

Exploration of Slums as Gendered Spaces in Islamabad: An Ethnographic Approach



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CERTIFICATE

This is to certify that this thesis entitled: "*Exploration of Slums as Gendered Spaces in Islamabad: An Ethnographic Approach*" submitted by Ms. Asma Gul is accepted in its present form by the Department of Development Studies, Pakistan Institute of Development Economics (PIDE), Islamabad as satisfying the requirements for partial fulfillment of the degree in Master of Philosophy in Development Studies.

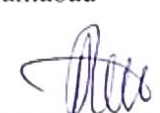
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To my Abba Jaan and Morki Jana

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Abstract

In the globalized world, on one hand the level of development is increasing day by day but at the same time the poor is getting poorer and the weak weaker. Those who dream to get better lives move into urban cities but unfortunately, they become the victims of urbanization and get settled in slums. This thesis is an attempt to gauge the hurdles that the people face when they (without any choice) settle in raw houses known as Slum. By using the qualitative research strategy, opinions of the slum dwellers is seen yet especial emphasis is posed towards the women of slum because this thesis has applied an especial lens of gender-space.

Using the lens of gender-space, the socio-economic lives of the Slum dwellers is seen, where it was fathomed that it is rather the constructed space of the slum-dwellers that gives birth to certain notions that are alien for those who are living outside of the slum space i.e. the urban-world. And that it is that space which further reinforces the gender space and leads the women of the Slum to have some specific characteristics that differs from the other women of the society.

Keywords: Gendered Spaces, Islamabad, Slums, and Spaces

CHAPTER1. Introduction

In all over the world there are so many people living under poverty and due to such poverty, the process of urbanization takes place and because of this, the informal settlements are formed. These informal settlements are given the name; slum. Slum is noun and generally it is used for a bad shelter of the poor people. Slums are substandard housing places in the urban world, where good quality of life is not possible. Due to bad housing infrastructure slum dwellers have the lack of access to basic needs like sanitation, electricity, clean water, fresh air, toilet and bathing facilities, absence of these facilities make their lives difficult.

The lack of opportunities, education, skill and employment are evident in slums. Due to lack of employment more opportunities get involved in menial jobs such as the males of the slum dwellers have to do job on very low wages in the factories of Islamabad. Some of them have carts on which they sell ice, peanuts, and other products which they can afford to sell. On the other hand, women work as maids in other people's houses on the least amount of money. Some of them have cows and hens from which they earn to contribute for their family expanses.

Though with the passage of time, the slum dwellers gets employed but the jobs are not white collared and that is why none of them can afford to live their lives like the business-men or the middle-class people.

In order to understand the lives of slum dwellers, ethnographic approaches and case studies have been done in a number of manners, nationally and internationally. In this thesis titled; 'Exploration of slums as gendered spaces in Islamabad: An Ethnographic Approach' my focus is to study the socio-spatial domain of gendered spaces in slums. Gendered spaces are studied as the spaces where roles are divided symbolically and those symbolic spaces re-enforce the gendered-spaces (this feature has been discussed in detail in the study's conceptual framework).

In addition to conceptualizing slums as socio-spatial domains, socio-economics of slums has also been studied; within this intellectual domain it has been studied that what are the issues

that are faced by the women in slums? Are slums gendered-spaces? What are their occupations? If the females work outside the sphere of domesticity then do they earn enough incomes to run their families? Do women face issues of social mobility? And, against the backdrop of identification of these issues, I have looked into the factors that determine women agency and empowerment.

The selected locale for the study of this thesis is Islamabad. Islamabad is the capital of Pakistan yet it is entailed by the slums. As mentioned earlier that slums are the creation of an urbanized world so it was interesting to see that Islamabad, an industrialized, modernized and urbanized city was dense with slums which was receptive to women and their issues and more importantly these were gendered-spaces. Since gendered-spaces and women of slums were the main focus of this study therefore women's agency and their empowerment were also taken as an important domains for this research. For this reason, observations were made regarding the living styles and standards of women in slums. In order to achieve this end, ethnographic approach was used in which ethnographic research methods have been employed for data collection. Ethnographic approach is chosen because in Pakistan very few studies on slums have been conducted that have used this approach. This study gives a clear understanding regarding the problems of people residing in slums but the focus was on the women because women despite living at the face of adversity embodies power to institutionalize certain behaviors as right and wrong. So, theorizing slums as gendered spaces for women to manifest their agency was an interesting starting point for this research.

1.1. Statement of the Problem

Islamabad, though a capital city of Pakistan and perceived as a well-developed area lacks the ethnographic researches conducted on the slums located therein. For this reason, slums as gendered spaces have never been conceptualized well enough in Islamabad. Therefore, ethnographic study has been conducted through this research where the socio-economic and socio-spatial dimensions of slums have been studied doing so with locating the positioning of women within slums, identifying the issues being faced by them and agency (if any) created by them in slums. Referring particularly to 'gendered-spaces', certain activities and behaviors of women, their socio-economic positioning, and the meanings attributed to it have been extracted

and analyzed accordingly. Hence, the topic of my study is summed up into “**Exploration of Slums as Gendered-Space in Islamabad: An Ethnographic Approach**” which I have operationalized into following research questions and objectives:

1.2. Research Questions

In the following text stated the four research questions are stated that have been answered through the current research:

1. What are the qualitative correlates/factors conceptualizing slums of Islamabad as gendered spaces?

Slums are the part of marginalized space/group created by the patriarchal structural and capitalist intervention. We can see again the marginalization of women within the space of slum. As studied from literature that activities of everyday lives are divided according to our bodies that create visible gender spaces. But, women in the slum do both productive (paid work as maids in homes, for instance) and unproductive work (child bearing, care taking, washing etc.) yet even after doing both types of works they are not considered as a bread winner in the private space(home). In fact, they face discrimination in the form of paid worker because they are paid less in the public spaces as compared to men. In slums there are many female households who earn for their families but because of male dominant society they remain oppressed in private spheres.

2. What is the process through which these slums can be signified as socio-spatial domain of gendered spaces?

The social structure of the slum is also constructed as gendered space. Women in the slums consider themselves inferior as compared to men because of their sex though mostly women are contributing more than men on productive and reproductive fronts. The social habitus of slum is shaped in such a way that the works of women are not usually counted in economic contribution given the fact that slums are provider of cheap labour.

3. What are the socio-economic issues being faced by women in selected slums of the locale?

People of slum migrate from rural to urban areas for better opportunities of life but their sources of income is not enough to live better lives like other communities. They are deprived from basic necessities of life such as clean water, electricity and health facilities. They are not educated so they do not get professional jobs, they are not treated well in the public spaces and they are always considered in the category of “the others”. The women of the slum are more vulnerable because they face discrimination in private and as well as public spaces. They have double burden works but in private sphere their work is not considered as an economic production of work and on the public sphere they face discrimination in wages.

4. How gender patterns of the society are influencing gender landscape of the society (especially Slums)?

As stated above the gender patterns of the society have bifurcated the society (especially the society of Pakistan) into two spheres i.e. the Public Sphere and the Private Sphere (detail regarding the spheres are stated in later chapters). Further, in both the spheres the work of women is considered as inferior to that of the male. Yet, specifically in accordance with the society of Slum, the gender patterns have penetrated within their daily-living styles i.e. Women of slums just because of their biological status are not allowed to step into the public spheres (i.e. open markets, factories or shoppes within the bazars). They are only allowed to work within the premises of private sphere (i.e. working as a maid in the houses of upper-class society). Further, within the gendered patterns age and marital status also gets vital for the landscape of slums i.e. (in my field slum) those women who were unmarried were allowed to be maids in houses yet those who were married were said to do the domestic works of their house. Furthermore, those women who are aged or widows they get to go to the public spheres or to have cattles in their houses.

1.3. Research Objectives

Following are the objectives of this research:

1. To conceptualize selected slums of Islamabad as gendered spaces.
2. To signify socio-spatiality of gendered spaces of slums.

3. To highlight as well as explain the factors behind the socio-economic issues being faced by women in selected slum of the locale.

1.4. Explanation of the key concepts

1.4.1. Slum

According to Cambridge University dictionary slum is defined as ‘a very poor and crowded area of a city.’ Oxford dictionary defines it as ‘a squalid and overcrowded urban street or district inhabited by very poor people.’ According to Merriam Webster slums is ‘A densely populated usually urban area marked by crowding, run-down housing, poverty, and social disorganization.’ The word slum is the creation of multiple international organizations. The international organizations adopted this word to justify their existence and to attract the funding. This word is generally used for bad shelter and highly populated urban residential areas, which do not have proper infrastructure with a lack of basic services like electricity, clean water, and sanitation. Often it is considered a place where there are no schools, hospitals and socializing places. Yet this word creates confusions because there is no absolute theorization of slum and it is a relative term because all over the world slums are not homogeneous, some slums lack every kind of facility, some are partially served, and a few are extensively upgraded.

For the current research I have chosen two slums located in I-10 sector of Islamabad.

1.4.2. Gendered Spaces

Gendered spaces are regarded as the invention of the capitalist world specially the patriarchal ones. Within these, usually three spaces are discussed i.e. the private, the public and the semi-public. All these spaces are studied materially and are distinguished according to the material culture. For example, in the private spaces beds in bedrooms symbolize the pitied body of a female. While in public spaces, lack of public toilets raises a dialogue of human rights and agency. Furthermore, home is taken as a space where women are regarded as free but still face issues related to mobility and decision making. In this regard I have decided to conceptualize slums as gendered spaces within which women faces issues which in turn will be studied contextually for the current research.

1.4.3. Symbolic Spaces

Symbolic spaces study the importance of different activities and try to figure out the reasons for having such stern practices that have high regards in a society. As in any social activity is divided according to the bodies of male and female. And the activities are divided according to different spaces. These spaces then reinforce the meaning of different activities. Like in a same gendered space of a society women cannot walk or gaze freely and make the male feel uncomfortable while the gazing of men gets more uncomfortable for women because they know that women are relatively weak and are the subjugated ones.

1.4.4. Regional Inequality

Regional inequality is the result of unequal economic distribution of social and geographical composition. This occurs due to division of land into urban (industrial land) and rural (agricultural land) spaces due to which different capital formations emerge and intersect with the economy. Since more per capita incomes were given to the white collared job holders i.e. to urban regions that is how the regional inequality started and again reinforced certain symbolic gendered space.

CHAPTER2. METHODOLOGY

2.1. Ethnography

Sarantakos (1994) explains that ethnography derives its structure and principles from anthropology. In ethnography theoretical and analytical modeling is grounded on anthropological knowledge which is different from positivist paradigms. The ways anthropological knowledge is constructed using ethnography as the methodological framework are grounded on certain factors: (i) Culture: anthropology as a field of social science and ethnography as the methodological framework is grounded on the concept of culture, its origin and functioning through understanding the behaviors, values, norms and standards as practiced and experienced by people; (ii) Holistic approach: studying human actions and behaviors in a particular context which in turn is grounded in a broader social context; (iii) In-depth studies: studying human behaviors and actions by living in the social groups rather than resorting to the statistical calculations and quantifications; and (iv) Chronology: recognizing that urban spaces and places can be studied using ethnographic research methods as effectively as primitive societies had been studied by ethnographers and anthropologists, in the past. Since my research is about studying gendered spaces in slums so in-depth understanding of such spaces and the human activities, behaviors, and actions taking place herein require an ethnographic approach for which I used the following the criteria as outlined by Sarantakos (1993) -- explained in the research methods section in the forthcoming text.

2.2. Research Strategy

There are three research strategies classified as qualitative, quantitative, and mixed-method (Bryman, 2012). Quantitative research is about the research results which can be represented in quantitative fashion. Mostly it is used by the quantitative researchers. Quantitative research is based on the principle of deductivism. It follows the positivist's approach which gives emphasis on empirical reality. On the other hand, the qualitative research is based on qualitative analyses.

Hence, by nature it is inductive and that is why it helps the researcher to perceive the world in an individualistic and in-depth manner. Both of these research strategies can be applied at the same time to one research and researchers use these two strategies together. But handling them both in a study requires expertise in understanding and analyzing both qualitative and quantitative data. My research strategy is qualitative by nature as I focused on understanding the behaviours of the slum dwellers with a focus on women lives. Moreover, I got to know about women and their stories that could be done when qualitative research is chosen as the research strategy.

2.3. Research Design

Research designs have many types which help the researcher to have a clear idea about how they want to conduct their research as each design highlights certain characteristics associated with both qualitative and quantitative research strategies. The different types of research designs are longitudinal design, experimental design, cross-sectional design, comparative design and case study design. For my research study I have chosen the case-study design. It is chosen because this design captures the heterogeneities of cases. It is also one of the most used designs as it gives intellectual space to study individual cases intensively. For these reasons I used the case study research design for the current study. The type of case study which I used for the current research is explanatory. The case-study for the current study is done on women and each case is explained in-detail. The explanations of the cases are based on their narratives which are collected on the themes relevant for the current research. The methods which are used for the collection of these narratives are described in the following text.

2.4. Units of Data Collection (UDCs)

For this study the specified (overall) sample size of UDCs was 27. That is, 27 interviews were taken to collect the primary data. Yet, as the data collected was getting saturated therefore, only 20 interviews were taken up to form a thematic chart.

2 unstructured interviews were taken from Katchi Abadi Cell, 3 unstructured interviews were taken from the nearby formal residents, 5 male-workers were interviewed unstructurally, 5 female-maid workers were interviewed unstructurally, 3 married domesticated females were interviewed unstructurally and 3 aged females of slum were interviewed unstructurally.

Defined as the sources of information for any research, following were my study's UDCs:

2.4.1.UDC 1: Married and unmarried working female of slum

Most of the females work in different homes as maid and care-takers. Interviewing such female was important for exploring the situations regarding their living standard, their incomes, and their positions regarding taking household decisions.

2.4.2.UDC 2: Domesticated married women

These women are mostly the ones who bare the extreme side of a hand to mouth living. The way they conceptualize slums were different from the ones who fall under UDC 1. Hence to increase the pluri-vocality of views about slums, I decided to include UDC 2 for the current research.

2.4.3.UDC 3: Aged women of slum

These are the women who have been experiencing the lives of slums since a long time. The experiences of such women are different from the young people of this generation, for these reasons this UDC has been added to the study.

2.4.4. UDC 4: Men from slums (employed and unemployed)

Male perspective is also important for the theorization of slums as gendered spaces. For this reason this UDC has been included in the current research.

2.4.5. UDC 5: People residing nearby slums

Slums do not exist in isolation. They rather exist within or in closer proximity of the spatial and geographic landscape of formal housing systems. Hence people from the proximal areas were included and data from them was collected.

2.4.6.UDC 6: Officials of Capital Development Authority (CDA)

This UDC enabled me to know about the history of slums, provision of basic necessities of life, development conditions prevailing there, and issues of governance.

2.5. Research Methods

Research methods are tools of data collection and analysis (Bryman, 2012). Sarantakos (1994) illustrates some criteria for conducting ethnographic research. Some of the characteristics as highlighted by Sarantakos (1994) are: (i) Social relationships (building reciprocal, reflexive, and long-term relationships with the respondents); (ii) Researcher as learner (the researcher being at the disposal of the respondent doing things such as learning mode of communication, habitat, cultural codes and social environment of the respondents); (iii) Primary data (the data collected through direct contact of the researcher with the respondents), (iv) Observation (long-term and participant observation in which participation is stronger than the observation), (v) Eclectic approach (use of multi-method and multi-analytical tools for a current research), and (vi) Reactive-interactive approach (making amendments and corrections along the way for improving the research design and hence quality of data). Based on these criteria, I intended using **unstructured** and **semi-structured interviews** in the current research. As defined by Bryman (2012) the essence of unstructured interviews are the open-ended questions, flexible topic guide, use of probing and prompting techniques, and free researcher positionality. For these reasons, I used the unstructured interviews to extract data from UDC 1, UDC 2, UDC 3, UDC 4, and UDC 5. For UDC 6 I intended using semi-structured interviews because as (Bernard (2006) illustrates that these interviews are most appropriate to interview individuals who may not be able to meet the researcher for more than one time such as politicians, bureaucrats, and chairpersons. I started with asking closed ended questions and then bring in probes for the explanations of unexplained thematic areas. In addition to interviews I also used participant observation in which I started observing the slum life as a participating observer and I hope to become an observing participant by the end of my field research.

2.5.1. Rapport Building

Rapport building is the first stage of the ethnographic field work. It provides the manifesto to make a good interaction with community or individual and to select key informants Berg (2001). I entered in the field with the help of a gatekeeper/key informant and then built my rapport with my respondents. I used this method to build the trust of the people on me because ethnography is a long time taking process which involves participant observation, so building trust of people on me was more important.

In order to strengthen the trust of the slum dwellers I invited some of young girls to my home for dinner because I wanted them to trust me so that I could extract as detailed data from as possible. I also participated in cooking with them and helped the women in cooking.

2.5.2. Informal Interviews

Being an ethnographer, I had so many questions in my mind related to my research topic. Hence, Informal interviews gave me the benefit of extracting a lot of data, it helped me probe my informants during the informal discussions.

I conducted informal interviews from the domestic workers as well as from the housewives. These interviews were conducted in a natural setting and the ways of discussion were informal that is why the respondents did not hesitated and I could easily extract detailed information about their lives.

2.5.3. Participant Observation

“Participant observation refers to a research approach in which the major activity is characterized by a prolonged period of contact with subjects in the place in which they normally spend their time. During the encounters, data in the form of field notes, were unobtrusively and systematically collected” (Bogdan, 1973).

Participant observation involves a living for an extended period with the people to know them and share their experiences as much as possible. Participant observation is one of the most important techniques in qualitative ethnographic research.

The participant observation in the field of anthropological ethnographic research which provides a helping process in which a researcher can get the deep information from their selected participants.

I was a part time participant observer at the field. I, being the researcher observed different activities of the females in the slum such as how they did their household chores like washing, cleaning, swabbing, bringing water from near-by homes, giving grass to their domestic animals etc. At the same time I also participated with them in different activities such as when female washed the clothes I helped them in folding the clothes even we made different designs of *hina on our hands and we also discuss the designs of clothes and I also suggest different designs to them*. I also spent time with their domestic works outside from the slum. I went to centaurus (big shopping mall in Islamabad) with these girls I took some pictures with them and after centaurus we all girls went to savor food for lunch, I also went with them to the nearby market and parks. In the market we ate chips (French fries) and in park we all sat and enjoy a lot.

2.6. Sampling

For the purpose of this research, I used non-probability sampling. In non-probability sampling units are deliberately selected to reflect specific features of a group or community. Unlike probability sampling, in non-probability sampling, the sample is not intended to be statistically representative which means that the probability for selecting each unit is unknown. Instead, the characteristics of the population are used as selection criteria (Sarantakos, 1993). Purposive sampling was used to sample all the UDCs. There are many factors that inform the selection-criteria while selecting respondents through this sampling technique. The selection-criteria include (though not limited to) objectives of the study, existing body of knowledge about area of interest, hypotheses formulated, and the area in which a particular UDC is specialized and the knowledge that particular UDC has on the research topic. For UDC 1 and UDC 2 the criteria for selection was employed and domesticated women, for UDC 3 the criteria were aging, for UDC 4 the employed and unemployed men, for UDC 5 the people residing in the formal housing societies with a focus on those from the proximal areas and for UDC 6 the criteria is that the officials are employed in that public sector organization which has a say in the up-gradation of slums.

2.7. Thematic Analysis

I have used thematic charts to theme-up my interviews accordingly. Each theme represents a case and each theme has been specified with certain codes. Using thematic chart helped me to bring-down different opinions of different interviewees under one heading.

2.8. Locale

Islamabad was the locale of my research from where I have selected two slums for my research located in I-10. The names of those two slums are the slums of sector I-10/1 and slum of sector I-10/3. Through the personal contacts and initial research conducted, the slum of I-10/1 is an

illegal settlement and that is why people living here are deprived from the basic necessities of life such as clean water, electricity, health facilities, and sanitation, among others.

2.9. Gatekeeper or Key Informant

Gatekeepers are defined by Pacey Foster (2011) as those who play a special role, they are responsible as they are the ones who by their creative products finally reach the audiences. While they have been discussed in the literature on cultural production, they have been studied thoroughly. In particular, we know little about how gatekeepers use their social networks to accomplish search and selection procedures in markets characterized by excess supply, demand uncertainty, and shifting and socially defined evaluation conditions.

I entered in both the slums with the help of a gatekeeper whose name was Zalo. Zalo was her self a slum dweller of slum I/10-1. So by the help of her I could enter in the slum easily. Since, I and my family had known Zalo from a prior time being therefore she had her trust in me and she agreed to become my gate keeper. With the help of my gatekeeper, I found the respondents or UDCs.

Being an ethnographer, I interviewed and observed the respondents and took the key notes of observation and interviews. The researcher takes key notes in the field to remember the data because writing the detail data is not possible in the field. So I wrote the data in detail in night.

I typed all field data on a computer in well-mannered form when the fieldwork was almost ended. It was difficult for the researcher to type the data on a daily basis because typing seems itself difficult for the researcher, so that's why researcher did typing at the end.

2.10. Positionality

“The nature of qualitative research sets the researcher as the data collection tool. It is reasonable to expect that the researcher's beliefs, political stance, cultural background (gender, race, class, socioeconomic status, educational background) are important variables that may affect the research process” (Bourke, 2014).

Firstly being a “woman” ethnographer it affected me and my research because I was unable to become complete observer/full-time participant observer in the *katchiabadi*. I was mostly harrassed by male when I was goinig to my field/*katchi abadi*, and it became problematic for me and I felt uneasy at times but on the other side being a women also helped me because I was been allowed to spend time in their homes. Secondly, my socio-economic position was better from them, they were from *katchiabadi* (slum) while, I was from *pakki abadi*. This difference created different perceptions towards me. Because of the difference in socio-economic status, some people of the *abadi* considered me as a spy (*jasos*) of Capital Development Authority (CDA). While some others considered me that, I came here to help them out economically. Thirdly, the environment in which they are living also affected me in the field because that environment was strange for me in the starting days. And I was new in that community, their way of living seemed very strange for me due to the way *abadi* is constructed. Their food pattern was also strange for me because they ate dry meat and in my personal life I have never eaten dry meat so all these things were very strange for me. Fourthly, mostly aged women wanted my attention by saying again and again that they were so poor and that I should help them out, while female maids-workers taunted the domestic women in front of me and called them arrogant, to show me that they know nothing and they were superior than them.

2.11. Reflexivity

Reflexivity is described as the “analytic attention to the researcher's role in qualitative research”. It is both a concept and a process as a concept; it refers to a certain level of consciousness. Reflexivity entails self-awareness, which means being actively involved in the research process (Palaganas, 2017).

As an ethnographer, I entered in the field I tried with the unknown eye. When I started spending time with them, I felt an emotional attachment to these women, who were not generating income and also sometimes for domestic workers. Women those were not involved in generating money were mostly taunted by their mother-in-laws and some by sisters-in-laws and were called by different names. At that time I felt so sorry for those women and started thinking about their condescending behaviors and foul language they were using. Sometimes paid working women

were taking the advantages of my presence, and taunting them to make them feel inferior in front of me but the domestic women tolerates every insult with smiles on their faces and innocently looking towards me. On the other hand, while domestic women-workers were generating money for their homes but instead of all these they were also oppressed but when these girls denied for anything in front of their brothers they couldn't say anything to their sisters because of me. My presence gave benefit to these girls because their brothers were not able to beat them in front of me. I created non-hierarchal relationship with them so they all became much closed to me and the domestic worker also used me for their own benefit because they asked me to go with them to go to shopping malls because they found me as a way out of their monotonous lives.

2.12. Research Ethics

As a researcher, I followed the following research ethics during field work:

- When I entered in the field people in the slum expected so much from me they thought that I will support them economically but I clearly told them about my research that, my research will not benefit them in the ways they think it will.
- I took permission from the people of the *abadi* both from females as well as from males before starting my field work.
- I paid attention to keep the non-hierarchal relation between us. I achieved this non hierarchal relationship by participating with them in different activities which ensures them that I am good towards them.
- I used local language as well as Pashto and Urdu language in order to make them feel comfortable.

2.13. Significance of Research

My study will be contributory on following fronts:

1. Theoretically, this research will conceptualize slums as gendered spaces for understanding women issues by using an eclectic approach. Any lay-man or researcher can use the concepts of gendered spaces that I have used in this thesis and take advantage from this by applying it over other minor and exploitative areas. The major significance of this thesis is that it accentuated over the exploitative sector of an urbanized or

2. Methodologically, as a woman researcher researching over the women lives in slums I came up with research findings through using ethnographic research methods, which to the best of my abilities were data-driven, in-depth, reflexive and contextual. Hence, the data that have been derived are worthy of trust for the future studies and researches. As primary data is extracted with the usage of qualitative methods of research strategy.
3. Pragmatically, this research may give a thorough understanding of issues faced by women in slums which may be of use for governmental and Non-Governmental Organizations in terms of framing women-sensitive strategies or policies. That is, focus of the study was women therefore, women in different spheres and different positions were evaluated. Behaviors of various women and their roles towards their small slum society was seen in several categories i.e. age, marital status and their economic dependency.
4. Futuristically, the findings may be helpful for future research to build upon topics related to gender that will be cognizant with the conceptualization of slums as 'gendered spaces'. For a thorough conclusion have been made at the end of the study which states that mostly in each society study regarding women gets surround to their cultural and societal set-up.

2.14. Research limitations

Some of the limitations that I faced while my field-work or research work was the access to different slum situated in Islamabad. As my study was an ethnographic study and it takes a long time in field while doing ethnographic study therefore, I had a rather confined time for this study. Hence to make my research much finer I took extra time i.e. an extra semester to study my field-people in-depth.

Furthermore, since the interviews were taken in Pashto and Urdu languages, which were then translated and transcribed in English therefore, the translation somehow vanished the essence of most of the feelings and understandings felt among the slum people. As the complexities or the feelings of respondents described in their own languages had their own intensity that could not be gauged or measured when translated into other language.

Chapter 3.Review of Literature

The review of literature summarizes the present knowledge for the topic of study by immersing into the already-produced knowledge. On theoretical, conceptual and technical basis, the studies are included in the review which shows that how the previous research links to the current research. The literature review provides an in-depth analysis of the prior works and aids in creating a foundation, an academic connection and a discussion for the further research being done. Literature review can be of various types differing due to their modes of collecting and displaying the literature reviewed. Among these types can be structured, descriptive, explanatory, and narrative. The type of literature review I have followed for the current research is narrative. The three intellectual domains that I have reviewed for building this narrative are, (i) Theorization of slums, (ii) Spaces, and (iii) Gendered Spaces. After reviewing my literature I will try to connect the three concepts to signify the literature gap.

3.1. Theorization of slums

There are different theorizations of slums: (i) according to Colombia encyclopedia “slums are substandard housing places in cities” (1956). (ii) Encyclopedia Britannica defines slums ‘as a place of physically and socially deprived people where quality of life is not possible. Due to bad housing they have the inadequate air, light, toilet and bathing facilities. They also do not afford privacy and opportunity for family’ (1970).(iii) Noted demographer Bose, A (1995) defines slum in article ‘introduction and theoretical frame work of slum’ as a settlement of deprived people, where high intensity of mortality and fertility are usual demographic features of slum. Extreme poverty and low level of productivity exist in the slum. The people have lack of access to basic needs like sanitation, water, and light and absence of these make their lives difficult.

The above definitions give clear picture and characteristics of slum. These are often the highly neglected places of public services and sanitation. It is a place of people, where there is no

proper infrastructure for shelter along with the absence of basic necessities of life. Slums are the place of high residential mobility for poor people who are looking for survival opportunities. This may be the area of aged refugees, the homeless, chronically sick, and socially maladjusted people.

The rate of sickness and death are high in these areas because of poor standard of life. It is stated that it is generally thought that slums are the places of delinquencies and criminal activities, but this idealization regarding slums has no evidence as these are mere assumptions. These all things happen because of change in urban land and lack of housing which leads to overcrowding and improper maintenance (Anderson, 1990). According to one theory that results from a study on United States' cities, shows that the people residing in slums got attracted to industrialization and therefore moved towards cities. But the land owners never welcomed them because of their unaffordability and because the land owner had alternatives that could provide him with more profitable rents (Clinard, 1996).

Speaking about the classification of slums, vertically the two types of slums found are; escalator and non-escalator. While on the horizontal axis the two types of slums found are hope and despair. The slum that is intervened by the state through up-gradation can easily escalate and move its status from slums to ordinary class. While on the other side the slums that do not get any opportunity live in despair, never escalate and remain deprived (Stokes, 1962).

Slums are formed in the early years of industrialization; it can appear in the central parts of the cities near factories where industrial activities take place. The rural populations who get attracted to the industrialization process migrated to the urbanized cities but due to lack of employment more opportunities get involved in menial jobs such as fishing and poultry and that is why they reside in places like rail-heads and river navigation. These 'peripheral slums' are caused by geo-physical changes which are found in Asia, Africa, Latin America, except North America (Stokes, 1962).

According to Mackintosh, J.M. (1952) there are three basic requirements for upgrading of slums. Firstly it is important to improve the quality of houses in such a manner that no discrimination be construed. Secondly, to bridge the relationship between the owner and the tenant so that

economic growth from top to bottom can be increased. Finally to hire the experts who could advice regarding decreasing poverty, and racial and gender discrimination.

Where as Mackintosh, J.M. (1952) gives historical perspective of slums and various causes of growth of slums dwellers in New Delhi. The study was conducted at Nizamuddin slum and Shanti Vihar slum in New Delhi. There are many reasons which are responsible for the growth of slums, such as population growth in urban areas, migration, and concentration of economic activities. The paper states that India is one of the countries where the rate of population growth has been remarkable. This increase has led the growth of slum population. In 1901 census the population of India was 236 million. The paper claimed that the increase to 439 million within the span of 60 years can happen and India can be the second largest populated country after China. This population growth put pressure both on rural and urban areas. On one side pressure is causing a decline on cultivable land and on other side the increasing demands for food in the cities.

Migration towards cities is another factor of urban growth in general and particularly in slums. Majority of migrants are displaced from their original habitat because of lack of resources and employment. The reasons of migration are many such as political instability, natural disasters or wars, but most important are the relative security and availability of employment in urban areas. People who migrate to cities want to improve their socio-economic conditions. These expectations attract people to cities, but when they come there they do not find accommodation easily and they start living in slums.

An ethnological study of Indian communities Dandekar and Raths (1971) reveals that most people in India are immigrants in one sense or another. Upper class/caste people migrated towards cities to seek higher education, white collar employments and business. The untouchable and oppressed groups have migrated to get rid from their oppressor and moneylenders.

Heap of the migrants in India are intra-state migrants (migrants belongs to the state of their birth). According to the census of 1991 about 85.1 percent were intra state migrants who were born in rural areas. The percentage of inter-state migration was 13.5. Internal migrations in India are higher than inter-state migration (movement of people from one state to other). This happens because of insufficient land for cultivation, employment that was not useful for the

country, and social tension in the village due to communalism and caste. The study gives scenario of slum in India. The Town and Country Planning Organization (T.C.P.O) estimated that the population of slum in India during 1991 was 436 million that is nearly about 21.0 percent of total urban population of the country. But it has been estimated that slum population for the year 2001 would be about 616 million

Furthermore Dandekar and Raths (1971) discusses about the human rights, which are universal, indivisible and interdependent. Regarding women in India participation of women in Legislative Assembly for the protection of human rights is unequally distributed with respect to men. The author mentioned about the number of women leading organizations and participation of women in past and still participating today actively for creating awareness and fighting for women rights. But the fact is that human rights remain in the power of the dominant class. Women of marginalized groups such as women in slums are not seen in such spaces. Moreover Sing, K.S. (1998) state that how judiciary could help to protect the essential human rights of minorities and scheduled castes and scheduled tribes. It is stated that rights could not be the limited realm of society. Recognition of rights is necessary for the political, economic and social equilibrium. But we can see it in the case of Pakistan the judiciary of Pakistan is also biased. Supreme Court and high court of Pakistan both deal the evictions of katchiabadis (slums) of Islamabad differently.

TrondVedeld and AbhaySiddham (2002)'s paper is based on the slum of Delhi. The population of this Mega-city is about 14 million, while nearly half of the population in Dehli is living in unauthorized colonies and in illegal slum settlements. As described in this paper that slums are expanding social and environmental issues, which cause threat to the "clean" and "green" image of Delhi. This issue causes major challenges for the governance of Delhi. The number of slums is increasing day by day at the same time the population of slums is also increasing. As mentioned in this paper that "Delhi population is on rapid growth and has increased from 1 million in the 1940 to 14 million in 2001". Such rapid growth is a challenge for urban housing and urban development. In this piece of work SangamVihar was selected for the study because it is the largest slum area of Delhi. This slum was chosen because it has low property prices and low housing rents comparatively to other areas of Delhi. SangamVihar emerged in 1980s and 1990s. This is the largest illegal settlements of Delhi. The population of

this slum is about 400000. As there were many stereotypes connected with slum dwellers such as these people are illiterate but the study found that majority of them are literate. Employment rate was much better, only 4 percent were unemployed. The average people income was twice that of official poverty line even most of the people had surplus savings. Majority of the respondents owned houses, assets such as fans, radio, bicycles and T.V. On the other side they had problems too such as the lack of electricity and water. 49 percent faced the electricity issues and 29 percent water related problems. There is also the lack of good roads. The problems of electricity and water are organized by slum dwellers by themselves. They organized groups for water management on street level. They had managed tube-wells and paid bills on monthly basis for maintenance of tube-wells. Among them only less than 10 percent had the tapped water. As mentioned above the second problem was of electricity which was a major concern as only 2 percent of the respondents had legal government source where 35 percent of the people do not have electricity. While 63 percent were using the private source among the 63 percent, 46 percent complained as this is a high cost source. (Vedeld and Siddham,, 2002).

The other problems they faced were the lack of public schools therefore, people sent their children to private schools. In the same way there was lack of health services; there are very few doctors and some Non-governmental organizations (NGOs) are involved in mother and child care. The empirical and observational findings are opposite as composed to the generalized and stigmatized images about slum dwellers where the dominant images generalize and ignore the complexity and diversity in livelihoods among the slum societies. Therefore, the empirical findings of the research show a plausible image of slum societies than the dominant image. The findings are reflexive and would be better for formulation of effective urban policies and strategies for slum development (Vedeld and Siddham, 2002).

3.2. Spatial Inequalities and Slums

While referring to spatial inequalities, it should be noted that the concept of inequality is deeply rooted in a context. The inequality can be due to economic activities taking place in the society and the inequality that is present because of the differences in indicators of social well-being. The two are not the same and one is the cause of the other to get into effect (Massey, 2013). This means that the inequality in economic terms brings about the inequality in social well-being like

per capita income. Per capita income is the average income earned by the average employed people of any economy.

It is also stated Massey (2013) that the inequality also occurs geographically. On one hand geographical distribution brings the inequality and on the other hand requirements of production process bring locational changes and therefore bring changes in the level of inequality. But every type of change discussed above brings about spatial differentiation and spatial division of labor. In dominant economic terms the changes in spatial division of labor will be brought in a way which will increase the profit by increasing the production level. But this definition ignores the ways that will be incorporated to increase efficiency. So, the selection of division of labor varies for the structure of ownership of capital. It depends on the range and size of production.

There exists two major forms of spatial division of labor. The first is very well known as sectoral spatial specialization. It took in UK in nineteenth century. It played an important role in growing the modern industry of UK by free trade and specializing its labor internationally. By doing this the industries were able to export coal, iron, shipbuilding, textile and steels up to First World War. The main focus was the production, investments were made on such production because of which growth came and employment increased. It was a new type of regional differentiation. The important points to note here are the processes of production of exporting goods did not create inequalities. The changes in regional situations brought up regional problems which changed the relation of UK with other regions completely. The regional problem that came around was the imperial change that was coming within the relationship of UK as a capitalist economy. Last, the process of imperial relationship brought up regional inequalities which were measured by the rate of unemployment and per capita income. This regional differentiation is taken as the root-cause of other regional problems.(McCrone,1969)

The changes in time are also bringing changes in structures of regional problems. Increase in industries is bringing regional economies that are making the regional problem easier. The changes with time are bringing a convergence in the economic performance towards the national average income and other indicators. Those indicators are employment rate, earning and net migration. But convergence is not the solution because convergence is happening in different forms, in different nature of geographical base. When changes are based on geography it means changes are coming from inner-city areas. In it the inequalities are integral to form of spatial

organization of production. To defend this situation development of a new spatial division of labor is required. In it increase in the size of individual firms, separation of technical, management and control function is done. Increase in competition will automatically cut the cost and increase the productivity. This will keep on increasing the quality of the product too with introduction to many mechanical tools that reduces the cost of man power and increase the number of production. (Westaway, 1974; Massey, 1976; McDermott, 1976)

Development is therefore arriving in those countries which have changed its spatial division of labor. It has helped them give skill to the labors and better the conditions of production. The mass-production is done on the areas where labor is paid low because of semi-skill. And in spatial division of labor integration with other countries is very important.

