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Global Citizenship and Cosmopolitanism in Burnt Shadows and the Inheritance of Loss



Rukhsar Aalam *

Nailah Riaz †

Corresponding Author: Rukhsar Aalam (M.Phil English Literature, Department of English Language and Literature, The University of Faisalabad, Faisalabad, Punjab, Pakistan. Email: abdul.rahim@bbsul.edu.pk)

Abstract: *The study of global ties is the focus of cosmopolitanism. Cultural, ethnic, and racial harmony are among its stated goals. This research analyses the effects of cosmopolitanism and globalization on the construction of authority and individuality in the novels The Inheritance of Loss and Burnt Shadows. Bhabha's (1994) framework was used for the analysis. The research found that cosmopolitanism is influenced by both cultural and social elements. Examining the effects of cosmopolitanism on postcolonial art is the focus of this research. Postcolonial scholars and others will be impacted by the study. It emphasizes comparative literature from around the world. This method encourages researchers to delve deeper into how postcolonial literature's global themes have influenced contemporary debates. The findings may stimulate further conversations on how to deal with issues of self and authority in a globalized society, as suggested by the paper's conclusion.*

Key Words: The Inheritance of Loss, Burnt Shadows, Cosmopolitanism, Globalization, Diaspora

Introduction

cosmopolitanism is the idea that all people, regardless of political party, race, or nationality, have comparable values and interests and that we should work to build a society in which these common interests are recognized and protected (Nussbaum 1996, p. 134). According to Held (1995, p. 21), "Cosmopolitanism accepts that we live in a world that is growing increasingly connected and that our issues and difficulties are global in scope. It emphasizes the need for global cooperation, shared accountability, and a commitment to moral values like justice and human rights.

As for Appiah's opinion, "Cosmopolitanism is the idea that we have obligations to others that transcend national, cultural, and religious boundaries," he writes in 2006, on page 69. It entails realizing that everyone in the world belongs to the same community and that we all share the same fate (Appiah, 2006, p. 82).

These techniques highlight the importance of cosmopolitanism as a tactic for promoting global cooperation, intercultural understanding, and a sense of shared responsibility. The idea of cosmopolitanism is still prevalent and has the potential to develop a more equal and inclusive

* M.Phil English Literature, Department of English Language and Literature, The University of Faisalabad, Faisalabad, Punjab, Pakistan.

† Assistant Professor, Head, Department of English Language and Literature, The University of Faisalabad, Faisalabad, Punjab, Pakistan.

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society, despite objections such as concerns about elitism or cultural imperialism.

Cosmopolitanism in *Burnt Shadows*

Burnt Shadows by Kamila Shamsie explores the idea of cosmopolitanism through the lives of its main characters. A Japanese woman, a British colonial officer, a Muslim Pakistani, an American, and other people from varied ethnicities and origins are all included in the story. The atomic bombing day is when the book begins in Nagasaki, Japan. The importance of understanding and respecting various cultures is emphasized throughout the narrative along with the values of empathy and compassion. Hiroko, a Japanese woman who survives the atomic bomb, exhibits a cosmopolitan mentality throughout the novel by becoming friends with people of all racial and ethnic backgrounds and learning about various cultures and languages. For instance, Sajjad, a Muslim Pakistani character, gets exposed to Japanese culture and develops a tremendous affinity for it. Similar to Konrad, a British colonial officer, when he learns more about India, he develops a deep admiration for its language and culture. In the novel *Burnt Shadows*, cosmopolitanism is presented as a way of life that places a high value on tolerance, respect, and compassion for all people and groups. It means that by putting these ideas into practice, individuals from different countries might work together to build a society that is more inclusive and equitable.

