

**Representing Cosmopolitanism Through Narrative
in Leila Aboulela's *Bird Summons* and Laila
Lalami's *The Other Americans***

تمثيل العالمية من خلال السرد في رواية استدعاء الطيور للكاتبة ليلى أبو
العلا ورواية الأمريكيون الآخرون للكاتبة ليلى العلمي

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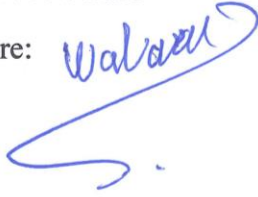
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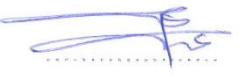
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A handwritten signature in blue ink, appearing to read 'Walaa', with a large, sweeping flourish underneath.

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This thesis titled “**Representing Cosmopolitanism Through Narrative in Leila Abouela’s *Bird Summons* and Laila Lalami’s *The Other Americans.***” was successfully defended and approved on 24 / 05 / 2023.

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My dear mother, thank you for being my mother. Thank you for all the kindness, love, and support you have given me. I am so proud to be your daughter. All the words of thanks will not be enough for you my dear husband Ashraf, thank you because you believe in my abilities, and give me what exceeds my expectations. Dear children, Jood, Hala, Hashem, Gehna and Yousef, thank you for enlightening my life. I will not forget my dear brothers, there is no love like theirs. I also thank my husband's family for supporting and encouraging me. And I mention my sister whom my mother didn't give birth to, my friend, Islam, who gives me the meaning of having a sister. Thank you, all my loved ones. Thank you for the support, motivation, and encouragement. Thank you for being in my life . You are my biggest success.

Dedication

I dedicate this thesis to the soul of my dear grandmother who accompanied me with her tenderness, kindness and prayers, may God have mercy on you.

My mother you are my heart, my soul, and the source of my laughter and pride. You are my world.

My husband; you are my best friend, my greatest support, and my strongest motivation. You are the best.

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Abstract

The study aims to explore how Laila Lalami and Leila Aboulela represent cosmopolitanism through narrative in their novels, *The Other Americans* and *Birds Summons*. The study attempts to compare and contrast between the two diasporic Arab writers' representation of cosmopolitanism in their mentioned novels. Analyzing these two novels together will add to the originality of the study as they are modern novels. To achieve the objectives of the study, diasporic postcolonial theory is used in the analyses of the two novels. The results show how the two authors shed light on the suffering of Arabs in diaspora and the difficult conditions that surround them and call for trying to create an incubating environment with a cosmopolitan atmosphere that accepts all people with their differences. The study recommends conducting further studies on the representation of cosmopolitanism in other literary works.

Keywords: Cosmopolitanism, Diasporic postcolonial, Bird Summons, The Other Americans.

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الملخص

تناولت الدراسة تمثيل ليلي العلمي ويلي أبو أبو العلا للعالمية من خلال السرد في رواياتهما "الأمريكيون الآخرون" و" استدعاء الطيور". سعت الدراسة الى تحديد أوجه الشبه والاختلاف بين عرض العالمية للكاتبين العربيتين في المهجر. تحليل هذه الروائيتين معا سيضيف الى أصالة الدراسة باعتبارهما روايتين حديثتين. لتحقيق أهداف الدراسة , تبنت الدراسة نظرية ما بعد الشتات بعد الاستعمار في تحليل الروائيتين. اظهرت النتائج كيف ألفت الكاتبتان الضوء على معاناة العرب في المهجر والظروف الصعبة المحيطة بهم وحثت على خلق بيئة حاضنة ذات جو كوزمبوليتي يقبل فيها الجميع بالرغم من الاختلافات بينهم. وتوصي الدراسة بإجراء دراسات أخرى حول تمثيل العالمية في الأعمال الأدبية الأخرى.

الكلمات المفتاحية: العالمية، الشتات ما بعد الاستعمار، استدعاء الطيور، الامريكيون الاخرون.

CHAPTER ONE

Introduction

1.1 Background of the Study

Due to the rapid global changes, and the urgent needs to become an integral part of the world, people try to keep up with these changes through several ways, and literature is the best option, which creates enough space to express ideas, feelings, and beliefs. It also gives various ways for analysis and criticism, which are mixed with the aesthetic of linguistic expressions. Some Arab writers living in the West start writing to shed lights on one of the most affecting issues in the common era, which is diaspora. It is a place where people are exposed to new cultures, traditions and values, moving to it from their homeland. They respond to this experience through several ways and writers respond to these experiences through their literary works.

Diaspora is "a term of self-identification among many varied groups who themselves or whose forbearers migrated from one place to another or to several places" (Vertovec, 2005, p. 2). Diasporic writers adopt many themes such as exile, loss of identity, quest for constructing identity, and alienation. They also try to show how people from different countries and ethnicities can live and cope in one community by breaking boundaries and spreading cultures. Bharathi (2017) states that as diasporic writers strive to establish themselves in new societies, their writings tend to show high tendency towards themes of nostalgia. They write in connection to their homeland's culture, while also adopting and negotiating with the host country's culture.

After September 11 attacks, Arabs were subjected to a backlash from Western societies, and the voices calling for their rejection had become louder. Gana (2008) states that after the 11th of September attacks, Arabs and specifically Muslims were represented as terrorists or at least linked and related to terrorism and violence. According to Harb (2012), the 9/11 explosions had a huge impact on both the East and the West. It changed everything, including people's thoughts, and beliefs. This is why the term cosmopolitanism became popular, and adopted by many diasporic writers.

Hooft (2009) states that cosmopolitanism is an approach calling for tolerance, empathy and building social relationships regardless of different opinions, and cultures. It encourages all people to be global members and take on their responsibilities to create a world for everyone. These thoughts present positive views towards disparity and enrich the fact that everyone has the rights to live peacefully and equally. According to Brown (2006) the word 'cosmopolitan', which is derived from the Greek word *κοσμοπολίτης* ('citizen of the world'), has been used to describe a wide variety of important views in moral, and socio-political philosophy.

Cosmopolitanism calls for the individual's belonging to the society in which he lives in, and that these individuals believe that all barriers of different political, economic, social, and religious types do not prevent them from coexisting with other societies of different identities. Hannerz (1990) believes that the existence of several aspects linked to cosmopolitanism, such as political, and cultural considerations should not be ignored. According to Nussbaum (1994), cosmopolitanism calls for giving humanity, and morals high priority, as the greatest responsibility lies within the dissemination of morals and humanity regardless of ethnic, cultural, and individual differences.

For Appiah (2001), people of different cultures and origins must believe in the importance of accepting the other and living with him, and this is what the world aims at, as it seeks to provide integrated solutions to all global issues such as cultural, economic, social and religious differences. This point of contention must be exploited and work should begin to spread the concept of dialogue between different cultures and people in order to promote the concept of cosmopolitanism and spread it in a clear and understandable manner that serves the general societal interest, and considers it a priority over the individual's own interest. According to Beck (2008), the greatest responsibility lies with the individual in applying the concept of universality and his actions as a global citizen must be reflected positively on society as a whole, and these behaviors must be based on awareness, understanding and full knowledge of all aspects of economic, social, and intellectual life.

Religion may play an important role in spreading cosmopolitanism perspectives. It affects the way that people treat each other by spreading empathy, sympathy and coexistence. Appiah (2006) argues that the concept of religion must be seen as an integrated unit that is not only linked to the individual himself, but has a great impact on various aspects of life, whether economic, social or cultural. One cannot deny the great role of religions in building cosmopolitanism and presenting it as a global concept that aims to apply lofty and noble concepts such as tolerance, coexistence, and dialogue. To sum up, religions contribute to building serious global relations based on respect for differences and acceptance of others despite of the complex relationships between the original inhabitants of the place, and expatriates coming from a different place. According to Clifford (1984), "the privilege of standing above cultural particularism, of aspiring to the universalist power that speaks for humanity is a privilege invented by a totalizing

Western liberalism” (p. 263). In other words, it is a mutual relationship between local and international populations, so that each of them enriches the global heritage with its original cultures and experiences that contribute to the overall universal cultures as a whole.

Crossing borders, breaking down barriers, and exchanging cultures are necessary, and vital in building a global society because the individual cannot live alone with his experiences and knowledge, but these experiences must be mixed with different, and varied types, and trends, which contribute to changing its general structure to a global perspective.

Orientalism is one of the most important intellectual and philosophical disciplines that had an influential role in reinforcing the prevailing stereotype of the East. Edward Said (1978) defines Orientalism as "a style of thought based upon an ontological and epistemological distinction made between "the orient" and (most of the time) "the occident" (p. 10). For him, these Western societies were not fair in dealing with Eastern societies, especially Muslim ones, they began to deal by putting some developing societies under the lens of observation and building their knowledge in them based on what they observed in these societies, forgetting the existence of diversity in other Eastern societies. He also states that the Europeans divided the world into two parts, namely the East and the West; the Orient and the Occident, the uncivilized and the civilized. With this, they created body boundary. The Western negative stereotypes for the East, and its people, come from the superficial and chaotic dealing of the West with it. They took some lessons from specific Eastern groups, generalized and applied them to all Eastern societies without taking into account the possibility of differences within the groups of society itself, which led to results based on wrong foundations and reinforcing the prevailing

negative stereotype. To Said (1978), Orientalism “is fundamentally a political doctrine willed over the Orient because the Orient was weaker than the West, which elided the Orient’s difference with its weakness. [...] As a cultural apparatus Orientalism is all aggression, activity, judgement, will-to-truth, and acknowledge” Said:(p: 204). Said (1977) puts forward the idea that the Western view of the East is based on their opinions and beliefs about the East, and therefore it is not an objective point of view but a reflection of what the West wants to show.

Hourani and Chemla (1993) address the concept of Orientalism from a different angle, for them, the human identity has been able to leave a clear imprint in the West, especially European art, which one can feel in it the extent to which it is influenced by Eastern aesthetic qualities. Hence, the utmost importance lies in balancing between the ancient East, which was influenced by the colonizer, and the transfer of many of its heritage and ideas to the West, and the modern East, which Islam had the most prominent role in its construction and development.

Looking at diaspora again, there are many obstacles and problems face people who live there. Rushdie (1991) who is a diasporic writer relates many themes with living in diaspora such as exile, alienation, home . For him , the individual who lives in the west faces many differences in cultures and customs which affect his desire to coexist in the new place, his nostalgia for his homeland, and his strong desire to preserve his heritage and customs. Tölölyan (1991) argues that the openness between peoples and the emergence of different cultural movements have played a major role in changing the way expatriates presented themselves in diaspora, so they became bolder in introducing themselves, expressing their opinions and spreading their thoughts.

Diasporic writers are the most prominent example of what the individual faces in diaspora as these writers sought to return to their homeland through their writings in order to show the difficulty they found in adapting to Western customs, and traditions. This type of literature aims to build bridges of dialogue between different cultures, and plays a key role in breaking the deadlock between these cultures because it reflects a vivid and realistic picture of the personal experiences of some of these writers or experiences of their imagination aimed at presenting a new idea. The difference between reality and imagination is not seen, as imagination is a reflection of reality and diaspora literature has content related to alienation.

Chafai (2016) argues that as a result of the changing status of women in Arab societies, Arab women writers contribute to this literature in many ways such as write and publish many books in their home and also in the west. Some of them go to complete their studies abroad and employ this matter in writing some literary works that discuss some important issues related to diaspora. Others are members of families, who have been living abroad for many years, so their literary presentation is realistic. The most prominent of these writers were Aboulela and Lalami, whose goal is to leave an influential imprint on Western literature away from flattery or being drawn behind the Western women's literary identity. These two writers try to paint a realistic image about what Arabs suffer in the West and their attempts to adjust the difficulties they face.

Both writers come from a hybrid community which reflects on their style of writing and the issues that are tackled in their works. This Hybrid community in which there are differences in languages, cultures, religions, beliefs, and life styles between its members leads us to a third space, which Bhabha (1994) identifies as “a sense of home with a space to which they belong” (p: 23). Hybridity as an idea that has existed for a long time

proposes strange and uncommon concepts, and these concepts must be considered seriously and used as a tool that enables the individual to coexist.