So the spatial division of labor is not geographical but intra-sectoral division of labor (Dunford, 1977). Inequality is in the nature of regional process. And every region has different problem that is related to their region.

It should also be noted that production of any resource is done on the relevance of spatial differentiations. Convergence is not the solution because the increase in competition brought decrease in profitability and then decrease in markets. These changes therefore brought changes in the production process of the sectors of different industries. So, it is not that regional policy does not have any impact but it did not brought changes in the changing industries of many regions. Similarly, many results of convergence showed increase in inequality. So the regions are to blame for the problems faced. So the regional problems must be understood beyond numbers and its solutions should not be searched only in technical sense (Massey, 2013).

Massey (1978) defines that how the decline in manufacturing brings changes in the spatial terms and causing problem for those living there. Learning the economy of cities and industry in isolation brings a blurry map while studying the cause and effect model, because fundamental changes start occurring at economy level as a whole. So the author made link between the locational changes and developmental change in national and international level. Twenty-five firms were examined in the Minimum List Heading of 1968 Stand Industrial Classification. Those sectors were taken that produced both the consumers and capital goods. Manufacturing sectors are important because it not only helps in its own production but the

production of the other products and technological processes also. The reorganizing processes changed the over-all framework of three regions i.e. the south-east, the north-west and the west midlands as the absolute level of employment decreased in these areas.

The changes in employment are further divided into four types: first, the absolute loss; second, the location loss; third, absolute gain and finally locational gain. Absolute changes bring over-all changes in the economy. In situ and in transit are its further two types. In transit is losing of job because of location or production unlike in suite which is a straightforward loss without any locational or production changes. Locational changes means transfer of the production to a new location hence it means allocation of the same number of unemployed person in a new location. Job movement happens because of two reasons; first, because of overall cutbacks which is when the work of small factories is reduced to improve the number of larger factories. Second, are the occasional cutbacks when technological changes are implanted reducing the workforce.

The author takes the help of three detailed studies of changes that happened because of industrial restructuring. Group 1 which is based on 'Restructuring in the face of over-capacity and high costs' involves the electrical machinery, transformers and the switchgears. Due to the high costs and need of excess capacity problems occur for the industries and they face severe competition. The two main reasons for restricting in this category are the problem of overcapacity and the need to cut the production high cost. The re-organization involves cutbacks in production and increase in profitability. Firms are mainly interested in efficiency hence increase in labor productivity could lead to increase in profitability. The aim of profitability can be achieved in different ways for example, labor intensive plants could be selected, and introduction of controlled machine tools and shift to mass production techniques could be used. It is shown in the study by the author that the changes in production of industries bring an increase in unemployment in cities. The transferability in location also does not fulfill the unemployment quota. Three of the explanations for this are given by the author: (i) the industry because of having employed many people represented heavy employment and its restructuring can affect most of the employees, (ii) The plants located in group 1 could produce more in the old industrial area while being labor-intensive, (iii) the locational shift did not help cities to gain more production by restructuring group 1. Large economies sometimes need to close and

restructure themselves because of economies of scales. After optimal size attaining economies of scales becomes difficult.

Group 2 which is about ‘Restructuring to achieve scale advantages’ took refuge in the sectors of industrial systems and process control that involve the capital machine as computers, radar and radio. The restructuring happened at two levels: (i) in the economic level as a whole, and (ii) in individual level of firms. The restructuring happened to increase the output of the industrial systems of capital goods, to cheapen the output of the industrial production and to be competitive in the market of technological innovation. It was done in a number of ways for example introduction of controlled machines, reduction in skilled labor and workforce and increasing the research and development control and investments in capital investments. This restructuring overall reduced 5 percentage of employment rate but it was bias in its nature because the investments that it made took place in Greenfield development and in development areas.

Group 3 which is about ‘Restructuring for reasons of market standing’ involved ranging the products grouping of military man packs, computer software and medium-sized electrical machines. It aimed at increasing the market standard which did not needed major reorganizational changes in production system.

In conclusion, it is sated by the author that the losses of job were more when locational changes occur in the cities. The restructuring of the industries in many cities reduced the demand of skilled labor rather semi-skilled labors were more recruited.

3.3. Social spaces

While studying sociology, it becomes clear about the distribution of the classes. It is because of the division of power the positions of the class are seen. Bourdieu (1985) calls this power as the capital of the class. The position of the agent also gets known by the amount of economic, cultural and social capital which he holds. Hence, the first dimension of the agent is the capital that they possess themselves and the second dimension is the composition of the capital. Bourdieu states that the classes by Marx have given a theoretical existence but it is the space of relationship that is necessary to be looked into. In social class elements of ‘economic’ and

'culture' may be ignored but the principle of division of 'ethnic' and 'national' cannot be ignored.

According to Bourdieu (1985) the perception of the social world is two sided; objectively it is socially constructed because people are given with certain functions that describe their agency and subjectively it is also structured because we absorb the language of society and their social construction and make it our perception. But the meaning of the object of the social world keeps on changing in historical terms because they are subject to variation in time. This changing of term gives the object of the social world plurality of world view that struggles for the symbolic power in order to produce and reproduce legitimacy. All this forces the classes to internalize the occupied structure and take the roles of them for-granted and never to rebel for your rights. This objective power becomes the common sense for the whole class that is represented by names given to them by the powerful. All this gives the status of symbolic system to classes written by Bourdieu as 'distinction'. Distinction according to Bourdieu is the symbolic capital which agent can internalize and get distinct from the others who are relatively rich and high in rank and order.

To get the monopoly of naming classes as legitimate the symbolic strategies are divided into insult and official nominee. The insult because of internalized position of a lower class gets legitimate symbolic violence and the official nominee authorized to do symbolic violence by titling the distinctions. Titles are symbolic capitals that are legally accepted by everyone. The word noble, symbolizes a number of academic qualifications it is therefore a great name. This naming has value that gives birth to hierarchy and it becomes permanent because people internalize and institutionalize them. It becomes the part of the language and gives value to the work done by the noble more reward and the same amount of work when done by a normal man with no less reward. But it can change if the people start struggling and opposing the symbolic power accepted by the society. The social world is what the people make it by internalizing their given position. If they start questioning the goods and the bad the field of representation will start changing because it is the object that get questioned and it is the object that gave status to the powerful.

The place where the clash can come between those who have accepted the status and those who have controlled the status is in the political field of homologies. Bourdieu (1985)

criticizes Marx that in this theoretical explanation he just speaks about one-dimensional change Bourdieu (1977). According to Marx if the economic position changes then the status of man also changes but Bourdieu says he is missing the other statuses of the society. Society is multi-dimensional; it is the culture that gives way to any economic status to be known as good or bad. Therefore, in the view of Bourdieu one must be careful to not to internalize the identity the social status gives to one. Political field must be used by those who have been titled less they can fight on the same political field and objectify and question their social status which will give rise to a new political opinion. This will be the first step to break the natural distinction given by the powerful because objects are given meaning by us and they can change if our viewpoint changes.

It is interesting to know that in the political field the lower class can analyze and question the process of institutionalization which will slowly change the status of ordinary classes. Representation and having a slogan is also necessary according to Bourdieu to step into the mystery of ministry. The mystery of ministry is something that makes people identify and be identified of their set of roles and social entities. When the lower class get involved in the mystery of ministry the symbolical reality will start to change and for it political participation is must (Bourdieu, 1985)

Social reality ensembles many invisible relationships through common sense and that becomes symbols and it can be adopted as a natural existence Bourdieu (1989). This symbolic representation gives importance to visible facts and ignores the invisible facts. The comparison given in the article about social and geographical space with in which regions are divided up. The spaces are constructed in such a way that the closer the agents, groups or institution which are situated in same space, they have more common properties. The more distant spaces from each other in social spaces can encounter one another and have different properties. The symbolic affection masks the subjective structure and only focus on the objectivity; Bourdieu (1989) called this 'strategies of condescension'. Objective relationship depends upon the economic capital, cultural capital, and symbolic capital. Agent made relationship on the basis of two dimensions the first is overall volume of capital they possess and the second is the structure of their capital, which is the relative weight of the different species of capital, economic and cultural, in the total volume of their assets. So, that is why social spaces are called constructed because those agents who occupy similar or neighboring positions are placed in similar

conditions. This sense of one's place started division and create double structuring in the social habitus. The symbolic power constitutes events into words and makes classifications like gender, class, caste, and that becomes the reality.

3.4. The sociology of urban public spaces

The space is historically defined as “open space This means parks, streets, and recreation areas, plazas, outdoor spaces and other publicly owned spaces. Whereas by evolution of urban settlement and the growing of deferent semi-public spaces which are controlled by private or private public partnerships questions the above definition. In present public space is important to understand different from the public domain of state. Space is required to be understood as a space accessible to people.

Space is well conceptualized by social sciences. Till day we have two main concepts in social sciences which are noted by Stephane Tonnelat. First one is given by the political philosophy. The word public is driven from the Greek agora as well as from Roman forum. These were the spaces where public affairs of the city were discussed as equal citizens of the city. The second is defined by sociologists **who** focuses more on physical venues of a city and give more attention to the daily intervention of the humans. They measured public spaces through its accessibility both physical and psychological. Here accessibility means” what guarantees the free circulation of persons and goods”(Tonnelat, 2010). Therefore, in this paper the classic definition of public space (streets, parks) is broadening as transportation or spaces of mass consumption. And these will be critically analyzed thought the sociological lanes.

Today public space is defined by social sciences in two main visions (Tonnelat, 2010). The public sphere (conversation and debate, importance of participative democracy) and the publicly accessible spaces (question of mobility, more attention to individual liberties). In literature different spaces are studied separately as streets, commercial centers and square, and train station. The concept of street helps examine the relationship between public space and the form of the city. Commercial centers raise the question of accessibility and help in discussing the limits of public spaces managed by private owners. With train stations the link between mobility and public space is signified.

The classification of a space into rural and urban has implications for the people being part of such spatial divides. In the context of Britain, geographical structure has always been important for capital formation. And capital formation is in return very important for labor production. Changes in geographical structure brought changes in capital formation bringing changes in labor structures. These changes increased the demand for white collar jobs in manufacturing sector, which happened due to internal changes in labor force composition. This expansion of professionalism in manufacturing sector increased the public sector demand and changes brought in health and education sectors. Other factor that increased in demand due to increase in public sector expansion was the increase in women participation Massey (2015).

Increase in the women participation decreased the number of male participations. Decrease in the number of participations of male decreased their importance too in the labor market. Yet these changes differ from time to time and place to place because the geographical changes differ from place to place. Yet these changes are making their own kind of geographical changes. Thus, these changes brought two kinds of changes. On one hand it changed the geographical factors of British's economy and on the other hand it brought new kinds of changes to the geographical factors.

Further, it is stated that the changes in the patterns of British workforce was because of two factors. Firstly, it was because of the changes in the 'old basic' concepts of the employment of Britishers. Secondly, loss of employment in manufacturing brought newer factors of employment bases. In the hey-days of British it was the loss of employment in manufacturing that the boom was doomed. It was the times of Margret Thatcher that de-industrialization prevailed within British which was a long-term phenomenon. This de-industrialization brought changes in the technological sector of British which also raised the productivity level of the economy in those days.

In those days of de-industrialization changes in workforce was occurring. Changes were not happening in British but also in the other parts of the world hence, increase in competition increased the efficiency level of British workforce in industries. Changes in economic level brought structural changes and changes in the level of management. Certain industries got the sole monopoly. And in order to hold the hierarchical positions those monopolists initiated small

firms in each region. In those franchises employment took place which automatically increased the secondary level of employment.

Increase in supply of the products also increased the demand of the consumers and the cycles went on and so the expansion in employment level. All such changes side by side changed the meaning of technological involvement. Such changes in technology helped in decentralizing the production level. Yet the regions where technological changes did not happen the labor in such region did not have much importance and their prices were always cheaper. Therefore, in the developing economies labor can be bought in cheaper price. This decentralization increased the level of women participation in the market labor. These changes furthermore, increased the level of researches and development related activities. Big companies always took advantage of such changes and changed with the changing time in order to hold the hierarchical relation static. Yet today the picture is changing because of the involvement of women in different industries. With the participation of women social, political and economic changes are coming in way. Like the notion of men as being only a breadwinner and the women of child bearer is declining. These national changes get reflected in different advertisements of media making the notion dispersed. These changes thus, all initiate with the changes in geographical sector. The increase in the number of public employees changed the structure of the economy.

3.5. Women and Social Spaces

Under this sub-theme I have focused on understanding the concept of social spaces for women. The report “Creating new spaces: women’s experience of political participation in communities (Jackson and Wallace, 2015) is an overview of case studies attempted in four different countries; Ghana, Zimbabwe, Nepal, and Afghanistan. The main focus of the report is to draw out the comparative findings around women’s political participation and the other benefits and changes resulting from women participation in the different spaces. This report explores that what benefits women get from the spaces, and how their participation permits them to organize and fabricate demands on local level government, and where the barriers lie. The research focused on listening women in their different contexts because the women’s situation varied across each country as well as between the countries. The research uses feminist as well as participatory aspects, trying to listen to the multiple voices

All Women Rights Organizations (WROs) selected four partners which worked with women in communities and give them trainings. They wanted to promote women political participation, teaching women about their rights and also that their rights are equal to men. They wanted to build women's leadership at the local, regional and national level. The more focus is on local level participation for women because, it is in this area partners and womankind want to learn more and understand the possibilities and challenges for women and helped them to move in other decision-making spaces. In the research two different locations for the spaces were selected in each country. Spaces included where women meet with each other or with decision makers to influence them in decision making process. The research takes spaces as groups where women participate, which can be established by womankind partner, other NGOs, government, or set up by the women.

Spaces are conceptualized from Andrea Cornwall's (2002) work, according to her spaces are not completely fixed they are permeable. Spaces are differentiated by who established them and also by their rules. Some concepts about different spaces are discussed in the report are following:

Closed spaces: These spaces are very hard to enter; only certain people are invited in these spaces which came through election. These spaces also require qualification. Specific set of actors take decisions behind closed door.

Invited spaces: These spaces are created by external agencies such as Local Government or NGOs. People are invited to participate in these spaces. Those created the spaces had set some rules for participation. These spaces are often made for specific opportunities for those who are excluded from decision-making, i.e. women or low caste or minority groups to participate actively.

Claimed/Organic Spaces: These are made by people themselves, to organize themselves as one unit and challenge the power holders. These spaces are collective and popular because people come together to address their urgent social needs, or to arrange protest or undertake self-help. Usually women groups are working at local level in these spaces.

The main question of research focused on who is included and excluded in these spaces and how women work in these spaces. On broad political context it is difficult to understand the different

social, economic and political context in which women are situated. The security stability and religious and ethnic harmony varied widely. In Ghana the political situation is stable and many women are the members of political parties. There is a culture of civil society having a voice and women are free to meet and organize. Muslims and non-Muslims live peacefully and participate in different groups and political structures. In Zimbabwe the political structure is unstable. Issues are highly politicized and high level of oppression is present there. Even meeting of more than three people required permission from government or involve of police presence there. Muslims live separately because they are in minority and it is difficult to bring them in groups. In Nepal government is struggling to rebuild them after the consequences of earthquakes of April and May 2015. The key issue in Nepal is the caste discrimination of marginalized groups such as Dalits (a member of the low caste). They promote greater inclusion in political structure; they are working hard to be heard where their issues are still ignored. Afghanistan is split by conflicts (past and present), the government and the other stake holders are trying to rebuild the country and establish peace after years of national and international violence. In all the four countries opportunities for women participation are very significant.

It is important to understand the local political context in the research sites; that how women have been participating in different decision making spaces as well as in other groups. In Nepal and Ghana local decision making bodies are made as a part of decentralized governance structure for planning and budgeting to improve the conditions of marginalized groups, including the Dalit women. Traditionally women are not expected to attend meetings or involve in the politics in all the four countries. The opportunities are different and divers in different locations. In Nepal, the lowest political structure is the “Ward Citizen Forum”. This forum includes 33% of women which may be invited or nominated to participate. In Ghana the Local Government is planned in District Level Assemblies (DA) and it is responsible to develop a District Development Plan. At DA level 30% are supposed to be women in spite of this provision but women are seriously under-presented at this level. In Afghanistan locally elected Community Development Councils (CDCs) is an invited space and these village based units working for development planning and implementation. There should be women’s CDCs in each community, which is supposed to meet with men’s CDCs to agree development priorities for the community. The women’s CDCs do not always exist, women access and participation in these structures remain limited. In Zimbabwe at Government level the local District Council is the lowest level

for allocation of Government budget for development of community. The structure is largely male dominant and women are under-represented and largely excluded from active political participation. In all four countries contexts, women are traditionally not supposed to deal with meetings or get involved in politics. The decision making spaces for women are influenced by multiple factors including the local political landscape, especially linked to which party holds power.

Multiple challenges are faced by women in all of the four countries they are not a homogeneous category such as high rates of early marriages, teenage pregnancy, school dropout, poor education opportunities for girls, child labor, polygamy, men's neglect of parental responsibility, access to skill training opportunities to become independent were important issues for women in Ghana. Women in Afghanistan were worried for their children education and access to income generation. Fearing of Taliban come back is an also issue which increase criminality in the area of Kalakan in Afghanistan. Opportunities for girls increased over the past ten years to attend schools and participate in trainings but it led to the backlash (a strong adverse reaction by a huge number of people towards social or political development) against women. Regarding presence of female in public sphere, young men express strong objection on them because it can challenge their masculinity. Men become more aggressive and religiously conservative by the decades of war and economic instability. This is the concern for women, many of these men are unemployed, and some of them migrated to Pakistan or Iran for the sake of employment. While in Nepal women are greatly concerned about caste discrimination. They spoke about early marriage and domestic violence which is often linked with men's alcohol and problem slow responses of government to their needs. They raised voice of their lack of education, opportunities for their livelihood, and limited mobility, although the women felt that there were some improvements in these areas in the past few years. In Zimbabwe women were worried about poverty and poor economic opportunities. HIV and AIDS were common there while, violence against women, traditional nature of marriage results women with no rights. Divorced, widow or with absent husband women were responsible for their households, these responsibilities weigh heavy when they were lack of access to good jobs or productive land(Jackson and Wallace, 2015).

The key aim of the spaces is to overcome all the above challenges and promoting leaderships in decision making process. The results show that through participation in invited spaces more opportunities are available to women to meet each other and create the sense of solidarity. Spaces enabled them to do something for themselves as well as for the other members of the community. The spaces provide self-belief and realizing them that they can do what men can do. Women participation increased their confidence in front of men, even men responded positively to their participation. Women realized about citizenship, identity certificates, security birth and land rights.

It was clear from the research that women were very few in political participation in closed spaces because these are mainly male dominated spaces. The budget allocation for the venerable groups at community level is critical. They were unable to raise their voices for their basic needs in front of decision makers. One common factor in all the countries is that each context was patriarchal with different degrees of mobility. Social and cultural norms were also problematic for women. Some findings show that when at some instinct they participated on political level they did not ask permission from their husbands but they informed them that they were going for meetings. They are allowed to go but they are restricted to timing. Lack of economic resources means lack of participation because the women cannot fund their election campaigns and publicity materials. Low literacy rate hold women back from the closed spaces because they need qualification, especially in Afghanistan and Nepal lack of women education hold them back from decision making spaces.

3.6. Gendered Spaces

For this theme a paper which was an executive summary of the project carried in Caracas has been included (Beebeejaun, 2016). Female and the role of gender were accidentally seen as important part because the women worked harder than the men in the project CAMEBA. Women posed a significant role because they worked in higher posts in better way and took their responsibilities carefully.

The project used the term catalyzers for the female working in the project CAMEBA. They played catalyzers in the urban development for slums. The CAMEBA project took care of

two main slums living in Metropolitans names as PetareNorthe and La Vega. Services in both these areas are poor and people do not have access to clean drinking water. They live in poor state of living.

Services were implemented by the FUNDACOMUN, a government agency that created sewerage collectors, and various rehabilitating centers. The gendered role of CAMEBA project took place for many reasons and for it entrepreneurs held certain workshops also.

In these workshops promotion of many ideas have taken place like six workshops were held regarding the gender-identity, life projects and gender equality during work. One workshop described about the violence held against women while one workshop stated about the rights of children and citizenship. In order to implement the teachings of the workshops initiations were also taken by the president of the project for example role of women were brought forward. Further, a non-sexiest environment was created in the working places.

Though both male and female took part in the workings and services of CAMEBA but it was women who took their work more carefully. It was also stated that their involvement generated an efficient and sustainable operation. It was also seen that women were more flexible and could adopt new facilities and carried their tasks with higher interest.

Most of the female, in fact 60 percentage of the female worked in the posts of supervisor of the work and as inspectors that regarding which everyone was very happy. It was noted that their work was regarded as the most careful one and trust one. One of the most shocking results is that 60 to 90 attendants of the project were women which was considered a good number. The slums residing in Caracas are known as barrios and the structure of barrios were getting good because of the hard work of women.

Working of women in CAMEBA increased the living standards of family structure because women contributed more to the households than the men. The calculation of the project shows that the involvement of women in the CAMEBA project has led 34 percentage of women of PetareNorthe and 36 percentage of women of La Vega to be the heads of their household. It is therefore, that it has made them independent and made their families more secure in livelihood.

All these show the empowerment of women occurring in the projects applied in Caracas. Women empowerment brought along with it the well-being and their ability to deal with household crisis. Also they acquired new skills that made them confident that made gender roles more equitable. Women involvement also brought a friendly environment in the working place.

In the conclusion, it was therefore stated that women because of the involvement in this project came as a perfect image of being the crucial agent, their hard work made them indispensable and their responsible nature brought a better working environment. Moreover, it is stated that it was a win-win situation having the women in the project because it increased the performance of the project and increased the situations of the household.

Beebejaun (2016) illustrates that the everyday life of the urban spatial setting is looked upon. In this way the writer sees the setting of rights for the people of urban cities. It is stated that the space in the urban cities are very much gendered but this truth is neglected and negotiated. Further, the work of Crenshaw also recognizes the presence of intersectionality in urban settings which makes the everyday lives complex for the gendered space. The author claims that 'city' is mostly related with gendered roles and spaces due to which the actions of the inhabitants are also gendered. And, any political awareness and campaigns are used for only personal gains rather than the betterment of female or their related gendered roles in the society. It is evident because though after having such advancement women are still treated unequal and isolated from the public sphere.

The economic work of the women which they do in their households are not made part of the economic contribution and that is why they are economically seen dependent and incompetent; when most of the economic work is done by the women in their houses like taking care of the kids and feeding the family. It is these assigned roles of women that under-represent their participation in political fieldwork. All the struggle done so far to fill the gaps only give attention to the language but no practical or real efforts are made so far.

While looking at the meaning of rights for lebevrrian discourse it was seen that the right to city was the sign of reinforcement of power from the state into the reach of citizens. The study of the Purcell (2014), also states that the intersectionality of gendered dimension of life is not ignored within the set-up of lebevre. Mitchell (2013), further clarifies the statement of Purcell

by stating that public sphere of right to city itself reinforce the gendered space. Because the public sphere includes the involvement of women in household work rather than the involvement in the political, therefore no actual legal rights are bestowed to the women rather the complexities of everyday life are negotiated.

It was also stated that the more people interact the more it means their rights cannot be neglected but the non-involvement of women in political sphere makes them interact less with one another. The concept of de Certeau (1994), is seen here in which it is stated that the manner of walking can also describe who the gainer of the right of city is and who is not. Further it is stated that the privileged people in these cities walk in a freely manner because they are the ones who mapped the structure of the city life. While the fear and hesitation of the female faced while walking in streets describes the oppressed and subjugated nature of women that is more learned and less natural.

Many examples and works are done by the researchers that state that the city reproduces the power of men because the setup of the city life is more patriarchal. It is for example evident by the fact that no public toilets are made that could be used by the women during their menstruation so that they could be more involved during the days of menstruation. While men could even use streets; all these show the baseness.

According to Irigaray (1985), the notion of equality is useless because it is embedded in people lives, their culture and ideology. Thus the only way of getting rid of this partiality is to use tactics that would be help women to grow their participation in public sphere.

In 'The social construction of spaces and gender' Low (2006) discusses regarding the power that gets practiced in spaces and with respect to gender. In this unique work of Low structures have been studied to understand the forms of spaces.

It is stated that studying the spaces is important because it is the spaces that provides meaningful and practiced activities performed by each actor. In social science, other works have also been conducted to definite a better version of spaces in order to add many other factors and components that are missing from the previous definition. And in the new definition even the social goods and their placements play an important part in creating a gendered space.

Therefore, it is stated that the activities done by each actor that is male or female with the social good creates a visible gendered space. These activities include the inclusion and exclusion of what is acceptable for them and mostly this part is played by the male in the society. for example, the practice of gazing is presented by Low in this work.

In order to describe how the practice of gazing can present a gendered space; the work of Merleau-Ponty (1966) has been referred in which Merleau-Ponty describes that our bodies are not just perceived as things but interspaces between things. It means that the activities of our everyday lives have been divided according to our bodies which in return formed a space known for its gender spatiality. Therefore the main concern of the author is to relate these two concepts together that is the space and the bodies that are regarded as things.

The author Martina Löw (2002), names this process as genderization of space and exemplifies it with the idea of perception and gazes. In order to describe the genderization of space the author takes up the work of Jean-Claude Kaufmann, where the activities done by the women are studied. It is stated that in order to sun-bath in the beaches women have to think several times in order to display their breast by getting their tops off. In fact women have to look several times to their rights and lefts in order to see that whether any man is gazing over them or not. All these action shows the fact that the space of beach is dominated by the men and women have to think several times in order to get sun-bathed. The same space of beach can be used topless by the male without them being embarrassed but women have to make sure that their breasts must not move they must be rigid while lying on the ground.

In another place the author describes that these activities have created certain ideas about men and women that is men are the ones who gaze and do not hesitate or feel subjugated when a woman gaze at them. But a woman feels embarrassed and afraid while a man gazes at her because his gaze is most related to physical longing and erotic pleasures. Thus according to the author, the spaces can never be neutral because the gaze of both actors and the meaning of gaze of both are not neutral.

Even in movies the picture depicted is in such a way where men are depicted with the one who has the brain, mind, and head while the female has the body, heart and belly. All these ideas get reproduced in the society and that is how the perceptions get built up by the bodies of a

human. Furthermore it creates a culture which restrains heterogeneous activities that is men gaze at women, women gaze at handicapped, heterosexual men gazes at gay men.

Many of the well-known and accepted concepts have been criticized and questioned by Nakhal (2015) on the basis of gendered-spaces. By the gendered urban spaces Nakhal means the spaces set up by the patriarchal capitalists. Further, by the architectural standards in three spaces i.e. private spaces, public space and semi-public spaces are the means to reproduction of racial, gender and class hierarchies. And it is the consequence of this reproduction that we remain accepting the binaries unconsciously not challenging them for prevention.

Nakhal (2015) takes the space as something that is not innate but something that is the creation of material culture which is why, it keeps on changing with daily life. Her locale was Beirut where she studied three spaces thoroughly. Firstly, she studies the private space that consists of privately-owned quarters which means private owned houses, gardens, balconies, cars and such other material belongings. Secondly, the public spaces mean the generally state-owned land used by the citizens of the economy for example the public gardens, streets, public transportation or public piazzas. Finally, semi-public means the spaces owned by the private owners yet they are used by the public like the private hospitals, hotels, restaurants or cinemas. According to Nakhal observing these spaces made her know regarding the gender-biasness happening in the name of appropriate-ness.

It was observed by her that the shopping areas for females were rather of bright colors like pink and yellow posing female as a shy and fragile being while the shopping areas for male were sober and dull reflecting their firmness and sternness. All this showed a space which was already stated and designed to regenerate the gender biasness. These kinds of changes according to the author are more dangerous because they get accepted by us unconsciously and therefore, we do not bother to change them or restrain them and like any other cultural trend it gets a part of our everyday life.

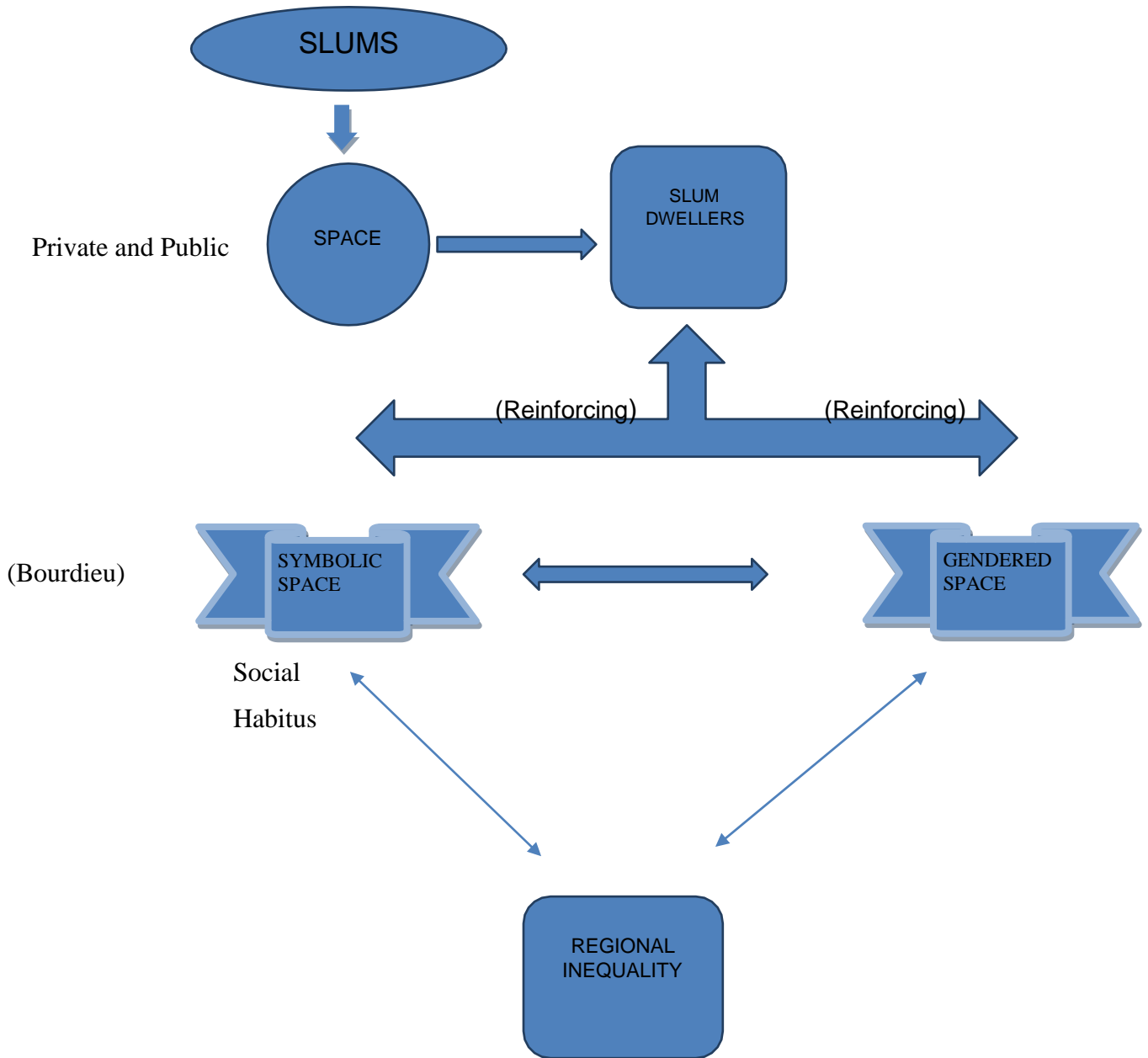
Nakhal (2015) also states that all the buildings and the architectural standards built so far are also signs of mockery for the female bodies. According to all the conventional building that is the churches, airports, hotels, houses and even the beds are made seeing the large sizes of male and thus make weak bodies of female get emotionally subjugated as everything looks like a man-

world. Moreover, the model of the man-world according to the author is the European male as all the characteristics of a European male can be seen in the everyday material lives of the people of Beirut.

In the same manner distinction is also made on the owned places that are kitchen is regarded as the women space while the public sphere and markets are seen as male spaces and this all is again because of the patriarchal conspiracy of capitalists. Even in the poetry of male, female is regarded as a body or a space that man used once; they get tired of the public arena.

Finally, according to the author in order to resist this kind of patriarchal dominancy rewriting the gendered spaces and relocating our bodies is necessary as the main concern is to change the static pattern of the social manner of living

Conceptual Framework



In the following text I have broken down the important constituents of my framework's important concepts:

1. The study of my research is slums which is a symbolically stigmatized space. This space is made because of urbanization as the industrial era brought along with itself a category of population that was contrast to urban population. So different types of people living in it belonged and are still belonging to different class caste, ethnicity and religion. It is because of these differences that made a distinction between the population of Urban and rural societies. Further, this space is built both in public (nearby public hospitals, schools and streets) and private spaces (nearby big restaurants, and big sectors). Therefore, in both the spaces slum dwellers will be studied intensively and interviewed regarding different problems that are faced by them.
2. According to the literature and the studies of Bourdieu in such spaces a type of symbolic space is generated where many activities gets gendered. For example, in the slums as like in any other normal society certain jobs are only allocated for women rather than men but it can also be seen that in slums this conception gets invalid. Mostly female work and male stay at home and care for the children (but it is only a conception for which further study is needed). In my study while my fieldwork, I will be looking for such symbolic spaces and I will be seeing how symbolic space as stated by Bourdieu creates gendered spaces. Further, it will also be known how much each space reinforces the other space. I will be observing that what the cause of such space is whether it is symbolic space that creates gendered space or the gendered space that creates symbolic space.
3. Many Non-Governmental Organizations work in order to help out the slums and such needy people. Even different NGOs are working by the name of gender projects in marginalized groups. Yet in literature it is also stated that these NGOs rather invented spaces for marginalized groups so the participation of women in these spaces will be also focused and trying to know that these women are known about these spaces or these spaces are only made just by name to increase the funding.
4. Furthermore, slums are symbolically stigmatized for poor people who are uneducated so both these spaces create regional inequalities which makes slums eligible for unequal distribution of wealth, economic facilities, social facilities and geographical facilities. As they are never made a part of white collared jobs or never given a place in urban societies

which in return further strengthens both the spaces. All such queries and assumptions will be studied in depth in my research work.

Chapter 4. Katchi Abadi profile

4.1. Geography of both slums

The two slum (katchi abadies) of sector I-10 chosen for the research local .this sector consist of remain four sub sectors which are I 10 1,I 10 2, I 10 3 and I 10 4 all are residential sectors except I 10 3 because it is a industrial sector where different type of industries are situated. Between all these four sectors there is one main center which is called I 10 markaz¹and my both slum are nearer to it. One slum of research local is situated in street 95 of sector I-10/1 while the second is situated in street 9 of sector I-10/3.both slum are situated on the edge of nallah² slum of street 95 is below from ground level and deep and houses of slum made beside to nallah but slum of street 9 is high from the edge of nallah and not deep.

4.2. History of the slums

Both slums were formed during 1970 at that time both sectors were not too developed. According to these people majority of nearby residential houses and factories are made in front of them and these sectors becomes developed Mostly of the children of new generation even do not know about their native land. People living in both slums had migrated from their native areas because of different reasons which have been discussed in findings and discussions.

4.3. Ethnicity

Mixed ethnic groups are found in both of the slum.People living in both slums belong from different ethnic groups. The slum of street 95 has the majority of kohistani and pashtoon and

¹ A main market which is situated between among all sub sector of I /10

² A stream of washrooms drainage water

becomes a community. Kohistani came from kohistan³ while pashtoon came from different regions of khyber pakhtoonkhwa. While slum of street 9 have the also the same people but some families are also Punjabi in them and they came from the hafizabad and chiniot. They all are living in such manners that it is little bit difficult to identify that from which ethnic group they belong because they all are living like a family. They all are learned the languages of each other they adopted the habits and culture of each other and create a new culture in the slum.