Cosmopolitanism in *The Inheritance of Loss*

The Inheritance of Loss highlights the lives of people from diverse ethnic backgrounds as well as their struggles with identity and belonging in a society that is changing swiftly. Throughout dealing with themes of race, class, and cultural diversity, the characters' complex relationships are explored throughout the book. India and England both appear in it. The lifestyle that prioritizes cultural openness and opposes restricted, constrained identities is described as cosmopolitanism in the book. Sai is depicted as having a global perspective. She is a little Indian girl who grew up amid the legacy of colonialism left by her grandpa. Despite their different cultural backgrounds and origins, she is supportive of other people's ways of life and forms

close relationships with English woman Noni and Indian-Nepalese man Gyan.

Theoretical Underpinnings

Cosmopolitanism has been discussed in writing by the philosopher and cultural theorist Appiah (2006, p. 93). In "Cosmopolitanism: Ethics in a World of Strangers," Appiah argues that cosmopolitanism offers a solid conceptual framework for thinking about the ethical questions brought up by globalization. "People who see themselves as citizens of the world," he continues, "believe that we have obligations to others, not just to our fellow citizens or co-religionists." In addition to appreciating our shared humanity, Appiah claims that cosmopolitanism involves actively seeking out and dealing with differences.

Research Questions

- I. How do the two authors employ globalization and cosmopolitanism in their writing?
- II. How do characters in the works see their spatial relationships and sense of identity?
- III. How does globalization mentally impact those who belong to migrant or diasporic groups?

Objectives

The research looks at the identity and diaspora community themes that are present in both works to achieve the following objectives.

- To thoroughly examine how the characters see their identities and physical situations.
- To look at the techniques utilized by Shamsie and Desai to construct the characters in their respective works.
- To identify the variations in the two books' approaches to the subject matter and how members of this post-migratory society respond to concepts of identity and home.
- To demonstrate the effects of the universe unifying into a single entity that transcends space and time.

Literature Review

Identity, hybridity, and cultural heterogeneity are some of the subjects that postcolonial theorist Bhabha (1994, p. 45) has written on. Bhabha argues in his piece "Culture's In-Between" that cosmopolitanism is a key strategy for addressing the complexities of cultural diversity in a globalized society. He asserts that "cosmopolitanism... is an affirmation of the complexity of human relationships and of the dangers of unexamined loyalties and allegiances" (Bhabha 229, p. 53). He contends that "Cosmopolitanism signifies different things to different persons depending on their views, politics, and historical situation. We must educate ourselves on the many cosmopolitanisms that exist and evaluate their claims.

He continues by saying that a critical and comparative viewpoint is necessary to fully understand the potential and limitations of cosmopolitanism. In her writings on justice, ethics, and human development, philosopher and political theorist Martha Nussbaum (1994, p. 143) has addressed these issues. In her essay "Patriotism and Cosmopolitanism," Nussbaum argues that cosmopolitanism is a necessary complement to patriotism since it works to counteract the dangers of excessive nationalism and ethnocentrism. She claims that, when correctly defined, nationalism is opposed to cosmopolitanism rather than patriotism. Cosmopolitanism is a belief in the worth of all people, regardless of where they were born or their ties with any specific group (Nussbaum, 1994, p.151).

He continues by saying that having a strong feeling of patriotism is built on having respect for human dignity and seeing how interconnected everyone is. Glissant, a Martinican poet and philosopher, discussed the cultural and political effects of diversity and globalization in 1997 on page 214. Glissant argues in his work "Poetics of Relation" that cosmopolitanism should be seen as an acknowledgment of the richness and diversity of the world rather than as a force that homogenizes individuals. According to the author, cosmopolitanism recognizes the incomparable diversity of the globe rather than assimilating distinctions into a single, homogenous totality (Glissant, 1997, p. 3, Connolly, 2017, p. 145). Glissant (1997, p. 122) continues by stating that adopting a truly

cosmopolitan vision requires a commitment to openness and conversation as well as knowledge of the historical and political connections among many cultures and peoples. Political economics and globalization are two issues that geographer and social thinker Harvey (2010, p. 37) has written about in his writings.