One of the female Arab writers in diaspora is Leila Aboulela, who was born in Cairo in 1964, and spent her childhood in Khartoum. She moved on between many countries such as Doha, Abu Dhabi and Scotland, where she started writing using English language. After she moved to England to continue her studying, she continued writing many literary works such as short stories: *The Museum* (1997); *Colored Lights* (2001); *Elsewhere* (2018); *Home* (2018). Also she writes many novels such as: *The Translator* (1999); *Minaret* (2005); *Lyrics Alley* (2010); *The Kindness of Enemies* (2015); and *Bird Summons* (2019).

Another diasporic Arab writer is Laila Lalami, who was born in Rabat, Morocco in 1968 in a working – class family. She travelled to USA to get a Ph.D. in Linguistics. She began publishing in 1996. She wrote different literary works such as short stories: *How I became My mother 's daughter* (2009) ; *Echo* (2011) and *That Time At My Brother's Wedding* (2020) and novels: *Hope and Other Dangerous Pursuits* (2005); *Secret Son* (2009); *The Moor's Account* (2014);and *The Other Americans* (2019)

In *Bird Summons*, Leila Aboulela tells the story of three Muslim women living in Scotland. They start a trip to the grave of Lady Evelyn; the first British woman goes to Mecca for pilgrimage. For Iman, the beautiful woman, who has failed marital relationships, the hoopoe comes to, and tells her mythical tales with meaning, and values. Moni, a successful working woman, decides to give up her job to take care for her disabled young son. Salma suffers from nostalgia, and her inability to give up communication with her ex-boyfriend in Egypt. Magical realism plays a key role in the

novel, where the three women turn into unhuman characters who discover over the course of events that they need each other to survive.

In *The Other Americans* (2019), Laila Lalami deals with many topics within the presentation of events full of realistic concepts such as race, racism, guilt, and belonging. Nora, a struggling musician, learns that her father, Driss, was killed in a hit-and-run accident outside the diner he owns. Efrin witnessed the attack but refuses to come forward for fear of losing his work. Jeremy, a police officer and Nora's former classmate, learns about the attack at work. They rekindle their relationship, and he offers emotional support. Nora starts running the restaurant after she refused selling it in order to commemorate and perpetuate the memory of her father. Nora decides to end her relationship with Jeremy after he shared with her some shocking details of his military experience in Iraq and goes far into the desert where she finds stability and safety.

1.2 Statement of the Study

The current study examines how cosmopolitanism is portrayed in Leila Aboulela's *Bird Summons* and Laila Lalami's *the Other Americans*. Furthermore, this study compares and contrasts the portrayal of cosmopolitanism in each novel. Both works are used to show that Arabs are capable of living in the West under any conditions.

1.3 Significance of the Study

Arab diasporic writers differ in their representation of cosmopolitanism. Up to the researcher's knowledge, there are a few number of studies and reviews conducted on Aboulela's novel *Bird Summons* and Lalami's novel *The Other Americans* since they are very recent novels. The current study analyzes the two novels together, and how the two writers represent cosmopolitanism in their mentioned novels.

1.4 Questions of the Study

The current study answers the following questions:

- How does Laila Lalami represent cosmopolitanism in her novel, *The Other Americans*?
- How does Leila Aboulela represent cosmopolitanism in her novel, *Bird Summons*?
- What are the similarities, and differences between the writers' representations of cosmopolitanism in each novel relying on their own experiences in diaspora?

1.5 Objective of the Study

This study aims to:

- Explore how cosmopolitanism is represented in Aboulela's *Bird Summons*.
- Explore how cosmopolitanism is represented in Lalami's *the Other Americans*.
- Compare and contrast between the two diasporic Arab writers' representation of cosmopolitanism.

1.6 Definition of Terms

There are five key terms in the study as the following:

- **Postcolonialism:** is a term describing literary criticism based on cases of power, politics, culture, economics or religion, all these cases take form of literature composed by many authors around the world. In other world it relates to the idea of colonial hegemony (McEwan, 2008).
- **Orientalism:** is "a style of thought based upon an ontological and epistemological distinction made between "the Orient" and (most of the time) "the Occident"" (Said, 1978: 10).

- **Diaspora:** Modern diaspora are ethnic minority groups of migrant origins residing and acting in host countries but maintaining strong sentimental and material links with their countries of origin – their homelands (Sheffer ,1986).
- **Hybridity:** The term hybridity can be defined as any sorts of mixing between Eastern and Western cultures. This concept fits perfectly in the colonial and postcolonial context (Singh,2009).

1.7 Limitations of the Study

This study is limited to the mentioned diasporic Arab writers, Leila Aboulela and Laila Lalami, and their mentioned novels, *Bird Summons* and *The Other Americans*. The results cannot be generalized to other diasporic writers and their literary works.

CHAPTER TWO

Review of Related Literature

After a thorough and in-depth search by the researcher, this chapter presents a summary of previous related literature and studies. It focuses on the literature that examines the representation of cosmopolitanism in Leila Aboulela's *Bird Summons* and Laila Lalami's *The Other Americans*.

2.1 The Representation of Cosmopolitanism in Diaspora

This section displays previous literature that tackles the representation of cosmopolitanism in Diaspora. To begin with Warf (2020) who wrote that Cosmopolitanism is a moral philosophy that stresses human beings' intrinsic worth regardless of their location. In contrast to the nation-state, it believes the entire earth to be its community. Cosmopolitans contend that empathy does not fade with distance, and that national boundaries are false constructs that divide people, and vilify those on the other side. Beginning with the classical Greeks, and Stoics and concluding with the Kantian form that arose during the Enlightenment, this page outlines the history of cosmopolitanism. Globalization has provided the ontological conditions for a cosmopolitan worldview. It investigates the opposed ties between cosmopolitanism and nationalism.

Abdul (2017) wrote about Diaspora, a major discipline in postcolonial studies, deals extensively with migration, displacement, and their consequences. The concept of displacement implies that it can occur in two ways: voluntarily or involuntarily. While involuntary (forced) displacement occurs as a result of natural disasters, political, social, and religious turmoil, and so on, voluntary displacement occurs, moreover psychologically, as a result of aspiration for a better life, globalization, and its offshoots.

Though displacement has aided in the development of diasporic people as well as people in their homeland, it has also created innumerable physical and psychological problems in diasporic people such as host community assaults, identity crises, cross-cultural conflict, alienation, home and host issues, trauma of uprooting and re-rooting, gender problems, and so on. He seeks to identify the major issues in the host country following displacement and how diasporic people respond to them.

Alwuraafi (2021) gives a bird's-eye view of the myriad problems encountered by the immigrants while trying to build their cultural identity reaches to a fact that conflict between inclusion and exclusion is continually reinvented in order to deconstruct a new mode of stability – an attempt of melting in the new culture being one of those modes.

Bano (2020) states that America, being a country of radical liberalism, individual freedom, choice, and existence, as well as a contemporary and rich way of life, is a magnet for individuals from the Third World. And the resurgence of globalization and capitalism has only added to its luster. As a result, individuals from all over the world come to reside there in pursuit of better ways of life, higher standards of living, and financial gain. However, not everything is as simple as it looks, as they must deal with various difficulties in a new environment. The most crucial issue is adjustment, often known as assimilation. The truth is that some people find it difficult to adjust to a new environment that is unfamiliar to them. They undergo culture shock because American culture and society are so different from their own. This is especially important for Muslim groups migrating to the United States. In recent years, there has been an increase in the number of diasporic writers who are improving American literature by expressing their immigrant experiences. These authors are unable to separate their imaginations from the place to which they belong. There is also anxiety for a homeland they have abandoned. The

diasporic authors participate in cultural transmission, which is traded equitably in the form of interpreting a map of reality for diverse readerships. Furthermore, they have memory bundles and communicate an amalgam of global and national threads that reflect the real and imagined experience. As a result of the worldwide awareness it provides to readers, diasporic writing is an important aspect of modern literature.

2.2 The Representation of Cosmopolitanism in Leila Aboulela's Literary Works

This part focuses on representing the point of views of some authors in regard to Leila Aboulela's writings and how she represents cosmopolitanism in her writing. Any writer has a special way of representing groups, incidents, and facts in their works. Many writers and researchers write about Leila Aboulela's style. As a start, García (2019) conducted a study tackling the stereotypes and the idea of seeking fulfillment in the host land in Aboulela's *Elsewhere, Home*. She states that some readers, including many Muslim immigrant women can relate to Aboulela's writings and learn from them. She states that Aboulela adds numerous teachings and experiences in her works that make some women feel connected and understood because they share the same experience with the characters in the novels. In addition to that, Aboulela gathers stories and experiences of different women with different issues and backgrounds.

According to García (2019), some of Aboulela's characters tend to set comparisons between their homelands and the host country. They show a sense of solitude and nostalgia towards their homeland and all that they have left behind. On the other hand, other characters show attachment to the Western community and lifestyle. García (2019) believes that in her work, Aboulela gives her female character's room for development and a chance to prove their validity in society. Furthermore, she also introduces a lot of

teachings and guidance to share with the audience. Al-Asmakh (2009) in a research paper states in an analysis of Leila Aboulela's novels, *The Translator* and *Minaret* that the main character in both novels is a Sudanese woman trying to survive in a foreign country. She argues that by choosing a female Sudanese character, Aboulela is drawing upon her own experience while living in London at the age of 17. Al-Asmakh (2009) also states that most of Aboulela's work revolve around some characters, aiming to discuss feminism and issues that females face every day. Furthermore, she asserts that in most of her works, the female characters start by being unable to find their real identity and end up with their empowerment. According to Al-Asmakh (2009), Aboulela portrays a positive image of multiculturalism in her works by mentioning the mosques and Hala stores in Britain.

Another study conducted on Aboulela's novels is an article by Al-Daraiseh (2012) in her thesis that tackles women's mobility and the journey narrative in some Arab women's literary narratives. She states that Aboulela's *The Translator* tracks the journey of a female character 'Samar' who travels from Khartoum to Aberdeen. She argues that throughout the novel, the reader might find out that the personality of Samar is developing and that she is gaining the strength to fight and face all the surrounding negative conditions that she is experiencing either in her home country or in the West. Al-Daraiseh (2020) adds that Samar learns how to live as an independent woman in the West while embracing her religion. She also learns how to be strong and face different oppressive elements and stereotypical images that surround her as a Muslim woman.

Englund (2020) published an article that tackles the concept of post migrant realities in Aboulela's *Elsewhere*, and *Home*. She states that many scholars are interested in Aboulela's fiction because it sheds the light on the experience of migrants and Muslims in the West. She adds that in those stories, Aboulela aims to give an indication of what

Arab migrants go through and experience. In addition to that, the collection also focuses on subverting stereotypical images that are related to African migrants. England (2020) states in an interview with the author of many novels Keija Parssinen (2020: n.a.), that Aboulela clarifies that in relation to her writing, she noticed that by time her characters grew more relaxed in Britain. She adds that in later stages the feeling of homesickness that they are experiencing starts to decrease day by day and they start feeling that they are part of the world. This is what Aboulela is aiming to build in the mind of her readers. England (2020) explains that most of the characters in Aboulela's work suffer from homesickness and struggle with their identities. However, her writings mainly focus on the idea of return either to their homelands or towards religion and faith.

Amjad and Albusalih (2021) write an article about the question of hybridity, and the Islamic identity in Aboulela's novel *The Translator*. They state that in general Aboulela concentrates on Islam and traditions in most of her fiction works. Furthermore, in her works, Aboulela tends to portray an image of cultural hybridity that influences the life of her female characters. They add that Samar, the main character in *The Translator* is an embodiment of a faithful Arab Muslim woman, who is capable of living and interacting with Westerners while preserving her Eastern identity, her values and her religion. According to Amjad and Albusalih (2021), Aboulela tries to question Bhabah's claim that Easterners are unable to live in the West without deserting their values in her novel *The Translator*. In other words, through her characters, Aboulela tries to teach people that living in the West while embracing religion is manageable and accomplishable.

KOÇ (2014) conducted a research that tackles the representation of British Muslim identities in Aboulela's *Minaret*. She states that Aboulela portrays the struggle and the

experience of Arab migrants, which is enriched by her own experience. Furthermore, in her research, she tries to shed light on the concept of hybridity and the identity conflict that some of Aboulela's characters suffer from. Some other researchers have criticized Aboulela's representation of Islam and Muslim cultures in general. For example, Ameri (2012) criticizes Aboulela's attempt to avoid dealing with the complexities, and the wrong understanding of Islamic identities that some of her characters experienced. She sheds the light on some important identity misunderstandings, although she does not deal with them or elaborate on them.

