



H.M. Naqvi's Home Boy: A Socio-Cultural Conflict Analysis in the Context of Disruption and Multiculturalism

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ABSTRACT

Through the lens of multiculturalism, this inquiry examines Home Boy by H.M. Naqvi. In particular, this study will look at how the selected literary work portrays several types of socio-cultural conflict that make it hard for the protagonists to blend in with their new communities. Concerns about intergroup tensions are at the forefront of multicultural communities' minds. According to this research, "socio-cultural conflict" describes when two or more cultures clash in areas such as politics, economics, religion, and society. The current study focuses on the book in question as an example of the socio-cultural conflict that might arise in heterogeneous society. Summing up the current human condition and the difficulties people face in a diverse city like New York is offered here. Characters in that society suffer as a result of these tensions as a result of immigration struggles, terrorist attacks, and identity issues. Cultural priorities, as shown in the book, lead to the denial of rights to many people in heterogeneous societies. Terrorist attacks and other forms of discrimination against them serve to solidify their inferiority complex. The facts on the hardships experienced by people in New York's postcolonial multicultural society are unearthed via the use of qualitative content analysis. Home Boy faces a plethora of socio-cultural conflicts and shows an interest in the real-life situations of the people living in such civilizations, according to the study. Their socioeconomic position is deteriorated by the prevailing culture, and H. M. Naqvi has communicated this misery via this work.

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1. Introduction

This study looks at how immigrant integration is hindered by socio-cultural conflicts that develop in heterogeneous cultures. Because of differences in culture and social mores, they fail miserably in their attempts to assimilate into their host community. H.M. Naqvi's Home Boy also delves into similar matters. The cultural and social differences among community groups are the focus of this research. Also investigated is how, despite feelings of alienation, members of varied cultural backgrounds maintain observances of their original traditions and beliefs within the host society. The research also takes a multicultural perspective, which is a constant source of conflict, and looks at the effects of different cultures on one another. Home Boy shows how cultural differences across countries, regions, or communities may lead to widespread dissatisfaction, which in turn can bring strife inside that community. Many of New York City's social and cultural problems are addressed in the book. Race, language, identity, and class are just a few of the social and cultural issues that this literary work sheds light on. Everything having to do with the political and cultural discourse of non-citizens and immigrants is included by multiculturalism. The existence of social, racial, sexual, and subnational minorities in any particular culture gives birth to certain social traits and problems. Different understandings of cultural variety were defined by Berry (1997) under the framework of

multiculturalism. The majority of modern civilizations are culturally diverse, which means that multiculturalism is a demographic reality. Because it brings people together in their rejection or support of variety, multiculturalism may also be seen as an ideology. "Salad dish" is the researcher's primary focus when it comes to diversity. Multiculturalism relies on the ideas of a "salad bowl" and a "melting pot." There is a distinct societal impact from each of these words. Culture, in fact, is a way of life. A melting society is one in which certain members easily adopt the customs and values of others. A salad bowl best describes the other civilization, which is characterised by its diverse population living side by side while holding on to some of its own unique traditions. This research will analyse the books *Home Boy* with a focus on the main difficulties of social and cultural conflicts that immigrants face in multiethnic cultures like the US and NY.

It is a natural process for societies to emerge as a result of meeting basic human needs. Having a larger social circle becomes more important as a person's needs grow. They are able to live comfortably since their basic needs have been met. Aristotle thinks that humans are inherently sociable. Individuals are unable to progress without the support of society. All members of a social group rely on one another at all times. Societies that are robust tend to flourish more than those that are fragile. Disagreements over a wide range of topics are a hallmark of weak communities. Culture and Society, written by Raymond Williams in 1958, posits that technological progress is bridging geographical divides and fostering the emergence of multicultural society. These days, the world is really just a big metropolis. This is the reason why there are multicultural societies all over the world; but, even with all this blending, there are still noticeable cultural differences. Cultural differences are the main cause of conflict in these civilizations. One definition of culture is the combination of norms, behaviours, and traditions that are maintained within a particular community and handed down through the generations.

Every member of a society has an identity that is intricately related to their culture. While a man's heart will always belong to his own culture, he may be swept away by the charms of other civilizations on occasion. Although a person's essential traits never change, Edward Said argues in *Culture and Imperialism* (1993) that these traits take a back seat for a period. Even if someone presents himself as belonging to a different culture, he may really have a strong affinity for his own ancestral heritage. The way one sees a culture is subjective to the observer. Some people easily adopt the ways of the area they live, while others hold dear the traditions of their own land. Assimilation into the mainstream culture is challenging for them. Western nations have ruled over the subcontinent's population for over a century. So, it's clear that the West has had an impact on their culture. Due to Britain's absence, Western culture has become a status symbol on the subcontinent, and the people there are more fascinated with it than with their own. Their apparent Western cultural impact begs the question: why? The bulk of people had their basic rights taken away by the sub-continent feudal system. The advanced Western civilization left a deep impression on these downtrodden people. Many people from the subcontinent go to the United States under the false impression that they have reached their "dream land." The Westerners, nevertheless, would not welcome them with open arms; on the contrary, they are taking advantage of their ignorance. Evidently, a Pakistani is blissfully unaware that the West would not rescue him at this crucial stage, even if he is a passionate lover of Western civilization.

Muslims' pre- and post-September 11 situations provide light on how the dominant culture treats those of lower cultural status, in this case Muslims. The subcontinental elite's obvious affinity for Western culture is borne out by their actions. Because of postcolonialism, this came to pass. People in multiethnic societies face a myriad of problems that hinder the development and prosperity of that group. Problems arise in these communities that impact both the native and immigrant populations. There have been a lot of attempts to make multicultural society less stressful. The goal of multiculturalism, as stated by Anne Phillips (2007), is to help multiethnic communities get along better and faster by removing the barriers that prevent them from living in harmony.

1.1. Background of the Study

The people of every multicultural society face challenges due to sociocultural conflict. This study examines H.M. Naqvi's much-discussed book *Home Boy* through the lens of sociocultural conflict. By analysing the economic and physical conditions of Muslims in New

York, their attempts to settle in a foreign country, the challenges they face, and the ways in which western-influenced characters in *Home Boy* behave, this study aims to demonstrate the sociocultural conflict that exists in multicultural societies. *Home Boy* is a progressive film that shows the struggles of Pakistani immigrants trying to fit in with American culture. The story delves into the struggles encountered by Pakistani characters as they attempt to make it in the multiethnic city of New York. The novel's most notable features are the way it portrays hostile Western attitude. H.M. Naqvi, a writer from Pakistan, came into this world in London in 1973. The work of this author is extraordinary. He spent most of his childhood in Karachi. When he was younger, he wrote short tales. At the National Poetry Slam in 1995, he gave a presentation on Pakistan. He worked with the World Bank for eight years as well. In addition, he was a member of many creative writing courses. In 2007, he started working as a journalist after relocating to Karachi. His keen observational skills have allowed him to study several civilizations, but he has found that American and Pakistani culture captivate him the most. For quite some time, he kept his home in New York. As a result, he understands the difficulties faced by Pakistanis living abroad.