In his book *Cosmopolitanism*, Harvey argues that cosmopolitanism may be essential in the struggle for social justice and freedom. He asserts that "cosmopolitanism... acknowledges the interdependence of humanity and offers a basis for an argument of universal rights and liberties" (Harvey, 2010, p. 4). Harvey continues by saying that having a global perspective can help to challenge the physical and political limitations that usually prevent us from being able to conceive and carry out alternate futures. In his writings, Bhabha (1994, p. 68) discusses the connections between power, identity, and culture. Bhabha argues in "The Location of Culture" that globalization should be seen as a process of bargaining and translation rather than as a fixed set of beliefs or ideals.

According to the author, "cosmopolitanism is not an embrace of a common humanity yet a dialectical method of mediating and interpretation that constantly deals with difference and identification in the act of a cultural interaction" (Bhabha, 1994, p. 56). A global perspective, suggested by Apter (2013, p. 64), can help counteract nationalism and identification politics' emphasizing and exclusionary inclinations. Problems with the rule of law, democracy, and equality for all have been mentioned by Nussbaum (1996, p. 147). In her work "For Love of Country?" Nussbaum argues that cosmopolitanism may provide a framework for thinking about the relationship between nationalism and lasting human aspirations. She thinks that "a global patriotism might be necessary" to achieve our common goals of justice and freedom, which in turn promote autonomy, democracy, and respect for the worth of individuals (Nussbaum, 1996, p. 147). According to Nussbaum, a cosmopolitan perspective can help close the gap between the distinctive features of every nation's culture and the commonality of constitutional and equitable ideals. Authors like Desai, and Kamila Shamsie have emphasized the adventures of individuals who move between many cultural settings and identities in their

writing. They demonstrate how a global perspective may offer a method of settling disputes and appreciating the complexities of life as a whole.

Bhabha and Martha argue in their books on cosmopolitanism that it offers a method of thwarting essentializing impulses and bridges the gap between national pride and universal ideals. While Bhabha highlights that globalization is a method of mediation and interpreting, Nussbaum argues that global patriotism could be necessary to attain the goals of liberty and equity.

The exploration of internationalism in philosophical and literary works provides a way to think about how we could manage our differences and accept diversity in a globalized society (Maira, 2017, p. 163; Farooq, 2015, p. 132). In conclusion, scholars from a range of fields, including literature, have researched and analyzed cosmopolitanism.

Methodology

This research study on globalization in *Burnt Shadows* and *The Inheritance of Loss* employs a qualitative method that begins with a content evaluation of the novels' text by the framework offered by Bhabha (1994, p. 38), Nussbaum (1994, p. 135), & Appiah (2006). Text for the stories was downloaded from the internet. Both works have been read cover to cover by the researcher. Several excerpts have looked into and discussed the subject of cosmopolitanism. Finding and categorizing significant concepts and topics in novels that address globalization, globalization, sense of self, and power dynamics are part of the content analysis approach. Throughout, deductive analysis is employed, and theoretical models like postcolonial thought and multiculturalism theory are drawn upon.

Results and Discussion

Kiran Desai's poignant book *The Inheritance of Loss* explores how imperialism and globalization impact individuals and communities and how these phenomena alter people's sense of self and community. Anita Desai's *The Inheritance of Loss* delicately portrays cosmopolitanism across the entire novel. One illustration of how Desai portrays cosmopolitanism is Sai, a little child growing up in the gloom of the Mountains who is sent by her grandfather to a school in England.

Through the years in England, Sai is exposed to an unfamiliar society and way of life, and she begins to question her own identity and feeling of belonging.

Desai claims:

Sai questioned if her sadness stemmed from such a jumble of causes, according to Desai. Her grandparents' little, vivacious life appeared extremely different from London's tumult. Her father died in New York. a young woman who was given an ambiguous inheritance (Desai 43).

Desai contends that cosmopolitanism may result in a sense of dislocation and ambiguity when people handle the conflicting demands of several cultural and societal standards.

Biju, an unregistered immigrant who works as a cook in New York City, serves as another example of cosmopolitanism used by Desai. His encounters in the United States not only introduced Biju to a new way of life but also made him aware of the uglier truths of prejudice and servitude.

