

Integrating World Literature into English Curriculum: A Multicultural Approach to Literary Education

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ABSTRACT

The increasing interconnectedness of the global societies has well transformed the intellectual as well as the cultural demands placed upon the contemporary form of education systems. The English curriculums, which appropriately express the Eurocentric literature culture, must be reconstituted critically, to capture the twenty first century multicultural actualities. The paper discusses the use of world literature in English curriculum as a systematic pedagogical intervention course that increases multicultural awareness, cross-cultural literacy and being a global citizen. The study frames the world literature into the setting of a comparative literary theory, postcolonial and multicultural education models in an effort to measure its academic and sociocultural implication. The research indicates the derailment that introducing non-Western and marginalized voices into the mainstream literary pedagogical process can cause with the help of the qualitative analysis of the curricular paradigms, the policy guidelines, and the classroom practice across various learning environments. It also examines pedagogical practices that foster critical thinking, empathy and intercultural competence, and structural constraints that involve standardized testing regimes, canon formation issues and resource scarcity. These findings indicate that the carefully integrated into the world relationship curriculum strengthens the interpretative ability, broadens aesthetic boundaries and fosters the aspect of moral global awareness without diminishing underlying literature ability. The paper concludes that inclusive and balanced literacy curriculum grounded on institutional conformity and type education training is required to produce the truly globally literate students, who might mediate within the varied cultural spaces

Keywords: World Literature; Multicultural Education; English Curriculum Reform; Global Citizenship; Postcolonial Studies; Cross-Cultural Literacy; Literary Canon; Comparative Literature; Pedagogical Innovation; Curriculum Development

INTRODUCTION:

The evolution of the English literary studies has well historically centered on a canon dominated by the British and the American authors, reflecting the a proper intellectual traditions of Western Europe as well as North America. Though this canon has provided a significant input to the aesthetic and philosophical discourse, the hegemony of this canon has been more inclined towards limiting the exposure to the global literary practice (Belarde *et al.*, 2025). Globalization, migration patterns and online connectivity has changed the way culture is exchanged with monocultural curricula becoming an outcast to the outer limits due to its modem. Inclusion of more and more world literature into English studies can be regarded as a methodological scholarly response to such structural transformations.

World literature is a term that is not constrained because of geography. It contains texts circulating on and across the linguistic and national borders, participating in

transnational discourses of identity, power, memory and cultural production (Jesus-reyes *et al.*, 2024). The fact that such material was introduced into the curriculum redefines the aim of educational study of English as the retention of national literature to the continental cultural literacy.

In the present paper, the theoretical premises, pedagogical challenges and institutional challenges of the implementation of the world literature in English based curricula are analyzed. It raises the thesis that the amalgamation of multicultural literature will introduce an additional interpretative profundity, intercultural effectiveness, and civic cognisance that will keep literary instruction in accord with the worldwide realities in the current era.

2. THEORETICAL FOUNDATIONS OF WORLD LITERATURE IN CURRICULUM STUDIES

2.1 Conceptualizing World Literature

The notion of world literature has well evolved through the comparative literary scholarship and the transnational cultural theory.. The circulation and reception indicative of world literature replace a corpus (Short *et al.*, 2023). Asian, African, Latin American, Middle East and Indigenous literature is an aspect of a multifaceted literary network that cuts across national boundaries.

The mode of turn of nation systems of literature to transnational ones weakens the course of hegemonies between center and margin. The works of such writers as Chinua Achebe, Gabriel Garcia Marquez, Toni Morrison, and Rabindranath Tagore are eloquent proofs that the narratives of the vast and diversified cultural backgrounds are those describing the same general human problems and yet possess their own localized epistemologies.

2.2 Multicultural Education Theory

The theory of multicultural education in pedagogy is concerned with equity, representation and cultural validation (Cates *et al.*, 2022). Sense researchers postulate that the introduction into the curriculum leads to the academic engagement and identity validation among the diverse learners. English studies operationalise the theory of multiculturalism because the concept of the incorporation of world literature envisages marginalised pasts and knowledge.

