

ROLE OF WORLD LITERATURE IN MAINTAINING THE PEACE-KEEPING SITUATION OF THE WORLD: POST-COLONIAL ANALYSIS

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Abstract

World literature, generally considered the universal space of shared stories, has contributed much to the development of international understanding and peaceful relations. This paper explores the role of world literature in peacekeeping by critically examining how literary works impact post-colonial global relations. Through a post-colonial lens, this paper discusses the contribution of world literature in deconstructing colonial legacies, promoting empathy, and offering insights into the common human experience. It explores the power of literature in fostering cross-cultural dialogue, challenging hegemonic narratives, and proposing peaceful alternatives to conflict by pointing out some of the significant authors and works. A qualitative research design was used in this study. This is because it focuses on exploring and interpreting the role of world literature in maintaining peace within a post-colonial framework. The main approach involves close reading and critical analysis of selected literature. Textual analysis allows for the identification of themes, narratives, and symbols that address colonial trauma, reconciliation, and cultural identity. This analysis reveals the use of literature as a tool of resistance and reconciliation, significantly contributing to global peace-building. This research highlights the diverse role of world literature in promoting peace and reconciliation. The findings of this research highlight the transformative role of world literature in sustaining peace efforts. This is especially true in the post-colonial context. Literature has become a powerful medium for critical thinking, healing, and justice. From promoting empathy and cross-cultural understanding. To challenging systematic injustices and restoring suppressed voices Literature has become a powerful agent of global change. Its impact extends to education.

Keywords: Deconstruction, Peace keeping situation, Post-colonial, World literature

Introduction

World literature is the conduit to understanding culture beyond national borders, therefore allowing cross-cultural exchange while promoting mutual respect. However, in the post-colonial context, it assumes a role that is far more important. The after-effects of colonialism through domination, exploitation, and the erasure of cultures had left deep scars on the global socio-political map. While the world tries to live with these untold stories, literature provides a mirror into these histories and becomes an imagination tool for the envisioning of alternative futures. The paper analyses how world literature contributes to peacekeeping through challenging colonial narratives, alternative views, and empathetic understanding of the differences between cultures. This study uses a post-colonial framework in order to demonstrate the power of literature in maintaining peace in a divided world.

Background of the Study

World literature has historically been acknowledged as a significant cultural influence, contributing to our comprehension of various societies, historical contexts, and human experiences. By transcending national borders, literature provides a collective examination of the human experience, featuring narratives that have the potential to bring together individuals from different cultural, geographic, and political backgrounds. World literature, as conceptualized by Johann Wolfgang von Goethe in the early 19th century, is a

universal body that transcends the confines of national literature and deals with common human concerns. In essence, world literature is a means of bridging differences and promoting understanding throughout the world, often challenging dominant discourses and opening up spaces for the voices of the silenced (Aboulafia, 2013).

In the discourse of post-colonialism, there is much more to the function of world literature as it stretches beyond the indulgence of aesthetics and cognitive sensibilities. The essay refers to post-colonialism both as an occasion in the history of colonization and as a critical enterprise. This post-colonialism talks about the progressive remnants of imperialism created globally across politics, societal settings, and economies. These remain to this day as exploitations, cultural erasure, and racialized power structures that influence contemporary world affairs. Through post-colonial theory, such power dynamics are criticized and analyzed in how the colonial powers imposed hegemonic structures to suppress indigenous identities, cultures, and histories (Adamik, 2021). Within this framework, global literature, particularly that produced by post-colonial writers, serves as an important tool in the deconstruction process of the leftovers of the colonial era, offering opposition, and creating alternative narrative to promote harmony, reconciliation, and mutual respect.

This study attempts to assess the important role of world literature in promoting global solidarity, especially in the postcolonial era. In an increasingly interconnected world, where misunderstandings often lead to conflict, secular literature is an important tool in the process of peace enabling readers to engage with, and thus develop, experiences beyond their own empathy and understanding across cultural boundaries (Alam, 2000). Secular literature also provides an opportunity to rewrite history, to amplify the voices of the silenced, and to perpetuate colonial mythologies that have always held global inequalities with a new narrative.

