

Analyzing State and non-State Interventions in
the Urban Informal Settlements & Livelihoods of
Islamabad: Qualitative analyses of Katchi Abadis



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CERTIFICATE

This is to certify that this thesis entitled: **“Analyzing State and non-State Interventions in the Urban Informal Settlements & Livelihoods of Islamabad: Qualitative analyses of Katchi Abadis.”** submitted by **Abdullah Ahmed Ali** is accepted in its present form by the PIDE School of Social Sciences, 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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I Abdullah Ahmed Ali hereby state that my MPhil thesis titled Analyzing State and non-State Interventions in the Urban Informal Settlements & Livelihoods of Islamabad: Qualitative analyses of Katchi Abadis is my own work and has not been submitted previously by me for taking any degree from Pakistan Institute of Development Economics or anywhere else.

At any time if my statement is found to be incorrect even after my Graduation the university has the right to withdraw my MPhil degree.

Date: 20 September 2022

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ABSTRACT

Islamabad has a lot of katchi abadis that is a name for informal settlements. People that have been living in these katchi abadis have faced a lot of problems due to the issue of legality. In the past the stance regarding state interventions have been problematic for the locals living in the katchi abadis, while lately post recognitions of these informal settlements as katchi abadis and colonies, people have faced state and non state interventions in the name of legality, help, upgrade, uplift and so on. To get a better understanding of these interventions three katchi abadis of Eissa nagri, Charles colony and Hansa colony has been selected for collecting data. Qualitative techniques of thematic and framework analysis, unstructured open ended interviews, socio visual mappings has been used in this research to get results. The results depicts that the interventions in the past has been very disturbing for the locals while the issues regarding post recognition interventions have not been up to the word of authorities due to lack of communication, proper policies and lack of resources. While the non-state interventions have helped for the basic survivability of the locals. This too hasn't been up to the mark, seeing through the lens of basic rights and facilities that the constitution provides to each and every individual of citizen. These issues and problems can be catered through better policies which are recommended at the end of the thesis that includes better communication between the locals and state authorities through the means of non state entities, which would be helpful in undergoing transparent executions of policies from the authorities end and from the local's end as well. This would also provide an indigenous knowledge, facts, and needs which would in return help in making better policies for the locals and the city.

Keywords: formal settlements, informal settlements, state actors, non-state actors, state interventions, katchi abadis, non-state interventions, encroachments.

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LIST OF ABBREVIATIONS

APAKA	all Pakistan alliance for katchi abadis
CDA	Capital Development Authority
CSR	Civil society representative
HAD	Hyderabad development authority
ICT	Islamabad capital territory
IDP	internally displaced persons
KAC	Katchi abadi cell
MENA	middle East North Africa
MUSP	ALIPUR FRASH
NGO	Non government organization
OECD	Organization for Economic Co-operation and Development
PMLN	Pakistan Muslim league noon
PPP	Pakistan people party
SKA	Sindh katchi abadi authority
UDC	Units of data collection
UNDP	united nation's development program

CHAPTER 1

INTRODUCTION

There are many ways to define what informal settlements are. It can be defined through the economic setup that a settlement have, or the socio cultural setup that a settlement have. In terms of settlements it can be defined in terms of illegal occupation, unauthorized housing, non compliance with the running plans of areas, areas falling out of government control and regulation, improvised housing and shelters or non regulated urban peripheries. Since the context of the topic is specific to the case study of katchi abadis in Islamabad, the informal settlements are defined in terms of the areas that are unauthorized and state neglected areas that are settled by the poor people of Islamabad that has been there for decades due to the fact of them being given the area in sectors as the workers for the city. The terms of illegal settlements, having no other areas to live and being settled in the katchi abadis for some decades is also taken in consideration when talking about the informal settlements. This is just a general view of what informal settlements are. To have a better understanding of what these areas are, what is the historical concept of informal settlements, what work has been done about it around the world and what is the history of the katchi abadis in Islamabad along with the state and non state interventions that has been taken place is explained in the following write up under the heading of background and context. It is also further explained in the literature view, in the light of topic.

1.1 Background and context

While speaking of state interventions in the informal settlements, what happened in the context of Islamabad, and what lies the future of the areas, how are these areas seen and have been seen by the state is important to understand where these people stand in the states eyes. Theoretically speaking, while articulating the lack of capacitating and entitlement of the poor in the urban landscape of India, sociologist Amita Baviskar borrows argument from Alonso's book titled '*the politics of space*,

time and substance: State formation, nationalism and ethnicity' and indigenizes it to the metropolitan Delhi. Alonso's argument is that:

"Modern forms of state surveillance and control of populations as well as of capitalist organization and work discipline have depended on the homogenizing, rationalizing and partitioning of space"

The state-driven anti-encroachment drive in Islamabad is reminiscent of what Alonso asserts as stated in the quote above. The anti-encroachment drive is depriving the poor of their citizenship rights, their right to the entitlement of space is being violated, and their livelihood options are being put on stake. This process of exclusion is structural, institutionalized and pre-meditated by the state apparatuses.

Capital Development Authority (CDA) was constituted in 1960 by the executive board titled Pakistan Capital Regulation which can be superseded by the CDA ordinance. The role of CDA as stated on its website (THE CAPITAL DEVELOPMENT AUTHORITY ORDINANCE 1960, 1960) spells out:

*"Objectives of the ordinance include planning and development of Capital (Islamabad), secondly completing or authorizing capital development authority to perform functions of a municipal committee and to provide for cleanliness, health, education of inhabitants, supply of goods, articles of food and mild, to promote interest of **different section of publics**, all provisions are for advancing interest and public good."*

Going by the agenda as eulogized by CDA (*'different section of publics'*, and *'advancing interest and public good'*) it is evident that the role of this corporation is to secure human needs irrespective of the differences that exist along the axis of age, gender, race, ethnicity, social status and economic backgrounds in Pakistan. It also explicitly claims to ensure public service delivery on domains as diverse as cleanliness, health, education, opportunities, and supply of goods. The functioning and role of state and government in the indiscriminate provision of afore-said services

seems to be incongruent in the light of the state-institutionalized anti-encroachment drive in Islamabad

While that being a part of state's history towards the informal settlements the civil society response has been critically important in the eviction operation that happened in July 2015 when police and ranger troops carried out a massive operation at I-11 *katchi abadi* in which Pashtun families were evicted through forceful state intervention and bulldozers. The coercive eviction was operationalized under the direction of bureaucratic managers of CDA who justified the eviction as part of anti-encroachment drive. The drive also targeted the informal settlements situated in the spatial proximities and vending stalls called *khokas*. One week's notice was issued to approximately fifteen thousand *katchi abadi* residents of I-11. In response to their non-compliance their houses were demolished and residents were arrested on account of their collective resistance to the violent eviction. I-11 *abadi* is situated in the outskirts of Islamabad, bordering Rawalpindi and adjoining fruit and vegetable wholesale market. In 1990s, the real estate developers, city planners, and money-grabbing middlemen changed the urban landscape of the city by capitalizing on the urban land and partitioning the same through capital accumulation. It was also the time period when upward mobile classes started to purchase plots and secure their entitlement over those in gated communities in the formal housing market, which created a sense of fear and abandonment among the poor laboring class that had migrated to the city in search of livelihood and secured residence in the burgeoning informal settlements (including I-11 *katchi abadi*). When compared to the affluent class, the migrated laboring class suffered more due to lack of tenure security and threat of being coercively evicted on account of being labeled as 'encroachers' or 'illegal occupants'.

Speaking of the historical context of how these areas were settled, what happened was that General Zia ul Haq considerably expanded the Defense Housing Societies in his regime's spree to financialize, capitalize and urbanize the country. These Societies which were initially specified for military personnel only, were now opened up for public sale and consumption. With the military supporting the real estate, catering to

the profit seeking entrepreneurs, and subservicing the western notion of modernization, the situation turned more precarious for the poor with the massive pouring of Afghan refugees to Islamabad, Karachi and Quetta. These refugees now popularized as Internally Displaced Persons (IDPs) in the discourses of human rights and marginality, settled in the refugee camps located in the city outskirts. This dispossessed community gradually built their informal spaces of living (shanty homes) somehow managing to meet both ends by securing employment in the informal sector. Concomitant to this historical trajectory is also the recognition of the fact in scholarly and public discourses that Islamabad is the fastest growing urban center which is also reflexive of the current scenario in other cities of Pakistan. Just like other cities, Islamabad has become home to landless laboring class who migrate in huge proportions, start residing in the informal settlements and find a livelihood in the informal service sector. The notion of urbanization, financialization, capitalism and expropriation is fully on-display which deepens the existing socio-economic and political inequalities between the propertied class and the laboring class.

After having a glimpse of historical context what happened later is that in 2015 PML-N government started an operation against *katchi abadis* and demolished many houses with the coalition between Islamabad high court and CDA. Against this action, the *abadi* dwellers with the help of human rights lawyers launched a petition in the Supreme Court. They built their argument on the basis of 2001 housing policy which clearly states that no one can demolish an *abadi* without resettling or providing some council accommodation or an alternative. So, their reason for reaching out to the Supreme Court was the lack of affordable housing in Pakistani cities where housing supply is artificially limited by the groups who have control on land. The groups controlling land and land supply include bureaucracies, both civil and military. They used the old colonial instruments such as land acquisition act, 1894 through which they take over the land, after which they force people to sell it in the name of public interest and finally institutionalize zoning regulations within CDA abiding people to restrict the spaces where formal houses can be constructed. While filing a case against anti-encroachment drive, they got to know that in the master plan there is a five percent quota specified for the lower income groups signifying that the residents

cannot be allowed to secure more than five percent of the urban land. Later on, they got to know from Supreme Court that CDA did not even allocate that five percent.

So what I am trying say in the above argument is that the settlements that has been done under the authorities and through the authorities, which prevailed for decades where actually under the shadow of law and constitution (in terms of, the people being protected by the law). These people had the right to the land for a long and prevailing time either if speaking of the Pashtun families that were as displaced families or of the poor class living in the sectors as informal settlers, either way were bring forth by the military authorities or according to the city plan (the percentage of sector share for those people in the map of Islamabad). Yet the people had to see an anti encroachment stance by the state and they had to face the legal actions by the civil society in the name of encroachers. The way and process as explained above is a direct reflection of what Alonso articulates about entitlements and space partitioning that was quoted in the start of the argument.

1.2 Research objectives and questions

The current research is an attempt to understand the reasons for State interventions in *katchi abadis*, its modus operandi, non-state response to such interventions, and explain the socio-economic issues of the *katchi abadis* dwellers. Based on this explanation, I narrow down my research to topic to ‘**Analyzing State and non-State Interventions in the Urban Informal Settlements & Livelihoods of Islamabad: Qualitative analyses of *Katchi abadis***’ and operationalized my topic into following research objectives. Research objectives are what define the research questions and provide the link between the research questions and the topic of research. In the following text are presented my study’s research objectives:

- To examine the reasons for State’s mediated anti-encroachment drives/ interventions in the *katchi abadis* of Islamabad.
- To understand modus operandi of non-state actors such as civil society& human rights lawyers as a response to anti-encroachment drives in *katchi abadis*.

- To critically analyze state and non-state interventions in selected sub-locales, study the reasons for intervention, and evaluate the impact of the same.
- To conduct a socio visual map of the sampled *katchi abadis* to explain the socio economic and settlement issues face by the *abadi* residents.

The study will respond to following research questions:

- What are the reasons for the State to intervene through anti-encroachment drives in the *katchi abadis* of Islamabad?

Responding to this research questions will explain the role of the State's regulatory authorities in carrying out intervention and the reasons behind the same, and describe if any alternative housing and livelihood options were provided to the displaced people. In addition, this research question is also added to understand the normative role of State regulatory authorities such as CDA, Ministry of Housing and MCI in relation to the settlements and livelihoods of urban poor in Islamabad, what policies have been adopted to secure citizenry rights of *abadi* dwellers and what future holds for them.

- What is the modus operandi of non-State actors as civil society representative Human rights lawyers and NGOs as a response to state interventions in *katchi abadis*?

The role of civil society & human rights lawyers has been significant in creating agency, articulating voice of *abadi* dwellers, accumulating resources for them, filing their legal cases. Responding to this research question will help in understanding their modus operandi, did they create any alliance with State's regulatory authorities, what has been the results of their interventions in relation to housing, settlements and livelihoods of the *abadi* dwellers.

- What socio-economic and settlement issues have been faced by *abadi* residents as a response to such state interventions?

This research question will explain the current socio-economic and settlement issues faced by residents. This question will also require social visual mapping of the *katchi abadis* of Islamabad that are sampled and subsequently understanding the State and non-State interventions. This research question is also added to understand lived realities of urban poor who had to go through the eviction process, whether (or not) alternative housing and livelihood provided to the displaced residents, and what role the State and non-State actors have played till date and are currently playing, in this regard.

CHAPTER 2

LITERATURE REVIEW

2. Review of literature

For the current study I have followed a narrative style of review in which I have divided my review into different themes. The themes as reviewed for the current research are thematically connected with each other. The themes as reviewed for the current study's review of literature are: (i) ***Katchi abadis and culture of encroachment***, (ii) **Understanding urban informality** (iii) **Urban Poor: The question of settlements and livelihood** (iv) **Socio economic aspects of informal economy**, and (v) **State-Society Articulations: Contextualizing the Debate for Islamabad**. In the first theme I have covered literature pertaining to encroachment and anti-encroachment debates and the ideation of *katchi abadis* in India and Pakistan. Under second theme, I have reviewed literature related to understanding competing conceptualizations on urban informality. The third theme reviews literature based on urban poverty outlined along the axis of settlements (informal) and livelihoods of those residing in such settlements. The next theme covers literature on the socio-economy of urban informality with the last theme covering themes as reviewed under previous themes and contextualized for Islamabad.

2.1 **Katchi abadis and culture of encroachments**

This heading and the subheading that follows it provides literature that talks about encroachment and anti encroachment debates in the ideation of *katchi abadis* of India and provides factual information about *katchi abadis* in Pakistan as being a historical context to the prevailing issue to find out what present and future holds for them.

Tauhidi and Chohan (2020) explain that development gap exists between the developed and developing countries. This has to be done under the existing

phenomenon of encroachment. This tells us there is low HDI, lesser basic necessities which are also a comprehensive definition of under-development. In the context of Pakistan, urbanization is of two types. Recognized and unorganized, which are due to high population rate, and further it can cause social instability, insecurity and lack of basic necessities. But since, international and national organizations do show interest in these issues hence, encroachment had to be given weightage at national, institutional and political levels.

Since majority of world is living in cities, this issue had to be dealt with and the developed had dealt with it. Like in USA they were able to deal the unregistered land ownership but were done through ability of creating legal ownership to the assets, which in return was able to generate the capital. Six tiers in this strategy used by USA were fixing the economic potential of assets, integrating dispersed information into one system, making people accountable, making assets fungible, networking people, and protecting transactions. But taking this context in Islamabad, there are many street hawkers. These street hawkers and *khokas* were encouraged by CDA for the laborers, and later on in 1975 they were to be allotted ownership of markets out of which only few were given. Then in 1980s a list was to be made for all the *khokas* in here and then later on they were to be given a license but this was dominated by the few who tried to take over this business. Later Islamabad High Court also banned issuing new *khokas* after the file of a particular *khoka* in F7.

Now of course in the context of developmental gap as mentioned above, issues prevail. Poor housing quality, lesser affordability & access to water due to lack of infrastructure, lower basic public health services, and marginalized education based on the size of city, competition for resources; all of these make for unfair competition in the market and land management issues bring forth indigenous, biased and unfair solutions. But to these matters the logical base of anti-encroachment drive must be legal, right-based and sustainable for livelihood. Hence, a feasible alternative must be given to those people. People shouldn't be left vulnerable to poverty and homeless and other humanitarian derived aspects like transparency, legal remedies, and aid, among other.

What Tauhidi and Chohan (2020) recommend for is firstly to have rule of law above all during this drive. It also has to be seen at the domestic level along with other priorities. Productive economic activities in the areas have to be encouraged with time stamping methods of encouraging as well. Block chain technology which is a chain based data collecting method must be introduced for records and transparency along with centralized system of integration. Aerospace technologies for mapping, land management and all must be introduced. Individuals and their legality also must be a lens to focus. But in the historical context of Islamabad, catering these issues haven't been a efficient as it should have been. Islamabad is run by ICT administration and CDA and despite of being a very modern city, it has number of informal settlements including *katchi abadis*. The organizations are responsible of the development and planning of the city along with running the administration. Yet some political and administrative stances like the misconception of I-11 being an Afghan settlement, demolition of the slum, emergence of organizations like APAKA and AWD along with its recognition in Supreme Court raises a few questions on the catering of informality in the Federal City.

2.1.1 The question of katchi abadis

India due to its large population is forced to live in slums that are usually of poor unusable land and in unauthorized housing which is usually near the cities which haven't been zoned for residential use (Jain, 2016). To cater it, relocation and redevelopment is used by government yet one isn't favorable to the people as it disconnects them socially while other is not favorable to the authorities as it is costly.

Property rights can't only be seen in terms of real-estate. Property rights for the individual is security, opportunity and a resource while for the governments it can be a regulation, authority and a tool. In urban context property rights are defined through planning and security but in informal context property rights are only documents of freehold and leasehold. In slums as in India property rights mostly favor state as the legislation acts as power to intervene in slums, tag a settlement as a slum and removing land usage rights from the occupants, and while in unauthorized housing,

right of mortgage is removed due to its non-legality. Although this is justified as a providence of de-facto property rights to the people but the insecurity to people and empowerment to the authorities is much greater.

Identification of housing and settlements is also a challenge. Although differentiation like recognized, identified, unidentified and notified slums along with formal and unauthorized housing has been done on basis of property rights, living conditions and documentation under authorities and state along with housing divisions under similar variables, still it's a challenge. This already has told us that a few new slums are being formed; unauthorized housing needs a significant under of interventions as it is vague in nature and majority of slum owners lack property rights.

At the state end there have been challenges as well. Through the bureaucratic lens they conflict between the welfare of the society and what legally is right. Restraining from most property rights like of sale as per them would be then turning their reason to redevelop and providence of facilities to ashes. The doubt of fraud in the schemes and people instead of remaining at the issue of informality take much out of it also has to be catered by the agencies. While to keep their own political and repo good is also their priority. So some property rights like basic facilities, they do concur. These are for the slums. Unauthorized housing is much easier to cater for them. They could be catered either through fine as the violations on that are much lesser compared to the later.

Finally the report (Jain, 2016) gives interventions for improvement. Insecure housing not having an ID can't participate in schemes so recognition to them would help. Improving basic services to slums, decentralizing sewage system as bore tanks etc. clean drinking water plants, water network system to in-house tapping for effective usage, financial help that is credit plans for house improvements would benefit the people along with securing further evictions, digitalization of records to make that less vulnerable and notification of slums that are not identified or recognized could be interventions for improvement.

As of no planned development in Pakistan, huge population and migration to cities is catered through illegal occupation and subdivision of land (*katchi abadi*) (UNDP, 2002). Lack of formal sector to meet the housing end and no pre planned development stance gave notion of importance of regularization of *katchi abadis* to meet the needs. Urban development initiatives emerged. HDA's public sector approach that was taken to SKAA in 1991, later on influenced CDA to upgrade and rehabilitate *katchi abadi*. Recognition of 11 *katchi abadis* yet was a significant breakthrough, which CDA later on followed the steps of SKAA and KAC. Out of 11 recognized *katchi abadi* six were to be upgraded while five to be demolished as on a planned land. The up gradation included MUSP by CDA. Data collection by CDA was done under agreement with UNDP. Out of five *katchi abadi* 4 had completely upgrading work is being done. MUSP included allotment of semi developed plots to the Muslim colony residents.