Such integration challenges the epistemic levels and enables the student to study the literature through the comparative frameworks. The experience of plural narratives is devastating to the ethnocentric culture assumptions and encourages plurality in reading.

2.3 Postcolonial and Decolonial Perspectives

The postcolonial theory is peeve against colonialist structures knit into the literary formation canon. English curricula have a tendency to exhibit imperial histories where the focus is more towards particular cultural histories and crowdfield other cultural histories (Schat *et al.*, 2023). The employment of world literature is in line with the aims of decolonization that would restructure the power of the writings and the historical picture.

The colonial writings provide insight into the precincts of the colonial trauma, rebellions, hybridity, and cultural negotiation. Through them, we think critically of power politics in the past and engage in moral reading.

3. RATIONALE FOR INTEGRATING WORLD LITERATURE

3.1 Globalization and Educational Responsibility

Educational systems operate within the global networks characterized by the cultural plurality. Students encounter diverse linguistic as well as the cultural contexts through media, migration, and the international collaboration (Hoff *et al.*, 2022). Such a curriculum that relies entirely on Western texts will fail to equip learners with patterns of interpreting texts such that they would facilitate intercultural communication.

An intercultural literacy is promoted by world literature in terms of introducing the variety of forms of narrative, mythology, aesthetic tradition and system of philosophy.

This type of exposure provides improvement to analytical flexibility and sensitivity to context.

3.2 Development of Critical Thinking

The argumentation is strengthened by the fact that the comparison between some literary works in various cultures is provided. Students analytically test them on the basis of thematic similarities, stylistic differences, and ideological differences between the texts of different areas (Isro'iyah *et al.*, 2023). The challenge of the normative assumptions and intellectual discipline is encouraged with the use of culturally specific texts in a critical form.

3.3 Empathy and Ethical Awareness

The moral imagination is expanded through stories which are framed by an unfamiliar cultural background. Literary experiences have an affective experience to augment cognitive analysis, a variation of lived experiences. Global ethical citizenship implies the empathetic formation based on global stories.

4. CURRICULUM DESIGN MODELS FOR WORLD LITERATURE INTEGRATION

The incorporation of the English curricula into the world literature shall require a strategic course approach of structuring that would carry the consistency of the academic along with increasing the representation of the cultures. The good curriculum frameworks must make sure that such standards are in line with the institutional standards, assessment patterns and the objectives of the pedagogue in a way that literature study does not break into individual patterns of culture (Gunn *et al.*, 2023). There are three significant designer frameworks to sustainable integration, namely thematic integration model, the chronological and comparative framework and the regional module approach. Both models address balance and both are concerned with the sustainability of the canon as it might include multicultural inclusion and create interpretative rigor and depth of the context.

4.1 Thematic Integration Model

The thematic integration model is a system of literary work based on the shared conceptual motives in contrast to geographical origin or national tradition. Some of the themes which provide intellectual grounds to have canonical Western texts as related to Asian, African, Latin American and Middle Eastern works include migration, exile, identity formation (Asadov *et al.*, 2025), colonial confrontation, resistance, gender relations, environmental crisis and modernity in technologies. The model does not result in curricular bifurcation because there is conceptual continuity across a multitude of textual traditions.

With the help of thematic structuring the students will learn the similarity on one way or another of human experience within different cultural constructs. As a case study, the history of colonial experience may be discussed both as the history of the British imperial literature and the response of African people to the imperialism of works by Chinua Achebe. Such dialogical organization permits comparative criticism, as opposed to

marginalizing canonical literature (Ervin *et al.*, 2022). Students perceive the power of narratives and the ways it symbolizes the native cultures, and the ideological constructions of the empire through different lenses.

The same applies to the themes of memory and political violence that can be addressed as in the case of the European war literature and presented with the Latin American Themes such as constructed by Gabriel Garcia Marquez. Thematic pairing provokes the study of the methods of the narrative, signs of mythology, and historical knowledge in situations. This practice remains biased towards critical thought as it promotes convergent and divergent preemption of literary utterance.

