Marital Engineering And Conservative Traditions: A Conformist-Nonconformist Critique Of Pakistani Society Through The Select Pakistani Anglophone Fiction, And Urdu Drama Serials

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ABSTRACT
Cultures, customs, religions, traditions and ideological systems usually encumber individuals form egalitarian ways of life in a society. Likewise these extraneous social and moral factors limit personal liberty in hetero-normative society of Pakistan. But these conformist restraints (behaving and thinking within the defined and established limits of society) also face the weight of nonconformity (egalitarian ways of life or individual's 'free will') in some quarters of this religiously, culturally, ethically and socio-economically diverse society. With Benjamin R. Tucker's theoretical framework of individualist anarchism (non-conformity), the study analyzes the said society through a Pakistani Anglophone novel, How it Happened (2012) by Shazaf Fatima Haider, and Pakistani Urdu drama serials: Sammi(2017), and Meri Zaat Zarr-e-Benishan (2010) by Noor ul Huda Shah and Umera Ahmad. Gauging the volume of individual liberty, in particular related to marital autonomy, the study systematically enlists the forces at work behind such usurpations. The findings of the study emphatically attest the weight of cultures, customs, religions, ethnicities, traditions and ideological systems on the nurture of individual freedom, and
speak out for the immediate mitigation of such constraints through powerful national and international call. Besides the critical-thematic analysis of the select novel and drama serials, the study relies on the available literary criticism and literature, and personal understanding of the authors who are natives with literary backgrounds. Being qualitative and interpretive in nature, the study chooses nominal scale measurement to analyze the select text and drama serial through close reading and literary exegesis. This study helps to understand the nuanced individual perspectives primarily related to marital choice in a traditional South Asian society like Pakistan, and fosters broader understanding of democratic ways of life which is one of the fundamental rights of an individual.

Key Words: Nonconformity, individualist anarchism, social hierarchies, transcendentalist individualism

1. Introduction

The concept of individual ‘will’ is not new to literature. It has been represented across times in various forms. William Godwin’s (1756-1836) social or philosophical anarchism and Ralph Waldo Emerson’s (1803-1882) transcendentalist individualism are prime examples. William Godwin’s philosophical anarchism exempts an individual from any duty towards the state. Max Striner (1806-1856) believes in the self-interest of an individual. Emerson goes for a profound and unshakeable trust in one’s own intuitions⁴. Many writers and critics believe that anarchism is not a plain comprehensive philosophy; therefore, it is way challenging to encapsulate it in a single compact definition. Michael Freeden (1944) ⁵ argues that there is so much diversity in the philosophy of anarchism that it is incredibly difficult to define it; a political philosophy is diverse and yet connected to its different ideas like the morphemic connectivity in language; like a language a political philosophy evolves and changes over time. In this context, anarchism (non-conformity) is a political philosophy that rejects all types of authority and hierarchies in the society (conformity).

The beginning of anarchism can be traced back to the prehistoric people who lived in tribal settings. Living anarchic lives, they did not follow any state/government or societal constraints. Anarchism, as an organized movement, was born in the late 19th century. Consequently, people in the 19th and early 20th century started picking interest in the revolts against any kind of societal authorities. Anarchism took mainly two different forms: Revolutionary anarchism configured violent ways to rebel against the state and government whereas the evolutionary anarchism dealt with practicing ideologies against social tyrannies.

⁴https://americainclass.org/individualism-in-ralph-waldo-emersons-selfreliance/#:~:text=to%20specific%20sentences,Emerson%20defines%20individualism%20as%20profound%20and%20unshakeable%20trust%20in%20one%27s%20own%20intuitions⁴.⁵Michael Freeden is a Professorial Research Associate at the Department of Politics and International Studies at the School of Oriental and African Studies, University of London.
Anarchists (nonconformists) in contemporary era try to practice personal autonomy. Gender and sexuality has an important play a vital role in the dynamics of conformity and nonconformity. Anarchism addresses the traditional gender roles that purposely suppressed the individual autonomy particular the feminine (Jun).