2.3 The Representation of Cosmopolitanism in Leila Aboulela's *Bird Summons*.

There are not yet enough studies conducted on Leila Aboulela's *Bird Summons*, and here lies the contribution of the current paper. This section presents some studies and reviews that analyze *Bird Summons*, while focusing on the representation of cosmopolitanism and the aspects that Aboulela is trying to provide in her novel *Bird Summons*.

As a start, Arkhagha and Abu Amrieh (2021) discuss magical realism, faith and, identity in Leila Aboulela's novel, *Bird Summons*. They state that Aboulela highlights some important conflicts and issues that Arab women encounter in the West by relying on her personal experience as a Sudanese woman traveling to Scotland. They argue that in her writing, she guides other women on how to take decisions in the West while using the "Muslim logic". This is presented in her narratives, and in her character's choice to act in the West. Additionally, the reason behind the journey of the three main characters, Salma, Moni, and Iman was to educate themselves and increase their knowledge that is related to the history of Islam. This can serve as a teaching that Aboulela wants to

entrench in the minds of Arab women by stressing on the importance of learning more about Islam and following the footsteps of previous Muslim women who were able to make a difference.

Arkgha and Abu Amrieh (2021) claim that the Hoopoe in the novel teaches Iman, and the ladies a lot of important lessons that helped in shaping their identities and developing their selves. They believe that Iman in specific, was undergoing a process of adopting a new identity and existence by listening to the stories narrated by the Hoopoe or by trying on different costumes that present different identities. In addition to that, Aboulela portrays an important issue that many Arab women face, this issue is being forced to wear hijab. Iman believes that she had no choice but to wear hijab when she was in her home country due to people and society's expectations. Hence, at a later stage she decides to take it off in order to reclaim her identity and get the chance to choose for her own. Through this scene, Aboulela tries to explain to Arab women that hijab should be a personal choice rather than a habit or an imposed uniform.

Another study that talks about *Bird Summons* was conducted by Englund (2020). In her study that tackles the idea of post migration, she states that Aboulela's *Bird Summons* tracks the journey of three female characters, who are on a quest towards self-realization. She adds that the characters are facing an issue with understanding, and re-discovering themselves. In addition, they are examining their previous decisions, and their consequences on their life. Through this, Aboulela tries to show Arab women how to benefit from their journeys and how to make use of any available resources to develop and build their independent identities.

According to Englund (2020), one of the major conflicts, and obstacles that most of Aboulela's characters suffer from is the feeling of being an 'Other'. In other words, due

to the fact that they belong to a certain nationality, they feel that they will never be able to fit in the West. She adds that Salma in *Bird Summons* is an example of these characters who are suffering from the anxieties of being an ‘Other’ or an outsider even within their same families. The idea of “Otherness” can serve as an obstacle that many Arab women encounter in the West, but Leila Aboulela wants to teach Arab women how to overcome this obstacle and live like any normal citizen in that country.

Englund (2020) adds that throughout the novel Salma clarifies that the gap between her, and her children is growing. However, by the end of the novel, Salma was capable of overcoming some of her anxieties in terms of the distance between her and her British family members. Thus, she understood that by bearing these children, she is part of this country. What Aboulela is trying to build here is that she wants Arab women to understand that raising children in the West might be an obstacle. However, with kindness and understanding this can be achievable.

According to Christine Dezelar-Tiedman’s review (2020) of *Bird Summons* as Quoted in Arkhagha and Awad (2021) in the library journal, she describes that the three main characters are suffering from personal crises. Each woman is facing a set of problems on her own and due to their differences, they start to quarrel at some stage of the novel. She adds that by the end of the novel, Aboulela managed to add some unusual occurrences that forced the three women to confront their problems and choose their track.

In Zipp’s review of the novel (2020) in the Christian Science monitor, she believes that the obstacles that the three women suffer from appeared at the beginning of the novel when Iman’s third husband left her while not being able to join her family in Syria. She adds that the reader then is introduced to Salma’s problem that is due to marrying a

Scottish man and having Scottish children whom she feels are embarrassed of her. Because of these conflicts, Salma develops a sense of longing for her home country, Egypt, and starts texting an old friend. Zipp (2020) also adds that the major issue that Moni suffers from is her disabled son and her demanding husband. She notes that it is obvious that this journey is not going to leave the three women unchanged and that they are going to learn and develop.

Most of the studies above focus on the idea of Islam and magical realism in Leila Aboulela's novels *Bird Summons*. In addition to that, they focus on the representation of Arabs and Muslims in the West. However, this study is different from previous studies as it focuses mainly on the hybridity, diaspora, orientalism in postcolonial theory.

As a matter of fact, this study is significant for several reasons. Firstly, the two novels showcase different approaches to representing cosmopolitanism in literature. *Bird Summons* focuses on three women from different cultural backgrounds who embark on a road trip across Morocco, exploring themes of identity, belonging, and cultural exchange. On the other hand, *The Other Americans* follows a group of characters from diverse backgrounds as they navigate the aftermath of a hit-and-run accident in California, exploring themes of race, identity, and the American experience. By analyzing the narrative techniques employed in both novels, the study can shed light on the various ways in which both authors approach and represent cosmopolitanism in their work.

Secondly, the study is significant for its examination of the ways in which these novels engage with issues of identity and belonging in a globalized world. In an increasingly interconnected world, questions of identity and belonging have become more complex, as people navigate multiple cultural and social contexts. By exploring how the characters in these novels negotiate their identities and relationships across different

cultures and societies, the study can provide insights into the experiences of people living in a cosmopolitan world.

Finally, the study is significant for its exploration of the role of literature in promoting cross-cultural understanding and dialogue. By highlighting the ways in which literature can bring people from different cultures and societies together and foster a sense of shared humanity, the study highlights the potential of literature as a tool for promoting cosmopolitanism and cultural exchange.

Overall, examining the representation of cosmopolitanism through narrative in *Bird Summons* and *The Other Americans* has the potential to deepen our understanding of the complexities of identity and belonging in a globalized world, as well as the role that literature can play in promoting cross-cultural understanding and dialogue.

2.4 The Representation of Cosmopolitanism In Laila Lalami's Literary Works.

This part focuses on representing the point of views of some authors in regarding to Laila Lalami's writings and how she represents cosmopolitanism in her writings.

Ricci (2017) focuses on how Lalami's ability in writing in English delivers a clear message about rejecting the negative prevailing image of Muslims in general, and peaceful women in particular. What Lalami presents in her literary works is an attempt to shed light on many of the wrong negative behaviors that the individual undertakes, which aim to break him away from his roots and values. These literary works reveal many issues in exile and diaspora to become strongly raised in the Western literary space.

Bouallegue (2018) states that illegal immigration has been the focus of attention of many Arab writers because immigrants suffer from the difficulty of reaching Western

countries as a result of the strict restrictions imposed by these countries. Lalami's novel, *Hope and Other Dangerous Pursuits*, presents what immigrants suffer from their inability to accept their homeland and link their presence in it to many of the problems and dilemmas they face, so they are looking for a way out that enables them to obtain comfort, money and safety as they believe.

Frelier (2020) examines how Lalami proposes the idea of the Moroccan-American dream, and how it is necessary to think literary outside the geographic borders of her country Morocco, and this is prominent in her first two novels, *Hope and Other Dangerous Pursuits* and *Secret Son*. One of these ideas is that immigrants use the English language as a means to express themselves and consider it a bridge to cross their ideas and opinions, even if they are original Moroccan ideas that express their customs and traditions.

Nakkouch (2016) focuses on how the Moroccan Novel, *The Moor's Account*, presents different religious and cultural concepts and experiences by linking different places and times to each other. Moreover, this novel presents a different point of view through its main protagonist, Al-Abed, who tries to rediscover himself and present it in a different way that suits his new reality after surviving, despite all the difficulties he went through during his journey in search of gold.

2.5 The Representation of Cosmopolitanism in Laila Lalami's *The Other Americans*.

Majsak (2019) states that *The Other Americans*, which revolves around the death of an immigrant in a hit-and-run accident, is a realistic model of contemporary American life. Through the title, Lalami arouses the reader's curiosity to try to know who the other Americans are. This novel clearly and directly highlights many aspects of life in America, especially conflicts and racial differences. These are presented by Lalami as a complex

unit and not as a personal issue, through the different characters, the issue of race emerges as a main factor and influential in many situations. Detective Coleman's story is largely focused not around being a black female detective, but rather on her concern with her son's difficulty after moving schools. This prominent role of the black characters had a great impact in changing the course of events in the novel.

Edouihri (2021) adds that diasporic writers emigrating voluntarily or involuntarily share responsibility for changing the negative stereotypes adopted by the colonizers about Arabs, reinforced by Western concepts of subordination and superiority. For example, the narrative of *The Other Americans* shows the difficulties faced by the Moroccan family in a Western society that described it as others and does not accept the idea of coexistence and integration. This article attempts to highlight the immigrant's disappointment which is posed by the novel, and how a Western society devoid of human emotions played a major role in highlighting it.

Vezzaro (2020) states that *The Other Americans* tackles elements of the Other . He argues that Lalami's, concept of Others consists not only immigrants who feel alienated, but also indigenous people who are unable to keep up with the rapid changes that require them to work doubly in such society full of ethnic conflicts.

Lockerman (2019) studies how the novel highlights the experiences of immigrants in a country like the United States of America, and how the writers gave a voice to each of the characters and explained how each of them dealt with this experience in his own way influenced by his unique personality.

Most of the studies above shed light on the image of Arabs in the West that Lalami presented in many respects. The most prominent title was the attempt of the Arabs to find

a balance between their roots and origins, and the new culture that they had to deal with in order to survive and coexist with the new world. Through the characters she created, Lalami was able to build a bridge of understanding between reality and the reader, so that she was able to make the reader part of this reality when she made him live the experiences of these characters. This reality is also what this paper tries to highlight and discuss.

CHAPTER THREE

Methodology

3.1 Method

The research uses postcolonialism theory to approach the two novels, Laila Aboulela's *Bird summons* and Laila Lalami's *The Other Americans*. The researcher specifically relies on Edward Said's views on Orientalism, and how he discusses the stereotypical images of the East / Orient vs. the West / Occident.

Postcolonialism is a cultural and analytical paradigm that has been employed in literary studies. It is concerned with reading and writing in formerly colonized countries' literature. Postcolonial theory may also be characterized as literature written in colonizing nations about colonization or the occupied population. In addition, the theory emphasizes how colonizers' literature distorts colonized experience and reality, inscribes colonized inferiority, and reinforces colonizer supremacy. The colonized are increasingly expressing their presence and identity, as well as regaining history lost or distorted as a result of colonialism's othering (Mapara, 2009). Postcolonialism theory has been recognized as one of several avenues "revisionism" rather than the origination and foundational concept it once seemed to be (Bernard *et al*, 2015).

Young (2016) adds that postcolonial theory is comprised of an examination of the cultural legacies of colonialism and empire. The connection between Europeans and the regions they conquered and governed is known as post colonialism. Postcolonial ideas may also be found in anthropology, philosophy, linguistics, political science, architecture, human geography, sociology, Marxist theory, feminism, and social and literary theory.

3.2 Samples

3.2.1 Summary of Leila Aboulela's *Bird Summons*

Three Muslim women decide to go on a pilgrimage to a Scottish cemetery, and during this trip the women visit the cemetery of Mrs. Evelyn, the first woman to make trip to Mecca. Moni is the epitome of a successful working woman and an exemplary mother who takes special care of her disabled son. The beautiful Iman who is attractive to work as a model went through failed marriage experiences, her third husband decides to abandon her leaving her without any breadwinner. Salma, who married a Scottish man, suffers from nostalgia and tries to connect with her childhood friend Amir via social media. Aboulela is creative in her style, where the talking bird enters as one of the influential personalities and visits Iman to tell her some legendary tales. While Moni plays with a child with special abilities the age of her son Adam that no one else sees, and Salma believes a runner is Amir.