Desai writes:

Despite being an Indian native, Biju felt more foreign than ever in the United States. It was a terrible feeling to go through. He was enraged by the fact that residing as an Indian in the US meant not being accepted or welcomed (Desai 212).

Desai highlights the challenges of balancing multiple identities within a globalized context where cultural and societal conventions can result in feelings of isolation and alienation in this passage.

Despite its challenges, Desai also suggests cosmopolitanism as a means of conquering the *Legacy of Loss* and locating a sense of belonging. For instance, Gyan, an individual who takes part in a small-scale insurrection in India, begins to question his loyalty and sense of self before embracing a universal viewpoint.

Desai says:

Gyan felt as if he had entered a new world in which he was simply a little part of something far larger, according to Desai. Being a part of a significant event that made him feel as though he had always been a part of it and was going to continue to be a portion of it was lovely (Desai 301).

Desai argues that cosmopolitanism may enable individuals to transcend their constrained

interests and embrace a wider sense of commonality and obligation.

The portrayal of cosmopolitanism in *The Inheritance of Loss* by Kiran Desai in connection to the loss of an inheritance. She acknowledges that managing several identities in a globally interconnected society can be challenging, but she also argues that cosmopolitanism can aid in overcoming *The Inheritance of Loss* and fostering a sense of belonging and shared accountability.

Desai also supports cosmopolitanism as a means of promoting social and political inclusiveness. In this regard, Lola, a non-Indian woman who falls in love with Biju the Indian cook, serves as an example of how social and cultural barriers may one day be eliminated.

Desai writes:

"He witnessed the potential of getting through the imperceptible obstacles between individuals for the very first moment in his lifetime" (Desai 254).

Desai argues that having a global viewpoint may promote compassion and comprehension as well as create opportunities for cross-cultural and social dialogue and collaboration.

Desai also makes the case that multiculturalism may bridge the traditional and the contemporary. As he seeks to strike a balance between his British education and his Indian heritage, Jemubhai, Sai's grandfather, exemplifies the conflict between past and present. Towards the end of the novel, Jemubhai finally embraces a more global viewpoint that transcends strict national and cultural boundaries.

He didn't have anywhere to go or a place to call his own, but he knew what he wanted: affection without taking ownership of another person or yearning for mutual affection (Desai 324).

Desai argues that having a cosmopolitan mindset might promote empathy and bring different ethnic groups together.

Kiran acknowledges the challenges of managing multiple identities in the age of globalization, but she also argues that adopting a global worldview can aid in overcoming the *Inheritance of Loss*, move forward the causes of political and social inclusion, bridge the tradition-modernity divide, and promote harmony and a sense of shared humanity. Desai's work gives a

poignant reminder of how crucial it is to accept variation and comprehend how everything is organically connected in a world that is always changing.

The *Inheritance of Loss* author Anita Desai's use of imagery and language throughout the novel mirrors how cosmopolitanism is portrayed in the work. To demonstrate how both of these cultural spheres overlap and interact, Desai, for instance, regularly compares elements of Indian with Western societies. Father Booty, being Catholic priest who lived in India for a long time and who is depicted as a representative of the hybridization and complexity that is Indian culture, is one such example.

His heritage was initially a hybrid of Irish as well as Indian, as shown by his clothes, behaviors, and speech, according to Desai (Desai 44).

Language is used by Desai to underline how many cultural factors may exist alongside one another in complex and unexpected ways.

Desai's choice of images reflects her examination of internationalism. For instance, Desai frequently depicts mountains throughout the novel to illustrate how isolated and connected the characters are. The mountain serves as a reminder of the characters' links to their home country even as they battle the challenges of displacement and cultural fusion.

According to Desai:

"They glanced up at the hill and it appeared to be waiting, its stern face marred by the generations" (Desai 46).

Desai uses visuals to convey the feeling of history and tradition inherent in the environment of the heroes' home nation in this instance.