Being an anarchist, Striner (1856) believed in the strength of an individual. He later advocated for the philosophies of nihilism\(^6\) and existentialism\(^7\). Challenging the notions of morality and religion, he focuses on an individual will. According to him the most accepted social institutions are mere ghosts in mind and individual is the only reality. His philosophy allows an individual to do as they please regardless of state and social institutions. Freeden (1944) also details similar points in different types of individualist anarchism. Different forms of individualistic anarchism favors on individual's will over social constructions, ideologies and moralities. Focusing one revolutionary ways of anarchism, he criticizes social customs and traditions. Element of sacrifice is blatant rejected in individualistic anarchism because it sacrifices the true essence of individual's free-will. Moreover, anarchism as a social philosophy aims at three significant points. First is the hatred and condemnation of all types of social institutions. Second is the introduction of a social change in which individuals stand absolute freedom to choose and decide for themselves. Third is the instigation of an evolutionary rebellion (Johnston).

Steven Lukes (1971) marks the difference between French idea of individualism and German Romantic concept of individuality. French associate individualism with anarchy and deterioration of the society whereas German link it romantics and the positive side of individual self-realization. German idea of individualism particularly focuses on the conflict between individuals and societal subjectivity. It leads an individual mind to solitude and introspection. In America individualism stands for self–determinism and self-reliance. However, in England the early philosophical sphere for individualism was in the form of religious non-conformity. Later it expanded itself in the spheres of capitalism and other economic philosophies. (Lukes).

Donald McIntosh (1978) in his article "The Dimensions of Anarchy" elaborates two different powers in psychological level: peer authority and parental authority. McIntosh defines individualism as exercise of personal ‘will’ against both types of authority. Children as young individuals reject the parental authority but some degree they surrender to the peer authority. Young individuals learn from their age fellows in the surrounding. Thus individual anarchism does not mean disorder and chaos to shake the basis of civilization and morality; it also does not reject every kind of authority but the socio-cultural pressure that hinders individual creativity and free will.

\(^6\)Nihilism is a philosophy, or family of views within philosophy, that rejects general or fundamental aspects of human existence, such as objective truth, knowledge, morality, values or meaning.

\(^7\)Existentialism is a form of philosophical inquiry that explores the problem of human existence and centers on the experience of thinking, feeling, and acting
Haider’s How it Happened (2012)\(^8\) is a story of Pakistani Shia family whose matriarch leader is Dadi (grandmother), an older person of the family. Representing conservative traditions, Dadi transports conservative traditions to the young generation. The novel represents the contemporary Pakistani society where social institutions like religion, culture, ethnicity, customs morality, and traditional familial values dominate the individuals’ will’. Furthermore, the romanticized form of religion\(^9\) which is directly informed by the entrenched socio-cultural constraints is used as an authoritative force that strangles the marital autonomy of individuals—in particular of females—with the ferocious claws of traditional matrimonial traditions. Outlining a fierce clash between the traditional matrimonial traditions and modern concepts of marriage, with the theory of individual anarchism, the novel underscores the female's protagonist struggle against the imposed social traditions (Mohydin).

Drama serial, Sammi, encapsulates the social concepts of forced marriages, gender discrimination and particularly the concept of "Vanni" or "Sawara" in the conservative Pakistani society. The concept of “Vanni” is a tribal custom in Pakistan where young minor girls are forced to marry to aggrieved families to resolve family feuds and disputes. It sacrifices the true essence of individual will for the sake of customary inhumaness. The serial airs a young girl struggle who is forced to marry into a rich family to settle a murderous dispute between the two families. Highlighting social issues related to marital engineering, Haq Mehar, obsession for male children, the series flags an authentic picture of Pakistani society (S. Haider).

Voicing the generational story of women's oppression in the patriarchal society of Pakistan, Meri Zaat Zarra-e-Benishan is a story of a young educated girl who, because of her liberal views, suffers familial-societal pressure and moral obligations. A prolific author, Umera Ahmad, through the serial tailors the message of women's subalternity, and grounds the argument in the concepts of faith, love and forced marriages. The novel itself, on which the drama series is based on, portrays the subjugation of individual will in favor of social constructions, moralities and ideologies (Muhammad Akbar Khan).

In terms of its significance, the study is not low. Though a bit repetitive and reflective, the study offers a great deal to the concerned research community, educational institutes, lawmaking institutions, and embryonic women's struggle. The study directly addresses the issues of quality education (UN’s SDG: 04), gender equality (UN's SDG: 05), inequalities (UN's SDG: 10), and partnerships for the goals (UN's SDG: 17). In sum, all these impactful markers categorically validate the study’s profound and considerable weight which values individual sovereignty over social construction, ideology and morality.