The present study aims to shed light on the complex interplay between literature and peace processes in this regard. Although military intervention and diplomacy are often viewed as the traditional means of peacekeeping, literature plays a limited but powerfully constructive role in shaping international relations (Bassnett, 2017). By providing a means of dialogue, increased understanding, and retelling the history of past events from different perspectives, literature uniquely contributes to a more peaceful and just world. This paper will argue that world literature reflects the problems of our global society.

Research Problem

In an increasing number of globalized global, keeping peace remains one of the maximum tremendous challenges. Despite international peacekeeping efforts, many societies retain to grapple with the legacies of colonialism, which include systemic inequality, cultural erasure, and unresolved historical grievances. Colonial domination now not simply disrupted indigenous cultures but also imposed narratives that dehumanized and marginalized entire populations. These colonial narratives have persevered in international cognizance, perpetuating stereotypes, fostering cultural misunderstandings, and fueling divisions. While political, economic, and diplomatic measures were substantially explored to clear up conflicts, the position of literature as a peacebuilding tool remains under examined. World literature, specifically from post-colonial societies, offers a completely unique medium for addressing colonial trauma, reclaiming suppressed identities, and promoting cross-cultural expertise. Literary works permit readers to have interaction with numerous human experiences, project dominant ideologies, and foster empathy—an important component of sustainable peace.

This study seeks to address this gap with the aid of inspecting the position of worldwide literature in deconstructing colonial ideologies, amplifying marginalized voices, and inspiring international cohesion. By exploring literary works that have interaction with subject matters of trauma, identity, and reconciliation, this study examines ambitions to spotlight

literature as a powerful device for cultural communicate, healing, and peacebuilding in post-colonial and international contexts.

Research Objectives

1. To analyze how world literature challenges colonial ideologies and amplifies the voices of marginalized people.
2. To explore the role of literature in promoting cross-cultural empathy and in breaking down conflicting stereotypes.
3. To study the potential of literature to facilitate reconciliation and healing in post-colonial societies.

Literature Review

World Literature: Definition and Scope

Thus, it is studied by scholars that present a great scope for this notion of world literature: its transcultural, transnational, and global character. Johann Wolfgang von Goethe's original idea of Weltliteratur (world literature) postulated that excellent works of literature should transcend the boundaries of nations and fit into a larger context of global literature (Goethe, 2011). He envisioned world literature as an arena where cultures and stories could interact and provide scope for the exploration of themes pertinent to all humankind.

World literature, therefore, in modern scholarship is broadened to include voices that were previously marginalized: post-colonial writers. The scope is further expanded to include works that are not only transnational but also intercultural and, thus, a representation of the complexities of globalization and intercultural exchange. In David Damrosch's words (2003), the idea of world literature not only includes the incorporation of famous canonical texts, but it also requires one to connect with the various experiences of cultures, especially the colonially influenced ones. It's about the idea of a global shift in thought, culture and narrative that goes beyond national borders, as Damrosch described his character. This perspective is critical to understanding the role of literature in global peacebuilding; it also provides an avenue for mutual recognition and intercultural dialogue, which is a fundamental principle of peaceful coexistence (Bertram, 2001).

Within postcolonial discourse frameworks, world literature emerges as a platform through which marginalized communities can express autonomy, reclaim their past, and tell a new narrative that conforms to colonial domination structures (Bhattacharya, 2018). This perspective is important for the current study, as the postcolonial world literature not only serves to challenge colonial injustice but also to imagine a reality that can be achieved together coexistent in solidarity by recognizing that diversity, promoting historical responsibility and maintaining cultural respect by It works.

Post-Colonial Theory and Literature

Postcolonial theory is an important approach that mostly emerged in the second half of the 20th century, thereby providing an understanding of how the history of colonialism shaped contemporary global relations. and most importantly the discourse on the impact of colonialism on politics Impact Edward Said's Orient (2004) provides an important foundation for how Western states constructed "the Orient" as a new colony and created a binary opposition to colonialism and between colonialism Said suggests not only colonialism physically and politically but also cultural oppression, where they stood for The colonized as primitive and uncivilized, inferior This conflict continues to shape postcolonial scholarship, which examines how literature simultaneously supports and resists these colonial images

In this respect, postcolonial literature is a site of major anti-colonial discourses. Writers from colonized countries have responded to their colonizers by using literature as a form of opposition. For instance, Chinua Achebe's Things Fall Apart (1958), for example, argues and

challenges the destructive forces that the British colonialism inflicted in Africa but celebrates the beauty of Igbo culture and identity and their identities. This narration challenged the Eurocentric posturing of African societies as barbarians and savage, a theme which played a crucial role in giving a new face to a word where peace is achieved from mutual respect and cultural consideration (Binding, 2003).