Through the prism of cosmopolitanism, Desai examines how colonialism and globalization have affected people's sense of self and belonging in *The Inheritance of Loss*. Through her use of language, imagery, and characterization, Desai conveys a deft and sophisticated depiction of the difficulties and opportunities involved with using an international perspective in addition to the various manners in which this cross-cultural interaction and variations can improve and change individual as well as group experience.

Desai uses the stories of the characters' interactions with relocation and dislocation to examine the concept of cosmopolitanism.

Whether due to the rule of law, economic integration, or political turmoil, every character in the novel goes through some type of displacement. This sense of dislocation is most evident in the persona of Biju, respectively, who relocates to the United States in search of better possibilities but finds himself unable to maintain both his way of life as well as his sense of personality.

As Desai puts it,

"Setting off India remained the only means by which to become Biju" (Desai 92).

Desai argues that experiencing alienated and identity loss might occur from having to adjust to new situations in society and culture as a result of relocation and relocation.

Desai argues, however, that being uprooted could create opportunities for collaboration and communication across social and cultural divides. As an example, Sai, a fictional persona, marries Jem, a Nepalese cook, and through their camaraderie, Sai comes to respect both the parallels and discrepancies between their various cultures.

Desai writes:

She appreciated listening to him talk about his mountains and rivers, in addition to his deep-voiced dancing and songs, as well as his festivals and rituals, according to Desai (Desai 56).

Desai argues that by being truly interested in and respectful of others' differences, people may forge lifelong connections and overcome cultural boundaries.

Through the feelings of affection and identity that her characters have, Desai investigates the concept of cosmopolitanism. Romantic love, familial love, and friendship love are only a few of the various forms of attachment that are discussed in the book. Desai argues that despite cultural blending and migration, people may find a sense of belonging and association via these connections. For instance, Lola as well as Biju develop a love despite coming from very different cultural backgrounds, and as a result of their relationship, both characters feel welcomed and at home.

Desai says:

The fact that "he seemed Biju and she seemed Lola" was all that mattered, according to Desai (Desai 263).

In this passage, Desai makes the case that affection can bridge social as well as cultural gaps and act as a catalyst for the development of a sense of oneness among us.

According to Kiran Desai's novel *The Inheritance of Loss*, internationalism is shown as a complex and multifaceted concept that is impacted by the characters' interactions with leaving their homes, displacement as something love, and identity. Desai's insightful and comprehensive portrayal of cosmopolitanism encourages reflection on the potential for juggling several identities in the connected world of today. She focuses on the need to embrace diversity and understand how linked everything is.

Cosmopolitanism in *Burnt Shadows*

Kamila Shamsie's *Burnt Shadows* is an additional piece that explores the topic of cosmopolitanism, particularly against the backdrop of global conflict and political turmoil. Shamsie portrays cosmopolitanism across the whole novel by using language, character development, and imagery.

To depict globalization, Shamsie employs a range of languages and cultural references. As the tale is set in many nations and historical periods, the characters frequently switch between linguistic and cultural backgrounds. As an illustration of Hiroko's multifaceted nature, the Japanese-born protagonist speaks the language of Urdu Japanese, plus English during the novel.

Shamsie writes:

As she struggled to think of an Indian term for "sandals," it dawned on her that the Japanese word is "zori" (Shamsie 20).

Here, Shamsie draws attention to the diversity and complexity of people's cultural backgrounds and argues that understanding these differences is essential to cosmopolitanism.

Shamsie also portrays globalization in the key characters of the novel through their depictions. Shamsie examines how these incidents affect people's feelings of belonging and self-worth. The emotions of migration and dislocation shared by all of the characters bind them together. For instance, the protagonist Sajjad, a citizen from Asia who has lived in Pakistan for many years, seeks to reconcile his dual identities in the years following India's separation.

In Shamsie's words:

"He was no more an inhabitant of the nation, but of a remembrance" (Shamsie 117).

