence? Fourth world is a term that came into literary circles following the formation of the *World Council of Indigenous Peoples (WCIP)* in 1972. Who these people are? Fourth-world people are the Indigenous inhabitants those who before European or other colonizers invaded occupied or otherwise conquered and settled their homelands. Who is included in the fourth world? Native people of America, aboriginals of Australia, Maoris of New Zealand, First Nations of Canada, Dalits, and tribes of India are considered as peoples of the Fourth World.

Now moving ahead what are the significant texts of George Manuel (1921-1989) powerful; leader of Canada who advocated the political unification of Indigenous people across the globe through the formation of the Fourth World movement and gave prominence to the concept of the Fourth World?



Books like *The Fourth World: An Indian Reality* (1947) Adam Shoemaker's comprehensive account of the Aboriginal literature in Australia with *Black words white page: Aboriginal Literature* (1929-1988), Gordon Brothers Ton's *Book of the Fourth World Reading the Native Americas through their Literature* (1992), Anthony Hall's *The American Empire and the Fourth World: The Bowl with One Spoon* (2005), Raja Shekhar Patteti's *Exploring Fourth World Literatures: Tribals, Adivasis, and Dalits* (2011) and India to the Part of Fourth World.

Where do we locate different disciplines in the Post-Pandemic period? If we start to discourse about where we situate the Fourth World literature in various disciplines like Cultural Studies, Black Studies, Post-Colonial Studies, Anthropology, Linguistic Studies, and so on, how do we contextualize the Fourth World Literature in the Pandemic period? There is a need to relocate the existing disciplines and all kinds of literature so that they can be brought under one umbrella term which is Post-Pandemic Global Literatures, where there is a possibility to situate the fourth-world literature. One cannot deny the rupture that took place in arts, literature, social-political, Economic, historical, linguistic, and so on. In conferences and seminars, we need to address such questions that need immediate attention. On one hand, we had the unpreparedness of the global village to tackle the pandemic situation and on the other; the Digital Platform is busy creating a rift in the name of communal hatred. We do have a lot of literature that emerged in the name of Post-Pandemic Literature and I believe that Fourth World Literature can't be a Scapegoat in this. It is and it has to be relocated in the main Stream Literature in the name of Post-Pandemic Literature Global. And the very reason is the failure of modernization, capitalism, and globalization, where under these jargon terms there was/is the systematic exploitation of the indigenous, natives, nomadic, tribal, and so on.

I believe that instead of protest, and resistance to marginalization the Fourth World Countries and the literature produced by these countries should be relocated, rediscovered, and once again reformulated in the era of globalization as a part of mainstream Literature and liberate the complete discourse from the entanglements of First, Second, Third, and Fourth and rather relocate, reformulate, reidentify, restructure all these works of literature as 'Post Pandemic Global Literatures'. To highlight a few relevant texts; we have Lawrence Wright, *America in the Time of Covid* (2021) who is an American writer, recipient of the Pulitzer Award, *No Land's People: The Untold Story of Assam's NRC Crisis* by Abhishek Saha or *the Pandemic poems* in volumes that are been published by Cape Comorin publishers, and the list goes on...I think in one, two, or three days of national and international conferences when organized or sponsored there should be deliberations and discussions on these thought-provoking discourses that can lead to some final destination to arrive and it is high time to relocate/ re-identify, reformulate this literature in form of 'Post Pandemic Global Literatures'.

We also have a book entitled '*The Indigenous World 2020*' which is the 34th edition and the Executive Director is Kathrin Wessendorf. This book has been published with the financial support of the Danish Ministry of Foreign Affairs (784) pages book published in the year 2020. The text is divided into 3 parts. The 1st part deals with Region and Country Reports: Africa, Asia, Central and South America and the Caribbean, The Arctic, Central and Eastern Europe, Russian Federation, Central Asia and Trans Caucasia, North America, and the Pacific. The second part deals with International processes and initiatives and the last and final third Part deals with General information.



The Indigenous people constitute 5% of the World's population but they protect 80% of the Planet's biodiversity. They are guardians of the Forests, rivers, seas, oceans, ice, peat lands, deserts, prairies, savannas, hills, and mountains. They have cultivated indigenous knowledge systems that are nature-based and honor the complex interdependence of all forms of life which is the root of success for the sustainable management of their resources and ecosystems in which they live.

Global issues and challenges related to climate change and Global warming, melting of glaciers also need urgent attention. At the same time, Gender issues, women's and children's issues, and challenges before them can't be a part of negligence. Let me again come back to the text *The Indigenous World 2020*. In Africa, countries like Algeria, Botswana, Burkina Faso, Burundi, Cameroon, Central African Republic, Eritrea, Ethiopia, Gabon, Kenya, Libya, Mali, Morocco, Namibia, Niger, Republic of the Congo, Rwanda, South Africa, Tanzania, Tunisia, Uganda, and Zimbabwe, In Asia we have countries like Bangladesh, Cambodia, China, India, Indonesia, Japan, Laos, Malaysia, Myanmar, Nepal, Philippines, Taiwan, and Thailand, Central and South America and the Caribbean have countries like Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Ecuador, French Guiana, Guatemala, Guyana, Mexico, Nicaragua, Panama, Paraguay, Peru, Rapa Nui, Suriname, and Venezuela, in the Arctic we have Inuit Nunangat, Kalallit Nunaat (Greenland) Sapmi, in central and Eastern Europe, the Russian Federation, Central Asia Trans Caucasia, and the U.S.A. In the Pacific, we have New Zealand; Australia, French Polynesia, Hawaii, and Papua New Guinea. These many countries are now included under the broad umbrella term of the Indigenous World. It speaks about the percentage of Indigenous people that contribute to the kind of occupation, their living habits, and so on.

There are new various International processes and Initiatives like Indigenous Data Sovereignty, Indigenous Women at the Commission on the Status of Women (ICSW), the International Fund for Agricultural Development, and the UN Framework Convention on Climate Change (UNFCCC). World Intellectual Property Organization and many more are added to the list for the growth, development, and empowerment of the indigenous population and masses. Another significant issue is related to the preservation of the Language of these indigenous people. We have 7000 languages spoken as endangered languages as declared by UNESCO. Now even the number would have increased. 2019 was the International Year of Indigenous Languages which focused on thousands of languages as endangered languages.

So, we also need to focus on these dying Languages, with the death of a language, there is a systematic death of literature, culture, socio, politico, historico, and so on so forth. It is observed that by the end of this century, we will lose near about 3000 languages. To keep alive the literature, we need to preserve these languages too. As long as the speakers use the languages, read, write, listen, and speak these languages are alive, as also the culture, but once the language dies everything putrefies; not only this but also its socio-politico-historical, cultural, linguistic, geographical, and so on.

If these many countries, places, regions, are included than why can't we term them as 'Post Pandemic Global Literatures'? The term is used as hyphenated term so as include both the literature produced during pandemic and literature produced post pandemic. I would conclude with a quote 'We are human being first and we are human beings last'. Let us work towards a constructive ideology that leads us towards constructive humanity. It is through this kind of discourse that we can promote,



protect, and defend these endangered languages, literature, and human masses in general and Humanity in particular. So, we all need to work towards a constructive ideology that leads towards Constructive Humanities and saves us from the destructive dominant Hegemonic ideologies.

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