The other advantage of thematic integration is the literature as a method of referencing to the current trends in the world. The environmental awareness, e.g., may also be studied using the assistance of the Romantic poetry and the postcolonial or Indigenous environmental discourses. Cosmologies other than Eurocentric paradigms have been applied to define marketing of environmental ethics, and a number of more interpretive frameworks are growing among learners (Ganguly *et al.*, 2023). The thematic model also ensures cohesiveness within the curricula but with multicultural positions in regular course frames.

4.2 Chronological and Comparative Framework

Chronological and comparative paradigm, puts the world literature into the paradigm of historical movements where through which the development of aesthetic and ideological movements is tracked across the region (Short *et al.*, 2023). This model does not organize the courses in terms of national tradition, it examines world historical periods of literature, such as realism, modernism, postmodernism, and postcolonialism, as transnational.

This modernism, so, is not a new thing to the European scene but is rather a response to the entire world in regards to industrialization, the war and social disintegration. The comparative discussion of the works produced in European modernism and work of such writers as Rabindranath Tagore reveals how the experimentation of modernism explored the non-Western platforms of philosophical works. Students provide a critical examination of fragmentation, symbolic intensity and linguistic innovation in the descriptions of narratives as entire processes of worldwide evolution and not as the sole Western success.

It is in the chronological approach that transmission and transnational literary circulation are identified. It demonstrates how aesthetic genres move across the boundaries of language and influence writers in different regions of the world (Hossain *et al.*, 2024). Magical realism which is traditionally associated with Latin American may be investigated as a branch of broader modernist and post-modernist games where reality is told to their stories. This model encourages students to pursue intellectual discourse instead of cultural isolation.

This paradigm is concerned with the methodological rigor: comparative pedagogy. They compare and contrast them with regard to the preoccupations of the themes, the ~~backing of narration and the socio-political situations that~~
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the students considered (Hossain *et al.*, 2024). This chronological comparative form therefore subject the collected texts of the world to the nomadic context of the bigger history of literature, and makes the Eurocentric discourses of linearity.

4.3 Regional Modules

The model of Regional module attributes parts of the curriculum which are specific and to some geographical and cultural tradition. Such courses as African, South Asian, Latin American or Middle Eastern or East Asian literature provide a close contact with local histories, linguistic traditions along with aesthetic representations. As opposed to thematic integration wherein texts are intertwined across regions, regional modules allow the study of contexts that are spatially congregate.

Students in a course on African literature, say, read the oral tradition of precolonial Africa, the colonial interruption, and the post-independence stories. It is possible to analyse the readings by Chimamanda Ngozi Adichie in relation to the readings that came before in the postcolonial literature, and trace the shift in the focus of the narrations across generations (Gumartifa *et al.*, 2025). The interpretation is understood and explained using the contextual analysis of political history, indigenous cosmologies and language politics.

Similarly, the South Asian module may learn the colonial history, partition and the productions of diasporic writing co-learning with the present worldwide globalization. Regional modules include interdisciplinary connections to history and anthropology and cultural studies to encourage roundness in cultural literacy.

The given model facilitates representation since it facilitates the further acknowledgment of marginalised literary traditions (Beribe *et al.*, 2023). It is also applicable in development of a curriculum of semester based systems which allow organisations to alternate regional focuses every year of study. Topics or regional module function, therefore, as a beneficial way of choking cultural examination devoid of the need, then, to strike at the expense of the entire scope of the literary aspirations.

All these curriculum designing models provide dynamic strategies on how to implement the world literature in English instruction (Mandarani *et al.*, 2024). Both the strategies are scholarly rigorous as well as facilitating multicultural inclusion where the world literary traditions could be considered as structural features and not merely a sideshow consideration in the curriculum.