In this case, Shamsie argues that although moving might cause a sense of displacement and disintegration, people can also learn how to forge connections and a feeling of community despite geographic and cultural boundaries.

Shamsie used imagery, particularly the image titled *Burnt Shadows*, to communicate cosmopolitanism. Over the whole novel, tragic events like the nuclear attack of Nagasaki and the 9/11 terrorist attacks influence the main characters.

Shamsie writes:

Regardless of what induced the burn, the charred shadow remained irreparable, according to Shamsie (Shamsie 123).

Shamsie contends that to create community and deep ties, it is essential to identify and accept the past wounds that may unite individuals despite cultural and ethnic differences.

Kamila Shamsie examines the intricate and subtle dimensions of internationalization in *Burnt Shadows* under the background of global turmoil and political uncertainty. Through the use of spoken language, character development, and metaphors, Shamsie offers a powerful contemplation on the importance of accepting diversity, understanding the interconnectedness of everything, and forming connections across borders of culture and nation.

Shamsie uses the characters' interpersonal relationships and interactions with others to demonstrate cosmopolitanism. The book depicts a wide range of relationships between individuals from other cultures, including friendships, romantic relationships, and family ties. The people in these partnerships usually negotiate and haggle to get beyond the cultural barriers between their backgrounds. As an example, when Hiroko moves to Pakistan to be with her husband, she first has trouble fitting in but eventually forges great relationships with Pakistani acquaintances and friends.

Shamsie writes:

Hiroko realized that the best way to express her thanks for and admiration for her friends' kindness was to master their language, according to Shamsie (Shamsie 213).

This example highlights the value of communication and mutual respect in creating strong bonds between individuals from different cultural backgrounds.

The narrative also explores how the characters' conceptions of cosmopolitanism are influenced by cultural and political frameworks. The globalization, colonialism, & postcolonial rule forces influence the characters as they attempt to navigate the power relationships and disparities that exist within these structures. In one example, it turns out how German scientist Konrad contributed to the development of the atomic bomb that destroyed Hiroko's native Nagasaki. With this narrative line, Shamsie explores the complex interconnections between countries and the impact of war on the existence of individuals.

Shamsie's novel *Burnt Shadows* presents globalism as a complex and all-encompassing concept that calls for respecting diversity, overcoming cultural barriers, and seeing why everything is interconnected. Through the application of language, characterization, imagery, and an examination of individual connections and social structures, Shamsie offers a compelling meditation on the challenges and rewards of global citizenship against a backdrop of world conflict and political change. Shamsie illustrates cosmopolitanism in *Burnt Shadows* through the use of setting and historical context. The novel is set in a range of eras and locations, spanning Nagasaki, Delhi, and New York, and explores the impact of past occurrences on individual lives. Shamsie shows how the characters' notions of heritage, migration, and displacement are impacted by changes in politics and global conflicts. For instance, the 9/11 terrorist attacks and the 1947 dividing of India constitute major incidents in the novel that have an impact on several people's lives along with the way individuals connect.

Shamsie uses the historical backdrop and setting to argue that globalism is a response to the challenges of existing in a connected and rapidly changing world. The main characters in the novel become more aware of how complicated their surroundings are as a result of adjusting to fresh social circumstances and negotiating shifting power dynamics.

If there was just one thing that Hiroko had taken away from her life, it was the notion that

borders and boundaries might be erased at any moment by history (Shamsie 290).

The necessity of grasping how one's culture may vary and how various individuals are impacted by historical events is emphasized by this quotation.

Shamsie's sensitive and insightful reflection on the benefits and cons of living in a fast-evolving and linked global society provokes readers to think deeply. She accomplishes this by utilizing language, people, images, setting, and historical context. While acknowledging this vision's limits and difficulties, the book implores readers to consider the opportunities for intercultural comprehension and connection.

