

**RESEARCH PAPER****Postmodern Skepticism, Rejection of Absolute Truth, Cultural Homogeneity and Meta-narratives: A Postmodern Study of Naqvi's *Home Boy*****<sup>1</sup>Muhammad Yousaf, and <sup>2</sup>Dr. Alam Zeb**

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**\*Corresponding Author** | Alam.zeb@cusit.edu.pk**ABSTRACT**

The present study illustrates the postmodern world's cultural diversity, multiplicity, constructedness, and subjectivity. It examines shift in perceptions of Muslims in post-9/11 society and highlights the emotional setbacks in America. The incident of 9/11 turn Americans against Muslims and show suspicion for them in every respect. It highlights the rejection of meta-narratives of absolute truth, identity, and objectivity, which causes a shift in perceptions. To address rebellious traits of the contemporary world, Naqvi's *Home Boy* is selected as relevant information to achieve objectives. The study employed postmodernism as a theoretical framework under a qualitative paradigm to reflect the way Muslims' identity is manipulated and exploited against them. Belsey's textual analysis (2013) guides the study, ensuring analysis beyond the surface level. The study reveals that Muslims' perceptions shift because of the biased and suspicious treatment they receive. Furthermore, metanarratives are challenged, which in turn favoured multiplicity, subjectivity, cultural heterogeneity, and constructedness in the contemporary era. Based on the results of the study it is concluded that Naqvi's *Home Boy* can be investigated from perspectives of intersectionality and psychological lens.

**KEYWORDS** Perceptions, Racism, Rejection of Homogeneity, Rejection of Metanarratives**Introduction**

The studies showed that post-World War 2 havoc, skepticism, multiplicity, artificiality, and fluidity prevailed, influencing both the literary and social worlds. Hussain's (2023) investigation of Shamsi's *Burnt Shadows* reflected the post-war effects and trauma caused by the terrifying wars. The study highlighted destructive events of the Second World War, bombing, partition of the subcontinent, and the 9/11 incident, which highly influenced the lifestyle of the masses. Postmodernism is an intellectual movement of the 20<sup>th</sup> century that recorded social, cultural, and political changes in the real world along the technological development. It rejected an established set of notions and challenged the presence of any absolute objective truth. For instance, Gergen (1991) defined postmodernism as a rejection of the logical description of a single truth and considered it as a subjective construction.

Postmodernism challenges an established set of norms, and beliefs It challenges the traditional view of fixed, objective, meta-narratives and absolute meaning as Lyotard (1979) defines Postmodernism as the rejection of meta-narratives, which deals with the generalized set of knowledge, beliefs, and experiences to make sense of the world.

According to his studies, postmodernism replaced meta-narratives with small narratives, which rejected the notion of universality and single absolute truth rather it accepted diversity, deviation, and multiplicity in every aspect of life named as small narratives. He was the first one to use the word "Postmodern" in his book published in 1979. Similarly, Delaney (2004) called postmodernism the attack on objectivity and grand narratives to reflect the multiplicity, subjectivity, and diversity of the contemporary era. Hence, it is clear from the above references that postmodernism is an age of major change, violation of traditional norms, and practice of multiplicity. It rejected the notions of objective reality and introduced multiple subjective realities, which led to complexity and diversity.

Postmodern writers practiced these techniques in abundance in postmodern texts. As Lyon (1994) suggested postmodernism is a multilayered concept that introduced us to the major cultural and social changes taking place at the end of the 20<sup>th</sup> century within many technologically advanced societies. It involved social, cultural, political, and social values that changed according to the modern ways of life, which in turn created a particular set of perspectives and theories. Crank (2003) highlighted that it is a specific set of methodology, philosophy and critical perspective of the present produced different points of view. His study reflected that in the postmodern age, a man could use any particular method or philosophy to develop his understanding of the world and give novel theories.

Furthermore, Baudrillard (1994) believed that the postmodern world is dominated by simulated and hyper-real realities that appear more real. It diminishes the difference between original and fake by creating a heightened version of reality in the contemporary world. It in turn challenged the presence of any single objective truth rather it is a subjective construct influenced by an individual's personal experiences.