3.2.2 Summary of Layla Lalami's *The Other Americans*

After Nora Guerraoui learns that her father had been killed in a hit and run accident. She decides to return to her small town with her mother Maryam and little sister Salma. The only witness to the accident is an illegal immigrant who does not testify for fear of losing his job. Nora discovers that her father's murder was an organized crime titled hate. Things get complicated and Nora and her sister disagree. Nora decides to go to her father's desert cabin and discovers her father's love affair with a woman named Beatrice. Although Nora offers a huge reward to those who provide her with information about the incident, the intense pressure from his wife to go and confess what he saw, and his feelings of guilt and remorse, Efrin does not give his testimony and insists on remaining silent. In contrast to her mother and sister, Nora clings to her father's memory and refuses

to accept their actions, and Nora and Jeremy's relationship develops, and they spend some time in the cabin after several days full of tension and turmoil. In Oakland, Nora suffers from discreet racist behavior, her relationship with Jeremy goes through some difficulties, but in the end she returns to the desert with him and their child.

CHAPTER FOUR

Analysis

This chapter discusses Laila Lalami's and Leila Aboulela's representation of cosmopolitanism through narrative in their novels *The Other Americans* and *Bird Summons*.

4.1 The Representation of Cosmopolitanism in Laila Lalami's *The Other Americans*.

The Other Americans is a novel written in 2019 by a Moroccan-American writer Laila Lalami. It offers different perspectives after the death of one of the main characters in a hit and run accident in a small town in California. Each part of the novel is titled with the name of one of the characters, who narrates it as a first narrator dealing with many topics such as racism, identity, guilt and regret. Ricci (2017) believes in Lalami's skills and abilities to use various methods and techniques in drawing a true and realistic picture of what immigrants live in the host country.

The multiple narrative style depends on showing many characters, and voices that narrate events based on different values and considerations instead of focusing on one character in the novel. It is an effective way to create a sense of interconnectivity, global community, and experimental writing. The novel includes nine main characters, who narrate the events. Driss is the husband of Maryam, and the father of Salma and Nora. He and his wife Maryam immigrated from their native country Morocco to the Mojave Desert in the United States of America for political reasons. He runs a small restaurant before he is killed in a hit and run accident by A.J Baker. He is a nice and generous man and has a relationship with a woman named Beatrice. Maryam is Driss's wife, and she has a strong personality as indicated by her refusal to take her husband's surname after marriage. The

relationship between Mariam and her two daughters is different. Mariam is proud of Salma, and on the other hand, she is upset with Nora because of her passion for music, but these feelings start to gradually change after Driss's murder because of Mariam's decision to hide what she knows about Driss's relationship with Beatrice, and her commitment to her moral duties towards her deceased husband. Nora is the younger daughter of Driss at first she worked as a school teacher in Oakland but then follows her passion for music. She grew up in the Mojave Desert but was upset by the ill-treatment she received because of her Moroccan origins. After Driss death, Nora returns to the desert to stand next to her family and console them. The family then discovers that Driss left a life insurance policy for a large amount in the name of Nora. Nora's returned journey begins and at the same time she starts her relationship with childhood friend Jeremy who is a police officer and veteran in Iraq.

Nora lives in a state of turmoil and confusion, after settling in the desert for a while, she returns to Oakland because of her feeling of not belonging, but even after returning, this feeling remains with her, so she decides to return to the desert and consider it her home and try to cope, live happily and reconcile with her family.

Salma is Driss's elder daughter and she has always been praised by her parents for their satisfaction with her work at her husband's dentist clinic Tareq. Despite the external appearance and the ideal life that she claims, Salma was exposed to many family problems and addiction to painkillers. Jeremy is a police officer in the Mojave Desert and was previously on duty with U.S. forces in Iraq. His mother died when he was a teenager and he suffered from many problems that made him a sad introvert suffering from insomnia. By coincidence, Jeremy discovers the relationship between A.J and the accident that caused Driss's death after he was arrested for a traffic violation. Jeremy starts trying to

build a relationship with Nora, especially since he has been carrying some feelings for her since they were together in the same high school. Efrain the only witness to the accident, but he is also the illegal immigrant with his wife Marisela. After the incident, Efrain experiences feelings of fear of deportation if he goes to the police to tell them what he saw. But after learning of the large financial reward offered to anyone who gives any information about the accident, he changes his mind and goes to detective Coleman. Anderson is an old man who was born in the Mojave Desert and lived there all his life. He owns a bowling alley next to Driss Restaurant and he is one of the defendants in Driss's murder because of the problems he has with Driss. A.J is Anderson's son and the main culprit in the accident. Coleman is an African-American policewoman who works hard in the Mojave Desert. She is the one who discovers the circumstances of the incident and A.J is the one who caused of Driss's death. After this discovery, Coleman is subjected to some accusations and racial discrimination, although she has never faced them before in the desert society. The aim of using the multiple narrative method is to put the reader in a real environment that reflects the reality of the multiple American society, which consists of diverse groups in terms of race religion, culture, customs, and others.

Furthermore, the novel shares some stories of migrants who leave their home land in order to achieve better life, to achieve their dreams, in addition to other stories are for citizens who are affected by the changes that happen in their societies. Despite the difference of narrators, these voices unite and complement each other by sharing the daily events that face them in the same place, the United States of America.

Through these differences and diversities between the characters, the concept of cosmopolitanism appeared clearly in the novel. These characters share many feelings such as rejection, restriction, loneliness and misunderstanding not only from their

community but also from their families; their feeling of alienation is not limited to the outside community, but it has swept the place they thought was the safest: their home.

The structure of the novel offers diverse perspectives by naming each part of it with the first name of one of the characters and using the first – person narration. These differences and diversities between the characters certainly lead to the representation of diverse and different points of views, which add to the novel a distinctive flavor and makes it acceptable to many groups of society with different orientations, ideas and beliefs. All of this contribute to present the concept of cosmopolitanism in a prominent and realistic way.

Also, this complex structure in which the story is told at various times by different narrators presents some events with chronologically and sequentially arrangement. The novel starts from the incident of Driss's murder and how his daughter Nora received the news of his death. As a result, the reader experiences mixed feelings of sadness, sympathy and equality towards these characters despite differences with each other in religion, culture, ideas and beliefs.

In addition, Munteanu (2011) argues that setting is essential for creating a story, as it helps with plot, character development, and gives metaphoric links to theme. It also provides a landscape that binds everything into context and meaning. The place in writing plays an important role in influencing the reader because the environment actually contributes to determine our orientations, choices, tendencies and desires so in short we belong to the place we are in. California Nature (Mojave Desert and Joshua Tree National Park) represents cosmopolitanism atmosphere through the multiplicity and difference of nationalities, races and religions in this place. Although there are many difficulties and obstacles that face these characters and this could be noticed in the following quotation:

"I had spent only a couple of months in the desert, but I had already grown accustomed to its open space and uninterrupted silence: the moment I opened my eyes, my room seemed cluttered, my bed too narrow, the street too low". (Lalami 2019 ,p.261). For them, this place is the most suitable and they struggle to stay in it. And in another place:

"and I would still be here. The desert was home, however much I tried to run away from it " (Lalami 2019, p.301).

Furthermore, the author chooses this particular place away from the major cities in the United States of America in order to put the reader within a realistic perception of the multiplicity of races in American society. This multiplicity can be observed in all U.S. regions, and its presence is not limited to major cities only. California represents the fact that this diversity exists in non-major U.S. regions.

Moving to another technique, Poly Phonic means how different characters tell their stories, each in their own voice. These voices do not mean that the characters in the novel agree or try to convey the same idea, but this multiplicity leads to the diversity that serves the novel. According to Lodge (1990), "a poly phonic novel is a novel in which a variety of conflicting ideological positions are given a voice and set in play both between and within individual speaking subjects, without being placed and judged by an authoritative authorial voice".(Lodge , 1990 : 86) . The multiplicity of voices in the novel contribute to shed a light on the indigenous people in the United States of America and how their lives are affected by the diversity that occurred in the composition of American society due to several factors, most notably migrations. Also they are used to give immigrants a voice to express their suffering in the new society and the difficulties they face in coping in the presence of discrimination and racial differences. This could be noticed in the following quotation for Maryam:

"The hardest thing about living in America (was) being so far away, it was like being orphaned" (Lalami 2019, p.27).

This poly phonic novel shows the cosmopolitanism views especially when some of the characters, like the detective Erica Coleman, is an African-American member of the police force tries to help Nora in finding the person who kills her father. She starts investigations about the accident until she finds that A.J is the one who is responsible for it.

Also there are some relations between people from different backgrounds, such as the relationship between Driss a Moroccan immigrant and a local woman named Beatrice Newland. This relation enhances the idea of cosmopolitanism.

Moving to another topic, it is important to include all religions together and that happens, when you mix different people together. Nazi, Qadri, & Ali (2018) argues that religion does not teach violence and antagonism to its followers. The primary and fundamental teaching of all world religions promotes love, compassion, tolerance, peace, mutual respect, understanding and cooperation. Followers of different religions and faiths must work together to create a peaceful world for all. In Lalami's novel there are many characters who come from different backgrounds and religions. They play an important role in giving diversity to society and it contributes to reshaping the American society in one way or another. These differences are the heart of cosmopolitanism.

Furthermore, linear narrative structure means how the novel begins with death and ends with birth and rebirth. Batema (2018) states that linear narrative told stories logically and in a consistent chronological sequence. *The Other Americans* begins with the death of Driss in a hit and run accident and how this accident effects the character's life and thoughts in one way or another. One of the main characters is Nora, Driss's daughter, who

is trying hard to uncover the circumstances of the accident and find out the guilty person who ran over her father and left him bleeding in the street. The accident leaves a great impact on Nora and makes her live in a state of confusion and pain about the last moments that her father lived before his death, the circumstances of the accident, the person who causes the accident and how he was able to give up his humanity and let her father die in the street without helping him. This could be seen in the following lines:

"Did he have money troubles, did he use drugs, did he gamble, did he have enemies" (Lalami 2019, p. 6).

Then the novel ends with the birth of Nora to her child from Jeremy and her decision to start a new life despite all the difficult circumstances she went through. Her life is described in the following quote: "The desert was home, however much I had tried to run away from it. Home was wide-open spaces, pristine light, silence that wasn't quite silence. Home, above all, was the family who loved me" (Lalami 2019, p. 301). Four years after the murder of her father, the perpetrator receives his punishment and Nora settles with her family and gains the satisfaction and tranquility that she lacked. This path that the characters go through led to justice, belonging and unity, and this is what cosmopolitanism advocates and seeks.

For creating a cosmopolitan atmosphere, the repetition of the word home in the novel can be noticed, "Home was wide – open spaces, pristine light, silence that wasn't quite silence. Home, above all, was the people who loved me" (Lalami 2019, p. 301). McLeod (2000) argues that the concept of 'home' often performs an important function in our lives. It can act as a valuable means of orientation by giving us a sense of our place in the world. It tells us where we originated from and where we belong. This novel revolves around home (noticing home, returning home, discovering home, creating home).

In the beginning, Nora hates the desert and considers herself not to be bending to it "out of place" (Lalami 2019, p. 272), but after the painful accident that Driss was exposed to, Nora changes very suddenly, and with the sequence of events, Nora can create a safe environment for her in the desert so that she and her family can live safely despite all the pain, difficulties and sadness they have suffered. This could be noticed in the following quotation for Nora:

"To believe that my father's death was just an unfortunate accident meant that I would have to forget everything else I knew about my hometown. Discount the arson, erase the small insults, untether the hit-and-run from the time and place in which it happened. I couldn't" (Lalami 2019, p.145).

In addition, memories also play an important role in creating cosmopolitanism atmosphere. The exchange of these memories between the characters according to Bietti (2010) creates a feeling of familiarity and belonging. This exchange is not limited to memories only, but includes the exchange of knowledge and culture. This happens in the novel between many characters, such as Driss when he recounts many of his old memories that he lived in Morocco with his family and also mentions some of the events he faces in this new country until the night of his death. Sharing memories here contributes to the characters' sense of belonging and identity.

On the other hand, there are many challenges that may undermine cosmopolitanism: Humans can be strangers not just outside their tribes but within them as well as to themselves. Everyone in the novel is an outsider (Other) in some way, whether it is by race, religion or class. For example, Maryam at first tries her best to make friendships and be a member in this new society. She tries to learn the language in order to find a way to communicate effectively through listening to radio programs.

One of these events is when Maryam meets a lady and tries to start a conversation with her, she said:

"My name is Maryam, I wanted to tell her. What is yours? Do you live " nearby? What do you do? Do you have children. I have one daughter; she is three years old. Would you like to have tea with me someday? " . (Lalami 2019 , p.32)

But this lady deals rudely with Maryam and does not give her any chance to know her. All these incidents that Maryam witnesses negatively affects her personality and becomes inclined to isolation and introversion, far from her friendly, funny social personality.