The challenges that a multiethnic society had imposed persisted for him. So, his book is an expression of his inner voice. He talks about how people from different cultures are struggling in today's mostly multicultural world. When people in multicultural communities face discrimination based on their religion, it inevitably leads to socio-cultural conflict. Sociocultural conflict, argues (Parekh, 2001), develops in communities whose members have different moral, political, and economic antecedents. Naqvi focuses heavily on these tensions and themes in his 2009 American book *Home Boy*, published by Crown Books. For the Indian market, 2010 saw the debut of *The Home Boy*. It ranks high among fiction bestsellers. All the many kinds of people who make up New York society are shown in the book. It exemplifies the hostile attitude against Muslims held by the West. Also, this book did really well in Pakistan. There was a 2011 Nobel Prize for this book. H.M. Naqvi has an in-depth grasp of the socioeconomic problems facing contemporary society. His book *Home Boy* portrays American culture as it really is. Immigrants from Pakistan to New York are introduced in the first portion of *Home Boy*. Aspirations and expectations, as well as experiences, are shed light on for Pakistanis living in New York. The main characters from the book are enjoying themselves there. They are making an effort to learn about and adopt Western culture. A group of three Pakistani friends were living it up in New York City. Before September 11th, everyone was happy there.

1.2. Effects of 9/11 on Pakistani Immigrants

There have been a lot of issues for Muslims all around the world after September 11th. For example, they were seen as potential flashpoints in a number of global social crises. Worldwide restrictions on their travel coincided with NATO's invasion of Afghanistan. For Muslims throughout the globe, it was a moment of tremendous hardship. Chuck, Jimbo, and AC—three New York City companions—live peacefully in the study. In their spare time, they visit the pub, where Chuck, who considers himself more American than Pakistani, enjoys life. In the United States, he is becoming a full citizen quite quickly. On top of that, AC and Jimbo check out all the cool spots in the Big Apple. People they know in the US also pay them house calls. One of Chuck's pals' moms thinks highly of her kid. New York's multicultural society has given them a feeling of safety.

Before September 11, 2001, *Home Boy* gives a peaceful depiction of life. He values the Americans' admiration for Muslims' impeccable etiquette and manners. The book describes the horrible situation that Pakistani expats in New York are in. The charm of American culture enchants every character, and they are all thrilled and confident. They have the firm belief that one should make New York City their permanent home. Compared to Pakistan, this place is safer and more conducive to advancement. Everything changes suddenly after September 11, 2001. Terrorists are aiming their attacks against the Twin Towers. New York City was thrown into disarray as a result of these attacks. As a result of the assaults being linked to Muslims, the Muslim community is facing further challenges. Obviously, Al-Qaida was involved in this terrorist crime, and the lives of Muslims have been devastated because of it. They consider every Muslim to be a potential terrorist. The administration is actively working to fight terrorism. The world was soon engulfed in this war. This battle against terrorism involves the great majority of countries. It is the goal of the NATO effort to reach Afghanistan. The US has made it clear that any country that does not join the fight against terrorism is effectively

joining the conspiracy. American airstrikes topple the Taliban administration in Afghanistan. Many have perished and become homeless as a result. Because of these circumstances, Muslim society is deeply troubled. There was a sizable Muslim community in New York. Things were not looking well for them. Their identification as terrorists forced them to confess. As a result of his stronger affinity for America than Pakistan, the protagonist of the book, Chuck, has been subjected to brutal torture while incarcerated. The story shows how Muslim New Yorkers feel unsafe. The Muslim community in New York was greatly affected by the terrorist attacks of 9/11. On the way to jail with Jimbo, his father, Mr. Khan, had a heart attack, and nobody was there to help.

1.3. Effects of 9/11 on South Asia

Central to the book is an examination of the effects of the attacks of September 11 on the Muslim community and the aftermath of those events. In the annals of global history, it stands as the most enormous and consequential event. The 9/11 attacks describe the series of events that took place on September 11. The attacks on New York and Washington, D.C. were the most heinous and disgusting ever perpetrated. Women and approximately 3,000 men were killed in the genocide. Many Muslims from Pakistan and Arab countries, including women, were taken into custody in the course of the inquiry. Many people lost their families as a result of these attacks. The distrust that the American people had around Shaman influenced his buddies to feel the same way. Since September 11th, the whole global order has shifted. Pakistan was in a far from calm situation. Their enemies in Pakistan sent agents to different cities around the nation, and they pressured them into planting explosives. In order to undermine Pakistan's social order, Indians with jihadi training entered Muslim Jihadis' command centres. Pakistani society was mired in despair throughout the whole war on terrorism. There was a major upheaval in Pakistan's social structure. There was friction since both sides came from the same culture. Trust between individuals was nonexistent. All throughout the world, Muslims were deeply unsettled. In New York, the Muslims faced great hardship. People from all over the world, looking down on the Muslims with disdain, tortured them. This included Americans.

It was believed that every Muslim in New York was a terrorist. There was a flight from New York City for those who were happy there. To illustrate the point, Chuck, who was on the verge of becoming a permanent New York resident, was thinking of going back to Karachi. In a perfect world, New York's cosmopolitan society would be the envy of the globe. The United States economy and people of different cultural backgrounds were both hit hard by the cultural divide that emerged in the wake of September 11. No one ever feels safe in New York; constant fear permeates the city. After being falsely accused of being terrorists on September 11th, a large segment of the public has felt a profound loss of who they are as Americans. There is less of a magnetism to New York City now. Especially among Muslims, New York is not seen as the best location to call home. In addition to upending New York's social order, the 9/11 attacks had far-reaching effects on Muslim cultures across the globe. Also included in this research is the Western plan to depose Afghanistan's Islamic government. It was bad for the West that the Taliban set up this Islamic dictatorship. It is because some Muslim authors claim that Christianity and Judaism are unable to accept the growth of Islam. Because of this, they come up with a plan to destroy Islam as a whole. Instead than plunging the whole Muslim community further into terrorism, the American people should have punished solely the guilty individuals for the September 11 attacks if they are serious. This shows how the Jewish people and Christians were hostile to Islamic traditions.

1.4. Statement of the Problem

This research takes a close look at the selected book through the lens of the socio-cultural problems that develop in heterogeneous societies and make it difficult for characters to fully integrate into their host communities. During the process of building a multicultural society, the researcher delves into issues of cultural, ethnic, religious, and socioeconomic identity. In order to find out how well or poorly the protagonists integrate into a multicultural society, the researcher dissects the socio-cultural problems in the selected piece of fiction.

1.5. Objectives of the Study

The current research accomplishes the subsequent aims.

- To dissect Home Boy's portrayal of the aftermath of societal tensions in multicultural communities.
- To analyse the novel's depiction of the sociocultural challenges encountered by characters as they adapt to their new environments.

1.6. Research Questions

The following inquiries are addressed by this paper.

- How does the novel Home Boy illustrate the negative effects of socio-cultural tensions on heterogeneous societies?
- How do the characters' struggles with other cultures affect their capacity to blend in with the host community in the selected novel?

1.7. Significance of the Study

The core problem with multiculturalism is sociocultural conflict, which in turn causes other problems including identity crises, language variety, class, religion, hybridity, cultural conflicts, beliefs, and values. Based on the stories told by those authors, this research looks at the cultural and socioeconomic obstacles faced by immigrants in other nations. Cultural, ethnic, religious, and social barriers are just some of the obstacles that the New York City street characters face as they try to express themselves. By understanding the dynamics of cultural and social interaction in our country via sociocultural variety, we may adjust these dynamics to align with multiculturalism's tenets. By reading this research, one may learn about victim prejudice in many cultures, see how it differs from one place to another, and come up with solutions to help build a more multicultural society. Lots of people from our culture go to other cultures for better possibilities, but they face a lot of problems when they get there. They may be able to adjust to such civilizations and live happily there if our study helps them overcome these obstacles.

