

Introduction

The identity of a person is conceptually and pragmatically determined by the space of his living; though it is constructed by a plethora of elements, the spatial configuration makes a pertinent one. This research makes an elaborate endeavour to analyse the concept of spatial configuration in coalition to Fourth World literature. Fourth World literature refers to the written work of native people living in a land that has been taken over by non – Natives. Fourth World people are the original indigenous inhabitants who existed even before European or other colonizers invaded, occupied or otherwise conquered and settled in their homelands. Nowadays the concept of Fourth World acquire an extended arena of the population comprises the Native people of America, Aboriginals of Australia, Maoris of New Zealand, First Nations of Canada, Natives of Africa, and even Dalits /Tribes of India come under the purview of the Fourth World.

The concept of Fourth World enlarges its perspective vistas to epistemological branches of sociology, anthropology, folklore, political science and several other disciplines, the discussion is incomplete without the expedition on literature. As literature has the scope to articulate human life in such a way that it enlivens the phenomena of existence appetizingly with a subconscious credible way as the readers feel it whereas other disciplines are theoretically oriented thus keep the readers mostly unsatisfied.

Literature can be the voice of the marginalised and the Fourth World literature poses itself as a counter-narrative to address the world representing Aborigines. The mainstream predominantly demonstrates ‘Aborigine’ or tribal with the prejudiced conceptual framework as a group of people who are ‘half-naked, with arrows and

spears in their hand, feathers in heads, speaking an unintelligible language and imposes their life with the traits of savagery and cannibalism. As the world progress with the dynamics of upheavals, it is common to many communities to adapt with the changing scenario; but still, communities such as Aborigines prevent themselves to be the part of this and strongly uphold their traditional systems of life and ways. They remain as 'closed groups' who preclude from the mainstream intervention and maintained a system of self-sufficiency even at the time catastrophe; in this modern era of conflated culture, they find their own natural enclosed spaces even in mountains or in specific reservations. As Colin Johnson, the most prominent and internationally known Aboriginal critic and the writer mentions in one of his articles "White Forms, Aboriginal Content",

Aborigines do not occupy a unique position in this world. They are just one of the many people that became immersed in the European flood which flowed out from the fifteen century onwards. The Aboriginal response to this threatened drawing has been and is similar to that of many other peoples (21).

Homogeneous nature of spatial configuration in different countries, locations, space and communities is drawn by this research which initiates the study of six books, three writers, three countries, two genders and one form of literature – fiction. Each country has experienced the process of colonisation and its effects exclusively unrelated manner and it enunciated an inerasable categorisation of colonised nations into settler and non – settler colonies. A very fundamental comparison between settler and non-settler colonies engenders to the conclusion that settler colonies still poses the conundrum of the spatial divide in a threatening means rather than non- settler

colonies. Since spatiality marks as the basic fundament of the study, three countries mentioned in this research are settler colonies Australia, Canada and America.

Fourth World literature emerges as a renowned genre in the spatial modalities of theory, thus it is indispensable to study writers from different Aboriginal communities to draw specific structures of space and power. The representative works are Alexis Wright's *Carpentaria*, Kim Scott's *Benang: From the Heart* (both from Australian Aboriginal literature), *Half breed* by Maria Campbell and *Indian Horse* by Richard Wagamese from Canadian First Nation Literature, N. Scott Momaday's *House Made of Dawn* and *Ceremony* by Leslie Marmon Silko are the representative specimens of literature from American Native life.

The inception of the concept Fourth World is traced back to George Manuel, the most significant, powerful and revered Indigenous leader of Canada, advocated the political unification of indigenous people across the globe and hailed as the forerunner in the creation of Fourth World Movement. As the President of World's Indigenous Peoples Movement during 1975-1981, Manuel travelled Sweden, Nicaragua, Chile, Guatemala and realised the need to unite indigenous people across the globe who have much in common and to make a common platform for protesting in the face of adversity. To promote the perspective of 'Fourth World', with the assistance of Michael Posluns, he published *The Fourth World: An Indian Reality* (1974) and his uninterrupted struggle and campaign for indigenous people made great improvement in making political unity, ideological coherence and social up-gradation among Aborigines.

This research documents a cursory analysis of the historical backgrounds of the above mentioned Fourth World Communities since it is unavoidable to trace out

the historical space as a part of an enlarged arena of the spatial framework. Historical documents unravel that Australian Aboriginal culture was one of the earliest surviving cultural traditions in Australia and perhaps on the Earth. The inhabitants had been leading 'hunter-gatherer' lifestyle until 1770 when Captain Cook arrived for British Crown and named this land as New South Wales. The British claimed Australian lands through the doctrine of 'terra nullius' (empty land or land belonging to no one). They spread the doctrine that Australia was an unoccupied territory, ignoring the fact of long term inhabitation by the indigenous people.

When British began strategic moves in the process of colonisation, they made unfair interference in the lives of Aboriginal people and thus lead to an era of unending conflicts between the two communities as a by-product of cultural and political exchange. The physical mode of fights or armed conflicts began after 1788 and continued for approximately one hundred and forty years. The Whites systematically applied their hegemonic structures to silence the Aboriginal resistance to the invasion of the land and the process gradually swallowed the entirety of colonised life that made drastic changes in the nature and pattern of Aboriginal life, thus led to complete dispossession of land and disruption in Aboriginal culture.

The tribal groups of Australia have been marked for their large number in quantity and their systematic ways of maintaining life in the pre-colonial era. Though these communities are running distinct system of life patterns, they have many common myths, legends, stories, ceremonies and rituals in the structural modalities of cultural design which correlates to the concept of 'dreaming' or 'Dreamtime' signifying an aboriginal notion affiliating to their communion with nature, the world and the past. The coloniser's belief of White man's burden was in practice that attributes a moral justification to the practice of exploitation in the disguise of duty to

improve the natural landscape of the new world by making it productive, besides, its indigenous inhabitant's world is Christianised and civilised.

The Aboriginal life closely linked to their land; they gained the unparalleled capacity to adjust to the adverse climatic conditions of landscape whereas the settlers would have died of hunger, thirst or exhaustion in the same climatic condition. The coloniser recognised the unmanageability of the situation to make lenient access to control Fourth World people, the settlers introduced several policies and acts like the annexation of land, dislocation of people, assimilation policies, the Stolen Generation concept, settlement acts etc. Sabbioni states that

these acts controlled the indigenous people, socially and economically determined their marriage patterns, removed children from their parents, determined their living environments, barred them from certain places controlled their access to employment, refused them access to institutions, catering to non – indigenous people, limited their entrepreneurial activities in mainstream society and monitored their movements (Sabbioni xxiii)

History proved that not even one Aboriginal family, in the whole of Australia, has gone untouched by these policies. But the settlers and the Whites had done everything to make the Aboriginal life of Australia more miserable and catastrophe. The spatiality of the land engendered to a worthless locale attributed with the adjectives of crime and immorality; Britain considered Australia as a penal colony for convicts and jailers between 1788 and 1852. Gradually, the settler population of White had enlarged considerably during this period and the settlers occupied and owned lands without any legal formality who is later known as the landowning class 'squatters'.