Additionally, post-colonial theorists like Spivak (2003) and Bhabha (2009) highlight the importance of language and identity in post-colonial literature. Spivak's concept of "subalternity" addresses how colonial subjects have been historically silenced, while Bhabha's idea of "hybridity" explores how colonial subjects can resist colonial domination by blending and negotiating their identities. Such hybrids are often a powerful tool in global literature for writers to express the complexities of postcolonial identities and histories only through a search for identity, language, and history can be colonized perception of the background in unity.

Literature: A Role in Peacebuilding and Reconciliation

Global literature is becoming an increasingly important instrument of peace and reconciliation, especially in the postcolonial context. Through literature, individuals are portrayed as people with their own culture and background, creating empathy, tolerance, and understanding. Literary literature provides readers with a way to connect with people from afar or marginalized backgrounds, breaking stereotypes and writing with a shared understanding of human experience (Boehmer, 2014). Several scholars have investigated how literature can be used to support peace movements, especially in post-conflict societies. According to Timothy Brennan (2007), secular literature is a way of dealing with historical injustices by accessing painful history through images of trauma or imagining possible better futures.

Books set in postcolonial contexts often grapple with memories of violence, slavery, racism, and imperialism; However, it often does so through various means of obtaining the energy it provides. For example, in his reflection on post-apartheid South Africa, J.M. Coetzee's novel *Disgrace* (1999) looks at the negative effects of apartheid and offers hope for healing through compassion and a shared sense of humanity.

With globalization, the role of literature in put up-battle society, specifically in countries trying to heal from the consequences of colonialism, becomes even past mere narration of what happens. It becomes a possibility via which intercultural verbal exchange, allowing the dialogue of a collective reminiscence about ancient contexts and their relationship with others, becomes actualized. This becomes a great deal-wished in nations wherein legacies from colonialism have upended social and political establishments with immeasurable divisions between specific segments of society. This literature will fill the gaps with opportunity narratives focusing on cohesion, shared conflict, and mutual information.

Problematic Colonial Narratives and Reclaiming Identity

At the coronary heart of the post-colonial effect on worldwide literature is the critique of colonial narratives, often used to legitimize exploitation, oppression, and inequality. Post-colonial writers frequently deal with the gear the colonial country used to style identities within the colonized, painting them as inferior or primitive. These authors task such depictions through their literary works while combating to revive their identities, histories, and cultural heritages. Writers which include Salman Rushdie, Toni Morrison, and NgũgĩwaThiong'o have engaged with international literature to interrogate the influences of colonialism that endure, reading the continual sway of colonial ideologies while suggesting opportunity perspectives for comprehending and decoding the world.

Rushdie's (2011) is a critical deconstruction of colonial and post-colonial power relations in India, using historical fiction and magical realism to challenge the more common, Western representations of the Indian subcontinent. The story complicates linear interpretations of history in intricate ways while drawing attention to the complex identities that characterize post-colonial societies. Similarly, the language and literature examination especially turning to write in one's mother tongue by Ngũgĩ presents retrieving linguistic identity as an unadulterated resistance policy to colonial domination. Actually, in his celebrated text *Decolonising the Mind* published in 1986, Ngũgĩ presents that imposition of the foreigners' languages and tales is one of the disentangling the colonized of their indigenous cultures and its histories. Through the reclaiming of indigenous languages and narratives, post-colonial writers set up a platform for reaffirmation of regional identities and contest the colonial discourse which earlier sought to erase those very identities (Casanova, 2004).

Theoretical Framework: Post-Colonialism and World Literature

Post-colonial theory focuses on the cultural, political, and economic after-effects of colonialism and imperialism. It questions the effects of colonial rule that continue to affect both the colonizers and the colonized. Edward Said (2003) defines the concept of "binary opposition" that colonialism established between the colonizer and the colonized, leading to a system of domination and subjugation that continues to affect international relations. It is in this light that post-colonial literature emerges as a resistance voice for the oppressed and a tool for rewriting history from the marginalized perspective.