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\(^8\) Shazaf Fatima Haider (1982-) was born in Islamabad and received her master's degree in English Literature from the University of Karachi in 2006. She is a writer and teacher and is currently based in Karachi, Pakistan.

\(^9\) Unlike the romanticized version, the authentic Islamic principles allow both males and females to choose their life partners with their own will.

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2. Research Methodology

With a close examination of Pakistani society through the target texts, drama series and theory, the study enfolds the concerned literary criticism, available literature, and authorial commentaries. The data are to be collected from the concerned books, internet sources, research articles, journals, online databases, archives, and media sources. In addition, the study draws upon critical-thematic and textual analysis, and nominal measurement. Being qualitative and interpretive, the study initiates with the hypothetical question: how females' autonomy—predominantly related to matrimonial choice—stands its weight against the deep-rooted socio-cultural constraints. Proceeding with the devised methodology or research design, the study systematically collects, and interprets the concerned data under the shade of individual anarchism, and successfully executes the study with plausible answers.

**Theoretical Framework:** Benjamin Tucker (1901)\(^{10}\) pioneers the concept of individualist anarchism. Being the champion of individual liberty, he takes liberty for the most significant aspect of a society. Individuals ought to be free from the shackles of sectarianism, cultures, customs, and traditional moral values including matrimonial ties. The socialist philosophy of individualist anarchism took place after the Civil War in America. In the post bellum America, there were many movements like women’s suffrage, birth control and land reforms which in one way or the other advocated individual liberty. Individualist anarchist movement is also called a radical individualist movement that flourished in the late 19\(^{th}\) century America. The philosophy stems from the essence of individual sovereignty which translates to be the comprehensive ownership of one's body and soul. This unique philosophy of individualism is checked and balanced by the established sense of equality (McElroy).

Individualist anarchism was also propagated by William Godwin (1836)\(^{11}\) who focused on the freedom of an individual from any kind of authority. After him, Pierre Joseph Proudhon(1865)\(^{12}\) focused on the liberty of an individual from the shackles of authoritative institutions. Another significant proponent of the individualist philosophy was Marx Stirner (1856)\(^{13}\), who hit heart of individual supremacy. According to Stirner (1856) a highest form of civilization receives its stability from individual freedom. He builds up a philosophy of egoism

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\(^{10}\)Benjamin Ricketson Tucker was an American anarchist and socialist. A 19th-century proponent of individualist anarchism which he called "unterrified Jeffersonianism", Tucker was the editor and publisher of the American individualist anarchist periodical *Liberty* (1881–1908) as well as a member of the socialist First International.

\(^{11}\)William Godwin (3 March 1756 – 7 April 1836) was an English journalist, political philosopher and novelist. He is considered one of the first exponents of utilitarianism and the first modern proponent of anarchism

\(^{12}\)Pierre-Joseph Proudhon (1809 –1865) was a French politician and the founder of mutualist philosophy. He was the first person to declare himself an anarchist, that term and is widely regarded as one of the ideology's most influential theorists. Proudhon is even considered by many to be the "father of anarchism."

\(^{13}\)Johann Kaspar Schmidt (1806 –1856), better known as Max Stirner, was a German philosopher who is often seen as one of the forerunners of nihilism, existentialism, psychoanalytic theory, postmodernism, and individualist anarchism

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which runs counter to all types of established institutions. Building on the same thread, Tucker rejects the idea of societal suppression and openly favors individual free-will for the stable societal growth. (Madison).

Individual anarchism as a group of different philosophies also stepped in literature. One of the important individualistic philosophies in literature is transcendentalism which grew in the early 19th century America. Focused on the purity of an individual mind and soul, transcendentalists believe—social institutions and society with their different forms of authority corrupts individual goodness and purity. Famous adherent of the transcendentalist individualism, Ralph Waldo Emerson (1882) believed in the intellectual creativity of individual mind; an individual mind is capable to examine itself which will automatically give birth to a universal truth. Thus, the free and creative working of an individual mind is self-reliance—a basic concept of transcendentalist individualism. Being a transcendentalist, Emerson believed in the moral sense of societal progression. An individual’s spiritual progress is the progress of whole society. In other words, Emerson takes an individual for a social entity with distinctive mental faculties that can benefit the whole society (Blau).