The colonial-era marked for its unending battles between Aborigines and the settlers; while Aboriginal's attacks were directed only against ruling class of White masculinity, Whites terrorised people of all class including children, women and old with a more advanced system of armaments. Kath Walker, An Australian poet and political activist wrote in her poem, 'No More Boomerang'

One time naked
Who never knew shame;
Now we put clothes on
To hide what's a name. (95)

In the twentieth century, assimilation policies listed into the official strategic mode to create the concept of 'pure blood nation' that stigmatised Aborigines as a degraded species of humanity. The conflicting cultural disparities established settler colonies as a location for violence and armed conflicts, the spread of European diseases and sterilisation of native women were few policies came in force to drag Aborigines to the periphery. Every space of the public domain became the spot of racism and marginalisation in which Aboriginal people did not even have the right to vote until 1967. Even now the Aboriginal people of Australia remain unprivileged socially, politically and economically and the hegemonic structures of power and prejudice operate unofficially in every nuance of Aboriginal life. The backwardness of Aboriginal life in every aspect – education, employment, health etc. finds its roots in the process of historical injustice that is enforced by colonialism.

The discovery of gold in New South Wales in 1851 attracted a large flux of migrants from different countries and later in 1901, the Immigration Restriction Act was passed to curtail the migration of non-Europeans. As a scheme for political

advancement, from there onwards, the settlers undertook large scales development projects such as the establishment of universities, art galleries, public libraries museums, the construction of infrastructures such as railways, roads and the telegraph system. On 1st January 1901, the Commonwealth of Australia was founded under the Australian constitution. But by 1970, Aboriginal people retracted protest in every possible sense to create a separate system of governance, policy-making and political existence, yet it has not met any unsuccessful point. The Racial Discrimination Act of 1975 was introduced to outlaw discrimination based on race and ethnic origin.

. Considering the dire necessity of self portraying as a progressive nation by redefining the Australian identity, Paul Keating, the former Prime Minister of Australia declared that the real source of Australian culture was the culture and tradition of Aboriginals. The increasing number of children of mixed descent, born to an Aboriginal mother and a white father or vice versa, complicated the question of identity. As a practice of the policy of Eugenics to produce cultural purification, these children were enforced to dislocate to settler 'Homes' and they were known as 'Stolen Generation'. But these 'Homes' never turned to a place of comfort, love or protection; instead, the experiences proved that these children were harassed, humiliated, beaten and raped brutally and finally their identity falls into a state of jeopardy. The Aboriginal side of parenthood was in grave misery and disillusioned on this issue since they had no involvement in the development of their children, on the other hand, the White side of parenthood passed untouched of responsibility or affiliation to these children. Later half-caste population made a major portion of the Australian nation and by 1970, there was a positive mode of development in the policies of the Australian Government towards Aborigines and mixed blood. Thus pro-Aboriginal

policies were enacted by abolishing discrimination in public space, employment, services and housing.

Australian Aboriginal literature is identified as the oldest literary form of Australia, though it was scriptless; Aboriginal people maintained a systematic structure of narrating songs, legends, stories in the form of oral tradition. With the advent of Europeans, Australia moved to the scheme of written language. Aboriginal oral tradition accounted for narrating stories from ancient time, with the evolution of mainstream literature it sustained clear distinction from Aboriginal literature. Both these kinds of literature have been interacting, influencing, and confronting each other along with the process of mutual construction. Yet the hegemonic structures of social organisation never permitted Aboriginal Australians to be presented in the mainstream literacy history with a realistic depiction and it often interconnected settlers and the Aboriginals in antipathy.

In the land of Canada, European colonisers settled during seventeenth and eighteenth centuries by perpetrating violence and aggressive methods to penetrate native population who ardently follow their culture, tradition and history. As exemplified in every specific colonial intervention, the Whites exercised oppressive racist policies towards these native people and Canadian Natives had undergone through all kinds of harassment, humiliation, violence, racism etc...

The system of public discrimination, forced displacement of mixed race and the common practice of hegemony existed between settler- Native relationships in Canada. Generally, Canadian Natives are officially identified as 'First Nations', it comprises of innumerable sub-categorisation as Mohawk, Cree, and Oneida and so based on specific cultural communities or to the tribe to which they belong. The

Reserves contributes around the fifty-seven percentage of the Canadian population and particularly numbered 614 First Nation communities in Canada, but their majority in a quantity never coincides with the economic and social ability to mark or pull them to the mainstream society.

. The Whites made treaties in English and practised annihilating policies of aggression to First Nation people. The process of colonialism brought the principle of subjugation in practice and the rich past of Canadian Nativity was buried in the penetrating sphere of colonial power and agency of terror. From the seventeenth century onwards, Native Canadians raised their voices against colonial oppression and in 1876 with the Indian Act, First Nation communities acquired sovereignty from the federal government. First Nation marked as a large quantity of human influx and was home to more than 2,000,000 First Nations; British Colombia alone made the domicile for more than 200,000 people, with 50 distinct languages.

In the 1890s, the government enacted policies of restriction to natives from farming for export, thereby ensuring that reserves, would be denied entry into the mainstream of the agricultural economy and prosperity. With the evolution of the Aboriginal sense of pride and injustice, First Nation people raised their voice against the racist laws of the Indian Act and slowly the systems came to pro – Native in nature. Even in 1998, Jane Stewart, Minister of Indian Affairs and Northern Development expressed official regret for residential school abuse and promised a 350 million dollar 'healing fund to help those who had suffered', however damages caused by the residential school system persist. In 2008, a formal note of apology for past injustice made from Prime Minister Stephen Harper.

Native Canadian literary discourse hails epistemological associations to connect itself with the mainstream Canadian literary arena since as any Native literary discourse, it also marked by a cornucopia of traits of thematic ranges from the diaspora to posthumanism, with the intrusion of colonialism. Canadian Fourth World Literature had grown to the phase of political activism in the country as a mode of resistance against the modalities of the biased system; Gramscian terms labelled this phenomenon as 'counter-hegemonic ideological production'. The Natives prefer to identify themselves as First Nations people since they kept autochthonous epistemology of life, culture, tradition and orality. The First Nations of Canada comprises of major tribes – the Indians, the Inuit, the Metis etc. were engaged in the practices of hunting, trapping, fishing etc. for livelihood and the narrative structure of orality deliver the totality of their existence, activities, practices, adventures and ideologies.

Europeans pervaded all possible means of violence and terror towards native people; robbed Native's land, violated all their human rights, separated their children, sexually abused, raped, harassed, insulted, scorned, hated and transformed their whole existence into an alien culture contrasted to their essentiality; thus the arrant policies made a gross disruption of their harmonious entity and balance in their way of life; gradually, they fell into psychological trauma, alcoholism, introversion and violence.