World literature, according to Goethe in 2011, moves beyond national boundaries and is a means of understanding the human experience at a world level. Interconnections brought about by world literature allow one to have a broad view of cultural exchange, while at the same time condemning power structures and historical injustices. World literature, especially from post-colonial writers, challenges hegemonic Western narratives, offering alternative, often subversive, perspectives which promote peace through empathy and recognition of shared human experiences and the dismantling of the colonial legacy.

Research Methodology

The research methodology summarizes the approaches, methods and tools used to solve the research problem and achieve the objectives of the study on the role of world literature in maintaining the peacekeeping situation in the world: postcolonial analysis. This study used a qualitative research design with an emphasis on textual analysis, critical theory, and interpretive approaches.

Research Design

A qualitative research design was used in this study. This is because it focuses on exploring and interpreting the role of world literature in maintaining peace within a post-colonial framework. A qualitative approach is appropriate because it involves examining a body of literature cultural context and in-depth theoretical perspectives

Research Approach

The study used the following methods.

Text Analysis

The main approach involves close reading and critical analysis of selected literature. Textual analysis allows for the identification of themes, narratives, and symbols that address colonial trauma, reconciliation, and cultural identity. And unity at the global level.

Postcolonial Literary Theory

This theoretical framework provides a means of deconstructing colonial narratives. Examine cultural resistance and explores how literature promotes peace by amplifying the voices of marginalized people.

Interpretive Analysis

Interpretation methods are used to analyze the meaning, meaning, and emotional impact of a literary text. To promote compassion, reconciliation and global understanding.

Text Selection

To ensure a broad understanding of the research topic. The study therefore focuses on a collection of postcolonial and world literature that addresses issues of colonial legacy, reconciliation, and peace. Texts will be selected based on the following criteria.

1. Literary works written by writers in post-colonial societies
2. The textbook explores the impact of colonialism, diaspora, identity, reconciliation, and reparation.
3. Work has been recognized for its cultural and global importance in promoting cross-cultural understanding.

Primary Texts for Analysis

1. Things Fall Apart by Chinua Achebe (1958) – focuses on cultural identity & colonial disruption.
2. Petals of Blood by NgũgĩwaThiong'o (1977) – highlights neo-colonial exploitation & cultural resistance.

Challenges and Limitations

World literature, notwithstanding its emancipatory capability, can face demanding situations in peacekeeping: get entry to the global texts is choppy, due to the fact numerous of the post-colonial voices are marginalized on literary mainstages. Biased interpretation of literature often acts as a tool in propagating rather than demolishing the myths. This calls for some form of systemic change in literary practice as related to publishing, educational efforts, and literary discourse generally.

Analysis of the Research

Depending on the chosen method, it includes qualitative research design. This analysis critically examines key literary texts (Things Fall Apart by Chinua Achebe and Petals of Blood by NgũgĩwaThiong'o) and interprets their contributions to deconstructing colonial heritage, promoting reconciliation; and promote cultural understanding.

Deconstructing colonial narratives and cultural identity

The primary findings of this research are:

World literature effectively deconstructs colonial narratives by presenting counter-discourses that challenge Western depictions of colonial society. Postcolonial texts reveal the cultural complexity and resilience of indigenous communities. By dismantling the imperialist stereotypes in the story, the "backwardness" and "barbarism" imposed during colonial rule.

Things Fall Apart (Chinua Achebe)

Achebe's novels reconstruct pre-colonial Igbo society. Focusing on long traditions this depiction contrasts with colonial literature such as Joseph Conrad's Heart of Darkness, which presented Africa as a place of chaos and darkness. Achebe reveals the disruptive effects of colonial intervention on indigenous cultural structures. This is seen in the tragic downfall of the protagonist Okonkwo. The arrival of European missionaries and colonial administrators destroyed the traditions and identity of the Igbo people. Leading to cultural collapse by giving voice to the colonizers and depicting the nuances of Igbo society, Achebe reclaims Africa's cultural identity and challenges conventional views of history.