Laila Lalami portrays the character of Salma as an example of the complexities of belonging and identity in a globalized world. Salma is a Moroccan immigrant who has been living in the United States for over 30 years. Despite her long residence in the country, she still feels like an outsider and struggles to find a sense of belonging as illustrated in the quotation below:

" When you do venture out, tourist guides ask you in English if you'd like a tour of the medina and, if you ignore them, they try again, this time in German. Bazar clerks call you Miss, offer you mint tea, and charge you four times the price for every trinket? " (Lalami 2019, p. 196).

This rupture is faced by many characters in the novel. They do not have any home because they lose their identity and belonging in their homeland and in the new country as well.

Furthermore, Numankaya (2020) states that literature is one of the most important means that develop the concept of empathy between people. Through literature, people

can communicate a greater understanding of their lives, attitudes and ideas, which allows different points of view to contribute to develop the concept of empathy between people and make it more realistic.

Authors use many techniques in order to deliver their ideas and that what Lalami achieves when she uses intertextuality to introduce the concept of cosmopolitanism. The nine narrators whisper their secret to the reader sharing in public a very secret affair. Through this whispering, the reader feels sympathy towards the characters, and this is what paves the way for the spread the idea of cosmopolitanism. People from different religions, languages and cultures share experiences, pain, suffering and feelings.

Driss, and his wife are Moroccan immigrants, who share their concerns and suffering from sudden migration due to political events in Morocco with the readers. They describe how their lives and orientations change after this immigration, so all they care about is establishing a job through which they can provide a good life for themselves and their daughters. This could be noticed in the following quotation :

"She [Maryam] just couldn't believe that the graduate student who spoke so fervently about the plight of workers laboring under the boot of capitalists suddenly wanted to start a business. I told her we had nothing to lose but the futon we'd been sleeping on since we landed" (Lalami 2019, p 43).

In the above-mentioned quotation the phrase "nothing to lose" is often used to describe a situation where a person or group is in a difficult or desperate position, and has little to lose by taking a risk. In this context, the narrator's father is acknowledging that their living situation is far from ideal and that they have been struggling to make ends

meet. He sees starting a business as a way to improve their financial situation and create a better life for their family.

The reference to the futon they have been sleeping on is significant because it highlights the narrator's family's precarious financial situation. A futon is a type of couch that can be converted into a bed, and is often used as a budget-friendly alternative to a traditional bed. By referencing the futon, Driss is underscoring the fact that they have been living in a state of relative poverty since arriving in the United States.

Overall, this quotation illustrates the challenges faced by immigrants in a new country, and the importance of taking risks and making sacrifices in pursuit of a better life. Driss's determination to start a business despite Maryam's skepticism is a testament to the resilience and perseverance of immigrant communities, and underscores the importance of support and solidarity in the face of adversity.

Lalami is able to use the emotional connectedness of characters in completely different situations to steer the claim that human experience, while different for everyone, has similarities that cannot be ignored. Despite the fact that we may come from different places around the world, speak different languages. We all share the same experiences as human beings. This is what happens in the novel. There are many characters from different back grounds, who live in the same community and face the same situation.

In light of the previous discussion, Lalami in *The Other Americans*, represents cosmopolitanism through narrative using many methods and techniques. Lalami's novel calls for creating a cosmopolitan atmosphere despite of the challenges and obstacles, which appear as a result of differences and diversities.

4.2 The Representation of Cosmopolitanism in Leila Aboulela's novel, *Bird Summons*.

In her work *Bird Summons*, Aboulela uses many methods and techniques to represent cosmopolitanism through narrative. *Bird Summons* is a 2019 novel by Aboulela, who is a daughter for a Sudani father and an Egyptian mother. Her upbringing between Muslim parents from two different cultures in a Muslim country and her move to live in another non-Muslim country (Scotland) completely different in customs, traditions and cultures contribute to imparting the concept of cosmopolitanism in her literary works.

The novel revolves around three Muslim women from three countries of different beliefs and traditions living within the same Muslim community in a non-Muslim country Scotland. They begin a trip to Lady Evelyn's grave, the first Scottish woman to convert to Islam and visit Mecca for the pilgrimage for different purposes. Belgacem (2021) argues that Aboulela was brilliant in choosing this trip. It is not just between three friends who decide to go, it is more than that because it represents the Arab Muslims society in the west. In her novel Aboulela states that :

"She (Salma) still believed in the purpose of the visit – to honor lady Evelyn Cobbled the first British woman to perform the pilgrimage to Mecca, to educate themselves about the history of Islam in Britain, to integrate better by following the example of those who were of this soil and of their faith"(Aboulela 2019, p.1).

Salma tries to convince the ladies to come with her to the trip by describing the positive qualities of Lady Evelyn: "She worshipped as we worshiped, though she kept her own culture, wore Edwardian fashion, shot deer and left instructions for bagpipes to be played at her funeral. She is the mother of Scottish Islam, and we need her as our role model" (Aboulela 2019, p. 1), but she fails to persuade them. After several attempts,

Salma's friends, Moni and Iman, accepted her offer regarding going with her to the trip to express solidarity and encouragement for their friend. Aboulela explores themes of identity, belonging, and cosmopolitanism through the experiences of three Muslim women from different cultural backgrounds who embark on a road trip across Scotland. Kouta (2022) indicates cosmopolitanism in *Bird Summons* can be understood as a perspective that transcends national boundaries when considering topics related to identity, citizenship, global connections, cultural diversity, and moral principles.

Salma is an Egyptian woman, whose life's dream is to become a doctor, but she fails to achieve it and becomes a massage therapist. She lives a stable married life with her husband David who converts to Islam when he was in Egypt and with her four children. "Salam's four children were burly and good at everything: school, sports, hobbies" (Aboulela 2019, p .5). Despite that, she suffers from her inability to cope with. as she misses her old life in Egypt because of the British style she lives even inside her home. Aboulela highlights the theme of otherness and alienation experienced by the character, Salma, who is an Egyptian Muslim living in Scotland as indicated in the following quotation "She would then feel that they were his children not hers. She was the outsider, the foreign wife, and they were one unit" (Aboulela 2019, p.30). In this regard, Englund (2020) indicates the idea of "otherness" can serve as an obstacle that many Arab women encounter in the West, but Leila Aboulela wants to teach Arab women how to overcome this obstacle and live like any normal citizen in that country. Englund adds that Salma in *Bird Summons* is an example of these characters who are suffering from the anxieties of being an 'other' or an outsider even within their same families. The sense of otherness in the above-quotation reflects the challenges that cosmopolitan individuals often face as they navigate different cultural and linguistic worlds.

Salma's experience of feeling like an outsider within her own family is a manifestation of the tension between her cosmopolitan identity and her family's more traditional and localized sense of identity. Salma's husband and children are Scottish, and while she has lived in Scotland for many years, she still feels a sense of displacement and estrangement from the dominant culture. This tension is highlighted by the use of the term "foreign wife," which reinforces the idea that Salma is an outsider even in her own family.

Despite this sense of Otherness, Salma is also able to transcend her narrow national and cultural identities and embrace a broader cosmopolitan perspective. For example, Salma is fluent in English, Arabic, and Scottish *Gaelic*, which allows her to move between different cultural and linguistic worlds. She is also able to form deep connections with other characters from different cultural and religious backgrounds, such as Moni and Iman, who are also Muslims but come from different cultural and linguistic traditions. According to Al-Asmakh (2009), Aboulela portrays a positive image of multiculturalism in her works. Thus, the quotation highlights the tension between localized identities and cosmopolitan perspectives, but it also suggests that these tensions can be overcome through an openness to difference and a willingness to engage with others. Salma's experiences of alienation within her family are not the final word on her identity; instead, they are part of a broader process of identity formation that is shaped by encounters with others and a willingness to embrace difference. Ultimately, "*Bird Summons*" presents a vision of cosmopolitanism that is rooted in the experiences of individuals who navigate multiple cultural and linguistic worlds, and who are able to embrace difference and diversity as a source of strength and resilience. Alwuraafi (2021) gives a bird's-eye view of the myriad problems encountered by the immigrants while trying to build their cultural identity reaches to a fact that conflict between inclusion and exclusion is continually

reinvented in order to deconstruct a new modes of stability – an attempt of melting in the new culture being one of those modes.

As indicated earlier, Aboulela's novel revolves around journey of three Muslim women on a road trip from Scotland to Lady Evelyn's grave. The three women are Salam, Moni, and Iman, having defined the representation of cosmopolitanism among Salma, the following presents the representation of cosmopolitanism for the character Iman.

Aboulela portrays the protagonist Iman in the novel as a beautiful Syrian, who has failed in her marriages despite of her beauty and femininity as indicated in the following quotation " Husband after husband and they had given her nothing" (Aboulela2019, p.6). Her several failed marriage relationships make her un- protected and not independent. To complicate the matter, Iman feels that her family does not want her. To elaborate, her family members keep reminding her not to return to Syria in every phone call she had with them as illustrated below:

"Don't come back, that's what they said to her whenever she phoned. None of them wanted her back. For her own good, of course. But still, it felt, at times, like rejection" (Aboulela 2019, p. 38).

The above quotation represents Iman's strained relationship with her family. Whenever she tries to contact them, they tell her not to come back, supposedly for her own good. This suggests that Iman has done something or made some choices that have led to her being ostracized or disowned by her family.

The phrase "for her own good" implies that her family believes they are acting in her best interests by pushing her away. However, as the quotation notes, this act still feels

like rejection to Iman, and she struggles with the sense of abandonment that accompanies it.

This quotation also illustrates some of the important themes of the novel, particularly those related to identity, belonging, and family. Iman's experience highlights the challenges that come with trying to reconcile one's personal desires and choices with the expectations and values of one's family and culture. It also shows how the need for acceptance and belonging can be a powerful force in shaping our actions and decisions.

It is worth mentioning that this religious trip taken by Salma, Moni, and Iman offers the characters a chance for personal growth, spiritual reflection, and connection with others. It helps them confront their fears and desires, and ultimately leads them to a greater sense of meaning and purpose in their lives. More importantly, it enables them to escape from their lives for a considerable amount of time. The following quotation illustrates the importance of this religious trip for the above-mentioned female characters "Because you of all people need a break" (Aboulela 2019, p. 2). Aboulela's further shows that each one of the characters are affected by the trip from different aspects. Within this context, Aladaylah (2021) points out that Aboulela employs a metaphorical journey that traverses physical boundaries to reach a spiritual destination, creating a space where the self can experience a sense of freedom. This journey often involves traveling to religious spaces.

For more illustration, the religious trip taken by Iman, Moni, and Salma offers several advantages to each of the characters. The trip also provides a space for personal reflection and growth for all three women. As they travel through the Scottish countryside, they have time to think about their lives, their relationships, and their goals. This allows them to gain new perspectives and insights that can help them make positive changes in their lives.

Through the trip, the women form a deep bond of friendship and support. They are able to share their experiences, hopes, and fears with each other, and this connection helps them feel less isolated and more understood. This connection with others is especially important for Iman, who has been rejected by her family, and Salam, who struggles with her sense of belonging as a Scottish Muslim.

The trip also exposes the women to new cultures and ways of life. As they travel through Scotland, they meet a range of people who challenge their assumptions and broaden their perspectives. This exposure to different cultures can help them become more open-minded and tolerant of diversity. One can notice that *Bird Summons* promotes a cosmopolitan worldview that values cultural diversity, promotes open-mindedness, and encourages dialogue and understanding across different cultures and communities. Kouta (2022) indicates that Aboulela combines intertextuality and magical realism in her writing to explore how different religions and cultures intersect and influence each other. By using this approach, she is able to draw upon cultural memories that highlight the potential for interreligious dialogue and emphasize the interdependence of different belief systems.

A thorough reading of the novel shows that setting is an important aspect of *Bird Summons* because it provides a cultural and historical context for the characters' experiences, creates a symbolic language for the story, and helps to establish a particular atmosphere for the novel. As a matter of fact, the researcher believes that setting is highly important in any literary work and it is highly associated with the characters' actions. According to Matsho (2021), setting plays a major role in any literary work as it is the place that embraces the characters and influences their actions, ideas, decisions and even the nature of the problems they are exposed to.