Liotard (1979) called postmodernism a rejection of "metanarratives", which is substituted by small narratives. According to him, postmodernism gave room for multiplicity, subjectivity, diversity, and change, which questioned absolute truth and established notions. The present paper examined Naqvi's *Home Boy* to understand the shift in the masses' perceptions based on differential and biased treatment. The study revealed that Muslims are stereotyped and associated with terrorist acts, which deprived them of their identity as an individual based on their personal experiences.

## Literature Review

Naqvi's *Home Boy* is explored from distinct perspectives and highlights anti-Islamic and anti-Muslim discourse in post-9/11 America. It recorded images of the West and inhuman activities against Muslims, which led to the alienated and insecure status of Muslims. Moreover, relevant studies are reviewed to create a gap in the existing knowledge.

## Othering and Insecurity of Muslim Immigrants

Shafie and Aljahdali's (2020) analysis of Pakistani fiction explored boundaries that were more evident between Pakistani Muslims and US folk. Discrimination deprived Muslims of their freedom to move to the US and did not involve their opinion in important affairs. Muslims were labeled as the "terrorists" receiving the worst treatment but those who carried American passports enjoyed citizenship rights. The study mainly foregrounds the distancing of Muslims through boundaries and their sufferings based on identity crisis.

According to Ullah et al. (2021), *Home Boy* reflected othering and inferior treatment received by Muslims. The main character of the novel Chuck is an American immigrant despite his assimilation into the American culture and society he suffered a lot. Chuck adapted to the American culture but could not get rid of the qualities of his motherland, Pakistan. It led to the construction of a hybrid identity of Muslims who were treated as "other" by the Americans.

According to Zaib's (2023) study of Naqvi's *Home Boy* Muslims in America were marginalized. They were considered a threat to America and its inhabitants. The Muslim characters displayed the dejected, miserable, deprived, and destabilized state of American Muslims.

According to Hauso's (2020) study of *Home Boy*, Muslims felt uneasy and insecure in post-9/11 America. Before the 9/11 incident America was a peaceful, sound, and dynamic state for all the people to live. They did not feel different or victimized rather they assimilated well according to US culture. Post 9/11 America divided people into groups of Jews, Japs, and Niggers based on their religious identities. Chuck felt tortured, targeted, and marginalized because of his religious identity and past.

### **Unique Representation of Immigrants in *Home Boy***

According to Hai (2022), Naqvi's *Home Boy* was a response to Hamid's Reluctant Fundamentalist. Hamid's major character, Changez was ambiguous, gave a problematic reaction to the occurrence of the 9/11 incident, and did not give a satisfactory resolution regarding him. Naqvi used first-person voice as a reliable narrator to reflect Muslims in post-9/11 America.

According to Devkota's (2022) investigation of *Home Boy* in the light of Fredric Jamson's theory of allegory and ideology, Chuck was reflected as a national allegory. The major character, Chuck lived the life of both a Muslim immigrant and a Pakistani citizen. He had completely immersed himself in the US culture and considered himself a true US citizen. However, after the 9/11 incident Chuck was targeted and doubted because of his religious identity, he was alienated and categorized in a group of others. In the aftermath of this incident, he was arrested by the cops, abused, tortured, and interrogated harshly without any reason.

### **Anti-Islamic Discourse in *Home Boy***

Mustafa (2015) explored Naqvi's *Home Boy* from the Orientalist perspective to reflect the neo-orientalist discourse of US officials. The discourse of Bush gave a neo-orientalist discourse, for instance, Bush claimed that Muslims accompanied the terrorists and betrayed their religion that taught them to maintain peace and harmony among people.

According to Azeem (2018), Naqvi's *Home Boy* turned out as a postcolonial discourse. Major characters reflected identity crisis, inferiorized status, and alienated situation in post 9/11 America. The laws acted against Muslim immigrants depriving them of their due rights after the 9/11 incident. Shehzad and his friends felt dislocated, lost, and alienated in America after 9/11 incident.

Rasheed et al. (2023) explored the shift in social and political discourse of post-9/11 America. The novel reflected that the discourse changed and became violent, biased, and

humiliating for the Muslims. American Muslims from third-world countries became victims based on their religion and belonging to their motherland, Pakistan.

A review of the relevant literature reflected that Naqvi's *Home Boy* is an anti-Islamic discourse, which highlighted biased discourse from US officials and citizens towards Muslims and Islam. Ullah, et al (2021) and Zaib (2023) revealed the inferior, miserable, and othered status of Muslims in post-9/11 America. However, the present study explored Naqvi's *Home Boy* from the postmodern perspective and revealed dominant postmodern concepts like the rejection of meta-narratives and absolute truth and favoured subjective and multiple versions of the truth.