2. Research Methodology

In order to address the research questions, this study analyses Home Boy by H. M. Naqvi. The researcher looked at a number of critical studies that looked at the book and the film to help with the study. Cultural, diasporic, and identity issues are explored extensively in the books. In addition, this research takes a qualitative method, which sheds light on terrorism as well as other problems and conflicts that might emerge in a heterogeneous society. According to Beasley (2021), qualitative research methods are best suited for this specific kind of social science inquiry. The research also delves into the difficulties multicultural societies have as a consequence of socio-cultural conflict, the concerns that emerged on the subcontinent after the British left, and the main drivers of this kind of conflict. Various author viewpoints and critiques are considered in the books' analyses. This study would benefit greatly from a qualitative approach since all of these topics are highly debated in society. Multiculturalism theory is the organising principle for writing about multiculturalism. This study delves into Bhabha's ideas on home disease, diaspora, and identity problems. The study of Homi Bhabha and the book Home Boy is based on the work of other theorists as well. Analytical and descriptive aspects characterise this paper. It provides a causal model for understanding the interplay between immigrant communities and their host nations. In order to describe and understand the data, this research employs a close reading approach. Reading, rereading, and understanding are the cornerstones of this approach of interpreting and analysing qualitative data. The analytical and descriptive methods used in this study focus on the cause-and-effect correlations between the different variables. After looking at how it affects both the host and target communities, the research dives into the problems that come up when characters move from one country to another.

2.1. Multiculturalism and its Impact on Society

In multicultural communities, the liberties and rights of minority groups are protected. A hallmark of diversity is the acceptance and celebration of all cultural practices. Singh (2012) argues that those who live in mixed societies benefit greatly from diversity. A multiethnic community may work towards peaceful coexistence by adopting this approach, which recognises and respects the beliefs and practices of other cultures while also working to keep their music and traditions alive. Because of the ease and rapidity of modern transportation and communication, people of many different cultural backgrounds now live side by side in the

same geographical area. In light of the fact that we live in an interconnected global village, it is critical to create a multicultural system that allows individuals of different backgrounds to live side by side and work together for a better future. Salad bowl idea is best shown by the East Sikh community's cultural reserve. People all throughout the world are quite traditional when it comes to things like clothing and how they raise their families. They are led by Guru Nanak, who is trying to bring all the different civilizations together in a spiritual chain of understanding. To achieve this goal, he calls on heterogeneous societies to come together in the sake of "truth." If you believe (Loobuyck, 2005), "Multiculturalism originated in the West." The phrase "multiculturalism" was supposedly coined in the 1960s and 1970s by Australians and Canadians, he goes on to say. During that period, multiculturalism was only practiced in schools in the US and UK. The goal of multiculturalism in Australia and Canada was to instil liberal principles in those countries. They made a solemn promise to protect the rights of all residents and promote cultural diversity. Considering Canada's enormous area that is completely inhabitable. Occupying such areas was their goal. Multiculturalism was originally thought of just in the context of formal institutions in the US and UK. Children of several ethnic backgrounds attend schools in the United Kingdom and the United States. This includes students of Asian, African American, Hispanic, and immigrant descent. In order to keep different cultures from clashing, multiculturalism advocates for equal opportunity for all people. Educational institutions broadened their curriculum and structures to include non-Christian faiths, halal food, mother language instruction, Asian dress, and teaching in order to accomplish this goal.

"An alternative to multiculturalism must be pursued in order to comprehend and coexist with diversity" (p.96), according to (Meer & Modood, 2014), in their combined work. Assuming fair rules and regulations, living happily in a multiethnic community is far from a daunting endeavour. Fostering acceptance and understanding among people of different cultural backgrounds is central to multiculturalism. As stated by Raz (1994), "multiculturalism is a policy founded on the philosophy of embracing the reality of diversity" (p.173). The ability to integrate all variety and the acceptance of all civilizations may coexist in a harmonious society. There are a lot of multicultural societies in the world. "Multiculturalism" is a response to variety, whereas "multicultural" is a description of that difference. In addition, multiculturalism is a way of life in which variety is valued and accepted by all members of society. A major issue in political philosophy since 1980, multiculturalism is still very much alive and well. Multiculturalism is like an umbrella: it covers a lot of ground, including many different ideas, freedoms, and ways of life. Within multicultural society, it acts as a means of reducing conflicts. The success of diversity depends heavily on liberal ideology and policies. Liberal multiculturalism is a kind of multiculturalism that incorporates liberal ideas. When policies are put in place in line with liberal multicultural aspects, a multicultural society will achieve more peace than other multicultural societies. In a culturally diverse community, liberal philosophy allows for people to acquire fairly, says academic (Berry, 1997). To back up the idea even further, he cites liberal intellectual ideas and ways of thinking. In addition to liberal rights and policies, no further actions are necessary. Multiculturalism is defined precisely by many scholars who agree that it is essentially a liberal ideology that values and promotes religious and cultural diversity.

Multiculturalism is a liberal philosophical framework that promotes diversity in the workplace and private sectors by welcoming people of many religions, cultures, ethnicities, and socioeconomic statuses. He argues that the rise of conservative ideology in modern times is a response to the fact that people's morals, beliefs, and cultures are diverse. Multiculturalism is fundamental to liberalism. Rights should take priority over ideas of what is desirable, according to liberals in certain instances; these differences should be gathered and permitted on the periphery. Liberals care about the group as a whole as much as they do for the individual. Since multiculturalism is not a problem for liberals, we may call it liberal multiculturalism or multicultural liberalism. Multiculturalism is a social movement that aims to teach people of different backgrounds how to live together peacefully. One of the tenets of multiculturalism is that people of different cultural backgrounds should have some freedom to express themselves in a multicultural society, but that there will be occasions when it is necessary to respect the cultural norms of another group in order to keep the peace. The concept of multiculturalism has been argued for, argued against, reinterpreted, and defined many times throughout history. Some people who are in favour of multiculturalism call it "equality and civil rights" or a "social harmony construction." In their pursuit of a more accepting society, they push for the adoption

of multiculturalism's ideals. Alluding to the fact that multiculturalism's policy components continue to exoticize "otherness" is correct. Opponents of multiculturalism argue that it promotes conflict and rivalry and weakens people's sense of self-identity since it supports one group over another. In terms of multiculturalism, a lot of headway was achieved in the twentieth century. In his 2004 article, "Culture is the primary cause of trivial matters that can only be resolved through liberal multiculturalism," Joppke (2008) states (p.65). The arts, he says, are just as much a part of civilization as laws, morality, religion, knowledge, and beliefs. Along with being recognised and shared across cultures, these characteristics may be seen in different ways in different communities. Everyone sees it in their own special way. A people's cultural norms and values are the shared beliefs and practises that all members of that group adhere to. When people of different backgrounds live side by side, protected by the same basic rights and free from prejudice, we have a society that exemplifies liberal multiculturalism. Cultural diversity is a major tenet of multiculturalism.

By recognising that former attempts to understand, assimilate, or absorb differences within a homogenous context distorted and, in many cases, damaged uniqueness, multiculturalism places an emphasis on variety while simultaneously prioritising unity (Dix & Kirca, 2019). Problems with implementing unfettered diversity become apparent at the neighbourhood level. Multicultural citizenship rhetoric has unintentionally exacerbated the dispute it aims to settle in these specific micro-circumstances (p.20). In their 2007 article, "Citizenship signifies an identity that unifies and integrates the member of a state into a collectivity," Kivisto and Faist (2009) say (p.69). The legal recognition of an individual's position inside a community or state grants him certain rights and duties; this status is known as citizenship. It ties him to the power structure and allows him to meddle in the group's affairs. The fundamental nature of citizenship has been questioned in view of immigration, despite the fact that it gives a person a feeling of national identity. There are two types of citizenship that multiculturalism proposes: civic citizenship and ethnic citizenship. He estimates that millions of immigrants live in different countries. Millions of people are now living in nations other than their own, according to a UN report from 2005. The previous thirty years have seen a quadrupling of it. Citizenship is a way to join a geographical and political group. When you become a citizen of a country, you get the right to vote, hold public office, and participate in other governmental processes. Some academics argue that a multicultural state should promote one culture to all of its citizens.