Under Doxidas a privileged city is made yet it doesn't favor the urban poor. (Haider and Hussain , 2002) This did result in squatter settlements. No management in start and later on no national policy for the settlements resulted in poor conditions of these squatters. The work *katchi abadi* used in for illegal settlements is itself related to temporary yet permanent. Planned development could not even cope the formal yet it is decided to cope the informal as well. The process is through a middle man responsible of providing initially water and then being part of a council for further government related projects for rehabilitation and roads. This makes agricultural and nonagricultural land into use by the people and a notion of no state land emerges. The lack of tenure security, poor allocation system, orthodox management system, politicization etc., becomes hurdles in official response. The research based response in Sindh as SKAA and through HDA reduced the constraints listed above, which later on got mainstreamed with KAS. CDA adopted form these organizations and introduced GIS for mapping along with coordination of LIFE and UNDP. The disruptions yet that were mention above were during the Phases of the project under CDA and UNDP. With the objective of betterment and improvement, what deduced was the provision of basic infrastructure, economic and affordable shelter, and alternative sites along with keeping the quality of city to its original as planned.

Problems regarding administration, demands, mobilization, and data collection occurred. Interruptions in work and absence of national policy on *katchi abadi* also constrained it while Women yet weren't part of the committee. Improvement in the constraints could be done by involvement of women from community in the committee, along with decentralizing the above issues in a more efficient manner rather than the orthodox methods.

In the context of Islamabad, CDA's website states following about situation of *katchi abadis*:

- Ten *katchi abadis* recognized as settlements in G 7/1, G 7/2, G 7/3, F 7/4, F 6/2, Muslim Colony, Haq Bahu, Dhoke Naju, Eissa Nagri and G 8/1.
- Rehabilitation through up-gradation, relocation and plot planning is being done.
- Allotment of plots in these areas was drafted for approval of PM, Chief Executive of Pakistan and Cabinet.
- Finalization of Model Urban Shelter Project for 4 settlements is noted by allocation of nontransferable plot with fixed prices and fees.

Action plan included,

- Demolishing of mud housed were facilities were provided
- 4 settlements to be shifted at MUSP, one already handed over
- Uplifting of 4 sectors already has been done by providing basic facilities while one sector to be uplifted

Planned phase two of these settlements hasn't been followed due to scarcity of fund and resources.

2.2 Understanding informality

Under this heading I will start by citing the definitions and competing concepts of informality followed by understanding the concept in the context of Pakistan.

About 50 years ago in 1971 the concept of informality was born (Charmes, 2019). From the African continent in Ghana and Kenya, from the informal income opportunities and the informal sector, arose the concept of informality. Kein Harth from Ghana defined informal income opportunities as the primary, secondary activities, tertiary enterprises, private transfers, small scale distribution and other activities, while also defining the illegal informal opportunities related to crime, theft, black market etc. While from ILO report for Kenya came the notion of informal activities characterized as ease of entry, reliance on indigenous resources, family ownership of enterprises, small-scale of operation, Labor-intensive and adapted technology, skills acquired outside the formal school system and unregulated and competitive markets.

According to Chen (2012) the approaches to informal economy can be categorized in three. The **dualist** approach separating the informal economy from the economy, the **structuralism** approach that segments the informal economy from the formal economy while the third is **legalist** approach that makes informal economy a counter to the state. The statistical definitions of informal has been evolving and molding since. By international and national adaptation the establishment based definition was later followed by the modern informal sector. It then evolved to the notion of enterprise of own account workers and enterprise of informal employees. Later on this employee stance was further redefined as all the economic units in the house hold to be catered in and then finally all the informal and formal employees to be defined as economic units. It all led to the definition of the informal employment as the absence of social protection and nonpayment of social contribution, regardless of all other aspects that differentiated both the sectors.

Poor population mostly earns from informal activities, transfers and unpaid care work. Under lesser circumstances how these people thrive is attractive to understand their ways of work. Informality could link criminal with traditional, non-registered with

legal, but overall a feeding activity to the poor. Transfers could be the only social protection to these people and the unpaid care work could be the pinnacle of gender equality in such areas.

Informality defines how poor live lesser than specified wages and the failure state of state, at the same time it also indicates the least dominated in the state as they don't worry about taxes, rules, legality etc. but at the same time these are those whose rights are not recognized. At start of early industrial capitalism age all workers were informal as their rights were not recognized. This is still happening in developed and developing countries, where they are not paid and marginalized workers are called the informal and yet in there informal settlements where they live, they are employed, living and prospering but they do not pay taxes. The foreign intervention in the name of development, progress and modernization also is a way to create formal the informal. Other way to cater is to see this through the state end that when the basic necessities and needs are not fulfilled by the state then why the people and masses should follow the legalities. There is just no incentive to that. And thirdly the informality and formality should be seen at the both ends, like the transition of informal to formal and regression from the formal to informal, when the regulations are not applied by the legality.

Bromley, (1978) explains that informal activities can be characterized by ease of entry, reliance on indigenous resources, family ownership of enterprises, small-scale of operation, labor-intensive and adaptive technology, skills acquired outside the formal school system and unregulated and competitive markets. While the formal activities can be characterized as difficult entry, frequent reliance on overseas resources, corporate ownership, large scale of operation, capital-intensive and often imported technology, formally acquired skills, often expatriate and protected markets (though tariffs, quotas and trade licenses). Informal activities are mostly discouraged, not supported and not regulated. Now these two classifications have some deficiencies. It's very crude to simplify all activities in just two categories. It is illogical to just get a few variables and classify in two without any cross-variation. Classifications also make strict lines between the two yet these two also work

together. Due to that the mistake of simple policy to be applied on the informal sector for betterment is also illogical. This classification also tends to specify just cities in two, yet the rural areas are all to not be fallen in the informal. The question of what lies beyond these two sectors is also a curiosity. Informal mostly is seen in as of having a present and not the future which depicts the lack of government in the area to be the only problem of it, which is not true. Another issue is the confusion of households and neighbors as enterprises which should be catered separately. And finally the categorizing of people in these areas likewise, not all in informal are poor and not all in formal are rich. Likewise attitudes to these classifications can range from ignorance or acceptance to strongly opposing.

At start the concept of informality had many inconsistencies but after the 70s wide discussions due to huge publications happened. Discussions mainly were due to policy implications and the interventions of foreign investment in human resource. The national and international economy also played its role in the discussion of the concept due to labor asset. So overall to be understood that this classification is to be debated and studied is because firstly such a huge classification, if it really exists or not. And then if it does exists then what are the socio-economic linkages to it, and how politics comes in role to here and what are the positive and negative factors that exist there in the persistence of these classification apart from the government.

According to Twigg and Mosel, (2018) the term informality is used for phenomenon like lack of planning, arrangement, legality, recognition etc. Huge population lives in the informal sector, which in context is related to hazards, vulnerability and disaster risk. Informality exists within and outside the formal system. Disasters and non-humanitarian conditions raise this informality as the community acts on it. Policies and interventions should come in as a role model and nudges for the betterment of the self-created solutions and its drawbacks.

Now the disasters in a rush create attention of the humanitarian actors which fail to understand the urban context, complexity and systems which reduces its effectiveness and creates vulnerabilities. Rush creates negligence of formal which usually starts

form adaptation and improvisation in reaction. Thus their understanding of formal and informal actors and works is complex regarding where power lays, parallel services, assessment issues etc. Yet humanitarian systems do have lesser resources to find the problem they still have potential. They need to expand in terms of not being just formal yet working with the informal in return to bring forth much more that is to unveil in the urban crisis. So these new urban communities do have issues as above and must be given a leadership which already is prevailing yet they need to be transparent, equal and efficient.

Likewise social capital which we can call networks and resources are already available which networks can be bought form the formal and resources form both. These are valuable assets for post disasters planning, recoveries etc. Alongside networking the informal also produces emergent groups which could be seen as volunteers and the ability of self-recovery which is also an asset to the latter. So yet saying it informal it does have a strong package of assets. Digitalization in the informal for the geography, as for social mapping or the physical mapping along with networking could be introduced in as well by the humanitarian groups and is done which would create an unbiased and secure data system in the informal sector which could be used as a useful asset as well.

Now some issues in the informal sector are to be removed either by looking at indigenous interventions like disaster and how to respond and recover. Informality brings more issues like the informal governance that is not engaging with the formal systems. The exploitation in land tenures by the system imposing on the informal or the service providers which are either under-resourced or non-regulatory systems in the informal which costs the production livelihoods and overall living of the communities within along with the urban sides to it. Creation of groups which are either criminal, political, community or neighborhood based, religious, ethnic, Diaspora identities, adaption and mitigation created groups cause urban violence (which are also the by-product of urban informality).

Development approaches to informal settlements is usually when huge urban migration, lack of public investment in housing and misguided planning policies are taken into account. Informal housing has usually defied minimum standards along with insecurity of tenure. Apart from formal housing, an informal housing is mainly due to lack of tenure security and infrastructure while another is an organic housing which emerges over time just like old cities. There are many threats that come from informal housing. Lack of facilities, vulnerability, poverty etc., are a part of it. What constrain the development of these housing are current policies and regulations, poor management, finance issues and absence of housing delivery system. Slums, *katchi abadis* and squatters being a byproduct of it have lack of water, sanitation, infrastructure, insecurity, poor quality in housing and overcrowding.

At the states end, informal housing is catered mostly in such manner. Upgrading of slum as being cost effective and less disruptive can be of much advantage. Rehabilitation often fails due to lack of proper management and multi-sector environment. Demolition and eviction is also done to discourage informality and mostly done in inner cities. Urban governance can also be a reason to informality, as a weaker political response to broader development and changes in society. Accountability, clear roles and responsibilities, management, monitoring, collaboration and effective administration is lacked in urban governance which is much important.

In the context of Pakistan, (Abdul and Yu, 2020) explain that people are now living in the cities, which needs more and larger cities. Urbanization, which is a complex socio-economic process of converting rural into urban for the needs of people, has its own consequences regardless of the notion that more the *developed*, the more will be urbanization, which is also a fact but different in the case of developing countries. So urban resilience is the answer to these consequences, which is the capability of cities to thrive, act efficiently under unwanted circumstance. Those could be anything like global challenges, climate changes, dense population, inefficient special policies, facilitative problems like transport or utilities, energy crisis or other unwanted issues which could come forth with the increase in population and an ineffective. Likewise,

Pakistan also with large population and rapid urbanization has lesser resilience among most of their cities Local government carries out urban governance and management in Pakistan through Article 32 and 140 A. They include urban councils of municipal corporations, committees, town councils urban union committees and federally administered cantonment boards.

The bureaucratic model of development is negated by the existence of informal sector and by the people involved in it. El Otro's study of Peru shows the voluntary action of governments to exclude the poor from economic activities (Bodla and Afzal, 1997). Their informality describes significance in economy. Role of informal is a worldwide debate. The informal sector or underground economy is according to ILO is enterprise of small, easy to enter, domestic oriented and unregulated. Workers here apart from the shift of formal in here now days, are those who generate their income as a voluntary action to the non-compatible situation in a region. Variable given by ILO to measure the informality are based on criteria of household enterprise, size and registration of which the last one can't be done in Pakistani context. It can be said in its context that this sector is where all the household enterprises with less than 10 persons engaged, as it's given by the ILO.

Different studies on the status of informal sector is based differently, like scarcity of skills and capital, human resource and public private ownership, urban informality basis of income difference in government employment, ethnicity and risk aviation, inward orientation and self-sufficiency, government based issues and any more of about fifty studies done separately. Studies show the size of urban informality to be about 67 percent with only 8 percent share of women and dominated by young to middle aged workers, with majority of sixty percent being literate but only 18 percent of those above metric. Majority of 77 percent does not have any training. Majority of trade based workers come from the formal. Relation of household size and informality is also a positive, with a majority of seventy five percent of them in informal sector. The conditions of this sector are divided in three categories of status in employment with majority in casual, paid and own account workers dominate. Secondly there are working hours, where the majority of people working 36 to 48

hours per week at a 71 percent share. And finally at the pay they get with majority of them working only 2000 per month at a fifty five percent share. Gender based occupation in this sector is where women have a very low percentage but the difference in other conditions are not that significant or to none.

In Pakistan various interventions on governmental levels have been launched the focus of which, in addition to sustainability, resilience, and growth, had also been upgrading urban informality. In 2011 a framework for economic growth by Planning Commission of Pakistan was prepared for creative cities and licensing and registering land usage through centralized data base. In 2014 Vision 2025 was introduced acknowledging serious urban challenges and proposing a creative, eco friendly and sustainable cities but it is yet to be ascertained if it has been pursued or not. In 2012 climate change policy by the ministry of climate change was introduced for adaptation and mitigation but implementation of it is a big challenge. UCCRTF through Asian Development bank, Oxfam and Omar Asghar Khan Foundation launched a project of urban financing partnership facility for building resilience at community level. World Bank funded Sindh resilience project was also schemed with the only project using terms resilience building. In 2006 USPMSU the urban unit established knowledge based private organization and in 2012 registered it with SECP, which work for urban policy areas focusing on planning, management, financial matters and development in terms of capacity and better ideologies. Naya Pakistan Housing Project by PTI initiated housing facilities at reduced cost for urban residents, reducing slums but is of horizontal urban expansion rather than vertical. Orangi Pilot Project and NGO in Karachi since 1980 are there for uplifting Orangi Town, one of the largest slums in Pakistan with 1.5 million people in there. So for resilience or uplifting current situations a huge cluster of organizations and institutions are involved in but the practicality and output orientation to it with new academic solutions is a question mark. Globally adopted urban resilient polices and plans include of SDGs like SDG 11 covering all aspects of resilience in urban development. Also Sendai framework for Disaster Risk Reduction 2015-2030 also is for resilience and sustainability and reduction in global disaster mort ability. PDMA with UNDP and UK aid also collaborates for the matter.

2.3 Urban poor: the question of settlement and livelihood

(Roy, 2005) articulates that formal and informal can't be separated and they are interlinked with each other. Informality is a mode of metropolitan urbanization. It's a mode in such way that informal housing due to its affordability is important for poor and for the middle class. Small towns, peripheries, rural urban hybrid etc. are also part of the informal sector. These are of premium infrastructure and of guaranteed security mostly invested by transnational and state's ill policy and nonfunctioning regulations, hence can be said that informality is state-produced. But yet state also intervenes in it as well which is the illegal informality so not just this issue is of bureaucratic and technical nature but also of political.

(Paul ET. All, 2019) explain that mostly people struggle to get a cheaper housing facility and the ex-colonial systems of dealing it is just not the way of it. Public housing schemes being cheaper than other countries, yet still exceed the prices for ordinary; resulting in such areas for elite, while urbanization falling in the informal settlements with no legal recognition and managements. Catering it the right way could lead to employment, better livelihood and a stop to urbanization through informality. There are three ways it could be catered much better.

Instead of focusing on housing schemes, better infrastructure to the existing settlement could be an answer. This approach was adopted in New York, 1811 and World Bank in its 70s and 80s for sites and services programs. First only and approach to roads in the settlements and shrinking the size of plots would take their trust, and later on creating facilities like gas, electricity, along with division of plots could create the periphery much better lifestyle. Ordinary would benefit directly from it.

After those small regulations is also a good approach to it. Unclear land rights are a huge hurdle and most developing and underdeveloped countries have major ration of land rights cases pending in courts. Regulation on land usage, like low roofs, and number of stories has been seen an effective way to ensure the quality. Reforming construction regulations like price controlling of building materials, introducing

privatization for housing could also control cost of housing. Policy options after informal settlements could be a challenge. Slum upgrading, resettlements and land readjustment policies could be options. Slum up gradation could be cost effective rather than moving of business and other settled venues. Resettlement programs are more costly but especially if it is for the betterment of the people living there, but if the land usage is the use then this could benefit later. While land readjustments through proper channel keeping in mind the ration and government of claiming a share of its own with proper disputes could be used as a policy to cover up the cost related issues that are discussed in the options latter, yet of them being more costly.

Understanding state and non-state interventions in informal and formal settlements and for livelihoods are of critical importance in Pakistan. As explained in the previous headings was the different concepts of informality, to understand how the concept of informality prevails in the Pakistan, and how this concept is taken by the state and non state actors in Pakistan is of crucial importance. For understanding this interventionist stance two cases are of significance: *Katchi abadis* eviction in Islamabad and vending/hawking in Karachi. The evictions of katchi abadis in Islamabad would provide an insight of what has been the states stance towards the informal settlements, how they catered it, what could be its future and how the non state actors responded to it. While the case of vending and hawking in Karachi would provide an insight of the informality that prevails in Pakistan, how the informal economy works in Pakistan, how does it keeps up with other concepts of informality that were discussed in previous headings. These two cases are revisited in the following text:

Mostly the low income community areas and terminals are the preference for hawkers to their business rather than the planned areas for them in the third world countries. Similarly was the case in Karachi, Saddar area and the hawkers there. (Hassan, Sadiq and Polak , 2008) In 1987 they were evicted and when the plan to relocate them was shown, it was rejected due to not being in the area they preferred and they would bribe their way back. In 1996 the urban resource center conducted a study to take a realistic approach to the problem which explained the relationship between hawkers,

police, politicians, and beggars; while also finding that PKR. 10 million as a bribe was being paid to the government per month to prevent evictions. Again in 2001 and eviction from main roads to lanes occurred but in 3 weeks hawkers bribed their way again. So a much more realistic approach was to be taken as they also were a necessity to the low income community.

As after partition mostly Indian refugees came in here. So a kind of divide was created into native Karachi and Saddar area with sophisticated and working class in Saddar. But it's downgrading started as settlements nearer the cantonment and near almost all Saddar areas occurred after independence. Now Saddar is mostly the terminal areas and occupied by hawkers. Many plans for revitalization of Saddar have been made, but on reality check to understand that the hawkers are a part of transport issues and vice versa, along with moving them to other areas is not the solution.

Consumers in Saddar are most often lower and middle class commuters in transit, but also have issues with Saddar transportation difficulties. Male oriented conservative mindset prevails in most residents of the area. Hawkers while provide *bhatta* at a percentage through middleman known as beater. The drivers of there are also dependent on the hawker services, like services to vehicles, drivers and money exchange. They do seasonal retailing mostly on holidays, Muslim festivals and in marriages seasons. Street vendors provide almost everything, while certain mafia also has a presence that control begging and sex workers. Hawkers live far from Saddar, locking their carts to go home, while they have different ethnicity as well. Storage of the hawkers is fulfilled by shops by paying them, and the waste is removed by government sweepers by paying them a bit extra. Organizations charge fee for security and social welfare of the carts. Associations are made to receive *bhatta* yet no legal permit has been given to them. While the leased markets have a legal status and are issued and permitted by the city government and cantonment board. Hawkers mainly are heavily congested near traffic congested areas and terminals. Apart from that the informal transport sector also bribes the traffic police to violate the laws like parking and terminals. On removing of these leased markets which could clear a whole lot of space and restore the old buildings, shopkeepers didn't have any issue

with that if they were first given the newly leased areas with a preferable area of parking and consumer friendly spaces. And they are in the favor of hawkers as some also take out their less expensive materials as stalls outside the shop.

The second case is of Islamabad which is run by ICT administration and CDA and despite of being a very modern city, it has number of slums and settlements. The organizations are responsible of the development and planning of the city along with running the administration. Yet some political and administrative stances like the misconception of I-11 being an afghan settlement, demolition of the slum, emergence of organizations like APAKA and AWD along with its recognition in Supreme Court raises a few questions on the catering of informality in the federal city.