4.4. Population

There is no proper statistical record of the population of these two slums. According to CDA officials these both slums are illegal so that's why they don't keep the records of such slums. The main focus of CDA about such slums is to demolish them. According to slum people the slum of street 95 there are approximately 45 to 50 house hold on the other slum of street 9 has almost 35 to 40houses and the numbers of family differs house to house

4.5. Language

Three languages are seen which are spoken in these slum Pahsto⁴ Shari⁵ and Punjabi⁶ though all languages are different but they easily speak and understand all these languages easily.

4.6. Religion

When it comes to their religion all people in both slums were Muslims. In both slums religion are strongly practiced the aged male of slum are mostly in tableghi jamat⁷ and go for preaching to different areas. Male members belongs from slum street 95 go to the mosque named *awais karmi*

³ It is the northern part of district kapisa province Afghanistan

⁴ This language mainly spoken in the province of Khyber Pakhtukhwa

⁵ A language spoken by the kohistani people

⁶ This language is spoken by the people belongs from the Punjab region

⁷ People belong from that group who go to different regions to spread the Islamic teachings

mosque, which is nearer to this slum. female are also strongly practice the religion the young generation don not stick with religion as like aged or married people but all children young aged all are performing 5 times prayers. The slum of I 10 3 made their own mosque because this slum is situated in industrial area so mosques are far away from them.They made this mosque by collecting money from all people of slum and made a big brick room for the benefit of all slum people This brick mosque is safe from rain water because it have proper walls and roofs along with cemented floor so all people of slum keeps their QURAN (holy book) in the mosque. This mosque has own mullah belong from the slum..Female of this slum also came to this mosque and recite QURAN (holy book) because it is situated in the slum space and no outsider came here.

4.7. Dress pattern

As I discussed before by living together in a slum for so long time they adopted so many things from each other like language ,culture or rituals etc. the slum of I 10 1 have the people belongs from pashtoon and khoistani community. Majority of the women from this slum wear frocks that are loose and long duppatta (scarf) and trouser. Young girls wear simple shirts with trouser. Long frocks are more common in the Pashtoon and Kohistanis women and mostly it is worn by the aged women. The male member wears shalwar and kameez (shirt and trouser). This dressing is the part of their culture. Married women wear shuttle cock when they go outside from their homes. The trend of wearing shuttle cock was not for young domestic workers and aged women, the reason behind that they go for work outside from their homes to earn money so their male also not forced them to wear them, but some young girls do purdha and covers their faces by their scarf when they go for work The dressing pattern for Punjabi people women wear simple medium length *kameeaz shalwar*(shirts and trouser) and male wear kameeaz shlawar (shirt and trouser) . Punjabi female also do purdha but they do not wear shuttle cock.

4.8. Rituals

During my field work I saw a ritual of sunnat (castration) of the baby boy. This ritual was celebrated with lots of fun because this ritual includes music with the cultural dance. Guests are invited to this function and the hosts presented them lunch or dinner. The guests who are invited

also bring gifts for the baby boy. This function is celebrated on the birth of each baby boy and those who have relatively rich among the slum people try their best to make the event memorable. Women and girls dance a lot and in this function and give blessing to the mother and child. In this celebration women sits and made prayers for those women who have no children and have less sons.

4.9. Marriages

When it comes to marriages the child marriages were common in both slums. They made the engagement of their children at the time of their birth which may cause some times create difficulties in the families when the children becomes adult mostly the boys denied to marry those girls with whom they engaged at the time of their childhood. In both slums inter marriages concept was present. It was seen that the inter marriage couples have disabled children.

4.10. Dowry

In both slum parents give the dowry to their daughters and it is must because according to these people this will increase the status of their daughters at the homes of their in laws. The dowry include kitchen utensils, blankets, clothes, jewelry includes (erar rings, rings and small locket), and two small box of clothes, and two charpai (matel or wooden sigel bed mostly used in villages). The things include in dowery depend on the family earning those who have more hands of earning they give little bit more than those whose earning hands are less. These all things are given by the parents to their daughters but some gives more than the above things like those who give more to their daughters they include such things in their dowry like iron,metal cupboard, big box (in which they keeps the blankets).

4.11. Food pattern

The people living in both slums were poor so they made only one dish to fulfill their hunger needs. Their food pattern was too simple they cooked food three times that is morning breakfast,

lunch and dinner. In both slum the timing of food consumption were same they take their breakfast at 6 am lunch at 12 pm while the timing of dinner was 6 pm. These people wake up early for the morning prayers and then take their breakfast the people of slum of I 10 take Nan /rotti (baked bread of flour) of yesterday and green tea along with “gur” those who have their own cows and goats they made the milk tea in the breakfast. While in the slum of I-10/3 people do not have cows and goats they sometimes milk tea or sometimes along with remaing bread of yesterday. There is no much great difference in the food pattern of both slum their timing was same they mostly cooked vegetables like bringer, lady fingers and cabbage was common they also cooked cereals like red beans, were also cooked by the slum people in their luch and dinner. These people are poor they do not afford meat they cooked dry meat and that meat they get from the homes at the occasion of *Eid ul adha*. There is no electricity in the slum so that’s why these people do not have refrigerator in their homes the meat they gets on eid they can dry the meat because to preserve for long time.

The people of both slums give respect and hospitality to their guests and they presented each and everything in front of their guests whatever presents in their homes. During my field I Observed that in both slum green tea was always present in tea pots and they itself take the tea time to time while when guests arrived then they presented green tea with lots of different kinds of candies and biscuits.

4.12. Socio-economic and political rank of both slums

People living in both slum was living there for so long time. They all are worried about that what happen with them when ever CDA demolish their slum. These both slums was illegal and the for making the profile of the both slum it is important to know about that how much population are living in the both slums and which facilities are provided to them for such kinds of questions I visited the CDA office katchi abadi cell to find some answers about my questions.

4.13. Legal status of both slums

According to Roshan, who is the official person who is dealing katchiabadi cell in CDA said that both of the research locals are illegal. They called them as land grabbers and said that they involved in crimes. According to them at Islamabad only 10 *katchiabadis* are legal and CDA only provide them a basic necessities like electricity, clean water etc. According to them CDA is not responsible to provide them the basic needs like electricity water etc. They said that CDA only focus to demolish the illegal slums. The case for demolishing the slum is still consideration by the Supreme Court which was forwarded by the awp. While on the other side CDA insists force to keep demolishing the slum. Hence this case is halted as no final consent is found from both the sides. Most of the slums were legalized during the time of Pakistan people's party.

4.14. Absences of electricity

In my both research local there were no provision of electricity from the state side as mentioned before CDA claimed that both slums are illegal so that's why we do not provide them such things. Because of the Geography the slum I 10 3 slum don't have electricity in single home because residential houses are little bit far away from them and this slum are near to the factories while the slum of I 10 1 situated between the residential area the some people in this slum get electricity from the firm shelter houses and in the return of this the girls of the slum people working in their homes, while some pay the half of the bill for electricity.

4.15. Water supply

Same like electricity the availability of clean drinking water is also absent from both slum. The small children of both slum brings clean water to their homes. In the slum of street 95 children brings water from firm houses because these houses are nearer to them some times the aged women are also engaged in this activity. Some people of firm houses install boring machines and bring the pipes outside the alleys .They set the time to providing the water the children of slum came to these homes for the water at their set timing. While the slum of street 9 nearer to factories so their children bring the clean water for drinking from these factories.

4.16. Medical facilities

When the people of slums get sick they mostly use the home remedies or herbal treatment because according to these people they are poor and they cannot afforded the proper medical treatment which is given in the hospitals. There is one CDA dispensary for the lower employees of CDA these employees have their own cards and they get free treatment here. The dispensary have only few rooms and limited resources where people go for minor treatments such as flow, fever, or to check their blood pressure etc. The dispensary has two shifts morning and evening and they have two doctors and each doctor sits in each shift. The other people of the sector also go there for their minor treatments. The people of the both slum also go there they pay ten rupees fee and get treatment.

This dispensary have no facility of maternal birth such cases are deal by the aged women who played the role of mid wives in both slum. According to the slum people they said that we are not treated well in the government hospitals because the doctors also judge us on our dressing and they do not give time to us even in the critical situation of giving birth to child. There are lots of private clinics in sector I 10 1 and I 10 markaz but they are too expensive so that's why they prefer to give birth the child in their own homes and prefer home herbal remedies. These all things create complications for both mother and child health but they are poor and they do not have the other way instead of doing these all things in homes.

4.17. Education

At my both locals the ratio of overall school going children was too less, I observed that the trend for getting education was not present in the both slums. When i see on gender lens there are some boys who are going to school but when it comes to girls there is only one girl in slum of street 95 who got the education till matriculation and then she leave the school same like this there was only one girl in the slum of street 9 and that girl only get education till 5th class. Parents want to give education to their children specially the boys but there was different problems faced by people of slum when they admitted their children in schools. Some children don't have the B-form (a form used instead of CNIC for the children below the 18) which is needed during admission, some don't have money to pay the school fees of their children. The religious education (*madrassa*) was most common at the slum of street 95 mostly girls of this slum went to the awais karni madrassa which is near to their slum and get religious education from them. The girls in the other slum have their own mosque in the slum and there was a girl named Saira who was the *hafiz e quran*.

4.18. Source of income

In both slum people are uneducated so that's why they all worked as an unskilled labor. Both male and female are work though the nature of source of income is different but they contribute in their families. The male member's works in shoes factories on daily wedges, some boys are working on clothes shops some arte waiters at hotels. While women of both slums were also engaged in different activities to contribute in family like young girls are working as a maid in houses. The different kinds of work done by the slum people according to their gender and their age will be discussed in the chapter of data and analysis.

4.19. Political orientation of both slums

As I mentioned before both slums are illegal and they face too much problems of social security, but during the time of election these people also encounter as a human beings and different parties members came to these slum and want votes. According to them political parties used them for their own self interest and when they give votes to them then they will never come again to fulfill their promises which were done during the campaign time. parties who came for votes during the election were Pakistan Muslim league (PMLN), PakistanThreek Insaf(PTI) and Pakistan people's party (PPP). I observed that the only Awami Workers Party (AWP) visited both slum and arrange meetings with slum people regarding their problems, this was the only party who visit the slum not only on election days but they mostly visit the slum and raise voice for these people. Though the women of slum do not know much about politics they give votes to those parties to whom their husbands want. But Awami Workers Party also gives representation to women in the slum because my one respondent named Gulzar begum was the head of all katchi abadis and she represent the slum women in their party.

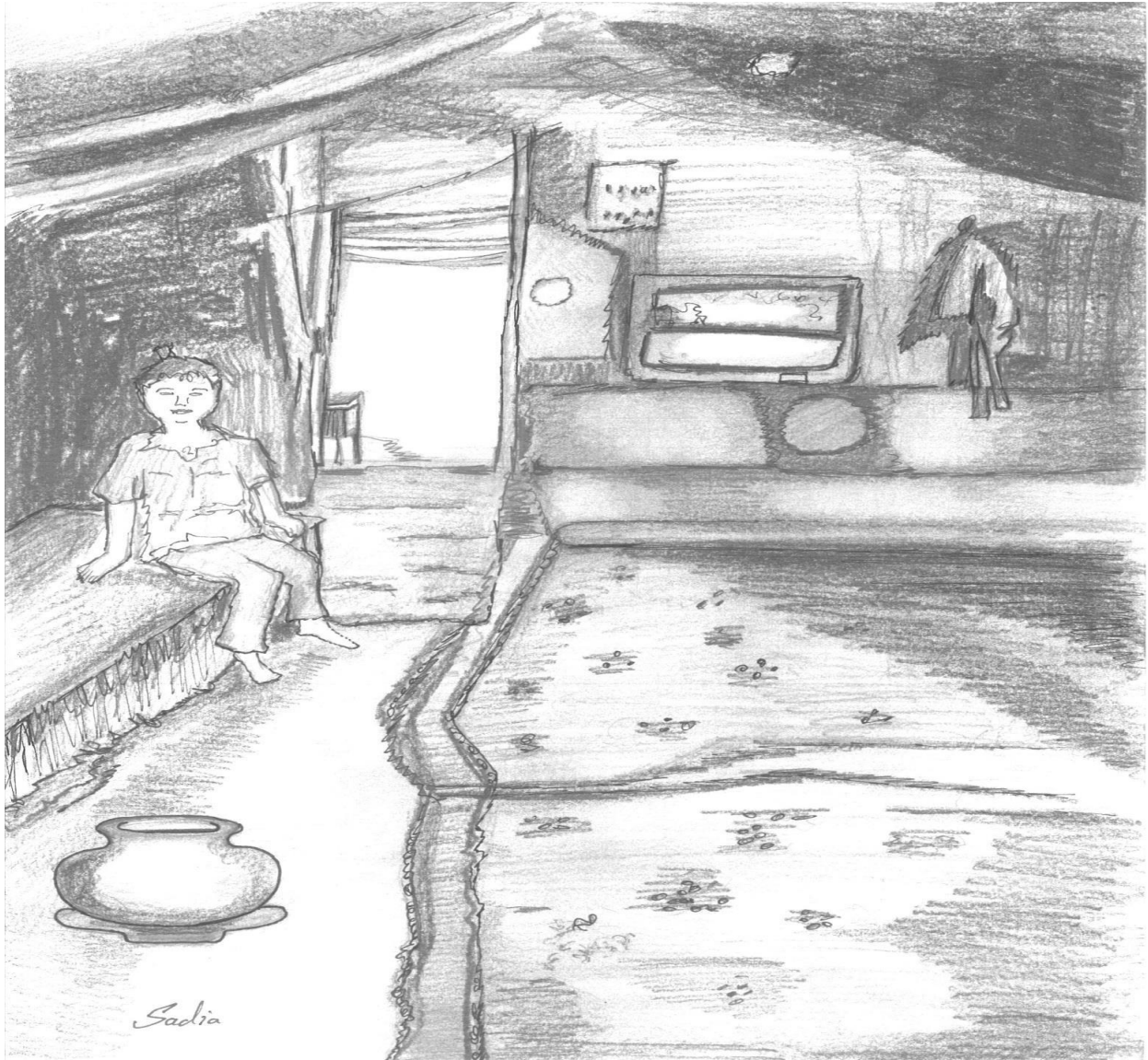
According to the people of both slum that they never faced any issue regarding slum demolishment during the time of Pakistan people's party (PPP) many of the slums were legalizing during their government. The life was not too difficult as now because the things were not too expensive and we do not face such exploitation and fear of social security. They consider the government of PMLN bad for them because that govt was not friendly with lower class and at their time they faced a lot of issues of slum demolishment. In present election the majority of the people give votes to PTI; they said that we want to see the change and want to change our lives as well.

Members of different political parties living in the sector I-10/1 and the girls of slum people working in their homes or their boys are their drivers so they made good relation with these party members. When slum people face any problem from police side then they use their references and take help from these political members.

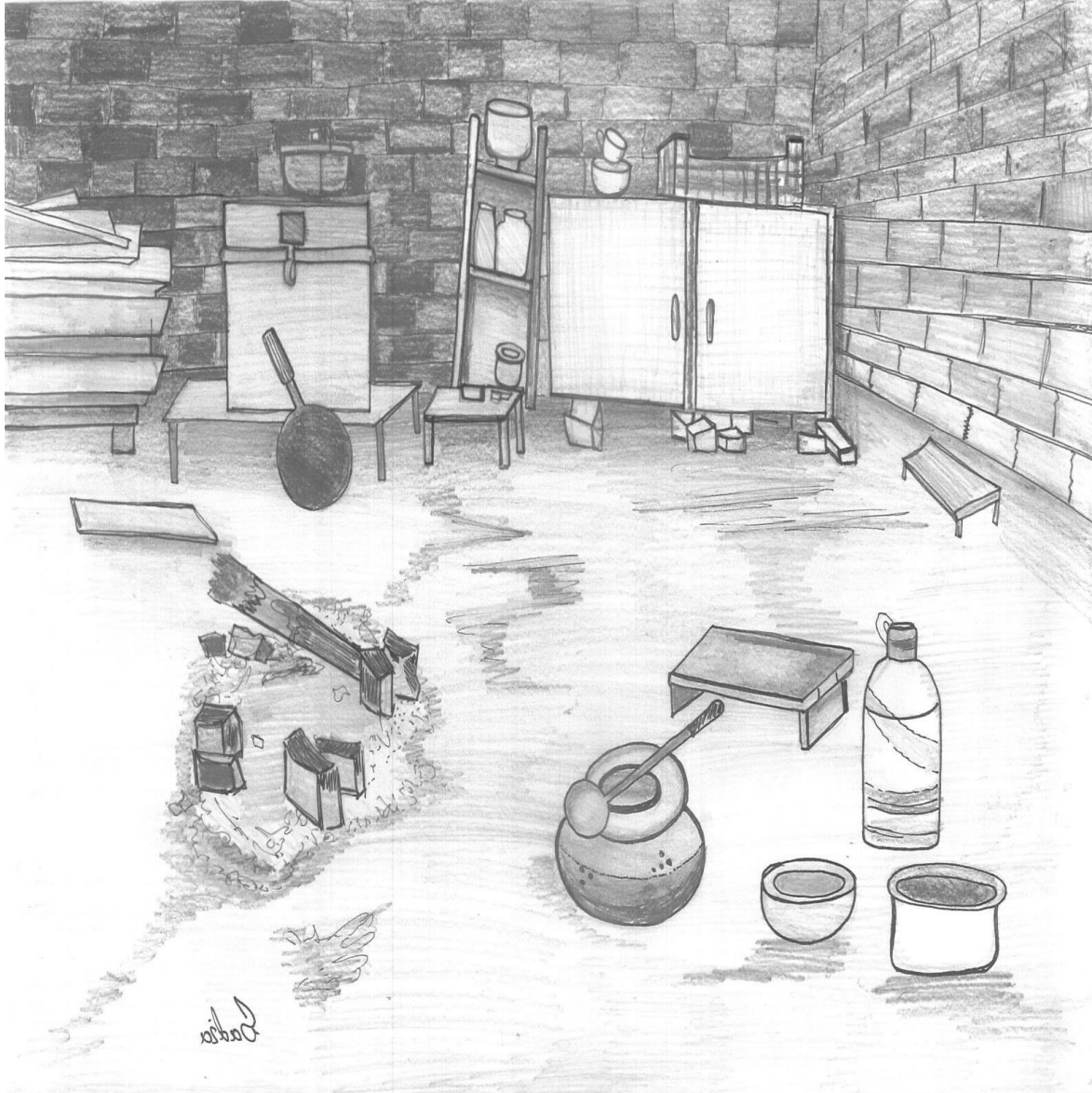
4.20. Sketches during fieldwork



The center of slum houses, where the people of slum sit and discuss their issues. It is the communal space for both the males and females. This place is also used by the women for the washing of the cloths too



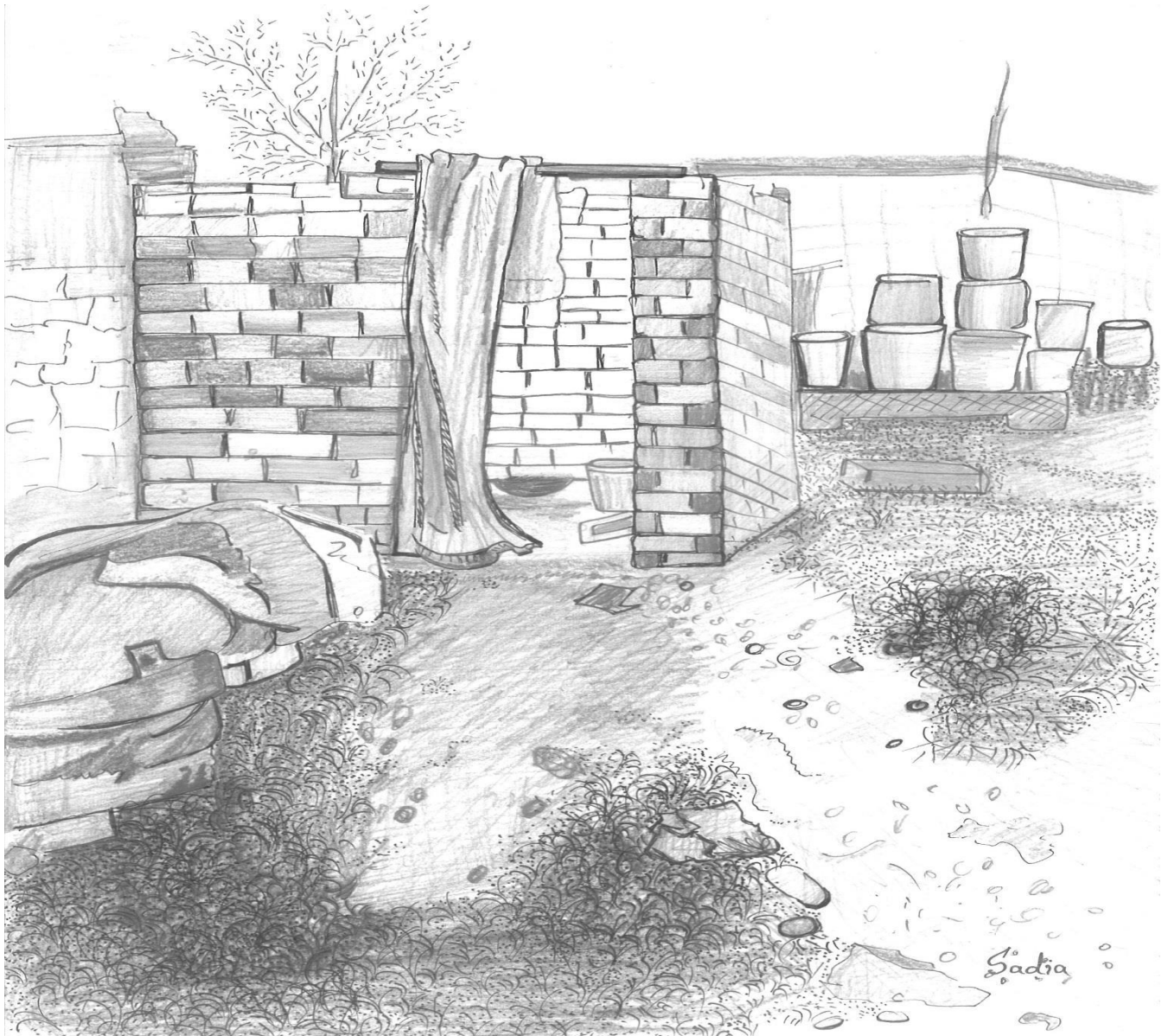
The inner view of the room where 5 to 7 people of a family members lives within a single room. It's because of the limited space in the slum houses that one can see the poor conditions of these rooms. And they get worse in the rainy days. As during the rainy days the roof of the house leaks and the rain water drops in the rooms. For which the people of the slum use utensils and place them under the leaked area. Further, one can see just one bed which is always used by the males. The wife and the children use the floor bedding. The room is use for multiple purpose i.e. as a living room, guest room and a dining rooms.



This is poses the pure women space because this space is often used by the females residing in slum. Women sit on the floor while cooking for there are no proper gas stoves, women use mud stoves or some use bricks to keep pot on them for cooking. Handmade brick stove is movable within the kitchen. Women keep very limited items and utensils in the kitchen because of limited the space. Some of the fire woods are kept in the kitchen so that they could be daved from the rain-water as wet wood creates smoke and it becomes problematic for women.



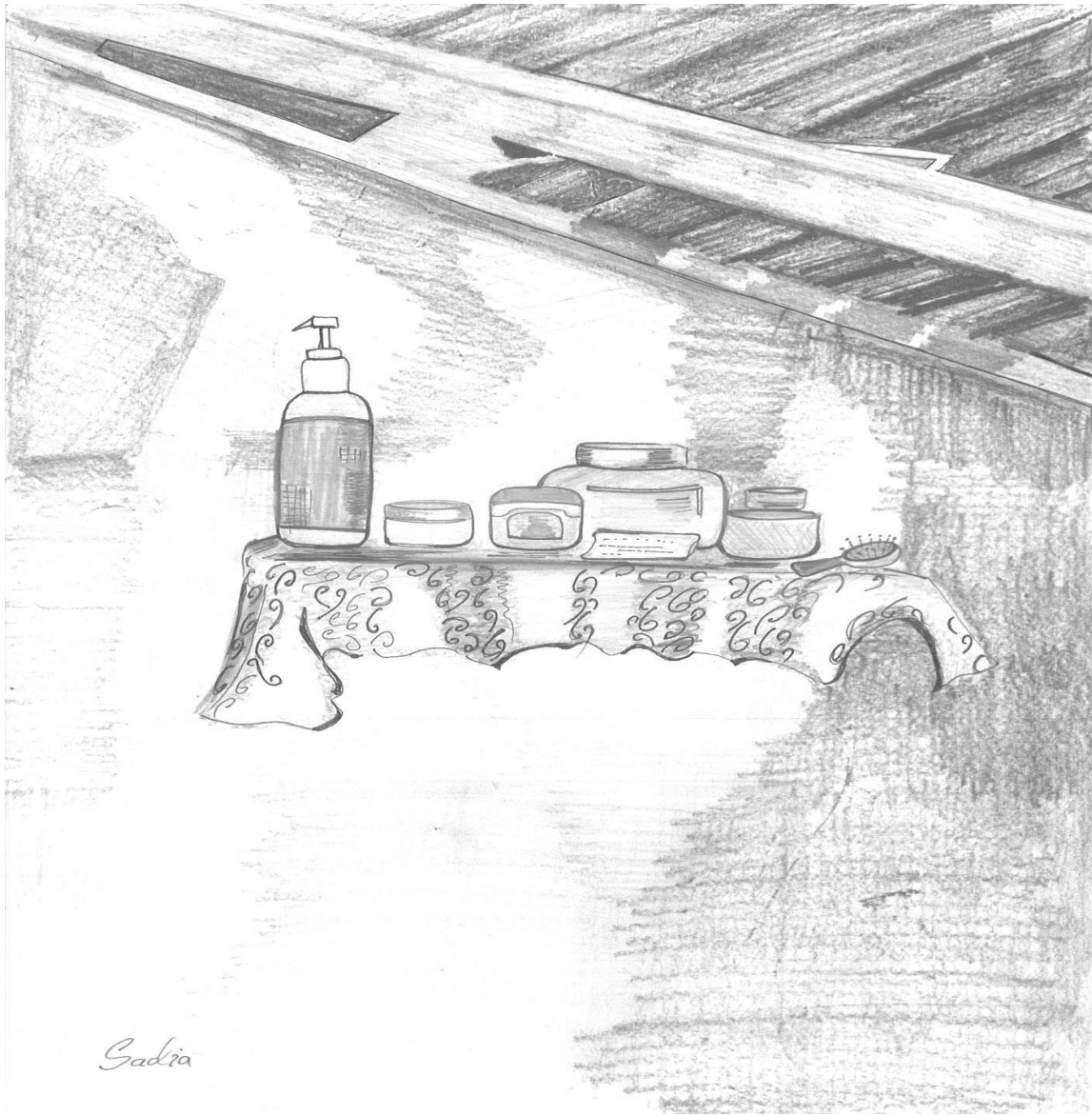
Sketch shows the inner view of room it also shows the cultural way of sitting and bedding patterns of slum people



The commonly used washrooms used by both the male and females of the slum. As it is seen the washrooms are constructed in open space rather than within a room so that everyone can use it easily. It has no door for they cannot afford to buy a wooden or steel door therefore a cloth is used instead as a door



The woman sitting outside is collecting spread and dispersed papers and plastics from raw materials which she collected from the markets and streets.



Such types of self-made wooden shelves are almost found in every room and kitchen of slums houses. They are used for keeping different things as seen in the picture. These shelves are simply installed in the mud walls and women use these shelves for their convenience. There are no proper cupboards and dressing tables in the rooms of slums houses, so they keep their daily use cosmetics like creams, hair oil, and hair brushes on such shelves as shown in the sketch.



The sketch is taken from inside the room where hanged washed clothes are seen outside from the room.

Chapter 5. Finding and Analysis

5.1. Process of creation of slum

No doubt work opportunities attract the poor people towards the cities, these people do not have resources to pay the rents in big cities so that's why they start living in the slums. Here in my study field there were also other factors of the creations of slums, in urban cities such as some people migrated because of war in their native countries such as Afghan refugees, whereas some are internal displaced people (IDPs) in Pakistan these are those people who do not have families (widows and aged women) and need social security. These all factors will be discussed in detail in light of the primary data from both locales under this theme. Firstly, we will discuss about the people who came here for the work opportunities. One of my respondents Gulazr Begum stated that

main is katchi abadi mae any wali sub sy pheli aurat hon jo yahan ai.....meri shadi 15 sal ki umer mae hvi meri shadi k lye mery shohar ne qarza lia tha tu wo qarza chukany k lye hum mardan sy yahan agye q k wahan humry ilaqy ma kam ni tha. Yahaan aky ye faida hova k main b yahan aky kam krny lgi q k humry ilaqy ma auraty kam ni kar skti ti tu humy majboran kam k lye yahan ana phra ta k hum apna qarza choka saky.

I am the very first one who came in this KatchiAbadi. I was 15 years old when I got married for the marriage my husband took some loans so in order to repay that loan we came here from Mardan because we did not had any work to do. The benefit of coming here is that I also work here. We as female could work there so me and my family came here in order to back pay the loan.

As we discussed that the cause of migration towards urban slum is unemployment in the same way my respondents also migrated because of work opportunity. They got loan for the marriage but they are unable to return the loans because they were jobless there and there were no work opportunity for them. In their native areas there were no work opportunities for women because of cultural and traditional barriers, it caused women to remain in the private sphere while

men went to public sphere but there were also not enough work opportunities for men. When they came here both the husband and wife started working because there were no such barriers for women as compared to their native area. When they started life here they could easily meet their ends because here they found some work through which they could earn but that work was also limited within the private sphere. Women living in such spaces found the jobs of a maid in houses which were again a private space. In rural areas the culture of keeping maid in houses are not present so in this sense urban areas are relatively good for them because they found a little bit space here. Another aged respondent Shenaz also said that they came here because of the work opportunities.

*Main apny aik bety k sath yahan ai hon mera shor aur bki bachy chiniot mae hi haty hi
...Main yahan is lye ai q k chiniot mae koi kam ni tha krny ko mera shor b berozgar
hi...yahn main kuch na kuch kama k bhjwa dyti hon.....yahaan pe main kam aram sy kar
lyti hon lkn wahan per mery lye kam krna muskil ta.*

I am living here with my son...I came here because there was no work in the chinnot...my remaining family is living in the chiinot my husband do hard labour there....and I also earn to some extent and send to them the money that I collect...I work here easily but at chinot it was difficult for me to work

Shenaz migrated from chiinot to the slum, she has a son with her because at their native area there were no work opportunities for her so it was difficult for them to do work. As women workers are considered taboo at chinot. So she came here and started the work of **kabar (recycling)** because in the space of slum she and her son could collect the things from the markets and sell them out to the people of slum. She brought the raw materials and sold and sold many old things to bigger buyers of Kabar. This is the way of their earning in the slum and it was definitely not possible for her inchiinot. Hence she earns and then sends the money to her family. Her husband is also jobless and she is the only member who earns for the family and supports them from Islamabad. Beside the work, we can see another factor of migration. The ones who have migrated to Pakistan from Afghanistan as refugees these were the people who lost everything in their native country. These afghan migrants did not have any shelter to live nor any

source of earning in Pakistan. Therefore they started living in the slums. As my one respondent Aayat who is 70 years old stated,

Hum yahan Afghanistan sy aye jb wahan jang shoro hogae...phly jb yahan aye hum muhajir camp ma rehty ty jb hakumat ne humy imdad dena bnd kardi tu hum tu hum yahan agayr humne aik kiray k paky ghar ma rehna shoro kr dia... jiska kiraya 6000 ta humri majbori humy yahan katchi abadi mae kinch ly aye q k kiraya humry bus ma nit a...yahan pe humy kiraya ni dna phrta r aram sy 2 wqt ka kha lty hi.

We came here from Afghanistan at the time of “kharigaan coup”⁸. At first we came here we were living in the refugee camps but when they stopped giving the aids to us then we came here and I started living in rental housesI paid 6000 rent when I was living in a bricked home so our compulsion pushed us here because I was not able to afford the rent..... Here we are free from the rent and eat easily 2 times.

When the soviets sent their troops into Afghanistan at that time thousands of people fled to Pakistan as refugees. These were the people who lost everything in their native areas of Afghanistan, they came to Pakistan as Afghan refugees and started living in the afghan refugee camps which were situated in the tribal rural areas. These camps are made for afghan refugees by the help of the Pakistani state with collaboration to international human rights organizations. At the starting days when they came here they got an aid from NGO, and from the state but after some time the aid stopped for these people. Being in the rural areas they have no other choice but to flee from the rural areas because at rural areas they had no opportunities of work and hence to earn for themselves so that’s why they moved to the cities. When they came here they did not had shelters nor any thing for the survival. In such harsh time there was only one space which was available to them for shelter and that was the slums. These people had no other choice instead of living in slums because they could not afford rents in such big cities where everything is too costly and these people were uneducated and unskilled hence they could not earn much to live in bricked houses. So that’s why they moved to the slums. Another respondent wakeel who is an aged

⁸ Soviet invasion over Afghanistan when soviets sent troops into Afghanistan in 1979 .

man whose father migrated with his family from Afghanistan as a refugee stated something in his own words as:

We came here from khoistan⁹. We had never been there my parents came here because there was no other chance to live life in khohistan. It was because of the war and the instability. When we came here as refugees we cannot afford the rents in the residential areas of Islamabad so that is why we are living here.

Here in slum we have afghan refugees from the different parts of Afghanistan. Among them mostly, the people are living in slums and they are not in position live in rental houses in Islamabad. These are those poor people who came to Pakistan and lived in camps but the absence of aid forced them to live in the slums. They are the ones who are working on daily wages which counts to be a very low amount from which they cannot save nor they can have any savings. The amount which they earn is spent on the same day. Therefore, they can't offered to rent houses due to which they are in this slum from years.

On the other side Pakistan have own IDPs (internal displeased people). The creation of the IDPs was due to the different military operations against militantgroups in northern tribal areas. These operationsare still running from last two decades. In such milliliteroperationthe native people were displeased to different cities of Pakistan. Among these a large number of the IDPs also came to Islamabad. These were the people who left their homes, occupations. In such case they were shelter less, and were jobless therefore for shelter there were only one place and that was slums. As one of my respondent gulmina who is from Wana says in such words

We came here from wanna¹⁰ during war.....we lost everything there then we came here.

In such clash of army and militants the native people of the tribal areas have to lose their homes and occupations. These IDPs fled to different regions of Pakistan i.e. mainly to the urban cities. The reason of moving to urban cities is that these IDPs faced the same situation as afghan refugees faced in the refugee camps. At the start of militant war these poor people lived in the idps camps but when the aidshaltedthey fled to the urban areas. When they came here theycould

⁹Khoistan is the district of Kapisa Provence in Afghanistan.

¹⁰Wanna; it's the town of south Waziristan (south Waziristan agency of X-FATA now which is merged in KP Provence of Pakistan).

not find shelters and jobs for their survival. Here the ones who do not have skills cannot find good jobs which has a well pay. Therefore, such people go for hard labor. These workers do work on low wages hence the survival for them becomes difficult. In the same way at the military operation of Swat against the Taliban the people migrated to different parts of the country. One of my respondent Asmat and his family also came from swat in the time of swat military operation as he stated in his own words as,

We came here at 2010 from swat because of their military operation there.

Those who lived in the slum are really the poor ones because lots of idps came to the urban cities but some are living in proper houses because they can afford the rents. The people living in the slum find hope because they find small jobs which are also not white collared but they to some extent fulfil their ends meets.

Slum is not just home for the poor, refugees and IDPs but is also the home for the ones who do not have shelters like females as widows, disowned, orphans, etc. These are the people who do not have any one who can take care of them in the context of love, financially and in terms of shelter. We have some cases here in slum too as one of my respondent Bybo, who is a widow and has 3 children. For the survival she do jobs in different houses, she also begs in market. As she says in her own words as,

I came from bhorywala and we had building house at bhorywala. When my husband died I had no occupation there then I came here to earn for my children.