Despite living in a multiethnic society, some people never really leave their cultural comfort zone. Even the positive aspects of the foreign culture are met with opposition from them. They are able to maintain many parts of their culture while working together and living in a multiethnic community. What we have here is the conduct of salad bowl folks. For a society to thrive and live in peace, diversity is essential. When people from different backgrounds and with different points of view get together, it may spark a collision of ideas that can lead to revolutionary innovations and societal progress. Acculturation, according to (Berry, 1990), is best understood from a dualistic perspective that includes both the immigrant and host communities. Through "ongoing direct interaction and the exchange of customs" (Redfield, Linton & Herskwits, 1936, p.45), acculturation occurs, allowing people from one culture to assimilate with another. According to Cox and Finley-Nickelson (1991), the original acculturation theories proposed that assimilating aspects of the acculturated group's native culture into the host culture was the only viable conclusion. From the multiculturalism school of thinking, four separate acculturation processes—assimilation, separation, integration, and marginalization—can occur for the assimilating group (Berry, 1997). In light of the fact that "we are in an era of the shattered ideal of European citizenship, where even free movement is constrained at the internal level, among cross-member states," these issues are usually handled at the national level (Zapata-Barrero, 2019). The degree to which residential areas are integrated or segregated is a major factor in social adaptation. Frey (1995) found that Hispanic and Asian Americans' residential integration (including suburbanization) was consistently correlated with their social class, as measured by employment, wealth, and education. This suggests that assimilation may be inevitable. There has always been diversity in the ways in which different ethnic groups have experienced social and cultural mobility and racial or ethnic identity.

2.2. Socio cultural conflicts in Multicultural Society

In 1949, the phrase "cultural conflict" was first used. Mouritsen (2008) argues that disagreements emerge when people's principles and views are at odds with one another (p.65). The goals, objectives, conventions, and principles of two organisations are at odds with one another. Cohabitation of people from varied cultural origins has become an inevitable part of the company's worldwide development, whether that diversity is voluntary or not. Because people are naturally resistant to change, it could be difficult for them to accept the practices of other communities. Cultural strife is mostly caused by it. People are stubborn and unwilling to adapt, even though there have been many attempts to eliminate these cultural clashes. "Cultural conflict is detrimental to the stability of any society," says Storti (2017). Along with stability and security, cultural and ethnic diversity is a major danger to world peace. Since the previous 150 years, the international world has seen violent battles based on cultural plurality. Discontent and turmoil are pervasive in today's mixed cultures. No nation's philosophy and culture can be tolerated by any community. Everyone in these towns is certain that they are making progress. Their faith and prophet are seen as genuine by them. Because they see all other faiths as ways to hell, cultural tensions run high in multicultural cultures. The legacy left by earlier generations is the second essential component of any community. Their elders and forefathers have painted a true picture of life, they think, and any alternative views held by other cultures are totally wrong. As a result, violent disputes are becoming more common in mixed society.

Any society that allows itself to be shaped by the prevailing culture will inevitably experience the negative consequences of cultural conflict. Theorist Avruch (2019) argues that heterogeneous societies, especially those with a history of foreign imperialism, are more likely to have cultural conflicts. About this, he says, "Colonialism inflicts significant harm upon established societies" (p.43). Imperial powers have had a profound effect on subcontinental culture from the era of colonialism to the current day. What effects has postcolonialism had on the subcontinent? Avruch explains in more detail. Cultures from the West and the East have intermingled since independence from colonial authority, he says. This cultural struggle breaks blood links. They had no romantic connection. The colonial people are like a naive imitator who blindly follows Western culture without considering the negative consequences. His focus is on the psychological, social, and political difficulties faced by Indian immigrants to the US and England. As "loyalty and affection for an individual may contradict the assertions of the state" (Mellet, 2018), there are several obstacles that hinder an individual's personal aspirations and adaptation at the state level. In such a setting, citizenship is clearly at odds with one's personality and camaraderie (p.29). Because of these worries, the researchers will look at what makes different traits adaptable in multiethnic communities. Using the national and international contexts of the books as a starting point, the research seeks to discover several otherness factors inherent to the sociocultural backgrounds of the protagonists. Characters in the books experience alienation in a heterogeneous society due to socio-cultural tensions, which will be examined and analysed. This study delves at how fictional characters deal with limited identity crises related to socioeconomic class, culture, race, religion, and society. The degree to which the selected books achieve or fall short of multicultural society integration is determined by an analysis of the socio-cultural tensions depicted in them.

2.3. Textual Analysis

One of the most prominent modern novelists, H.M. Naqvi *Home Boy*, deftly explains the nuances of socio-cultural struggle. The multiethnic civilization of New York City is vividly shown in this book. He draws parallels between the lives of Easterners in New York on September 11 and those thereafter. This is the best way to learn about the difficulties and unique situations of a multicultural society. Distinct differences characterise disputes in times of war and peace. People from Pakistan and India who had come to New York in search of a better life lived side by side with locals until September 11th. After September 11, however, people's conditions altered suddenly, and there was no respite for those from different cultural backgrounds. A major social dispute had arisen in that area. Sociocultural conflict in *Home Boy* is easy to see coming and the difficulties it creates. Both indigenous people who had fully assimilated into American civilization and those who had clung to their traditional ways perished in the horrors of this war. As an example, consider Chuck. This is the first time he has felt more American than Pakistani. An American police officer detained this peaceful American citizen after the events of September 11, 2001. It proves that the sociocultural war did not spare even the most honest and peaceful person in a multicultural community. In every chapter, the homeboy lays

forth the societal clash in a clear and concise manner. As stated in "when my gay friends Lawrence and Larry introduced us to a pair of lesbian party promoters who called themselves Blond and Blonder" (Naqvi, 2010), the American government does not put any prohibitions on lesbian partnerships.

According to the findings, American society is completely open and honest. We live in a society where bad things can happen without the government trying to stop them. Brazen executions occur in the United States. A trio of New York-based friends—AC, Chuck, and Jimbo—live together. American culture has a profound impact on them. Aside from that, they've made pals there. They had a mutual buddy named Lawrence, who came out as gay. At a party, Lawrence introduced three of his friends to two lesbians—a blonde and a brunette. The presence of lesbians at these types of events is indicative of the privileged class that this group represents. Lawrence and his three companions are invited to an all American celebration. Chuck, more so than Jimbo, is completely enthralled by American culture, and the two of them are trying to absorb everything. AC is equally at ease with that culture, but Jimbo has some reservations. As they blend into American culture, these three friends are described in these words from the first chapter. Even if they are less open to American culture, the Jimbo also has a friend in the US. This is how Pakistanis felt when they were suddenly thrown into a completely different culture. The Pakistani people have been deeply influenced by Western culture. They describe their relationships as a source of comfort, saying things like, "I summon my whore when I hesitate to receive a clap." I put money into her hand and spat on her bosom!" (p.05). In these lines, the condition of Pakistani nationals is described. He leaves his bedroom at 11 a.m., and his dinnertime is at 2:00 p.m. He then drinks the beverage. In the evening, he finds comfort in his companion's company. At this point in the novel, the situation is depicted clearly as the struggle of Pakistani immigrants to integrate into the liberated American culture. They are soaking up New York's culture. The nightlife establishments in New York captivate these Pakistani companions immensely. Whenever something catches our attention, we certainly begin to immerse ourselves in that particular activity. Then, it becomes a habit. Habit gradually transforms into nature, which is immutable.