Starting from the historical context of Islamabad , its making, moving to the conceptualization of settlements of informal in its contexts and its comparison with outer likewise cities, we see that from making of Islamabad by Doxidas and Pakistan military, the conflicts and own ideologies of blend of traditional and modernity via Mohenjo-Daro and a global linkage by the architect to the Islamaization in the city with capital enclaves, government working entities and all by the Pakistan military both had their own ideas. (Shahid, 2017) Doxidas along with that also focused on the workers of the city that were to build which if not settled he predicted to be a creation of settlement and slums in the city. Brasilia was at the same time was built. This history of Islamabad and now the creations of the slums along with state power intervention and emerging of the organizations are not a development failure yet the grey areas in the authorities and the conflicting ideologies among the actors themselves.

Full authority to CDA is not the issue, as Doxidas himself didn't argued yet the conflict with state caused in the settlement which is also is a definitions confused with slums, as in the I-11 case. The creation of squatters as seen in Brasilia and Chandigarh is also a predicted action. Permanent and temporary, both settlements were not the taste of the architect yet later on it was forced to think that permanent settlement to the constructive and building agents was to be catered first. Now what

CDA has done is taking the stances of rehabilitation, redevelopment, allocation of land and creating lines and allocations which they think is a lot. Issues relating slums like health and sanitation has also been catered by CDA which is more costly due to the nature of settlements. Yet re planning and evictions define it as a state run organization that could use physical force.

The emergence of AWD and APAKA has their stance of rights and claim. The approach of political society rather than civil society being a political turnover against the military ideology of city has made the issue to be more robust. The forthcoming idea of using the Afghan refugees issue to the settlements, nature of bribing and other issues has been an outcome of this anthropological and social behavior of the social body which has been in the city for decades. Hence the timings of the eviction are also the reason to the practices. This political and social emergence also is seen by the writer as an undemocratic position, while the duality of structure approach is the reason for the outcome to the input we saw earlier. The authoritarian approach for the betterment as an input divides the outcome. In short it can be said that the post-colonial reasons and its context has been a hurdle in the elitist vision of Doxidas which was at the time predicted by him.

Kreutzmann (2013) explains that according to numbers there has been rapid expansion and urban development in Islamabad. Settlements and agriculture areas are all remaining large. Being a planned city it has the space of adjustments, new settlements and inhabitants and exception than the other cities.

Absolutists' rulers and urban developers are mostly fascinated by planned cities, with a vision of making areas a better place to live and to provide in an organized way. Same applies to the post-colonial creation of new cities like Brasilia. The trend of moving capitals from coastal areas to new geographical areas also was common, as Nigeria or Tanzania did, mainly for stronger positioning and military reasons. Likewise architect that already existed were used in different perspectives while creating these new cities like in India, Chandigarh and Bhubanishwar. Islamabad can be competed with these cities.

Islamabad then was announced as the capital and so was Dhaka in East Pakistan with a vision of proliferation and untrammled growth to make a universal city system. The concept of separate sectors, and markets was form the spirit of Athens Charter and reflected modern. And now it is accepted and is still growing and expanding under the capital development authority CDA, with vision of providing model needs. Yet with time two issues are to be catered that are the development of squatter settlements at the edges of the cities and the downgrading of existing housing districts also known as slum formation.

At start Islamabad was to be for the housing as per income and housing were for the government employ and the sectors were divided so but as time passed housing became short and mostly civil servants with lower income started to use Rawalpindi for dwelling. After that the development of G-6 sector started to counter this issue and the eleven class system of the Doxidas were last six were found in the G-6 sector was no divided in 3 classes. Now with that temporary squatter settlement in G-6 and F-7 sector due to low income workers and domestic workers. This then started to expand in many areas starting near Bari Imam, afghan colonies, Muslim colonies etc. also initiating weekly markets, *khokas* etc.

So, the squatter settlements started in Islamabad due to the lack of basic facilities and are a planner free adaptation. The concept of the planned city was intervened, yet the city in terms of numbers and is becoming denser at the core and is developing likewise. Being dense and the increase in mosques, markets and overall structure it is likely to say that the city is growing in its own adaptation rather than the vision planning.

2.4 Socio economic aspects of informal economy

The socio economic aspects of informal economy would describe about how the informal sectors meet the economic ends and how their social structure is combined with their economic structure in order to thrive. This conjugation is mostly due to the issue of legality and the lack of entitlement to the informal settlers for their property rights, for their commercial rights and for their other economic aspects. Having an

indigenous approach to these issues require a social combination of aspects to their economic aspects so that the informal economy could run. These economic outputs since fall under the issue of legality could be used in the GDP if the issue of legality is resolved.

The size of informal economy depends on how we define it (Schneider, 2015). Informal economy has been defined in many ways like, all economic activities or the products that are market based or the money flow that does not fall in the GDP. Further the economic activities that do not fall in the regulations and observation of the state. So a precise definition to informal economy could be described. So according to the paper informal economy is seen as the market based legal production of goods and services that are deliberately hidden from the authorities to avoid taxation, social security contributions, legal market standards and other legal administrative obligations. Mainly two types of informal economic activities exist i.e. illicit employment and household produced goods. If we remove illegal activities like drug production or human trafficking, the end product could be of use if aggregated and sum up in the national revenue. So the scope of informal economy can be assessed in three ways i.e. direct procedure where at single point of time micro indicators are used, indirect procedures where overall time with macro indicators are used and in the end statistical models where statistical tools are used where informal economy is used as an unobserved variable. MIMIC method is used to estimate informal activity by using quantitative tools to measure illicit employment giving the relative terms which is then converted by the currency demand method into absolute terms like percentage of GDP. Survey methods are also used through structured interviews which eliminates biased answers and covers the sensitive questions tactfully by breaking the questionnaire into parts of perception of issue, respondent's activities in the informal and finally socio demographic questions. With time and difference in cultures the questions also became cumbersome. So each method has different aspects to it and preciseness in the methods still non-existing.

Now theoretically speaking informal activity and tax evasion although is congruent yet there is a relationship in between them created by the people themselves. Informal

activities are a bi-product of taxes and its negative opportunity costs like heavy burdened taxes and detection of illegal causing fines, thus increasing the informal activities as a safe side for the people who generally are rational thinkers for themselves. The heavy taxation does not have an opportunity cost as the property rights and security for their economic activities are lesser yet the taxation and regulations are equivalent to the formal sector. So the informal activity can be said as having a negative relationship to taxes and security deposits imposed by state and positively related to other formal activities. Hence informal activity focuses on productive economic activities more that could be included in the national revenue but in illicit ways due to the non-secure reasons which people seem to have for them due to the issue defined in latter. Now the public goods provide also moderates the informal activities likewise.

Now OECD countries have the lowest informal economic activities the increasingly following worldwide countries, developing countries and at maximum the transition countries. Yet the informal throughout has been decreased till 2007. This is according to OECD and World Bank data base and these are the in the absolute terms. But yet in general informal is very normal and a norm throughout the globe. In rural areas the informal is much more and the labor force in this group exceeds drastically than the legal or in the urban and state following institutions which is a very valuable asset to the state. But the fact that moderation through this economy does depends on the state and unconsciously it does the benefit to the state is not collected and the insecurity of the people at the same time does remain which also should be catered by the state.

Existence to informal sector is known but apart from that we don't know much about it. It isn't documented. Inequality among informal and formal are rose from both these entities against each other. A huge share like 70 percent in low income countries of Africa include share of informal economy in their total economy. Yet governance, regulation, proper education to them is still not either a choice or a luxury that is given. The article has researched on different countries and through banks to understand more of it rather than just know their existence.

About 10 to 20 percent of global output in developed and more than one third in developing countries is thanks to informal sector. African fast growing economies is a good example to it. A huge amount of employment is created by this sector but unskilled, not much productive via size and vulnerability to it exists side by side. Groups with no education and lack of geographical benefits are also welcomed by this sector. Productivity and growth does favor the formal sector but it is due to lack of resources and the nature of informality, otherwise it would beat the formal here too.

The definition and concept of the informal sector or activity also has been depending on different criterion which marginalizes many parts of it. Like the size-based criteria which either circles the small size or the large size informal activity. Registration with a government agency is used in for its definition the existence of a lot of governing bodies raises the question of focus on all the sectors. Its relation with regulation also becomes a criteria for informal either it is adjusting, remaining excluding or confirming to the regulations. Now all these criteria could also differ as per country and culture not differentiating the formal and informal itself, so it has to be situation based as well. The firms, activities and employment due to lack of documentation also differs at the same environment as above.

Now the informality could be measured through different approaches. One way is to survey the firm which has a limitation of framed sample which could either neglect a non-registered formal firm or exclude all the informal firms. This could yet overcome through reasonable sampling at hand. Surveys of households could also be used which could describe the working and firms but due to the nature of population under the informal would most likely turn out as a non-reliable report and details, while also excluding coverage of large amount of firms as it would be area specific.

Qualitative data, surveys and interviews now unveil different aspects of stories and provide a strong base of information about the sector. Interviews with major variables of the sector would provide in depth information to the working and nature of the system intact, while defining critical issues in it regarding affiliation, economy,

working etc. to discuss issues and gather information focus group discussions is also a great tool for getting new ideas, indigenous issues and a better level of understanding.

Now the issues in the current research is at first the informal employment as the article refers the MENA and south Asian countries, were the informal employment leads to lesser wages, less skilled labor, demand based labor market , mitigation and migration on the basis of employment etc. Informal trade on the other hand is situation and geographically based which is also in the article backed up with African countries context of the re-exports, costly trade, less quality and non-competitive market. Finally the issues of the investors in the informal sector are seen in here. Although having the perks of easy entry, cheaper investments, lesser restraints and all, the advantage to the investor would be more than to the market and the people themselves. Formalizing would create more productivity, advantage to the country itself.

Now different policies are being made for the informal, study also shows what really helps the informal economic actors. Providing those services and skill training at basic level benefits the actors more, rather than restraining policies.

2.5 State society articulations: contextualizing the debate for Islamabad

The right to work along with insurance of economic, social and cultural development has been accepted by Pakistan at a constitution level. Article 11, 17, 18, 37e and 25 referred in here along with different laws as Industrial Relations Act 2012, Factories Act 1934, The Shops and Establishment Ordinance 1969, The Workmen's Compensation Act 1923, Bonded Labor System (Abolition) Act 1992, The Minimum Wages Ordinance 1961, The Payment of Wages Act 1936, The Industrial & Commercial Employment (standing orders) Ordinance 1968 and Protection against Harassment of Women at Workplace Act 2010, can be quoted in this context (ICECSR).

Now these should be promoted and implemented significantly. But the issues in hand are that these laws are not being implemented in real spirit and the law is not covering

all of the workers restraining the claim of workers to their rights. These workers also do not know their making them unorganized as only 3 percent are organized and in trade unions. Outdated provisions for occupational safety and health and not even those that exist being meted in factories along with the non-registering of factories causing opaque nature of implementing the employees old age benefit act also are two main issues. Fair minimum wages also still remains a big issue. These cause in work related illness, poor labor and huge difference in labor inspector and workers ratio.

Recommendations include updating and giving independence to health and safety legislations, increasing labor inspectors and trainers, implementing laws for recognition of workers, minimum wage to be calculated at the workers end and the government to ratify and implement ILO conventions regarding the issues. Mezzera and Aftab (2009) speak of the state and society analysis. How Pakistan state work alienate with needs of the society. The authors have used 3 dimensions. Firstly he uses foundational factors with geography, politics and social role. Second, informal institutions and how it works. And third, the current situations of Pakistan.

2.2 Conceptual framework

I have used different theoretical concepts along with different approaches in order to build up the argument and to create a base for the research issue. A simple flow chart as shown below in figure 2.1 describes that how does these concepts and arguments are being related to each other.

To understand the notion of informal settlements we need to find its reasons while understand them as well. Simply it could be explained in such a way that with time, an increase in population along with mass urbanization, the cities are what people look forth to cater their problems. As this migration becomes larger, settlements upon illegally occupied space are formed which are not regulated as well. Hence defining informal settlements in general terms we can say, that a specified space occupied illegally by a specific population. But as the topic demands a more holistic view of the issue we cannot just stop at informal settlements. We have to understand the

factors evolving it. So basically there are two forms of nudges that hype the situation. Social aspects that could either be poverty, unemployment, class difference and many others which could be providing a nudge, like unemployment to a population could create a solution. Second is a state's end nudge which could either be negligence by not regulating and taxing the population at start or not providing the basic necessities like water, food, employment, better housing and policies, health etc. These could also be some significant variables that could force an informal settlement to create a self-relied solution for them.

This leads us to the survivalist and structuralist approach which are interlinked in both of the nudges. The lack of proper catering of the state could be a structuralist approach which could evolve the informal settlements into an induced governing organization. While on the second hand the lack of necessities and social calamities are what force this informal settlement to create solutions. When this body is self-working it becomes a whole sector which what we can call an informal sector. This is now an induced body with its own economy, its own social setup and its own mitigation and adaption techniques. But this informal sector is still lacking regulation, basic necessities, and still lives below the line. And this is mostly also not independent. This sector is intervened by the state, international organizations, the formal sector that is right beside them and other social interventions. They can intervene differently like encroaching and evicting to follow a policy for the betterment of the city. It could also be an intervention by government officials, bribing the people there or political exploitation. INGOs could intervene in the form of creating a self-aware among the people or by creating an organization whose nature of centrality could define the type of intervention (intervention can be positive or negative in nature). Intervention from the formal sector in terms of using the labor force from the informal sector could also become an intervention if the labor wages are demand based. Now these interventions and these various variables cause the informal sector to respond. It responds in many ways like producing labor force which is used cheaply by the formal sector. It could respond by being an asset to a political entity. At the same time if these interventions are checked in, regulated and properly planned, the informal sector could in return respond with a positive attitude.

It could in return benefit the people living there, provide a legal resource to the city, a legal share in the city's economy and elevate the living standards of these settlements. The pictographic representation is shown in the following figure 2.1

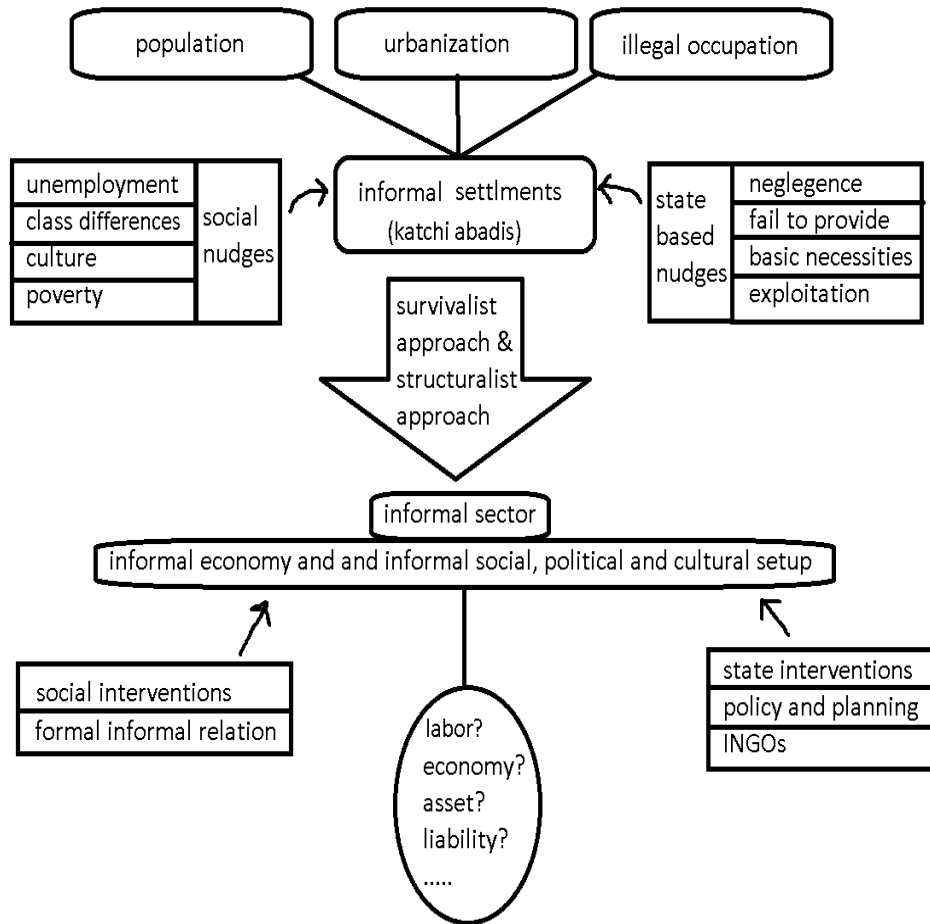


Figure 2.1: Conceptual framework

CHAPTER 3

RESEARCH METHODS AND METHDOLOGY

3 Methodology

Methodology provides a systematic and logical framework for conducting a social research in order to respond to research objectives and questions posed by a social researcher. Given there are multiple research methodologies in social research such as ethno-methodology, action research, hermeneutics, to name a few, hence specifying one methodology is critical for a given social research.

The methodology I used for this research is **Phenomenology**. Phenomenology is the study of phenomenon which means the study of different experiences and appearances of subjects along with its modus operandi. It is philosophy of experiences. It is a form of qualitative research which includes identification of different basis and then analyzing along with describing the issue in hand. It also includes taking of stances as descriptivist and interpretationist.

Moving forward to the issue as per the research there were different phenomenon, explained in the literature review that have happened related to the objectives and title of the research. Encroachment on state land has been happening in Islamabad, in form of khokas, for small business owners which through study was revealed, was centralized by few entities to make money as explained in literature review under **“Katchi abadis and culture of encroachments”**

Another phenomenon related to the previous one was the state’s stance to the above phenomenon in different time periods. Anti encroachment drives like removal of Khokas stopping the issuance of Khokas and removing people from the land that they have been living in the terms of I 11 evictions (Jain, 2016) have been explained in the literature review under **“The question of katchi abadis”**. Understanding of this

phenomenon in other areas like in Karachi the culture of Saddar bazaar, vending and allowance of hawkers (Hassan, Sadiq and Polak , 2008) and how the evictions affected them was also discussed in the literature review under the heading “**Urban poor: the question of settlement and livelihood**”. These headings also cover some of the other important phenomenon that has to be understood in order to describe the proper flow of the events happening throughout time and the ways these phenomenons’s evolved. That includes the process of what did the locals look upon these stances and how did they reacted. In the case study of Karachi that was chosen for literature review as described in the subheading highlighted above, literature review explains of how the culture of bribing caused this to prevail and not being able to legitimize the land for better economic production, along with the lesser ease of access in the market for small business owners. Another phenomenon that raises though an intuitionist stance is that what would be the future of these people and these activities and how does the state see them for their future which, along with the stance of civil society representatives i.e. the non state stance to these phenomenons.

Informality in terms of economic activities have negative relationship with state driven regulations like taxation and moderations, along with the insecure property rights that the low income people fall in. As in the article, quoted in literature review describes this Phenomenon referring to the OECD countries (Schneider, 2015).