She is the only one who earns in her family. Her husband has passed away in his young age where he left 3 children behind him. Now the burden of the bringing up of children comes on the shoulders of bybo. When she was in bhorywala she could not find a job which could run her family. That's why she moved to Islamabad and started living in the slum. It's not just Bybo who have such conditions over here in slum there are many others who have such conditions. Another of my respondent Alifbibi who is in her old age and is divorced, tells her harsh and painful experiences of her life in such words,

*Main yahanakylirhtihonmjemeryshoharnetalakdyditimera koi b ni ta tuyahanagaeyahanpe sub
merakhyalrkhty hi.*

I live here alone, I husband divorced me I had no one of mine own so I came here. Here everyone takes care of me.

She was divorced at a very young age she came here because she had no other choice instead of coming here. She earn through selling cow milk and begging because she is now aged and she do not have someone to earn for her. Theemotional solidarity and support is present in the slum. These people support each other as like slum people bring food for her because she is aged and is not able to cook food for herself. She is happy in the slum because within the slum she is free to go to any home. People respect her in the slum space because of her age and loneliness.

5.2. Infrastructure and absences of basic facilities in slum.

As we know that all over the world slum are deprived from basic facilities like they have no proper shelter, no electricity, no gas and other facilities like the developed world. Their socio economic conditions are not good so that's why they are living in the slum. Their living standard is not good as compared to the developed societies. Slum are the spaces for poor but it does not mean that the entire slum are homogeneous, the glimpse of heterogeneity is also present in the slums¹¹

As I had two study-field locales i.e. slum A¹² and B¹³ both were situated in the sector I 10 but their geography were quite different from each other. Slum A had little bit of their own made facilities and slum B had no facilities and their reasons will be discussed below in the discussion.

Slum A is situated between the residential area while slum B is situated near to the residential and industrial area both are near to each other i.e. both are distanced at a 5 mints walking distance.

Hence, the houses conditions also depend on the geography because both slums are situated on gutter (nallah). Slum A is below from the ground level and too many deep houses are on the side by side edge of that naallah. While slum B is also on the edge of nallah but their houses are not

¹¹This concept taken from the article Does language matter? By Gilbert, A , 2007

¹² It's the slum ofstreet 95, sector I-10/ 1 , Islamabad.

¹³ It's the slum ofstreet 9 , sector I-10/ 3 , Islamabad

deep and high from nallah level. Slum A is too congested and they smell of nallah while slum B is open and the smell of nallah does not smell much because they are a bit far from the nallah and their houses level are also above from the nallah. Personal observation about overall infrastructure in both slum; the houses have no boundary walls. Maximum numbers of rooms in both slums are not more than four and minimum is one at each home. The outer image of slum seems bad because of their infrastructure and the absences of basic facilities but the inner sides of their homes are not like that. Their kitchens are adjoined in their rooms which are very neat, clean and tidy.

Their washrooms also have no proper walls and the walls that they have made are of clothes instead of bricks. Depending on more and less space in both slums some have open kitchen while some have kitchens having roof of mud. They don't have enough space to keep the fire wood inside the roofs when it rains, woods for the usage of fire gets wet and hence do not burn easily. Those who have only one room in their home these people often have open kitchens and some even cook food inside their living rooms. Social status among the slum people is also seem to be present because those who have more hands to earn have more than one room and have proper kitchens having separate roofs and they facilitate themselves according to their affordability.

People living here are also called the slum as kachi abadi¹⁴ or kachi basti because of their infrastructure. Some respondents' shows strong attachment towards slum even they faces many difficulties here such as;

'ye humey sir chupany ki jaga hi hum isko katchi abadi is lye kity hi q k yahan sub kuch katcha hi r yahan koi saholat ni hi .'

It is our shelter, we call it Katchi Abadi because everything here is raw and made of mud and we do not have much facilities here'

The above lines are stated by Wakeel who called the slum as a katci abadi or jhogia (hut) because of the housing conditions. Houses are made in such way where there is no privacy because of no boundary walls and have no basic facilities like clean water, electricity and

¹⁴ The houses which are made of mud and their roofs are covered by bamboo sticks, plastic and other raw materials.

sanitation, gas etc. Instead of the deprivation they are satisfied because they are poor and have no other option for living so that's why they are happy in the slums. Mostly people in such spaces consider slum as a blessing for themselves and they have emotional attachment even with the slum house. One other respondent Bybo stated like that

*'ye hai tu katchi abadi aur Log b is ko katchi abadi bolty hai lkn mery lye ye mera ghar hai
..mery sir chopnay ki jaga hi jahan main akyli apni marzi sy rehti hon'*

Yes it is known as Katchi Abadi and people call it Katchi Abadi but for me it is my home. A place where I could hide my head where I am free to do what I want to do

She is a widow and came from bhorywala for work, before coming here her life was worse than this life so she have more affection with this home. Her current so called house comprises of one room with a broken door which has no boundary walls. She does not have kitchen she cooks in that one room of hers'. Instead of all these things she is happy here because she has a job here and earn for their children. While some people are seen who have complains regarding slum as according to Thaira slum is;

*'Hamary ghar k diwar kacha hy or chat plastic or kapro k terpal se bany hy
Plastic iss lye istimal karty hi k barish ka pani nhi tapakta pir kamry mae...mard tu aram sy charpai pe so jty hai main aur mera chota bacha nechy soty hi zameen per aur jb barish hti hai
tu aur ziada masla hta hi.*

The boundary walls of our house are raw and the roof is of plastic or is made of clothes. We use plastic because in times of rain the raindrops does not penetrate in. Male sleeps in bed with much peace and calm, me and my children sleep on the floor, it troubles us more in the times of rain.

In slum houses are made of mud where as their roofs are covered by different materials such as bamboo sticks, plastic sheets, and mud. As water enters in the mud houses easily therefore they use plastics for their roofs as the mud softens and broke easily after getting wet. They even use old clothes and other rough things to avoid their roofs from the rain-water. In my field work I saw that during rain these people keep the utensils under the roof of rooms to prevent the rain water to wet their houses. This slum is below from the ground level hence the water of nearby

brick houses also falls in the slum houses which easily enters in their homes. Problems are faced by overall family members during rain but female lose her sleep in such situation because she and her children sleep on the floor. In the slum, people use floor bedding and during rain sometimes rain water enters in the room and the floor mattresses become wet which create difficulty for the females. Males of the families of the slums sleep on the traditional beds (char pai). Sleeping on the bed also shows that male have privilege to must sleep in comfort. Another respondent Bilal from slum B respondent said that

‘Sary ghar matti sy bany hvy hi sub kuch katcha hi jb barish hti hi tu jb pani ander ajata hhi tu bht muskil swy kusk hota hai humri lakriyan gili ho jti hi tu aurato k lye aag jalana b muskil ho jta hi.

Every house in here are made up of mud. Everything is raw when it rains, the rain water enters the houses which causes a lot of pain to us. All the woods used for fire gets wet therefore, we not even get able to set fire to warm us.

During the rain they face lots of difficulty because water enters in their rooms and they do not have electricity to use the fans to dry the surface. Because of their mud houses they do not like the rain as it create problems for them they are happy in the hotness they consider the rain as azab (hardship) for them. They do not like the rain because of their houses are made of mud which create other problems for them and their daily routine gets disturbed. The fire woods are used in the kitchen (which is totally considering the women space) gets wet, and hence are not easily used for burning. In fact, wet woods create smoke which creates other problems for women. All responses regarding the conditions of slums’ infrastructure was same and women were the ones who faced more difficulties for she is the one who spend lot of time at home then male.

Besides the worse conditions of houses they are also deprived from the basic facilities like clean drinking water, electricity and so on. Capital Development Authority CDA is working on such regions but they do not provide the basic facilities to these slum. This state institution rather made binaries of legal and illegal slums and justified that the slums are responsible to give facilities only to the legal slum. They only keep the records of the population of legal slum and show no concern towards illegal slums, their major concern towards illegal slum is to demolish

them. These both slums are here since 1970s but they are still illegal and not upgraded by CDA. They must be provided with alternatives. If CDA do not shows any concern with these slums then who will be responsible for these people to give them facilities? This is another debate.

When CDA denied facilitating these slums, then we came to know that what the people of these slums do to fulfill their basic needs or what substitutes they use for themselves. Saima from slum A said that

pani insane ki zerort hai aur humry pas na piny ka saf pani hai aur na istimal krny ka pani bs sath waly gharo sy bacy r bhari aurty ly ati hi...garmi ma jb garmi lgti hai tu naha b ni skty larky tu achy hoty hai bhair b kahen na kahen kapro k sth naha lty hi hum larkiya aur aurty tu ye b ni kr skti...mard tu masjid b chaly jty hi lkn humy tu majboran ghar ma hi rhna phrta hi.

Water is a necessity for human being we do not have clean drinking water. We (children and the brothers of ours) get meager water for drinking from our neighborhood. Make are better as they can go outside from the house in whatever condition they are and in whatever dress they are and take bathe anywhere we women cannot do that also. Men can go to the Masjid (worship places) also, we stay back at home.

Clean water is the major problem for both the slums, they don't have any tube-well or any proper pipe line to take water from them. Water is most essential for human life and without it life becomes impossible. Female in such spaces suffer more in the absence of water because they stays back in such spaces. While male can go outside and have no concern regarding water compare to female for they can easily take showers outside from slum i.e. in the mosque but females are restricted to their own home. Water is used for many purposes such as for drinking, taking shower, washing clothes and kitchen utensils. These household chores like washing clothes and utensils are the duty of women in the slum and having no water creates difficulty for women. People of this slum bring water from nearby houses and bringing water is the duty of children and aged women.

Aged women and children bring water from the nearby houses but that water is only enough for drinking it is not enough for other household chores. Another respondent Asmat stated like that *Kisi k pass bijli hy kisi k pas nhi Yaha hamy paky ghar walo ne bhjli di hy q k hm Kam karty hy in k ghar Mae...larkiya jati hy Kam Karny..hamary bachy in k leye markaz se soda b le k aty hy... Sth Mae hm bill Mae apny hisay ka bill b dety hy2000 ya kabi 2500 bill ka hisa dety hy. Hum*

*ziada bijli istimal ni kty hi Humry pas sirf phanky aur bulb hai humry pas fridge ni hi hum
baraf upper waly gharo ssy ly k aty hi'*

Some people have electricity some do not, we have taken the electricity supplies from the nearby houses because we work in their houses, and the females of our houses go to work for them. Our children bring them their groceries too from the markets. We give them our bill of electricity too that gets around 2000 or 2500 per month. We do not excessively use electricity we use it only for the fans and the bulbs. We do not have a fridge we take ice from our neighbors.

Both of the slums are illegal and have no facility of electricity in them hence some household take electricity from the nearby residents of slum. They give benefits to each nearby resident people who have help them to give electricity and people of slum help them as doing jobs of maids in their homes, slum people do not have fridges so that's why they do not consume more electricity they only use electricity fans and lights. There are few homes in the slum that borrow electricity from nearby residence and these are those who afford to pay half of the bill with these people. Those who have taken electricity from the nearby homes are the ones who have more hands for earning and have better social status among slum people so they pay less than half of the bill to the nearby residents. Some people keep the solar panels to generate their own electricity. Those who are poorer and do not have more earning hands they are deprived from this facility because they are not able to afford bills and solar panel. I saw one home in both my field who had an AC in their home and had a television also they borrowed electricity from the nearby homes and paid half of bill with them. The social status of this home is better as compared to the other people living in the slum.

As discussed above, because of geography the slum B is nearer to industries and their homes are a bit far away from the brick homes so they are unable to borrow electricity from them. As Bilal stated from slum B

*Humry pas tu kareb ma ghar b ni hi jin sy bijli ly sky..factory waly bs pani dy dty hi ye hi bari
bat hi.. hum sub log yahan factory sy pani ly k jty hi bki light tu ab ye humy ni dyngy*

We do not have residence near us from whom we could borrow electricity. People working in the factory provide us water which is a nice thing. All of us take water from here, now they would not give us electricity also.

In this slum no single home had electricity because they are not nearer to the residential houses from which they borrow electricity. Absence of water is also present here they bring water from the nearer factories and children perform this activity. People of this slum are more poor as compared to the slum A so I saw not even a solar panel in any single home. These people use small rechargeable lights. At day time male members bring their lights and recharge them in the markets and some in the factories. These people have good relations with shopkeepers and factory members hence they easily recharge their lights here. Women of slum try to finish all their work in day light because in the absence of electricity it is difficult for them to do work in the darkness. Female prepare their dinner at 4 pm because in darkness they are unable to do work.

These people also don't have gas so they use woods for the purpose of cooking and these woods come from different sources as one of my respondent Waqeel said

' Gas to nhi hy yaha bs bijli or pani as pas sy mil jata hy. Jo log darakht khaty hy to hm chaly jaty hy. Katny k b ik 200 mil jaty hy aur sth Mae hm o lakri b sth le k a jaty hy.'

We do not have Gas facilities here, we do get water and electricity from here and there. Those who cut down the trees we go to them and work for them and get approximately 200 and we get some woods for ourselves too.

Absence of gas is another major problem of both the slums. These people use wood for fire and they collect it through different sources. Children and aged women collect the raw materials from the markets such as newspapers, small pieces of clothes from tailors' shops they bring it to the home and use them for the purpose of fire. The people who want to cut down their trees they take the services of slum people for cutting the trees from this the slum people get some money as well as bring the remaining woods to their homes for the purpose of fire. These people do not have enough space to keep more woods and in rains all of their wood stock gets wet. And then it

is difficult for the females to use wet woods for fire. Wet wood create smoke during fire and it is also problematic for those women who remain in the kitchen space.

5.3. Family members of slums households and their economic contribution through their work.

Almost all around the world with in a family a male have the role to earn for running the households economic activities or males are always considered as bread winners. Whereas the females have the role to take care of children, care of family members, cooking, washing of cloths, etc. This is because the gender roles are assigned to the two different sexes on the bases of their sex as male and female. Similarly, in my both slums the work is gendered on the bases of sex. The males and females are having totally different roles to perform in supporting households. Here in our study the work is firstly have categorized on the base of sex as male work and female work.

The males of the slum are mostly doing the hard labor jobs, the young males of the slum are mostly working in the factories of the I-9 industrial area in industries on daily wages. In the same way these young males are also doing jobs in fruits market (mady) of Islamabad. The male children of the slum are mostly doing jobs in the I-10 sector market with shops owners. And some of the aged males of the slum have curts of ice Gola, patato fries, repair of shoes etc.

Secondly, there is categorization within the women work which depends on their age. As the teen girls mostly do the job as maids, the married young women does domestic work which is not recognized as a work and the aged women are the ones who do multiple rankings jobs such as, the collection of recycled waste materials from markets, having animals and sealing of reproduce products of these animals, having small business of purchasing of recycled waste material in slum. Work as beggars on roads, houses and markets.

Here are some views of respondents who were interviewed during field regarding the economic contribution of family members. Among them here is one of my respondent Asmat who works in a factory stats as

mae chapal k karkhany mae kam karta hun din k 600 rozana milta hy....mera ik bahi mery sth hi hota hy karkhany mae or ik bhai chota hy....hamary bachy gharo mae ja k kam karty hy ...bachy se mera matlb hy zanana ha meri bheny hy 2.... ab ham do bhai k kamany se ghar bari mushkil se chalta hy to ghar k zanana b jab kam kar leti hy to ghar ka tora sa guzara ho jata hy ap ko to pata hi hy k ghar chalana kitna mushkil hy is door mae

I work in the factory of shoes and get 600 daily. My younger brother works along with me. The children of ours' go to different houses and work in different houses. The female of my house and the 2 children of mine work in different houses because the earning of ours do not fulfill the necessities of ours houses therefore our females and children also work.

Asmat have parents who are aged and do not work while there are 5 siblings, three brothers and two sisters. Among them two brothers and two sisters work and one of their brother is the youngest who do not work. Asmat and his one brother do work in a factory on daily wages. Due to low wages of the two brothers, the daily expanses of the family is not fulfilled that's why his sisters also work. While interviewing Asmat he coded her sisters as Bachy (children) do work. Here bachy is symbolically means the family female members. However in his family all of the young members contribute economically to run the family. From this we can see that males in this family do not have sufficient daily wages therefore, the young females also have to contribute economically to run the family expenses smoothly.

Such kind of families are high in number those whose almost all the family members have do job for surviving economically. In slum we can also find those families whose male only works but such families are very less in number. It's because the male members of such families are more in number to support the families of theirs that's why their females do not work. As one of my respondent Ayat who have a curt ice gola cart says in such words

I personally run an ice gola cart in I-10 Markaz market..... some of the males of this slum work in shoes factory I have Two sons who work as a tailors at market with master as a trainee...no my daughters do not work both of them are married...we do not allow our women for work...if I am alive till that date I will not let my female family members to do

**work...no I don't say that women work is a bad thing here I am the one who provides the
and fulfill the necessities of household**

Ayat is an old aged male who have two sons and two daughters. He have a small mobile cart of ice gola which is the source of his income. Whereas his two sons are learning skill of stitching cloths with tailor master. The sons and father are the ones who run the family. On the other side his daughters are married and according to him if a male family member is earning there is no need of female to do work in family. It's an orthodox narrative of so-called masculinity but if we see his daughters are married and are in their husband's families. Here it's a tradition in Pakistan after marriage father do not have the authority on their daughters as they had before the marriage. After marriage the authority goes to their husbands. Therefore, logically we can analyze that if his daughters are married then he do not have any authority to allow his daughters to work or not. I personally in my field observed that almost all of the young unmarried girls do work and contributes economically in family. It's the need of life survival to work and contributes in families of slum people because in my observation almost all of the families members have to do economic contribution.

Here we have interviewed some of the young unmarried girls who are high in number to contribute economically in families. The young unmarried females are the ones who are doing work in majority in the two slums comparing the all age of males, married women and aged women. Here we have seen the young unmarried girls are more responsible as they are supporting the family economically and morally. These girls do not have such pay due to their nature of work as maids but still they have a vital role in contributing economic support to their families. I had interviewed a unmarried female respondent Saima who is 17 years old and works as a maid in different homes says something in such words

Hm bheny gharo mae kam karti hy mae khud 3 gharo mae kam karti hun ta k ghar ka kharcha pora ho saky hm bheny mill k hi ghar chalati hy meri maa ne bakriya rakhy hy 2. ap ne dekhi hi to hy or un se maa dodh nikal k bhjti hy hamsayun mae...walid hamery achy hy or allah waly hy phely kam karty ty jab se tabligh start ki hy tab se us ne kam karna chor deya hy.....bhai kaha kam karta hy uss ko jb apni pharti hy to jata hy kam k leye warna sara din ghumta phirta hy or

ghar pr ik ropiya tak nhi deta....ghar ka khayal ho to ghar pr pesa de ga...kam tab karta hy jab usy achi achi brand k chizy leni hoti hy....

We sisters work as maids in different houses I myself work in 3 houses so that the need of the house can be fulfilled. We sisters work together my mother has kept 2 goats. She sells the milk of the goat to the neighbors. Our father is a nice god-fearing man. He used to work prior but now after he has started going to Islamic teaching dispersion events he has halted going to job. My brother does not work, he works when he feels like it otherwise he keeps roaming around and does not contribute anything to the family. He does not feel the responsibility towards the house therefore he does brings a penny in the house. He only works when he has to buy branded items.

Here saima and her sisters are the ones who run the economic expenses of the household and their mother also have a small contribution in running the family as she has two goats and seals out the milk of goats to the local houses. As we said earlier that unmarried females or overall females are more responsible as compared to the males of the slum families. It's because in both of the slum I have observed that the job work risk of females was very high. As we can see that the father and brother of saima are not working nor they are as responsible as saima and her other family female members. In the same way we find many more same cases as another respondent Sahira who is 19 years old have very worst experiences regarding family complex situations says

Ham do bheny or hamara chota bhai imran hi ghar chalata hy balky ghar kiya chalana hota hy bs guzar raha hy...ami falij hovi hy 2 saal se sirf ami ki dawa pori karana hamari b ski bat nhi hy baqi ghar chalana to chor dae..abu ne chupky se shadi ki hy or ghar ana jana nhi karta jab b ata hy mar k jata hy or ghar pr jitna b pesa phara hota hy le k chala jata hy...or khud ka sara pesa jo kamata hy o apni bibi pr luta deta hy...bara bhai alag hogaya hy or yaha se ja chukka hy jis ko b khayal nhi hy na hamra na abi iss bemaar maa ka....

We are two sisters and our younger, the necessities of the house are being fulfilled meagerly. Since two years my mother has paralysis we cannot afford her medication. My father has married another woman hence does not come in our house. Whenever he comes he beats us and the money that we collect he takes all of them and the money that he earns he spends it on his second wife. Our older brother lives separate from us who also have no concern about us or his unwell mother.

Sahira have overall 6 members in her family, they are two sisters and two brothers. As I was there in their home almost regularly in my study field in these days their father came just one day where he asked his daughters to give him some money for the repairing of his taxi cap. After taking the money he leaved the home then sahira said that he just visits home whenever he needs money and when he feels doing physical torture. One of sahiras' brother is not with them who is married and have separated his home from them. He is living in another slum of Islamabad. Here they have their small brother Imran who is only 14 years working in a paper factory. His mother and his sisters were very hopeful that Imran is the one who would be caring for them financially.

As we said earlier that mostly in both of ours' locale the young girls do jobs as maid but there were only three young girls of slum who were doing job in the paper making factory. It was because that they did not had a male in their house to support them. Their father was expired and they were orphans her mother earned by stitching dresses. Here among the three sisters hadia says about her work and economic situation home in such words

Ham ne both sary kam keye gharo Mae per o esy ty k pesy Kam milty ty or us se ghar ka guzara nhi hota ta pir hm 3 bheno ne kaghaz k factory Mae Kam karna start Kiya waha hamy 6000 milty hy maheny k to hm bheno ka khul mela k ik 18000 ban jaty hy or us se ghar chaly hy...gharo Mae jb Kam karty ty waha se to hamey Kafi Kam melta ta or us se guzara mushkil ta k ghar ka hota... bs khuda kisi k ghar ko be mard na Kary hm jhanty hy k ghar chalana Kitna mushkil hota hy.. bhai hota b acha hotana o hy ik abu ty o b nhi rahy bs khuda ne hamy esi zindagi di...

We did a lot of work in houses but we earned a meager amount and the necessities of the house did not get fulfilled. We three girls work in a paper factory. We get 6000 per month which means we get 18000 as a whole and we run our household economically from this meager amount. We get very less when we work as maids in the houses. We know how hard it is to be the bread-winner if only we had brother or a father but we have none of them.

Here we have aged women who also contribute economically in their families. Almost all of the aged women of the slum street 95, I-10 have cattle and earns from their milk. While the other slum of my locale do not have any cattle it is because this slum do not have enough space to keep animals. This slum is very congested. Here some of the aged women collect the recycling

wasted materials from the markets as well to earn some money. In the same way in very small number aged women are baggers too in markets of Islamabad. However, these are the ones who are compelled to earn because of their economic condition of houses. Here I will cite some of them who were interviewed and observed during the research study.

Some of Aged women in street 95 slum have cattle. Gulzar begam is around 60 years old widow women. She is the one who is among those who have a cow. One kg milk sells out around Rs 110. Beside milk selling her two daughters also do jobs as maids in different houses. Whereas she have three sons who are married. The sons are living with her within one house but they all have everything separate such as home expenses and cooking. The sons do not support the sisters and mother financially. The mother and sisters are the ones who run the whole family. Gulzar Begam is also the one who have the leader's qualities and solve the problems of the slum families and overall slum issues she is leading the slum as a political leader and she is the part of Awami political party. Here Gulzar begam shares her views as

.....Meri betia Noreen or Azra achi hy jo mera khayal rakhti hy jo b gham ho ya khuishi ho yahi hi hy jo mujy sambalti hy or ghar ko chalati hy....baity to mery esy hy k shadi kar k bigar jaty hy or ghar pr ik poropiya tak nhi dety ty...to mae ne in ko alag kar deya k apna kharcha khud kiya karo apny bheno k asry na baito.....in ko mae ne alag kar deya or ab khish hy theno k thenobs in ka apna choola hy hamara apna...

My daughters Noreen and Azra are very nice they take care of me. Whenever I am in happiness or sorrow they always take care of me and run the domestic household chores. My sons have changed so much after marriage and do not contribute even a penny to the house that's why I have separated them so that they should take care of their expenses in their own way.

As we said before that the unmarried young girls are more supportive in nature for their families of both slums. However, the mothers in the old age have also play the role of supporting the families economically here we have another respondent shenaz who plays a role in support the family economically. Shenaz is an aged women who have her own small shop in slum. With her one son who is working in the shop. Other family members of her are in Bory wala where her husband and children do the same work in a shop and live in slum. The shop is located in slum at her own home. The son and mother both collect the recycling wasted materials from I-10

markets and as well as the slum people seal out the recycling wasted materials in her shop. During the observation I have seen slum children who were selling the recycling wasted materials in her shop. She was herself not feeling well because of illness and her kidneys were not in good conditions. Still she was working hard to contribute economically in her family. Here she said something about her condition in such words as

Mae or ye jo mere beaita hy yaha hoty hy or mery admi or baqi k bachy wha bory wala mae hoty hy....wha kam itna acha nhi ta to mae or mery ye baita yaha hoty hy ta k ghar ko chala saky....jab b yaha kuch peasy jama hojaty hy to mae waha jati hun or deti hun pir ik 2 din baad ame yahi ati hun or apna kam karti hun

Me and my son work here in this shop and my husband and the other kids work in Bory wala place. The work there was not so good so I and my son came here so that we got fulfill the expenses of our house. Whenever we collect a lump sum amount of money here so I submit this money to my husband and then I start my work again.

In my research study field I observed that the aged women are more in number who plays an important role in economic contribution. In the both slums the aged women are the ones who have decision power in their families as they are in such age where they have free mobility as well and have the vital role in taking decision in their families.

In the field I have seen also the women who have no family members and are widows. Here we have a young widow Bebo who have one old father with her and three children with her in her family. Father of her is around 80 years old. The children are around 5 to 8 years old. She does job as maid in a house where only one old woman is living because her sons and daughters are in Canada. She begs also in the market. The children of her are in school of an orphanage school. She has passed from a very worst life. As her husband was sick and were poor that's why they do not have such resources to have a proper medical treatment for her husband. She have shared her lived experiences in such words following

Ik awrat ghar por hi achi hoti hy kiya mujy acha nhi lagta k mery khawand zinda hoty or mae ghar pr araam se bait k ghar ka kam karti or apny bacho ka khayal rakhti...ab mery ye choty bachy ka b mujy pata nhi hota k kesy hoty hy na achy kapry hoty hy in k na hi saaf hoty hy. Mery walid ko deko ye sirf mery sth iss leye hy k bs ik mard sth ho...mae bahi k pass ja k kiya karoungi o khud apna ghar nhi chala sakti....mery khawand both bemar ty us ka khayal rakhti k baher ja k kam karti...bekh manghna kesy acha lagta hy mae ne majbori mae ye kam kiya ta k kisi b time pir ghar a sakun or apny khawand ka dekh bhal karo. Q k jab kam karti kisi ghar mae us time to waha both waqat lagta iss leye phely mae ne bekh manghna shoro kiya...or jab mery khawand mar gaye us k baad mae ne gharo mae kam shoro kiya..or jab pesy kam pharty hy to bhek mangh leti hun...mujy khud acha nhi lagta k mangny ka kam karo pr majbor hun.....

A woman look good when she is at her house. Do not I like it if I had a husband and I would rest in home and contribute to household chores? Now I do not even know regarding my small children that are they fine, do they need new clothes or are they clean? Look at my father he is only here because I need a male in my house. What will I do if I go to my brother's? He himself cannot run his house. My husband used to be very sick I used to take care of him and earn for him. Who likes to beg? But I do it because I am helpless so that I could help my husband. Because working as a maid in someone's house takes a lot of time that's why I started begging. And when my husband died I started working in houses as a maid and when I am in need of money then I beg. I myself do not like begging but I am in need what else can I do.

Here she is the one who have the responsibility of the all family. She faces double burden as she has to do both the public and private jobs. While doing both the responsibilities she looked tired and said for me a male beard winner is rather a better concept.

5.4. Slum Women and their status

Here is this chapter of analysis it is going to highlighted regarding the slums' Women status in the light of their lived experience in detailed. The term women status in our study is operationalized by me on the bases of the interviews and research filed observations. The women

status here is something which depends on the capital (having paid job), age, gender, sex, religion, women having reproductive fertility body and number of sons¹⁵. I have interviewed the males and females both regarding the women status. Interviewing both the gender was important because it gave us views on women status by both of them. Males are the ones who have always remained in a high status than women in every family institution. The women are the ones who are dependent on male economically and socially in a family institution.

Here I will discuss slum women status. Now the elements which makes women's status are elements which we have discussed above as capital, sex, age etc. These status elements have a very important role to play in a women life.

¹⁵**Gender:**

As we know that gender is socially constructed on the base of sex as male and female and it's a binary of which have created class on the base of sex. Here all over the world female have the second citizen status. Therefore, the male have privilege in every single thing of life. The women are remained the second class of humans beings on the base of their sex.

Son preference

The woman who has no child is considered as an abnormal. It is because of the orthodox narrative that a female is the one who have children. On the other side it's not limited to only children but the children must be of male sex because of son reference. Here the women who have more number of sons has a good status amongst the other women how do not have sons or have less sons. We cannot neglect that the female sex still plays a role and the women is still remaining a second class human being.

Age of women:

Here the women who have more sons and are young she have a good status among the other women. Because the son has to protect her and give the status to become the part of taking decisions of family affairs or matters.

Religion

In every religion women have status. But if we see, religion is always localized and interpreted by the practitioners of the different religions. In the same way, here in Pakistan, Islam is in localized way. The women are facing the same issue of localized Islam in which the women are marginalized and become the victim of the localized Islamic society. In this localization of religion the women have also the second class of humans where males have privileges in everything.

Capital in material form

Males are the ones who have the authority to have capital and it will be in hands of him. Female is the one who can't have property nor any kind of the capital. It is all because of her gendered roles as they have to do her own tasks as domestic work, care of family members and reproduction of children. On the other hand males are the ones who have to do business, deal property as land, and have to deal the account details.

However, I do have a normative that the paid working women status is high than the women who are doing non-paid domestic work. To some degree it is true that the working women in our research were having an importance then the non-paid domestic working women. However we can't say that they are having the same status as the male has because still there are different social factors which create difference in males and women status. The women are seen to be not equal to male because of the normative of gender binary as the males are strong, protectors, responsible, and providers. On the other hand, the women are perceived to be the ones who are dependent, caring of family members, can't do work as males etc. Therefore, a female will always remain in a lower position than a male.

I encountered young working girls during my field-work in the slums who mostly do work in houses as maid. These girls do job on very low wage and it's because of their gender and secondly their conditions of poverty. These young girls cannot do other work then being a maids in houses. It is because of the social barriers from the families and the society. The girls are forced to do this job because the maid jobs are in houses which is also a domestic place or a private space (women space). Whereas, the providers of the jobs in houses are also women. Therefore, their work is not considered as bad as in markets because such job are in the company of the women or are in the private space. From which we can say that is again a women space where males are not present as in public space (males' spaces as markers).

The work in public space (males' economic dominant space) of the young girls is taboo and considered as bad. Beside that even mobility is also restricted to the public spaces. The males of the Working girls do not allow the girls in public spaces as one of our respondent Saima says regarding her work decision making as,

My brother do not allows me to go to the markets but he allows us to do work in houses

From her words it's clear that the young girls are only allowed by the family members to do work in houses as maids. It's seen in my field observation that all of the young girls were working in the houses as maids. From such observations we can say that women are not having the decision-making power for themselves, to do work of their choice. But they have only limited option as to do just one job as a maid in private spaces in the houses of others.

Therefore, young working girls technically do jobs on very low wages because of the limited work spaces. However, the girl workers do not just working for the pay but it comes as an opportunity for them to have some fun of to go outside. The working girls get to have outing in this way thus they have fun in working. The working girls enjoy at those houses where they work they even go to have outings with their job providers. They go with them to hotels when they go for hoteling; they go with them to the shopping with them. This is not a just job for them but a source of fun. They watch movies in their houses. All of these are the thing for which they do work and hence this is an option to escape and have fun. On other side, they can't do such activities in their own homes because of limited resources and importantly the strictly environment of slum.

I had the same argument from all of the other respondents but one of our respondent said in such words

Hm jaty hy hamary madam k sth shopping pr centorius, safa gold mall, or jaha b jati hy Mae b jati hun both achi hy o kabi kabi mujy b kuch le k de deti hy.. Mae waha jb Kam pora Kar deti hun pir TV pr film or daramy dekhti hun... Both maza Ata hy yar waha ab Sara din ghar pr insan tang a jata hy... Ha hotels pr jb b jaty hy khana khany to mae b jati hun bs mery bahi ko call kar deti hy madam k shenaz hamry sth aj ja rahi hy or pir hm khud aty howy chor k jayengy ghar pr....

We go with our madams for shopping in Centaurs, Safa Gold Mall and everywhere that she goes. She is very nice and sometimes she lets me have whatever I wish to buy too. When I complete my work their houses then I watch TV, film or any dramas. I really enjoy there, here we get very bored. I also go with them when they go for hoteling, my madam calls my brother and says that I am going with her and so after hoteling she drops me at my home.

As we said above that working is a source of fun and escaping from the strict environment of their homes for the girls of slum. We can hence state that working of young girls is not an element of the status as she said; the madam with whom she works takes permission from her brother that he must allow her sister to go with them. From this we can say she do not her own decision to go with them.

The girls who do jobs are having the exposure to high class families and these families are educated too. The girls of slum learn the way they live, learn English vocabularies, the dressing way act. These girls have exposure to a high class compared to their one. When they once they return back from high class spaces to their slum spaces they feel that and become sad. In my own observations I have noted that the working girls tell their family members the activities of their owners, shopping activities, guests of their etc. Here the working women always considered themselves more educated and ethical than the non-working women of slum where they always seem themselves in high possessions than the other women of slum.

Here we have the other thing that these girls are mostly having the arranged marriages i.e. they can't have their own choices in their own marriages. Formally the parents aware their daughters that the boy is a good guy and you will have a good time with him. From here again we can say that she is not a decision maker in marriage. The marriages are always arranged within the slum people. Here every religion or society in the world is on one page that the girls' marriage should be with their concepts. Here we have a respondent who is engaged and will be married soon. She says about her engagement and her decision in following words as,

Ha pochty hy larki se k ap ko ye rishta manzoor hy... ha muj se b pochta ta k ap k leye ye rishta both acha rahy ga ghar walo ko meri fikar to hy na ab Un logo ne acha smjta to mae ne b ha Kar di. ...wesay agar na b karti to kon sa ye na hota asal Mae such Kahot bs pochty hi hy baqi ghar waly ko jo acha laga usi se Kara dety hy... mery pass gawa aye mery nikha pr ik Mera chacha ta or ik mamo....

Yes they do ask when a proposal comes. Yes they asked from me too and told me that the proposal is a good one, my family members must have seen something good in him they know better than me. If I would have said no still this would happen so asking is just a formality, what happens is what their wish is. My witnesses in my Nikha were my uncles.

Islam has given the right to choose a life partner. Yet the practiced Islam here is rather localized and has mixed up with the local patriarchal way of thinking. In slum the girls are just asked for the fulfillment of the basic need of any marriage. As to show that they also agree. In real girls are forced in such patriarchal society whereas a girl should have the right to make their own decisions in the interest of family members. Here it's a social norm that girls should be OK

with her family's decision which they have done for her. Such girls who oppose their Family decisions are considered as not a noble girls of society.

Here when the slum Women is married then she is not allowed to do work even in a house as a Maid. She became a house wife and have responsibilities of domestic work and caring of family members and children.

Beside domestic responsibilities the women who have more jahiz or dowry from her parent's side to husbands' family are having the high status among the married women. The dowry they have from parents homes are bed which are the traditional ones. That is which are made of the wood or steel. The more worthy ones are those who are of wood and are of multi-colors. The women have the Almeria in her dowry, the traditional carpets made of plastic sheets, which is known as *chetai*, karakary in a very small number.

The women who do have fewer dowries are always considered in a very low position. And till death they have to listen the taunts of the in-laws. As our one respondent said in such words

Mery walid hamery sth both achy ty hameri sary bheno ko achy chizy di hy shadi mae. khuda usy janat o allaaaa wala maqam mae jaga dae...yaha sb se achy chizy mery waqat ma mery ty...ha dekhty to hy log k walid k taraf se mele kiya hy agar saman kam ho to log tany dety hy pir...ab mery dewrani ko hi deko sari zindagi us ko yahi tana mela hy k tummy to sirf ghar se nikala ta walid ne..

