

OST-modernism is an unsurpassable philosophy of this age. All views are relative and subordinate to this dominant point of view. Some thinkers and writers of France and Germany initiated this movement. And as Habermas defined post-modernity, "It is a tradition from Bataille to Derrida by way of Foucault."

According to Habermas, post-modernity is a French tradition. But some writers of post-modernity do not agree with Habermas. According to them the linguistic movement known as structuralism, initiated by Saussure, gave birth to the idea of post-modernism where structures substituted the intention of the author. Post-structuralist added a new point of view to structuralist theory of literature. At the same time, deconstruction played the vital role in the development of the idea of post-modernism.

In the beginning it was a philosophical view. But later on, when this philosophical point of view became domi-

Post-modern trends in Pak

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nant and all embracing, to the extent that it became almost a culture. And when the era of man came to an end, post-modern age replaced the era of man.

At present, post-modern Culture is giving new shapes to patterns of traditional culture all over the world and Pakistan is no exception to it. There are signs of post-modernity visible in Pakistani culture. Pakistani architecture is assimilating the post-modern trends, according to the requirements of time. For example, different buildings have been constructed on post-modern patterns in the big cities, presenting western trend with the glimpses of original culture. In Islamabad, some towers constructed by local architects show the sign of post-modern trend. Airport buildings, where tunnels are available for reaching directly

inside the plane, is also representative of the latest trend in architecture. Important areas of a city are surrounded by natural environment full of greenery, flowers and other eye-pleasing objects such as fountains.

The trend of preserving nature dominates the entire architectural world. All the major centres of population in Pakistan showing this post-modern trend, thus creating scenic beauty and improving the environment.

In music, a new trend is seen integrating with the previous trend. Such as the performance of different groups and solo performance in a chorus. Under Western influence, fast music is fast replacing the old and leaving an ineffable impact on the younger generation, a trend that has sprung all over Pakistan. Mostly these bands write and compose their

own songs to go with their special type of fast and loud music. Some of these bands use popular and fast folk songs, a feat that has made their performance rich and more attractive. Nazia and Zohaib Hassan initiated this trend in their musical performances by assimilating eastern and western music. No doubt, they introduced a new style and new trend in our popular music culture. Later, Nusrat Fateh Ali Helped modernized *Qawwali*.

In painting and sculpture, non-figurative art, interpreting the world and nature show signs of post-modernity. Aazar Zubi and Guljee blended calligraphy, painting and sculpture. Zuberi Sisters; Zubaida Agha, Shahid Sajjad, Jimmy Engineer, Mashkoor Raza and other students of National College of Arts in Lahore have shown some important trends in their arts.

In fashion shows, post-modern catwalks have been intro-

duced, along with other new trends by some advertising agencies. The art of advertising is crossing the limits of modernity as well and moving towards post-modernity.

Post-modern culture is rich in literature and aesthetics. Literary criticism has introduced post-modern view like structuralism and post-structuralism. Post-modern criticism is more theoretical, as compared to the applied one. Theory almost has achieved an independent status in literature. Writers and critics in the subcontinent are trying to formulate new theories of literature, fine arts and creative works. Some of the basic points are:

* Text is not a passive production of the poet or fiction writer. It creates meaning beyond the meaning intended by the author.

* Man isn't a central figure in post-modern discourse.

* Structures are meaning

*culture
Saussure
H-B. 02*

Pakistani culture

creators.

* Reality doesn't exist beyond textual frame of reference.

* Reader is a co-author of the text. He/she isn't on the receiving end. He/she participates in the creative process.

* The world exists in the language, used by the author.

* Deconstruction of a text isn't merely an imaginary thing. It is hidden in the text. And a critic of deconstruction performs the function of midwifery. And brings into the world a counter order where there is no limit. The endless metaphorcity creates a meaningful world and counter worlds.

* No interpretation is the last one. New interpretations are always possible. The intended meaning of author is only one meaning. The text is always, pregnant with new meanings and interpretations.

Contemporary literature is showing thematic unity in fic-

tion, poetry and critical essays. Books have been published in Urdu and English presenting the post-modern views and reinterpreting the traditional values in the light of post-modernity. And it is expected that literary journals in Urdu will be published and will introduce some other aspects of post-modern philosophy, aesthetically sublime.

Some of quarterly literary journals have published articles on post-modernity. They include articles, discussions and interviews highlighting the salient features of post-modernity.

In short, post-modernity is a dominant philosophy of this age and Pakistan cannot remain isolated from the global trend. The impact of post-modernity on Pakistani culture is visible. But more importantly, important changes are taking place in Pakistani culture without distorting its original features.