### **Material and Methods**

The present paper followed a systematic and organized framework through a qualitative paradigm to dig deeper and explore meaning beyond the surface level. Qualitative research is based on reasons, explorations, opinions, and ideas. According to Bryman and Bell (2011), qualitative research is a type of research that helps us interpret the meaning of social life through non-numerical data. They further say that qualitative research emphasizes words. It helps to create a social reality based on an individual's understanding and subjective comprehension of the world. They considered social reality as a constantly changing entity, which is influenced by the individual's understanding of the world.

### **Theoretical Framework**

The paper employed postmodernism as a theoretical lens to explore major postmodern concepts in Naqvi's *Home Boy*. Postmodernism as a literary and philosophical movement starts in the 1st half of the 20th century after World War 2. It dealt with skepticism, multiplicity, subjectivity, rejection of metanarratives, and diversity. Postmodern theory questioned the existence of absolute truth and considered it as a subjective construct.

The present study analyzed relevant text under a postmodern lens to explore the themes of multiplicity, artificiality, diversity, subjectivity, and rejection of meta-narratives. Through the exploration of major postmodern themes, the chaos of the postmodern era is highlighted. It highlighted that Muslims' individual experiences are ignored and replaced by multiple subjective identities that shift perceptions of people in American society, especially of Muslim immigrants.

### **Research Method**

Belsey's (2013) textual analysis guided the study to unveil hidden meaning in the text. It emphasizes the linguistic choices of a text that convey a particular meaning and can be analyzed in a broader social, cultural, and historical context. Belsey's (2013) approach deals with the dynamic nature and critique of the single absolute meaning. Through textual analysis, Naqvi's *Home Boy* is critically analyzed to understand the human world and construct meaning.

### **Results and Discussion**

#### **Racism, Identity Problems, and Validity of Truth**

The study revealed that Muslims face racism based on their national, cultural, social, and religious identity. They are frequently targeted through negative stereotyping,

and mental and psychological torture, which leads to the subservient and low standard life of Muslim immigrants. Post 9/11 America offered a biased and alienated state that targeted a particular community because of their distinctive identity and alienated status in their country. The opening lines of the novel by Chuck demonstrate that they are differentiated because of their Pakistani and Muslim identity. People are categorized into different groups which in turn led to their ultimate suffrage and anxiety. They had to build their career and redefine an identity that might mark an acceptable place to them in post-9/11 America. As Chuck said, "*We'd become Jap, Jews, Niggers. We weren't before. We fancied ourselves boulevardiers, raconteurs, renaissance men, AC, Jimbo, and me. We were self-invented and self-made and certain we had our fingers on the pulse of the great global dialectic*" (p.01)

These lines exhibited division of people, stereotyping, and biased treatment of people based on racial differences. Furthermore, Chuck complained about the generalization of a few negative titles associated with Muslim folks like terrorists, suiciders, and bombers. For instance, Chuck described the thoughts of Americans regarding Muslims as; "*all you Pakistani are alike*" (p.02)

The textual evidence illustrated that all Muslim immigrants are considered the same because of their religious, national, and cultural identities. Similarly, the officials and other powerful bodies targeted Muslims and stereotyped them for their different racial identities. For instance, Grizzly put it as "*Defend Islamic religion, terrorism*" (p.117)

The textual evidence revealed that Muslims and Islam are targeted and negatively associated with terrorism. Muslim identity subjected them to irrational suspicion and scrutiny in post-9/11 America. Post 9/11 incident America showed a rigid attitude toward Muslims and Islam (Rashid, 2020).

"*You're sure I'm not a terrorist?*" (p.119) The statement from Chuck revealed self-suspicion regarding identity. He was tortured, blamed, and doubted for illegal acts happening in America. Although he was not involved in any criminal acts but still suffered because of his Muslim and Pakistani identity. The textual analysis revealed that racism and identity problems challenge the absolute truth of a just and peaceful state of America. They are associated with negative traits and are tortured and differentiated based on their identities.