My father was very good with me he has given all his daughter very nice dowry. May God rests his soul in peace in this region I had the best material stuffs. Yes people do see that how much dowry one brought from her father's side, and if one brings a small amount of dowry she has to listen to the taunts till death. You can take the example of my husband brother's wife my in laws taunt her that your father have abandoned you and hence you haven't brought any dowry.

Form the above statements of the respondent we can say that yes the dowry is something which is the core of the status and here the ones who have more dowry are seen in a higher position as my respondent said about herself. And on the other side she says that my dewrani did not have more dowry as my ones therefore, she has less status comparing to her.

Whereas, in my own observation the women who were supported by her parents or brothers had more respect in their parents-in-laws homes. As one day I was sitting with one of my respondent and was taking green tea with her, suddenly there were some noises of male. I came out of the room and I came to know from the male's arguments that the brothers of a female came to support her sister. They had a few words with their brother-in-law because the husband used to taunt and have fights with his sister. Then some people of the slum took both the parties to a slum house and in the end decided that the husband will do not do such thing again and the husband have to apologize to his wife. Here what I want to say is that it's not just dowry which give status but supporting the females socially by parents and is also a social capital which can make women status stronger.

As we said the married women do not do any kind of work which have a legal status as work. They have to do domestic work. They take care of the family and children. These women have very less mobility as compare to the other age of the women. Among them are the aged married women their status in embedded in the number of son they have. The women who have more sons among are regarded with respect. As these women are seen as the object of the reproduction. Those women who do not have children are having a very worse life or the women who do not have male sex children.

On the other side the women who have more number of the sons are considered with a respected position. As we have some words of the respondents here in such way

Khuda ka shukar hy k mujy allah ne 7 bachy deye hy abi tak 3 baitya hy or 4 baity hy...mery baity jb bary hungy mera sahara banengy or mujy sok dengy bs allah in ko achi zindagiya dae.....baitya to hoti hi hy dosry ghar ki or o ja k o ghar sambaly gi...jesy mae yaha ai or iss ghar ko apna leya, ap b to dosry ghar jao gi a ap apny ghar walo k kiya kam ao gi.....

By the grace of God I have 7 children; 3 boys and 4 girls. When my boys will be adult they shall support me and would provide me with peaceful live styles I hope God gives them a peaceful life. Girls are made to go in other houses and they take care of their own houses take the example of mine I have come here in this house. You would also go to your husband's house and would take care of them.

The respondent of mine is having total seven children in which she has four sons and three daughters. She has expectations from the sons only because in our society males are the bread winners whereas, the females are having the responsibility of the domestic work and caring of the family. On the other side, the sons and daughters are from the childhood socialized in such a manner that it is embedded in their consciousness that males are bread winners and the providers. And the female child as the dependent, caring etc. She therefore, hopes from the sons in the future and wants to have more sons because of the son preference as a bread winner. Here I have seen the families which are having more number of the males were having more good economic stability than the ones which have less number of the males in their families. It's because the males are the ones who are the source of the income in the families.

Whereas, the females are seen as not the member of the family from their childhood as they will get married and will become the part of their husbands' families. Here we have another married woman who has no children and is passing through the worst conditions of her life. She got married since almost 12 years. Here are her own words which she said in such a way

Mera kiya hai jaise to ek banjar zameen ki tarah hun jo koi b fasal nhi de sakta....iss darakt ko deko kiya ye jb phal nhi de ga or khush ho jaye ga to log kat lengy mera b esa hi hai...

I am just like a barren land which is the symbol of infertile-ness. Look at the trees do not they give birth and when it dries away people cut it same happens with me.

Here in our society the women who do not have to give birth to a child are considered as abnormal humans. Like my respondent she was numb and the tears came out of her eyes by thinking that what role I have in society? I am just like the infertile land and secondly she gives the example that the trees which dry and do not remain alive that tree is cut down by the humans. Therefore, she compares herself to a tree which is dry and dead. They (society) do not see herself as a normal human being. On the other side the society does not see such a thing as a good thing and has always negative complaints with them. Another respondent of mine stated;

*Mery saans or husband mujy bar bar damki dety hy k ap k upper shadi karwa dengy...tm
manooos ho...sirf khana hi khati ho... mae kahi hakeem or peero k pass gai hun pir b khuda muj
pr raheem nhi khata..*

My in laws keep threatening me that we would make your husband do another marriage, as I am seen to be unlucky for them. They say that I only eat I have went to the Pirs so many times yet no one have mercy for me.

Here the husband and the mother-in-law verbally abuse her and do verbal violence on her. The infertility of her is a curse now for her. Therefore, she is forced to go to the peers and the hakeems in the hope that may be God give her children.

Here almost all old women are seen having high status comparing the young girls and the married women. The old women are having the high status because of the three main factors as the sons, because of her age and because of her economic earnings. Almost all the aged old women earn for themselves. As some have animals like cow and goats. Some do the job of collecting raw materials from the markets and resale that. Therefore, they are not dependent on other family members. On the other side they are in such age which is give them young sons which supports them economically as well as socially. These aged women gradually become decision-makers of their family affairs. In such age they become patriarchal as well and have control over their daughters' in-laws and her own daughters as well. Here we have an aged woman respondent Gulzar Begam she says about her position in family members in following words as

*Mae ne both khowriya utai hy ye ab ki jo awraty hy in logo ne Kiya dekha hy araam se baiti hoti
hy mujy yaad hy k Mae apny SaaS tak se Mar khati ti choti se b bat ho jati ti to galiya sunti ti or
ik bar b moun mor k had ho k Mae ne Un ko jawab deya ho ye ab jo hy sedi bat b nhi sunti...*

I have seen and went through a lot the women of now a days have seen no hard days I still remember my mother in law used to beat me and used to abuse me over small issues and I have never replied her harshly but now I do not listen to anyone.

Here she claims that she has spent a worst life as her mother-in-law used to do physical violence on her but at her time she used to bare her cruel behavior. Now she is in the position of a mother-in-law

The above seniors give the picture that it's a trend that when you a women became and have daughter-in-laws she has the authority to have rule them. They authority which comes to her is because of her age and sons and the young women should wait for this authority. And such cycles of women runs generation to generation. Now such aged women patriarchal culture is that aged women should exploite the other young women.

No doubt they are in such positions where they also do act like males and become patriarchal. However, still they are the women and can't take the place of a male in this society. I personally have seen an aged women Alif Bibi

She is independent economically but still she is socially and culturally bond to obey male. She is alone in her home with her adopted son. Her brother also lives in slum near to her hut he always came to her hut and warns her that you have to be a female and act like a noble woman. It's because she go to markets and sometime have harsh words with the outside people and some time with slum people too.

Here though a female is independent economically but still culturally she is bound and have to be a traditional woman who will remain under the male supervision.

5.5. Slum people and Purdah

In this chapter we well discuss the purdah in light of the slum people experience and their views regarding purdah. During my field, I have interviewed the women of slum that were married women, aged women and unmarried girls. On the other side males were also interview to see their views on purdah. I divided this chapter in two parts i.e. the males and females purdah in public and secondly the males and females purdah within slums.

We will first see the definition of purdah. According to one of definition; Papanek¹⁶ defines purdah as; purdah is a secluding system which have two basic instruments, the first one is 'the

¹⁶Papanek, H. (1973). Purdah: Separate worlds and symbolic shelter. *Comparative studies in society and history*, 15(3), 289-325.

covering of the female face and body' and the second one is 'segregation of the female space' (Papanek, 1973).

As our overall study is on 'slum as a gendered space'. Therefore we cannot see slum as a gendered space in isolation of purdah. According to Papanek definitions there are two instruments of purdah the latter directly connects with gendered space which is 'segregation of the female space'. That is why here we will connect the purdah with space as gendered. As we have two spaces i.e. public (economic or markets space which is for males) and private (domestic space which is for females). These two spaces are gendered on the base of the two sexes as males and female. It is clear that the dichotomy of the two spaces are for the segregation of the males and females. We have noted that the young unmarried females of slum mostly work as maids in the houses. Here working in houses as maid is also a domestic work. Here a logical question arises that why not other jobs? Why every unmarried girl does job as maid in houses? The answer of such questions are simply that first the women have to be in a space which is not male space. In our culture, the job as maid in houses is the place which is a female space. Secondly the unmarried women feel free to do job over there in houses. As we have seen many cases of harassment in public spaces therefore these girls avoid such spaces which are public spaces. I do have some views of the slum people regarding working young unmarried girls' purdah while interviewing them. Which will be discussed in detailed.

I interviewed a young unmarried who was also a respondent of mine, whose sisters and herself do the job as a maid in different houses. Her name is gulmina she is seventeen years old she stated the following words regarding purdah,

....gharo mae kam karna acha hy na wha to un k ghar waly hoty hy or koi ghalt nazar se b nhi dekhta jb k kahi or kam karny pr to log ghalt nazar se dekhty hy wha koi b ap ko tang kar sakta hy...nhi mujy kabi b yaad nhi pharta k kisi ne muhy kuch ghalat nazar se deka ho in gharo mae. Ha rasty mae aty ya jaty waqat log tang karty hy ab achy or bury insane to her jaga hoty hy ik bar ghar aty howy ik ghari waly ne mujy kaha k ao mae pouncha deta hun mae ne mana kiya k nhi mae khud ja sakti hun pir b mery pechy phara howa ta akhri mae ghari rok k bolta hy k kitny lo gy...tab ja k mae ne usy galiya di....ha mae bari chader le k baher jati hun q k log both buri nazaro see larkioun ko dekhty hy baher.....

Working in houses is better because there we are surrounded with many people and no one from sees us from a critical eye while in working other places the people think bad regarding the working women. And I certainly do not remember I have been ever molested or seen from a bad perspective for working as a maid. Yes, of course, the random people of the street do sometimes comment and tease but you cannot stop one as there are both good and bad people. Once a man stopped a car in front of me and stated that he would drop me home when I excused then he stated how much will I cost for a night that was the time when I abused him. I take a big veil (Chadar) when I go outside because people then gaze us (the females) with a negative eye.

Here gulmina herself says that we are happy to do domestic jobs in others houses because they feel save and do not have the fair of harassment of any kind over there. Here the other houses are as a private space which is a female space. Therefore, they feel save there while doing job. On the other side she stated that we cannot do job in a male dominant spaces because there is the high chances of harassment. According to her, in a public space the males do gazing and harassment. Here she gives the example of an event where she has been harassed when she was coming back home from her job she was on her way on a road and how a car driver stopped her and gives her the offer for a lift though she said no yet the driver chased her gave her a proposal of intercourse with him in return of money on which she abused him verbally and due to fear of public around there he moved on his way. Such kind of experience is almost experienced by every young working woman in my field while interviewing them.

However she stated that I take 'chadri'¹⁷ because the males do gazing of our bodies when we are on roads towards our jobs or coming back to our homes. Now the long chadar is a way to hide the body from the males gazing in public space. It's a fact that we are living in such a society where a female can't do job in a public space. The ones who are doing job in public spaces faces the harassment in the form of males gazing, sexual comments, and forced rapes even with child labor. In such gendered and male dominant spaces it's very difficult for a female to do jobs.

¹⁷Papanek, H. (June 1973, June). Purdah: Separate Worlds and Symbolic Shelter. *Comparative Studies in Society and History*, 15(3), 518. doi:<https://doi.org/10.1017/S001041750000712Xs>

I had another unmarried young respondent who had the same views on purdah of working women. Saima is seventeen years old unmarried Female Residing in Slum who works as a maid in different houses. She tells regarding purdah as,

Mery bhai hm bheno ko baher jany se rokty hy k baher na jaya karo....kam se nhi rokty waha pir in ko koi masla nhi hota q k hm in k leye kamaty hy waha pir in ki gharit mar jati hy...nhi yaha kachi abadi mae to hm sb apny hy hm purdah nhi karty ik dosry k gharo mae jaty hy.....yaha kachi abadi mae hm raat tak b kisi k ghar jaye to masla nhi hy sary apny hy.....hamy yaad nhi pharta k kabi b hamy hamry gharo mae kisi ne kisis ko ghalat nazar se derkha ho....

My brother halts me from going outside he scolds that we must not go outside. He does not halt us from work, why do not they see men when we go for work? They do not halt us from working because we earn for them. I do not know where the honor of men goes when we earn for them. When we are in our Katchi Abadi we do not do purdah we freely go at one another houses. And we have never encountered any harassment within our own slum area.

Here the unmarried females are not allowed by their families to go to markets of the city. As our respondent mentioned above that our brothers do not allow us to go to the markets though they allow us for the domestic work in the houses of other people. She here says that we are the objects of Bothers' 'honor' but at the same time when we go to do job their honor does not matters. Because we earns for the family and contributes in family financially.It's clear that the brothers of their also know that which please is save and which place have less chances of harassment. As we said above that the females who do jobs as maid in houses is a domestic place and have less chance of harassment. Therefore, the males of the slum do not do strictness on their females work in others houses.

The aged women were also the part of the interview as we said in beginning of this chapter. The aged women also do jobs. Almost all of the old aged women have their own sources of earnings and own somecattle, cows, goats and hens. And some of them have businesses like having a small shop within the slum and some raw material shops. Whereas, some of the aged women go to markets to collect the raw materials in markets and sell them in theirshops. In both of my study-fields the aged women had more mobility comparing the other women of the slum. The

mobility of the aged women was more because of the age factor as the aged women in our culture do not do purdah nor they are restricted from the public space.

In the same way I in my field observed that the aged women have free mobility where they do the mobility in the public space. The women who have the cattle go to collect the food for their animals from the fruit market of Islamabad which is near for both the slums of I-10 sectors. I personally observed the fruit market is a male dominant space. I can't find a single women in such markets. However, the only women who visits the fruit market are the aged women of slum. On the other hand the aged women who do the job of collecting the raw materials from the markets of the Islamabad are the only women who collects the raw materials and sells them todifferent shop dealers of the markets.

Here we have almost the same views on purdah of aged women. The aged women almost says that we are not young and we are not in such age that males can harasses us in public space that's why we do not do purdah and go without any hesitation in public. Here we have a respondent among the aged women of the slum. Alif Bibi is an old woman she do thejob of collecting raw materials and also have a cow. Her statment regarding the purdah of aged women is in such words

Hamy kiya purdah karna hota hy na rang raha na roghan ab is moun ko kon dekhey ga...hm to ab is umar mae nhi rahy k koi hamy gory ya tang kary...o to jawano larkiya hoti hy jin ko tang karty hy larky waqat hi o nhi raha....rasty mae aj kal kaha ye banaty hy sara din to lagy hoty hy mobile pr na kam hy na kaj. Yahi mobile hi to hy jin pr yariya lagaty hy or pir baghty isi leye to aj kal gharo se baghti hy hy..sb kam ye tv ne kharab kiya hy in se hi sekhty hy.....hamary waqat mae to logo k ankho mae haya hota ta ab to log mobile pr raato ko lagy hoty hy.....allah in mobile ko ghark kary bs khety hy k hm ne to mob pr dodh leye larka ye zamana hy.....

Why would we do purdah we do not have any color in us now who would gaze at us. We are not in that age that the male should gaze at us and tease us. Male usually tease the younger females. What else they do except gazing and teasing, all of them are on the roads and talk on the phones none of them have anything else to do. It is the mobile that helps them to have friendship with anything gender that's why people are escaping houses now a

days. TV have spoiled everything in our ages people have shame in their eyes now a days they are on the phone all the time. May God ruin these mobiles

As we said before that the aged women do not do purdah and it's because of age of them. The women age here in our societies of Pakistan is very important, the young women in Pakistan do purdah and the old or aged women do not. The reason behind not practicing purdah is because the aged women are in such phase of age in which they have already lost the beauty as she said in her interview above. Therefore, they are having free mobility and can enter in male's space and become bold in this age. Whereas she says about veiling as that the purdah in their young age was in the eyes of the people. 'Purdah in the eyes of the people' means that the people of that time did not gaze nor they had to look at the female in the sense of harassment. Here she compares her teen age with the days of today. i.e. nowadays teens or young girls that the girls of this time are influenced by the media where they watch dramas or movies and act like those movie actors. It's a fact that our media plays a vital role in our socialization and takes us to an illusionary world. Such illusionary world which is based on the roles of myths as Cinderella, spider man, bat man, burka avengers.

However, here she says a very important thing regarding the technology as cell phones that this technology has changed the concept of space. As the people used to talk face to face and it was important to talk face to face. According to her now the young people make their relations on phone calls. This is true that before the arrival of the cell phones technology, the young people had relations but they were not on cell-phones. As we can see the change in the concept of the space as in past the lovers used to meet physically or talk by letters. Now the space has changed due to the arrival of the technology.

I had the married women as my respondents too who were interviewed during the field. The married women are the ones who have the responsibility of the domestic work in their own families and the care of the children as well as the care of the aged family's members. The unmarried women are the ones who do not have mobility in the public space. They are having the role only to take care of the domestic. That's why these women do not have the mobility in public space. Here these women do purdah strictly it's because they are considered as the symbol of the honor of the family or mainly the honor of their husbands. The married young women only enters in the public space along with male member whenever they visits the doctor in hospitals or

the go to their parents' home. The married women always go to public in 'shatalcoke' and a member of the family is always with them or we can say; they have a companion (must) in public such as their mother-in-law's are with them or a child from the family are always sent with them when they want to enter the spaces that are public and the reason (for them) is to protect her.

Here we can critique the above stated narrative. Mother-in-law herself is a woman if the married women as female are not protected in public then how can a mother-in-law can be as she is also a female? On the other side a child who is neither physically strong nor he or she can protect the females then how can they be the protectors of the married young women?

Anyhow, I also have interviewed a respondent known as Rani Bibi who is house wife. She has such experiences and her views about practicing purdah are stated below,

.....Hamara kam nhi karti bs apny bacho ko sambal ty hy or ghar ka kam kaj karti hyNhi Yaha koi b shadi shuda jawan kam nhi karti q k hamy to bacho ka b khayal rakhna hy na? yaha ye jo shadi shuda nhi hti o larkiya kam karti hy yaha to hm apna chader leti hy pr jab b ghar se baher jati hy to burka bhen k jati hy....khuda esa din na le k aye k hera khawand na ho or mujy kam karna phary. Acha hy na k hamary leye kama k lata hy ab agar ye na hoty to hamy hi gharo se baher jana pharta. Ye dunya esi hy jo kha jati hy ghar mae hi izat hy ik awrat ka...

The young girls do not do the household jobs they take care of their children. Back at their homes when they are not married and they do not have any children to take care of so they do participate in household chores. Whenever we go outside we go completely veiled and I am happy that I do not go outside to earn God forbids the day when I would go outside to earn for the family. The world now days eats the weaker ones we are happy in our own houses.

Here she has the role to do care of children and she does not want to do any job in a public space. She argues that my husband is the one who earns for us and if God forbids not remains it will be very difficult for her to go in public space because this society do not respect the women. In a way she is confronting that the public space is for the males and the private space is for the females therefore, the males are the ones who can manage the public spaces well. We women can't do. Here she is arguing logically because our culture does not allow the women in public. If any of the women have job in public spaces they go through harassment in different forms.

Therefore, whenever women go outside of their homes they do veil as shuttlecock. And in the society women who practice purdah are considered noble women.

However in my field I have seen diversity regarding the purdah in both the slums. The married women of the I-10 street 95 take the shuttlecock on the other side in my other locale (slum) women do not do purdah, they just take long chaders. Here the shuttlecock is the culture of the Afghans. In Slum Street 95 the Afghan refugees are also living and this is their culture. It's not only Afghan women who take the shuttlecock but the other people of slum has also adopted the culture of the shuttlecock. As we said before that in other slum of I-10 the women do not take shuttlecock because they are not Afghan residents and no Afghan citizen is found there.

However, we have such women too who are young widow women. Among them we have Baybo (a respondent) who is 25 years old and is having 3 children. Their age is mostly around 6 to 8 years. She is the one who is young and go to public spaces. She does not do burka nor take shuttlecock. Whereas, her interaction is mostly with males in public because of her job nature. She does bagging in markets of Islamabad.

5.5.1. Males and purdah

In this section I have taken the views of the males on purdah. It's because the males also do purdah in our culture, as the second instrument of the purdah in segregation of the two sexes as males and females. The males and the female space is segregated in our culture. The males can't enter the female space and the female can't enter the male space. Therefore it is important to study the experiences of males' purdah and it's also important to take the males views on females' purdah.

Males of the slum also practice purdah in the private and public spaces. Practicing the purdah of males comes in norms and values of a society. Such norm and values are made for the respect of the women according to the Islamic religious believers and Pakistani culture. Purdah is both culture and Islamic teachings. We can find diversity in the practicing of the male's purdah. In our study locales as the males of the street 95 slum do more stick purdah then the other slum males. The males of this slum do not allow the young married women of the slum out of the home. The mobility in public is just strict for the married women. On the other side the other aged and

unmarried women go out of the slum. Here we have some males views on purdah. Asmat is 19 years old Male. Residing in Slum who works in the factory on daily wages. He says in such words regarding practicing the purdah of both males and females.

Hamari zanana jati hy baher q nhi jati pr apni zorort pori karny k leye wesy nhi jati achy se baizat tariqy se ...ha ye to hy k hm mardo ko apni nazry nichy karni chaye jb ik awrat samny se aye isi tarah rasta badalna chaye or kasdan dekhna ghuna hy...islam mae kherty hy k agar ik bar ap ki nazar ghalati se phar jaye kisi awrat k jisam pr or pir dobara agar deko to o ghalati nhi kasdan hota hy or is ski saza ho gi.....

Yes, our females do go outside. They have to go outside as they have to fulfill their necessities but they go in a decent manner. And yes it is very important that we men must not gaze at the women and we must change our directions in order to make her comfortable. In Islam it is stated that if once accidentally you gaze at a woman and then you gaze it again intentionally then it's a sin.

Here I had observed in field and discussed before also that the married young women go outside but under the symbolic protection of a family members. Here one can connect the veil with the concept of honor, as the veil is something which gives a women honor. On the other side he says that we males also have to do purdah i.e. we must avoid the gazing on women body. In the same time he supports his claim with the example of Islamic view as we Muslim should not gaze on the bodies of female and if someone do so its sin.

5.5.2. Purdah within slum

We have seen that both the slums are very diverse in shape of the outsiders' entrance. As the street 95 slum was very strict in the purdah they did not allow entering for the outsider males within the boundary of the slum. But on the other side, the other slum of our locale was not as strict as the former slum. The outsiders males who had any work or wanted to meet their friend, any kind of fellows, they could easily enter the slum. I was personally with my brother they did do purdah from my brother and we sat with them where the males and females both were sitting.

Whereas, in street 95 of the slums I was not allowed any male with me. Therefore, whenever I took my brother to that slum he remained outside of the slum.

One thing that I found interesting in both the slums was that in both of the slum they called their slums people as their own people. And by saying that our own people mean that the other people of the slum are our family members as brothers and cousins. In both of the slums they did not do any purdah from their slum males and in the same way males from females. As we said before that they are not from the same cast, families, and regions but still they have created the culture of oneness and do not do any purdah from each other. Here I had some respondents who talked about purdah practice within slum. Aayt is an aged man who is in his 70s says in such words regarding purdah,

Hm yaha ik dosry k gahr jaty hy..yaha darwazy do nhi hy jesy baqi dunya k hoty to jab b koi ka hota hy to ik dosry k ghar bela khof jaty hy q k ye to hamary apny hy...hamari zanana ik dosry se moun nhi chopati q k ye sb to hamray apny hy yaha he koi ik dosry k izat ka khayl rakhta hy

....

We in this slum go to each other houses. Here the doors are not far away so whenever we have any work we go to each other houses directly without any hesitation. Our women also do not veil among this houses everyone here seems to be our own

In the same way another female respondent Thaira says regarding the oneness of slum people that they are their own people in such words,

Ye to hamary apny log hy in se kiya moun chupana...hm sab ik dosry k sth rahty hy or din raat ik dosry ko dekhty hy....

All these people seems to be our own people so why should we hide our faces and veil in front of them. We all live with each other

It's clear that they are not relatives by blood nor their ancestors were but they live in one place and have the same conditions of life. They are the ones who have made such harmony with each other that they made the slum people as their own families.

5.6. Women health and slum

Generally slums are situated in the peripheries of urban areas but my both research locale were situated in the core of developed areas of urban sector.¹⁸ Even though both slum locals were situated in the core of urban sectors yet had poor infrastructure and absence of basic facilities. Women health becomes one of the major issues in this space. Women of slum faces many health issues and are more vulnerable as compared to the male of slum. There is different reason behind the worse condition of women health in the slum. The surrounding environment of slum is unfit for the human health. Living in such Poor conditions affects the mental and physical health of slum people. Female is more vulnerable because of her sex and patriarchal norms in this spaces. In this chapter we will discuss about different types of health issues present in the slum spaces. What are the reasons of those issues? And how they affect the women health in such space?

The inadequate quality of life like absence of clean drinking water, lack of proper sanitation, and unhealthy hygienic environment create many diseases in the slum.

Yahan pe matchar bohat ziada hoty hi q k aik tu nallah bilkul pas hi r dosra ye k humry ghar b aisy hi k barish ka pani b aky gharo ma khara ho jta hi tu matchar r b ziada ho jty hi...mard itny ziada bemar ni hty aurty aur bachy ziada bemar hty hi r her dosry ya thesry Din yahan kisi na kisi bachy ya aurat ko malaria ho jta hi.

We have many Mosquitoes here because the gutter is in the near-by and secondly our houses are built as such that the water from the rain gets stored in our houses hence the Mosquitoes are increased in number. Male do not get so affected as us (the female and the children). Ever female and child here has malaria.

The above lines are said by the Ayat, from her statement it clearly shows that the presence of nallah (gutter) is not only problematic for them but their housing patterns are also problematic. During rain the flow of road water and of nearby houses get towards slum because slum of I 10 is below from the ground level. Slum houses are made of mud and are in low region so water

¹⁸ Geography of both slum are discussed in detail in the profile chapter

stays for some days. The cause of malaria in the slum is just because of the dead plasmodium parasites in such water whether they are the water of rain or the water of nallah. Mosquitoes help to spread that parasite by biting human beings. The space of slum contains more mosquitoes so that's why malaria is common in the slum. As Ayat mentioned that women and children are mostly affected by this diseases the same thing I observed at my field. The reason behind suffering of women and children from malaria is that children have limited exposure to the diseases and their immunological system is not too strong to fend off diseases. While on the other side female is again marginalized in such marginalized space because they even do not get proper food. People living in the slum are poor and have insufficient food for them. In such insufficient amount of food male members eat first with full tummy and then the remaining food is eaten by the female. A good food is the sign of health and good immune system. When female do not get enough meal and healthy food then it will obviously led them to weak immune system and they get easily affected by malaria. The risks of malaria are more common within children and women but it doesn't mean that male does not get affected by these diseases but the ratio of male members are less as compared to children and women. The absence of clean drinking water is also an issue and it may be responsible for affecting the health of slum people

Saulat tu humry pas koi b nai hi lkn hum tupiny k saf saf pani k lye b tars rahy hty hi pani ki wja sy sub sy ziada masla hum aurton ko hota hi...piny aur aham istimal ka pani hum ass pas k gharo sy ly k aty hai jin k ghar boring lgi hoti hai...humry bsachy sur bhari aurty pani ly k ati hai lkn wo pani sirf itna hota hi k hum us pe guxara kar sky bki saf pani k bina tu guzara both muskil hi.

We do not have any facility here and we crave for a drop of clean drinking water. And because of insufficient clean drinking water women are suffering mostly. We female and our children do bring some water from the nearby houses for us from those who have boring in their houses. But without clean drinking water one cannot survive.

The absence of clean water in slum spaces effect the women because women is the one who stay back at home and do all household chores and most of the chores are done with the help of

water. Children and aged women bring clean water from those nearby houses who have their own borings in their homes. There is a shortage of water in whole I 10 sector many of the houses now made borings in their homes for the purpose to overcome the shortage of water that is used in daily life routine like cleaning and washing. The natives of sector I 10 brings water from the filtration plants which are installed in different areas of this sector. Those who have their own borings in their homes itself do not use that water for drinking purpose.

Firstly here male members do not bring water aged women and children are involved in this activity to bring water from nearby houses. That water is only sufficient for drinking even slum women use very less water to take shower and for the other household activities like washing the clothes and kitchen utensils. These all chores are done by the women and sufficient amount of water sometimes create the hygiene problem because of the shortage of water. Secondly this boring water is used for drinking and it contain a lots of hard mineral like sodium and magnesium. The intakes of these minerals are good to some extend but the excess intake of these minerals in the water cause disease like diarrhea, kidney stones and appendicitis. It is seen that diarrhea was mostly cured at homes by taking more fluid and BRAT¹⁹ food and this food is recommended by the aged women of the slum. In many cases when slum female get affected by any health issue they do not get proper medical treatment because of the patriarchal norm. The words of Rani Bibi provide evidence to such statement

4 maheny phly meri nand ki beti appendix ki waja sy mar gai...dr ne kaha ta k foran sy operation karyn tu ghar walo ne kaha k agr humne iska operation krwaya tu syd ye bachy paida na kr sky r phr ye puri aurat ni rahygi tu is sy shadi b koi ni kryga...humry mard usky operation k lye ni rahy ty phr hum usko aik peer k pas ly k gay usne dum b kia 2 din wo dard sy roti rahi aur thesry din wo mar gae.

4 months prior the sister of my husband's brother died because of appendix. Doctor did stated that we must do her operation as soon as possible but the housemates stated that if we did her operation she won't be able to bear children and if she would go sterile who would marry her. So our men did not agreed upon the operation and we took her to a pir for two days she cried with pain and on the third day she died.

¹⁹ BRAT is used for an acronym for Banana, Rice, Apple, and toast. This diet recommended for people with vomiting or diarrhea

From Rani Bibi's statement it is shown that the young girl died because the male members did not allowed to give proper medical treatment to the girl because according to them it may be a threat for the fertility of the female. In such spaces lack of education and patriarchal norms puts the female in the second category. Here Rani Bibi used the word "puri aurat" (proper women correct english) this word symbolically indicates that women having no health issue and able to give birth to the children. The reason behind such psyche is the lack of education and awareness they believe that if women operates through any medical treatment it may led them towards a threat to their fertility. It may increase the chances of not getting married because no one wants to marry such girl who have any health problems. Actually daughters are seem as burden on their parents and medical treatment is expensive also therefore, parents do not spent on daughters as like the sons. Religious treatment for female is common in the both slum and male members are not serious regarding their treatment.

Son preference is also present in the slum and pregnant women are seen to be going to shrines to make wishes for having sons on their delivery dates. Having more children in this space is religiously considered as a virtue and female give birth to child almost every year. The health of women hence also gets affected by such births as my respondent Thaira stated in such way

Humry mard humy insan nai bachy paida krny wali matchine smjty hai....mery 2 bachy hai aur main khd b bemar rhti hon r dono bachy b aksar bemar hty hai. Muj ma dhod ki kami hi beti meri dhod piny wali hi tu usky lye bht muskil sy dhod pura krti hon...mery akser bemar hony ki waja sy meri saas r shor dono mje baten suna rahy hty hi r khty hi bachy paida krna tu swab hai r sub aurty bachy paida krti hai tumne koi itna bara kam b ni kia jo roz bemar hony k dramy krti ho.

Our male do not consider us as human but as a machine who bears children. I have two children and I am mostly sickening and the 2 children of mine are also sick mostly. I do not have much milk within me so I suffer a lot in feeding my boys. And because mostly I am not well so my husband and my mother-in-law keep on taunting me. They say that every women bears child so you haven't done a big job it's a virtue.

In the slum women health is not considered as a big issue because she is supposed to be a child bearing machine instead of human being. Female give birth to children every year without any gap and in such way family size increases for wishing more and more sons. The wish of more sons in such space is considered to be the social capital of the future of their parents. But sometime because of the lack of awareness they do not focus on that being poor, they are not able to give them a quality life. Female needs good nutrition, peace of mind and rest during their pregnancy and after child birth. In slum space all these things are not available for these women because of poverty (within the slum space women is again marginalized because of her gender so they do not get proper food as discuss above in this chapter) and have lots of burden of domestic work in her home. In such circumstances the chances of anemia and other health issues increases in both mother and child. It is difficult for mothers to take care of herself and her child in such poverty. Family planning is not present here and statement of giving birth to more children is justified religiously in this space and is considered as a virtue and sunnah . Women who have more children specially the male children increase her status in their home²⁰. Such women have lower chances to being verbally and psychologically violated by their mother in law and her husband. Thira further states that

Phly tu hum aurty itna haspatal jati ni hi q k sarkari haspatalo ma humy ithy dhaky khany phrty hai parchi dny waly sy ly kr jo humy dr k kamry ma bhjta hi wo b humy itna zalil krty hai r asiy dkhty hai jesy humne kuch kia ho...dr b humry kapro sy smj jty hi k hum ghareb hi tu theak sy bemari ka pochty b ni hi khty hi agly hafty ana ab roz roz kon ja skta hi humry mardo ko r kam b hty hi humey sth tu haspatalo ka chakar ni lgaty rahyngy...

Firstly we do not go in hospitals because in governmental hospitals we have to go through a lot labor work each and every work of the hospital abuses us and gaze us in a very bad manner. Doctors also recognize us from our clothing and hence do not even ask us properly regarding our weaknesses and state us that come next week now who can go to them every day. Our male have other things to do also they can't just drop us in the hospitals everyday

²⁰ For more detail see the chapter regarding women status.

The above statement portrays the picture of government hospitals which are made to provide health care to all the civilians but here the scenario is opposite and biased for such people. Being a poor and living in slum these people are considered in the category of the others and outsiders. But in this whole scenario women are the one who not only faces marginality and violation in their own space (slum or in their home) but as well as in the other spaces. The presence of male member is necessary when women go to the hospital or somewhere else. When they go to the hospitals the attitude of doctors and other staff is not good towards these women. They judge them from their dressing and treat them accordingly they even do not ask properly regarding their health issues. Doctors just free themselves from such people by saying that come next time and this happens with these people again and again. The torturous behavior in the hospitals results these women do not come again because male members also get fed up from this behavior. Both male and female face violation in such space male are privileged in their own space (slum space) so if they have any health issue then they go to the private hospital but female are not considered to be admitted to any private hospitals. Female health is not considered a big matter whether they lose their lives but on another side male is not treated like female. In the case of male every type of treatment should be provided to him because he is considered the asset of their family.

Women deprivation regarding health in both spaces creates the culture of home remedies and religious treatments regarding any health issues. During my field I personally saw that most of deliveries occurred at home with the help of unskilled attendant. Aged women of the slum are playing the role of midwives or attendant in the slum and mostly delivery cases done by these women. Though these women are considered experienced according to their age in this space but they are not aware about complications which occur during child birth in women. During the time of delivery the unskilled attendant lay the pregnant women on bed and knot her head with piece of cloth tightly and provide them cigarettes to smoke. The reason behind smoking is that it causes the cough which creates pressure and it helps the women to give birth to child easily. Sometimes these own made methods fail and situation becomes out of control and the risk of female death increases. The response of Rani Bibi regarding pregnancy issue is following.

Yahan per ziada tar bachy gharo mae hi paida hoty hi itny paisy humry pas ni hty k haspatalo ma bachy paida kr sky....abi pechly sal aik aurat ka bacha paida hva lkn bacha paida hony k bad uski halat aur ziada khrab ho gae... phly humri bari aurato ko lg rha ta k theak ho jyigi lkn usky bad usko haspatal ly jna phra lkn haspatal phonchany sy phly wo mar gae.

Here mostly the children are born in the houses because we do not much money to go to private hospitals. In the previous year here a women gave birth to a baby and her condition worsened after giving birth. The older women of ours though that she would get better with time yet the condition so bad that she was taken to the hospital and she died before reaching the hospital

Deliveries at home are common in slum spaces but sometimes unskilled attendant do not know how to control the complex situations. When lay midwife and family realizes the complications it becomes too late and it causes women death. Lack of family planning, minimum access to proper health care and skilled labor causes maternal mortality in such spaces. The tools use by the aged women during child birth may also be the cause of other communicable diseases. It is also seen that as hepatitis A is more common among aged women this dangerous disease is diagnosed very late when they enters in old age. As Gulzar begum stated in such way

Aik tu yahan zindagi bht muskil hai upper sy main hapitise ki marez hon...hum sub auraty mil jinko hapitise hai hum her 6 maheny bad Lahore jati hai wahan sy dum krwaty hi..yahan mardo ko b ye bemari hai lkn auraty ziada hai.