The culture of New York possesses a significant capacity to alienate an individual from his country of origin. England lacks such a capability. "Mini Auntie once told me that you could spend ten years in Britain and still not feel British, but after ten months in New York, you would feel like a New Yorker" (p.15) to illustrate the effect of this influence. It is asserted that the cultural milieu of New York is entirely distinct from that of any other American city. Due to the magnetic nature of this culture, a visitor to New York quickly assimilates into the local populace. A person who travels to Britain does not readily assimilate into that culture. From both New York and Pakistan, a significant number of individuals have settled. Individuals who travelled to Britain never developed a sense of British identity, whereas those who spent time in New York began to internalise the city and identify as New Yorkers. It demonstrates that an individual can readily assimilate into American culture and integrate into American society. It appears that he was the first settler of New York, and the city-state of New York possesses the capacity to incorporate and dissolve individuals from any other society into its malleable structure. Terrorists are not adherents of the Islamic faith; instead, they are attempting to tarnish its reputation among non-Muslims. "Terrorists are betrayer's of their own faith, essentially attempting to seize control of Islam" (p.97). Terror is the root of the word terrorism, which means to instill dread through the infliction of injury on others. The American perspective, however, differs with regard to terrorism. In their opinion, a terrorist can only identify as a Muslim. Muslims have an inherent propensity to sow fear throughout societies. They refrain from explicitly acknowledging that militants affiliated with the Muslim faith not only pose a threat to the United States but also betray their own faith. Additionally, they are hijacking Islam. It appeared that the United States made this remark in an effort to obtain the support of Islamic nations. They internally regarded every Muslim as a terrorist. One can cite the case of Chuck, who was viewed with scepticism by Americans despite not being a terrorist. It exposes the hypocritical nature of the American people. They harboured animosity towards all Muslims on an internal level, and their objective was to undermine the foundational tenets and influence of Islam.

Not only have these terrorist activities incited Westerners to despise Islam, but they have also incited Muslims with limited knowledge to develop a hostile stance towards the

religion. AC argued, "Islam is neither good nor peaceful, chum." "This religion is as violent and uncivilised as, for example, Christianity, Judaism, Hinduism, or any other faith." Since the advent of time, humanity has committed acts of murdering and maiming in the name of God (p.97). These lines demonstrate AC's indignation with Islam. He asserts that Islam is not a decent and tranquil religion. It was due to AC's ignorance regarding Islam. He asserts that Islam is a religion of violence. It sowed fear throughout the world. Certain extremists misapply Islam and believe they are performing the will of God. While all other religions generally observe harmony, there are instances when individuals from all faiths unite for their own benefit and glorify Allah in a manner that is completely erroneous. I am exhausted from participating in these devotional activities. It is evident from the preceding discourse that the inhabitants of New York were profoundly influenced by western culture. Despite harbouring American sympathies, they were subjected to torture at the hands of the Pakistani forces. This indicates a lack of respect for the ethos of Islam as a whole, not for a particular group. The following aggressive behaviour was recounted by Naqvi: "Officer, we were engaged in a few hands of strip poker." Since September 11th, Muslims have been subjected to punishment for acts that are not illegal by American law. Police officers said, "This is an annual occurrence." They also mentioned that, "As an aside, we observe Independence Day in this fashion" (p.81), despite the fact that we had not broken any laws. These sentences from the book tell the story of an experience AC had with a nude woman in a freezing environment. The cops show up to interrogate the AC unit after residents of a neighbouring building call the police. This does not break any laws, according to AC. In this newly free country, everyone is free to enjoy life to the most. The American people have a natural aversion to police officers due to their behaviour. The authorities here regard AC differently because of his Muslim beliefs and Eastern ancestry rather than because he identifies as an American. When trying to achieve anything in New York, even AC—a Pakistani—must face hostility. Because of its history of bigotry, the United States has never been welcoming to individuals of all backgrounds and religions. There is antagonism against Pakistanis in America in every facet of life. This racist attitude was so pervasive that it was making even Chuck, who wanted to be an American citizen all along, consider leaving the nation. They were all enticed by the promise of better economic opportunities in the United States, but they have all since fallen into terrible poverty. Finally, I think Pakistanis are less welcome in the United States than those from other western countries. They act aggressively towards Pakistanis, on the other hand.

Regardless of their devotion for the United States, every Muslim in New York is gripped with fear. They are teaching their kids not to open their door. "Five or six-year-old children, as they were being tucked into bed that night, discussed geopolitics and, who knows, concepts of collective identity" (p.103), according to Naqvi, who expresses this anxious condition. All Muslims are experiencing an identity crisis due to their Muslim faith and lack of knowledge about their future, as these lines show, since American authorities do not consider any Muslim to be safe. The elderly, children, and women of all ages who identify as Muslims are hanging in the balance. Chuck overheard a mother and father urging their five- or six-year-old boy to stay inside because of the current political situation and the widespread accusations of terrorism. After September 11th, peaceful Pakistani residents were treated unfairly, even though we did nothing illegal while living in the US. Prior to September 11th, immigrants lived in peace and contributed to New York's bounty; after that day, their situation drastically worsened. The events of September 11th caused a dramatic shift in the circumstances. In spite of the fact that certain Muslims were involved in terrorist acts, Americans generally had doubts about Islam. There was no difference between a terrorist and an innocent civilian. There is a strong feeling of unity among Muslims. After September 11, the Empire State became a Muslim paradise. Atrocities against Muslims occur in their subterranean jails. Naqvi portrays the prison in its truest form in these words. "Much of the post-9/11 American prison system transpired at the Metropolitan Detention Centre." Some may have overdone the idea that MDC was "America's Own Abu Ghraib" (p.105).

It shows the American prison system after 9/11. The Copes were responsible for transporting the captured individuals to specialty prisons. Inmates in American jails were subject to the same kind of brutal treatment as those at Abu Gharib Jail. In order to learn about terrorist actions, a number of techniques were used. Everyone detained was handled with the seriousness befitting militants, even though none of them were really criminals. The hostages had a very taxing journey across the area. This shows how hostile the West is towards Muslims and Islam. They had an antagonistic and intolerable opinion of Muslims.

Consequently, Muslims were deeply hated by them. They were of the opinion that every Muslim was involved in suicide bombs. The general public in the US was led to believe that all Muslims were plotting the 9/11 attacks. The Americans' long-held view that Muslims are inherently biased towards the East has not changed. Modern civilizations throughout the globe face grave dangers from terrorists. For example, the word "terrorist" has changed throughout the years; for example, Jews were the only ones deemed terrorists before 1948, Palestinians were the only ones deemed terrorists after 1948, and Muslims are the only ones deemed terrorists now. "Before 1948, only Palestinians were considered terrorists" (p. 116), as shown in this passage by Naqvi, exemplifies the change in viewpoint. A change in how terrorism is seen is indeed something that the researcher has found out. There has been a worldwide perception of Muslims as terrorists since September 11, 2001. This is culturally motivated hostility. Because Islam is a religion centred on morality and bad forces can't stand the light of goodness, this fight isn't between good and evil. As a result, Muslims are seen as potential terrorists by them. We may draw from an infinite number of precedents throughout history. Before 1948, terrorists were Jews; after 1948, Palestinians were considered terrorists as well. The Hindu Tamil Tigers, who had their roots in Japan, began the suicide bombings in the 1980s. As far as I can tell, they are not militants. A terrorist country was a common descriptor used to describe the Muslim population. Also, it's important noting that Hindus label certain Tamil Tigers as terrorists, but that's only when a fraction of Hindus do this, not when any Muslim organisation does this. There is a blanket designation of all Muslims as terrorists.