The aftermath of the 9/11 incident highlighted and emphasized the difference between cultures, which proposed new struggles for Muslim immigrants to survive in America. The diversity in terms of culture, race, and social, political, and religious ideologies undermined the harmony and equity of the American state and challenged multiculturalism through natives' domination (Verheul and Rubin, (2009).

According to a detailed investigation, it was found that the sense of self, history, and restriction is challenged by excessive knowledge and growing suspicion regarding fundamental truths (Collins, 2006). The present study also challenged claims of homogeneity, racial harmony, and absolute truth, which in turn reflected the racial discrimination, identity crisis, and multiple subjective and biased truths faced by American Muslims.

Analysis of the relevant evidences revealed that Muslim immigrants were deprived of their basic rights because of their roots as Pakistani. They were told that they had no rights like Americans and were bound to suffer and answer irrelevant and illogical questions from investigators. Chuck was badly treated during the investigation. He

suffered abuse and physical and emotional pain. For instance, Grizzly described it as; “*You aren't American*” and “*You got no fucking rights*” (p.107)

The textual evidence revealed that Muslims were alienated in the post-9/11 state and were treated with suspicion. Despite their honesty, responsibility, and adaptation to the local culture they were targeted based on their Muslim and Pakistani identity. Muslims were called brown men and terrorists who were suspected of criminal acts.

The study displayed that multiculturalism was challenged after the 9/11 incident because of islamophobia aroused as a result of biased and wrong interpretations of Islam and Muslims. According to Americans, multiculturalism would promote radical practices of Islam which would threaten the peace and harmony of the state (Alba, 2009). The present study revealed that Naqvi's *Home Boy* turned out as a rejection of the absolute truth, where Muslims struggled because of their identity and redefined it in a certain way. Multiple subjective constructions influenced their image as Americans and led to their miserable, alienated, and abused lives. Based on the biased treatment Muslims turned back to their original image as Pakistani and Muslim because they realized that no matter what they did they would stay Muslim immigrants and others in America.

### **Islamophobia Originates Skepticism**

The fluidity of identity and misconception of Islam and its teachings caused Muslims to suffer. People started to develop a phobia against Islam because of its association with terrorism. Muslims are blamed and suspected for their Muslim and Pakistani identity, which created a newer and distinct version of Muslim immigrants' identity. Post 9/11 incident America projected such a negative picture of Muslims that they were doubted and investigated everywhere without doing any wrong.

Reality is not inherent rather it is a subjective construct that replaces the real (Khan and Mahori, 2018). The present study substantiated the same idea that reality is something subjective and constructed, which is manipulated by the powerful. For instance, American officials and media created fear and doubts against Muslims, Pakistan, and Islam.

During the investigation, Chuck was told by the officer that he intended to unveil the reason behind Muslim criminal activities. He was asked about the criminal act he was not aware of. For instance, Grizzly put it as; “*I am trying to understand why Muslims terrorize*” (p.115).

Analysis of the Grizzly's statement revealed that Muslims were doubted everywhere because of their beliefs. They faced investigation, suspicion, and torture in the post-9/11 US.

The cultural studies illustrated skepticism promoted by the distortion of the commission report. It manipulated an incident in a way that aroused suspicion against a particular community (Truscillo, 2011). The present study demonstrated a similar idea of postmodern skepticism in post 9/11 America, which targeted and suspected Muslims for criminal activities and destructions in the state.

The textual evidence illustrated the hypocrisy of Americans by reflecting a shift in their perceptions regarding Muslims after the 9/11 incident. They were called Taliban and bastards because of their involvement in wars. Initially, they were called freedom fighters as they were working for the interests of America. However, the incident shifted their perceptions and they turned against Muslims. Chuck describes it as;

*"Then the Mujahedeen's progeny emerged, the Taliban, the Bastards of War!"* (p.10)

The textual evidence described the hypocrisy of the US and its manipulation of people, which compelled Muslims to consider their Muslim and Pakistani identity. They learned that no matter what efforts they made they would face biased and distinctive treatment.

Moreover, Muslims are considered a threat to modern civilization and development. They are considered as a hurdle in the way of people's peace and standard lifestyle. For instance, Chuck put it as; *"Now they've, ah, transmogrified into the villains of modern civilization"* (p.11)

The phrase, *"brutes with guns"* (p.11) is used to address Muslims' tyranny and violence against other people. They are stereotyped as brutes and terrorists who harmed innocents due to which they were suspected, investigated, and abused for terrorist acts. Such wrong allegations, torture, and biasness turned Muslims against the American dream of living a peaceful and successful life, which in turn challenged the equity of American society.