Analysis of Petals of Blood (NgũgĩwaThiong'o)



Ngugi criticizes the continuation of colonial exploitation through the neo-colonial system in post-independence Kenya. The novel describes economic inequality, corruption, and class struggle. Ngũgĩ gives a voice to people on the fringes of society through characters like Karega and Wanja. He encourages them to stand up to unfair systems and take back control of their lives. Ngũgĩ stresses the value of native languages and spoken traditions (in books other than *Petals of Blood* such as *Decolonising the Mind*). This highlights how reclaiming language and culture plays a key role in breaking free from colonial influence.

Literature as a Medium for Reconciliation and Healing

World literature in post-colonial settings, offers a way to make peace by telling stories of shared traumas looking at how people bounce back, and picturing ways to heal. Achebe and Ngũgĩ tackle topics like loss, being forced from home, and cultural hurt while suggesting new ideas to bring about peace.

A look at Achebe's Things Fall Apart

Achebe shows the emotional and mental hurt caused by colonialism. The breaking apart of Igbo society reflects the wider disruption colonialism brought to Africa. The book hints that to make peace, we need to accept the harm done by colonialism while also seeing the worth of native cultures. Achebe's way of telling the story helps readers feel for and understand different cultures bringing together colonized and colonizers by showing many points of view.

Analysis of Ngũgĩ's Petals of Blood

Ngũgĩ explores the disappointment after colonialism and the ongoing challenges Kenyan people face. The experiences of the characters show the shared suffering and how important it is for people to stand together to overcome past wrongs. The book argues for making peace, not by forgetting, but by facing and dealing with widespread exploitation and unfairness. Ngũgĩ shows unity among those who are oppressed painting a picture of how people can heal and find justice together.

Cross Cultural Empathy through Global Solidarity

Another important discovery is that world literature generates empathy since it allows readers to understand and live through people's lives in other cultural backgrounds. Through dealing with universal themes of oppression, identity, and justice, post-colonial literature promotes world solidarity in fighting systemic injustices.

Achebe's Contribution

Achebe forces a reader to draw conclusions on the human dimensions of colonialism by characterizing the conflict between the Igbo culture and colonial authority. Again, the same depiction brought sympathy to the colonized countries through cultural understanding to challenge Western prejudices.

Ngũgĩ's Contribution

Ngũgĩ highlights universal themes of economic injustice, corruption, and marginalization, resonating with readers beyond Kenya. His works encourage readers worldwide to recognize the interconnected nature of struggles against oppression and inequality.

Addressing structural injustice and proposing solutions

Postcolonial literature does not merely criticize the colonial legacy. But it also emphasizes the need for systematic change to achieve peace. Achebe and Ngugi engage on social justice issues. Achebe's work criticizes the dismantling of indigenous systems and the imposition of foreign ideologies. He implied that peace requires the restoration of cultural sovereignty and recognition of the value of indigenous traditions. Ngugi clearly calls for economic and social

justice and collective resistance to neocolonial exploitation. His work supports systemic change that addresses inequality and empowers marginalized communities.

World Literature as an Instrument of Post-Colonial Peace-Building

Decolonizing the Mind

Among the key tasks of post-colonial world literature lies the process of "decolonizing the mind." NgũgĩwaThiong'o (2004) contends that colonization was political and economic but also a psychological phenomenon because colonial powers aimed at dominating the consciousness of the colonized. World literature, in one sense, is a pathway to liberating the thinking mind from colonialism. Literatures of publish-colonial literature reveal the adverse effect of identity and culture delivered approximately with the aid of European colonialism and challenge readers to their values.

For example, there's Chinua Achebe's *Things Fall Apart* (1958), wherein he demanding situations the perception of European colonialism influencing African societies. Achebe demonstrates how the appearance of European powers no longer most effective disrupted the traditional Igbo society but additionally sought to erase the cultural and religious basis of the human beings. The character of Okonkwo makes seen the psychological trauma inflicted by colonial domination, with fractures left via colonialism seen everywhere. Through know-how those fractures, readers are provoked to think about the requirement of reconciliation and recuperation in submit-colonial societies.

Encouraging Empathy and Cross-Cultural Understanding

World literature allows readers from exceptional cultural backgrounds to have interaction with the experiences of others. By exploring numerous perspectives, individuals can higher recognize the struggles, hopes, and desires of humans from different parts of the sector. This procedure fosters empathy and can cause greater tolerance and cooperation among international locations.