Muslims had no control over the fact that other people would look at them suspiciously; this was the right of every citizen. It was a free country, as Naqvi puts it, so "I could cringe and he could stare" (p.122). This passage beautifully depicts the degrading treatment of members of a specific culture in today's multiethnic society. When Chuck got out of jail, he had to deal with people from all over the world who were jealous and hostile towards him. Tragically, the Muslims' situation was worse than it needed to be since, unlike physical wounds, spiritual afflictions can not heal. In New York City, people are free. There, hurting other people is completely acceptable. Chuck was engaged in the same situation. No one could stop them from looking at him with sardonic looks; he had no control over their behaviour. Chuck could only look at them with amazement and respect in his eyes. There has been no debasement in the globe that Muslims have traversed since September 11th. The whole Muslim community felt the effects of this terrorist attack, even though it was carried out by criminal groups inside the Muslim community. "As I sank downstairs, I overheard someone declare, 'We have experienced a singular catastrophe.'" "In the cruellest and most spectacular manner possible, thousands of innocents have perished" (Naqvi, 2010). This report details the current situation of terrorism. As Chuck made his way down the stairs, he overheard someone mention that a certain group's illegal actions are to blame for the crisis that we are all experiencing. Many innocent people have been killed or imprisoned while having done nothing wrong. A new way of thinking is now necessary. We have an obligation to protect defenceless people. It is necessary to find the guilty party and then punish them. While it's true that not all Muslims are terrorists, the United States has unfairly accused Muslims of being behind the 9/11 attacks. And they are getting even with everyone who claims to be Muslim. In this situation, we need to identify the real culprits and do everything we can to protect the innocent.

The Muslims who were wrongfully detained did not know they had committed a crime. "You expelled one hundred thousand Japanese, including entire families comprising women, children, and the elderly, into camps on the grounds that they posed a security risk" (p.136), according to Naqvi's account of these good Muslims. Muslims who are seen here in a benign light. What exactly was their crime? They were completely confused. To be sure, American intelligence services were the ones ordering their incarceration. In particular, this was the American attitude of open hostility towards Muslims. This line of thinking is known as "neo-Orientalist thought." According to these thinkers, Western culture and Muslim culture are incompatible, hence Muslim culture is seen as the polar opposite of Western civilization. Consequently, discontent was rampant in New York's heterogeneous culture. There was a severe cultural divide since the impurity of Islam and the crudeness of Western society were at odds with one another. Among the many Muslims who remained in prison were Ali and the mini-aunt's sister. I, too, have been in prison for a long time, according to Chuck. The Muslims were beaten, starved, and tortured mentally and physically while in prison, even though they had done nothing wrong. Regardless, they persisted in being treated like animals.

Chuck is making an effort to shed light on the placid nature of Pakistanis in these comments. He claims that Afghans are behind the unlawful activities in Pakistan, such as the influx of narcotics, the spread of weapons, and the imminent departure of refugees and fighters. Disputes have broken out along our border on occasion during the last 30 years (p.158). In one part of the book, Chuck describes Pakistan as it is right now. Although Pakistanis are some of the friendliest people you will ever meet and their culture is unparalleled in its beauty, the country is now experiencing widespread upheaval due to a border dispute. We have achieved the pinnacle of the pharmaceutical business. The group of Afghan refugees has completely eliminated the aforementioned activities. For thirty years, this war in Pakistan has raged on. Because we share our home with some of the most dangerous people on Earth. In the west, we face Afghanistan, and in the east, our greatest threat comes from India, with its massive military might. As things stand, the US is in a fortunate position. Among others, Canada and Mexico are good neighbours. H.M. Naqvi tries to prove that Pakistani society is quite peaceful in this section. The foreign terrorist group has disrupted its tranquilly. All people, regardless of their background, have the same basic needs since they are all made of the same stuff: flesh and bones. Joking about a Muslim is thus unfair. Naqvi attempts to clarify this by stating, "It makes no difference whether an individual is from New York or New Jersey, the East or West, or is black or Caucasian. "In my experience, all people require the same necessities: food, water, shelter, and affection" (p.178). H.M. Naqvi presents a profound notion in this passage; he describes the fact that every human being is composed of flesh and bones. They share identical aspirations for living a joyful existence. Irrespective of origin from England or Pakistan, white or black, eastern or western, their requirements are identical. They require sustenance, shelter, affection, and water. Naturally, every individual is good. An individual who identifies with either culture desires prosperity and harmony. His goal is to live an affluent and joyful existence. There is no one present who desires misery. A subset of individuals exists within multicultural societies who seek to disrupt the harmony of others for their own advantage. As a result, doubt exerts an overarching influence on culture. Therefore, authorities in a multicultural society should attempt to identify the culpable party rather than target the entire culture. A man can coexist harmoniously in any multicultural society in this manner.

2.4. Socio-Cultural Problems for the Characters in *Home Boy*

Among Home Boy's characters, Chuck has the most encounters with social and cultural difficulties. He was living a carefree life in New York before 9/11. Despite his complete immersion in Western society, he lost all connection to his cultural background and ended up in jail as a result of socio-cultural disputes. AC isn't oblivious to societal and cultural problems; for instance, the protagonist Shaman was a troublesome character; he was the principal target of police persecution after 9/11 and was missing for lengthy periods of time. Particularly with Home Boy was this the case. Everyone there was downcast and despondent. At the conclusion, Chuck returned to his residence, having had enough of his insult. Following September 11, there was open anti-Muslim hatred. They brutally attack the Muslims after seizing them. Examples of the violence described by Naqvi include lines such as "then there was a flash, like a light bulb shattering, a ringing in my ears, and the metallic taste of blood in my mouth" (Naqvi, 2010). While they sat, two thugs came up to them and said, "Are you Muslims, Arab Muslims?" We're more American than Arabs or Pakistanis, and they say we're Muslims, but not the ones you're picturing. For brawlers, it's all just noise. As the Chuck took a severe blow from one of the brawlers, blood started to stream from his lips. They are no longer welcome at Jake's bar. When Jake tries to step in, the brawlers are too angry at the Muslims to listen to him. The results of the survey back up the common belief that Americans are biased. It everything comes down to one's race; they love or hate it. That is why people of other races might still face prejudice in the United States, even after they have assimilate completely. There is a lot of coverage in the media on the racial tensions in the United States. Even if they share a same culture, the Black people are still a separate race and so must bear the responsibility. The United States allows the labelling of anybody as a terrorist based only on their religion or ethnicity. Americans are very distinct in their behaviour. A friend of shadows is a foe of light. Considering this, it's hard to imagine a man from a different culture surviving there for an extended period of time.

People who had a positive impression of them before to 9/11 now see them as criminals. In this passage, Naqvi states, "By all accounts, I was well regarded in the department and in time became what is known on the Street as the go-to guy" (p.130). These two words are quite important when considering Chuck's identify before 9/11. His division,

Chuck's neighbourhood, and the whole globe held him in high esteem as a patriot prior to 9/11. He was regarded as a reliable person by his fellow citizens of that culture. It was an honour for him to be a part of this restricted group. Chuck has definitely become a part of that community, as this proves. He valued his American citizenship more than his Pakistani one. Chuck was relied upon by many. Consequently, he has great respect in American society. He was oblivious to the fact that he would face a crisis of identity and horrific treatment down the road. His American friend's mother once told him he was the best guy. These remarks reveal how Chuck is seen in American society. As I've said before, Americans aren't trusted, and assimilating into American culture isn't easy.