3. Literature Review
Andrew Vincent in his article, "The Ontology of Individualism"(1995) argues that postmodern philosophy focuses more on the theme of individualism. Individualism is a complex and diverse term to explain. There is a lot of difference between methodological, epistemological, religious, ethical, political and economic individualism. The foremost idea of individualism stemmed from the religious individualism—spiritually believing in God without the interference of priests. Epistemological theme of individualism concentrates on the self-responsibility of an individual. It believes that only an individual can think of their betterment. An individual is usually a self-responsible entity. Such individuals are the key components of the society. Moreover, political individualism concerns with the self-protecting rights of individuals. These rights are given to individuals through the societal laws. While abiding by the laws, individuals can work for their betterment. But these laws cannot prevent individuals from thinking and acting in their self-interests. The matter of self-choice in the liberal thought of individualism is the significant focus of discussion. Individuals can choose and decide for themselves without the interference of any external determinant or force. The idea of self-choice was greatly promoted by the Romantics. Later on the idea of Romantics’ self-choice led the philosophy of individualism from the shackles of social institutions towards the anarchist thoughts of liberty (Vincent).

Steven Lukes in his article “The Meanings of 'Individualism’” (1971) argues about the first use of the term “Individualism” in the French Revolution that advocates human rights and interests. Conservative thought in the reaction to French Revolution and Enlightenment, rejected individual appeal to reason and considered it as a threat to social authority and institutional

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14Ralph Waldo Emerson (1803 -1882) was an American essayist, lecturer, philosopher, and poet who led the transcendentalist movement of the mid-19th century.
power. Conservatives significantly tried to control individual passion and thwarted individual will to save the stability of social institutions. These social institutions in other words are the constitution of some unconnected principles that only benefit larger interests of a particular group. Individualism in the society can cause spiritual and civil anarchy that often leads to the division of minds and fragmentation of social and religious institutions.

On the other hand, most of the theocrats believe that society and its philosophical and ideological constructions are more significant than individuals' will and reason. For them society is God’s given and its customs and traditions are more important for an individual. Individuals should allow themselves to merge in the mainstream of society. Lamennais\textsuperscript{15} says individualism destroys law, power and the ideas of obedience/duty. In short, individualist anarchism gives birth to confusion, passions and diversity of opinions in the society. In this confusion, rebellious attitudes emerge that ultimately destroy the basis of a society. Much of the theological conservative thought advocates the supremacy of society over individuals whereas individualism focuses on individual supremacy over any other external hegemonic power ( Lukes ).

Dur-E-Nayab in her dissertation The Intriguing Matriarchy: Representation of Quarduply Silent and Shadowed Women in How It Happened and A Terrible Matriarchy (2018) mark women suppressed in the four layers of patriarchy in the society. Believing in masculine supremacy, patriarchy works to suppress the free will of female individuals. Religious orthodox values that prohibit inter religion, sect and clan marriages also suppress the individual voice in particular the feminine (Dur-E-Nayab).

Dr. Payel Dutta Chowdhury in the article Challenging Traditions: Contemporariness and Cultural Transitions in Haider’s How it Happened (2016) talks about the cultural transitions and the constant clash between old and new customs and traditions of the society. Younger generation of the society usually challenges the established societal norms and customs. Young energetic individuals often question the old, conservative customs and traditions (Chowdhry). How it Happened contextualizes an individual place in the contemporary Pakistani society where individuals reject the concept of arranged matrimony and discrimination between different religious sects. The institution of marriage establishes the authority of elder members of the family over the younger individuals. Young individuals take the arranged matrimonial traditions as constraints over their free will.

Philosophy of individualist anarchism plays its role in such societies where lives of individuals are controlled by other members through social traditions and customs. Gender constructions also play a significant role in determining an individual's place in the society. This research paper highlights the role of the institution of marriage, religion, and conservative moral values that cripple the free-will of individuals particularly women in the society. The novel's three young main characters—Zeba, Haroon and Saleha suffer traditional restrictions. Besides,

\textsuperscript{15}Jean-Marie-Robert de Lamennais (or de la Mennais) (1780–1860) was a Breton Catholic priest. He was a leading figure in the revival of the Catholic Church in France after the French Revolution, involved in founding three religious institutes as part of this effort. 

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the minor characters also face such restrictions. The reviewed literature attests the availability of the target gap that this study chooses to fill.