Another phenomenon that was highlighted in literature review through an article was about the state taking anti encroachment stance. As (Tauhidi and Chohan, 2020) describes that the state at first encouraging the people in Islamabad to perform small businesses in form of Khokas, and then later on were to be given markets by the CDA. This was during the construction of the city. But later on due to the marketing strategies played by some of the rich people these transition of informal to the formal sector was hijacked and high court ordered not to allow any more khokhas in Islamabad. The phenomenon of people living in Katchi abadis actually bring forth by military given the name of displaced people was actually a state stance which later on after the abadi being evolved was not recognized by the state and an anti encroachment stance was taken place for them. The exercising of power by military

to the society (Mazeera and Aftab, 2009) centralized the state society powers which had a negative impact the lower end class of the society. This is merely due to the nature of humans as it has been figured in the ICT context that land urbanization is faster than increase in population. (Gillani and others, 2020). Now the displacement along with the settlements of labors that were helping in constructing the city, due to lack of basic facilities also scattered in the slum areas on the basis of them knowing that according to the map of Islamabad they had a share in each sector, being employed by the CDA. (Kruetzman, 2013)

Now as (ICECSR, 2017) describes that the basic necessities of the society are a state's responsibility which is debated in the article thoroughly, backed up with articles, and ordinances. Yet at the same time the necessities of the residents of katchi abadis, also does falls in the state's hand which in past it has been seen, that it wasn't catered accordingly which also links to another phenomenon that occurred recently is that (CDA, 2019) the people in katchi abadis has to be recognized and then were to be given uplift and relocation. But this raises the question through intuition that were these steps taken as per needed? Did people really needed to be relocated or they needed uplift? And if the katchi abadis were recognized then how can the question of relocation take place?

These phenomenons had to be identified in order to research the present situation of these phenomenons in context of Islamabad which drives the objectives and questions of the research. For the reasons as stated above, the choice of phenomenological methodological framework is chosen. Another reason is that under phenomenology a researcher can use multiple research methods, Units of Data Collection and tools of analysis, which I did in the current research.

3.1 Research design and research strategy

Research design lays out both conceptual and practical framework for conducting research. There are multiple research designs which a social researcher can opt for such as exploratory, descriptive, case study or narrative. For the current research, I have used **explanatory research design**, the reason being that my study's research

questions and objectives do not merely *describe* multiple phenomena (as explained under preceding heading), rather *explain* those phenomena. Another reason is that in explanatory research, data is collected and analyzed through a **social constructivist** and **interpretationist** lens, which are my ontological and epistemological positions as a researcher for the current study.

The research strategy for the current study is **qualitative** because I want to focus on the qualitative, lived, in-depth, granular and micro-data in order to respond to the study's research questions and objectives. I have focused on different types of data which are of qualitative nature such as *narratives*, *texts*, and *accounts*, so qualitative research is most appropriate for current study. I have collected data using multiple qualitative research methods (explained under heading 3.4) from multiple Units of Data Collection (explained under heading 3.2), so the UDCs help in **constructing social realities** about encroachment, housing, urban poverty, etc. Hence, the social realities are constructed by various social actors, in the current research. All these reasons provide justifications for using qualitative research for current study.

3.2 Units of data collection (UDCs)

UDCs are the sources which yield data to social researcher. For the current study, my UDCs are:

- **UDC 1:** Sampled locals of *katchi abadis*

Sampled people from the households of *katchi abadis* where state interventions have been carried out.

This UDC will yield data to respond to third research question which is about experiential narratives of state interventions, aftermath of state interventions, and resettlement & livelihood alternatives.

- **UDC 2:** CDA officials

The data obtained from this UDC helped in understand the role of regulatory bodies in intervening through anti-encroachment operations, and helped in responding to the study's first research question.

- **UDC 3:** Local committee members

These committees could be used as a middle person between the informal and the intervening bodies. These local committees, that are collated or formed by the informal sector themselves, have helped us to understand the standing position of the informal sector, in front of the legalized bodies. It also helped us to understand the amount of work and the way of execution that the intervention has produced already. It also helped us to understand the nature of relation between the local people of the informal sector and the intervening bodies that are either state or non state. It also helped in fulfilling the research objective 3 of the study.

- **UDC 4:** Civil society representatives & Human Rights Lawyers

The data obtained from this UDC represent the views of non-state actors which helped in responding to the study's second research question.

3.3 Sampling

As studying the whole population is very time and cost consuming, we use samples. These are smaller portions of the population which are studied and then through studying the sample we can make an estimate of the population regarding the issue we have. For UDC 1, I used **stratified random sampling** which is through making different strata on the basis age, ethnicity, locale etc. Apart from that as for official gazettes, ordinances and letters (documents), CDA officials, city management personnel, committee members, civil society representatives and lawyers, I used **purposive sampling**, which is a criteria-based sampling used for UDCs which embody certain information or type of knowledge. For this research, the criteria is outlined by the research objectives and relevance is specified by the fact that UDC2-

UDC 4 represent specific take on urban poverty, urban poor's livelihood, and urban poor's settlements (*katchi abadis*).

3.4 Research methods

For UDC 1, I collected data using unstructured interview as it would provide more inductive information about the research issue. The types of unstructured interviews that I conducted are **narrative** and **problem-centered** to collect semantic, episodic and narrative forms of data from the respondents. With UDC 2, UDC 3, & UDC 4, I have collected data using semi-structured interviews. I also have used the technique of socio-visual mapping in the sub-locales to identify *katchi abadis* and spaces of urban poor's livelihood.

In the table next page are the summarized details of study's methodology.

Table 3.1: Methodology details

UDC's	Research methods	Research instruments	Sampling	Approach and tools of analysis
UDC 1: Sampled people from the households of katchi abadis	-Unstructured interviews (problem-centered and narrative interviews) -Socio-visual Mapping of the sub-locales	-Narrative guide/protocol for narrative interviews -Interview guide/protocol for problem-centered interviews	Stratified random sampling. Strata will be outlined along the axis of age, ethnicity, and socioeconomic variances.	Approach: Thematic analysis Tool: Framework analysis
UDC 2: State actors, CDA officials	Semi-structured interviews	Interview guide/protocol	Purposive sampling	Approach: Thematic analysis Tool: Framework analysis
UDC 3: Committee members	Semi-structured interviews	Interview guide/protocol	Purposive sampling	Approach: Thematic analysis Tool: Framework analysis
UDC 4: Non state actors, CSR's and NGO members	Semi-structured interviews	Interview guide/protocol	Purposive sampling	Approach: Thematic analysis Tool: Framework analysis

3.5 Significance of the research

Importance of this research is based on two criteria. These criteria are for the people end that are living in the *katchi abadis* and secondly is the city's prosperity. These settlements consist of people who in the society are taken in terms of consciousness or a body. They have rights, they have been living here for generations and the notion

of right/ needs provided by the government to these people has to be taken care of. These being an asset for the formal, and these as are running the city's formal for a long time has to be catered by the government and their issues has to be recognized .

The second part of the significance is for the city's end. The city of Islamabad as was planned and had its own protocols and vision, has been hindered by these settlements or more accurately has been hindered by the ways these settlements has been dealt with. These settlements can be used for the betterment for the city in economic and social context while at the same time can be used to fulfill the vision of this planned city.

CHAPTER 4

INTERVIEW GUIDE AND SAMPLING

4.1 Primary goal for the interview

The main goals for having an unstructured interview with the UDCs selected is to understand the process and operations of the state actors and what are their objectives, to understand the role of non state actors in raising the voice of people or to unfold theories of loops in the process of state actors and to understand the whole situations from the local's end.

4.2 Characteristics of qualitative interviews and unstructured interviews

Since from our goals, we understand that we are to collect the ideas and themes from our UDCs, rather than providing them the answers to choose. Qualitative interviews have more open ended questions which allow the participant to be more demanding and to input their side of the story more freely rather than bounding them to close ended questions. It would allow the participants to come up with their own words, phrases and would be more acknowledging when transcribed and discoursed.

On the other hand unstructured interviews would not determine the flow of an interview but rather just nudge the interview in providing themes and related questions but allow the participant to have a hold on where they want to emphasis more, and which areas are not important from their perspective. As for the notion of not getting an in-depth knowledge or the whole picture is covered by the nature of UDCs collected as there are state, non state actors and locals, all of them which would cover the whole picture.

4.3 Guidelines for constructing qualitative interview guidelines

Following guidelines have been kept in mind while constructing this interview and was a priority to cover most of the points possible.

- Covering of how, who, what, when and why.
- Interview should be more participant demanding.
- The flow of interview should be determined by the participant and only moderated by the interviewer.
- From each interviewer as much of their side of the story is to be determined as possible.
- To get a school of thought from each UDC about what they think of about other UDCs or the other side of the story.
- It should cover up all the research questions and objectives.
- The names and personal information of the participants are to be kept confidential.
- The participants are to be made aware of the nature of research.
- The information and data collected is to open and free for the participants after completed.

4.4 Interview guide for UDCs

For state actors: CDA officials

- How do these informal settlements differ from the rest of the city?
- Why there is need for anti encroachment drives in informal settlements?
- What are the policies adapted for the actions that are taken for anti encroachment?

- When are the steps taken in and in which order?
- What are the alternatives provided to the locals and what are its pre requisitions?
- What do you think of the locals in terms of how they deal with it and at what extent they understand the agenda of the officials?
- What is the stance of non state actors (civil society representatives and lawyers) in this whole agenda?

For Non state actors: NGO members, CSR lawyers, committee members

- What are their general thoughts about difference in the formal and informal sector?
- How do they see anti encroachment drives as a stance taken by the state?
- What resources are provided by non state actors and what are their pre requisites?
- Do they have made any alliances with the state actors? If yes, then how and when? What was the process?
- When do the non state actors feel important to intervene in this whole process?
- What results have been produced through their intervention in terms of livelihood, housing and relations with the state authorities?
- What do they think of the agenda and process of state actors?
- How do they think the locals cope, deal and understand them and the state actors?

For locals of informal settlements and katchi abadis

- How did the eviction process affect their livelihood?
- When the locals are made aware of the steps, state actors are to take?
- How the communications from state to locals are made?
- What alternatives were the locals offered and given before the anti encroachment and after the anti encroachment?
- How do the locals think they are represented by the non state actors?
- What resources are provided by the state and non state actors and how much did these resources helped?
- How much do they understand the agenda of state actors?
- How much do they understand the agenda of non state actors?

4.5 Strata and sampling of katchi abadis

For the locals of katchi abadi the sample size for the locals was 20. Dividing those samples among the strata 10 of the sample size was designated for the locals residing in Eissa Nagri which is a Christian populated katchi abadi. The remaining 10 of the units of sample were designated for the locals of Charles and Hansa colony which is a twin colony or a partitioned colony. This colony has been populated with both Muslim and Christian dwellers, yet the Muslim population in these colonies is of minority. For the strata based on religion, since the Eissa nagri was completely of Christian dwellers it wasn't based on a strata yet due to the minority of the muslim dwelling in Charles and Hansa colony the ratio of Muslim Christian samples for this strata was 1:4 where 1 being for Muslims and 4 being for Christians. Strata on the basis of age were made on such account that people having age of 0-25 were assigned 3 of the total sample size due to the fact that that age group hasn't seen much of the interventions in their life. For the people of age group 26-40 were assigned 7 of the sample size due to the fact that they would be able to provide information about the

current interventions and basis of previous interventions from the state and non state actors in a more neutral way. While age group of 40 and above were assigned the remaining of the sample size due to the fact that this age group has lived most of their lives in the katchi abadis and would be confident in providing transparent data with a proper historical background of establishment of katchi abadis, interventions of state non state actors and the current situations.

Chapter 5

Findings

5.1 Socio visual mapping

Socio visual mapping is a process in which any selected locale is mapped in which the living of people is described along with its geographical location. It also describes the geographical locations of all of the socio economic activities along with political activities. The process is a community based method in which the researcher has to be with a group of local which guide him along the local and describes different aspects of their community which is then mapped. I did social mappings of Eissa nagri and Charles and Hansa colony with their respective locals. For each katchi abadi a group of local was selected purposively that would know the community better. After selecting the group of locals every street and different households along with places within the community was drawn on a paper which has been later on refined and added in the following headings. They are titled Figure 5.1.1 and Figure 5.1.2. Below these figures are explained as well.

5.1.1 Eissa nagri

The abadi Eissa nagri is located in I 9/1. It has two entrances from street 1. There are markets in the front side from the main street that are in Eissa nagri. The abadi is near *sabzi mandi*. As seen in the figure 5.1 abadi has nulla around two sides of Eissa nagri, the south and east side of abadi. As shown in the figure there is one church in the abadi. There is also another church in the abadi but that church isn't officially a church it's an area dedicated by a local in their own house. Main area for gathering as highlighted in the picture is a main ground type structure which is surrounded by church and markets. The area is used for different social purposes, like gathering of elder people for their social and political discussions. People also gather over here to

communicate issues that they are going through. The same ground has also been used for political campaigns. Different parties, whose minority council's members do live in abadi, use this area for their campaigning and communication with locals. Apart from that the area is also used by elders and youngsters to just gather around and socialize. There are around 20 markets in the abadi that have proper concreted walls. Apart from that some stalls of snacks and vegetables are also found in the main area. At the south side of the main area there are 2 adjacent shops that are used for hand soccer, where young boys come to play and socialize. These two shops are the main spots for youngsters and the main area isn't much used for socializing for these boys. In the main area near a church there is also a pile of scrap that is used by a person to sell or collect scrap plastic and metal, used to sell it. There are about 3 to 4 areas in the streets that are dedicated for water. There are taps placed over here and people of the abadi use these areas for collecting water. Many women are seen filling water in tubs for their houses or some also use plastic pipes to temporarily transfer water to their houses in different utensils. There are also about 4 shops that are inside the streets, which are not really areas dedicated for shops but people have used their outer areas of houses to build small shops. The locals use those shops for some daily stuff. The streets there are mostly 4 feet across and almost all of them are concreted. A couple of streets at the end of east side of abadi are not concreted as shown in the picture. The south side of the abadi has a long street which is not concreted and this back side of abadi is used for farming animals. Mostly cows or buffalos are kept there, whose milk is used and sold by the locals for themselves. The west side of the abadi is walled. See figure 5.1.

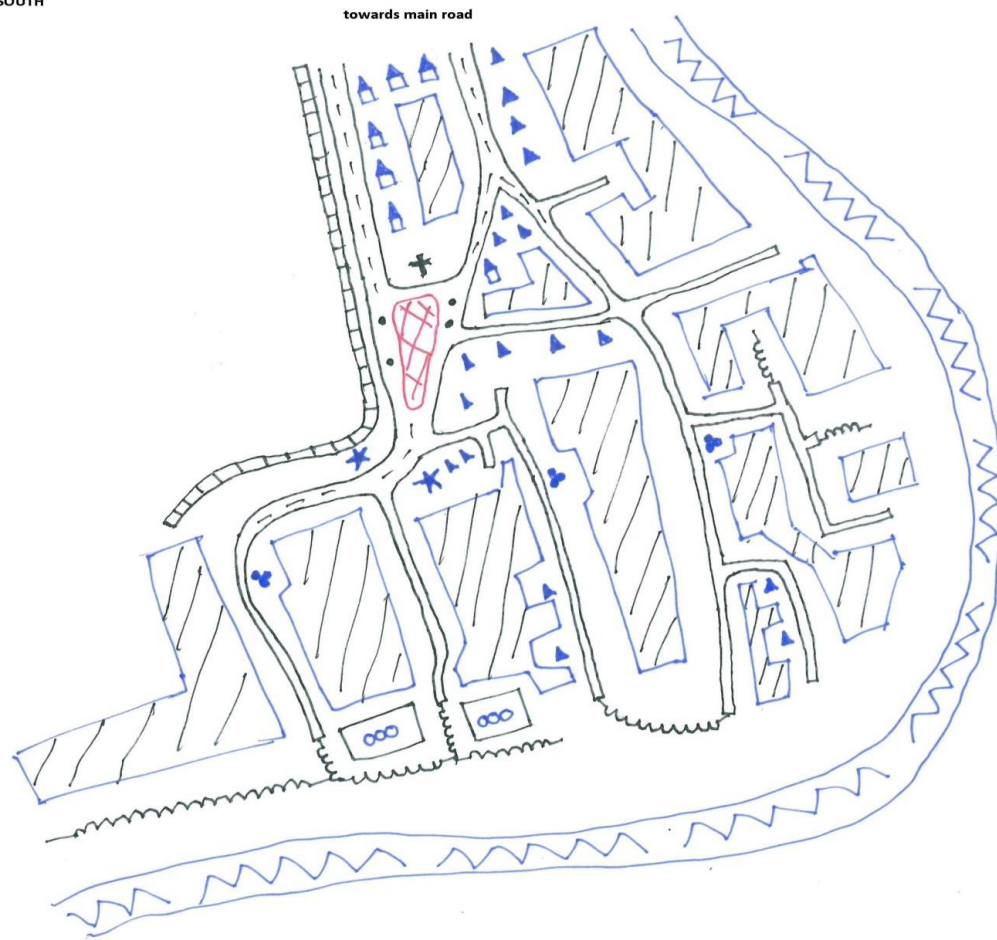
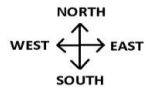
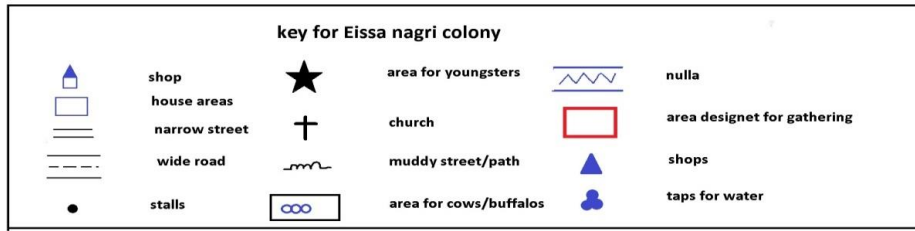


Figure 5.1: Social map and key of Eissa Nagri

5.1.2 Charles and Hansa colony

Charles and Hansa colony are twin colonies that are joined together. Although it is recognized as Christian colony but these are two colonies named differently. The south side of street 2 is called Charles colony and north area from street 2 is named

Hansa colony. There is one main entrance to both of the colonies that is from Hansa colony, its north side that attaches to a main road which in return attaches to *Jhelum* road. There are other entrances to the colonies. One from the North West side of Hansa colony which is a muddy path and a temporary bridge which is a muddy extension to the road matching with the g 8 play ground. Other entrance is the south side of Charles colony which has a muddy path that starts from the back side of a market attached to the south side of Charles colony. There also are other two small entrances only for pedestrians both from Hansa colony its north and north east side. The colony is surrounded by *nulla* from two main sides that are basically the North West south west, south and way south east area of both colonies. The remaining two sides are attached to the sector area. Far west side of the Hansa colony is to be walled. Charles colony and Hansa colony both are plotted and numbered mostly, but the North West side of the Hansa colony includes of non numbered settlers that have muddy narrow streets which touches the sides of *nulla*. A single main road passes through Charles and Hansa colony dividing the colony in two parts. East and west sides of colonies. This road is has constructions on both sides of markets and flats on top. Most of the houses here are two storied houses. The main road that has been mentioned earlier also has 3 churches, two in Charles colony and one in Hansa colony. Apart from that there are many churches, about 7 churches, some of which are not registered, but plots of locals who made churches over there. All of the streets connecting the main road are cemented. Yet at front of the colony that is the south of Charles colony and the south west side of colony a part that touches the *nulla* isn't cemented and is a muddy street. In the main road there is an open area near street 14 and fifteen that is used by children and parking. An open area near street sixteen is used mainly for social purposes where old men gather around to smoke *hookah* or political entities use it for campaigns. Along the main street many vendors from colony and outside colony have placed stalls of vegetables and snacks. There is a small ground type structure near *nulla* that is of west side of Hansa colony which is a muddy ground. This is mainly used for different type of festivals like marriage and is also used for funeral gatherings. Apart from the shops on main roads there are also some small shops inside the street. Out of which one shop at the North West side of

the colony is used by a person from outside of the colony. Apart from that mostly all the shops are owned by the colony residents. See figure 5.2.