New York Muslims are being threatened with pressure to recruit their friends and acquaintances as terrorists unless they come clean about their affiliation. According to Naqvi, Where are you hiding? What am I attempting to hide? It was as if Trig's accusatory glare compelled me to look into it; he didn't need to examine very closely to see signs of deceit or avoidance on my face. His question, "Mr. Mo-hammid Shaw, where are you?" (p.100). The main character, Chuck, is Home Boy. After working at a bank and attending NYU, he is now a cab driver. Being a man of extensive education, he was well aware of the challenges and opportunities presented by multicultural societies. This is why he was trying so hard to fit in with the New York elite. His eastern heritage, however, made him a target of suspicion after the events of 9/11. He was thrown to prison when he was captured by the police while visiting Shaman's mansion. He was an upright citizen who had done nothing wrong but was yet in the wrong because of his contribution to New York's progress. His incarceration was solely based on his religious views. Cultures of the West and Islam are different. As a result, every Muslim is seen as suspect by Americans. Chuck need to spend some time behind bars for his naiveté in thinking he was more American than Pakistani. How much more difficult it must be for those Muslims who, despite all obstacles, insist on carrying on their ancient customs.

The American military is fueling hatred between two Muslim groups by suggesting that one group has uncovered your clandestine activities and that both groups should come clean about their support for terrorism. Rooney subtly clarified that this is how Naqvi characterises this conduct. Confessionally admitting that your pals were involved in terrorist action will result in our leniency towards you. Forgiveness is something we will want. Since your friends won't stand up for you, there's really no need to (p. 107). The study's author concluded that American agencies are pushing for Muslim radicalization in this direction. A detective named Rooney reportedly told Chuck, "If you can just confess that your friends are involved in terrorist activities, then we will treat you kindly" after his detention. Rooney implores Chuck to disregard his friends' welfare. He assures him that his friends would never defend him. However, you shouldn't put yourself in harm's way only to save your pals. You and your allies must have known that Shaman's house was the meeting place for a plan against the US. It is futile to safeguard your friends since we have found Arabic literature and a manual explaining how to manufacture explosives. All Rooney did was attempt to coax Chuck into opening his mouth, which was quite different from what he said. Naqvi describes the suffering of Muslims and the attitude of Americans towards them in this article. They assumed that all Muslims, especially those of Arab and Pakistani origin, were terrorists.

Chuck had been living a happy life in New York before he went to prison; he had no idea that he was mourning his father's death. He expresses his fondness for indigenous culture and says, "My universe had diminished: after my father died" (p.111). Chuck dreamed of his past incarnations as he lay in a coma in prison. Karachi kept popping into his head. Holding his father's finger in his would bring him immense delight as they strolled through the streets of Karachi. He had a fantastic time at that. Her mother showed him a lot of care. Stop stressing about the future and live in the now, she would advise me time and time again. There was hope and happiness in his heart when he arrived in America. His expectation was that I would become very rich once I settled in America. Aiming to completely immerse himself in American culture, he was rapidly assimilating. Even though he was more devoted to America than his own country, the events of 9/11 nonetheless touched him. Being a Muslim from Pakistan, he endured prejudice due to the divide between Islam and Western society. As he slept, he had thoughts about how much better his home country was than this dream one. Before and after September 11th, people's lives changed in profound ways. There was a split second when the Muslims thought they had landed on another world. Naqvi explains this awful

dilemma as follows: "I lapsed in and out of consciousness reconciling where I had been and where I was—two worlds separated" (p.112). A sad situation is described by the author in great detail. Chuck was mumbling something about how his past and present were totally separated when he was in his unconscious state. His dreams of a better life continued even after he landed in the United States. Upon first seeing American culture, he was deeply impacted. Bars were his hangouts. When he was younger, the guy enjoyed going to nightclubs where he could meet ladies of many races. Soon after, he gets a well-paying job at a bank. He started thinking about America and himself while driving a taxi after losing his job. Now that he's a terrorist and behind bars, everything has changed. These are some of the challenges that come with being a member of a multicultural community, especially for Muslim culture. Events unfolded in several communities at a dizzying pace. Cultural changes in our society abruptly transformed Chuck from a peaceful American citizen only one day before. His reputation among American agencies has been severely damaged as of late.

In New York, Muslims who have served their sentence often face scornful looks from members of other groups. With the words, "When people stared at me on the tube ride from prison, I looked away," Naqvi provides more detail on this Muslim state. I was watched by an unflinching and obviously vicious elderly Chinese couple wearing matching embroidered Mao coats (p.121). Muslims were seen by the US and other nations as possible terrorists. In these lines, the situation is described. Muslims in New York City get suspicious looks from people of all walks of life. After Chuck was released from prison, a Chinese couple watched him go home. He gives the impression that they are looking at him in an unacceptable way. It shows that Muslims were considered highly inferior by many nations. Not other nations, but the media itself is technically to blame for spreading anti-Muslim bigotry. Consequently, Muslims are shown in a demeaning light. Since 9/11, Muslims throughout the world have been shunned. Muslims are now even distrusted by China, which was formerly Pakistan's most loyal partner. U.S. propaganda had a significant impact. Muslims in New York say it's not simple to live peacefully and courteously in Western culture. That being the case, they're out. Naqvi recounts his mental state at the time as follows: "But I had found the room so horribly oppressive that I had decided to return to Karachi on the returning Sunday night flight that had brought me to New York via Manchester" (p.126).

Chuck, a New Yorker with a serious case of depression, is described in these lines. Visiting New York City gives young people hope for the future and a sense of delight. No young kid from the East could ever dream of a better place to call home than New York. When they get there, they can't believe how wonderful it is. When they arrived in New York, they quickly were assimilated into the local culture. On the contrary, they are completely oblivious to the cultural differences. When engaging with Muslim culture, Western culture can never be really genuine. After 9/11, Chuck, like many other young people, became very dissatisfied in his attempts to assimilate into Western culture. He finally came to the conclusion that he needed to return to Pakistan immediately in the hopes of reestablishing his peace of mind in Karachi, the city where he had spent his formative years. After September 11, no one in the Big Apple could console innocent Muslims for a while. As Naqvi put it, "I needed to talk to somebody, anybody, a mandarin, Ma." This was the Muslims' low point. I need reassuring language and instances of plagiarism (p.127). These lines illustrate the hardships endured by Pakistani immigrants in New York. Attendance at the gatherings, making new friends, and employment opportunities are all on the rise. They are essentially living in their own world. There, they became close with many people and took great delight in their status as native New Yorkers. Following the tragic events of September 11, one immigrant said he needed to talk to someone because he was so lonely and depressed. He is lonely and has no one to talk to. He aspires to be able to converse with any individual of Chinese descent. I need a whole cosmos of solace. He thought that someone should have been there to offer me some empty platitudes since he was so sad. Such is the mindset of someone who is so busy that they have no time for anything, not even constructive criticism. Everything is looking hopeless now.

It was all a dream, and the Muslim prisoners there probably wouldn't have given today a second thought. One way Naqvi describes it is that "the night I returned from prison, however, I didn't dream" (p.143). Since his release from prison, Chuck's mental condition has been completely perplexed, and these sentences represent that. That kind of thing had never occurred to him. After serving his time, he retreated to his room and reflected on his wrongdoings. But he didn't see any mistake. He held New York City's culture in high esteem.