The third locale of study is Native America that claims a possible historical background of Native existence around 50,000 BC ago, according to archaeologists. Long before settlers' arrival in America, explorers reported the existence of advanced and systematic living pattern and in 1492, Christopher Columbus, an Italian explorer arrived in the 'New World' and he mistakenly believed that he had reached the Indies

and he described the people of American land as Indians. The proceedings of recording history started with inconceivable intentions by various classes of the academic and intellectual community; some of them were intending to inform the voyeuristic audiences on the ways of a heathen race, while others had done so to preserve a written record of a people destined to inevitably vanish from the earth at some precarious point of time. The early literature of the land mostly formed out of non-literary genres such as diaries, letters, travel journals, ship's logs and reports to the explorer's financial backers, thus the European rulers gradually evolved to a culture of documenting and keeping records of the settled colonies.

The research explicates the historical conditions of the society and the development of the literary history of settled colonies simultaneously to get a comprehensive notion on the sociality of the physical space which is quintessential in making the life possible. According to the 'Mappa Mundi' concept, only three words exist- Asia, Europe and Africa, but identified America as the New World with the landing of Christopher Columbus. According to the literary evidence and testimonies of the Native peoples of America, an underlying coherence is to be found in the creation story told in the 'Bible of America', the 'Popol Vuh', literally, the 'Book of the Community' of the Quiche Maya as an experience of unique state of trauma and jeopardy.

In 1606, England attempted to colonise Popham colony in Maine for the first, later in 1607 in Jamestown, Virginia. The population and culture of Native Americans were decimated by the European colonisation and by disease, displacement, enslavement, internal warfare etc. The term 'Native American' which is used interchangeably with 'American Indian' or 'Indian' refers to peoples of indigenous origin in the forty-eight adjoining states, Alaska and Hawaii of the United States of

America. The term 'Indian' is later employed degradedly by colonising Europeans to refer to Native Americans as a synonym with the terminologies such as savage, barbarian and redskin to express what colonising Europeans and late American considered as necessary to apply the essential racial and cultural difference between themselves and native American.

Many thousands of year ago, late in the Ice Age humans were locomoted across the Bering land bridge, from Asia to Alaska, their descendants explored along the west coast of North America. Later they dispersed to all parts of the continent and developed innumerable systems of cultures, traditions, languages and civilizations. In the initial stages, they hunted for livelihood and then they turned into farming and raising animals; by the meantime, they evolved with their systems of administration, architecture and governance. European invasion and land encroachments began with Columbus' voyage to the New World in 1492, along with this European brought disease like smallpox and measles and these non-native diseases speed savagely caused the erasure of many tribes.

Europeans annexed native land for their self-interested purposes; though natives resisted it with tooth and nail, finally they were forced to surrender due to European's superiority in the employment of advanced systems of armaments and physical power. Gradually, Aborigines moved to unfertile nooks of reserves. As a settler colony, still, the problem of ostracisation is prevalent in American society even though Native Americans acquire education and social status as non-natives now. The authentic inception of Native American literature traced back to the oral, at the time there were no written scripts for languages with more than five hundred different languages in use.

Fourth world communities always preserve self-sufficing indigenous systems of administration, farming, community living, religious worship, gender relationship etc. and their literature also associates plethora of perspectives of social, cultural, historical, legendary and spiritual life. Later written works were started publishing since the eighteenth century but have acquired significant momentum steadily after the 1960s. The nineteenth-century marked an era of steadfast emergence of Native American literature; it enunciated as a mode of resistance and the way to address the conundrum of survival in the troubled arena of settled colonies. Europeans coloniser never recognised Native as equal or not even as human beings. Natives were rooted out of their culture, tradition and homeland.

Native American had endured through many troubles and tribulations since colonial intervention; in 1830, Indian Removal Act was passed which ruled that Indians living east of the Mississippi River could be displaced to the infertile land west of the river. With the enactment of forced separation from their Native land caused dislocation to unfamiliar land: thus many died of starvation, disease and despair. There were several Acts like these enacted to curb the remaining spaces of freedom and mobility and to strain the harmonious life of Natives. But the spirit of resistance and retort was inevitable in Aboriginal life and culture; as an instance the Cherokee tribe was considered as most adaptive to the White society by creating a similarly structured constitution, introducing the written alphabet and starting a bilingual newspaper. But when gold was discovered from their land, they were expelled from their homeland ruthlessly.

By the time, the Natives started demurring against all kinds of ill-treatment by Whites and literature was a major tool to vehemently oppose White policies and attitudes. One of the first writers of this kind was Elias Boudinot and the first Native

American woman writer was S. Alice Callahan who wrote *Wynema: A Child of Forest*. Many wrote historical records of the tribes such as David Currick's *Sketches of Ancient History of the Six Nations* (1828), the first published tribal history. These historical records mark Aboriginal's affinity to their traditional culture and homeland in an exceptional manner. Native newspapers were founded at this time; the first was *Cherokee Phoenix* (1828). There were many writers, philosophers, travellers and missionaries who took special interest to record their history and to concentrate on the life and culture of Natives of America.

The terminologies correlated to identify Native self was quite unique since the name 'native' stuck for centuries and the people who first came to America were collectively called American Indians. The natives are alternately designated even by many names like Amerindians, Amerinds or Indigenous, Aboriginal or Original Americans. The most attended name is 'Red Indians' because the early settlers of New England liked the red colour and hence painted each and everything including their bodies with red pigment. But later this term acquired a sense of worthless identification and derogatory in use to nullify the Aboriginal notion of pride and dignity.

The forced confiscation of land led to many conflicts between Natives and officials that accelerated the jeopardy in Native existence. In the late nineteenth century, the state employed policies such as 'civilising' mission' by sending Aboriginal children to Indian Boarding schools run by Christian missionaries, acted as the places of forced displacement from Native home, religion, culture and life itself. American Natives were given United States citizenship by the Indian Citizenship Act of 1924 to litigate the merging with the American mainstream. Although Natives and government have been in a continuous struggle with each other, the state government

sanctioned 563 tribal groups to form their government, to enforce laws, to tax, to establish a membership to license and regulate activities to zone to exclude persons from tribal territories. The internal warfare and conflicts continued until the American Revolution. The British made peace with Americans in the Treaty of Paris in 1783. They ceded a large area of land of Native Americans to the United States without informing Natives.

This research undertook the study of three-nation- history and literature -of Australia, Canada and America in connection with spatial studies. Though these three nations envisioned numerous distinct cultures and communities, the concept and practice of hegemony work in a homogeneous way. 'Space' becomes a major conceptual tool in the analysis of everyday practices including literature and can be considered as a more authentic and fruitful foundation than history, culture and politics to study society and its literature. In literary and cultural studies, the last two decades have been increasingly concerned with how space and place inform aesthetics, culture and politics.