The life in here is very hard and then I am a having hepatitis. All of the female we have hepatitis we go to Lahore in 6 months and go to cure ourselves with the holy wordings of a pir. Here males also have this disease but females have it more.

Slum women are more venerable in many aspects but when it comes to health issues women have more health issues as compared to male. There are a lot of aged women who have hepatitis C. These women even do not take proper medication and relay on religious treatment. They go

for the treatment in a form of group and they have more mobility so they do not need a male with themselves. While all Female of slum have firm believes on the religious treatment they go the shrines for *Dum* and Taweez²¹. They bring salt for eating and stones for rubbing on their bodies from the shrine and believe that they will get rid of this disease. While on the other side male are not strict with such beliefs as like female. The lack of awareness, patriarchy and access to proper health care create the culture of religious and traditional treatment. There is lot of human rights organizations working for the betterment of marginalized and deprived people but such things were not seen in my field.

5.7. Slum and development

Here we have the two terms ‘slum’ and ‘development’ which are counterorcial jargons in the academics. First of all, I will describe the two jargons and what do I mean by these in my research study. Here I will define the terms that in which sense I have used such counterorcial academic terminologies. The first term, slum, is not just a word, it has too many symbolic meanings attached with it, as these places are the homes of unhygienic people; who are poor, uneducated, un-civilized, criminals, etc.

Here my argument is that slums are diverse and are not homogenous. Therefore, we cannot fix or pose slums as homogenous entities nor can we generalize the slums around the world. In fact, two slums within a same city gets to have different nature. Therefore, according to me, slum differ from the definitions stated in the academics literature and the definition which are fixed in dictionaries. Because every slum having different geography, different lived experiences, economic culture, ethnicity etc. In the same way the slums will have different issues in different intensity. And mostly, such slum issues are always connected with the term development. The term development is again ambiguous, we cannot use such ambiguous term in black and white. Development term is a jargon therefore, here we have to operationalize the term. In my studyd, the term development is used in sense of the slum up-gradation of infrastructure and nature of social facilities by state and non-governmental organizations.

²¹ It is a locket containing different verses of Quran and other Islamic prayers. It is used as a symbol of pertaining from diseases and black magic.

The up-gradation of the slums is the responsibility of the state. For which the Pakistan state have an institution serving for the capital city of Islamabad which is CDA (capital development authority). Within CDA there is a subsection which is known as kachi- abadi section. This section deals all the things related to the slums in Islamabad.

We met the focal person of Kachi Abadi section in our field as this was one of our UDCs. (Roshan,) being a focal person said that the slums which is recently your research field is not registered legally with us. We deal the ones which are registered here with us. We do not facilitate those slums, such as, giving the connection of the gas, electricity, water nulls and savage system. Because it dose not comes in our responsibility we give these basic needs to those slums who are registered with us through the federal government. He states as such,

CDA provide basic needs to those slums which are recognized by the federal government, the slums of I-10 are not legal so that's why we are not working on them, and our work for such types of slums gets to rather demolish them.

Technically, it is the responsibility of the Pakistan state to provide the basic necessary facilities to the citizens of Pakistan. And it the responsibility of the state to provide the basic needs of life to the slum dwellers i.e. the gas, electricity, clean-drinking water and other basic needs as health and education. It's clear that it is the responsibility of sate as if we go through the Pakistani state constitution Chapter 2: Principles of Policy part-II title by name ' Fundamental Rights and Principles of Policy' article number (38a and b)²² states as following,

'The State shall:

(a) secure the well-being of the people, irrespective of sex, caste, creed or race, by raising their standard of living, by preventing the concentration of wealth and means of production and distribution in the hands of a few to the detriment of general interest and by ensuring equitable adjustment of rights between employers and employees, and landlords and tenants;

(b) Provide for all citizens, within the available resources of the country, facilities for work and adequate livelihood with reasonable rest and leisure'

As here we have coded the constitution article 38a and b in which it's clear that in the eyes of the state every citizen is equal. The state is considered as a mother symbolically, Mother does care of their children in the same way symbolically, it is said that state plays the role of a mother. For a mother does not do any unjust in the up-bringing of her children in the same way state should not do any discrimination of cast, sex, race, class, creed etc. But in our case the CDA which is an organ of the state body is not playing the role of the 'mother state'. The federal government of Pakistan and the CDA is discriminating between the citizens and has created a clear hierarchical class system between the citizens of those who have registered and those who have not. As focal person of the kachi abadi further states as,

We provide basic facilities only to legal slums which are recognized by the federal government, the slums of I 10 sector are illegal so that's why we are not responsible to provide them such facilities we only focus to demolish such slums which are illegal.

According to the focal person of the kachi abadi there are two types of slums i.e. the legal and illegal. The legal are the ones which are recognized by the federal government and the illegal ones are not recognized by the federal government. When asked that why there is this difference between the slums status as legal and illegal? He said in such words,

The slums which are since the 90s were legalized by the government and given every facility which comes under our duty. Even we have given them the land ownership status within the slum but still we face issues that they will sell out the houses illegally or can give these houses on rent.

²² <http://www.pakistani.org/pakistan/constitution/part2.ch2.html>

Here, the logic given by the focal person of the kachi abadi is somehow true but the state of Pakistan do not did it for the poor people but rather for some other benefits, as the slums of the i-10 are living there from almost 70s. And the knowledge of this history came from my field as a primary data.

But why the slum of I-10 was not legalized by the federal government of CDA? This question created confusion in my mind but when I collected all the primary data and the CDA documents of legal slums in capital city Islamabad. I found that Islamabad is the only city which is the pre-planned city in Pakistan. This is, the city which is very beautiful and is giving a good picture of Pakistan to common masses and the other world visitors. Therefore, technically it's clear that the slums have the infrastructure which do not give a good image to the world and the city. And those slums who were on the prime locations in the city were not legalized by the federal government and CDA. These were the spaces which were upgraded by the state but the ones which were on the prime locations slums were not facilitated.

5.7.1. Non-governmental organizations role in slums

The non-governmental organizations as the NGOs which works-upon the marginalized people also have failed in improving the conditions of the slum dwellers. We have not found any of such organization in the slums of i-10 who supported any kind of slum conditions. The people of slum, where asked that regarding the role of NGOs in making their lives better the answers were very disappointing. According to them they surely came but only to collect data and take pictures of ours and our homes. Such organization is not seen again by them. Here the national and international NGOs do so many claims but I personally did not see in my field any kind of their contribution.

In 2010 the slum was affected by heavy rain due to which all of the huts of the slum i-10 were not in condition to living. The government had shifted the slum people to government schools that they can have a shelter for some days. At the same time NGOs also came to rescue and had same aid for the rain affected slum people. The good for the aid was not distributed among the slum dwellers. As one of our respondents from slum A stated some words regarding the aid for the affected people in 2010,

.... Ye sary k sary jugy 2010 k saal Mae gir gai... Itna barish howa k yaha sab k sab jugya zameen pr phari ti... Pir sarkark log aye or hamy school Mae bhj deya.. Kuch b nhi bacha ta khany ka kuch nhi ta.... Ha NGO waly ik aye ty or yaha Samaan le k aye ty per Un Samaan ko to hm ne dekha tak nhi Pata nhi kaha Kiya Un logo ne o Samaan.. In logo ne school k ikkamry Mae Samaan band Kar k rakh deya pir Pata nhi kaha gaya pr hamy nhi Mila...yaha k logo ne hamy blister deye khana bhjty ty ya bachy ja k gharo se le k aty ty Allah n ko ajar de in sb ka....

All the huts of the slums got affected in severe flood of 2010. It rained so much the each huts got ruined and were left dilapidated in the floor. Then some governmental people came and directed us to move in the near-by building of the school. We had nothing to

eat. Yes some people from the NGO came and they had some materials with them but we never saw where those materials went. They locked all the materials in a room. We had to ask from the near-by houses for the beds and food for us, the kids used to go to different houses God may bless them they helped us

The aid that came for the people of slum was not distributed among the people of slum but here in Pakistan we have seen that the aids are always in hands of the influential local leaders. The local NGOs also need just photo sessions so that they can justify their-self in front of donors. Here we can say that on the name of the help and Development NGOs run projects.

We had another respondent Shehnaz who stated regarding the activities of different Ngos in slum of I 10 3 as,

Ha aty hy or hamary poch k jaty hy k ghar Mae kitny log hy Kiya karty hy...or khety hy k hm ap ko pir a Pata nhi Kiya Kiya dengypir na dekhy hy na aty hy o log...

In slum different Ngos members visits and collect data from the slum people but according to many respondents such organizations just collects the data and take some videos and pictures of ours. After that these organizations members do not visit us nor helped us in any way.

Do these projects are merely running in the so called name of development? Or these projects are just for the academic purpose? I will leave this question for the next research study or on readers of this research.

5.7.2. Slum and their own efforts in upgrading slum

The slum people have to fulfill their needs somehow, as the state do not provide the electricity, gas, water, and other basic facilities. They bring the water from the nearby residents houses, almost of them are living without the electric city. But some of the slum people have set the solar system for the solution of electricity. And a small number of people have taken electricity connections from the nearby residents. In both of the slums of my research-fields I do not see any gas facility. Both the slums used firewood for their daily use.

These are the basic life needs that should be provided by the State but instead of the state they themselves are struggling for such needs. Shelter also comes in the basic needs which is constructed by slum people. The condition of the shelters that the people of slum have now is not good and reliable they can fall any time. When it comes to repair the houses, the CDA and police pay no heed and leave them to be un-repair and take them to the police stations. As one of our respondent Bilal says as,

Hamary ko to ap ne khob Dekha ab in Mae agar Kam na karo to gair jaty hy...arzi Kam hy ta k zindagi guzary yaha. ...Jb b hm Kam karty hy to police or Cda waly pounch jaty hy or koi b Kam karny nhi dety ab hm ne kon se naye kamry banany hy wahi kamry ko sahi karty hy....ha kabi kabi to Ander any ki koshish karty hy in ko b Gira dengy....

You have seen our houses very well and if we do not repair the one room that we have then how would we be able to live. Whenever we try to work on our houses the police of CDA come to interrogate and do not let us to repair our leaked houses. We do not reconstruct the whole structure we just make our house worth living. They sometimes try to come inside our houses also so that they could destroy everything.

On the other hand these people do not have the health facilities or education. For which the slum people ratio of education is very low. There is only Islamic education for their children. This is also their own efforts and the Islamic education is given by their own slum people voluntarily. For there is no one to give them such facilities. These are their own efforts. Whenever there is rain, in that situation slum A is taken out by the slum people because they do not have sanitation in slum that the water can move out of the slum. The slum area is deep from ground level and the water do not have way to flow out from slum. As one of my respondents stated,

Yaha barish Mae itna pani Kara hota hy jesy talab Mae ... Hm her ghar se ekaty hoty hy or pani ko nikal lety hy... Kisi ne balti utai hoti kisi ne Kiya to kisi ne Kiya.....

So much water gets stored in our region it seems as if it is a pond, all of the people from the slums then get together and try to take out the water from our houses. Each of us get our utensils and make sure to flow the water outside from our houses.

There for the slum people make group of people in which every members of slum takepart .These are the ones who help their own self and every responsibility comes on their own shoulders when the all such acts are the responsibility of the state.

5.7.3. Slum and political parties

The political party are the ones who go to the parliament and try to do something for the betterment for the citizens. The political parties have different stance when it comes to slums. Some are in favor of the slum and wants to upgrade these slum in Pakistan and some are in favor of demolishing of these slums. Here we have some respondents from the slum and the CDA focal person who have their views on the political parties as following,

The focal Person of CDA says that in Islamabad the political party 'awami workers party' (AWP) always came in favor of the slum people and show resistance to not to demolish the slums in Islamabad. And the AWP have struggled a lot for saving of the slum of the I-11 slum. The AWP also putted a case in court that the slum should not be demolished but the high court have ordered to demolish the slum of I-10. The focal person stated something in this regard in such words,

political party like awami workers party do not want to demolish the slums , when CDA was demolishing the slum of I 11 then AWP took action against us.....the order of court was that to demolish the illegal slum and we obeyed this rule.

The slum people also take part in different political parties and have connections with different political parties. In my observations I have noted that affiliation with different political parties were beneficial for them. Whenever, they went through the process of demolition they went to different local political parties and to their leaders and in this way many parties came in their favor. The local leaders make their sources and in this way the slum gets save. Looking to the connections with different political parties, it seems like they have pre-planned the strategies to take help from the political parties as much as they can when they need them.

However, the slum people have too many issues and are not satisfied by the performance of the political parties. Among them some of them said in such words regarding the role of the political parties.

We have a slum woman Gulzar begam who is a kind of member of the Awami workers party and she represents the slums of Islamabad in the party, she stated in such words regarding her role in such political parties,

AWP made me the leader of all katchi abadis.... AWP is active for the slum and they raise their voice for us therefore we can find this party every time in favor of the slum people....

If we came in government role we will do a lot of thing for slum insha Allah....

We have seen the role of AWP more comparing the other parties in Islamabad. The AWP party members have many informal meetings with the people of slums in a week and have their own party units in slum. The units are gendered balanced and the units have the women and males both units.

However, the slum people are in hope that we can be legalized and the government and political parties will do something for us. They have experienced that the political parties beside AWP comes only on the time of elections after that they never seen them again.

5.7.4. Slum and media role

Media plays a vital role in bringing different issue in the eyes of authorities of the state. This is the only source which can play a positive role in rising the real picture of the marginalized slum dwellers. Media may be electronic or print. We have a slum local political members of Awami workers party Gulzar Begam she have such views regarding media,

Ye TV pr ya akhbaro Mae jo bolty hy k Kachi Abadi se asly (guns) mely ya ye khety hy k yaha chor rhety hy. Ye sb hukomat khud karwati hy q k hukomat hi batati hy k ap esy khaber laga do...ab esi khaber laga k o log hamary Abadi ko asani se Gira dety hy k ye log bury hy...

In TV and in Newspaper they state that from the slum we found guns and there resides thieves in the slums. They themselves do all such things as, the government guides them to blame us and all such fake news helps the authorities to destroy our houses.

Gulzar Begum is showing a very critical side of the role of media. That media here plays a negative role when it comes to slums they have assembled the slums as the hub of criminals, unhygienic spaces, land grabbers etc. We can say that yes, off course, it may be seen in some of the slums but the media is again generalizing such things. These kind of generalizing makes criminalization and portraits a negative image about slum dwellers. Here the important thing is that media makes the mind of common masses that these slums people are criminals, unhygienic, and are land grabbers. Therefore, the common messes of country do not favor the real issues of these slum dwellers. Whenever, the state demolish any slum they criminalize the slum people in such a way that such people are social diseases for society. The same statements are also found in media. Here it's important that media should go to ground and give the real image of the slums and do not generalize all slums homogenously.

5.8. Slum and comparative analysis with nearby space

This chapter is about the perception of nearby residents towards slum and slum people same goes with the perceptions of slum people towards the nearby residence also. Both research locals were present in such spaces where they interacted with other peoples such like the people living nearby them and it created also another socio spatial space. Nearby residence and slum people have their own positions at their own spaces and they perceive each other according to their own positions. This chapter is divided into two parts i.e. about the perception of nearby towards slum and slum people and second is about the perception of slum people towards nearby residence.

Slum areas or slum spaces are stigmatized spaces because lots of myths attached with it like slum dwellers are considered as illiterate, criminals, and land grabbers and even slum are called the threat to the clean and green²³. These ideas are generalized to all slums by ignoring the diversity and heterogeneity among the slum dwellers. Besides this it was important to interview the nearby residence to know their experiences and perceptions about slum and slum dwellers because I have seen that young girls of slum working in their homes, old female of slum provided them fresh milk ²⁴ in this sense these people are beneficial for them and they have interaction with each other's. Yet on other side the slum becomes problematic for them because the slum of street 95 is situated between the residential area while slum of street 9 is a little bit far away from the residential area and nearer to the factories²⁵ so the slum of street 95 becomes more problematic for the nearby residence because it affect their status, it spoil the aesthetic sense of their residential area.

²³This idea taken from the Vedeld, T., & Siddham, A. (2002). Livelihoods and collective action among slum dwellers in a mega-city (New Delhi). It is also discuss in the literature review.

²⁴More description about this present in the work chapter.

²⁵ The geography of both slum discuss in the profile of slum in detail.

Both Positive and negative aspects regarding slum have been seen during interviewing the people living nearby slum. Respondent from the nearby residents' Mustafa who is the architect states the Socio and economic effect of slum on the residential area

hum yaqenan slum ko accha nni smjty kio ky isko yahan gharo ky bech ma ni hona chye . aik architecture hony ky naty main smjta ho ky ye slum yahan ky gharo ko acha look ni dty hi . ye yahan ki khobsurti ko khrab krty hi. Inky ghar katcch hty hi jo k paky gharo sy ni milty aur na hi inka life style hum logo ky lifestyle sy match krta hi. Jab zameen khjaredny ki bat ati hai tu log is slum ki wja sy humri property ko dosry number pe rakhty hi, kio ky koi b aise zamen kharedna pasand ni karta jin gharon ky smny aise katchi bastoyan ho qio ky log aise jago ma ni reh skty is lye ye property ki kimat ko kam krty hi. Is me shaq ni hi ky hum paky gharo ma rehty hi lkn in logo ki wja sy humry status ma b farq phrta hi.

We definitely do not consider slum as good slum should not be situated between the residential areas. As a resident, as an architecture planner we see to the slum that it cannot give a good look to the nearby residential areas. It can spoil the beauty of other houses that are situated near by them. Their houses are made of raw, their living lifestyle do not match with our life style' When it comes to purchasing of land our property are kept on second option because of slum. No one wants to purchase such type of land where slum is situated in front of the houses because people cannot adjust in such place so it downs the value of such houses.-no matter we are living in brick homes but it can affect our status because of slum.

Slums of street 95 were made before the sector became a residential area these slum dwellers are living here from a long time. When CDA allotted plots to the people and this sector became the residential area then slum became problematic for the upper class people who are now living here. The class difference between poor and rich made them segregated in the same space as the rich people do not want slum in their residential area because it affects their status. Even the prices of such property (houses nearer to slum) are low as compared to the other houses because

people do not want to purchase such type of property firstly because of nallah²⁶ which creates specific type of smell and secondly because of slum which are situated on that nallah that's why people do not prefer such type of property .According to them slum are spoiling the beauty and esthetic sense of their home, because the infrastructure of the brick homes and the infrastructure of slum are totally different from each other so that is why they take the slum people as disease and put them into the category of others. The respondent itself is architecture and the personal association towards such field. But on another side Mustafa also states some good aspects of slum in such way

in logo ky bus ma jo acha hota hai humry sath karty hai ye log humy van aur Suzuki kam kimat pr dty hi q l ye log humara khyaal rakhty hai . Ye log humy taza dhood market sy kam kimat pr dty hi jo k khalis b hota hi r taza be.

Whatever good they can do they did with us they provide their vans to us on cheap rates because they take care of us. They provide us fresh and pure milk on cheap rates as compared to market.

The above lines shows that besides the bad aspect of slum these people are also beneficial in many ways. These people are proven good for the people residing near by the slum and have good relations in many ways because some people in the slum are drivers of school vans. These drivers give 500 per day to their owners and the other amount which they earn from the van keep with him. These van drivers take less money from the children of people who are residing nearby slum. During my field I also observed that the nearby people have trust on these person that is why they send their children in their vans and in return of this they take less money from them because they take care of them. Some People in the slum have their own cows and goats and aged women of slum sell the fresh milk of their cattle to the people who live around the slum. They sellout milk on 100 rupees per kg while at market the price of milk is 110 per kg and market milk is not pure because shopkeepers mix the water in them while the milk sold by the women of slum are fresh and pure. The aged women itself brings that fresh milks to the nearby houses on daily basis and they do this work free of cost. The more positive image of slum people explained by the other respondent Mustafa in such way

²⁶ It is like a stream but it contain only the sanitation water

ye porsakon aur menat kash log hi subha jty hi rat ko aty hi apny kam sy kam rrakty hi ye log kisi k mamly ma ni bolty yahan tk k maine kbi inko yahan as pas kbi kisi sy larty ni dkha. In logo ki larkiyen yahan humry gharo ma kam krti hai humy kbi in sy koi masla nai hova wo is lye ky humy in pe barosa hi... yahan kuch ghar aissy be hi jahan ye larkiyen subha sy ly k sham tk unky choty bacho ko b shambalti hai aur inky gharo ko be.

‘They are peaceful and hardworking people. They do not interfere in other matter even I never saw them frighting with someone. Girls of slum are working in our homes we never faced any problem because of these people are living here from many years so that’s why we have trust on them... there are so many homes here where these girls take care of children and homes from morning till evening.

The above statement clearly shows that these people are hardworking and especially male members go for work early in the morning and come back late night. So when they come back to their homes they are so fed up and they do not have time to interfere in the matters of people residing nearby them. If they do so then they are unable to earn for their two times of bread. Majority of young girls of slum doing jobs of maid in the houses and they build their trust because this space is the only space where they are able to do jobs and they are paid for it. They built their trust because they know that they are uneducated if they do any mistakes then no one trust them and then they are unable to find any other job. Mostly working parents hire these girls for care-taking of their children and homes from morning till evening and these girls perform their duties very well. One respondent from the slum shared his view and said that where I work they discusses their personal issues with me and I give different solutions regarding their problems. It shows the strong bonding and trust between them because without trust no one shares his personal life with someone. Further according to another respondent sohail

Humne apny sath kam karny k lye katchi basti ky bacho ko rakha hva hai. Ye log katchi basti mae rehty hi tu ziada paisy nai mangty. Maheny k 2000 pe aram dy man jsaty hai aur ziada nakhry nai krty.

We kept the slum children in our shops for work. They lived in the slum that's why they do not argue for more money. They agree on 2000 rupees per month and do not say single word about money.

I noticed at my field that Slum people are the provider of cheap labor. Young boys of slum are working in different shops of I 10 markaz and they work on less amount as compared to those boys who are living in the brick houses. The reason of giving less amount to such children is because the shopkeepers also know that they are in compulsion and agree on less amount while when they keep any other assistant who do not belongs from slum obviously demands more money so the shopkeepers mostly prefer such children in their shops. Even I also observed at slum those shopkeepers who are bachelors and their families are not here they give their clothes for washing to these children who are working with them. Mothers of these children wash their clothes free of cost. So from this it is clearly shown that people living in such spaces give benefits to the surrounding in a form of provider of cheap labor. They are exploited in many ways whether they are in the form of wages or in form of stigmatization. Because such spaces are considered as spaces of crimes and drugs but such data could not be found from nearby the residents.

In contrast of the above statement Mr. Zahir states the negative aspect of slum through religious lens. Zahir is living with his family on rent PKR 25000 per month for one portion, his opinion towards slum is different. Because they live in the rent house and they pay for it so that's why they called the People living in the slum as the land grabbers. According to him they have no fear of god to live at the land of others and then start claiming for it. Zahir's father was a government employee and they afforded rent so that is why they live in rental house but they ignored that not everyone can afford rental houses and people living in the slum do not have the government jobs. For him who are living in slum is the sign of shamelessness (beghairati) because these people do not practice purdha for women properly and according to him it is not possible even because the houses of slum have no proper infrastructure and boundary walls.²⁷

²⁷More Detail regarding slum infrastructure present in chapter conditions of houses

Ye log khuda sy ni darty r logo ki zameno pe qabza kar k baity hvy hi...aise be pardha jagha rehny sy inko sharam ni ati... Ye log muashry k lye achy ni hi qiyo ky inky mard be ghairat hty hi aur apni aurato ko kam krny bhair jny dty hi inki aurty parda ni karti alaa ky pardha farz hi inky pardha na krny ki wja sy log bury kam krny pe majbor hty hi.

These people have no fear of God they grab the lands of others. They don't fear living in such shameless place (in sense of pardha. They are threat for the society because there male are shameless they allow their females for the work and they are not doing pardha which is farz(must) and it force the people in the society to do bad things

Zahir called working women of slum as threat for the society because working female of slum cannot practice the purdha for the sake of job they go to the public spaces. The assumption about purdha in our is considered as a protection for female and when female do not practice it then male obviously gaze them and female force them to do such bad thing with them but within the public space they do jobs in the private space which are at the houses of the people.

General assumption is that public space is recognized for male while private for female and male is consider the bread winner and female is considered to be care taker of children. People like Zahir call working women as a threat for the society because the common perception is that those women who are not practicing purdah(veiling) are deconstructed the Islam.

5.8.1. Opinion of slum people regarding residents nearby them

People living in the slums are socially and economically marginalized and they live in such spaces where they interact in their surroundings with upper-middle or middle classes. Because of their marginality and living in such spaces these people have their own way of thinking and perceive the nearby spaces according to their own experiences. Though the experiences of these people are regarded as nothing because of their marginality but they also stigmatize the outsider people (nearby residents or those who interact with them in their daily life routine and who are not living in the slum) and spaces in which they interacting in daily life routine.

People of slum have their own existing positions in the slum space and they see the outer surrounding through their social, economic and religious lens. Slum people live in sense of fear and are deprived from social security and basic necessities of life like clean water, electricity, proper sanitation etc., so in this sense they consider the lives of the people residing near nearby them are better because they have all facilities of life

Paky gharo mae rehny walo ki zingagiyan bohat achi hai inko kisi cheaz ka khof nai hota ye log sakon sy rehty hai...bejli pani her cheaz inky pas hi... hum jesy logo pe ye hukam chlaty hi humy wo krna phrta hi jo ye chaty hi...in logo k pas sub kuch hai r inki zindagi hum sy both ziada achi hai.

Lives of people living in brick houses are better they don't have fear of anything and live peacefully...they have electricity, water, and every facility of life...they dominate people like us and we do whatever they want from us...these people have everything and their lives are better than us.

The above lines are said by the Husna, according to her people living nearby them in brick houses are more peaceful and happy because they have all facilities of life like clean water, electricity, proper sanitation etc. while there are no such facilities at slum. There are many fears of slum people like the fear of CDA is always present in their minds that any time they can come and can threaten them and demolish this of slum. The fear of rain is another problem in the slum because during rain the rain water runs in their homes and people become insecure for losing their homes. So the existence of slum in such space where upper middle classes are living in the surrounding leave the impact of inferiority complex on the minds of people living in the slum. They feel as inferior creature and think that people living nearby them live a luxurious life as they have all the facilities and they have fear of losing their homes during rain. People nearby slum keep maids from the slum space, who takes care of their homes and are also obedient to them though Husna herself is house wife but she knows that they belong from such space or class from where rich people hire maids for themselves and consider the people of slum as a

second class people. According to her these people are superior and they have got everything, whatever they want because they are not poor and do not cry even for two times of bread.

Another such example quoted by Asmat

Humri aur inki zindagi mae bohat bara farq hai...in logo k lye AC lagy hovy haty hai aur humry pas bijli tk nahi hai. In logo ko barish say dar nahi lagta hum log tu barish sy be dar jaty hai.

There is a big difference in our and their lives...air condition are installed for them and we do not have even facilities of electricity...these people have no fear in rain and we are afraid from rain also.

The above line clearly shows the difference between lives of poor and rich. Both slums are situated in the core of sector I 10 here houses are made in esthetic sense and have every kind of facility. While People living in the slum are deprived from such basic facilities, living in such space where they are afraid of rain also because they have fear of losing their homes and on another side the people in brick homes enjoys the rain and pray for raining. Some people of slum do not like the life of slum because of absence of basic facilities, they like the life of nearby residence because they have all facilities and have no fear and live happy and peacefully. But in the contrast Mr Wakeel stated about people residing nearby slum in such way

Is mae koi shaq nai hi ky ye log bary gharo mae rehty hai aur inky pas her sahulat mojud hai lekin in logo ki dewary aur darwzy both unchi hoti hai aur ye log us mae qaid hoty hai...in logo ko hamesha apny paiso ki wja ziada khof hota hi aur is lye hamesha dary hvy rehty hai.

No doubt they are living in big houses and they have all facilities but their gates and walls are too high and they are entrapped in those houses... these people always live in sense of insecurity and fear because of their money

Hence, no doubt people living in the slum are deprived from many basic necessities but they are happy in many ways. They consider the slum life as an open life where they can enjoy the fresh air during summer and sun light during winter while on other side people living in big houses have high walls and are deprived from such blessings. According to slum people those who are

living in such brick houses are relatively rich as compared to them but they have more fears as compared to the slum people. Though slum people have fear of rain because their house are made of mud, but people living in brick houses fear about their social class. They fear that their money can be stolen by someone. These people are not in peace because they always thinking about increasing their economic capital while slum people only earn for two times and live peacefully without the fear of their money being stolen.

On another side there are some respondents whose response regarding nearby surrounding or nearby people is opposite because of their experiences as one of my respondent Gulzar said

Ye log jitney bary gharo mae rehty hai inky dil uthny hi choty hoty hai ye log eid k din b gosht ni bhjwaty aur jo bhjty hai wo b khany l laiq nai hota...hum log tu muft k chkidfar bany hvy haai in logo ky...hum choro ko pakrty hai jo yahan choriyan krny aty hai r police ky hwaly karty hai lekin ye log phr be humry shuker guzar nai bnty.

They are only living in big houses but their hearts are too small even on the day of eid they do not send meat to us, though they know that we are poor. We are free security guards for them because we capture the thieves and give them to the police but they are still not thankful to us.

gulzar begum is living here, when I 10 sector was not a residential area. She is the first residence of this slum. Her response towards the nearby surrounding is not good because she experienced a lot of hurdles while living in the slum. She considered the people who live in big and brick houses as miser. According to her they have lot of money but they do not give charity (khairat) to the poor. Here in Islamic festival of eid ul aza people slaughter sheep, goats or bulls and camels. The meat of these animals are divided in three parts. The first part is for their own self who has done the sacrifice(qurbani). The second portion goes for the gust and the last part is kept for the poor people and is distributed among them. Yet according to the Gulzar Begam the khairat which should be distributed among the poor is not distributed among them. She says that they give the khairat to the other houses who has the same status. From here we can easily analyze that the Islamic teaching of qurbaani have a symbolic meaning which is kindness with poor people and the distribution of meat among the poor people that they can also have

something better to eat. Yet, the rich people made this act as an act of reciprocity. The meat of the qurbaani is distributed among the same class people so that they can have same thing in return. As gulzar begum stigmatize the outer space religiously, many of my other respondents also stigmatized the outsiders religiously and ethically. The other respondents of mine stigmatized them due to their dressing. Opinion regarding the dressing of outsider were as such as stated by basmina

in logo ma na sharam hai na haya hai itny choty choty kapry phenty hi ye b koi pheny waly kapry hty hi...hum ghareb log hai lkn kapry pury phenty hai lkn in k pas sub kuch hai paisa hi lkn kapry itny choty pheny hty hai ye khuda ka azab ni yu aur kya hi.

These people do not have any dignity or any shame. They wear such short dresses. We are poor people still we wear a dress entirely and these people are rich yet they wear short clothes.

If it's not the misery of God upon them then what else it is?

While the response of Shehnaz Bibi was in such words

Main jab bhsair jati hon aur in logo ko dekhti hon aik tu inky kapry choty hoty hai upper sy itny tang hty hai k sub kuch nxr arha hota hai. Main aik aurat hon mje unko dekh k sharam ajati hai lkn pata ni inko aisy kapry phen k sharam q ni ati.

When I go outside and when I look at them; they first have short dresses and secondly their dresses are so fit that one can see everything of theirs. I am a female yet I feel dishonored when I look at them I do not know how they do not feel ashamed by wearing such clothes.

At some points religion plays a vital role in the slum because when people of slum have no other choice to identify their existence then they include religion in their arguments. Same is happening when the slum dwellers are explaining the case of clothing of the outsiders because both of the above responses regarding the dressing of outsiders shows that slum people have no good opinion towards them. People living in both of my research locale wear kameez shalwar (long shirt and trouser) while the aged women of slum of street wear long forks. They connected the dressing with religion and justified that they are poor but wear full clothes because they fear God. While on the other side they referred the short and tight clothes as the sign of sin and absence of fear of god. They stigmatizes the outsiders because of their short and tight clothes. Slum is a space where wearing such clothes are considered a taboo because no one can do such

type of dressing in the slum. While the outsiders take it normal because the social circle of the outsiders also do the same so they take it normal and do not think about religion like the slum dwellers.

Chapter 6. Conclusion

Generally slums are the illegal settlements for those who have no shelters for living in the cities. It is the work opportunities that attract the poor and wretched people towards the cities and the urban societies. They come in the urban societies for better facilities and for better living standards. But since these people do not have any economic or material resources therefore they start living in the slums.

However, in my study, there are also other factors that lead towards the creations of slums in urban cities, such as, apart from migrating for better facilitation some people migrate because of severe war in their native countries like the Afghan refugees. While some people are the internal displaced people (IDPs) in Pakistan. Others are those people who do not have families like widows and aged women, they reside in slums because they need social security. Hence, in both of the slums of my study-field, it was observed other than poverty there are multiple factors that force people to live in the slums.

Slums therefore, gets to be the spaces where diverse venerable people of different societies, castes, and religions reside together. As we had Afghan refugees in both of the slums, they fled from Afghanistan because of the State's instability and war in their native area. In the same way we had internal displaced people of the tribal areas of FATA and Swat who were affected by military operations. While others came from different regions of Punjab for the work opportunities and survival. We also came across those women who were widows and had no other option but to live in the slums, for they found it a space where they could be social secure. Hence, people living in slums are the ones who have nothing to lose and yet this space is a shelter for them which provides them 'hope' to live their lives even if it is to live hand to mouth.

Though the people come to slums because of different reasons but within the slums they create a socio spatial space. Pattern of living, is different in such spaces because it is the space where infrastructure is poor and people are deprived from their basic necessities like clean drinking water, electricity, gas and proper sanitation.

Slum people themselves call their area as a 'katchi abadi' or 'jugua' because their houses are made of mud and they have no proper boundary walls. Each house comprises of one to four rooms and their roofs are made of bamboo sticks, plastics and other raw materials. Every home has only one washroom which is made of clothes and is used by all the households. Sometimes uses the washrooms of nearer mosque also. Those who have one room have an open kitchen and those who have more than one rooms have a separate roof of kitchen for themselves. Women of the slums hence face more difficulties because the configuration of the slum-houses are such that the rain water not only disturbs their daily routine by damping their houses (that are made of clothes, plastics and mud) but also damp the woods that they use for fire purpose. The socio-space of slums have created different status of male and female and because of the submissive status of female, she gets to sleep on the floor rather than sleeping on the beds (Charpai) so, in times of constant rain (which happens frequently in the region of Islamabad) female finds difficulty in her sleeping also.

Though, the absence of basic facilities made their lives hard and difficult but they still live hopefully because they have no other options. Geography of both the slums also play a meager role to facilitate these people as the two slums i.e. slum A and B are situated on the edge of nallahs (gutters). Slum A is much deeper i.e. below from the ground level and is situated in between a residential sector. While slum B is above the ground level and a bit further from the residential area.

As these people are deprived from electricity, hence they have figured other ways to facilitate themselves like the people residing in slum A has taken electricity from the nearby residents and pay less than half of bill with the owners. Some people from this slum has also installed solar panels but these are only those residents of slum who have more earning hands in their family. Slum B is a bit further from the residential area, so they are totally deprived from electricity and have no near-by residents to take electricity from or other solar panels to plant for. So, they use only rechargeable torches which they charge in markets and near the near-by factories. It seems quite shocking to see such meager manner of living in a planned urban city that is called the capital of Pakistan, Islamabad, and makes one contemplate regarding those slums that are living in the under-developed regions of Pakistan. And portrays one the notion that no matter how developed a region is the socio-spatial elements of slum are same everywhere i.e.

they are deprived of a proper housing and from all the facilities provided within it i.e. electricity, clean drinking water and gas.

In the field-work, it was also seen that for the external agencies like the state-owned institutions; CDA (capital development authority) also made some binaries for the types of slums i.e. slums for them were either legal or illegal. The Legal and authorized slums have been given the land ownership and these were partially being served as they had the basic facilities of electricity, gas, clean drinking water and proper sanitation system. While the illegal slums were deprived from all these facilities. According to CDA both of myslum locales were illegal slums in the documents of CDA. According to CDA, those slums which were formed before 1992 were legalized by the State while those which were made after 1992 were said to be illegal and hence the job of CDA was to demolish them. Yet, according to my primary data it was known that these slums were formed during 1970s but the fact that they are still illegal and deprived from their basic human rights is a question that directly raise questions to the accountability of the State-owned institutions. I have also found CDA had only legalized and upgraded those slums which were in the core areas of Islamabad only because these spaces were considered as a threat for the beauty and prime locations of Islamabad.