5. PEDAGOGICAL STRATEGIES FOR EFFECTIVE IMPLEMENTATION

Those learning world literature require attentive pedagogical campaigns that can enable the integration of world literature in the English curriculum to deem insightful, cultural appropriateness and analytical quality. The design of the curriculum will not always guarantee any significant engagement, the teaching practice will empower the decisions to consider all world texts as complex cultural phenomena or simple constructs (Nigar *et al.*, 2024). Its successful implementation must be built on the principles of contextualized reading.

critical work upon translation, and the dialogic structure of the classroom work promoting the comparative investigation. All the strategies help in the right interpretation besides growth of cross-cultural literacy, and intellectual autonomy.

5.1 Contextualized Reading Practices

The compositions of the world literature are products of a specific historical, political, linguistic, and cultural background that affects the text in their narrative and thematic concerns. The methods of instruction should not only be based on close reading but also be in a position to provide contextual framing that puts the text into perspective with its socio-historical context. Reading practices that are contextualized are found to incorporate the incorporation of the auxiliary materials in addition to including historical time lines, archived papers and charts, as well as visual art along with relevant critical scholarship (Baddane *et al.*, 2024). These materials are not in place of the textual analysis: it improves the accuracy of interpretation.

Nomothetically, the exposure to postcolonial African literature involving chinu Achebe, the students can undergo the initiation into the administrative establishment of colonialism as well as the local Igbo cosmological, and missionary experience on which he bases the narrative structure. It is possible to understand the cultural conflict and the voice of narration more subtly thanks to having knowledge of the social structure of the precolonial society and the impact of the British colonialism government. Without such contextual backgrounding of the explanations to literature, the explanations would become simplistic or otherwise a culturally distorted interpretation.

Similarly, it is impossible to discuss Latin American magical realism, particularly the works of Gabriel Garcia Marquez without the background knowledge of political instability, oral narration of the region and mythical symbolism within the Andean and Caribbean cultures (Nigar *et al.*, 2024). The contextual analysis serves to come to terms with the purpose of supernatural elements as manifestation of epistemological critiques rather than ornamental fantasy.

There must be a disciplining and evidence based contextualization in an academic line. The teachers are not supposed to show cultures as rigid or homogenous. Instead, the contextual materials are anticipated to impose accent on the internal diversity, historical change and socio-political complexity (Hidayah *et al.*, 2024). This method is compatible, as it helps to make rigorous the analysis in the sense of displaying how a literary form relates to material history. However, the contextualized reading practices allow students to read texts with the focus of multiple-layered cultural frameworks but with close textual analysis as the most crucial mode of academic practice.

5.2 Translation and Linguistic Mediation

One of the simplest forms of world literature pedagogy is translation in that the huge amount of world writing access the publications presented in the English classroom ~~is with the assistance of the linguistic mediation.~~
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Translating is not a transference of meaning but an interpretative practice decided by the say of cultural presumption, decision of style and loss of semantics. Pedagogy is then supposed to address the process of translation rather than address it as an invisible infrastructure.

Teachers can provide the example of different translations of the passages selected and allow them to know how words are chosen, syntax, and idiomatic expressions have a place in the meaning (Kerkhoff *et al.*, 2022). It is through the analysis of linguistic nuance that the metalinguistic awareness and the critical attention to the textual variation is evoked. To give an example, we see the poems of Rabindranath Tagore as the example of how the words that are religious and spiritual may vary in their sounding depending on the translation. The process can be understood with the help of a comparative analysis of translators and their negotiations concerning cultural specificity and poetic rhythm.

The problem of untranslatability also should be addressed. Certain cultural concepts that have been taught in the languages other than the western or English language, cannot be translated to precise language in the English language (Kazazoglu *et al.*, 2025). These terminologies introduced to the classroom concern linguistic diversity and how assumptions on universal equivalence are undermined. This process renders the attentiveness of analysis to be more vigorous and ulterior in terms of stressing the plurality of respect towards language.

The instance of translation pedagogy inquiring into the problem of power also exists. The dominance of the English language as a global academic lingo influences the nature of that text which is further spread globally and those that are pushed to the outer that is, to the periphery. Critical reflection of translation politics is the factor that introduces the awareness of political impacts of literary gatekeeping and the global publishing systems. This is one of the ways through which students can understand that the access to world literature is mediated by institutional forces as a way of expanding their knowledge on literary systems beyond textual contents.