Thus, it can be inferred that the setting of a story can play a critical role in shaping the characters' experiences, beliefs, and motivations. In Leila Aboulela's novel, the setting provides a rich backdrop for the characters' journeys of self-discovery. Scotland is an important setting for the novel because it provides a cultural context for the characters' experiences. The characters come from different countries and cultural traditions, and they are all living in Scotland for various reasons. As they travel through the Scottish countryside, they encounter Scottish locals and tourists from around the world, which allows them to engage with a diverse range of people and cultures. This exposure to different cultures helps to reinforce the cosmopolitan theme of the novel.

In fact, the female characters have experienced a variety of feelings in Scotland. To clarify, Salma gets married to a Scottish Muslim man and has children. Salma's experience in Scotland highlights her feelings of not belonging, but also her ability to create stability in her new environment. Her stability is manifested in her marriage relationship with her Scottish husband as indicated : "She pulled out a gift – wrapped box. There was a note attached to it from her husband, David. Happy Journey, my love" (Aboulela 2019, p. 5).

Salma, receives the gift from her husband David before she embarks on a journey to Scotland. The gift is a wrapped box with a note attached that says "Happy Journey, my love" The significance of this gift is that it shows David's support for Salma and her journey. Despite the fact that Salma is leaving him and their home for an extended period of time, David is expressing his love and well wishes for her through this gift and note. This gesture also suggests that their relationship is one of care and mutual respect, with David encouraging Salma to pursue her personal journey even though it means being apart from him.

Furthermore, this gift also serves as a symbol of the emotional support that Salma carries with her on her journey. The note from David and the gift itself are physical reminders of the love and connection that Salma has back home . It may provide her with comfort and strength during difficult moments on her journey, reminding her that she is not alone. Overall, this quotation highlights the emotional and relational aspects of Salma's journey in the novel. It shows the importance of supportive relationships and the power of emotional connections, even when physically separated.

The Scottish setting in *Bird Summons* provides important connotations for the character Moni's , representing both a source of displacement and a space for personal growth and connection. "I told you a thousand times Here is the best place for Adam. Here is where he's getting the right treatment, he might even go to a special school" (Aboulela 2019, p.18). The quotation reflects Moni's belief that Scotland is the best place for their son Adam to receive the proper care and education he needs. Adam is a child with special needs, and Moni and Murtada have struggled to find appropriate care for him in Sudan. Moni believes that Adam's condition will be better understood and treated in Scotland, and that he may even have access to a special school that can provide him with the support he needs.

Iman also finds in Scotland what she thinks stability and safety with her life partner Ibrahim " "He rescues her from homelessness and from aimlessness" (Aboulela 2019, p. 25). The quotation suggests that Ibrahim has played an important role in rescuing Iman from a state of homelessness and aimlessness. Overall, the quotation highlights the importance of family support and the role that love and care can play in overcoming difficult circumstances. It also demonstrates the challenges faced by immigrants who are

forced to navigate a new environment and build a new life for themselves and their families.

Like *The Other Americans*, poly phonic also appears in Aboulela's novel through the dialogue among the main characters. These different voices represent Aboulela's vision of cosmopolitanism. In Aboulela's novel ,polyphony is utilized to give voice to the three main characters: Salma, Moni, and Iman. Each of these characters has a unique perspective and voice, which contributes to the overall polyphonic nature of the novel. Through their distinct viewpoints, the reader gains a deeper understanding of the characters and their experiences. Bakhtin and Dostoevsky (1984) indicate that a polyphonic novel is defined by its "multi-voiced" nature, incorporating diverse elements and perspectives from multiple worlds and independent consciousness.

For example, Moni's voice is reflective and introspective, providing a sense of wisdom and perspective. Salam, on the other hand, is a young woman who is searching for her place in the world. Her voice is more uncertain and questioning, reflecting her struggle to find her identity. Iman's voice, meanwhile, is that of a child. Her innocence and curiosity provide a contrast to the more complex perspectives of Salma and Moni. Together, these three voices create a rich and complex polyphony that gives the novel depth and richness. Overall, polyphony is an essential element of Aboulela's *Bird Summons*. By utilizing multiple perspectives, she creates a narrative that is engaging, thought-provoking, and emotionally resonant. Niss and Dysthe (2020) argue that polyphony is a technique used by the writer to present multiple ideas with different voices in a simple way that attracts the reader away from the individual work that is based on one hero.

Similar to *The Other Americans*, religion is also an important element that connects all people despite all differences. Through the events of the novel, the reader has a comfortable sense of the interdependence of all religions with each other. These characters of different religions feel safe and peaceful while dealing with each other. It is evident through the journey of the three women to the grave of Lady Evelyn and their stay in the Monks' Refectory. Although this place is used to residence of Christian monks, the women feel comfortable and peace and want to stay in it. The following quotation embodies the importance of religion for the character Moni:

"She suddenly did not want to leave ... Here was peace and plenty, a connection to all that was good and right. Here was something of a replacement" (Aboulela 2019, p.107).

Moni is experiencing a sense of belonging and connection to a religious community. Moni, who is a Muslim, has been struggling to find her place in the world and her identity as a woman and as a believer. Aladaylah (2021) indicates that Aboulela's use of magical realism to emphasize the spiritual significance of the concept of home may offer Arab British characters a new perspective on their existence in Britain that extends beyond a temporary, transitory experience. By highlighting the idea of home as a site of faith and belonging, Aboulela suggests that individuals can cultivate a sense of rootedness and permanence even in a place that is not traditionally associated with their culture or religion.

However, when she attends a Muslim retreat in Scotland, she is struck by the sense of peace and belonging that she feels there. The community at the retreat center offers her a sense of connection to something larger than herself, and she feels a sense of comfort and acceptance among them. The phrase "peace and plenty" suggests that Moni has found

something that she has been searching for - a sense of inner peace and spiritual fulfillment. The phrase "a connection to all that was good and right" also emphasizes the positive nature of this experience for Moni. The phrase "something of a replacement" suggests that Moni feels that the connection she has found at the retreat center is filling a void in her life that had previously been left empty. This may be a replacement for the sense of community and belonging that she had been missing, or for the guidance and support that she had been seeking in her religious beliefs.

On the other hand, the novel takes place in a seven-day journey that has a beginning and an end. The following quotation portrays the remembrance of the past events in the novel: "The monastery meant that they were close after all to where they had started" (Aboulela 2019, p. 185). The above quotation highlights the significance of the monastery as a place that represents the past for the characters. The characters have been on a journey, physically and emotionally throughout the novel, and the monastery brings them back to where they started. It is a reminder of their past and the memories associated with it. The monastery also serves as a symbol of continuity and stability in their lives, despite the changes and challenges they have faced. Overall, this quote highlights the importance of remembering one's past and the role it plays in shaping one's identity and sense of belonging. Accordingly, the events are interconnected with each other through their sequence and the connection of current events with the memories of the three characters and their past. Mustful (2021) argues that the remembrance of events in the past in literary works contributes to imparting feelings of empathy and humanity towards the characters, and linking the past and the present is an important pillar in creating an atmosphere of empathy and compassion during the events of the novel.

Iman the one whose husband tells her about her divorce brings back memories of the difficult times she lived during the Syrian war as illustrated in the following quotation "shaking windows, wailing women, burnt skin, the terrifying gleam in the whites of a young man's eyes. Blood that was not menstrual, softness that was damaged flesh, stillness that was not sleep but death" (Aboulela 2019, p. 49). According to Kouta (2022), Iman's trauma of divorce in the novel is attributed to her traumatic memories of the Syrian civil war. This quote is a vivid description of the traumatic experiences that Iman has witnessed and endured. The use of sensory imagery, such as "shaking windows" , "wailing women," and "burnt skin," emphasizes the intensity and horror of the events. The description of "blood that was not menstrual, softness that was damaged flesh, stillness that was not sleep but death" portrays the graphic and violent nature of the experience. The reference to the "terrifying gleam in the whites of a young man's eyes" suggests the emotional impact of the experience on Iman, as well as the human cost of violence and conflict. Overall, this quote highlights the emotional and psychological toll of traumatic experiences and the lasting impact they can have on individuals and communities.

In respect of Moni, she experiences a cognitive and emotional process known as "linking" where she associates her current problems with her husband with past experiences that are related to those problems. In Moni's case, it seems that she is connecting her unhappy memories of her husband's family rejecting her and blaming her for having a disabled child with her current problems with her husband. This association may cause Moni to feel more negative emotions towards her husband and may be affecting their relationship as explained in the following quotation: "people were so unkind about Adam, so blatantly curious, at turns blaming her (it had to be someone's fault) and pitying her, that she was miserable" .(Aboulela 2019, p. 11).

Zipp (2020) indicates that the major issue that Moni suffers from is her disabled son and her demanding husband. She notes that it is obvious that this journey is not going to leave the three women unchanged and that they are going to learn and develop.

The above quotation reflects people's negative reactions to Adam's disability which caused Moni a great deal of emotional distress, highlighting the stigma and discrimination that people with disabilities and their families often face in society. In fact, these memories and events are experienced in four different cities – Scotland, Sudan, Egypt, and Syria, which add an atmosphere of cosmopolitanism to the novel.

Furthermore, telling stories from Eastern and Western cultures as well as from different historical eras to ascertain the possibility of interconnectedness and independence. This message is further manifested in the novel, which states "From the lowliness, they rose again so that seeker, destination and the way became one" (Aboulela 2019, p.185).

This above quotation is a metaphorical description of the journey that the three main characters - Salma, Moni, and Iman - have taken together. The phrase "from the lowliness" suggests that the characters began their journey in a state of difficulty or hardship, perhaps feeling lost or uncertain about their paths in life. The phrase "they rose again" implies that the characters were able to overcome their difficulties and rise to a new level of understanding or achievement. This suggests that they were able to find a sense of purpose or direction, which is reflected in the phrase "seeker, destination, and the way became one". This phrase implies that the characters were able to find a sense of unity or harmony between their desires, their goals, and the path they needed to take to achieve them. In other words, they were able to align their internal motivations with their external actions, creating a sense of coherence and integration in their lives.

Lady Evelyn is an example of a cosmopolitan personality, a Scottish woman who converts to Islam. She grows up in a Scottish environment and acquires the Scottish heritage, which make her look at Islamic teachings and ideas. The importance of 'religion' is further reflected in the character Salma. To illustrate, she believes in the importance of visiting Islamic historical places in Britain as revealed in the following quotation:

"to educate themselves about the history of Islam in Britain, to integrate better by following the example of those who were of this soil and of their faith, those for whom this island was inherited rather than adopted home" (Aboulela 2019, p. 1)

As shown in the above quotation, Salma discusses the challenges of being a Muslim living in Britain. She suggests that Muslim immigrants to Britain can better integrate into British society by learning about the history of Islam in Britain and following the example of those who have been Muslim and British for generations. Salma's statement implies that Muslim immigrants may face barriers to integration in British society due to a lack of understanding or knowledge about the history and traditions of Islam in Britain. By educating themselves about this history, they could better understand how Islam has evolved and been practiced in Britain and how it has contributed to the country's cultural and social fabric. Salma also suggests that following the example of those who have been Muslim and British for generations can help new immigrants to better integrate into British society. These individuals have a deep connection to both the British and Muslim cultures, which can help them navigate the challenges of being both Muslim and British.

To summarize the importance of religion in the novel, Aboulela shows that Islam's teachings and historical examples demonstrate a model of tolerance and coexistence that can serve as an example for people of all religions to follow. By promoting inclusivity and acceptance of diversity, Islam can help build a more peaceful and harmonious world.

Both Islam and Christianity cooperate together to spread cosmopolitanism. To elaborate, the three female protagonists listen to Nathan's story and sympathize with him because they share the same experience, have the same suffering and pass the same journey as indicated in the following quotation:

"they had in common with him the knowledge of their creator, the desire to seek forgiveness, the trajectory of slip and rise in the journeying to come closer" (Aboulela 2019, p.187)

In the novel, the character Hoopoe, a talking bird, appears to the three women in their dreams and tells them stories that connect the past with the present. These stories have a cosmopolitan atmosphere that blends elements of culture, religion, history, and memory. Through Hoopoe's stories, the characters learn about the rich history of the area they are visiting in Scotland, which has been inhabited by people of different cultures and religions over the centuries. Hoopoe's tales illustrate how different religions and cultures have coexisted and influenced each other throughout history. The stories also offer insights and advice to the characters, helping them to navigate their personal journeys of self-discovery and spiritual growth. For example, one story tells of a woman who learns to accept her own limitations and flaws, while another story teaches the importance of forgiveness.