Space, moreover, has arguably proven to be a more productive foundation than time or history for the interweaving of reciprocities between different disciplines and modes of inquiry. The term 'space' structurally means boundless three-dimensional extents in which objects and events have a judicious position and direction. Debates concerning the nature, essence and the mode of existence of space date back to antiquity and the modern theories prove the multi-dimensional state of 'space' – geography, time, textuality, identity, physics, history, experience, memory etc. are interwoven within it. Frequently, Fourth World and its literature are considered out of all these spatialities, but they are configuring 'space' through writing and engaging in another intellectual arena of expression. The primary

objective of this research renders the study of the ways and means of configuring space through Fourth World Literature.

The first dimension concerns the concept of the textuality of space that explicates how the textual medium affects the presentation of space and how this relates to space outside the text in Fourth World Literature. The second one regards the relationship between time and space and the theoretical frameworks of Michael Bakhtin's 'Chronotope' evince that time and space are inextricably bound to each other; the way time is employed influences the spatial presentation and vice – versa. The concept of space oscillates between the concrete and material, phenomenal and behavioural, vertical and horizontal and space never confines to fixity, on the other hand, connects as a relative entity, is intelligible as the relationship between objects, which exists only because objects exist and relate to each other.

This research emphasises on that spatial practices are inseparable from the socio-economic, political and cultural process and the social theoretical preliminaries about the notion of space started with a tripartite division of human spatial experience into (a) the one with the biologically given organic space (b) the neurologically given perceptual space and (c) the symbolic space or the abstract that relates to architectural, pictorial, politic space generating distinctive meanings, theorised by Gaston Bachelard. The social theory of space explains social space as social action, social existence, social practice and social relationships. The major theorist who made a 'spatial turn' in the production of knowledge is Henri Lefebvre and his masterpiece *The Production of Space*. He considers space as social-cultural existence and action which constructs social reality of relations, forms and representations.

From the late 1970s, the study of space consciously made stratagem to analyse the way, the organisation and the use of space coded in social relations. Michael Foucault endeavoured to theorise the history of humankind from 'strategies of geopolitics' and to the tactics of the habitat, as the history of spaces and history of power. In the modern epistemological system of space, regional geography and quantitative/positivist geography emerged as two standpoints. These two concepts led to the notions of environmental determinism and cultural geography. The territorial, environmental condition or climate is found in direct relation to human evolution and progress – a combination of geology and biology. This can be directly attributed to the process of colonisation – territorial acquisition, economic exploitation, militarism and the practice of class and race domination. Ellen Semple writes

Man is a product of the earth's surface. This means not merely that he is the child of the earth, dust of her dust; but that earth has mothered him, fed him, set him a task, directed his thoughts, confronted him with difficulties that have strengthened his body and sharpened his wits, given him his problems of navigation or irrigation, and at the same time whispered hints for their solution. She has entered into his bone and tissue, into his mind and soul (58).

The above statement renders the idea that environment or physical space determines human development, history and culture.

Cultural geography explains that cultural landscape is the product of natural landscape blending with cultural artefacts through human intervention. For humanist geography, the lived experiences in a specified geographical locale or place are centred mostly on the experiences of identity, belongingness, sentimentality,

nostalgia, community life and so on. Even though the notions of epistemology vary from one thought pattern to another, the categories of place, space and time are emerged as fundamental to human existence. Radical geography emerged as an activist movement centred on the issues like inequality, racism, sexism, environmental concerns etc that come up as a by-product of hegemonic variation among spaces. Since geographical thinking must be socially and politically relevant, it deals with the conundrums of poverty, discrimination against women, minority groups, unequal access to social service, underdevelopment etc... as a core point of spatial thinking.

Radical geographers adopted the stand of anti-imperialism comprehends as forced occupation of land and spatial exploitation by hegemonic power, they created their justification to grab the land of non – Europeans by the means of colonisation, militarism and cultural subordination. It analyzes socio – temporal-spatial practices like spatial division/spatial exploitation/geographic occupation for establishing economic domination assisted by hegemonic ideologies to serve the interest of the dominant class, which is truly called colonialism. Spatial studies give a pivotal role to social practices which give meaning to geography and place rather the mere material concept of the physical earth. The conceptual framework of space brings forth the dimensions of socio-political ontology and epistemology of space.

The question of gender or gender relation combines into the framework of spatiality concentrated on the relation between women and space. The writer Suzanne Mackenzie argued that gender is an essential factor that structures human-environmental relations (72). The concept ‘divided city’ differentiates space into men’s public and productive spheres and women’s private and reproductive spheres respectively. During 1970s liberal feminist tried to draw ‘geography of women’ which

mapped the disadvantages suffered by women being a person in limited space. This theory conceptualised the constraints of women's spatial choices being adhered to the gender role, that social expectations primarily involved in private functions like a family, home and children.

Marxist ideas of feminist geography gained momentum as a mode of the theory that completely refutes the patriarchal role in maintaining the property and instrumental functioning of women. Alison Hayford views institutionalism of gender roles and identification of spaces in affiliation to dominant male-centred social order as problematic in constructing woman space. In such an arena of activities and social structure, women do not possess any role or space or continuously adjusting with the social space provided by men and the ideological structures patronised by the patriarchal system. Her 'spatial dialectic' defines the contradiction between 'here' and 'there' focussed on the stress people experience because of their inability to have mobility with surrounding space. Mobility is a major spatial concept in feminist spatial studies which marks women are essentially and universally the product of locality. Women do not have the same control over space to change, transform and organise it as it is with the man.

The modern concept of spatiality gained momentum with the theoretical frameworks of Henri Lefebvre studies multiple conceptions of social space. He was with a variant concept of space which negated the practice of confining space strictly in geometric terms, as space (321) and he declares his connection on the notion space as "where there is space, there is being" (22). He brings forth an analytical pattern in the actual production of space and thus to bring various ways, means and modalities of space – for this, he introduced the term Spatio – analysis or Spatiology (404). Space is neither a subject nor an object, rather social reality - a set of relations and

forms. The production of social space is done by the means of human action and social practice (117). Every social space is the outcome of a process with many contributing currents, signifying and non – signifying, perceived and directly experienced, practical and theoretical (110). And the form of social space is encounter, assembly, and simultaneity of everything there in space – living beings, things, objects, works, signs and symbols – that is produced either by nature or by society, either through their cooperation or through their conflicts (101).

Space is not identified as a monolithic entity and the notion that many interpenetrated social spaces superimposed one on the other, a multi-layer spatial texture, a hyper complexity in which each space makes many social relationships. Lefebvre introduces triad of spatial concepts – spatial practice, Representation of Space and Representational space (34).