5.3 Dialogic Classroom Engagement

One of the primary strategies of the promotion of cross-cultural interpretation is the dialogic classroom interaction. The various interpretative views of world literature allow it to be affected by the cultural context of students, intellectual training, and experience. The expression of these views is not all that is surrendered by formalized level dialogue, which also submits them to an academic inquiry.

It is possible to do the active engagement in the form of collaborative discussion such as facilitated seminars, comparative workshops and peer analysis groups. Students start by identifying thematic points of similarity both between texts, questioning cultural presumptions, and constructing interpretative claims based on facts on the ground (Cruz *et al.*, 2025). The type of interaction between the dialogic interaction promotes intellectual interaction rather than the act of listening to a passively talking instructor.

The structured discussion is the most efficient method to be used in the situation when the narratives of identity and displacement, such as the diasporic fiction created by Chimamanda Ngozi Adichie, are under consideration; thus, it will enable the students to form the picture of how the theme of the migration is represented with references to the globalized society. Critical evaluation of narrative voice, addressing to audience, interviewee of cultures is also validated based on the comparative analysis with the migration literature found in the West.

The other purpose of dialogic pedagogy in reducing the detrimental conceptualization of cultures is the fact that it opens the platform of elucidation and challenging (Matiso *et al.*, 2024). Moderating role is to be played by the teachers because the discussion must be analytical and respectful. To support the interpretative claim, textual evidence and background knowledge should provide support thus shunning reductive generalizations.

In addition, comparison is promoted through dialogue communication. Students are able to describe the variations between the application of narrative in different cultures and how historical situations shape the forms of the literature. Interpretative competence is enlarged by a protracted interpretative dialogue to intercultural insight as compared to a straightforward reading.

Cultural practices of contextualized reading, translation-focused and dialogical classroom practices combine to create a holistic pedagogic system of world literature integration. These will enhance academic integrity and establish world literacy, which in turn will be salient to be sure that multicultural literate education facilitates the richness of intellect and cultural perceptiveness in English studies.

6. CHALLENGES IN INTEGRATING WORLD LITERATURE

Problematic introduction A structural, institutional and pedagogical problem that impedes the systematic introduction of world literature in the mainstream English curriculum exists. Even though it is multicultural in its inclusion, in reality, there exist rigid scholastic cultures and structural disadvantaged that are likely to reduce change in curriculum (Japar *et al.*, 2023). Such problems ought to be discussed in a way that they reach analytical levels so that strategies could be developed that will result in inclusive literature education. The prospects of this broader field of institutionality are the themes of canonical resistance, imbalances in resources and cultural sensibilities.

6.1 Canonical Resistance and Institutional Constraints

One of the most intransigent impediments to inclusion of world literature is domination over traditional western canonical in the English department and examination boards. Canonical formation has long been related to aesthetic prestige, cultural power and national literary identity. The conventional curriculum often favors writers such as William Shakespeare, John Milton and Jane Austen as pillars of the course the composition of which, it is alleged, has inestimable value in the study of literature (Hossain *et al.*, 2024). In spite of the pedagogical value of these texts, the utter centrality of these into texts can

disenfranchise the voice of the world.

A standard aspect of arguments that see the solution to the declining academic rigor in curricular expansion is canonical resistance. The multicultural integration opponents can refer to the fact that the introduction or substitution of the text into the collections of the canons might provoke the loss of literary integrity or the decrease of the intellectual level. These arguments more often than not overlook the complexities of analyses that cut across other literary traditions other than the Western. It is however, not a matter of quality but institutional inertia, and hierarchies of the past.

Institutional constraints are also a problem in terms of reform processes. The level of freedom is normally limited by prescribed reading or time-span requirements in the history Standardized tests, accreditation standards, and national curriculum requirements. The working educational administrators in an examination-based system may have reluctance in introducing the global books not under examination (Gumartifa *et al.*, 2025). These are also bound by the time thing in semester structures which restrict text coverage.