Working on the relative spaces of slums and the developed residents of the I-10 sector I came across many positive viwes regarding the slum dwellers. That is, nearby resident perceive the slum people as the provider of cheap labor to them. These people hire their maids from slum on very low costs and they trust on them. They get fresh milk from slum spaces less from the market. When they give services nearby the slum stigmatized image of slum people as criminals, involve in gambling or threat to nearby people is not seen. While the negative aspects seen in such way that slum is consider as a threat to the beauty of houses. Slum also has threatened the prices of those houses which are nearer to the slum.

Were as the popolar image of the slum is crated as slum people are hub of criminals, involve in gambling or threat to nearby people. These narratives were mostly disseminated by the national media owned by CDA. Media and CDA ignore the heterogeneity among the slums and generalize the dominant stigmatize image over each and every slum. Because of such evidence-less stigmas these slum-spaces are demolished by the State. Are these stigmas (are a

part of a propaganda) are portrayed by the State to make it easier to demolish the slums without any reason. It is another question that needs to be answered.

Yet because of such stigmas, the people of slum have to do everything on their own, as they do not have any supporters who could come to help them out. The CDA have banned them to repair their homes also, they are not even allowed to repair their houses which get damaged after furious pouring. Yet the space within the slum is so strong that they try to solve their problems collectively.

Besides the CDA there were the humanitarian non-governmental organization (NGOs) who claim to protect the human rights of the affected ones. According to the people of Slums, especially the women of slum such organizations never benefited them in any way. According to the females of the slums; these NGOs visit the slum and take photos, movies and extract data from them but they never come back again to solve those problems. Which could mean that the NGOs of the State are also questionable regarding their accountability. It seems that because of the weak position of the people of slums they get used by the powerful people because according to them in the times of elections many politicians come to them to ask for votes and promise them many good words but none of them own the problems of slums seriously.

For the survival of the family, the people of slum work in the similar to that of middle or an upper-middle class. That is, the males of the slum are mostly doing the hard labor jobs: doing job in the industrial areas, factories and in fruit markets on daily wages. Further, it was seen that the male-children of the slums are mostly doing jobs in I-10 sector market with various shops owners i.e. working as junior assistants. While the aged males of the slum have curts of Ice Gola, Patato fries, of seeds, ice cream popcorns, repairing of shoes etc. From the distribution of their curts and job-nature it can be stated that the economic space for these people are usually that of small-scale markets. By doing such small scale labor they try to fulfill their expenses. But since the space external to them i.e. the residential areas of I-10 sector is counted as a developed region therefore, the socio-economic space (outside of slum) is much expensive and to fulfill their expense they (the slum-people) allow their submissive females to contribute economically and to work outside their houses. But it gets quite interesting when within the traditional space of

slum female are allowed to work within certain conditions i.e. whether a female in slum will work or not depends on her age rather than on the need to fulfill the expense of the family. In fact, the nature of jobs for the female of slums are already decided by the slum-society i.e. the teen girls are seen mostly to go for the jobs of being maids in the houses of upper-middle class people. The married young women mostly do domestic work which is not recognized as a (economic) work and the aged women are the ones who do multiple nature of work that is; collecting the recycled waste materials from the markets, having animals and selling their milk to the neighborhood, having small businesses of recycled waste material and having a small number of slum people who work as beggars.

Hence, it is observed one or another that every member of the slum is contributing economically in their household and no one is said to be dependent on the other one (not even a child). Yet, in my study-field I came across those families also whose females are working only within their domestic sphere and it is because the male members of that family are more than the females. And hence can support the family expense much easily.

Those female teenagers who work as maids in different houses; besides contributing economically, enjoy their nature of work because according to them it provides them a space for mobility. The young girls (through this job) come to experience the nature of the classes higher than theirs. They get to have an exposure, to a space which is totally different from theirs. Since with the help of their owners they get to go to different malls for shopping and to different restaurants for hoteling. That is why, they get to enjoy the nature of being a maid rather than a free teen-age in their slum. The nature of their job is such that they get to have luxurious free time for themselves also as they watch dramas and movies from the televisions of their owners which are not available in their homes. Hence, these teenagers learn the modern vocabularies and the modern manner of living which alter their personalities so much that one can see it vividly in comparison to older or young married females of the slum.

In my study-field, I have found that purdah is something which is a tool used for the gendered space in slum. Purdah is used for two purposes i.e. veiling and of course, gender segregation. Therefore, using the concept of purdah the people of slums has segregate the public and private spaces for the females of slum. That is, according to them, public spaces are the economic or markets spaces are can only be confined to males and the private spaces are the

domestic spaces within which the females are flexible to move. Hence, the teenagers working as maids in different houses are rather seen as a private space than a public space, which is why female enjoy working as a maid in a different house than their own. Yet apart from that it was also seen in my findings that practicing purdah differed again on the bases of a women's age. That is, for the unmarried young girls working as a maid in different houses was taken as a purdah because she (according to the people of slum) was far away from public harassment and save within the four boundaries of a house. This notion was quite amazing because though this practice stanches of domination of male (as the females are not allowed to decide for themselves) yet gives a win-win situation to both the male and female of the slum society because the teenage females find a space of mobility when the male at the same time takes this space as a space of confinement. While, the young married women are the ones who suffers the most because they are the one who do not have mobility out of slums. They play the role of only taking care of their domestic work. These women do purdah strictly because they are considered as the symbol of honor for the family or mainly the honor of the husbands. The married young women only enters in the public space along with male members for example, whenever they visit a doctor, go to hospitals or go to their parents' home. The married women always go to public in their veiling dresses i.e. 'shatalcoke' which is a huge frock that covers the female from head to toes. And they always have a member of family with them or in other words a companion must be with them in a public space.

And, lastly, in both of the study fields the aged women had more mobility comparing to the other women of the slums. The mobility for the aged women was relatively more because of the age factor, as the aged women in slum culture do not do purdah nor they are restricted from the public space.

Observing within the slums, the women did not do purdah because they called the slum people as their own people which posed slum as an area that was rather a gender-free space for both the male and the female residing in slums.

Just like the developed space of Islamabad takes slums as an inferior one women is also regarded inferior and second within the private and public space of slum. Though the status of those women who work is higher than the unpaid ones but they still do not have the same status as a male do. They still sleep on the floor, they still are not allowed to go in public spaces alone,

they are still not allowed to decide for themselves and their status can fall drastically if they get sterile or give birth to girls rather than boys. While male within the space of slum (though if does not earn or is a drug-addict) is known to be the protector of the family, the one who is responsible, strong and independent. Therefore a female is always has a lower position than a male.

I came across those young working girls also who work as maids on very low wage because they are female and secondly because they are wretched and have no other option. These young girls have limited choice of work and are said to be just maids in different houses. It is because of the social barriers from their families and the slum-society. Many girls do their jobs forcefully as maids also because for the males working in another house is perceived as a private space as the provider of the job is also a woman.

Working of young girls in public space (male economic dominant space) is taboo and considered as ethically evil. Therefore, their mobility is restricted in the public spaces. The male-members of the working girls do not allow the girls in public spaces. Therefore, young working girls technically do jobs on very low wages because of they have a limited work space of them.

It was also seen that within the gendered space those women who work in the houses of upper-middle class seem to perceive themselves in a higher position than those who work domestically in homes. Because working girls of slum have more exposure than the domestic slum women. Yet, apart from imposing power on the domestic women they do not have any other power because both types of these women are not allowed to decide for themselves. They mostly have arranged marriage and do not have their choices when it comes to marrying. And it is a social norm that the girls should be fine with her family's decision. Those girls who oppose their family's decisions are not seen as noble ones and are not accepted within the slum-society.

After marriage the woman is not allowed to work as a maid in someone's house because as stated above she is now the honor of her husband. Rather she becomes a house wife and have responsibilities of domestic work i.e. caring of the family members and children. The status of the married woman depends on two things i.e. the dowry that they bring with themselves and the number of boys she gives births to. Those who bring more *jahiz* or dowry from her parent's side to the husband's family gets to have a high status among the married women of the slum. Whereas, those who bring less dowry faces verbal violence from the in-laws till death! Married

women status is also accelerates with the number of male-child she bears. The women who have more number of sons gets to enjoy a higher status. As these women are then seen as the object of the reproduction.

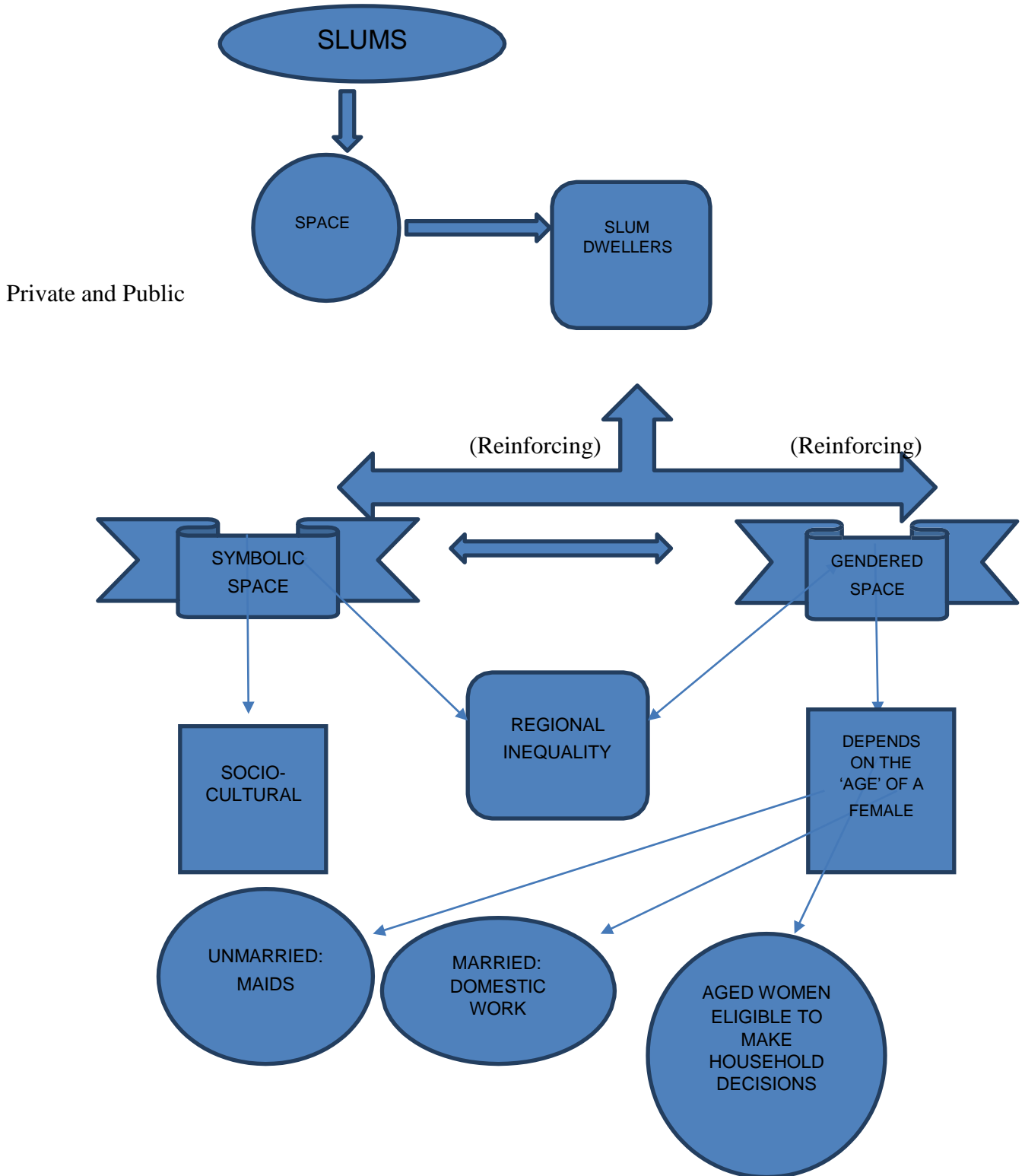
Interesting, almost all of the old women are seen to have higher status in comparison to the young girls and the married women. The old women have a higher status because of three main factors i.e. because of her sons, her age and her independent economic earnings. Almost all of the aged old women have their own source of income. As some have animals like cow and goats. Some do the job of collecting raw waste materials from the markets and resell them. On the other side they are respected because they are in such an age which makes them the experienced ones and the ones who have suffered their whole lives to get in a position where they could be honored. Their age also makes them eligible to finally be the decision-makers of their household affairs. It was seen that in this age she becomes patriarchal and have control over the daughters-in-laws and her own daughters as well. No doubt, they are in such positions where they act like males and become patriarchal yet even then they are not taken superior to male or even equal to male they are regarded only because of her age and her experience.

Slums are said to be the places with poor infrastructure because they are situated on the edges of nallah and have absence of proper sanitation that creates an unhygienic space. Living in such space may causes many diseases like malaria and diarrhoea. These diseases have affected both the male and females of the slum area. Yet even in such natural incidents women and children are more said to be more vulnerable than male for because males gets to have a better diet than female which makes male's immune system stronger and hence could fight the disease better than a female immune system. That is why, women health is worse because they do not get proper medical treatment. When they get sick they rather use home-made remedies but male are treated medically. The burdensome image of the female makes her an inferior creature male is considered the social capital for the family that's why when male gets to be treated in the hospital.

This biasness is seen is also seen in the times of delivery when females are not taken to the hospitals for delivery but are rather stay at homes. Since in home they do not get proper care which leads to anemic problem in the pregnancy. The deliveries are mostly done at home where

the tools for delivery are usually a packet of cigarette. All such events show that the wretched space of slum is also deeply embedded into gendered space.

Conceptual Framework



In my field-work, I as a research came across the following findings, it is indeed true that every space is specified with certain symbolic elements but the specific symbolic elements of the socio-space of slums of I-10 sector were based on the socio-cultural factors of the people residing there. That is, none of the slum dwellers were non-Muslims therefore; purdah for women and having a private space for the women was thought to be necessary and must. And the ones not doing purdah were considered to be the evils and hence were perceived as sinned.

This symbolic space reinforced the gendered space because the need of a gendered space within slum was of the socio-cultural traits of the male residing there. Within the slum space, spaces were divided as private and public spaces. Public spaces were where women were not allowed to go and even if she stepped in the public spaces like markets and hospitals she was required to take a family member with her as she is perceived to be a weaker gender. While the private spaces were those where women were seen to be safer like within the boundaries of those houses whose owners are females therefore most of the females of slum were working as maids in different houses.

An important factor seen in the field-work was the fact that 'Age' was the factor that played a major role in deciding the gendered space for the female i.e. when the female is not married and in her teen-ages she is allowed to work as maids in different houses but after marriage the same female is confined within her house and she is said to take care of her family members. And once she step into old ages i.e. when her sons are grown and she has her daughter-in-laws she gets the status to make decision-making regarding the household. Hence, every female in the slum goes through the same phases. Yet this gendered space reinforce the symbolic space because no matter how aged she gets she can never take the place of a male and the superiority of male would once again reinforce the gendered space as it is today.

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Appendix

Interview guide

Questions from UDC 1 Married and unmarried working girls of slum

1. What do you call this space in which you are living
2. How you spend your life here
3. How do you see the slum different from upper class residing nearby them (from this statement I will find the major issues of slum and their view regarding slum and upper class residing nearby them as different space as geographically and economically)
4. What type of jobs are there for the women of slum
5. How much the women earn from these jobs
6. Where do they utilize their money
7. How much contribution the female have in the decision making of their household matters
8. How do they see those women who are doing only domestic work

Questions from UDC 2 Domesticated married women

1. What do you call this space in which you are living
2. How you spend your life here
3. How do you see the slum different from upper class residing nearby them (from this statement I will find the major issues of slum and their view regarding slum and upper class residing nearby them as different space as geographically and economically)

4. Do you consider domestic work as an economic work
5. How you can differentiate yourself from those women who earns (whether public or in private sphere)
6. How you can see your status in your family (does it entirely depend on the manner of your earning)

Questions from UDC 3: Aged women of slum

1. What do you call this space in which you are living
2. How you spend your life here
3. How do you see the slum different from upper class residing nearby them (from this statement I will find the major issues of slum and their view regarding slum and upper class residing nearby them as different space as geographically and economically)
4. How are the problems of now differ from the problem of past (when you were young)
5. What responsibilities comes on your shoulder when you get older
6. How do you differentiate yourself from men
7. How do you differentiate yourself from young women of slum within the space of slum and outside of the slum

Questions from UDC 4 Men from slums (employed and unemployed)

1. What do you call this space in which you are living
2. How you spend your life here
3. How do you see the slum different from upper class residing nearby them (from this statement I will find the major issues of slum and their view regarding slum and upper class residing nearby them as different space as geographically and economically)
4. What is the source of your earning (types of jobs)
5. Do you face any discrimination in job outside from slum
6. How you negotiate outside from the slum (in every sphere)

7. How you can see your problems different from women of slum

8. Do you think any political party or organization can work for the slums development
(if any then they made you part of that)

Questions from UDC 5 People residing nearby slums

1. How do you perceive the sum residing nearby you
2. Do you think that the space occupied by slum may be the threat for your lives
3. Do you think that they are the provider of cheap labor to you
4. Why do you think the slums have been a part of society since the very beginning
5. Do you think it is product of state, upper-class or are they a product of their own misfortune

Questions from UDC 6 Officials of Capital Development Authority (CDA)

1. when was the present slum of I 10 came into being, and why this slum is still informal
2. why people residing in slums are still deprived from their basic necessities of living
3. why CDA aims to demolish these settlements instead of up gradation
4. is there any other way to deplete the slums apart from demolishing them or giving them the name of slums

Main codes and sub-codes of the Thematic Charts

1. Causes of migration to slum.

1.1 Where they came from

1.2 When they came from

1.3 Why they came here

2. Conditions of Houses

2.1 Infrastructure

2.2 Electricity

2.3 Gas

2.4 Water

3. Ways of earning

3.1 Goes to factory

3.2 Work in the houses

3.3 Work in own house

3.4 Other kind of work

4. Those who earn

4.1 Husband's works

4.2 Daughter's works

4.3 Son's works

4.4 Wife's works

5. Gender and status

5.1 Male view

5.2 Female view

6. Purdah in slum

6.1 Mobility of slum people

6.2 Types of vialling

6.3 Gender segregation

7. Health issues in slum spaces

7.1 Causes of disease

7.2 Ways of Curing

8. Slum and the development Establishment

8.1 Role of education

8.2 Role of political parties

8.3 Role of state institutions and non-governmental organizations

8.4 Role of media

8.5 Others

9. Slum and comparative analysis

9.1 How slum people perceive the rich people

9.2 How rich people perceive the slum people

Thematic Charts

Code 1. Causes of migration to slum

Causes of migration to slum.	Where they came from	When they came from	Why they came here
1. Roshan,, 38, Male Worker in CDA (Kachi Abadi Cell)			
2. Mustafa 23, Male Nearby Resident of slums (Architect)			
3. Zahir 22, Male Nearby Resident of Slum (Gives prayer in Masjid)			
4. Ahmad 35, Male Nearby Resident of Slum (Media person)			

5. Saima 17, Female Residing in Slum (I-10/1) (works as a maid	-grew up here in slum we never been to out native land which is “khoistan”		
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in different houses)			
6. Ayat 82, Male Residing in Slum (I-10/1)s (a small shop of ice-Gola)	-we came here from Afghanistan. We were living in refugees camp we also received aids from the state.	-we came here from Afghanistan during the “kharigaan coup” in. when the soviet came to Afghanistan.	-when state stop giving aids to us. Spending our life was getting even hard to live in camps too. -then we came to Islamabad in a rent house.
7. Husna, 24, Female Residing in Slum (I-10/1) (a housewife)	-my dad was from “sawabi”. My dad lives in i10-3 slum -my husband is from “khoistan”	-whem my marriage happened I came here.	
8. Gulmina, 17, Female Residing in Slum (I-10/1) (work as maid in different houses)	-we came from “wanna” to IDPs camp in dera ismali khan. -for some time they gave us aids. When they stopped giving us aid we came here.	-we came here in 2010. From our native places.	-we lost everything at “wanna” because of the war and we also did not have anything in the camps. Then we were obliged to come here.

<p>9. Asmat 19, Male Residing in Slum (I-10/1) (works in the factory)</p>	<p>-came here from swat. -everything in swat was destroyed. -I had a little shop from which we used to earn a small amount of money.</p>	<p>We came in 2010 in swat operation</p>	<p>-when our shop and everything else was destroyed we had nothing else so we came here.</p>
<p>10. Thaira 25, Female Residing in Slum (I-10/1) (Housewife)</p>	<p>-my father and mother lived in i-10/1 slum my mother and father are Punjabi.</p>	<p>-when my marriage happened then I came to this slum.</p>	<p>Because of my husband houses in other slum so I moved there</p>

<p>11. Wakeel 65, Male Residing in Slum (I-10/1) (a small fruit shop)</p>	<p>-we came here from “Khositan”. - we came here as refugees.</p>	<p>-we came to Islamabad as a refugee during the war in 1979.</p>	<p>-because of the war in Afghanistan in 1979.</p>
<p>12. Gulzar 60, Female Residing in Slum (I-10/1) (Leader of Awami worker party in Katchi Abadi)</p>	<p>-we have to come from Marddan to here for work. There was also not no work for us. We spent our life in poverty there. -We came here we made ourselves jugis. -then I started working in other people houses and that’s how life was going.</p>	<p>-I the first women who came here in this slum.</p>	<p>-my marriage happened when I was 15 years old. -my husband took loan for my marriage. -so we were obliged to come here because we have to give the load back.</p>
<p>13. Bazgul s18, Female Residing in Slum (I-10/1) (working as a maid in a house)</p>	<p>-our native land is khoistan where we never had been there.</p>	<p>-I grew up here in this slum</p>	

<p>14. Alif bibi 70, Female Residing in slum I 10-1 (collect raw material and sells milk</p>	<p>-we came here we soviet union invaded Afghanistan.</p>	<p>-its been 27 years and I am still living in the slum.</p>	<p>-my husband took a divorce from I. -so I have no one so I came here</p>
<p>15. Shenaz 35, Female</p>	<p>-I came here with my son my husband and</p>	<p>-Its been 10 years and I am still living here.</p>	<p>-I came here for work because there was no</p>

Residing in Slum (I-10/3) (Kabari)	my other family is in Chinyot.		work to be found in Chinyot. -my husband is jobless and we have to eat too. So, we need a job. -at least we made money somehow but in Chinyot life was harder.
16. Rani BiBi 35, Female Residing in Slum (I-10/3) (Housewife)			
17. Bybo 29, Female Residing in Slum (I-10/3) (work as a maid in a house)	-I came from “bhaorywala” -there I had a small brick home.		-when my husband died then I have no one by myside. Then I came to slum to be able to make some money to spend my life with my sons.
18. Saira 17, Female Residing in slum (I-10/3) (work in a paper Factory)	-“koshab” is where my mother and father came from.	-It’s been 30 years Till now	-my mother could work there but when she come here she worked. -my mother is ill so now I work in paper factory.

19. Bilal 50, Male Residing in Slum (I-10/3)	-We came from “Hafizabad”	Living here when i10-3 factories were being made -we also worked in these factory.	
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(work as meson)			
20. Ashraf 49, Male Residing in slum (I-10/3) (Taxi driver)	-we are here form “guharkhan”		

Code 2. Condition of houses

Conditions of Houses	2.1	2.2	2.3	2.4
<p>1, Roshan, 38, Male Worker in CDA (Kachi Abadi Cell)</p>		We provide electricity only to legal slum, but not to illegal slum	Have provided gas only to the legal slum.	Also provided other facilities , like sanitation, school etc same like as posh sectors
<p>2, Mushtafa 23, Male Nearby Resident of Slums (Architect)</p>	-the houses that they live in are raw.	-have no facility of electricity	-no gas	-no water for drinking -have insulted solar personally -use woods to cook for themselves
<p>3, Zahir 22, Male Nearby Resident of Slum (Gives prayer in Masjid)</p>				
<p>4 Ahmed 35, Male Nearby Resident of Slum</p>				

(Media person)				
5, Saima 17, Female Residing in Slum (I-10/1 Markaz) (works as a maid in different houses)	-raw houses	-no electricity	-no gas	-no water for bathing - some people residing in the slum have AC ,TV and other

				facilities
6 Ayat 82, Male Residing in Slum (I-10/1 Markaz) (a small shop of ice-Gola)	-living in raw houses is a fortune. (religiously)			
7 Husna, 24, Female Residing in Slum (I-10/1 Markaz) (a housewife)	-we fear because our houses are raw and the water runs in.	-no electricity	-no gas	-we do not have TV in our houses if there were any TV we would not have been bored -no clean drinking water or the facility of solar.
8 Gulmina 17, Female Residing in Slum (I-10/1 Markaz) (work as maid in different houses)	-call the slum as katchi abad because of the raw houses -water also runs in these raw houses			
9 Asmat 19, Male Residing in Slum (I-10 Markaz)	-because of the raw houses we call it Katchi	-many have no electricity, we have		-No fridge, or cold water (go to houses to ask for

(works in the factory)	Basti. The houses are made of clothes rather than bricks	because our daughters work in the nearby residential area (we pay our bill)		ice)
10 Tahira 25, Female	-we call it Katchi abadi because of the			

Residing in Slum (I-10/1 Markaz) (Housewife)	raw houses -we fear water runs in our raw houses			
11 Wakeel 65, Male Residing in Slum (I-10/1 Markaz) (a small fruit shop)	-because of the raw houses and the plastic ceiling we call the place of ours katchi abad -we fear that the rain waters runs in	-no electricity (yet have taken some from the nearby residential houses)	-no gas	-grab woods to cook for ourselves -our houses are in lower level -no fridge, washing machines or TV
12 Gulzar 60, Female Residing in Slum (I-10/1 Markaz) (Leader of Awami worker party in Katchi Abadi)		-have taken electricity from the nearby residential houses as the daughter works there (they pay their own bill)		-collect woods for fire

<p>13 Bazgul 18, Female Residing in Slum (I-10 Markaz) (working as a maid in a house)</p>		<p>-have taken electricity from the nearby residential houses, works there (pay their own bill)</p>		
<p>14 Alif bibi 70, Female Residing in slum I 10-1</p>	<p>-what a life it is everything is raw.</p>	<p>-there is no electricity at all. -we need to burn candles to be able to see in the</p>		

(collect raw material and sells milk)		dark.		
15 Shehnaz 15, Female Residing in Slum (I-10/3 Markaz) (Kabari)		-no electricity		-no clean drinking water -have to burn candles
16 Rani bibi 35, Female Residing in Slum (I-10/3 Markaz) (Housewife)	-call it katchi basti/joggiya because of the raw houses	-no electricity	-no gas	-no drinking water
17 Bybo 29, Female Residing in Slum (I-10/3 Markaz) (work as a maid in a house)	-we call it katchi abadi because of raw houses. -even it is a raw houses but it is everything for me.			-bring fire wood from near by places.
18 Saira 17, Female Residing in slum(I-10/3) (work in a paper Factory)	-we have only one raw room only. -rain water enters the only room when rain patters			

19. Bilal 50, Male Residing in Slum (I-10/3 Markaz) (Labor work)	-we call it katchi abadi/joogi because of the raw houses	-no electricity	-no gas	-no drinking water have to go to the factory to get water
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<p>20. Ashraf 20, Male Residing in slum (I-10/3) (Taxi driver)</p>	<p>-what a life we got, we have nothing. House is raw and CDA does not let us live even in this raw house</p>	<p>-no electricity to be found we have to spend our night with torch and candles.</p>	<p>-no gas -collecting wood is also and fatigue work.</p>	
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Code 3. Ways of earning

Ways of earning	goes to factory	Work in the houses	Work in own house	Other kind of work
1. Roshan, 38, Male Worker in CDA (Kachi Abadi Cell)				

<p>2. Mushtafa 23, Male Nearby Resident of Slums (Architect)</p>				<p>-some people residing in the slum have their own uber</p> <p>-some have working as a van driver</p> <p>-many are working a hard labor.</p> <p>Few of them selling seasonal fruit</p> <p>-Some have donkey carts and van and provided cheap service to the houses of nearby slum.</p> <p>-many women have their own cows and selling their milk on nearby houses.</p>
<p>3. Zahir</p>	<p>-Some of the</p>			<p>-Some male</p>

22, Male Nearby Resident of Slum (Gives prayer in Masjid)	men of the slum working in the shoe factory			work in the kabar and they get good amount of the money
4. Ahmed 35, Male Nearby Resident of Slum (Media person)				-They always available for cheap labour. They do the labor of 600 rupees on 200 to 300. Which initiate the concept of superiority and inferiority.
5. Saima 17, Female Residing in Slum (I-10/1 Markaz) (works as a maid in different houses)		-I am working as mad at 3 houses. -Unmarried girl of the slum mostly working as a mad in the houses and earn money.		-My mother sells milk and brings grass and wastage of fruits for cows. -Some people residing with us have their own uber and earn through them

<p>6. Ayat 82, Male Residing in Slum (I-10/1 Markaz) (a small shop of ice-Gola)</p>	<p>-Some male are working in shoes factories</p>			<p>-I have my own cart of gola ganda through which I earned. -some like me have carts of gola ganda. -Some sells fruit and vegetables in the mandi</p>
<p>7. Husna, 24, Female Residing in Slum (I-10/1 Markaz)</p>			<p>-I am a house wife and I do all the domestic work of my house</p>	<p>-My husband works as a driver</p>

(a housewife)				
8. Gulmina Sampling 17, Female Residing in Slum (I-10/1 Markaz) (work as maid in different houses		-We both sisters are working in one house as a mad. Our		
9. Asmat 19, Male Residing in Slum (I-10 Markaz) (works in the factory)	I worked in the shoes factory and find this job because of the reference of my family member who had already working here			
10. Tahira 25, Female Residing in Slum (I-10/1 Markaz) (Housewife)	Sometimes piori he used to go to the Shoes factory. But now he is unemployed again and sits back at home		. I do all the domestic work that a normal woman does in her house. I clean my house, cook , I watch my kids and watch the goats also	I sell the milk of goat.

<p>11. Wakeel 65, Male Residing in Slum (I-10/1 Markaz) (a small fruit shop)</p>				<p>I have a cart and sell fruit in them in fruit market. My Son sells hand bags in the fruit market</p>
<p>12. Gulzar 60, Female Residing in Slum</p>		<p>My two daughters are working as mad. Each daughter</p>		<p>-I have three sons all are married they earned for their</p>

<p>(I-10/1 Markaz)</p> <p>(Leader of Awami worker party in Katchi Abadi)</p>		<p>works in 2 homes</p>		<p>own families.</p> <p>One is working in the cloth shop</p> <p>-Second one is doing hard labor</p> <p>-Third one is driver and they give pick and drop to the students</p>
<p>13. Bazgul 18, Female</p> <p>Residing in Slum (I-10 Markaz)</p> <p>(working as a maid in a house)</p>		<p>-I am working as a maid in 2 houses. From one house I get the money but from the other house they do not give me money because we take electricity from them and we also pay the 3/4of the bill.</p>		

<p>14. Alif bibi 70, Female</p> <p>Residing in slum I 10-1</p> <p>(collect raw material and sells milk)</p>				<p>-sell milk of my own cow.</p> <p>-collect raw material then sell it or keep it in my own house.</p>
<p>15. Bilal 50, Male</p> <p>Residing in Slum (I-10/3 Markaz) (Labor work)</p>			<p>When my children were small I had worked with my husband a meson and</p>	<p>I and my son collect raw materials (kabar papers gathas) from markets and then sell out. People of slum and bring</p>

				<p>their raw material to me and I purchase from them and then I sold it in market. I earned 700 to 800 per day but it depend on the work that how much I collect the raw material.</p>
<p>16. Rani bibi 35, Female Residing in Slum (I-10/3 Markaz) (Housewife)</p>		<p>My daughters are working as a mad.</p>		<p>During the construction of the I 10 3 factories I had worked as a mason with my husband, but now I atyed at home my husband work as a meson and earned 1000 to 1200 when they got a work.</p>
<p>17. Bybo 29, Female Residing in Slum (I-10/3 Markaz) (work as a maid</p>		<p>I used to work in house from 8 to 4 or 5.I wash the dishes and the clothes. I</p>		

in a house)		mop the floors.		
18. Saira 17, Female Residing in slum(I-10/3) (work in a paper Factory)	-now I work in factory because my mother is ill and I came in break to check her out.	-I used to work in other persons houses as a maid.		
19. Bilal		My two daughters also		-We all oad are mason by

<p>50, Male Residing in Slum (I-10/3 Markaz) (Labor work)</p>		<p>works in the houses as a mad and each daughter earned 1500 to 2000 monthly. They clean their house wash their dishes and mop the floor.</p>		<p>occupation. Our male and female both are working in this field from so many years. I am a meson and earned 1000 to 12000 daily but when it rain then I could not find any work. This industrialized sector I 10 3 was made by us, our male and female both had worked in the constriction of these industries</p>
<p>20. Ashraf 49, Male Residing in slum (I-10/3) (Taxi driver)</p>				<p>-I drive a taxi. This taxi is not even mine. -I make 300 per day.</p>

Code 4. Those who earn

Those who earn	Husband work	Wife work	Daughter work	Son work
<p>1. Roshan, 38, Male Worker in CDA (Kachi Abadi Cell)</p>				
<p>2. Mushtafa 23, Male Nearby Resident of Slums (Architect)</p>	<p>-Mostly the males of the Slum do not go to work but sometimes some good male go to work for the family</p>	<p>- The women of slums are seen mostly to be taking woods from different parts of the Islamabad city. -The women of the Slums also sell milk from their houses.</p>	<p>-The daughters of the people residing in slums work in the nearby residential housing schemes. - The women of slums are seen mostly to be taking woods from different parts of the Islamabad city.</p>	<p>-Mostly the males of the Slum do not go to work but sometimes some good male go to work for the family</p>
<p>3. Zahir 22, Male Nearby Resident of Slum (Gives</p>		<p>-The women of the slums work</p>		

<p>prayer in Masjid</p>				
<p>4. Ahmed 35, Male Nearby Resident of Slum (Media person)</p>		<p>-The women here comes once on a week wash our dashes and clean our houses and we give him 150-200</p>		

<p>5. Saima 17, Female Residing in Slum (I-10/1 Markaz) (works as a maid in different houses)</p>	<p>-Mother sells milk to earn something</p>		<p>-Works in three houses -Those daughter, sisters and mothers work when their brothers and husbands do not go to work</p>	<p>-One brother work yet he do not give the money in the home. Buy branded things</p>
<p>6. Ayat 82, Male Residing in Slum (I-10/1 Markaz) (a small curt of ice-Gola)</p>	<p>-Run a small shop of Gola -Some male of here work in shoes factory</p>			<p>Two sons works as a tailors at market with master as a trane.</p>
<p>7. Husna, 24, Female Residing in Slum (I-10/1 Markaz) (a housewife)</p>	<p>-husband is a driver And devars (combine family)</p>			
<p>8. Gulmina Sampling 17, Female Residing in Slum (I-10/1 Markaz) (work as maid in different houses)</p>			<p>-Both work together in a house, 1 washes dishes and other cleans the house</p>	

<p>9. Asmat 19, Male Residing in Slum (I-10 Markaz) (works in the factory)</p>	<p>-we two brotherws work in a factory</p>		<p>-daughters work in the houses of the residential house</p>	
<p>10. Tahira 25, Female</p>	<p>My husband iwork on daly wages....some</p>	<p>-Sells milk from her home. And give delivery of</p>		

Residing in Slum (I-10/1 Markaz) (Housewife)	times he hav job and some time not	milk to houses.		
11. Wakeel 65, Male Residing in Slum (I-10/1 Markaz) (a small fruit shop)	-have a small fruit shop		-daughters work in the residential house	
12. Gulzar 60, Female Residing in Slum (I-10/1 Markaz) (Leader of Awami worker party in Katchi Abadi)		I sell out my own cow milk and eggs of hen... ..fodder	-two daughter works	
13. Bazgul 18, Female Residing in Slum (I-10 Markaz) (working as a maid in a house)			-works in a house also her younger sister	