1. Spatial practice – means production and reproduction in the particular locations and spatiality sets characteristic of each social formation. It is the everyday practice of society.
2. Representations of space – It is an abstract conception of the relations and the order of relation, using a system of the verbal and graphic sign. It is the knowledge sign and code of spatial relation and would be the dominant space in any society. It is the conceived space, the knowledge of space with a scientific bent; combines ideology and knowledge within social practice. It is a conceptualised space.
3. Representational space – it is the space directly lived through associated images and symbols by inhabitants and users. It is the lived experience of everyday life; it is also the space of philosophers, writers and artists who describe it. Representational space is the space of life, it is alive and it speaks;

it has an effective centre in life – ego, bed, bedroom, dwelling, house, square, church, graveyard. It may be qualified in various ways as directional, situational or relational because it is essentially quantitative, fluid and dynamic. He uses these three pivotal concepts to draw correctness in the analysis of human life as well as literature.

Historical rewriting or space retrieval is primarily an objective associated with Fourth world Literature. Foucault connected the concept of space with history and politics. One of the major tools of the theoretical framework used in this research is Foucault's concept of space and spatiality.

He states

The great obsession of the nineteenth century was .. history with its themes of development and suspension, of crisis, and cycle, themes of the ever-accumulating past, with its preponderance of dead men and the meaning glaciations of the world ... the present epoch will perhaps be above all the epoch of space. We are in the epoch of simultaneity: we are in the epoch of juxtaposition, the epoch of the near and far, of the side by side, of the dispersed. We are at a moment, I believe, when our experience of the world is less that of a long life developing through time than that of a network that connects points and intersects with its skin. One could perhaps say that certain ideological conflicts animating present-day polemics oppose the pious descendants of time and the determined inhabitants of space (Foucault *Power / Knowledge*149)

Foucault wrote much on the spatiality in his works like *Power / Knowledge*, *The Archaeology of Knowledge* (1972), *The Order of Things* (1973) *Discipline and Punish* *The Birth of the Prison* (1977) *Space Knowledge and Power* (1985) etc.

The process of domination and surveillance is determined by the conceptual and pragmatic framework of space; in Foucault's view space is not a static thing, but as dynamic as knowledge and power. Space has a key role in the exercising of power and knowledge; Foucault illustrates many instances to explain how space is used in power. One of such is the principle of distribution where he analyses how individuals are locked up in closed places like confinement, workshop, and factory through the techniques of the enclosure to allow for flexible and detailed control and also how within these spaces there are further divisions so that each individual has its own space. Space is divided into as many sections as there are individuals through the technique of partitioning.

Another classical example of power – space is the panopticon where Foucault discusses institutional panopticism and surveillance mechanism as a spatial practice of power (Foucault *Discipline and Punish* 24). Foucault mainly introduces the concept of panopticism as a theory of organisation that control time and space. It is a technique to control large numbers of people with a single method of discipline. He writes

Enclosed segmental space observed at every point in which individuals are inserted in a fixed place in which the slightest movements are supervised, in which all events are recorded, in which an uninterrupted work of writing links the centre and periphery, in which power is exercised without division, according to continuous hierarchical figure, in which each individual is constantly located, examined and

distributed among the living beings... all this constituted a compact model of the disciplinary method (Michel Foucault, *Discipline and Punish* 200).

Foucault comprehends the notions of geography and territory in terms of space-power relations and a positive system of the archipelago. He says

The territory is a geographical notion but it's, first of all, a juridic-political one: the area controlled by a certain kind of power. The field is an economic – juridical notion. Displacement is what displaces itself is an army, a squadron, a population. A domain is a juridic-political notion. Soil is a historic-geological notion. The region is a fiscal administrative, military notion. Horizon is a pictorial, but also a strategic notion. There is only one notion here that is truly geographical that of archipelago... how a form of punitive system is physically dispersed yet at the same time covers the entirety of the society. (*Power/ Knowledge* 68).

The multi-dimensions and plurality of spaces mark a pertinent area of discussion in the ontological structure of modern spatial studies; Foucault coined the term 'heterotopia' to juxtapose the order and perfection of utopic space. Space found in the pragmatic sense of reality identified as heterogeneous, messy, ill-constructed and jumbled which acts as a counter- space to it. So Foucault brings forth the concept of heterotopia to establish an alternative space of the marginal, the subjugated and the disempowered. Foucault adds that we are still dominated by sanctified binaries like private and public space, family and social space, cultural and useful space, leisure

and workspace and makes a categorical distinction between 'external space' and internal space. As external space, the states,

The space in which we live, which draws us out of ourselves, in which the erosion of our lives, our time and our history occur, the space that claws and gnaws at us, is also, in itself, a heterogeneous space. In other words, we do not live inside a void; inside we could place individuals and things. We do not live inside a void that could be coloured with diverse shades of light, we live inside a set of relations that delineates sites which are irreducible to one another and not superimposable on one another (*Of Other Spaces*23)

A new dimension to the theory of space engendered with the groundbreaking theorist Edward Soja who endorses multiple spatial existences with more equity and justice. So it is indispensable to consider the concept of 'Thirdspace' in the analysis of human life and literature and the spatial terminologies like thirdspace, migration, hybridity, liminality, marginality, interstices, space of resistance are all linked with the explication of social space and literature scientifically and strategically. In *Postmodern Geography: The Reassertion of Space in Critical Theory*, Edward Soja made an argument that the postmodern social science must abandon the modernist myth of linear narratives and must focus on spatial studies rooted in the locality and particularly through attention to human geography (Soja *Third space: Journey to Los Angeles and Other Real and Imagined Place*260)

Soja introduces the concept of Thirdspace to think differently about the meaning and significance of space and those related concepts that compose and comprise the inherent spatiality of human life: place, location, locality, landscape,

environment, home, city, region, territory and geography. His aim is not to abandon historically in the modern thought process but to arrest the essentiality of historically, sociality and spatiality in understanding the social process. He argues that space becomes the genuine constitutive element in the structuring of the world and reality.

That all social relations become real and concrete, a part of our lived experience, only when they are spatially inscribed that is concretely represented in the social production of space. Social reality is not just coincidentally spatial, existing space, it is pre-suppositional and ontologically spatial. There is no unspatialised social reality. There is no aspatial social process. Even in the realm of pure abstraction... there is a pervasive and pertinent, often hidden, spatial dimension (*Thirdspace*46).

By theorising space, he challenges the hegemony of ‘essentially historical epistemology and calls for a critical theory that ‘re-enlivens the making of history with the social production of space, with the construction and configuration of human geographies. (Soja *History, Geography, Modernity*137). He further opined that historicism is an overdeveloped historical contextualisation of social life and social theory that actively submerges and peripheralizes spatial imagination (*Third space: Journey to Los Angeles and Other Real and Imagined Place*140).