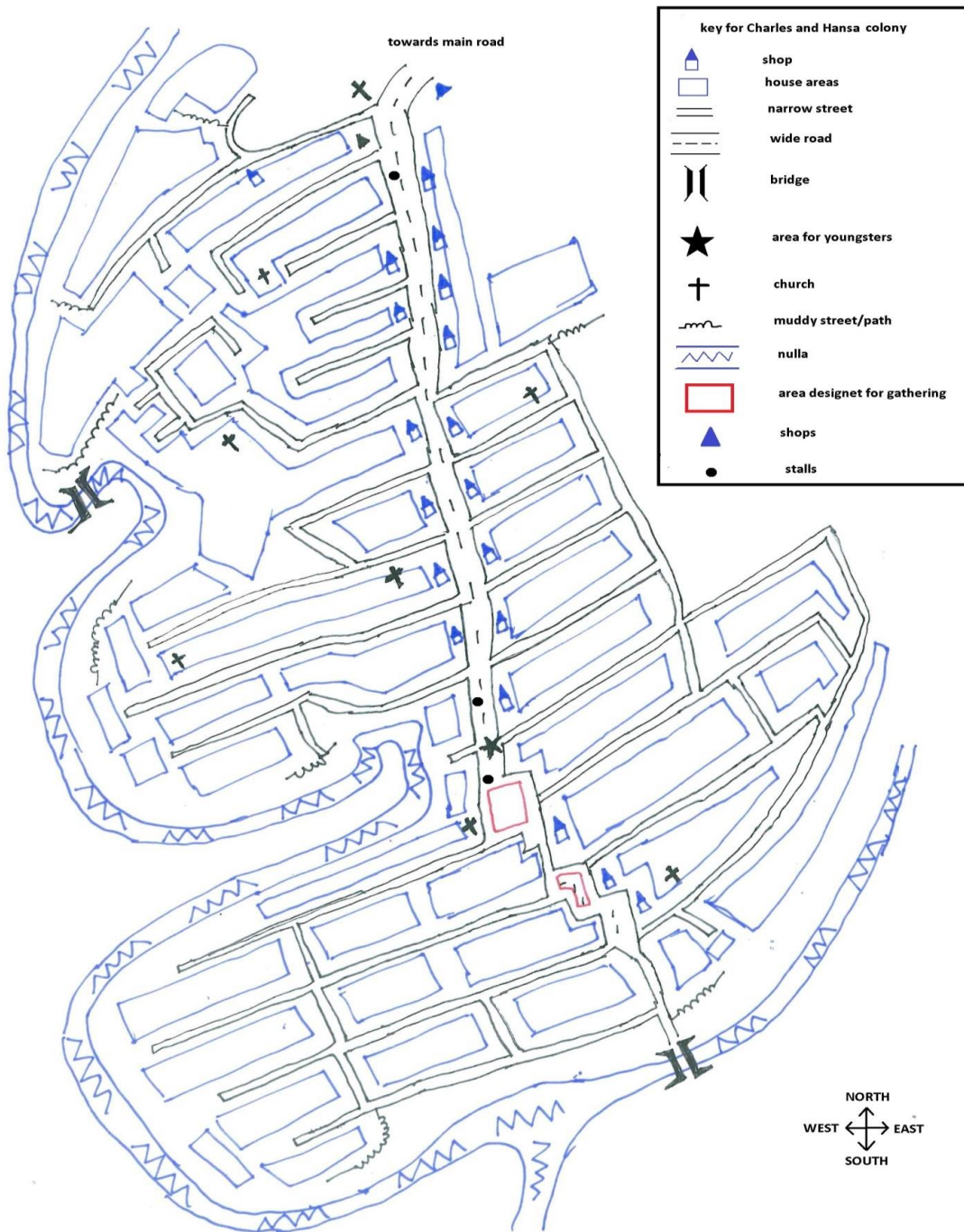


Figure 5.2: Social map and key of Charles and Hansa colony

5.2 Socio demographic data of interviewers

Table 5.1: Socio demographic data of sampled locals of katchi abadis

Sampled locals of katchi abadis					
Age	Occupation	Ethnicity	Religion	Residence	Gender
38	Shopkeeper	Punjabi	Christian	Charles colony	Male
41	Sweeper	Punjabi	Christian	Hansa colony	Male
32	Vegetable seller	Punjabi	Christian	Charles colony	Male
47	Labor	Khan	Muslim	Hansa colony	Male
38	Security guard	Punjabi	Christian	Hansa colony	Male
65	Retired	Punjabi	Christian	Charles colony	Male
34	Shopkeeper	Punjabi	Christian	Hansa colony	Male
38/39	Juice seller	Punjabi	Muslim	Charles colony	Male
62	Retired	Punjabi	Christian	Charles colony	Male
63	Retired	Punjabi	Christian	Hansa colony	Male
35	Gas seller	Punjabi	Christian	Eissa nagri	Male
60	Labor	Punjabi	Christian	Eissa nagri	Male
55	Government employee	Punjabi	Christian	Eissa nagri	Male
63	Retired/ scrap seller	Punjabi	Christian	Eissa nagri	Male
19	Student/shopkeeper	Punjabi	Christian	Eissa nagri	Male
20	Free	Punjabi	Christian	Eissa nagri	Male
20	Student/shopkeeper	Punjabi	Christian	Eissa nagri	Male
55	Labor/ vegetable seller	Punjabi	Maseeh	Eissa nagri	Male
40	Dairy business	Punjabi	Maseeh	Eissa nagri	Male
67	Retired/ scrap shopkeeper	Punjabi	Maseeh	Eissa nagri	Male

Table 5.2: Socio demographic data of state and non state actors

State actors					
Age	Occupation	Ethnicity	religion	Residence	Gender
44	CDA employee	Punjabi	Muslim	Islamabad	Male
47	CDA employee	Khan	Muslim	Islamabad	Male
Committee members					
Age	Occupation	Ethnicity	religion	Residence	Gender
38	Shopkeeper	Punjabi	Christian	Charles colony	Male
35	Gas seller	Punjabi	Christian	Eissa nagri	Male
Non state actors					
Age	Occupation	Ethnicity	religion	Residence	Gender
39	CSR lawyer	Punjabi	Muslim	Islamabad	Male
27	NGO member	Punjabi	Muslim	Islamabad	Male

5.3 Thematic analysis

Thematic analysis is the process of identifying patterns or themes within qualitative data. It is more of a method hence is not bound to epistemological and theoretical perspectives. In here the goal would be to identify the patterns in the data collected, and to find the areas where the data is collectively more interesting for the topics that have been already decided among the research objectives. This helps in summarizing the data and helps in interpreting data to make sense out of it. This organizes the data more. So what in here I will be doing is first extracting the data taken from interviews and then I will be pointing different similarities in the extracted data while coding those similarities. After the coding is done I will be collecting and organizing the codes on the basis of similarities and then on the same basis of similarities I will be providing the data some themes in which the codes have the similar data. After themes are made a thematic chart will be made out of these themes that would explain the different relations that reside among them since the data does had some similarities among it. After explaining the thematic chart I would further explain and

define the themes according to the thematic chart and according to the research objectives.

5.3.1 Coding

In thematic analysis coding is the process in which when the interviews are transcript then in those interview extracts, different ideas and topics that are found in the interview extracts, are given phrases and clauses. These phrases and clauses are called codes. These codes are simple phrases that describe any idea or opinion that is found in the data that is relevant to either the research question/objectives, the literature review, conceptual framework or any other methodological tool that a researcher is using. For instance since my topic is about the state and non state interventions in the katchi abadis and I have found in my literature review that evictions has been a state intervention to these katchi abadis. Now as you see in table 5.3 that the interviewer says

“So they just said this that we should go from here, then the plots will be given to us.”

Now this statement describes that the interview is trying to tell that from the stance of state, they wanted to provide plots to the katchi abadis, in a different area and relocation was an alternative that the state wanted to provide to the locals of katchi abadi. So I have highlighted this part of interview extract and named a code for this under the same highlight as **relocation as an alternative**.

Now just like this all of the interview extracts that are of importance to the research are quoted first, and then different topics among those extracted interviews are simplified in form of phrases like people want to live in basti, need electricity or no basic facilities provide etc, see table 5.4.

After assigning these codes, the codes are highlighted according to their interview extracts to match the codes with their respective interview extracts. This step is to help us in the next part of our thematic analysis.

Table 5.3: Finding codes to interview extracts

Interview B Charles and Hansa colony	
Interview extract	Codes
<p>So they just said this that we should go from here, then the plots will be given to us. So CDA also did give us plots in Alipur frash, and those people were numbered. Some people went there and some just sold their plots over there and went someplace else.</p>	<p>Plotting as alternatives Selling plots to go elsewhere</p>

Table 5.4: Highlighting codes respective to their interview extracts

Interview D Eissa Nagri	
Interview extract	Codes
<p>There are a lot of issues here as you can see, there is nothing here, no electricity her, no gas no water here. They don't open water (connection) for us, they open that for a little time and then close it, and they only open it for main sector.</p>	<p>No basic facilities provided & Comparison with sectors</p>
<p>Main issue here is of light. Been here for 35 years, and they didn't gave us electricity here. So what government will do? What ease they provide us? This road has been concreted (road between market and church) but what will happen with only this? There are about 450 houses here and main issue here is of light. You see there is a crowd here right now. If there is light in homes there wouldn't be a crowd here outside. If ease is provided at home why would they be outside their homes? Neither electricity nor water is here. And there is no gas too. Now listen, these roads that you see concreted, some 10 million rupees were funded for settlements out of which a little was provided to each settlements, some 500,000 rupees for each settlement, and little work was done according to funds.</p>	<p>No electricity as a main issue Confirmed state doesn't want to upgrade Basic necessities not provided Little funding provided for up gradation</p>

5.3.2 Themes

After finding codes from the interview extracts, all of the codes are collected in order to find similarities among those codes. For example see table 5.3.2.1, as in the table, some of the codes that were similar in nature has been collected, and a simpler word/phrase are assigned to these codes. These simplified phrases what we call themes. The themes are selected on the basis of similarities in the interview extracts along with the relevance of the codes to the literature review, research objective etc.

Table 5.5: Assigning themes to codes

Theme	Codes
Evictions	Eviction notices Fear of eviction Threat to demolish Pre/post eviction insecurities Evictions will not happen Eviction notices not taken seriously Demolishing houses a persistent problem faced Evictions without recognition cause problems Recognized abadis can't be evicted till alternative provided Illegal encroachment can't be claimed as a matter of right
Upgrading	People wanted to live in basti Facilities not provided by state No basic facilities provided Convinced that state doesn't want to upgrade Little funding provided for up gradation State don't want upgrade of bastis Locals wanting upgrade Need of upgrading No initiation of upgrading Upgrading a better option

After finding different codes in the interviews I assigned different themes to these codes. A total of 10 themes were extracted from these codes which are following, which will be further defined after the thematic chart.

I. Evictions

- II. Plotting
- III. Relocation
- IV. Upgrading
- V. Problems resolved
- VI. Problems
- VII. Differentiations and insecurities
- VIII. Fraud, lies and agendas
- IX. Communications
- X. Self help and illegal alternatives

5.3.2.1 Thematic chart

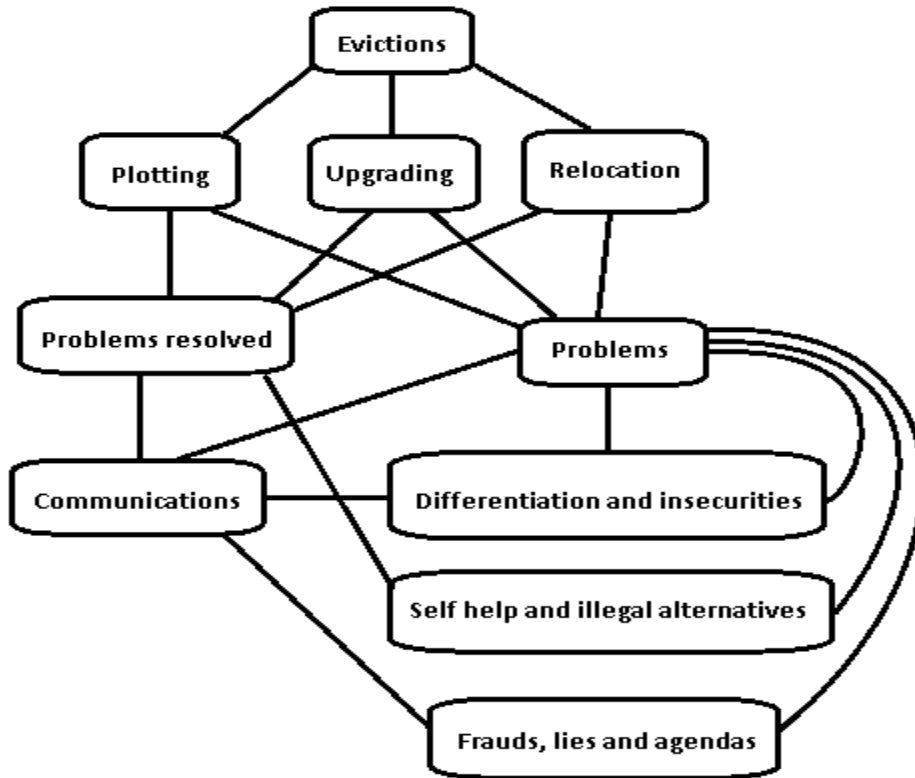


Figure 5.3: Thematic Chart

After coding the data taken from interviews I have themed those codes under similar themes. These themes are not different with one another and they have a lot of correlation and relations with each others. Either that or the themes are leading to one another. The thematic chart above vectors the relations and causality in between those themes. So before defining and explaining theme we have to understand the relation of the themes in them. Then later I will be defining and explaining the themes with reference to the data.

The theme eviction implies evictions that happened either because of anti encroachment or relocations. The theme defines different aspects of evictions and post eviction problems faced by the locals and the stance of state, non state actors. Now the post evictions are responsible for our next three themes that are upgrading, plotting and relocation. These three themes I find to be separate themes because these are the main solutions that the state had to do post evictions. Now all of these three themes are logical responsible for two possibilities; problems, another theme that I marked and the problems resolved that is also marked. These two themes relate and are the causality of the previous three themes that I have explained. Now problems being a theme on its own describing the issues that are of locals it also leads to further 4 themes that area communications which also includes a part of problems that occurred during communications. Differentiation and insecurities which I think should be separated from the problems but still being related to it because it is more of a question raised rather than a problem at hand due to many variables being followed that will be explained further in defining themes. Self help and illegal alternatives, which is also a problem for state and locals yet a solution for the locals as well is the reason of being a theme on its own. And then the frauds, lies and agendas which are a single theme that covers different issues and conspiracies that had been happening till now. And lastly but not the least the communication themes which is related and caused both by the theme problems, problems resolved, differentiation and insecurities and fraud, lies and agendas. Below I will be defining these themes separately and will be highlighting the relations and causalities among these themes with the help of data extracted in a more brief way.

5.3.2.2 Evictions

Evictions are basically a stance that the state takes in order to remove people that are living on a property illegally. The stance of evictions are taken by the state when the land is not allotted to any one, then constitutionally the land belongs to the state. If a person that is from someplace else and without any documentation start to live in a place and claim the right to property then the encroachment is taken with the stance of evictions. As a CSR (civil society representative) lawyer tells,

“See if there is an area that is fully developed like under CDA, that is endorsed, and over there people start to come and live there, then that is encroachment because here they can’t claim it as a matter of right, that we don’t have anywhere else to live. So the state can’t allow anyone like this, this is responsibility of state”

So the case of eviction or anti encroachment stance stand in for those who just think that they can go and live somewhere those areas are basically evicted by the state. Now the question here is of the katchi abadis and how they are being evicted with them living there for generations. But the conflict to this is the fact that these settlements haven’t been here for an ancient time, the settlements are some 40 to 50 years old yet the city of Islamabad isn’t that old either. Then also does come the conflict from a human rights perspective that the people living in an area which is ancient or old, either way the people living there for some generations having no place else to go and yet having national identification are the state’s responsibility. As an NGO member tells in his interview,

“the people who are poor or those people who do not have houses or land to live, but still are citizens and they are being identified by the state then state’s responsibility is that they should be facilitated with all the remaining rights.”

But reminded difference is that the areas not to be evicted are the areas that are recognized as katchi abadis. The recognition of the katchi abadis that have been living there for decades was an issue that was solved by the state and CDA as CDA official quotes,

“First steps were taken for the recognition of these people, because in Islamabad there were a lot of katchi abadi, so their recognition was done at first. Those abadis were recognized that were properly made (by people) till 95/96. There were almost 10 different abadis in different sectors like of sectors I, G and F “

But the evictions itself didn't just disappeared from that. What happened is that after the recognition of the katchi abadis the solutions for the people were of either relocation or plotting. As per the constitution of state alternatives are to be provided by the state if evictions has to happen as a CSR lawyer explains,

“those settlements that are in rural areas or those who are living there for a long time, so according to law they cannot be evicted until an alternative residential area is provided to them”

So due to those evictions of the mud houses and temporary houses were to happen in order to either relocate or to allot plots legally to the people. The evictions, plotting and relocation did happen under the state's order carried out by CDA, its enforcement and katchi abadi cell. The problems in eviction for the people at the times have been different in terms of understanding of people and the education of people about the constitution, law and their rights. People had many issues that came with the evictions stance that happened at time. The notices that were given to people, the post recognition demolishes that happened before were the problems that the people of katchi abadis has been facing. Some interviews from locals of Eissa nagri quoted,

“I have been living here for 33 years. 10 to 15 years ago they use to come (CDA), many notices were given that we'll demolish today, we'll demolish tomorrow, we'll do this we'll do that, you should go”

“See life at times were like this that people were worried then”

While locals from the Hansa and Charles colony quoted,

“Look first of all, where ever settlement is made, difficulties have to be faced and our elders had to make their homes here with many difficulties. First CDA came here and had our homes demolished. We made them again, they were again demolished”

“In old times our elders had to face a lot of difficulties making their homes. CDA many times came here and broke our homes.”

“They came here (CDA) and told to get out of here. Boards (markets boards) were removed. They told us this isn’t your land. People who were living here since their childhood were evicted from here.”

“I was born here. When people were evicted there were many problems. There was no place for the people to live. They made temporary houses here near the nulla”

So for the eviction notices provided by the CDA were the main reason of fear and insecurity among the people as them having no place to go and their houses being demolished? The questions mainly people had of for that them living there for decades, now have no place else to go. But the main stance of the state officials before the recognition of evictions were of them being accused of illegal encroachment, need to relocate on basis of security of city and beautification of the city. As the katchi abadis were near the main sectors of the city and the formal settlements, the issue of security and the probability of emergence of crimes were to taken inconsideration. Reminded, that these stances were taken before the recognition of the katchi abadis. As a CDA official quotes,

“When it was recognized that they have constructed on main urban areas, that weren’t even licensed to them then, it was needed. When they construct near main roads, their construction isn’t approved by the CDA, and they still make and the notices given by CDA isn’t acknowledged then this stance is needed.”

“These issues are of security, the city security. Needs are for the beautification of main capital due to which initiations are taken.”

Now some of them at times were evicted but some of the people were not evicted at the times. People who were working for the city, or in sanitary department, those people were not evicted at times and those areas were not affected by state's anti encroachment stance. Many people quoted this from Eissa nagri.

“First CDA told us to go away, this isn't our land, you will be evicted this will be demolished. But it didn't affected much, every one said nothing will be evicted, we will not be evicted”

“There isn't any issue here (because of that evictions stance) because mostly living over here are employees of CDA”

What they were implying here is that those people who were living in the katchi abadis while also working for the city in sanitary department or working as sweepers and cleaners for the city were not evicted, because they were working for Islamabad. If they were to be evicted, then they didn't have any means of transport or the resources to come back. This was if they were relocated. While just for the eviction, it just didn't happen for them.

