Thesis chapter: Social Transformation in N. K. Jemisin's The Broken Earth Trilogy

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MOTIVATION

When I started to read *The Broken Earth* trilogy, I was quickly drawn to its main female characters: resilient marginalised non-humans who choose to fight for their own and their people's future. I observed that the protagonists' relationships with other marginalised social groups ignited a series of events that transformed their oppressed society into a brighter future in a less hostile world in both climatic and social terms. As I am conducting my research from the perspective of transmodernism, the concept of intercultural dialogue allowed me to connect a possible intertwining of systemic oppression and the conversations among peoples in the margins.

METHODS

The analysis of the literary works in this PhD proposal is being carried out through close-reading of critical literature with transmodernism as a framework of reference. Relevant concepts in the study of this topic are: **intercultural dialogue** as defined by Dussel (2002), **space of experience** studied by Pickering (2004) and the relevance of **choice** and **volition** in Sardar (2021).

OBJECTIVES

- □ To prove the presence of intercultural dialogue in this trilogy and later connect it to the hopeful future achieved in the denouement of the story, analysed as a transmodern scenario.
- □To draw a connection between social agitation and the creation of new orders in *The Broken Earth* from a transmodern perspective.

MAIN RESULTS

- ✓ Systemic violence exerted upon the non-human peoples of the novels creates a margin in which intercultural dialogue can take place.
- ✓ The characters who engage in intercultural dialogue share a will to repair their world in terms of social organisation as well as climate conditions.
- ✓ The trilogy illustrates the progression towards a transmodern social system as explained by Dussel (2002) and supported by Sardar (2021).

MAIN REFERENCES

- Dussel, Enrique D. 2002. "World-System and 'Trans'-Modernity." Nepanthia: Views from South 3, no. 2: 221–44.
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