Soja identifies three spatial notions like ‘Firstspace’, ‘Secondspace’ and ‘Thirdspace’. Firstspace is the context of real material physical or demographic space and its territory. It can be demographically mapped and accurately measured (*Thirdspace*10). In the case of ‘Secondspace’, the reality is understood via imagined representation and spatiality is accounted as a constitutive element of the reality of the

world. It is the knowledge of the material reality of 'Firstspace' that is comprehended essentially through thought and expressed in symbolic language. The representations of power and ideology are located in these dominating mental spaces (66). But Soja gives more emphasis on the Thirdspace. He writes,

Everything comes in Thirdspace: Subjectivity and objectivity, the abstract and concrete, the real and the imagined, the knowledge and the differential, structure and agency, mind and body, conscious and unconscious, the disciplined and trans-disciplinary, everyday life and unending history. Anything which fragments Thirdspace into separate specialised knowledge or exclusive domains – even on the pretext to handling its infinite complexity – destroys its meaning and openness (56 – 57)

Thirdspace describes as the 'othering' – finding others in a society and is capable of understanding dominant spaces, spaces of peripheries, margins and the marginalised, disenfranchised minorities and of course, the Fourth World. Thirdspace understands the Corpo – the reality of the body and mind in terms of sexuality and subjectivity, and terms of individuals and collective identities from the most local to the most global. So space fills with politics and ideology and includes both lived space and ignored space. He makes a conceptual framework to configure the hidden history through remapping of geography. It is capable of addressing the hydra-headed forms of oppression of race, class, gender, sexuality and other individual and collective source of marginalisation and inequality within the single frameworks of spatial theory.

Twenty-first century marked as an era of convoluted spatial concepts like Synekism, Fractal and Archipelago expounded by Edward Soja. Synekism means the union of several small urban settlements under the rule of a capital city (*Postmetropolis* 13 -14). Fractal means the way to configure multiplying and cross-cutting social mosaic in the spatiality of society (283). The archipelago is a term borrowed from Foucault and Soja uses this notion to address the issue of social and spatial control through privatisation, policing, surveillance, governance and design of the built environment.

Spatial theories are also very pertinent in colligating with the concepts of space to the process of exploitation, marginalisation and colonialism. Homi Bhabha's ideological interpretations and writing explore the nature of cultural differences or what he calls 'the location of culture' in addressing the question of exploitation. He argues that the concepts of multiculturalism and the tradition of cultural diversity come from the tradition of western liberalism which enables the process of control and containment as something normal. So it is quintessential to create space for subject people through the production of knowledge and he introduces the concepts of cultural hybridity to recognise the hidden portions of space.

The notion of hybridity or Thirdspace is a floating metaphor for a critical historical consciousness that privilege spatiality over temporality, but the privileging of spatialisation is not ahistorical and timeless rather the process tries creatively to spatialise temporality. The propaganda of an envisioning cultural politics of third space engenders an effective consolidation of spatial orientation that helps to dislodge its entrapment in hegemonic historiography and historicism. Thirdspace or heterotopic spatiality is a quintessential concept to understand human life and literature more strategically.

Gender relations constitute a major component in discovering sociality of space; theorist bell hooks writes about 'heterotopic' marginality as space of resistance in coinciding with the manufacturing of woman space by patriarchal society (122). Postmodern –feminist Doreen Massey advocates the concept of 'heterogeneous space' and she defines space "as the sphere of the continuous production and reconfiguration of heterogeneity in all its forms –diversity, sub-ordination of conflicting interest which calls forth a relational politics for rational space (Massey 3). Massey connects her theory of space in feminist –socialist perspective explains how mobility is determined the power relations.

The correlation of subjectivity and space is pivotal in the context of Fourth World literature and human's experience of subjectivities and realisation of individualities are related to how they are distributed as subjects in terms of both space and time. The subjectivities are not merely introduced rather a by-product of socialisation process and production of social space; the place and space we inhabit produce us and we are also emplaced in the production of place and space. Contemporary spatial and cultural discourse engages in the representation and exploration of subjectivity; and the notions of coherent subjects are inconceivable since many cultural, social, political and psychological processes continually reconstruct subject positions, and also they understand subjectivity and space as simultaneously as real, imaginary and symbolic (Longhurst 283). Body and space are inseparable in human spatiality; subjectivity is spatial subjectivity either as submission to spatial power –the forces of repression, socialisation, disciplining and punishing or as resistance in terms of struggle in the repressed world, protest for a new identity or struggle for a new subjectivity through historical, political and cultural means.

The research makes an elaborate study on six aboriginal writers from different nations who are associated with the Fourth World perspective and sensibility in the literary and political arena of thought. Alexis Wright, the first Australian Aboriginal novelist who won the prestigious Miles Franklin Award (2007), was born in Cloncurry, Queensland 1950. She is a member of the Waanyi nation of the Southern highlands of the Gulf of Carpentaria. Wright has produced clear articulations of her writing practice and emphasises on the independence of thought and action in every manner. The selected work *Carpentaria* (2006) has won five national literary awards in 2017 including the Association for the Study of Australian Literature (ASAL) Gold medal and the Miles Franklin Award.

Her first novel *Plains of Promise* (1997) was shortlisted for the Commonwealth price and published in France as *Les Plaines de L'Espoir* (2002) and other books are *Grog War*, a study of alcohol abuse in Tennant Creek, the short story collection *Le Pacte de Serpent*, and as an editor, *Take Power* (1998), a collection of essays and stories celebrating twenty years of land rights in central Australia. Alexis Wright has also written greatly on indigenous rights and organised two successful indigenous Constitutional Conventions, *Today We Talk About Tomorrow* (1993) and the Kalkaringi Convention (1998). The novel *Carpentaria* sets in the fictional coastal town of Carpentaria –West Queensland and centres on the conflicting intrigues between local Aboriginal communities and multinational Mining Corporation. By this thread, the novel focuses on multiple aspects of aboriginal life and characters.

Kim Scott was a poet and novelist, born of mixed European –Nyoongar descent in Perth in 1957 and his writing analyses his marginal position in Australian indigenous community as an assimilated urban aborigine and the consequence manifested in identity formation. Thus, he advocates a pluralist notion of

Aboriginality. Kim Scott's two novel, *True Country* (1993) and *Benang* (1999) are semi-autobiographical. Then he came with a non-fictional biographical incursion, *Kayang and Me* (2005) and his third novel *That Deadman Dance* moves him out of the self-narrative mode. Scott employs fiction as space where indigenous history and truth can be presented as well as a space of reflection of self and indigenous recovery.

Benang: From the Heart develops as a story of Harley who tries to trace out his family history through different archival sources. Being a mixed-blood one, a product of two races, he asserts his aboriginal identity with clear documentation. The concept of 'breeding out of colour' is focussed by which aboriginality of the race should be sucked out to create a White one. At the age of seven, Harley goes to live with his paternal grandfather Ernest Soloman Scat who runs a boarding school for alcoholic addicts. Harley is considered as the firstborn successfully White man in the family line, but he negates his manufactured status of a White boy and his identity. The figure of A. O. Neville becomes the central portrait who initiated the process of breeding out of the colour. A. O. Neville worked as a Chief Protector of Aborigines.