While this being the past of evictions stance. Now the evictions on basis of encroachment for the katchi abadis aren't happening. As mentioned earlier the recognition of the katchi bastis on basis of their time period of settlements, many katchi abadis were recognized and initiations were made to provide them their rights. As in the interviews a CDA official stated,

“Now the evictions are not happening people are living in abadis you can go and see. They were also relocated and given proper land to them.”

The solutions that the state has been providing them post recognition of these katchi abadis, at how extent were they helpful for the locals of katchi abadis they will be described in other themes. The evictions and post evictions are what led to relocations, plotting and upgrading of the katchi abadis.

5.3.2.3 Plotting

Stance that the state took for the katchi abadis were of allotment of land to the locals of the abadis. Some abadis of sector of Islamabad were to be allotted lands as per survey done by the CDA. Then balloting was done for the plots and some abadis were allotted plots as per the policy. As CDA officials quoted,

“Now the evictions are not happening people are living in abadis you can go and see. They were also relocated and given proper land to them.....”

“.....For the remained people the CDA took initiation in which all the mud houses were demolished and new plotting was done so that proper cemented houses were to be constructed.”

Another committee member of minority council from Charles Hansa colony told in the interview that,

“Like at first Mian Aslam did a survey here according to CDA, and who will be given which plots, that were also done before. Who own the plot and who don't those issues were resolved then.”

So the CDA did its surveys as per the policies that were to be taken and provided plots to some of the katchi abadis. Those katchi abadis, where plotting was done and the people who got the plots, were much obliged for that. Now this stance was since taken in the regime of PPP according to Benazir Bhutto, people had their affection for that political part. As some locals from the katchi abadi spoke,

“But for the good of our people, is the people party that does work (developmental) here. They (PPP) did the plotting here.”

“When they did plotting near the road (the main road connecting both colonies), this procedure that was passed, this is blessing of Benazir, that the government will upgrade the colonies”

While some spoke for the authorities of being obliged for them allotting them plots as a local from Charles colony said,

“They with passage of time some were given permission here so some people did made their homes here.”

But the issue here wasn't resolved yet, as all of the katchi abadis and all of the people weren't allotted with land. As per CDA some of the people were also to be relocated, and due to balloting some didn't have plots over here. A local from Charles colony said,

“They still had to do the plotting but only we got the plots. Remaining didn't got the plots here”

While a local from Eissa nagri told that,

Now they have cancelled the plotting, what was done at the time has been done. This was happened when Supreme Court ordered that settlements shall not be demolished until some land is given to them.

So since all of the people didn't got plots either due to fact that they were to be relocated or they were dropped off from the balloting some people of the abadis still were given the land temporarily. They were given the land on the behalf of CDA yet not allotted but on the basis of rent. As the locals from Hansa colony told that,

“First they (CDA) said that they will provide us (plots), but due to increased issues no work on that is being done. So some have been allotted and some are temporarily here on behalf of CDA.”

“They already did the plotting in which some are provided with allotments and some are living on rent.”

While some of the people were only given the land temporarily by the authorities some of the people took the matter in their own hands and started to settle near the katchi abadis, near the nulla. They made at first some temporary mud houses and up

till now those houses are concreted and people are properly living over there with permanent houses yet those areas aren't still allotted by the authorities to the locals of katchi abadis. As some locals from katchi abadis quoted,

“So first they did some plotting over here, and that time a lot of people were removed from their home. Many people came near the nulla (bad stream) and started living here; I'll show you come with me. Here near the nulla many people have made homes”

“People who didn't have homes are living without allotment over here”

“Ok first the issue here is that people didn't have all of their houses. Some got the houses named to them but most of the people still are on rent. And now still many people are living near the nulla without any numbered plots.”

Now since the matter that people took in their own hand is the matter of illegal stance taken by the residents of katchi abadis it will be further discussed in other themes dedicated for it, but the plotting that wasn't done properly was the causality for the people to take an illegal step. Apart from plotting another stance that the state took for the people was of relocating them to another land with plots. This will be explained below.

5.3.2.4 Relocation

So as per the state constitution and law the abadis couldn't be evicted until they are given an alternative, and relocated to some place, or some land is allotted to them. The people that are recognized as the national of the country are the responsibility of the state. As an NGO member in his interview told that,

“If state is doing anti encroachment drives then I think that they should at least relocate them, as I have told you that this is state's responsibility. They should use their resources and provide people their rights”

So the state took the second solution that was the relocation of people in the katchi abadis that were recognized as per the rules mentioned above. The locals were given some plots in an area called Alipur frash on lethrar road and plots of 3 Marla were provided to people who were relocated there. These were given to those people who weren't allotted plots in their own katchi abadis. This stance was taken by CDA under state's authority as per order of Supreme Court. As a CDA official told in the interview,

"This project was MUSP Alipur in which these recognized abadis were each given about five hundred plots each abadi that were of 3 Marla plots and the people were relocated. In some abadis most of the people relocated and in some abadis most of the people were remained"

The stance taken by the state was acknowledged by people in a manner that they were given plots only on basis of eviction. As a local from katchi abadi told in his interview,

"So they just said this that we should go from here then plots will be given to us. So CDA also did give us plots in Alipur frash, and those people were numbered"

Many of them chose the option of relocation and moved to Alipur frash and some of them even sold the plots given to them in Alipur frash and moved to some other places where they were suitable. As a local from katchi abadi told that,

"Some people went there and some just sold their plots over there and went someplace else"

Now this stance taken by the state but firstly the relocation that happened, it didn't happen in all of the recognized katchi abadis. Some people that were allotted plots in their katchi abadis and some people were relocated but not all of the people were given the solution. This setback in the stance of state was an issue for people. Since many people didn't want to move from their katchi abadis, many didn't choose it as well. As some locals from Eissa nagri told in their interviews that,

“When the notices for houses were given then they said that houses were been given in Alipur frash, many took that and many didn’t”

while below are some interview extracts from local of katchi abadis on the state not providing all of the residents of katchi abadis neither relocations nor allotments of plots in the katchi abadis.

“They were saying this that this place will be evicted, and they will provide some place outside (the basti/sector). But neither this was evicted; neither we got any land elsewhere.”

“First they shifted from here to Alipur frash. Almost fifty households went there and about two fifty households are still here”

“Many people have taken land in Alipur frash. A lot of them haven’t. Now I don’t know what they will do with the remaining will they give them something or not.”

Apart from the issue in relocations from the state’s end, there also was an issue among the people of katchi abadis where they didn’t wanted to be relocated. The main reason for this was due to the lack of ease and distance of the relocation that the state provided. Mostly people wanted to be allotted plots in their own katchi abadis with the reasoning that they have been living in here for decades and their children and wives have now a life here. So rather than being relocated they wanted an upgrade or allotments in their own katchi abadis. Another issue that was raised was on the basis of poverty were people couldn’t afford the transport rates to come back here in the city to work since many of the people that were in the katchi abadis, worked in the city either for city administration as sweepers or some other organizations as security guards. Following are some of the interview extracts from the locals of katchi abadi of Eissa nagri in which they explain these issues.

“Now they told us to go someplace else, to go Alipur frash, but we have many difficulties over there. We don’t have money for travelling again and again, we have work here”

“Some people were given land in Alipur frash, but some people don’t want to go for the reason that we have a lot of ease here. We are living here since childhood, for about forty years.”

“So if government does here (the work) then it is good but their (agenda) is to get out from here, don’t live here.”

“CDA wanted to give plots in Alipur frash, they are not happy for us being here”

Apart from the state’s stance a political stance was also taken for the issues of people that hasn’t been relocated or were dropped off in balloting which was the initiation of PTI for giving flats to those people who weren’t relocated. As a local from katchi abadi told that,

“The new housing society, that Imran khan introduced those which had forms of 250Rs. So those said that we will get a flat, so we had to get out of the basti. Ok? Till now the flats haven’t been constructed.”

5.3.2.5 Upgrading

Now since the katchi abadis that were recognized had to be upgraded as per laws, state had to uplift those katchi abadis. As an NGO member in his interview told us,

“They should use their resources and provide people their rights. If people are living on a land and their generations have taken birth over there, then they should be upgraded, facilities should be provided”

The upgrade in terms of accessibility of basic life needs a source of power electricity, water gas are the rights of the residents of katchi abadi as being nationals of Pakistan and residents of recognized katchi abadis. In article 29 to 40 where the citizen is sacrificing himself to the state at some stances, the state in return has the responsibility of the basic rights of citizens. As a CSR lawyer describes in his interview,

“These principles of polices are where the people sacrifice and in return the state guarantees lives, money, respect, economic situation and further like health facilities and like this the state takes all of these guarantee. So my stance is the same that there is no difference according to the law. According to the rights all the rights that constitution provides are for the katchi abadi as well.”

So in light of that CDA did started an initiation of upgrading in terms of either providing plots and uplifting the katchi abadis by providing electricity, water and gas. These were the initiations that were to be provided to the locals of katchi abadis. As a CDA employee tells,

“There were almost 10 different abadis in different sectors like of sectors I, G and F. Then there were two options that were initiated. First was the upgrading of abadis in which people were to be allotted plots.....After that initiation of uplifting of abadis was taken in which the people of the abadis were provided electricity, gas and water. They were constructed streets and boundary walls.”

In response to the upgrade of katchi abadis, many of the residents did wanted upgrade for their katchi abadis, rather than being relocated to other areas. They wanted uplift of the katchi abadis. A local from Eissa colony in his interview says,

“So actually our demand was to give us plots here, either 2 or 3 Marla plots, as many areas as we are already living in, just do plotting here and give it to us as is given in other colonies. Give us electricity we are ready to pay bills”

In terms of upgrading, the CDA did provided electric meters to the locals of those katchi abadis which were to be upgraded after recognition. As a local from Hansa colony told,

“Electricity is provided here, and water pipes have been laid here but they are not opened for us”

Another resident of Charles colony describe it as,

“Well the meters that are fixed here in some houses those are electrical meters. CDA themselves have allotted plots over here”

Apart from that some katchi abadis and some residents didn't have the upgrade they expected. The need of uplift wasn't provided to some katchi abadis. Those katchi abadis who were to be relocated and the relocation wasn't provided due to the reason that already were discussed above like the issue of people already living in Islamabad who were employees of CDA along with the issues, of people not opting relocation. They weren't provided the upgrade. The living standards of those katchi abadis are far from uplifting. As some locals of Eissa nagri in their interview quoted,

“No resources/ ease are provided here, the streets that are concreted; there is a church here that did this”

“Main issue here is of light. Been here for 35 years, and they didn't gave us electricity here. So what government will do? What ease they provide us?”

“No government pays attention, any government that comes here, talks that they will change everything.No one is given any ease.”

“Those who are left here they didn't get anything.”

Another resident of Hansa colony in his interviewed that if a little attention is given to the people of the katchi abadis they would be thankful, emphasizing the need of uplifting in the katchi abadis.

“Now the way people are living here they can live here the same way, if a little bit attention is given to the problems”

Apart from the clash of relocation and allotments the upgrading of the areas were also not being done due to the scarcity of resources within the authorities. The stances of people were politically not being supported in terms of finance to get upgraded. A resident of Eissa nagri told,

“Now listen, these roads that you see concreted, some 10 million rupees were funded for settlements out of which a little was provided to each settlements, some 500,000 rupees for each settlement, and little work was done according to funds. “

To explain further the uplifting and the issues that came along with upgrading like problems that weren't being solved are defined in the following themes.

5.3.2.6 Problems resolved

After the relocation and allotments, and during the process of upgrading of katchi abadis, different problems came forth which were already the problems of residents living in these abadis but were recognized after that. Some of the problems were solved by the authorities, some were solved by NGOs that worked there and some were solved by the political entities. CDA in its uplifting process provided electric meters to those abadis that were being recognized as old abadis and that were to be upgraded rather than relocated. As a CDA official in interview told us that,

“First steps were taken for the recognition of these people, because in Islamabad there were a lot of katchi abadi, so their recognition was done at first. Those abadis were recognized that were properly made (by people) till 95/96.”

So after being recognized electricity was provided to allot plots. These were acknowledged by the residents of katchi abadis. Some residents of Charles colonies acknowledged this as,

“Well the meters that are fixed here in some houses those are electrical meters. CDA themselves have plotted plots over here”

“At first there was nothing here only washrooms were provided, then latter on people made huts and then cemented houses over here. Then electric meters were also provided (by the CDA via wapda) to the cemented houses near the main road”

“Then this land was given to us. I was about twenty four when electricity was provided to us, and this electricity was allowed only to those who have permanent houses”

Apart from the electricity provided water connections were also provided to the houses yet the connections are not opened for them as a resident of Charles colony explains,

“Those who got the plots got electric meters which we paid for. They laid pipes for water.....”

As being emphasized here that electricity is only provided to those who had permanent houses which implies that the plots that were allotted were only provided electricity, while many still were not allotted plots. Apart from the providence of water to the katchi abadis by the authorities, some NGOs also did their part in solving the problems of katchi abadis. They have been providing cement and gravel in order for people to make concreted streets, and also provided pipes and taps so that people could get water for their homes. The water wasn't connected to houses separately but collective taps were constructed for the people so that they can fill water in different buckets and later on use them. As some residents from Hansa colony told in his interview that,

“As I told you about it some people some time give us a bit cement and gravel, the remaining work, people to it themselves,”

“.....Apart from that when some NGO come here then they do some work here.”

They also had much faith in NGOs that they do want to help them. As Eissa colony residents describes in their interviews,

“Some people have connections with NGOs, they come and listen to us and help us a little but at government level no one came here.”

“If they (NGO) were still here then maybe our way would have been better.”

“Water over here is ok. These streets were made by plan Pakistan. Apart from that schools are near, but hospitals are a little far.”

“Only plan Pakistan had done some work here, concreted the streets, have given water connections”

“Water connections are over here, taps are connected over her, water facility is provided over here. The ones from NGOs have worked here, the road of this street; this plan Pakistan had done it.”

Political affiliations also had done some work in the society by providing roads to the colonies. People over there have committee members which area either politically affiliated or some council members for minorities. They communicate with the people and try to create a solution for their problems. As a politically affiliated committee member from Charles colony describes,

“See every party in every colony or in all Pakistan, there are some supporters, voter and jiyalaas (supporters for political parties who are form the local people responsible for party movements, gathering of people, highlighting political works among people etc.). So if there are any issues, party is confirmed with the issue first and after that”

A resident from Charles colony also emphasized on the political agendas of PPP working for them and wanting to provide land for their religious purposes as majority of Christians were living in Charles colony. He states,

“Then electric meters were also provided (by the CDA via wapda) to the cemented houses near the main road. So issues at that time were seen forth by the PPPs government”

“Apart from that for praying they gave some land for two churches, like they joined two plots for church, apart from that people themselves have bought areas for churches.”

Residents from Eissa nagri also emphasized about the works done by the PTI, which was mainly the construction of roads, and an open ground type structure which was constructed and is used for social gatherings. Locals' state,

“This open area you are seeing (an open road between church and markets) is made (concreted) when Imran khan came.”

“People of PTI have done for some people of here, if you go and see over there, they concreted a ground type thing (the area for social meetings)”

5.3.2.7 Problems

Now after having a history of evictions and people not being recognized along with illegal encroachments, the process through which the authorities had to go and the solutions that they come up with, along with the stance they took to forgo those solutions had to create problems among the people of these katchi abadis. Along with that after the recognition of people as old abadis many problems that were already a part of the community was raised after the recognitions of these abadis. Some of those problems were solved as shown above but many or must I say most of the problems have not been seen forth. Firstly the problem that rose was that many of the people weren't allotted homes to them, and many didn't want to be relocated. They wanted land in their katchi abadis, and they wanted to be recognized as the residents of katchi abadis. But this problem prevails till now and many people over there are still living in the same conditions as pre recognition. As a local from Charles colony tells us that,

“So actually our demand was to give us plots here, either 2 or 3 Marla plots, as many areas as we are already living in, just do plotting here and give it to us as is given in other colonies. give us electricity we are ready to pay bills , but even this was said some ten to fifteen years ago now even this is not happening, now they have cancelled the plotting, what was done at the time has been done.”

Secondly the problem after the allotment of people was that there is no upgrading happening here. The abadis are not being upgraded. As a local residents of Hansa colony tells us that,

“People haven’t been affected over here; they are living just as they were living before. Those who have left the basti (moved to Alipur frash) I don’t know about them but those who have remained are living just like before.”

“At first there was nothing here only washrooms were provided, then latter on people made huts and then cemented houses over here. Then electric meters were also provided (by the CDA via wapda) to the cemented houses near the main road. So issues at that time were seen forth by the PPPs government but after that nothing much has happened here.”

“Well issues are these that there is no electricity here, and there is no water over here, gas is also not here. Those who are left here they didn’t get anything.”

Residents of Eissa colony also mentioned the same issue as,

“They were saying that resources will be provided over here but nothing is provided. In 1981 I came here. We’ll give electricity, we’ll give gas, and any government that comes says the same. We will give you all facilities, but they don’t give anything.”

So, they way people living there according to him was the same as they were living before, in terms of living standards having no basic resources. Under the uplifting process people were to be provided basic necessities but they weren’t provided to them as per the locals tell. Electricity was only provided to the katchi abadis that were allotted. Apart from that people didn’t have electric meters. Although they were temporarily given the land and people still living over there the issue of people not properly getting basic needs still prevail. As locals from Eissa colony tell,

“Main issue here is of light. Been here for 35 years, and they didn’t gave us electricity here. So what government will do? What ease they provide us? This road has been concreted (road between market and church) but what will happen with this

only? There about 450 houses here and main issue here is of light. You see there is a crowd here right now. If there is light in homes there wouldn't be a crowd here outside..... If ease is provided at home why would they be outside their homes? Neither electricity nor water is here. And there is no gas too”

“See our children here our wives here, fans are on solar and battery. There is no electric system provided here.”

Electricity and water issues still prevail yet there is no gas in the colonies. Gas pipelines weren't even laid for the katchi abadis.

“,..... But there are no facilities here like water and electricity. Gas is not here. The basic necessities are not here. You think yourself that what is needed for a person to live their lives?”

People from Charles colony also had a lot of residents that weren't provided with electricity due to the fact that many were not allotted. Apart from that water connections yet being given, they were not opened for people. Residents of the colony told that,

“Here when people were removed from here, then some got the plots here and some got houses in other colonies. And this work was done in PPP government. That time and now this time we are living just like this. When government ended (PPP) CDA didn't came back here. Those who got the plots got electric meters which we paid for. They laid pipes for water and then went away. They closed the connections.”

“Resources/needs are not given; electricity and gas are not provided. Government didn't do anything for us.”

“In here even proper roads and pavements are not made, there is no water here.”

“Now right across the street there is electricity provided to the people, but here it is not

“CDA themselves have allotted plots over here. Apart from that there is no gas over here; neither there are any gas pipes below us.”

Apart from that the sanitation system and flood reliefs are also not provided to the katchi abadis. Mostly the abadis are near nallas the nallas are not concreted. They are muddy areas and water can rise when heavy rain fall occurs. For the sanitation system they weren't provided any proper uplifting. As residents of Charles colony explains in the interviews,

“Electricity is provided here, and water pipes have been laid here but they are not opened for us. After that the sewerage system is also very bad here. Now g 8 sectors are at the heart of Islamabad but if a line here is blocked, people themselves open it.”

“Now right in this galli there is a big sanitary pipe crossing below, so they are not starting work here. This was laid here at the time of British, but still there is no sewerage here. Apart from that issue of gas here is not resolved here either”

“You can see the condition of nulla, it isn't cemented. During rainy season people have to face a lot of loss, although all the other nullahs (nullahs near the formal sectors and houses) are stoned, bridges are constructed there but here everything is temporary, people can't even cross the nulla here properly because during rain water level rises here.”