The cosmopolitanism that emerges from Hoopoe's stories reflects Aboulela's own experiences as a writer who has lived in different cultures and religions. By incorporating diverse cultural elements into her novel, Aboulela encourages readers to embrace the complexity and richness of human experience and to appreciate the connections that exist between different cultures and religions. In fact, hoopoe is highly important in literature.

To support this claim, Arkhajan and Awad (2021) highlights that the hoopoe plays in a fable narrative of multiple religions in linking the past and present together.

One of the story the hoopoe tells to Iman is about the rich Christian Nathan who cares about doing good and satisfying people's needs. He thinks he is an extraordinary person with responsive prayers, so when a period of drought comes to the village Nathan raises his palms in prayer for the rain to fall heavily. Unfortunately, it rains heavily and the crops are destroyed. Because of that, Nathan feels guilt and regret. Therefore, he resorts to God for forgiveness as indicated in the following quotation:

"I will walk to Jerusalem to seek forgiveness for the crime I 've committed"
(Aboulela 2019, p. 60).

The above quotation reveals his desire to seek redemption for a mistake he made in the past. He is a devout Muslim who is haunted by the memory of a crime he committed many years ago. He believes that seeking forgiveness for his actions is essential for his spiritual well-being and to reconcile with his faith. The act of walking to Jerusalem is a significant one in Islamic tradition, as it is considered a sacred pilgrimage to the holy city. The journey itself is seen as a form of penance and a way of showing devotion to Allah. His decision to undertake this pilgrimage demonstrates his deep commitment to his faith and his desire to make amends for his past wrongs. The quote highlights the theme of forgiveness and redemption that runs throughout the novel. His journey is not just a physical one, but a spiritual as well, as he seeks to come to terms with his past actions and find peace with himself and his faith. The novel shows that while mistakes and sins may be committed, there is always the possibility of seeking forgiveness and starting anew. Nathan's story evokes many emotions such as empathy, tolerance, generosity and hospitality, and this is what cosmopolitanism calls for in one way or another.

For Iman , she is not the only one who suffers from disappointments, pain and shocks. The evidence appears when the hoopoe tells her "Disappointment is around every corner" (Aboulela 2019, p .83). The quote highlights the theme of disappointment and frustration that Iman experiences as she navigates her new life. She has high expectations for what her life in Scotland will be like, but she is constantly met with setbacks and obstacles. The phrase "around every corner" suggests that there is no respite from these challenges and that they are ever-present in her life.

Despite her struggles, Iman remains resilient and determined to make a better life for herself and her family. The quote reflects the reality of many immigrants who face significant challenges and barriers when trying to establish themselves in a new country. It shows the importance of perseverance and resilience in the face of adversity.

The second visit is for Moni from a healthy and beautiful little boy who reminds her of her disabled son Adam. This visiting arouses many feelings for her and she feels affection, love and affection towards him. Her feelings are reflected in the following quotation: "Moni started talking about the boy she had seen earlier but soon found herself running out of words. She couldn't describe why he made such a big impression on her" (Aboulela 2019, p.71). The quote reflects Moni's inability to find the right words to describe her attraction to the boy. It suggests that there is something ineffable about her connection with him that she cannot put into words. This could be because her feelings are still nascent, and she has not fully understood or processed them yet. Or it could be that the boy has left such a profound impact on her that language simply cannot capture its essence. The quotation highlights the limitations of language in expressing certain emotions and experiences, especially those that are complex, nuanced, or intangible. It

also emphasizes the subjective nature of attraction and how it can be difficult to convey to others what draws us to someone.

According to Shaw (2017), the idea of accepting the other and allowing him to put forward his ideas and beliefs opens the door for everyone with their differences to live within one world that accommodates everyone and contributes to enhancing the individual's ability to express his feelings and humanity.

Moni's embrace of the child indicates in the following quotation: "do you want to play with a puzzle " (Aboulela 2019, p. 110). The quote highlights the importance of play and its role in providing a sense of security and belonging. In this context, the puzzle serves as a simple but effective tool for creating a sense of normalcy in a new and unfamiliar environment. By engaging in play, Moni and the child are able to feel more at ease and less anxious. It demonstrates how small acts of compassion and thoughtfulness can make a big difference in someone's life. She has hosted him and served him cake without knowing who he is or what his nationality, name and religion reinforce the values advocated by cosmopolitanism by establishing relationships and spreading empathy between people from different races, colors and religions. Also the physical problems that Adam suffers from the play is an important role in spreading empathy and sympathy. According to McClusky (2015) physical suffering contributes in laying the foundation for relationships based on cosmopolitanism.

On the other hand, there are many factors that affect the challenges facing cosmopolitanism. Kebede (2010) states that the internal conflicts and external challenges suffered by a person in the host country affect the extent to which he accepts or rejects the new identity, which includes the customs and traditions of this country, and the extent to which he adheres to his original identity represented by his customs and traditions.

For example, it can be noticed how Moni's husband, Murtada, finds it difficult to adapt and live in Scotland due to several factors; including, his feeling of not belonging to this strange place that is different from his religion, customs and traditions. However, his feeling is completely different in Saudi Arabia, where he finds himself a part of this place and can act freely in it without any barriers and restrictions. Aboulela shows how Murtada feels a sense of not belonging in foreign country and how feels the opposite in an Arab country as illustrated in this quotation "why live where I am not wanted? Here I come and go as I like without ever having to justify myself ". (Aboulela2019, p.19). The quote highlights Murtada's desire for a sense of belonging and acceptance, as well as his willingness to leave a place where he feels unwanted in order to find it elsewhere. It also speaks to the importance of personal autonomy and the ability to live one's life without constantly justifying oneself to others. Aboulela shows that Murtada is a strict religious man who refuses living in a foreign country. In this respect, Kouta (2021) points out that Murtada holds rigid beliefs based on his religion and culture. He is resistant to the idea of remaining in the UK, viewing himself as an outsider in a foreign land where the people do not share his religious beliefs.

Also, Iman's husband face some challenges in adaptation in this new environment and one of the situation that reflects them is when his friend comes to spend a night at home and he asks his wife to clean the plughole from her hair as indicated in the following quotation for Iman:

"Ibrahim said I had to go back and make sure I hadn't left a single stray hair down the plug hole He didn't want his friend seeing a strand of my hair " (Aboulela2019, p.53).

The quote highlights the cultural and social norms around modesty and gender roles in some traditional societies, particularly in Muslim communities. In this context, Ibrahim's insistence that Iman not leave a single strand of hair down the plug hole is a sign of his concern for his friend's reputation and social standing.

In many traditional Muslim cultures, women's hair is considered to be a private and intimate part of their bodies that should not be shown in public. It is also considered to be a source of attraction and allure, which is why many women cover their hair with a headscarf or hijab. In this context, Ibrahim's insistence on Iman's hair being completely removed from the bathroom is a sign of his respect for these cultural norms and his desire to protect his friend's honor. The quote also speaks to the ways in which cultural norms around gender roles can impact women's experiences and sense of agency. Iman is a modern and independent woman who is used to making her own decisions, but in this situation, she is asked to comply with Ibrahim's expectations in order to maintain social harmony and respect for cultural traditions.

Furthermore, the three women believe that they will return to their countries and that their presence in Scotland is a temporary period that will end with the end of its causes as indicated in the following quotation: "Many of these women lulled themselves into believing they were in Britain temporarily; that somehow, someday, they would return home " (Aboulela 2019, p. 30).

In addition, the suffering of the three women and their reaction to their difficult circumstances lead to unacceptable behaviors in the cosmopolitan community. Moni, whose life has completely changed because of her disabled son, her husband's rejection of him, her neglect of herself, and the loss of her personal and work life, made her think

of negative thoughts such as killing her husband, herself and her son as illustrated in the following quotation:

"Kill Murtada, thought Moni. No kill myself. No, kill both Adam and myself"
(Aboulela 2019, p. 20)

In this context, the quote highlights the intensity of Moni's emotional turmoil and her thoughts of self-harm and violence. The quote suggests that Moni is experiencing such intense emotional pain that she is contemplating extreme actions to escape it. The mention of killing Murtada and Adam, as well as herself, reveals the depth of her despair and her sense of powerlessness.

The quote also speaks to the ways in which mental health issues and emotional distress can impact an individual's thoughts and actions. Moni's experience highlights the importance of seeking support and treatment for mental health issues, as well as the impact that social support and connection can have on an individual's well-being.

Overall, the quote is a powerful and emotional expression of Moni's struggles with grief, loss, and mental health, and it highlights the need for compassion and understanding towards those who are struggling with emotional distress.

Iman also tries to get rid of all religious and social duties in reaction to the repeated failure of her marriages, the refusal of her family to return to Syria and the painful memories she went through during the Syrian war. She wants to feel the freedom that she is deprived of even for a short period of time in which she states "I mean not be accountable to others. Free as a fish" (Aboulela 2019, p. 21).

In this respect, Aladaylah (2021) indicates that as the characters in the novel undertake their journey to the grave of Lady Evelyn Cobbold, they are not only embarking on a physical journey, but also a journey of self-discovery. Along the way, they are

confronted with a range of challenges, dilemmas, and conflicts that force them to confront their own limitations and weaknesses. Despite the difficulties they face, they emerge from the journey as more independent, stronger, and wiser individuals. In this sense, the journey serves as a metaphor for the process of personal growth and development.

The quote highlights Iman's desire for personal autonomy and freedom. She wants to live her life on her own terms and not be held accountable to others, particularly in the context of the United States, where she feels that she is constantly being scrutinized and judged. Her desire for personal freedom can be seen as a reaction to the pressures of living in a society that places a great deal of emphasis on individual achievement and conformity. By contrast, she sees her homeland as a place where she can live more authentically and be true to herself. Overall, the quote speaks to the themes of identity, cultural displacement, and the search for personal autonomy, which are recurrent throughout the novel. It highlights the tension between individual freedom and social expectations, as well as the importance of cultural context in shaping an individual's sense of self. In this context, Arkhagha and Awad (2021) indicate that Iman experiences ultimate freedom, devoid of home, tradition, and identity.

Salma, despite the stable life she lives with her husband and children, communicates with her former lover Amir, although knowing that this communication threatens the stability of her family and married life. She does this because she sees in Amir the doctor she dreamed of being but failed because of the educational restrictions imposed in Britain and her failure to pass the practice exam there. This is evident during her conversation with Amir:

"I tried, Amir. I tried my best. The circumstances were against me" (Aboulela 2019, p. 90). The quote highlights Salma's feelings of regret and frustration over the obstacles

she faced in pursuing her dream of becoming a doctor. She blames her failure to pass the practice exam in Britain on the educational restrictions imposed there and the lack of support she received. Through her communication with Amir, Salma is seeking validation and recognition for her unrealized ambition. She sees in him the fulfillment of her own dreams, and this is why she continues to communicate with him, despite the threat it poses to the stability of her family and marriage. The quote also speaks to the broader themes of cultural displacement and the challenges faced by immigrant communities in navigating the complexities of the host society. Salma's experience of educational restrictions and the lack of support she received in Britain highlight the systemic barriers that exist for marginalized communities, and the impact these barriers can have on individual aspirations and well-being. Overall, the quote sheds light on the emotional complexity of Salma's character and the ways in which her past experiences continue to shape her present desires and aspirations

Through the use of magical realism, Aboulela tries to return the three women to the right path, by transforming them into inhuman forms, returning to their nature and accepting their circumstances, discovering that man cannot overcome the difficulties and bumps that face him alone, but we live in one society and need solidarity and cooperation to ensure our continuity. To elaborate, Moni wakes up and finds herself like a ball "Rolling like a ball rolling like a ball" (Aboulela 2019, p. 153)

As indicated in the above quotation, the image of Moni rolling like a ball suggests a sense of disorientation and lack of control. It implies that she feels helpless and powerless, as if she is being tossed around by external forces beyond her control. The repetition of the phrase "rolling like a ball" further emphasizes this sense of instability and chaos. This image may also symbolize Moni's emotional state, as she is struggling to come to terms

with the loss of her husband and the challenges of navigating a new culture as an immigrant in Scotland. The rolling motion could represent her feelings of being unmoored and adrift, with no stable footing or clear direction. In general, this quote captures the sense of disorientation and vulnerability that Moni experiences in the novel. It highlights the challenges faced by immigrants in navigating a new culture and the emotional toll that displacement can take on individuals. According to Bouallegue (2018) immigrants suffer from their inability to accept their homeland and link their presence in it to many of the problems and dilemmas they face, so they are looking for a way out that enables them to obtain comfort, money and safety as they believe.