In *Burnt Shadows*, Shamsie highlights the importance of storytelling in fostering empathy and cross-cultural understanding as a component of cosmopolitanism. Throughout the whole novel, the individuals discuss their own histories, cultures, and personal encounters with migration and relocation. These stories enable us to connect, recognize our shared humanity, and bridge cultural divides. As an illustration, Hiroko briefly describes her experience with a young American soldier she meets in Nagasaki. Through her account of her life in pre-war Japan, the bombing, and her subsequent journey to India, she helps the soldier come to see her as a complex and fully-fledged human being rather than just another enemy warrior. Shamsie makes the case through the use of storytelling that cosmopolitanism means actively engaging with cultural variety, striving to understand it, and establishing connections that cross boundaries. The narrative emphasizes the importance of appreciating the variety and intricacy of various cultures, hearing distinct points of view, and reflecting on one's prejudices and assumptions.

Shamsie writes:

"Being a part of a place, someone, or an ethnic group was an attempt to protect himself from the unidentified, odd, and others; yet, it was additionally a way to control and be taken over by something," says Shamsie. But what use was having anything if it could not be shared? (Shamsie, 134).

This remark highlights the tension between the demand for affiliation and the need to embrace and interact with difference.

In its entirety, *Burnt Shadows* by Kamila Shamsie presents globalization as a complex and all-encompassing concept that calls for accepting diversity, overcoming cultural differences, recognizing interconnectivity, and connecting with thoughts and feelings from all over the world.

With the application of language, people, imagery, setting, and historical context, Shamsie offers an engaging perspective on the challenges and benefits of living in a connected and rapidly changing world. While acknowledging this vision's limits and difficulties, the book implores readers to consider the opportunities for mutual comprehension and connection.

Conclusion

The *Inheritance of Loss* and *Burnt Shadows* are two works that address cosmopolitanism in various ways. A branch of philosophy called globalization underlines the importance of being an international citizen rather than just someone who belongs to a specific country or community of people. It emphasizes the importance of global cooperation, world stability, and harmony among nations. The primary heroine of Kamila Shamsie's book *Burnt Shadows*, Hiroko Tanaka, represents globalism via her knowledge of living in many cultures and countries. This is a Japanese woman who moves to India to live alongside her fiancé's relatives before the atomic bombing of Hiroshima.

After the attack, she makes her journey to the United States before heading to the nation of Pakistan, where she eventually settles. Traveling exposes her to other linguistic, religious, and cultural groups, and it helps her become more adaptable in unfamiliar situations. She has gained the capacity to relate to people of other racial and cultural backgrounds as a result of her exposure to diverse cultures.

Additionally, the narrative highlights the limitations and dangers of internationalism, especially in light of current political upheaval and significant inequality. Hiroko is not exempt from the brutality and intolerance she encounters across the world since she has existed in several civilizations. The book examines how political conflicts, which include the decade-long Cold War and the accompanying War on Terror, affect individuals and societies. It also looks at the difficulties in bridging opposing ethnic and

chronological ideas. Similar to this, *The Inheritance of Loss* by Rakshanda Jalil explores the challenges of globalization in the historical setting of contemporary India. In the wake of the split of India in the year 1947, two families—one Muslim and one Hindu—were forced to leave where they had grown up, and the novel describes their experiences. The book illustrates the effects of political and social divisions on people and their environments as well as the difficulty of juggling a variety of cultural and religious affiliations.

Cosmopolitanism is shown in the book as both a way to bridge cultural divides and promote global understanding and as a possible source of tension and conflict. The characters in the novel

struggle to establish harmony among their distinct identities and their feelings of belonging to a larger group as well as to retain a sense of certainty and safety in an ecosystem that is going through rapid change.

In conclusion, *Burnt Shadows* as well as *The Inheritance of Loss* both portray the challenges and limitations of cosmopolitanism in a particular way. Cosmopolitanism can aid in cross-cultural understanding and empathy, but it is unable to address the issues of political upheaval and widespread injustice. The books make the case that figuring out how to balance a variety of cultural identities and opinions is a challenging and ongoing process that requires a commitment to dialogue and collaboration.

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