Arundhati Roy's *The God of Small Things* (1997) serves as a satisfactory instance to demonstrate the nuances of publish-colonial India, showing in complex approaches the problems of caste and gender and the afterlife of British colonialism. Such powerful visualization of the lives of characters and their relationships creates an amazing emotional bond between the readers and the marginalized communities of the radical. By giving readers a glimpse into the world of its protagonists, Roy helps bridge cultural divides, therefore selling greater expertise and, ultimately.

Challenging Hegemonic Narratives

Colonial powers imposed their hegemonic narratives at the societies they dominated, making colonized peoples seem inferior, uncivilized, or in need of "civilizing." Hegemonic narratives were a device used to justify exploitation and manage. Post-colonial global literature demanding situations such narratives through presenting opportunity memories that highlight the richness and complexity of colonized cultures.

Salman Rushdie's *Midnight's Children* (1981) is one such textual content, which not simplest subverts the colonial narratives but additionally reflects on the publish-colonial circumstance of India. With magical realism and historic fiction, Rushdie is in a position to touch upon British rule and partitioning and to bring forth the farcicality and unfairness of colonialism. Rushdie, through subverting Western accounts of Indian history, empowers the readers to question dominant narratives and imagine the world from other perspectives of those who have historically been marginalized.

The Global Role of World Literature in World Peacekeeping

World literature has played a significant role in shaping global peacekeeping efforts, both on an individual level and through institutional means. It creates a worldwide cognizance of submit-colonial issues, thus contributing to global harmony, creating networks of aid for marginalized groups. For example, worldwide agencies which include the United Nations have diagnosed the significance of cultural alternate and education in fostering peace. Through literature, international peacekeeping is not simplest approximately military intervention however also about fostering understanding, tolerance, and mutual recognize across borders.

Furthermore, the growing profile of literature in worldwide peace-constructing meetings, literary galas, and cultural international relations projects is an indicator of the growing recognition of the function of literature in shaping global peace. The works of Nadine Gordimer, Derek Jacobi, and Toni Morrison are a few examples of authors who used their systems to voice their critiques on race, identity, and submit-colonialism, which allows in a greater inclusive dialogue on world peace (Cheah, 2016).

Implications of the Research

The findings of this research highlight the transformative role of world literature in sustaining peace efforts. This is especially true in the post-colonial context. Literature has become a powerful medium for critical thinking, healing, and justice. These impacts have far-reaching implications for peacebuilding, education, cultural policy. Social justice initiatives around the world. By referring to the colonial legacy Promoting reconciliation and promote global unity the main significance of this study is its contribution to peacebuilding and conflict resolution. World literature promotes empathy by exposing readers to the perspectives and struggles of marginalized and oppressed communities. By humanizing “other” literature, challenging the stereotypes and cultural biases that often fuel conflict, works like *Things Fall Apart* and *Petals of Blood* help readers make sense of past trauma.

Promote greater cultural understanding and empathy Policymakers and peacebuilding organizations can leverage literature to promote dialogue. Especially in a post-conflict society. By integrating literary works into reconciliation projects Literature can act as a bridge to overcome deep-seated cultural misunderstandings. And promote coexistence between historically divided groups. The educational implications of this study are also important. The inclusion of postcolonial literature in school and university curricula is essential for promoting global citizenship and critical thinking. Engaging with the work of Achebe and Ngugi helps students think about colonial history, cultural diversity, social justice and literary oppression.

Conclusion

World literature, particularly post-colonial literature, is a very important tool in the contemporary world for the promotion of peace. Literature has been a vital tool in peacekeeping efforts because it deconstructs colonial legacies, fosters empathy, challenges hegemonic narratives, and provides ways to reconciliation. This paper explores the role that literature has played in the global discourse on peace and understanding by focusing on major post-colonial authors. As the world goes on wrestling with the complexities of post-colonial tensions, world literature has remained a vital resource for the promotion of dialogue, healing, and peaceful coexistence.

This research highlights the diverse role of world literature in promoting peace and reconciliation. From promoting empathy and cross-cultural understanding. To challenging systematic injustices and restoring suppressed voices Literature has become a powerful agent of global change. Its impact extends to education. Cultural policy peacemaking and social

justice initiatives to bridge the divide it reinforces the need for Acceptance is an important tool.

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