The study revealed that Muslims were scrutinized, suspected, and feared based on their religious ideologies. Moreover, the 9/11 incident and Bin Laden's demise led to islamophobia and loss of trust in Muslims (Haddad and Harb, 2014). The present study highlighted the same issue of islamophobia and skepticism regarding Islam and Muslims.

The protagonist of the novel claims that Muslims, Islam, and its teachings are misinterpreted by the American natives and officials. He believed that stereotyping, torture, and abuse received by Muslims was because of the wrong and biased subjective interpretation. Chuck justifies his religious beliefs as; *"It's all a matter of misinterpretation, isn't it?"* (p.116)

Analysis exhibited that Muslims attempted to fully adapt to the native culture and they abandoned their original practices and identity as Muslim and Pakistani. Pak-Afghan wars and the media's portrayal of Pakistan and Muslims compelled them to abandon their beliefs and describe Islam negatively. AC described Islam as violent as any other religion;

*"It's a violent, bastard religion, as violent as, say, Christianity, Judaism, Hinduism, whatever. Man's been killing and maintaining in the name of God"* (p.97)

The 9/11 incident changed everything for Muslims. Suddenly they grew affiliation with Islam and its practices because they realized that their original identity would follow them everywhere. Amo explained that felt affiliated with the hijab suddenly;

*"Suddenly I found myself empathizing with the hijab"* (p.152)

The textual evidence revealed that after the post-9/11 incident, Muslims started to realize their true identity, religious beliefs, and cultural signs too. Suddenly they felt secure and comfortable in hijab, which connected them to their roots.

Furthermore, Quranic interpretations by the extremists and other manipulators interpreted verses subjectively, which aroused feelings of hatred against other people. Similarly, the FBI kept asking Chuck and his friends about the Quran and its teachings. They claimed that Quran is a bomb-making manual, which manipulated and turned Muslims against other innocent people. The protagonist, Chuck claimed;

“They kept saying we were in possession of bomb-making manuals, terrorist literature” (p.206)

Analysis of the relevant instances illustrated that misinterpretation and manipulation of the Islamic manuscripts and Muslims originated skepticism. The subjective liberation of individuals in the description of truth and meaning-making challenged traditional notions and ideologies, which in turn highlighted the rebellious and skeptical nature of the postmodern age. Such evident prejudice, torture, and abuse shifted perceptions of Muslims and they realized their inferior, subservient, and alienated status in the West.

### **Shift in Muslims’ Perceptions and Constructed Reality**

The way individuals understand and interpret something reflects their perceptions. The contemporary media through multiple subjective descriptions of similar events influenced perceptions of the masses. Eco (1998), showed that perceptions are shaped by simulation of reality, which in turn produces an exaggerated world.

The analysis of *Home Boy* reflects the media’s supremacy in post-9/11 America, which shapes the perceptions of Muslims in a particular manner. The study showed that the particular representations in media linked Islam with violence and terrorism, which in turn ignited hatred against Islam and Muslims (Ernst, 2013). The analysis of *Home Boy* also revealed that Muslims criticized their religion to confirm the cultural narratives and possessed America. The simulated reality of Muslims as terrorists and their association with terrorist acts created doubts and negativity in their minds about their religion. They were under the influence of constructed and fake realities, which compelled them to turn against Islam.

Wang (2022) showed that characters were made conscious of their constructed realities. They were aware of their presence in the simulated world of multiple subjective realities having no connection with the real. Chuck poses the argument as; “No matter what I did, I couldn’t change the way I was perceived” (p.103)

The textual analysis reflected the hopeless status of Muslims, who were treated based on the fake reality ignoring their actual practices and contribution to the American society.