The literary value is to be redefined as dialogic rather than hierarchic to facilitate the elucidation of the issue of canonical resistance. The fact that other authors such as Chinua Achebe or Toni Morrison and even some canonical writers of Europe are included also demonstrates that the inclusion in fact makes such a comparison even deeper rather than making tradition disenfranchised. Sustainable change would entail an institutional advocacy, policy level review committees and policy level reforms.

6.2 Resource Accessibility

One of the greatest practical barriers to frequent integration of the world literature is also accessibility of resources. The availability of the quality translation, the academic editions, the commentaries, and the instructional manuals vary greatly in many instances of education (Beribe *et al.*, 2023). The low budget institutions may be unable to afford high quality editions/digital resources which may be needed in the contextualized teaching.

The quality of translation is some problem. The nuance of the theme, the use of style and culture can be distorted when someone improperly or out of date translates it. The educators may not be scholars of linguistics which will allow them to evaluate the impartiality of translation; they are forced to depend upon the provision of simply accessible editions. Moreover, however, there are also traditions of literature that are not translated into everyone, and this restricts the variety of the curriculums.

There are also dissimilar opportunities concerning professional development. Trained teachers, in most instances, with a Western tradition of literature as their primary target, may lack enough background knowledge on the history of African, Latin American, and South Asian literature (Mandarani *et al.*, 2024). Without the institutional support of workshops, peer networks or antiacademic consultation of any kind, instructors may be insecure regarding teaching texts they are not well

familiar with.

There are partial solutions to the difference in technology and online academic databases with open-access programmes and partial adjustment to the computer regulations, but there is a digital divide and separatism of classes. Equity of resources, in such a manner, brings about unequal utilisation because the world literature integration is prosperous in well-endowed institutions, but is peripheral in others.

Programs of academic publishing, teacher training, and translations should be systematically invested into in order to increase equitable curricular reform (Nigar *et al.*, 2024). The partnerships between universities and cultural institutions with the publishing houses can potentially lead to the growth of the amount of resources available and encourage the competence of pedagogy.

6.3 Cultural Sensitivities

World literature is commonly concerned with the religious orientation, historical trauma, gender stereotypes, and political conflict as it applies within distinct cultural perceptions. Teaching such texts requires an informed sensitivity and good methodological discipline. Instead of destroying stereotypes, misreading, decontextualizing or superficial interaction may be preventive.

To use one example, the discourse of colonial violence or racial discrimination must be facilitated closely in order to undertake the desired analysis without reducing it into the trite generalization (Baddane *et al.*, 2024). Chimamanda Ngozi Adichie or Ngugi wa Thiong'o works are major contributors to the depiction of the misbehaviours of history and linguistic politics that is foreign to other students. The absence of the adequate contextualization poses a threat of diminishing multi-layered socio-political realities by forcing them into a dichotomous moral polarities.

Religious or culturally diverse symbolism can also construct interpretative burdens into the form of interpretative difficulties. Their inexperience in certain cosmologies or in ritual practices leads to students making metaphorical structures in a misdirected manner. Teachers must not do so, however, to the detriment of respecting culture since the classroom discussion needs to be evidence-based and ought to be grounded in theory.

Besides, not even multicultural classes lose identities and experiences. The exceptionally sensitive matters should be conveyed in moderation in order to prevent marginalization or emotional wounds (Nigar *et al.*, 2024). Evidential academic standards of respectful dialogue and textual evidence utilization to reason have to be established.

The concept of cultural sensitivity does not assume that one should not touch upon difficult issues, it merely implies that it should be ready and put into perspective. Intercultural communication and postcolonial theory may be strengthened through teacher training in pedagogical competence. Handling this aspect of sense making through the investigative dimension of how the global texts are treated can be minimized through intellectual

humility and ethical sensitivity where teachers can make the field of possibilities to pose critical questions to use.