His health was bad nonetheless. A great deal of mental distress beset him, and those who were his, as well. Should Jimbo have told Khan that he was in prison? After hearing the news, he couldn't stop worrying about his mother and trying to predict her prognosis. On top of that, he was confused about whether to accept the job or risk deportation. Sincere individuals such as Chuck were in a dreadful condition. The suffering of fellow Muslims is now clear to me.

Every Muslim is experiencing an identity crisis due to the constant barrage of negative stereotypes, first as good citizens and later as terrorists. A wave of remorse washed over him as he rushed into the city in a cab; he says, "I had no suit, no plan, no prayer" (p.153). Chuck sat in this same spot, between these two implements. A sense of disorientation was afflicting him. He landed in New York having already solidified his American identity and brimming with excitement. An American icon, according to his friend's mom. He meticulously plotted out his future when he was in New York. At this point in time, he does not have a plan, a prayer, or legal counsel. In the middle of the most lit city in the world, he found himself in a precarious situation, completely unsure of what was ahead. He was helpless because he didn't know who he was; he lacked self-awareness. At the same time, all of Chuck's friends were going through a bad patch. The writer intends to portray Muslims as a whole in his novel; Chuck is only a symbol. No matter the age of a family, hearing that a loved one is in prison—like heart patient Old Man Khan—is a terrible tragedy. According to him, an elderly wise man called Khan had learned that his son was incarcerated. Since the apparatus continued beeping like an electronic countdown, I told Amo to call the doctor (p.168). The father of Jimbo was Uncle Mr. Khan. An understated aching in his heart eventually becomes an all-out attack. While in a coma, he is murmuring something about his son's arrest, which led to his hasty admission to the hospital. Everything points to his neurotic weakness. He was a great person at heart, but everything that had transpired had taken a toll on his mental health. While most New Yorkers were losing their mental faculties, many others, like Khan, were in a state of extreme agony. Chuck could never determine Khan's health status. Amo was told by Khan to get in touch with a doctor since Khan's health is becoming worse. Due of his overwhelming grief, elderly Mister Khan refuses to trust Chuck and Amo's assurances that Jamshed Lala is not in prison. It proves that the Muslims of New York were beaten physically and mentally.

Here, Naqvi vividly depicts the experience of cross-cultural exchange. "Settling on the perimeter of the bed, Jimbo and I took turns relating the wild and woolly story of our incarceration" (p.174) shows that the whole Muslim community, not only terrorists, are to fault for these assaults. Here we hear the story of how Old Man Khan met his son Jimbo. When Khan informed Jimbo that "Beta" had lost you, Jimbo expressed worry to Khan, saying, "I was worried about you, Baba." Your safety has filled me with joy. Khan insisted that Chuck and Jimbo repeat the story from behind bars. We are the peaceful inhabitants of New York, Baba, they started to explain. While we were here, we followed all the rules and regulations of the city. Chuck and Jimbo now represent H's internal monologue. According to M., the person's penalty has nothing to do with their culpability. Naqvi is trying to provide some clarification. It happened when Western ideals and Eastern ones, especially Islam and the West, collided. This dispute has lasted for a very long time. Innocent Muslims in New York City are being brutally treated because of this strife. Here is where Naqvi vividly depicts the impact of cross-cultural exchange.

3. Conclusion

This study looks at every aspect of cultural conflicts in communities with members of different ethnic backgrounds. According to the findings, individuals from more developed cultural backgrounds have different types of difficulties in a mixed society. The research found that socio-cultural conflict has a negative effect on multicultural societies, in answer to the first question. New York society's cultural tensions have a detrimental influence on the characters. In *Home Boy*, the protagonist has completely lost faith in the future. In what ways does the characters' struggle with cultural differences prevent them from fully assimilating into their new home? The second question is answered by this study. It is obvious that the individuals are concerned and frustrated by the troubles they are experiencing in their colony, since their unhappiness is visible. Everyone in *Home Boy* is so miserable; they're never satisfied with their lives in New York and are always plotting their escape to Pakistan. In New York, a diverse multicultural community welcomes people from all over the world who have come to seek a better life. The USA draws people from all over the world because of its broad culture and

plenty of opportunities. The subcontinental population has been under Western domination for more than a hundred years. For this reason, the Western way of life is highly alluring to young people from the subcontinent, who have aspirations of one day settling permanently in the United States. That has been their wish ever since the Britons left the subcontinent. Disagreements are inevitable in a metropolis as diverse as New York. New York was chosen by H.M. Naqvi to highlight the socio-cultural issues that come with that heterogeneous culture. Conclusions from the research centre on the deeply acquired behaviours of various characters in a heterogeneous community. Some of the characters fell more in line with the dominant culture, Western civilization, while others remained deeply planted in their own cultural realm. This research thoroughly analyses the substance of each character. Each character's actions, both individually and collectively, exacerbate the socio-cultural conflict that this study identifies and analyses.

How Westerners treat Islamic customs is also discussed. In order to ascertain whether the Americans' handling of Muslims was suitable, we furthermore analyse their reaction, which included hostile conduct and hatred against the whole Muslim population. This group also allegedly includes Muslim members who are involved in terrorist activities. certain Muslims, like certain Americans, share responsibility for the challenges Muslims confront. It is clear that Christians and Jews were hostile towards Islam and Islamic culture. It turns out that some innocent people knew full well that the US government imprisoned every Muslim after 9/11. They were coercing them into falsely accusing their friends of being terrorists and then locking them up. In American eyes, it represented the height of bigotry. The 9/11 attacks may have been planned by the same people who had previously helped the Muslim population in Afghanistan reach a spiritual high point, in order to smash them. The Muslim community's Jihadist spirit was quelled by Christians and Jews who, due to their intolerance of it, used cultural conflicts as a weapon. The Western countries finally got the benefits they had hoped for after September 11, and the world order changed drastically. The study emphasises the novel's aspects that illuminate the socio-cultural struggle in multicultural society. All the difficulties and issues that individuals in multiethnic society face are examined. Each of these assertions sheds light on a different issue that people and communities encounter due to the fact that we live in a multicultural society. Additionally, the detrimental impacts and outcomes of these cultural differences are highlighted. Everyone in New York felt the gloom and desolation that followed September 11. Muslims weren't the only ones. The tragic events of 9/11 took the lives of many people and left many more suffering from mental illness as a result of living in continual terror that something similar would happen again. Muslims in Arab and Pakistani communities often felt a depressing air of hopelessness and despair. The research delves further into the causes of these conflicts and the aforementioned problems, all of which are inherent to multicultural societies.

The aforementioned collision of cultures is the root cause of every issue in a multicultural society. Being a peaceful member of a diverse community isn't always easy. Living in societies where diversity is an issue may be difficult for even the most peaceful persons. Everyone wants the chance to embrace and honour their cultural history, as it is in our human nature to do so. For the most part, the issues stem from this activity. All aspects of multicultural society and their impact on cultural and social conflicts are examined. Identity crises, terrorism, immigration issues, East-West cultural differences, and similar subjects have been thoroughly discussed. In my research, I have concentrated on topics pertaining to both individuals and groups. Multiethnic communities face a complex web of social and cultural tensions, which includes crises of class, religion, language, culture, and identity. This proves that Salad Bowl is popular among those who live in multicultural communities. Internal conflicts prevent them from completely assimilating into their host societies, no matter how hard they try.

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