Another novel that comes under scrutiny is *House Made of Dawn* by N. Scott Momaday. Navarre Scott Momaday is regarded as the father of Native American Literary Renaissance and is a writer, warrior and strong supporter of the Aboriginal cause and tries to reconfigure the lost space of aboriginals in all possible ways and methods. He was born to Indian American parents and both were indulged in the activity of writing. He wrote poems in the early phase and later shifted to fiction. His father descended from Cherokee parentage and the family lived on several Kiowa, Navajo, Apache and Pueblo reservations that account for Momaday's pan-Indian experience. Even though he was exposed to both native and non-native cultures, he possesses an exclusive sense of Indianness in his sensibility.

The groundbreaking novel *House Made of Dawn* published in 1968 which won him the Pulitzer Prize for fiction in 1969, viewed as a classic in American native literature which explicates the hidden past, legends, rituals and landscape. He is known as ‘the man made of words’ that defines his power of words and the capacity of narration. His sensibility was given shape by his uninterrupted connection with native and specifically the traditional land. Native American determines their geographical space through myth, rituals and spirituality.

Aboriginal consider their land as the vehicle of their lifeblood, tribal traditions and culture and define it as something alive and dynamic; this liveliness brings seasons and changing spatial geography. Thus, space becomes a major element in American Native writing. Momaday’s essay “An American Land Ethic” concerns which the sacredness of the land and the philosophy of conservation. He interprets the relationship of the Native American with the land as, “reciprocal appropriation; if there is anything that distinguishes American literature from European literature, it is the emphasis on land and spatiality.

The twentieth century marks a drastic change in the textual space of Native American literature. The novel becomes the popular genre; the texts deal with multiple perspectives of native life and culture meticulously. There are deliberate actions to curb the native culture and literature; for instance, Natives were forced to abandon their native languages to learn English at Reservation schools and other White-dominated institutions. Despite all the adverse circumstances, Native literature was published extensively from the beginning of the twentieth century itself, it did not receive much popularity until the second half of the twentieth century. The watershed moment of American Literary Scenario was the publication of *House Made of Dawn*.

Native American poetry articulates itself as potentially powerful to place the native life truthfully. The Native American Renaissance was a term originally coined by Critic Kenneth Lincoln in his book with the same title; he tries to explore the blow up in literary production with the publication of *House Made of Dawn*. The novel starts with the coming back of Abel, the protagonist to his reservation in New Mexico after fighting in the Second World War. He is much disillusioned and becomes an alcoholic. His grandfather Francisco brought up him after the death of his mother and older brother Vidal. The story unties his Grandfather's effort to bring him back to the normality by reconfiguring and reconnecting his self with the spatiotemporally of Native life. After coming back from the war front, he has an affair with a White woman called Angela, then he kills an albino man and whereupon he is jailed. After he is paroled, his life continues in Los Angeles where his situation worsens both because of his alcohol and bad company. Finally, he reclaims identity by the death of his grandfather.

Another instance of interrogation falls into Leslie Marmon Silko's *Ceremony* (1977). She was a Native American writer born in Albuquerque, New Mexico and grew up on the Laguna Pueblo reservation. Her significant works are *Ceremony* (1991), *Almanac of the Dead* (1991), *Gardens in the Dunes* (2000) and her poetry and short story collections. In her works, she possesses a very clear ideology of Native identity and a good sense of conviction against the colonial deeds, purpose and experience. She does not only focus on the retrieval of individual sense of pride but also reclaims his communal and cultural identity as a social being. She proves herself capable of challenging western knowledge that negates Native epistemologies. The strategic use of native narrative techniques such as orality and storytelling makes her work closer to her community and the readers.

Like other Native American writers, Silko addressed the process of oscillating identity by the shifting of spaces from Native land to reservations and her affiliation to the land remarkably spread in her works. The annexation of land and its consequences were depicted in realistic manners throughout the novel. Her use of oral tradition is noteworthy since she is considered as one of the first women writers who explored the tradition of orality in such a distinguished manner and argues for a holistic vision of Native writing which combines myths, rituals, morality, history and tradition.

Unlike other writers, Silko never comprehends writing as an activity of aesthetic or culture effort only, but an intensive political effort to reclaim the history, identity and subjectivity, politically. She represents landscape as a culminating space of plethora of identifies, races, events and discourses. The interconnection between landscape and culture forms the major concern of her literature and the natural environment ascribed the value of the earth and the moral status of the people. Silko uses the Eurocentric model of narration to the epistemology of Native American invoice to make strong political statements on oppression, culture and identity and recalls and foregrounds the technique of storytelling to make this effort more productive.

The novel *Ceremony* published in the year 1977, narrates the story of Tayo who is forcibly dislocated for working in the army against Japan in World War Two. After his return to his Laguna reservation, he is haunted by the memories and physical torment of the war. Later by the performance of profusion of ceremonies makes a healing effect upon Tayo and he transformed into a consciousness that helps him to affiliate himself with his land and Laguna identity. By this Silko urges American to accept the Native American culture as a true heritage to rely upon Native American tradition to get ride-off the spiritual and cultured conundrums of modern societies.

Another arena of explication is Canadian First Nation Literature; *Halfbreed* by Maria Campbell takes as the first spot of scrutiny. Indeed, it is an autobiography of Maria Campbell, it narrates the history of a native woman suffered a hydra-headed form of catastrophe and critical situation. In the initial chapters, the harmonious living with her community is described with all its nuances of mirth; this golden age ends with the demise of her mother, but they continued with a life supported by Metis spatiality and surroundings.

The jeopardy comes with Maria's marriage to a White to prevent her siblings from sending permanent foster homes, but the husband betrays the family, then she moves to Vancouver and her husband deserts her. She constantly shifts place to make a living, but these all end up with more disasters, eventually, she is lead to prostitution and suicidal attempts. In the final chapter, Maria rises as phoenix by attaining educational qualification; she travels through lands and it rejuvenated her with a new perspective of life, she recalls her great-grandma Cheechum's words to make her life stand upright. Though it can be narrowed down as an autobiography of a woman, it retells the story of a tribe Metis with all its intensity of political, social, cultural dimensions.

The final narrative for explication is Richard Wagamese's *Indian Horse*; it tells the story of Saul, his childhood, youth and the present status as a hockey star undergoing the treatment of excessive alcoholism. Like any First Nation child, he is born with shame, abused in the Residential school system and his exceptional talent in hockey playing made a twist in his life. But later he realised that racism always possesses hegemonic status over any personal skill, even hockey could not help for the recovery from the crisis of identity and self-formation. He undergoes through the

treatment of alcoholism and finally finds out the real solution is to rely upon his native culture and tradition.

The research thesis divides into six parts- Introduction, four chapters and a Conclusion. The first chapter titled “Writing / Righting history: An Obligation of Fourth World Literature by Re-tracing Space” analyses the concept of history and the importance of historical consciousness since all Fourth World communities are denied of a concrete historical account. It adds the concept of history erasure by the process of colonialism and purposes of doing it with the deliberate techniques of pragmatic philosophy of colonialism. Apart from the historical retracing, it analyses the role of literary fictions in retracing space by employing tropes like historical meta-fiction, oral tradition, fusing past and present etc. Fourth World writers take the moral responsibility to provide historical identity to communities they are marked as historyless hitherto.