<p>14. Alif bibi 70, Female</p> <p>Residing in slum (collective raw material, sell milk)</p>	<p>-labor work</p>		<p>-daughters work</p>	
<p>15. Shehnaz 35, Female</p>		<p>-collect old stuffs and sells</p>		

Residing in Slum (I-10/3 Markaz) (Kabari)		them and buy old stuffs		
16. Rani bibi 35, Female Residing in Slum (I-10/3 Markaz) (Housewife)	-husband's does hard labor work		-2 daughters work in different houses	
17. Bybo 29, Female Residing in Slum (I-10/3 Markaz) (work as a maid in a house)		-works in a house as a maid... As well as bagging		
18. Shazia 17 Female Residing in Slum (I-10/3 Markaz) Work in a factory)			I work in the paper factory	Brother works in a paper factory
19. Bilal 50, Male Residing in Slum (I-10/3) (work as meson)	-labor work		-daughters work	

<p>20. Ashraf 40, male Residing in Slum (I-10/3 Markaz Work as a driver)</p>	<p>I am the driver of taxi , and taxi is not my own -Here mostly male do work of</p>		<p>Daughter work in house</p>	
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Code 5. Gender and status

Gender and status	Male view	Female view
<p>1. Roshan, 38, Male Worker in CDA (Kachi Abadi cell)</p>		
<p>2. Mustafa 23, Male Nearby Resident Of slums (Architect)</p>		
<p>3. Zahir 22, Male Nearby Resident of Slum (Gives prayer in Masjid)</p>		
<p>4. Ahmad 35, Male Nearby Resident of Slum (Media</p>		

<p>person)</p>		
<p>5. Saima 17, Female Residing in Slum (I-10/1) (works as a maid</p>		<p>-my brothers stop me when I go outside but they never stop me when I go to work, they eat from my earning -my father did not ask my sisters when he married them (although he is a religious man).</p>

<p>in different houses)</p>		<p>-it does not matter we bring money to the houses our position in home remains the same.</p>
<p>6. Ayat 82, Male Residing in Slum (I-10/1) (a small shop of ice-Gola)</p>	<p>-what can a women do without a man, the God have blessed man a higher position then a woman.</p>	
<p>7. Husna, 24, Female Residing in Slum (I-10/1) (a housewife)</p>		<p>-I am like a barren land that cannot bring harvest.</p> <p>-look at this tree when it does not lay fruits it becomes dry and people to captivate the tree, my condition is also the same.</p> <p>-my mother-in-law and father-in-law give me threat about 2nd marriage for my husband.</p> <p>-you just eat and can do nothing.</p> <p>-I have also visited mullas and many healers but God does bless me with this blessings.</p>

<p>8. Gulmina, 17, Female</p> <p>Residing in Slum (I-10/1)</p> <p>(work as maid in different houses)</p>		<p>-when some proposal for marriage comes family members do not ask our opinion.</p> <p>-they just ask us to fill up a formality but everything happens according to men sayings.</p> <p>-we like them or not it does not concern us they just do whatever that want do to with us.</p>
<p>9. Asmat 19, Male</p> <p>Residing in Slum</p>	<p>-women do not have to work, their position from God has been selected to care the sons and daughters only.</p>	

<p>(I-10/1) (works in the factory)</p>		
<p>10. Thaira 25, Female Residing in Slum (I-10/1) (Housewife)</p>		<p>-my husband earn for us and we have to obey their orders and they make decision for us.</p>
<p>11. Wakeel 65, Male Residing in Slum (I-10/1) (a small fruit shop)</p>	<p>-even if our sisters and wife have to go somewhere they need to get our permissions. -if we do not give them the permission to go then they have to stay at home.</p>	
<p>12. Gulzar 60, Female Residing in Slum (I-10/1) (Leader of Awami worker party in Katchi Abadi)</p>		<p>-I have suffered the most of the pain today's women have suffered nothing like I did. -when I was young my Mother-in-law used to beat me, even if I did a little bitty thing wrong she would had beaten me, I couldn't even make a sound. -today's women do not even listen properly. -now I am a mother I have sons now I can make decision for my</p>

		children because now I am in that age where I have to do these things.
13. Bazgul 18, Female Residing in Slum		-We go to markets and shopping malls with our owners. -when I complete my work I watch dramas on TV in their home. I

<p>(I-10/1) (working as a maid in a house)</p>		<p>enjoy a lot. -we also go to hotel and when I have to go with my owner then my owner calls my brother for permission.</p>
<p>14. Alif bibi 70, Female Residing in slum (Labor work)</p>		<p>-I live alone make money for myself but my brother comes and take out his patriarchal anger. -my brother does not work but he comes here to beat me and say do not go here and there.</p>
<p>15. Shenaz 35, Female Residing in Slum (I-10/3) (Kabari)</p>		<p>-I live here with my youngest son and I even go work with him if my son wasn't here my life would be hard to live in the slum.</p>

<p>16. Rani BiBi 35, Female Residing in Slum (I-10/3) (Housewife)</p>		<p>-my father was a good man and he also give us good dowry.</p> <p>-when my marriage was being held my father gave me everything which were our needs for the other home.</p> <p>-here people look how much of dowry have the girls had brought with them. If someone does not have brought dowry the family member start to tease her because of the dowry.</p> <p>-look at my sister-in-law everyone teases her that she was just a burden to your father.</p> <p>-thank God I have seven children three are girls and four are sons.</p> <p>-when my sons will get older the will be my back bone.</p> <p>-daughter belong to other home.</p> <p>-when you will get married you</p>
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		will also be a daughter of another home.
<p>17. Bybo 29, Female</p> <p>Residing in Slum</p> <p>(I-10/3)</p> <p>(work as a maid in a house)</p>		<p>-anything you say but a man is man. Even a woman made earning and a man do not even make any earning, still he reigns.</p> <p>-my husband used to beat me but I did not took it bad because God have give him that position that he could say or do anything to me and to obey husbands order is for every wife.</p>
<p>18. Saira 17, Female</p> <p>Residing in slum</p> <p>(I-10/3)</p> <p>(work in a paper Factory)</p>		<p>-we even work and earn but still nobody asks us on the time of marriage.</p>
<p>19. Bilal 50, Male</p> <p>Residing in Slum</p> <p>(I-10/3)</p> <p>(work as meson)</p>	<p>-women cannot do the work outside because God have gifted us the strength and women work from God is to care their children and serve their husbands.</p> <p>-even a women do work she cannot bring that much money to home like a male can.</p>	

<p>20. Ashraf 49, Male Residing in slum (I-10/3) (Taxi driver)</p>	<p>-man can go everywhere and do everything he likes but for women they cannot do that. -some work is for male and some are for female</p>	
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Code 6. Parda in slum

Parda in Slum	Mobility of slum people	Types of Vialling	Gender segregation
<p>1. Roshan, 38, Male Worker in CDA (Kachi Abadi Cell)</p>			
<p>2. Mustafa 23, Male Nearby Resident of Slums (Architect)</p>			
<p>3. Zahir 22, Male Nearby Resident of Slum (Gives prayer in Masjid)</p>			
<p>4. Ahmad 35, Male Nearby Resident of Slum (Media person)</p>			

<p>5. Saima 17, Female Residing in Slum (I-10/1) (works as a maid in different houses)</p>	<p>-my brothers hold my sisters to not go outside. But they do not stop them when they go for work. -they do not stop us for going at work because we earn from there. -here in slum we can go to any houses till night because everyone is relative and no one look</p>	<p>-here in slum we do not need to hide our self from other because everyone here are relatives. -we go one another houses with any need of vialling.</p>	<p>-they do not stop us for going at work because at work there are women not men in other people houses.</p>
	<p>at us in a bad ways.</p>		
<p>6. Ayat 82, Male Residing in Slum (I-10/1) (a small shop of ice-Gola)</p>	<p>-Here we go in every home easily in slum there are no doors like the other houses</p>	<p>- here we donot need to do vialling because we are all relative. -our women do not hide their faces toward one another everyone respect each other.</p>	
<p>7. Husna, 24, Female Residing in Slum (I-10/1) (a housewife)</p>		<p>-for girls vialling is not that hard but for married women vialling is hard.</p>	<p>-before marriage I used work but after marriage my husband did not let me work.</p>

<p>8. Gulmina, 17, Female Residing in Slum (I-10/1) (work as maid in different houses)</p>	<p>-we only have the permission to work in houses. We do not have permission to work on other places because there are men. -when we go somewhere people stare at us that is why we suggest to work at houses rather the any other place.</p>	<p>-when I go to work I put shawl around me so that people do not look at me with a bad.</p>	<p>-working in houses is not bad. There are also women like us so it is not difficult to work there. -no one can tease you their but when you work at another place people look at you with judgmental eyes. -I do not remember any one looking at me a bad way when I work in houses.</p>
<p>9. Asmat 19, Male Residing in Slum (I-10/1) (works in the factory)</p>	<p>-our go out in a proper manner and in a proper way. -but when there is work or other wise they do not go out.</p>	<p>-man have to keep their eye down when a women passes infromt of him, because watching a women is a sin. -men also have covered eyes and he also need to be saved</p>	

		<p>from sinning.</p> <p>-if one time you look a women it is ok but the second time it is definitely becomes a sin</p>	
<p>10. Thaira 25, Female Residing in Slum (I-10/1) (Housewife)</p>	<p>-we poor women just sit in the home and take care of our children.</p> <p>-girls that go out for work are better thenus at least they can see something from the outer world.</p>	<p>-if we go out we have to wear shuttle cock.</p>	
<p>11. Wakeel 65, Male Residing in Slum (I-10/1) (a small fruit shop)</p>		<p>-a women look good when she is doing vialling and our religion also say this too.</p>	<p>-Women is to care their children only what will they do to go out side the outer world is for men</p>
<p>12. Gulzar 60, Female Residing in Slum (I-10/1) (Leader of Awami worker</p>			

<p>party in Katchi Abadi)</p>			
<p>13. Bazgul 18, Female Residing in Slum (I-10/1) (working as a</p>	<p>-here everyone goes to other people houses but they do not let us go to work. -but men go where ever they want to go.</p>	<p>-when we go to market we hide our faces and our brothers told us to look down when walking in market or in a bazar.</p>	<p>-some times they say to leave work because they say there are men that's why the make us will our work as a maid.</p>

maid in a house)			
14. Alif bibi 70, Female Residing in slum (Labor work)	<p>-they are young girls which are kept in confinement because the outer men stare at them.</p> <p>-all of them uses mobile and make friends through mobile.</p> <p>-they make friend through mobile and then run away from home</p>	<p>-why do we have to do vialling neither we have beauty nor we are attractive.</p> <p>-now we are not in this age where people stare at us, we are now old.</p> <p>-in our we also did covered our eyes and we have shyness in our eye.</p> <p>-Allah should make these mobile banish these mobile destroyed all of vialling.</p> <p>-they find husband through mobiles.</p>	
15. Shenaz 35, Female Residing in Slum (I-10/3) (Kabari)			

<p>16. Rani BiBi 35, Female Residing in Slum (I-10/3) (Housewife)</p>	<p>-married women do not work but Allah should not bring any problems because for work we need to go out and the people who have no one beside them. -in this world women have respect in their homes only in the outside world they have no status</p>	<p>- inside the houses we have taken dopatas (a type so shawl but smaller in size). -when going out from home we make our self around big shawls.</p>	<p>-married women do not work here because their work is to take care of their children. -here women who are not married work at other houses</p>
<p>17. Bybo 29, Female Residing in</p>			
<p>Slum (I-10/3) (work as a maid in a house)</p>			
<p>18. Saira 17, Female Residing in slum (I-10/3) (work in a paper Factory)</p>	<p>-here when we go out they create a problem because we are women. -men is always need to be with a women when she go out. -here people gossip a lot if women go out except when go to work.</p>		<p>-here girls basicly work in the houses of other but in my case I work in the nearer factory because my mother is ill and I come again and again to see my mother, from factory to home.</p>

<p>19. Bilal 50, Male Residing in Slum (I-10/3) (work as meson)</p>			
<p>20. Ashraf 49, Male Residing in slum (I-10/3) (Taxi driver)</p>	-	-women without vialled only look good in home only	-God has given men is position that he could go out because he is strong and women are weak this is why their work is to take care of their children only

Code 7. Health in the slum space

Health issues in slum space	Causes of Diseases	Ways of curing
1. Roshan, 38, Male Worker in CDA (Kachi Abadi Cell)		
2. Mustafa 23, Male Nearby Resident of Slums (Architect)		
3. Zahir 22, Male Nearby Resident of Slum (Gives prayer in Masjid)		
4. Ahmad 35, Male Nearby Resident of Slum (Media person)		

<p>5. Saima 17, Female Residing in Slum (I-10/1) (works as a maid in different houses)</p>	<p>-we do not contain pure and drinkable water. We suffer to get pure water. -because of water women face many problems. -for drinking and for use you bring water from nearby houses. -without pure drinkable water living is hard.</p>	
<p>6. Ayat 82, Male</p>	<p>-there are many mosquitoes because the nallah(A small passage way for</p>	<p>- malaria is often cured by taking medicines.</p>

<p>Residing in Slum (I-10/1) (a small shop of ice-Gola)</p>	<p>polluted water).</p> <p>-the rain water pours inside our houses and they remain still which causes the mosquitoes to multiply.</p> <p>-man does get sick that much, women is the main cause when it comes to diseases and sickness.</p> <p>-every second day children or women get infected by malaria.</p>	
<p>7. Husna, 24, Female Residing in Slum (I-10/1) (a housewife)</p>	<p>-in the last year a child was born and later the child mother became seriously ill.</p> <p>-first our aged women thought that she can be cured while sitting in home but later on we have to take her to the hospital but she died in the way to hospital.</p>	<p>-we cannot go to hospital when we have to bear a child because of the fee.</p>
<p>8. Gulmina, 17, Female Residing in Slum (I-10/1) (work as maid in different houses)</p>		
<p>9. Asmat 19, Male Residing in Slum (I-10/1) (works in the factory)</p>	<p>-here women are infected more than men.</p> <p>-children get malaria because of the inhabitant environment.</p>	

<p>10. Thaira 25, Female Residing in Slum (I-10/1) (Housewife)</p>	<p>-our men do not think of us like a human being inside the contemplate us as a child bearing machine.</p> <p>-I have two child and I always am ill and my children are also sick everyday.</p> <p>-I have defseny of milk and my daughter drinks milk because she is</p>	<p>-first of all we women do not go to the hospitals because in civil hospitals because people bump into one another. Even the counter man violates us.</p> <p>-doctor from our clothes know already that we are poor and they do not treat us</p>
	<p>small.</p> <p>-because of my often illness my mother-in-law and husband always violates me verbally.</p> <p>-they say that bearing children are good deeds and all women bear kids. You didn't even did a big work and pretend to be ill all the time.</p>	<p>well.</p> <p>-we go to hospitals with our men and our men are not fool to take us every other day.</p>
<p>11. Wakeel 65, Male Residing in Slum (I-10/1) (a small fruit shop)</p>		
<p>12. Gulzar 60, Female Residing in Slum (I-10/1) (Leader of Awami worker party in Katchi</p>	<p>-first here life living is hard and I am also suffering from hepatitis.</p> <p>-most of the women have hepatitis in this area.</p>	<p>-we all women together who have hepatitis go to Lahore every six months for damm.</p> <p>-here men have this disease too but in women it is found the most.</p>

Abadi)		
13. Bazgul 18, Female Residing in Slum (I-10/1) (working as a maid in a house)		
14. Alif bibi 70, Female Residing in slum (Labor work)	-I have hepatitis C I always am In a sick condition.	
15. Shenaz		

<p>35, Female Residing in Slum (I-10/3) (Kabari)</p>		
<p>16. Rani BiBi 35, Female Residing in Slum (I-10/3) (Housewife)</p>	<p>-4 months before sister-in-law died because of appendix. -doctor said she needs urgent treatment. -so our family said if we gave her treatment she might not able to bear a child .</p>	<p>-our men were not agreeing for her treatment so we took her to a Pir(religious person for dam). -he did dam on her but she cried for two day In agony and in third day she died because of the un bearable pain.</p>
<p>17. Bybo 29, Female Residing in Slum (I-10/3) (work as a maid in a house)</p>		
<p>18. Saira 17, Female Residing in slum (I-10/3) (work in a paper Factory)</p>	<p>-one there is poverty and above that my mother is also sick. She also go to hospital but still nothing happens.</p>	<p>-there is one shrine where we take our mother for treatment.</p>

<p>19. Bilal 50, Male Residing in Slum (I-10/3) (work as meson)</p>		
<p>20. Ashraf 49, Male Residing in slum</p>	<p>-the mosquitoes are present highly in these area which make us and our people ill.</p>	<p>- for curing themselves women go to mullas for dam(curing from Quran verses)</p>
<p>(I-10/3) (Taxi driver)</p>	<p>-women have hepatitis (C).</p>	

Code 8.Slum and development establishment

Slum and the development establishment	Role of education	Role of political parties	Role of state institutions or ngos	Role of media	others
<p>1. Roshan, 38, Male Worker in CDA (Kachi Abadi Cell)</p>		<p>- political party like awami workers party do not want to demolish the slums , when CDA demolish the slum of I 11 then AWP take action against it. - the order of court was that to demolish the illegal slum and we obey their rule</p>	<p>-CDA provide basic needs to those slums which are recognized by the federal government, the slum of I 10 and o 10 3 are not legal so that's why we are not working on them our work is for such type of slum to demolish them.</p>		

<p>2. Mushtafa 23, Male Nearby Resident of Slums (Architect)</p>	<p>-they don't have education that's why they are living there, there new generation are going to school when they get education their life style can be improved</p>		<p>-this slum were not problematic when this sector were not residential area when it becomes residential area it becomes problematic for CDA and they start working on their</p>	<p>-government needs to do some development project for them in which government provide them proper shelter and basic needs. -if state is responsible of increasing slum in the</p>
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	defiantly.		demolishing , because CDA a lot the plots for people where the slum dweller dwell -government needs to a lot proper space to the slum dweller which is such far away from the city		capital then state needs to provide them basic needs. -they came here because here is more opportunities and start living on vacant land because they have no money -when they came to this city from their native land they have no money and shelter then they started living in such places.
3. Zahir 22, Male Nearby Resident of Slum (Gives prayer in Masjid)					

<p>4. Ahmed 35, Male Nearby Resident of Slum (Media person)</p>	<p>-I think so we also were poor and went through this poverty but we get education and now we are little bit advanced and spending</p>				<p>-we never exploit them as a labor and as human we do help them as much we afford but this is true they are the responsibility of state to provide them</p>
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	<p>good life while they are still suffering because they remain uneducated and spending life like they are now.</p> <p>-There is difference In educated and uneducated man educated man take decisions wisely while uneducated man with violence.</p> <p>-if education given to</p>			<p>a proper food and shelter.</p> <p>-if you give the them the shelter like the project of imran khan they will be more burdened because with proper houses come the utility bills of electricity and gas now they have nothing and have only few possessions they things get burdened and taken away by the CDA so now they have no tension with proper houses</p>
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	<p>them then they think regarding their generation not about food.</p>				<p>welcome more tensions</p>
<p>5. Saima 17, Female Residing in Slum</p>	<p>-girls' education is most</p>				

	important				
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<p>(I-10/1 Markaz) (works as a maid in different houses)</p>	<p>at least they teach to their own children. -if I have the education then I will not working in the homes I could also have the job . -some days ago my father was sick we take them to hospital then my brother beat the doctor the main reason is that my brother is uneducated and do not know how to talk and</p>				
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	deal the things				
6. Ayat 82, Male Residing in Slum (I-10/1 Markaz) (a small shop of ice-Gola)	-we do not find honorable job because we are uneducated people.	- demolishing of slums was more at the time of government of nawaz	-CDA was more active in the demolishing of slum at the time of nawaz sharif.	-now a days because of TV people cannot interact in the homes	-state is responsible for our condition we are not able to pay a high rents so

	-I teach my children to	sharif.	-now the	because they are busy in	that's why we are living
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	5 th grade because I wanted that they are able to just to write their names.	-They ever never show sympathy with us they just came and pass the order to demolish the slum	imran khan party is ruling our conditions are going to worse because we cannot earn as like before and the things would be also expensive.	watching the TV. -even people share their grief on the mobile phone They don have the time to go with each other homes.	here. -we can guard this slum because we cannot allow more people here to come here and start living here because mostly rich people are also came here to live there.
7. Husna, 24, Female Residing in Slum (I-10/1 Markaz) (a housewife)					
8. Gulmina Sampling 17, Female Residing in Slum (I-10/1 Markaz) (work as maid in different houses)	-education is a good thing it can able the person to take their decisions for theirselves				

<p>9. Asmat 19, Male Residing in Slum (I-10 Markaz) (works in the factory)</p>		<p>-AWP raise voice for us last time they also protest with us against the demolishing.</p>	<p>CDA has vacated this slum 3 times then we constructed it again</p>		
<p>10. Tahira 25, Female Residing in Slum</p>			<p>-I fear because we are poor and CDA only focus on</p>		

<p>(I-10/1 Markaz) (Housewife)</p>			<p>demolishing if it happens then where I will go. -sometimes CDA is forced for the demolishing by the complains of upper class people</p>		
<p>11. Wakeel 65, Male Residing in Slum (I-10/1 Markaz) (a small fruit shop)</p>					

<p>12. Gulzar 60, Female</p> <p>Residing in Slum (I-10/1 Markaz) (Leader of Awami worker party in Katchi Abadi)</p>		<p>-AWP made me the leader of all katchi abadis.</p> <p>-AWP is active for the slum and they raise voice for us.</p>	<p>- The demolishing of slum was at peak at the time of nawaz sharif.</p> <p>CDA came here along with police and violate our respect/honour and enters in our home without taking permission they give threat to us to vacate the slum.</p> <p>-police can bring our</p>	<p>- When was flood destroy everything here in 2010 we lost our houses.</p> <p>Police can shift us in the schools a lot of funds were coming to the school but they do not have anything to us and when media</p>	
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			males to the police station if something happen in other places they consider us as thief	were came then they said me on media And said that we Are helping these people but I swear they even did not give a tent to us. -when I was young the concept of brother hood and sister hood was more strong but now a day's TV and mobile made	
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				these relations too far from each other. -mobile made the children isolated from parents they decide their	
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				partner on phone they do not interfere their parents in making that relations	
13. Bazgul 18, Female Residing in Slum (I-10 Markaz) (working as a maid in a house)	-the girls of slum are uneducated that's they are working as a mad				
14. Alif bibi 70, Female Residing in slum I 10-1 (collect raw material and sells milk)					
15. Shehnaz 35, Female Residing in Slum (I-10/3 Markaz) (Kabari)				-	

<p>16. Rani bibi 35, Female Residing in Slum (I-10/3 Markaz) (Housewife)</p>	<p>-because of no education we could not find a honorable jobs.</p>				
<p>17. Bybo</p>	<p>-two</p>		<p>-when will</p>		

<p>29, Female Residing in Slum (I-10/3 Markaz) (work as a maid in a house)</p>	<p>daughters of mine goes to school -I want them to study and have some benefit in their life.</p>		<p>CDA force us to go from here then I will go to my native land.</p>		
<p>18. Saira 17, Female Residing in slum(I-10/3) (work in a paper Factory)</p>	<p>-I here teach Quran in our slum. -we do not educate our children because we do not have money.</p>		<p>-we are always in fret because they say they will demolish our slum.</p>		
<p>19. Bilal 50, Male Residing in Slum (I-10/3 Markaz) (Labor work)</p>		<p>-political parties came here at the time of election. -when we give vote to them then they never came here</p>	<p>-we are always afraid because of CDA because they always threat us to vacate these spaces</p>		

		again			
<p>20. Ashraf 49, Male Residing in slum (I-10/3) (Taxi driver)</p>	<p>-we do not have money so how we can educate our children</p>	<p>-political parties just comes here at the time of campaign</p>			

Code 9. Slum and comparative analysis

Slum and comparative analysis	How slum people perceive the rich people	How rich people perceive the slum people
<p>1. Roshan, 38, Male Worker in CDA (Kachi Abadi Cell)</p>		
<p>2. Mushtafa 23, Male Nearby Resident of Slums (Architect)</p>		<p>-slum people are good they do not stick their feet in our work. They came in handy in our works their women work in our houses and they are good people.</p> <p>-our women trust these women they do work for less cost.</p> <p>-we definitely do not consider slum as a good because slum does not situated between the residential area.</p>

		<p>- This slum situated since when this sector were not become the residential zone. At that time it is not problematic when it was not a residential zone but since when it becomes the residential zone its now problematic for CDA</p>
<p>3. .Zahir 22, Male Nearby Resident of Slum (Gives prayer in Masjid</p>		<p>-these people have usurped the lands and are living free. -these people are shameless because they do not have vialling they let their women to work outside.</p>

		-because of these men are obliged to do bad things to them.
<p>4. Ahmed 35, Male Nearby Resident of Slum (Media person)</p>		<p>-they sell us fresh milk in less cost.</p> <p>-they take our kids in van for school and take less cost</p> <p>-do not interfere in our work.</p> <p>-they are hard workers they have good contacts with us.</p> <p>-just because of slum the property became less worthy their home and our home have no match.</p>
<p>5. Saima 17, Female Residing in Slum (I-10/1 Markaz) (works as a maid in different houses)</p>	<p>-people living in upper class are so miser they even do not give water for the good deed.</p> <p>- Living in brick houses creates problems even people pay the bill for drinking water as well as bill for going to bathrooms.</p> <p>Being living in slum the upper class people do not give izat to us because they jugde us on our houses.</p>	

<p>6. Ayat 82, Male Residing in Slum (I-10/1 Markaz) (a small shop of ice-Gola)</p>	<p>-I think they respect us because they think that we are passengers, they helped us give water to us. - They are the honor of big houses .</p>	
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	-they are educated while we are uneducated they don't cry for bread of 2 times while we are cry for food.	
7. Husna, 24, Female Residing in Slum (I-10/1 Markaz) (a housewife)	-their lives are better than us, their houses are built properly and live peacefully. -they dominate and order them to do whatever they want to do and rest peacefully. -	
8. Gulmina Sampling 17, Female Residing in Slum (I-10/1 Markaz) (work as maid in different houses)	-when we see the clothes and fashions of the upper class people then our heart also attracted towards that things. -they use big cars and mobile phones we like theirs that style and we also wants to be like them. -They are educated and goes to office and take the sallries. We are happy here because our prophets spent like this in mud houses. Upper class people are not practicing religion, they do not consider us as a human.	
9. Asmat 19, Male	-Big difference in their life and our life .AC atre inserted in their rooms and we don't	

<p>Residing in Slum</p> <p>(I-10 Markaz)</p> <p>(works in the factory)</p>	<p>have the electricity.</p> <p>They don't fear from rain water that runs in home.</p> <p>They don't have a tension of any kind.</p> <p>They do not pray and worship god.</p> <p>-because of our lower class sometimes they do not shake</p>	
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	hand with us	
<p>10. Tahira 25, Female</p> <p>Residing in Slum (I-10/1 Markaz) (Housewife)</p>	<p>-a doctor in the markaz make me her sister she made files for me for my operation, she is too god with me and my checkup is free in her clinc.</p> <p>-the life of upper class people are too much better from here they have everything</p>	
<p>11. Wakeel 65, Male</p> <p>Residing in Slum (I-10/1 Markaz) (a small fruit shop)</p>	<p>-no doubt they are living in big houses but their gates and walls are too high and they re entrapped in that houses.</p>	
<p>12. Gulzar 60, Female</p> <p>Residing in Slum (I-10/1 Markaz) (Leader of Awami worker party in Katchi Abadi)</p>	<p>-They are only living in big houses but their hearts are too small even on the day of eid they do not send meat to us, even they know that we are poor.</p> <p>We are free security gourds for them because we captured the thieves and give them to 5he police but they do mot thankful to us</p> <p>-when something stolen in the upper class residential area they blame us and they said that we are thieves and stolen their things</p>	

<p>13. Bazgul 18, Female Residing in Slum (I-10 Markaz) (working as a maid in a house)</p>	<p>-when I was kid one aunty adopt me and bring me to her home she was too good with me she cares me too much. -she decorated a room for me she was not adopted me for work she adopted me because she was alone in her home.</p>	
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<p>14. Alif bibi 70, Female</p> <p>Residing in slum (collect raw material and sell milks)</p>	<p>-the nearby people do not even give us food and zakat.</p>	
<p>15. Shehnaz 35, Female</p> <p>Residing in Slum (I-10/3 Markaz) (Kabari)</p>	<p>We are not spending good life here as like upper class spend their life in banglos.</p> <p>-I am doing work of kabar just because of that I am not educated like upper class if I have education.</p> <p>-they wear a small clothes they don't have a izat so that's why they wear small clothes, we poor are better than them because our dresses are full as compared to them</p> <p>-upper class considers us garbage.</p>	
<p>16. Rani bibi 35, Female</p> <p>Residing in Slum (I-10/3 Markaz) (Housewife)</p>	<p>- rich people not ran halal</p> <p>-we earn halal for us and sleep peacefully</p> <p>-rich people see us as an inferior creature.</p> <p>-they dominate us and argue on small things</p>	

<p>17. Bybo 29, Female Residing in Slum (I-10/3 Markaz) (work as a maid in a house)</p>	<p>-where I work my baji are too good with me, they afford my all expensis. -she take care of me even their sister also care for me when she came from haj she give me 5000 and brought clothes for</p>	
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	<p>my childrens.</p> <ul style="list-style-type: none"> - they are rich we are poor, they have more than us. -they have all facilities -rich people do sleep neither in night nor in evening because they have the things that they posses and those things can be stolen any time. -We sleep peacefully, we do not any thing to loose -we are not thieves people made stereotype about us. - my baji say to me you poor people are too good and you all sleep peacefully without sleeping pills. 	
<p>18. Saira 17, Female Residing in slum (I-10/3) (work in a paper Factory)</p>	<ul style="list-style-type: none"> -they consider the poor people as garbage or disease -they consider us too inferior and keep separate utensils for us 	

<p>19. Bilal 50, Male Residing in Slum (I-10/3 Markaz) (Labor work)</p>	<p>-Rich people have small hearts they never ever feel our pain because they never spend life like us. -my daughters are working in homes they said rich people houses are clean because of us otherwise their babies used pampers are also keep in that place where they eat.</p>	
<p>20. Ashraf</p>	<p>-they have big houses when they look at us from high they</p>	

49, Male Residing in slum (I-10/3) (Taxi driver)	state that what kind of ugly creature is.	Kochi
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Capital development authority document of slums in Islamabad

MEETING OF THE SUB COMMITTEE OF SENATE STANDING COMMITTEE ON CLIMATE CHANGE
WILL BE HELD ON 28TH JUNE, 2019 AT 1100 HRS IN COMMITTEE ROOM NO.1 PARLIAMENT
HOUSE ISLAMABAD

Directions & Recommendations.

The Sub committee desired that proposal for relocation of two Katchi Abadis may be discussed in detail in the next meeting, while CDA may also come up with a comprehensive plan for all such settlements of the Federal Capital, as all the settlements have a similar problems of sanitation and garbage dumping.

REPORT

As per Governments' order, CDA has worked on relocation of two Katchi Abadis namely Katchi Abadi F-6/2 and Katchi Abadi F-7/4, Islamabad. The proposed location where the dwellers of these two katchi abadis are being relocated are located within urban area in sector G-7/2 and sector I-9/4, Islamabad. Both the locations are situated in urban sectoral area with ample provision of road /transportation network, commercial area and other facilities of sector including Parks/Open Spaces, schools and colleges utility infrastructure facilities etc. The dwellers will continue to enjoy the urban sectoral land in Islamabad. The dwellers of these KATCHI Abadis will be rehabilitated in the form of multi storey apartment building projects. The no of floors will range from 5 floors to 10 floors, wherein lifts will also be provided in medium rise buildings.

2. The land retrieved from F-6/2 and F-7/4 will be planned, redeveloped and auctioned to fetch the cost of development of sites at G-7 and I-9/4, Islamabad and construction of commercial or apartment buildings.

As a background of the case it is submitted that previously Federal Govt has recognized ten KATCHI Abadis (with a total of **3805 heads of households** i.e. 3805 housing units) out of which two Katchi abadis falling within the R.o.W of IJP Road were completely rehabilitated in Model Urban Shelter Project Frash, Zone-4, Lehrtar Road Islamabad. The list of recognized katchi abadis is as under:-

Name of Abadi	Location
i) Katchi abadi G-7/1 (66 Quarters)	G-7/1
ii) Katchi Abadi G-7/2	G-7/2
iii) Katchi Abadi G-7/3 (48 Quarters)	G-7/3-2
iv) Katchi Abadi F-6/2 (100 Quarters)	F-6/2
v) Katchi Abadi F-7/4 (France Colony)	F-7/4
vi) Katchi Abadi G-8/1 (Hansa Colony, J.Salik Colony),	G-8/1
vii) Muslim Colony (nor pur Shahan)	Bari Imam (I-9/1)
viii) Katchi Abadi Essa Nagri	I-10/4
ix) Dhoke Najju	

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- x) Haq Bahu Colony (completely shifted to MUSP, Farash Town) I-11/4
(completely shifted to MUSP, Farash Town)

3. The proprietary rights are being given to all the eligible and bonafide dwellers of above listed abadis including the French Colony, located at Sector F-7/4 and Katchi Abadi located at Sector F-6/2 (known as 100 quarters).
4. Government/CDA has taken following steps to provide basic facilities and improve living standard of residents of recognized abadis:-

These katchi abadies are being rehabilitated with the application of **three concepts of Urban Renewal**, detail of which is as under:

A. UPGRADATION OF 04 KATCHI ABADIES AT PRESENT SITE IN EXISTING FORM

Following abadis have been upgraded at existing location:-

- i) G-7/1
- ii) G-7/2
- iii) G-7/3
- iv) F-7/4

The bonafide dwellers of these abadies are being issued application forms for award of proprietary rights. **Physical Infrastructure has been provided** i.e protection measures along the nullah sides, sanitary and sewerage system as per site position, upgradation and pavement of existing street network. M/s SNGPL and M/s IESCO are providing electricity and sul gas connections to the eligible dwellers of these katchi abadis as per policy in vogue.

B. RELOCATION OF KATCHI ABADIES TO MUSP FARASH, ISLAMABAD

Following 04 katchi abadis have to be shifted to Model Urban shelter Project (MUSP) Farash, Islamabad.

- i) Musim Colony (Partially Shifted)
- ii) Haq Bahu (Shifted Completely)
- iii) Dhoke Najju (Shifted Completely)
- iv) Essa Nagri (Partially Shifted)

These bonafide dwellers of these abadis have been allocated **1233 plots** *more than 1200 plots* each measuring 89 Sq. yards in MUSP Farash, Islamabad. The scheme of MUSP Farash has been planned in three pockets which is spread over an area of **165 acres consisting 4000 plots measuring 3 marlas each**. After completion of formalities, "Proprietary rights" will be awarded. So far CDA has spent an amount of Rs. **20.820 Million** on the provision of

community hand pumps. M/s SNGPL and M/s IESCO will provide service connections to the eligible dwellers of these katchi abadis as per policy in vogue.

C. UPGRADATION KATCHI ABADIES OF AT SITE IN THE FORM OF PLANNED PLOTS

Katchi Abadi G-8/1 (J.Salik Colony and Hansa Colony)

Out of 575 eligible dwellers of abadi 540 heads of households have been allocated plots in Improvement/Upgradation Scheme of Katchi Abadi G-8/1 and about 500 have been shifted to the allocated plots in the same abadi and dwellers have constructed houses as per plan of the scheme. Up gradation of abadi is in process and the remaining dwellers will also be allocated plots. All the basic facilities will be provided i.e. door to door water supply connection, protection measures along the nullah sides, sanitary and sewerage system as per site position, and pavement of existing street network. M/s SNGPL and M/s IESCO will provide service connections to the eligible dwellers of these katchi abadis as per policy in vogue.

6. Recently, following directions have been conveyed by PM Office on which work is in progress:

- i- Secretary Housing and Chairman NAYA PAKISTAN HOUSING AUTHORITY will provide/facilitate CDA in development of a concept of low cost housing Project for Katchi Abadis dwellers.
- ii- Low Cost Housing Projects for Katchi Abadis dwellers will be launched under umbrella of NAYA Pakistan Housing initiative.
- iii- Secretary Interior in consultation with all concerned shall propose a committee consisting of political representatives of the area for negotiations with Katchi Abadi dwellers of KA F-6/2 & F-7/4 to convince them to shift to the proposed housing project.