Now when the issues and problems were not seen by the authorities in some cases people were living in the same situation but some problems led to self help and illegal alternatives.

5.3.2.8 Self help and illegal alternatives

People when not provided the facilities that are their right they switch to self help. Small things like cementing streets, and making roads have been done in past by collecting money and using it solve their problems collectively. As residents of Hansa colony tells in interview that,

“as I told you about it some people some time give us a bit cement and gravel, the remaining work, people to it themselves, and at a state level they are not even making this a permanent settlement, they just want that we get out of here.”

“.....this road is concreted by us, we collected money from locals here ourselves....”

“..... These roads also we made by collected 1000Rs each, we made it ourselves.....”

Apart from roads and streets water issue is also prevailing in the katchi abadis which was solved by the locals by collecting money and making either a bore from where all the people could use water and fill water for themselves. As a resident in Charles colony tells that,

“See over here, this one tap is used and this whole area (the neighborhood) uses this tap and pipes to fill water from this one tap.”

But self help can cost too much as water boring is not cheap. A resident told,

“Now here bore costs about two and a half lakh rupees. Any house holds that does it have to do it in this amount.”

Apart from the issue of water, there is also no gas which people have to use gas cylinders to make meals. Resident of Charles colony tells that in interview as,

“So there is no gas over here there is a lot of frustration for gas, people use cylinders (gas). Also there is no water here, connections are not opened.”

Apart from self help, NGOs also give a helping hand to the locals who are ready to help for themselves or the NGOs communicate with the locals of katchi abadis and ask to help them help the people of katchi abadis. Issues like of water shortage has been look forward by the NGOs and taps and pipes were provided by the NGOs which latter were done by the help of labor of the katchi abadis themselves. NGOs also have been responsible in providing cements, sand and gravel so that the people of the abadis can cement their streets. As locals from Eissa nagri explains,

“Another street that is concreted, an NGO did that and some people helped themselves (regarding concreted streets), so at a government level of MLA MPA level nothing has been done.”

“For the NGO if we make a street or resolve the issue of sewerage, then they help in that. For example we collected 40000Rs then they would give us sixty thousand, so like that they help us.”

Another issue that arises due to lack of facilities is the illegal alternatives that the people switch to. Since the allotments were not done for all of the people and the issues of relocation weren't seen by the authorities many locals in terms for that made houses near the nallas and started living there without allotments. They now have been living without allotments, no uplifting due to the non recognition of the authorities and are living in very low standards. As local from katchi abadi in an interview told that,

“So at the times when there were temporary houses here (90s) a little work was done back then, bathrooms were made here for the people. At that time, when I was little, the walls of houses were like weeds grown near the nulla (temporary walls like in villages, temporary huts). Then later on slowly houses started to become permanent. So people at that side (near nulla) are not numbered (non allotted people) and they are living here like this (without permission)”

“And now still many people are living near the nulla without any numbered plots.”

Apart from that due to lack of electricity in the areas that people built houses near nallas, along with those bastis where relocations didn't happen, people use illegal electricity, by connecting electric wires with the main lines. This is a dangerous process and power theft. But as per people they need to have some kind on power to live on. Water scarcity also led to illegally connect pipes with main water supplies and use them. As a local of Eissa nagri tells that,

“The water that is here is also stolen (illegal pipes from the connection of CDA), there are taps over here but the CDA didn’t give that to us. Apart from that the electricity is also stolen here (illegal wiring with city lines). And there is no gas over here.”

Another resident of Hansa colony quotes,

“See if people are not provided with electricity here or anything then they have to use any means either they are legal or illegal”

5.3.2.9 Differentiations and insecurities

Now as per the state and constitution people are not to be discriminated and the law and constitution is same for all the people. But this sense was deducted during the interviews. The reasons to this was as due to the lack of facilities provided to the people of katchi abadis many of the people have build a sense of insecurities and are the reason to think that they are differentiated by the state. As the city authorities at times when we’re providing solutions to the katchi abadis some of the abadis were recognized for the upgrading and some of the societies were recognized for relocations. No due to that, people in different katchi abadis have thought that as differentiations among different colonies, on basis of the people living there. As locals from Eissa colony explains,

“....., just do plotting here and give it to us as is given in other colonies. give us electricity we are ready to pay bills , but even this was said some ten to fifteen years ago now even this is not happening, now they have cancelled the plotting....,”

“. So give us facilities here too, see now Hansa colony is made. That to, was katchi abadi, this too is katchi abadi. What mistake did we made, that we were born here, if we are someone else responsibility then tell them to fulfill our responsibility. We are Pakistani and thankfully we have all kinds of freedom over here religiously, like there is church here, we are given security here, but with that there is no facility too over here. No for instance a big house is build, then a servant quarter is also built for it, so cant this happen in sectors too?”

Differentiations on the basis of religion was also emphasized by the residents living there as one of the colony was completely Christian populated while the other colony was also for Muslim residents too. This one was allotted, while the other colony was to be relocated. This also caused a sense of differentiations among people. As locals from katchi abadis tells in interviews,

“Now in law of Pakistan the place for minorities, they are said to be respected people. So when they say respected, when we live in this dirt how are we respected. We are doing badly here; over here we don't have any system here so that we can live a good life here.”

“Now the place we are living riyast of Medina, (political quote) you know that at time there was Hazrat Umar here, he used to walk near rivers and houses that no one is hungry, I mean this story is long but I know that all. So this is the way of Islam. So here no one even comes to communicate.”

“Apart from that u see all nullahs in cities near houses they are walled and are made as a good location while the nullahs of colonies are ignored. Why are they not taken seriously? There is no system in here. We too are Pakistani. This should be the agenda that we are non Muslims so we shouldn't be taken serious. You say that Muslim non Muslims all are equal rights but when it's time to provide then no one does anything.”

Insecurities and matter of fear was also deducted during the interviews from the katchi abadis, as due to post evictions people had a fear of being removed at any time by the state. They didn't felt the land they could claim for property right. As per the locals,

“Oh they didn't do any kind of work, and later they are going to say that this country isn't also ours. Anyone who comes here (to tell work is going to be done) doesn't come back here. So the weak always gets beaten down.”

“See life at times were like this that people were worried then, now they are worried for no electricity, no property owning rights here.”

Insecurities on the basis of watching the rest of the sector was also deducted during the interviews as per the locals the rest of the sector have everything but even after us being recognized we didn't got the facilities, as per our rights. As per the locals,

“If we have to request a letter or application then they doesn't talk back to us, we too are residents of here, and they don't even reply us.”

“So here we don't have anything you see. In sector (main) there is everything, government flats and all, but u see for such long we are living her near the nallas, so if something good happens we will be thankful.”

5.3.2.10 Communications

Communications is a main way through which people can either raise their voice. It's the reason that the problems of people are reached to the authorities, which in further could be helpful in providing ease to the people. Post recognition of the katchi abadis and pre recognition of the katchi abadis were differed on the basis of communications and the rights of people that people at times didn't knew. It includes education of the people on the law and constitutions along with the education of human rights. So the communications from the peoples end are mostly done either separately by each local or collectively. Collectively, what the people over there do is both they have some respected elders or chauhdary to which they go or gather, and then in return those people go to the authorities and talk about their problems. These respected elders are also called WADAY which is a Punjabi word for elderly. Or there are some committee members of the community, and people go to them for conveying their message to the authorities. Locals from Eissa colony,

“For communications, there is a chauhdary of here, we go to them and they communicate. We go to them and communicate and they in turn communicate further (to authorities). Anyone who has a problem goes to them to talk and they communicate further.”

“For that (communication) people first go to Islamabad mayor. They then communicate after going there”

Locals from Charles colony in their interviews,

“We have to go to WADYA (elders in sense of approachable) like a chauhdary (respectable person) of ours, or some chancellor.”

Locals also go to their political members in the katchi abadis as well to communicate and to tell their issues to them as local from Eissa nagri told,

“..... there are some people of minority council, one of PTI, one of PMLN, so some go to these people if they have to talk regarding political issue.”

Separately, the people if have to communicate or to register some issue that is prevailing in the society as mentioned above, that are water issues, or electrical issues, then letters and applications are also used by the locals to communicate with the authorities as well. As locals from Eissa colony in interviews told,

“If we have to talk further above (to any institution) so we write a letter to CDA employees.”

But mostly their letters and applications are not responded, and they are not communicating with the people of katchi abadis. The response mostly as per interviews from Charles colonies is that the colony isn't registered.

“Here if we give an application to the CDA, they respond with saying that your colony isn't registered, the colony isn't in our documents”

“No one come here (for communication). If we have to request a letter or application then they doesn't talk back to us, we too are residents of here, and they don't even reply us. They say to us that our colony isn't registered”

The initiation from the authorities to the colonies for communication is also an area that is lacking. The authorities don't go the katchi abadis and communicate for their problems and issues. Locals of Eissa colony in their interviews told,

“No one listens us, no one comes here, nor do the people here have that much approach or power to communicate with someone.”

The only time when the authorities came and communicated with the people were the times of evictions which when the anti encroachment drives were occurring here in Islamabad. Locals of Charles colony told,

“Those people to whom CDA came and asked to demolish their homes they knew (what they were doing). However the (CDA) told them, or they told them just like that, ‘you can't make houses here, demolish these houses’”

“Just like that they said that you have to get out of here. Go from here you people cannot live here. This isn't your land.”

For the political entities, mostly the political entities communicate during the elections. Before elections they put up tents and communicate, give speeches and provide promises for their solutions. People gather in areas designated for social gatherings and then they would communicate with them. Some of the politically affiliated persons also lived in the katchi abadis and people themselves also go to those people in order to communicate and to tell them their issues. Locals from Eissa colony commented on this as,

“Now before elections they come (political entities) and say that they will work here and resolve all the issues and problems, but after elections now one come back here”

“When elections occurred, they (political personnel) come here to say that they will resolve our issues but when the elections are over those people do not come back here.”

“There are different parties (political) made here and they all communicate differently/separately with different agendas”

While locals of Charles and Hansa colony commented on this as,

“Now any one has to talk about anything, either when there are election we talk to them (political related personnel’s) to tell them about are issues and problems, we tell them our sorrows”

“Actually during the days of election they come here and ask just tell us the main issues that you have. Now the issues we have are these issues (that I told you) they listen to these issues. Apart from that what issues they already know, they say to pay a bit for those issues. So some of the people (party workers) through some concrete cement (for streets) then people say they this person was very good. He did some work here.”

For the communications between NGOs the people are able to communicate with NGOs when the NGOs come to the katchi abadis, along with some of the local kids are also added in NGOs groups, i.e., social media groups, through which they can communicate with them in order to get help or get educated. As locals from Eissa colony commented,

“And if we have to communicate with NGO, then we have some kids added with NGOs they communicate with them. And if there is any work to be done, those kids help out.”

While locals from Charles colony commented,

“NGO does have some plan, they use to come here. Communicate with us. They also gave us water in the street behind. They also concreted the street. Many people also got number plates in front of their houses, that NGO did it.”

5.3.2.11 Fraud, lies and agendas

Last theme for my thematic analysis is the frauds, lies and agenda which consist of three main topics that are related with each other. These occurred in the katchi abadis due to many variables that includes lack of education among the people of katchi

abadis, non transparency of authorities, non transparency of political settings, scarcity of funds and corruption among the katchi abadi dwellers as well. Starting off with the false promises, in many interviews the locals emphasized over the issue that political parties, and people affiliated with politics are liars and they make false promises during elections. They only do that to get votes, and once the elections are over they don't come back even for communications. Locals from Eissa colony commented on this as,

“When elections occur then MPA etc come here and tell us that they will do everything here, as you no they do promises, for instance when municipal elections happened we are here for about five years not a single rupee of fund has been provided to us even so that we could do a thing here.”

“No government pays attention, any government that comes here, talks that they will change everything. Show us pretty gardens and then just go to their own gardens. No one is given and ease. Whoever comes just discomfort the weak (poor) definitely?”

“Those who ask for votes, we tell them our issues, but they can't resolve it. They promise us before going but they are liars. And what should we tell to CDA, they don't listen to us, they want that people don't get their rights”

“And these politico's they only come to ask for vote, liars. If they won't work then they also don't deserve votes.”

“Apart from that when elections were happening over here, we were informed that issues of the colonies will be resolved but it's been three and a half years, and no issues have been resolved here.”

While locals from Charles colony and Hansa colony commented on this as,

“.....and they say work will be done in a month but after that they are not seen here.”

“Neither roads were not made nor were gas provided. When election has to be done they come “

There is also an issue of false promises from the state actors or the authorities, which is mainly due to the lack of communication among the authorities and locals. Authorities do come there in order to tell them that electricity problem will be solved and so on but with time nothing happened there as the locals of Eissa stated that,

“Then they did gave us solace that they would do something for us, do something about light in colony. But then nothing was conducted accordingly. So now people are living here like this.”

“Oh they didn’t do any kind of work, and later they are going to say that this country isn’t also ours. Anyone who comes here (to tell work is going to be done) doesn’t come back here. So the weak always gets beaten down.”

Another issue among the people is that the political entities and the authorities only wants to get money for their pockets and do not want to upgrade the area for them. Either they take money on behalf of wanting to upgrade the area or either the political people who even asked for votes in return to do some work wants money, while the funding isn’t spent for the upgrading of the katchi abadis. On here as the locals of Charles and Hansa colony describe as,

“The colony isn’t in our documents even though when they have given us plots and took 40000rs from us for upgrade. They didn’t take the money for land but they took it for upgrade. Some have submitted the fee; some hasn’t which I think is also responsibility of CDA.”

“They say to pay a bit for those issues. So some of the people (party workers) through some concrete cement (for streets) then people say they this person was very good”

While the residents of Eissa colony commented on this as,

“Agenda over here is this that those who are minority councils they want to make (money) for themselves. For government it’s the same they just see about themselves”

“No, they don’t do any work; they only fill their own bellies. Now this councilor over here, he had raised his house but he doesn’t have a single penny for us.”

Then there also is an issue of fraud that was done by the people of katchi abadis as well. During the allotments and plotting of relocation, people from the katchi abadis who were either having connections or were clever found the grey area to get the plots for their own purposes. Some got plots under their names, their children name, under the name of those children who weren't even living in the katchi abadis, and were married somewhere else were given plots for the katchi abadis. While the people who were living there didn't got plots for themselves. As the locals of Eissa nagri commented on this as,

“Now the chauhdary over here are clever, they have named plots for themselves separately, named after their son, named after their daughter. They remaining (locals) they are not named for the plots. People who are sweepers in CDA they have the rights on the plots, their plots also has been named by the chauhdhries for themselves. Joining with CDA, for instance 4 plots of people has been named to the chauhdhries; a daughter who doesn't even live here is named for the plot. So just like this people did fraud over here.”

And finally the issue for the locals of katchi abadi is of the agendas and conspiracies for which they think are the reasons why the katchi abadis aren't being upgraded. Most of them think that the area in which they are living is of a lot of money and the authorities are not basically willing to provide this land to the locals. That's the reason mainly because of which many of the locals were to be relocated rather than being upgraded. That being said for the authorities, the locals also think that there are many rich people who have an eye on this land and they want to commercialize the land in order to gain profit. So they want the authorities not to upgrade the land and remove the locals so that the land can be bought by the locals and commercialized.

“States agenda I mean this place is of millions rupees, will the CDA want to give this land to people? May be because of that they do not provide resources and necessities to people here.”

“Many rich people have gazes here to evict us from here to build a plaza here. But we are not going any were. We say that we want to live here.”

“What would be their agendas? They took our money and all the work we did ourselves. They come at the time of elections, and say to us that, give us votes and we will do all the work here. Then they do not return here.”

5.5 Limitations

There are always some limitations in any research and the findings concluded from the research always will have limitations. Below are given some of those limitations that were highlighted to me during the research.

- Since sampling is conducted, and sampling is always a reflection of the census, so it will always have the margin of error since it will be only the part of the whole population and the data conducted from the sample will more be the reflection of sample prior to the reflection of census.
- Since the topic of my thesis and the nature of the research was a sensitive topic that demanded the insight of the state and non state stances in the informal sectors. There are many aspects which could have caused either false data, or constrained data during the interviews form the locals. the fact of non transparency among the locals during the state interventions in providing relocations and allocations of plotting has been a point in getting a constrained data during interviews. Most of the locals that were interviews about the states stance did not depict the fact that many locals over the sampled areas have used false identification to get plots in the MUSP Alipur frash from the CDA. Only a couple of locals depicted this fact, and those locals too didn't provided much detailed data, rather than just depicted in a complaining tone of how the poorer locals within the katchi abadis have been deprived form their rights.
- The fact that the interviews were being recorded and this was known to the locals, and I couldn't hide the fact that the locals were being recorded due to the ethical concerns of data collection and research; has been a hurdle during interviews. The topic also had to cover the issues of state mediated problems and the locals were constricted in providing proper explained and detailed

views. Although the nature of interview being open ended questions and after a tiring effort of building repo in the local areas, I still found some areas where the locals were not freely communicating, including the areas where CDA gets rent from the locals, the topic where the authorities provided them plots in Alipur Frash, and the communication between the state non state and locals.

- Finally the main limitation of the study that I encountered was during the interviews of women of these katchi abadis. I did try to interview the local women of those katchi abadis but couldn't get proper data due to which I did not included those interviews in my research. The reason to not including those interviews in the research where mainly because of two reasons. The very small and negligible data provided by the women and the overlapping of that same data compared to men. The reason to this issue is explained below.

I interviewed about five women from my sample of 10 from each katchi abadi. 3 of the women that were encountered had ages between 30 to 40 years. They were running small shops that were not in a commercial area but were either in the garage of their own houses or in the porch of their own houses. On starting the interviews with these women these women clearly stated that they do not know about the state and non state stances and were not able to communicate about the different drives that were taken by state and non state entities. They did communicate about the basic necessities that were deprived form them like the issues of electricity, gas and water. But this data was not more than a few sentences and it was overlapped by the interviews taken from men of katchi abadi.

Secondly the issue was of men hijacking the interviews of the women. The remaining women that I interviewed were housewives and I tried to interview them in their own houses. Women were sitting there with their husbands or some other men of their homes. From the start of the interview and the first question the men hijacked the interviews and started answering themselves

leaving the women just as listeners throughout the interview. For example a woman was at start asked the question of what do you think of the state interventions that have been occurring in the katchi abadis. This was answered with a question to explain the question further. As I explained the question about how these areas are deprived from the start and how the CDA hasn't been doing the work in these katchi abadis, and the work done over here is either as per the locals or not, the men at that time started to answer himself telling about the history of katchi abadi and how now they are satisfied as they are living in the katchi abadis, only the problems are of basic necessities like gas, electricity and water. The remaining interviews with the women were all hijacked like this, and on continuously asking the question from the women, still the answer were provided by the men. I had to then shift the interview towards men which was the only thing to do as I did had to maintain my repo in the katchi abadi for further research like interviews and visual social mapping.

5.6 Conclusion

From different interview conducted by the UDCs collected a summarized form of interviews are that the mainly the anti encroachment drives that were the mainstream stance of the state was of due to the non recognition of katchi abadis of Islamabad. Many katchi abadis that were living for a long time period were not recognized.

The reason why those katchi abadis were not recognized is due to the legal stand point of state's constitution and laws that doesn't differ between the formal and informal settlements. The informal settlements that are not ancient and old yet were prevailing for long period of times like decades but not like the rural areas were not acknowledged as informal settlements, rather than considered as illegal encroachments. Due to this the from the legal stand point people that were for informal settlements and of informal economy they were not able to take stand for their rights, they were mainly deprived from it. Other reason for anti encroachment drives were of security point of view for the city, and the beautification off the city.