4. Analysis and Discussion

How it Happened tells the story of a conservative Shia Bandian family which strictly prohibits intermarriages of Shia and Sunni families. Sakina Phuppo is Dadi’s eldest daughter. She marries a poet who does not earn decently but belongs to a “respectable Shia family”. “Sakina Phuppo never saw or talked to him until her wedding night” (p.7). Societal and cultural domination do not allow women to see their future partners. However, some anarchists like Zeba and Fatima Phuppo challenge this external dominance on their lives. Fareed Chacha is another example in the novel whose choice of marriage was Ayesha, “Sunni girl”, whose parents had Wahabi leanings (p.14). Her family wanted to convert Fareed Chacha before the matrimonial approval whereas Dadi wanted to convert the girl into Shiaism and “change her name to Fatima or Zainab” (p.15). The consequences of this socio-sectarian exercise of authority over individuals results in chaos and disappointment. Dadi loses her son and is left heartbroken as Fareed Chacha never returns and is marked dead by the army. Apart from the matrimonial issues, the decisions of education and profession are also taken by the elderly. Elder family member who are the fountains of societal values/ethics do not allow the younger family members to decide for themselves. Haroon Bhai wants to join a professional career in New York but Dadi fails to approve it.

Pakistani Urdu drama serials also portray social issues such as marital engineering, religious faith and forgiveness. Pakistani media through various drama serials, films and plays represents the subservient nature of an individual in the society where religious, moral and familial obligations are far stronger than individual independence. The role of media is great in strengthening the Pakistani society. In this regard, Urdu drama serials carry heavy weight.

Shah’s Sammi and Ahmad’s Meri Zaat Zarr-e-Benishanemploy young educated female characters who constantly resist patriarchal dominance, and choose to fight for their individual freedom. In Meri Zaat Zarr-e-Benishan, Saba’s failed marriage to her cousin, Arfeen, her unjustified divorce, and re-marriage to a forty years old man with four children highlights the unjust cultural practices of the society under the shade of marital and religious intuitions. These rigid values suppress the individual free will and inculcate a sense of rebellion among young individuals (in particular female) in the society. Likewise, drama serial, Sammi, is a story of a young happy-go girl whom the Jirgah(a cultural jury of elder) against her free will marries into a family to settle a familial/clannish feud/dispute. The serial highlights the menace of “Vani” or "Swara"(when a female is bargained for settling a familial dispute—in particular a murder) which is a roaring example of suppression by the hegemonic powers of the patriarchal society (Badar).

Chowdhury (2016) attests cultural practices of the society in broader terms implement cultural authority. The novel represents cultural practices related to the institution of marriage and religion. In the beginning of the book, while talking to Saleha, Dadi—the central figure of
cultural and moral domination in the family—clearly asserts, “The Bandian line was started with an arranged marriage, which is the only Islamic way to get married. May Allah always guard us from the evil eye!” (p.4). According to Saleha, she believes in three things “spices, prayers and arranged marriages” (p.7).

Haider (2012) portrays contemporary Pakistani society where conservative traditions define life. Elder individuals like Dadi are hypnotized by familial customs and traditions. Institutions like morality and religion through their ideological weight crush individual freedom. Through her stories, Dadi tries to socio-traditionally subjugate the young family members, “We were therefore to rely on the elders of our family for the management of all proposals, never taking matters into our own hands” (p.7). In fact Dadi advocates for socio-traditionally engineered marriages which include: moral values, dowry, rituals, customs, pump and show and romanticizing of religion. Backfiring Dadi’s rigid ways make the young individuals challenge the so-called societal morality (Chowdhry).

It further points out various irrational matrimonial and social practices which value women for strengthening family’s socio-cultural ties, “The Bandians of Bhakuraj, true to their ancestral heritage, married not for love but because it happened to be convenient” (p.1). These norms favor family traditions and societal values over individual desires. Women are judged on their looks. Fair complexion is considered a key element for profitable marriage proposals. Exemplifying her own story, Dadi enlists the reasons of being unmarried, “I wasn’t fair like milk. My complexion was like old register paper: sometimes yellow, other times filled with spots, but glowing or radiant” (p.2).