Furthermore, the analysis reflected that Muslims were considered non-Americans because they did not accord with the cultural behaviors that were essential for creating an identity as an American. Muslims were differentiated based on their religious and ethnic identities along with cultural practices that marked them different from the natives. The phrase “back to Bumfuckistan” reflected the superficial and simulated reality of Muslims having no connection with the real-life experiences of those immigrants. Analysis of the *Home Boy* revealed that based on the constructed identities of Muslims, they were called terrorists, who were a threat to America. The perfect image created by America does not fit Muslims and they suffered at the hands of officials for their alien and skeptical portrayal. Such simulated constructions were used against Muslims in post-9/11 America, where they were deprived of their basic rights of freedom of expression, movement, and jobs based on doubts and false accusations. It was believed that the present era distorted everything by reproducing multiple copies of a single reality, which attributed particular meanings to the signs and used media in creating hyper-real images (Connor, 1995). Grizzly presents it as;



*"You aren't American" and "You got no fucking rights" (p.107)*

The analysis of *Home Boy* reflected that Chuck noticed doubts about Muslims in America. Once he learned from the conversation of natives that they were concerned about the security of the state and doubted Muslims because of their religious and national identity. Chuck complained about his sufferings and the biased treatment received as a Muslim. He opened up about the mental and physical torture, humiliation, and abuse he received in jail because of the wrong accusations. It displayed the constructed and hyper-real image of Muslims due to which they were tortured, abused, and othered in post-9/11 America. Chuck noticed the shift in Muslims' image and status after the 9/11 incident, which subjected them to torture, abuse, and wrong accusations. For instance, Chuck put it as;

*"We're not model citizens- I'm not a citizen at all but I can tell you this much: we've done nothing wrong" (p.136)*

Textual evidence demonstrated that postmodern world deals with the constructed reality and challenges objectivity. Reality appeared as a subjective construct that dominated the real and appeared more promising and original.

### **Rejection of Cultural Homogeneity**

Analysis of Naqvi's *Home Boy* demonstrated that cultural homogeneity is challenged in post-9/11 America and Muslims are scrutinized and alienated based on their distinctive cultural practices. Chuck explains it as; *"We must offer our guest a cup of tea" and Chuck says; "I couldn't stay to avail of the famous Pathan hospitality" (p.181)*

The textual evidence revealed that they claimed to have abandoned their cultural practices. However, their past did not abandon them and influenced their life despite adaptation to native culture. It showed that no matter what they did past would follow them, which created identity problems based on multiple identities.

Pre 9/11 west claimed that it provided a peaceful, just, and progressive environment to both the natives and immigrants. However, after post-9/11, all the claims were under scrutiny as Muslims were judged based on their connection with Pakistan, Islam, and cultural practices promoted by them. Despite claims of equity and equal opportunities Muslims were targeted and tortured for illegal acts and took hold of everything. For instance, Latouche (1996) called globalization the Westernization of the world.

Moreover, Muslims felt alienated in the post-9/11 US and tried hard to adjust to the native state. They had to adopt a set of cultural practices and established life standards to become American citizens. They were supposed to live in a certain way and acquire a particular status to blend in with the culture. Chuck interpreted the similar perspective as;

*"Got me a nice car, nice digs, a yacht, a girl that was in the glossies, and then boom" (p.07)*

The textual evidence reflected that they had to adapt to a certain lifestyle to assimilate into the new culture and gain recognition. It challenged the idea of the presence of cultural homogeneity in post-9/11 America and reflected the manipulation of the natives.

Furthermore, utterances like *"Born and bred"* and *"Bonafide American"* (p.03) reflected that Muslims struggled hard to fit into the American culture. Although they

abandoned their homeland, cultural practices, ideologies, and affiliations behind them, however, they were still targeted and tormented. The analysis concluded that cultural uniformity is challenged in the native culture where both immigrants and natives were differentiated.

### **Conclusion**

The study revealed that Naqvi's *Home Boy* is a pure postmodern text, which challenges established notions, ideologies, and norms. The analysis clarified the fact contemporary era is dominated by skepticism and subjectivity. Muslims faced racism and lived in multiple identities, which questioned the notion of absolute truth and gave room for multiple subjective interpretations of a single idea. Moreover, islamophobia is used as a tool to develop fear against Islam and Muslims. International media like CNN and American officials intentionally projected a negative image of Islamic teachings, Pakistan, and Muslims, which shifted Muslims' perceptions against America and they abandoned their American dream. The influentials constructed and simulated the reality in post 9/11 that raised questions regarding truth. Furthermore, the analysis illustrated that cultural homogeneity is questioned in America, which developed identity issues, doubts, and complexities for the immigrants. The study concluded that Naqvi's *Home Boy* is a postmodern discourse, which challenged established notions of absolute truth, homogeneity, fixity, and established notions.

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