7. CASE ILLUSTRATIONS OF WORLD LITERATURE INTEGRATION

7.1 African and Postcolonial Narratives

Inclusion of African stories as the ones authored by Chinua Achebe comes with the knowledge of the colonial stirring and the cultural might. This is analytically similar to the British colonial literature so that the students could analyze the narrative authority and representation (Hidayah *et al.*, 2024).



Figure: Postcolonial Voice and Cultural Resistance in World Literature

7.2 Latin American Magical Realism

Gabriel Garcia Marquez has authored works that are enlargement of the narrative conventions through magic realism as a blend of myth and history (Widiastuti *et al.*, 2024). Once they are presented in the English education curriculums, they expose students to new epistemology.

7.3 South Asian Literary Modernity

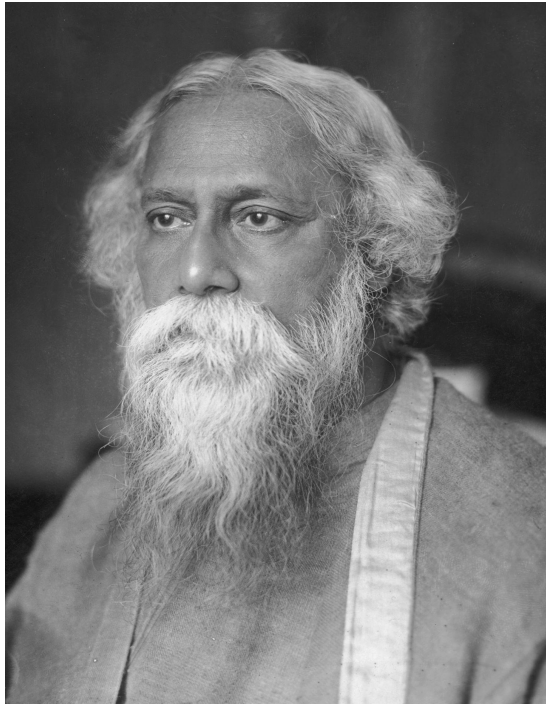


Figure: Global Humanism and Transcultural Poetics in Modern Literature

Modern humanism and Eastern spirituality According to the works of Rabindranath Tagore, they merge philosophically (Fitriadi *et al.*, 2024). A comparative discussion of the Western modernist texts gives convergences and divergences of innovation of literature.

8. EMPIRICAL IMPLICATIONS FOR STUDENT LEARNING OUTCOMES

The qualitative classroom research has presented results of exposure to diversity of literary tradition that makes the interpretations and scope of analysis more confident. It demonstrates more maturity of students in terms of world histories and their cultural interdependence. Patterns of assessment represent a stronger argumentation

in comparative essays.

Multicultural curriculum has been linked with the level of higher engagement among diversity learners of different cultural orientations (Kerkhoff *et al.*, 2022). Textual selection is important in the amplification of the academic involvement and identity affirmation.

9. POLICY AND INSTITUTIONAL RECOMMENDATIONS

Education structures should have policy systems that are able to provide equal representation in the English curriculum. The training of the teacher training programs should include training on the comparative and postcolonial methodologies (Kazazoglu *et al.*, 2025). The translation resources and interdisciplinary collaboration also must be institutionally invested to ensure sustainable integration. Curriculum review committees should take into account the problem of the allocation of canonical and assign global texts in equal measures without eroding the lay basis of literary study.

10. CONCLUSION

Introduction of world writing in English curriculum is a complete pedagogical shift in accordance with the world cultural reality. Multicultural paradigms in literature widen the horizon of interpretation, increase the level of reasoning critically and intercultural competence. Despite the fact that institutional and logistical problems persist, inclusive literary education can be endorsed by the assistance of proper curriculum development and teacher education. A globalized discourse where canonical works are put into perspective and an focus on ethically oriented approach to literature (as opposed to the historical interpretation of it) could be regarded as an added value to intellectual value of research in the study. At that, the inclusion of world literature must not be just an addition, but the essential segment of the contemporary world English education that makes the students be prepared to become the members of the universal village

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