Moreover, Iman finds herself in the form of an animal" Her soul was in an animal's body " (Aboulela 2019 ,p. 162). In the above quotation, the image of Iman's soul being in an animal's body suggests a deep connection with nature and a sense of being one with the natural world. It can also symbolize a kind of rebirth or transformation, as Iman sheds her human form and experiences a different kind of existence. In the novel, Iman's journey is a spiritual one, and the transformation she undergoes is a reflection of her inner growth and self-discovery. By becoming an animal, Iman is able to see the world from a different perspective and gain new insights into herself and her place in the world. This quote highlights the mystical and spiritual themes that are present throughout the novel. It also suggests the transformative power of nature and the importance of reconnecting with the natural world as a means of finding inner peace and understanding.

In this context, Faris (2004) indicates that Moni, Iman, and Salma undergo symbolic transformations that are not necessarily sensory or physically verifiable. Moni is compared to a Swiss ball, Iman to an animal, and Salma to a doormat. Despite the fantastical nature of these transformations, the narrative voice treats them with the same

level of importance as it does the more ordinary events in the story. By doing so, the author blurs the lines between reality and fantasy, suggesting that these transformations are as much a part of the characters' internal journeys as the external events they experience. This technique serves to emphasize the importance of the characters' personal growth and development, and to underscore the transformative power of the journey they undertake.

To support the importance of magical realism in the novel, Amrieh and Arkhaga (2015) indicate that magical realism in Aboulela's novel plays an important role in promoting the idea of coexistence and adaptation among Arabs living in Britain. Moni starts to feel different feelings away from her worries and problems "I love life" (Aboulela 2019, p. 182).

On the other hand, women are struggling to return to their human forms and are discovering that through their unity, their dependence on each other, not abandoning each other "we came together, we leave together" (Aboulela 2019, p. 188). This quote highlights the theme of unity and solidarity among women, which emerges as a major theme in the novel. Throughout the novel, the female characters - Salma, Moni, and Iman - undergo mystical experiences that transform them physically and spiritually. At various points, they find themselves transformed into animals or objects, and must struggle to return to their human forms. In this quote, the women come to realize that their journey back to human form requires unity and mutual support. By banding together and refusing to abandon one another, they are able to overcome the obstacles that stand in their way. The statement "we came together, we leave together" captures the idea that the women are bound together by a common goal, and that they will stand by one another no matter what. It suggests a sense of sisterhood and mutual dependence that transcends individual

differences and conflicts. In the context of the novel, this quote underscores the importance of female solidarity and the power of women supporting one another in the face of adversity. It highlights the need for women to stand together, to rely on each other, and to work together to overcome the obstacles that stand in their way. Ultimately, it reinforces the idea that by working together and supporting one another, women can achieve great things and transform their lives in profound ways.

The novel further shows how the three female characters listening to their Hoopoe's advice. First, Iman considers Hoopoe as a guide in which she states "I accept you as a guide" (Aboulela 2019, p.181). In this quote, Iman acknowledges the hoopoe's role as a guide and accepts the help that the bird is offering. The hoopoe becomes a symbol of guidance, wisdom, and knowledge for Iman, as she navigates the challenges of her transformation and journey. It also shows Iman's willingness to seek help and accept guidance from others, a theme of the novel that emphasizes the importance of community and interconnectedness.

Similarly, Moni considers Hoopoe as a guide who drives her to the right path as shown in the following quotation: "I will go with you Salma said Show us the way" (Aboulela 2019, p.181). In this quotation, Moni and Salma are acknowledging Hoopoe as their guide and are requesting that she shows them the way. This is significant because it shows how the characters are beginning to trust Hoopoe and see her as a reliable source of guidance. Throughout the novel, Hoopoe serves as a symbol of wisdom and spirituality, and her presence helps the women connect with their inner selves and navigate the challenges they face. By accepting Hoopoe as their guide, Moni and Salma are opening themselves up to the possibilities of self-discovery and growth.

Aboulela shows that all the characters are able to adapt and return to their normal lives. The characteristics of the protagonists in the novel are applicable to the characteristics of the cosmopolitan community. This could be noticed in the following quotation : " How good it was to have a clear mind and balance, to have a tongue that could talk and feet that could hold up her weight with ease" (Aboulela 2019, p. 186). To support this claim, Aladaylah (2021) says that Salma, Moni, and Iman attempt to create a space where they can be free and enact change. This involves an intentional effort to expand their perspectives and challenge their existing beliefs and values. By doing so, they hope to create a more open and inclusive society that values diversity and individual autonomy. Their efforts can be seen as a form of self-liberation that aims to break free from societal norms and constraints, and to create a more just and equitable world for themselves and others.

Furthermore, the novel evokes in the reader's psyche feelings of empathy and tolerance and the world becomes an incubator for everyone regardless of their gender, color and nationality through narrative structure. Kouta (2022) argues that the reader's feeling of various feelings such as empathy, tolerance and solidarity contribute to the emergence of a spirit of cosmopolitanism that goes beyond the limits of the novel to include reality. Through the events of the novel, we find how Aboulela is able to integrate several cultures, nationalities, races and ideas with each other through the use of several strategies that contribute to making the reader part of the novel through the realism of its events and its proximity to the reader. According to Kouta (2022), *Bird Summons* advocates for the importance of dialogue between different cultures and religions, drawing on the principles of cosmopolitanism. It suggests that by initiating conversations and exchanges between different groups, we can foster greater understanding and

empathy towards one another. The book can be seen as a plea to bridge the gaps between different worldviews and to embrace diversity, rather than letting it become a source of division.

Also as citizens of this world, we must have to balance our original values with the new ones. Calhoun (2008) argues that It is important to belong to this world and help develop it and make it a safer environment, but this does not mean abandoning our national identity. The following quote "Worlds intersecting, overlapping "(Aboulela 2019, p. 194) suggests that different worlds and cultures are interconnected and that it is possible for people to find a balance between their original values and the new ones they encounter. The novel demonstrates how the characters, with their diverse backgrounds and beliefs, are able to come together and form meaningful connections, despite their differences. The overlapping of their worlds and experiences allows for new perspectives and ways of thinking, while also allowing them to maintain their individuality and cultural identities. Overall, the quote emphasizes the importance of finding a balance between different cultures and values, and the potential for positive interactions and growth that can result from such interactions.

The previous discussion shows how Aboulela's novel claims that the contemporary world is torn by wars and ideological differences. According to Spisak (2009) to spread the concept of social solidarity, we must believe in the importance of preserving identity and culture to create a healthy relationship between the individual and the other. Therefore, Aboulela aims to deliver a message to citizens in this world, which is to raise awareness of the need to assume our responsibility and renounce differences and disputes in order to create a balanced environment that accommodates everyone.

CHAPTER FIVE

Conclusions and Recommendation

This chapter presents the study's concluding statements. It also gives recommendations for future research.

5.1 Conclusion

1. How does Laila Lalami represent cosmopolitanism through narrative in her novel *The Other Americans*?

Laila Lalami employs multi narrative strategy through which different people tell their own stories in their voice. By giving space to each character to express their thoughts, feelings and concerns, Lalami can connect all characters with each other. The undeniable truth is that despite our differences, we as human being share worries, difficulties, obstacles and experiences.

These obstacles, from Lalami's point of view, are not related to the place. Although immigration to another country is completely different in traditions and customs, it is one of the most important reasons that lead a person to a sense of non-belonging, but some traditions and customs in the original country restrict the individual intellectually, physically and emotionally and make him feel alienated and lonely.

Using many techniques such as intertextuality and multiple narrative voices contributes to a cosmopolitan atmosphere within the events of the novel and encourages the request to create a home that accommodates everyone despite their differences in races, colors, religions, cultures and languages. This is what cosmopolitanism is calling for.

2. How does Leila Aboulela represent Cosmopolitanism through narrative in her novel *Bird Summons*?

Through her novel, Leila Aboulela is able to shed light on many global issues. Using of several characters as the narrators of events means giving a chance to different cultures, religions and ideas to exist. This diversity contributes to enrich the novel and make it more realistic to be closer to the reader. *Bird Summons* carries many feelings such as empathy, tolerance, acceptance of the other, and builds bridges of communication between people of all races. It explains how different characters from different backgrounds suffer in the host country because of the differences and obstacles that face them there. Aboulela is successful in delivering the message that we need others to live. We can not live alone and the only way to survive is to find a balance between our cultures and the new one. This can happen through building a healthy relationship with others and spreading humanity's feelings in our community. She is able to employ the narrative to convey her point of view on the need to move in order to create an ideal and safe world for all despite of many disputes and conflicts that weaken society and exhaust individuals. She calls for the need to highlight our human identity and show feelings of empathy, tolerance and hospitality regardless of our different opinions, ideas, origins and races.

In *Bird Summons* there are many techniques that enhance what the writer wants to convey such as intertextuality, magical realism and multiple narrative voices. The novel through its narrative structure create a cosmopolitan atmosphere, which contributes to building a cosmopolitan society that accommodates everyone regardless of their color, race or religion. It holds the hope through which tolerance and empathy will spread among people with their differences and calls to accept others and building bridges of communication, love and affection between people of different cultures, religions and nationalities. This novel, with its realistic events, makes the reader link it with the real

events that he is going through in his life. It is far from being just a novel to read, so Aboulela is creative in giving it have clear fingerprints in the reader's soul.

3. What are the similarities and differences between the representation of cosmopolitanism through narrative in Lalami's novel and Aboulela's novel?

Diasporic Arab writers play an important role in bringing the issues of Arabs living abroad to the world. Although there are differences in using some techniques between these writers and their dealing of some of these issues positively or negatively, they generally call for the need to create a balanced and global security society. After analyzing these two novels by two diasporic Arab women writers together *The Other Americans* and *Bird Summons* the researcher concludes the following: Laila Lalami in *The Other Americans* gives enough space to the nine main characters who are different ethnically, religiously and culturally to talk about what is on their minds and the difficulties and worries they face. These multiple voices, with their memories and experiences, contribute to promoting the concept of cosmopolitanism.

The novel is full with many techniques such as intertextuality and multiple narration which help in delivering a noble message: all people despite their differences are connected to each other. And the best solution is to learn empathy, coexistence and tolerance.

Also in Aboulela's *Bird Summons* the three main characters through their journey together share experiences, suffering, difficulties and worries. Problems and suffering are natural in our lives, but through our humanity and spreading positive ideas such as empathy, tolerance and acceptance of the other, we can overcome it and adapt to live in it. Like Lalami, Aboulela uses many techniques such as intertextuality and multiple narration voices to promote what she calls for, which is building a cosmopolitan world

where there is a place for everyone with their differences and is full of hope that hospitality and solidarity will prevail among people.

On the other hand, Leila Aboulela excels in using magical realism in her novel, in which the three characters turn into non-human forms to go through different experiences and can return to their human nature through their solidarity and cooperation with each other. She puts forward her point of view that this world is torn full of problems and conflicts and we as people living in it need to raise the awareness of the necessity of tolerance cooperation and interaction for the survival and progress of humanity.

While Laila Lalami excels in using the emotional connectedness of characters in completely different situations to steer the claim that human experience, with its differences, has similarities that can not be ignored. Despite the fact that we may come from different places around the world, speak different languages, we all share the same experiences as human beings.

From the previous discussion, the representation of cosmopolitanism through narrative in the two novels is similar . Both of them using multiple narrative, poly phonic, memory, linear narrative structure and intertextuality to reinforce the idea of cosmopolitanism. They call for creating cosmopolitan atmosphere despite of the challenges that may undermine it.

5.2 Recommendations

1. More studies should be done on Laila Lalami's way in representing cosmopolitanism through narrative.
2. More studies should be done on Leila Aboulela's way in representing cosmopolitanism through narrative.

3. More studies should be done on Laila Lalami's *The Other Americans* from a postcolonial perspective.
4. More studies should be done on Leila Aboulela's *Bird Summons* from a postcolonial perspective.

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