Superstitious attitude is fairly common in the society which is another tool of social authority over individuals. Society does not approve some practices. The marriage of a widow is one of them. ‘Bad luck’ or an ‘evil eye’ are the concepts that occupy the dictating discussion. Woman are usually blamed for their husbands’ untimely deaths. Both familial fortune and misfortune are attached to the degree of women’s luck. Therefore, young adults particularly women are not allowed to decide for themselves. Falling in love and the exercise of free-will are taboos, as Dadi says “She love-married. Shameless creature she was” (p.8). Love marriages taint familial chastity and identities. Dadi finds Zeba sitting with a Sunni boy at a restaurant and marks it “path of the damned” (pg.198). Consequently, Zeba declares, “What a legacy you have given us, to suppress all natural emotions and think that loving someone is impure” (pg.212). Zeba explicitly challenges this repressive attitude. Zeba, acts as a revolutionary female anarchist. She constantly challenges Dadi’s authority and finally she paves the way for others as well. Her evolutionary rebellion and struggle stand against the social and moral values that repress individual desire and passions. Saleha attests Zeba’s rebellious attitude against Dadi, Saleha claims “Dadi was a dominating woman who had assumed the role of matriarch with natural ease……Dadi was on the side of tradition. Zeba, it became very clear was subversive” (p.28).

Parental pressure on the young generation in the family does not allow them to decide for themselves. Though Dadi’s favorite, Haroon fails to marry with his will. Dadi declares furiously,
“Good sons let their elders choose their wives for them”(P.26). Girls are not allowed to read novels like “Lolita” which reflects on the issues of love, marriage and sex. Subverting the parental authority, Zeba chooses and dates a Sunni boy “in Muharram\textsuperscript{16}". On the other side, the fifteen years old Saleha has a crush on her French teacher, but hides her feelings in fear, but both of them adopt different rebellious attitudes that land the family in an anarchy. Zeba furiously announces in front of all the family members that "You think I like doing this? What a legacy you have given us, to suppress all natural emotions and think loving someone is impure…..If this family had been slightly more willing to talk to me about love I wouldn’t have lied to you all(P.212).

Fatima Phuppos is another example of a strong individualism. She rebels against the imposed matrimonial. She was forced to marry “tannery owner who smelt of a rotting carcasses” (p.73) because he belonged to a beloved family of the same sect. Rebuffing the socio-cultural traditions, she refuses to receive notes of condolences on her husband's death. She notifies, “that a widow had a chance at much more liberated life than a married or single woman, if she were brave enough to embrace it” (p.73).

Morality and familial traditions are everywhere in the contemporary Pakistani society (Haider2012). Among all moral and social values, institution of marriage is way entrenched. Being second citizens, women cannot live respectably without a masculine shade. The only door to that respectability is an arranged marriage. Haider(2012) further details Zeba's individual freedom. She rejects Alam Bhai’s proposal with the weight of her intense individualism. Like Fatima Phuppo, Zeba represents a strong sense of individualism. Moreover, the character like Alam Bhaisymbolizes the so-called modern men who take marriage as the only option of survival for women. They believe, “Feminism is a just bunch of angry women trying to create an unnatural society” (p.108). However, individual anarchism dose not promote disorder and violence rather it paves way for an evolutionary revolution to build an agreeable and balanced society. Defying religious, sectarian, socio-cultural and matrimonial constraints, the concluding analysis asks for a balanced, individualistic, and egalitarian socio-cultural set-ups without corrupting the individual purity and creativity.

5. Conclusion
Though associated with violence and disorder, recent studies translate anarchism in positive senses. Anarchists do not advocate for lawlessness and chaos, it rather asks for iconoclastic faculties to introduce a positive change in the society. In Young Adult Literature, an individual vs. society is a dominant focus of discussion. Through the select novel, and drama serials, and media studies, the research explores the heart of contemporary Pakistani society, where traditional and moral values unwaveringly dominate the individual freewill, and plainly advocate

\textsuperscript{16}Muh\textsuperscript{a}\\textsuperscript{r}ram is the first month of the Islamic calendar. The general meaning of the adjective \textit{muharram} means "banned, barred, forbidden, illegal, illicit, impermissible, prohibited, unlawful, unauthorized, unpermitted. It’s a sacred month.\n
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for the democratic ways of life. It is a valid attempt to represent the anarchist society where individuals challenge the conservative traditions with their independent strengths. The select novel and drama serials propose a democratic milieu where individuals can live with their freewill. Sometimes an excessive exercise of authority over individuals backfire and gives birth to anarchy. Revisiting the understanding of contemporary Pakistani society through drama serials, Sammiand Meri ZaatZarr-e-Benishan, and novel, How it Happened and individual anarchist frame work could sow the seed of an agreeable society which will surely strengthen our societal democracy in future.

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