The chapter traces historical accounts of three settler colonies- Australia, America and Canada and addresses this process as a point of resistance against colonial intervention and a major tool of cultural decolonisation; the role of memory and experience are measured as authentic tools of reclamation. The major point of explication is that how spatiality evokes memory, past and historical consciousness as a result of affective domain impressions of mind since land constitutes an elementary function to construct human coherence. This chapter details the colonial history of these three countries and traces a history of the Aboriginal literary history of these respective countries. Novels have been explicated based on spatial aspects –land, geography, nature, climate, weather and other elements of artificial space such as buildings, monuments, records, documents etc.

It also retraces the oral tradition of Aboriginal life which stands as the lifeblood of Fourth World epistemology. It closely analyses the non-chronological system of presenting time, non-linearity, fragmentation and fusion of different arena of time in retracing the comprehensive system of history uniquely and comes across with the challenges in rewriting history. The technique to adopt coloniser's documents and versions of history to recreate the marginalised version of history pervades in Fourth World literature.

The second chapter titled "The Idea of Womanspace: An Explication of Space- Gender Correlation in Fourth World Literature" addresses the question of gender in connection with Fourth World spatiality. The concept of mind-body dualism, social status of gender and the notions of immobility and liminality are examined thoroughly in the light of Fourth world life and literature. The deepened sense of sociality determined by the spatial adjectives attributed to individuals belongs to specific gender; these notions are then supplemented by the theorists Edward Soja and Iris Marion Young.

The spatial dimension of gender has four elements which relate with the sociality aspect of space. The spatiality makes affirmation in the affective dimension of women that is, how individual and experience are understood and affected the rest of society. The next element is particularity; it colligates with the concept of uniqueness in each individual. The appreciation of the particularity of an individual is a key factor in acknowledging that person in society. The third characteristic affinity to women's experience to spatiality is limitation; women are the limited spatial embodiment and they are obstructed by different agencies of power.

Another feature is that spatiality determines our relation to others; it is an aspect of sociality too. Certain terms construct the pragmatic view of women's spatiality. 'Ambiguous transcendence' refers to identify 'all transcendence is ambiguous because the body of a woman as natural and material is immanence'. Women are not allowed to move within the prescribed domain. With this mental disposition, women take a task with 'inhibited intentionality' which obstructs her capacities to do it with a self-imposed 'I cannot'. The more pertinent spatial concept is 'discontinuous unity' with both itself and its surroundings. Women try to locate their motion to only in a part of the body; she negates the other part with immobility or motionless.

Fourth World Literature studies space in connection with mobility and status of women, it is possible to point out many instances of variant pragmatic philosophies which associate women as centre of power and resistance and as the victims of marginality simultaneously. The spatiality of Fourth World women in literature and society is problematic, especially in settler colonies like Australia, America and Canada. Aboriginal literature depicts the reality of their life with a remote possibility of being distorted or ideologically structured. The space of women in the Fourth World has two limited and constrained by two variant base of the divide; one being an aboriginal and being as women.

In early Native societies, women enjoyed the land, property rights, and economics and political power. Women have balanced roles, and power in nature; Grandmothers play a significant role in transferring culture. Women's space is continuously shifting and contesting, formed by negotiations between different spheres of power and culture. It is less powerful and at the same time challenges, the authority and domination act as a counter-public. Women are confined into their

physical body where sex is offered and pregnancy is tested. The horrific scenes of racism and brutality come in the way with women. Women are mostly identified as mere prostitutes and reproduction machines work according to the whims and fancies of the people in power. The agent of colonialism did not provide any subjective position to the concept of women and her identity at any point in time.

The third chapter titled "Fourth World Subjectivity: An Analysis of the Role of Spatial Elements in its Construction" examines the role of spatial elements in constructing Aboriginal subjectivities since the community is closely bound to its land and geography. The research analyses the question that how spatiality affects the formation of subjectivity and it is proved through the works of Fourth World writers. In the scenario, the construction of subjectivity is a problematic one; the linear, fixed and singular construction of subjectivity is not potentially possible; the multiple, hybridised and unfixed subjectivities are created. The place and space one inhabits has a pivotal role in manufacturing subjectivities. Individuals also help in the production of space and place.

It uses the theoretical frameworks of Foucault and Althusser to define subjectivity and to find out the relationship between subjectivity and the concept of power; The theories of Henri Lefebvre and Edward Soja are also significant in the context of the spatial configuration of subjectivity. 'Thirdspace' theory explains how spaces configure certain elements in constructing subjectivity.

Fourth World people were once the real inhabitants of the land where they lived with unique culture and identity. The colonizers later became settlers, displaced these Fourth world people from their land, space, families and subjectivities. The geographical displacement and dislocation and further resettlement in an alien space

affected the configuration of their subjectivities remarkably. They were forbidden to use and follow their culture, rituals, lifestyle and even their languages. It was not an accidental phenomenon that displaced them, but it was a deliberate attempt from the colonizer's side to redesign the subjectivities of Aboriginals / Natives /First Nation people. It led to the situation into jeopardy and the powers of colonialism did not limit to the annexation of land, but the colonial aggression pervaded through the minds of the individuals.

The fourth chapter titled "Narrative Space; A Study of Spatial- Textual Links in Fourth World Identity and Culture" deals with the modes of narrativity as a representing spot for Aboriginal spatiality; Narrative texts are considered as the discourse of human mind, experience, culture, history in the mode of characters and stories manifest space and time as two constitutive elements. The reader creates a mental map of textuality space; it may correlate with real, fictional and lived spaces, each type of space is attributed with various kinds of experience.

This chapter tries to explicate certain epistemological notions of the textuality of space. The first dimension to explore is the textuality of space which means how the textual medium affects the presentation of space and how this relates to space outside the text. The second constituent is Bakhtin's theory of Chronotope, refers to the inextricable bond between space, time and text. The third aspect of textuality is the relationship between the combined concept of Lived and Living spaces. The next is the concepts of Geocriticism and earth-writing are also comes under study which implies the shaping of narratives based on physical spaces. Then, the various modalities and techniques adopted by the Fourth World writers to make an effective textual space to convey their sufferings, aspirations and hope.

Individual spatial experience represents the spatiality of a community in Fourth World literature. The research undertakes the study of life –writing mode which reflect a community's survival. Orality was the base of narrative space of Aboriginal/Fourth World Literature. By the advent of colonialism, orality was taken away with the disposal of Aboriginal/ Native/ First Nation culture. Retrieving orality is a major agenda to establish an authentic textual space of Fourth World Literature. By rejecting Eurocentric methods of narration, Fourth World writes is inscribed with the responsibility to explore new modes of literary space, narrative mode etc.