Due to these reasons people of katchi abadis were either evicted, or their houses and markets were demolished. Then the people had to rebuild them again, and in response the state had to demolish them again. During these time periods the people of katchi abadis have to live like gypsies, having no health facilities, having no healthy environment, having no sense of property rights, having sense of fear for them and their families, having no sanitary facilities among them, not having basic facilities of electricity, water, roads, streets, permanent houses and gas, and having illegal economic structures, khokas and stalls.

But after the evictions of afghan basti, during that time period due to the work of different CSR and NGOs and the work of lawyers, the state ordered the authorities to look in the matter of katchi abadis. Authorities that look into the matter first had to recognize the katchi abadis. 10 of the katchi abadis they were recognized, as old katchi abadis that were prevailing since 1996. The policy to work on the katchi abadis was made in such a way that the 4 of the katchi abadis were to be upgraded in such a way that they were to be plotted. The remaining 6 of the katchi abadis they were to be given plots to other lands.

For the relocation process, MUSP Alipur frash project was initiated in which plots of 3 or 4 Marla plots were to be provided to the katchi abadis that were to be relocated in Alipur frash along with some plots were to be provided in the upgraded colonies. While for the upgrading of the katchi abadis, allotment was to be done in Alipur frash along with allotment of the katchi abadis in the same area had to be done. The phase 2 of the work to be done for katchi abadis were to uplift them but was not done due to lack of funds and financial problems.

Evictions on base of relocation were done by the authorities and evictions on basis of allotment in the katchi abadis were also done. For that many people were removed from their homes in order to allot land to people through balloting. Surveys had to be conducted in order to get census of houses in the katchi abadis and people in the katchi abadis. Face to face communications were made during that time period.

The people who still had to be relocated in Eissa nagri were not relocated due to the fact that they are working for CDA, and the people didn't want to be relocated. The people of katchi abadis didn't wanted to be relocated in far areas due to poverty, lack of money to construct new houses in Alipur frash, lack of money for transport, due to the fact that they were working here in Islamabad, working for CDA as sweepers. What they wanted was upgrade and uplift of their katchi abadis in terms of allotments and plotting in the katchi abadis, having basic facilities of roads, streets, markets, electricity, water and gas.

Eissa nagri with Christians living in there was to be relocated was not properly relocated by authorities, and people remained there even after eviction notices. The katchi abadi was somehow upgraded in terms of plot numbers which was noticed by the authorities. Some of the people of Eissa nagri were relocated and given plots in MUSP Alipur frash, but due to non transparency many dwellers of Eissa nagri got more plots than they deserved on the basis of their children who weren't even living in the katchi abadis before and those who were married and living outside the katchi abadis. Since, it was to be relocated so no electricity, water, gas, roads and streets were provided to the people of Eissa nagri by state authorities in Islamabad. Their communications with authorities are not responded on the basis that they had to be relocated but haven't been relocated mostly NGOs had to come and provide them some funds and the people then on the basis of self help made concreted streets over there. NGOs also provided some funds in order to place water taps and pipes which were also done on the basis of self help of dwellers. Political entities and community members were built by the people of katchi abadis in Eissa nagri. Some parties did helped the people of katchi abadis like building main road in the middle of the abadi which is used for parking, socio political gathering, kids, economical reasons like stalls etc. The people of Eissa nagri having been using illegal ways of stealing electricity form city lines in order to have electricity, or they have solar panels for electricity. Water lines were also connected with the taps without license from authorities. For gas, gas cylinders are used for daily purposes which are bought from the markets inside the katchi abadis. The people of Eissa nagri had built a sense of differentiations and think they are not recognized by the state, they think that the state

want them to be evicted, so that their land is commercialized for the rich. They also think that they are differentiated on basis of religion and economic differences. They don't have any hope from the authorities that they will be helping them in uplifting the abadi. Same is for the political actors. They do have some hopes from NGOs that they want to uplift the abadis, but the lack of funding and the agendas of state are the hindrance. Communications of Eissa nagri are made by having an elder decided collectively on basis of intelligence, ability to speak, having connections, having political affiliations and through those elders they communicate with political authorities and state authorities who do not respond to their communication in a beneficial way. Area for one church was designated to them, but they didn't have electricity for the church nor other facilities.

For the Christian colony in G 7, there are actually 2 katchi abadis that are Charles and Hansa colonies that have majority of Christian living there, and there is a minority of Muslims living there too. This was to be upgraded by the authorities in terms of allotment of plots to the people living in the katchi abadis and other people to be relocated over here. The people of Charles and Hansa were allotted plots over there but due to the inefficient allotments in their some of the people didn't have plots, which caused the people to settle near the nallas without numbered plots. Those who were allotted got numbered plots in here, and they also got streets numbered over here. The allotted plots also got electric meters by the authorities and water pipes were also placed by the authorities. Market places for them were also numbered there. They also did had a political setup in which political parties affiliated persons were dwellers of katchi abadi as well. People that moved near the nallas were not numbered by the authorities neither allotted by the authorities and by default didn't have electric meters by the authorities as well. Gas was not provided to the colony along with water connections were not opened by the authorities to the colonies as per the locals. Roads and streets of the colony as per locals were not concreted by the authorities as well. NGOs as per the locals didn't had much to do with this katchi abadi as by default it was been upgraded by the authorities Due to the lack of resources and funding to the political actors and authorities, people chose self help, and collectively solve the issues of streets and roads by collecting some money and

then building streets over there. The issue of gas was resolved by either using gas cylinders that were bought from inside of the colony or woods were for daily usage. The issue of water also by some locals was resolved collectively in terms of collecting money and having a single bore which in return is used for collecting water for the rest of the streets. Many people who were not allotted in the areas are giving rent to the CDA authorities in order to live in the houses, while not owning the houses as well. People who were not allotted and given plots since didn't have resources didn't have any facility for sanitation, concreted walls near nallas, flood reliefs, electricity, water and gas. There roads also were not concreted and alternatives taken were illegally electricity theft and solar panels. Over here the sense of differentiation on basis of economic and status differences were found among the locals along. Area for 2 churches were officially designated for the people of katchi abadis but people also had built many other churches on their own plots or 2 or 3 plots collectively. For the communications authorities and political entities are non responsive to the locals which is the cause to sense of differentiation and critical thinking of the locals of the Charles and Hansa colony.

Chapter 6

Discussion and analysis

In this chapter I will articulate the founded data in above chapters, in the light of literature review and conceptual framework. In that I will find the similarities and evidences that backs up the literature review. Along with that the conceptual framework that I proposed in the previous chapter will be merged in with the data to see either it has any similarities in it, or if not then what new has been proposed by the data founded via research mentioned in previous chapters. It is also discussed in this chapter if the research objectives/questions were met up with the research conducted and what are the grey areas where the data did not evidenced enough to meet the research objectives/ questions, and if so then what were the reasons.

6.1 Discussions on data and research objectives

The goal in collecting data from these katchi abadis and other UDCs were to meet the research objectives and in return them answering the research question that were decided before data collection from the UDCs. So the research objective of knowing the reasons of mediation of anti encroachment drives in Islamabad and what were the reasons for the state's interventions in anti encroachment drives in Islamabad was found according to the data that during the anti encroachment drives the state has been taking legalist approach towards the katchi abadis, and as per the state law and constitution the areas where considered to be as illegal encroachments. Those were the reasons to which the state has been taking the stance of anti encroachment drives in Islamabad. They also have been stating the issue of security and the issue of beautification of Islamabad rising due to the informal settlements. Although these were the stances post recognition of the katchi abadis, which will be discussed further in third research objective. The stance taken for the anti encroachment drives were of

evictions of dwellers of katchi abadis and the demolishing the houses and shops of the informal settlements.

The second objective and research question was about the responses of CSRs and NGOs, their lawyers and how their response is towards the anti encroachments of Islamabad and what was their modus operand of CSR and NGO in the anti encroachment drives. The data inflicts that the NGOs response towards the anti encroachment were taken through the lens of human rights, and the need of facilities that has to be provided to the dwellers. The response of them was for the recognition of the locals of katchi abadis and for the recognition of those abadis as not an illegal encroachment but rather than a settlement that has been living in an area for a long time, while the CSR's stance towards the issue was the same as well yet excluding the illegal encroachment that still is the issue and cannot be recognized as settlements.

Thirdly the reasons for state and non state interventions and their impacts on the informal economy according to data has been mostly through the legal stand point from the state, and the interventions of state at legal point post recognition has been a problem creating for the dwellers of katchi abadis, while the pre recognition also has be a problem creator for the dwellers. The evictions and demolish pre recognition as a stance of state intervention has been making an impact on the dwellers badly in terms of their living conditions and their social identification, while post recognition the state interventions has impacted the informal settlers to be no effective as the relocation process has been problematic for the people in the katchi abadis. While the state interventions for the upgrading of the katchi abadis as per people hasn't been completed and that being state the locals inflicted that these interventions has been, inefficient in order to provide the needs of people. The non-state interventions for the people, post recognition, were mostly acknowledged by the locals in terms of them being helpful in the areas where state could not provide. Areas like basic necessities of electricity, gas and water along with upgrading in terms of allotments and road constructions.

Fourthly the objective of socio visual mapping of katchi abadis, and the geographic spread of these katchi abadis was found in data through social mapping and the locals had inflicted the economic issues and social issues, while them trying to explain the areas that had be of self help like water issues and electrical issues. Areas designated for social gatherings too have been inflicted in social maps along with other perspectives through the local lens.

Further understanding of the data has been mentioned below in the light of literature review and conceptual framework.

6.2 Articulation of Data in light of literature review

Discussing the findings and data from interviews and social mapping of the chosen katchi abadis in light of literature review, most of the data has similarities with the literature review done previously. As different points of literature reviews were pointed and given headings we too shall see the data in light of literature review accordingly.

Under the topic of “**Katchi abadis and culture of developments**” it was discussed how the katchi abadis were in different with the remaining and the aspects of developed and non-developed was being affiliated with the informal settlements in here. The areas with less HDI added up in the main stream which was the cause to given facts about underdevelopment. As Tauhidi and Chohan (2020) explained about the developed and under developed differences and given the example of USA as how USA were fixing the economic potential of assets, integrating dispersed information into one system, making people accountable, making assets fungible, networking people, and protecting transactions. In here the same issues like discussed were found in the data. At first the issues of economy of the katchi abadis and their markets not being recognized, along with the way of life they were living either before the evictions or after the evictions were similar. The in availability of electricity, gas, water was the issues that were not being seen. Due to the long period of sanitation people had issues and been living in worse conditions that has to be

accounted as the reason to be part of underdevelopment in the areas. Some of these living standards that have been explained were the main reason to evictions happened in the katchi abadis along with the non recognition of katchi abadis. As the locals from katchi abadi of Eissa Nagri told,

“. Now in law of Pakistan the place for minorities, they are said to be respected people. So when they say respected, when we live in this dirt how are we respected. We are doing badly here; over here we don't have any system here that we live a good life here. See our children here our wives here, fans are on solar and battery. There is no electric system provided here. We too are the same humans like them (the rich).”

The recommendations of Tauhidi and Chohan (2020) for the rule of law, encouragement of economic activities, transparency, methods of land management has to be done as discussed in the literature review, but the data from the locals suggested that the rule of law on basis of giving them their basic human rights was not provided by the state. The encouragement of economic activities in the katchi abadis in the sense of those abadis that were allotted has been given market spaces, but yet data did not provided sufficient evidence of the areas being managed rather than other settlements has been ignored instead of providing solution to those areas.

“There are different departments for everything. They came, and with their cooperation (mil Mila k.... having an informal agreement). And requesting them any issue would be resolved. As you see law isn't the same for the rich and the poor here. The rich and poor both should have the same law. So when there will be this one sided law then difficulties would be seen here.” A local from Charles colony

In the topic **“The question of katchi abadis”** As (Jain, 2016) To cater it relocation and redevelopment is used by government yet one isn't favorable to the people as it disconnects them socially while other is not favorable to the authorities as it is costly. The data suggested the same for her in Pakistan that the relocation was not favorable among the people of katchi abadis as they needed to be upgraded here in the areas, along with the inability to pay for transport and construction in newly provided areas.

What they needed was the allotment of katchi abadis, recognition of katchi abadis and the uplifting of katchi abadis. While the upgrading of areas were costly to the authorities as data suggested about insufficient funds among the authorities to go on for phase 2 of the uplifting of katchi abadis. Although the data also do suggests that the areas had to be relocated or evicted on the basis of security of Islamabad and beautification of Islamabad but those areas that were to be upgraded couldn't be done due to scarcity of funds.

A local from Eissa nagri “.....Now they told us to go someplace else, to go Alipur frash, but we have many difficulties over there. We don't have money for travelling again and again, we have work here. From there we have a huge problem of pick and drop. From there if someone gets sick he dies on the way here.....”

A CDA employee “....But the phase 2, this was not implemented properly due to lack of funds, scarcity of funds was the reason this wasn't implemented properly...”

Through cited data from the CDA official website the data from the interviews collected does match about the recognition of katchi abadis with the base line that was decided for the year 1996 up till which the settlements of Islamabad were made till this time period and many informal settlements were recognized by then which were in the sectors of I, G and F of Islamabad. Then the initiations of helping those informal settlements were made. The solutions for those informal settlements were of either relocating the katchi abadis or upgrading of the katchi abadis. The project MUSP Alipur Frash was generated where people who were not plotted were to be relocated in those areas and given some 3 to 4 Marla plots in which they could construct their houses and live there.

CDA employee, “First was the upgrading of abadis in which people were to be allotted plots and second was to relocate people. This project was MUSP Alipur in which these recognized abadis were each given about five hundred plots each abadi that were of 3 Marla plots and the people were relocated. In some abadis most of the people relocated and in some abadis most of the people were remained. For the remained people the CDA took initiation in which all the mud houses were

demolished and new plotting was done so that proper cemented houses were to be constructed”

For the topic “**Understanding informality**” well according to Chen (2012) the approaches to informal economy can be categorized in three. The **dualist** approach separating the informal economy from the economy, the **structuralism** approach that segments the informal economy from the formal economy while the third is **legalist** approach that makes informal economy a counter to the state. What the data from the CSR lawyer states that state has been seeing the abadis of the Islamabad from a legal stand point at first that the constitution stating about it as an encroached areas, while these had to be differentiated later on which the CDA took stance of relocation and upgrading as mentioned and quoted above in the previous topic. While there is also data that inflicts upon seeing through the structuralism aspect for the people that for them they are to be understood as segments of informal economy and they had to be understood as the part of the formal.

“State doesn’t have lesser resources, and then state should recognize these people. They should adjust these locals somewhere. So to speak for the people and to give them their rights are important.” NGO member

“See the concept according to state of Pakistan, there is no formal and informal settlements. (In the case of differentiation). The law states that all the laws are same for the people without any discrimination. This is the state’s official stance that is in the constitution. There are fundamental rights in article 8 to 28. From 29 to 40 are the principles of policies that the constitution has cleared itself, which are taken in consideration in making laws. So there is nothing in this to discriminate.” CSR lawyer

According to Twigg and Mosel, (2018) the term informality is used for phenomenon like lack of planning, arrangement, legality, recognition etc. Huge population lives in the informal. On the basis of legality and recognition as the findings also states that legality and recognition was the issue among the katchi abadis. Which was encountered in such a way that the 10 abadis of Islamabad were recognized on the

basis of legality, poverty, need of sustainability and all as In the context of Pakistan, (Abdul and Yu, 2020) explain that need of sustainability and resilience but the thorough understanding of the differentiation for the term informality haven't been described much by the findings.

For the heading of “**Urban poor question of settlements and livelihood**” As (Roy, 2005) articulates that formal and informal can't be separated and they are interlinked with each other. While (Paul et. All, 2019) explain that mostly people struggle to get a cheaper housing facility and the ex-colonial systems of dealing it is just not the way of it. The data suggesting about that the people living in there are interlinked with each other in terms of labor and wages. People of the katchi abadis do work for the city as sweepers, and do work in the city by having food carts, while the economy of the city is going to the katchi abadis for it. While the proposition of having people to get government flats and all is just too expensive for the people to use them as the wages that are travelling from the formal areas to the informal are not that much but yet still being dependent to the main stream areas.

“Now they told us to go someplace else, to go Alipur frash, but we have many difficulties over there. We don't have money for travelling again and again, we have work here. From there we have a huge problem of pick and drop. From there if someone gets sick he dies on the way here. Here we have hospitals here, we work here our wives have work here so there is some ease over here. They should give us some proper land here; either takes some installments from us, so we also live our life in a better way.” Local from Eissa nagri

While the issues of bhatta systems as cited in the literature in the Sindh katchi abadis, not evident and factual data has been found in the findings from interviews and social mapping but some grey areas discovered about authorities having getting rent from people and the general mindset of people that the authorities are there only to fill their own pockets.

“..... So people at that side (near nulla) are not numbered (non allotted people) and they are living here like this (without permission) some are on rent (rent given to CDA) and some are living just like that...” Local from Hansa colony

“Right now the main issue here is of gas, electricity is provided here in a lot of areas. The gas issue is main here, many parties (institutional people and political) have taken money for their own and didn't do development here.” Local form Charles colony

In the “**Socio economic aspects of informal economy**” it is discussed that the size of informal economy depends on how we define it (Schneider, 2015). Informal economy has been defined in many ways like, all economic activities or the products that are market based or the money flow that does not fall in the GDP. So basically it's the hiding of the products by the people to avoid taxations and to avoid recognition of the markets. This may include the product that are homemade or the products that were not being taxed. But the data from the findings does not inflict any kind of illegal production, like of drugs or house made products that are not taxed but there is evidence of people having shops made in front of their houses where the products although are the mainstream market products bought from the whole sale markets but are being sold inside the katchi abadis, for the ease of people living there. There also has been inflicted that many moving carts area being used by people to sell their things like vegetables and snacks that are also taken to the remaining sectors of Islamabad as well.

Under the heading of “**State society articulations**” as Mezzera and Aftab (2009) speak of the state and society analysis. How Pakistan state work alienate with needs of the society. The authors have used 3 dimensions. Firstly he uses foundational factors with geography, politics and social role. Second, informal institutions and how it works. And third, the current situations of Pakistan. Under the light of these citations the data from the findings suggests that state work area not providing the needs of society. The social, political and geographical roles in them have been inflicted through findings. If we see geographically then issues of katchi abadis living

right now near the nullas are not concreted, and water comes due to flooding in heavy rains, while if seeing the geographical stance of relocations, then still people are not getting their needs fulfilled. That is too far from their work and is not geographically suitable for the people living in the katchi abadis.

“.....You can see the condition of nulla, it isn't cemented. During rainy season people have to face a lot of loss, although all the other nullahs (nullahs near the formal sectors and houses) are stoned, bridges are constructed there but here everything is temporary, people can't even cross the nulla here properly because during rain water level rises here.” Local from Hansa colony

If we see the political and social role the main issue highlighted that does inflict upon the state works being alienated from the needs of societies is either the lack of communications among people and the authorities or either the false communications between the political entities.

“They don't respond to applications and letters. They say that according to law this colony isn't in our papers. So they do nothing and don't respond. Media came here many times and recorded videos over here, and then went and then nothing happened. Everyone knows the problems of here.” Local from Eissa nagri

“Those who ask for votes, we tell them our issues, but they can't resolve it. They promise us before going but they are liars. And what should we tell to CDA, they don't listen to us, they want that people don't get their rights.” Locals from Charles colony

6.3 Articulation of Data in light of conceptual framework

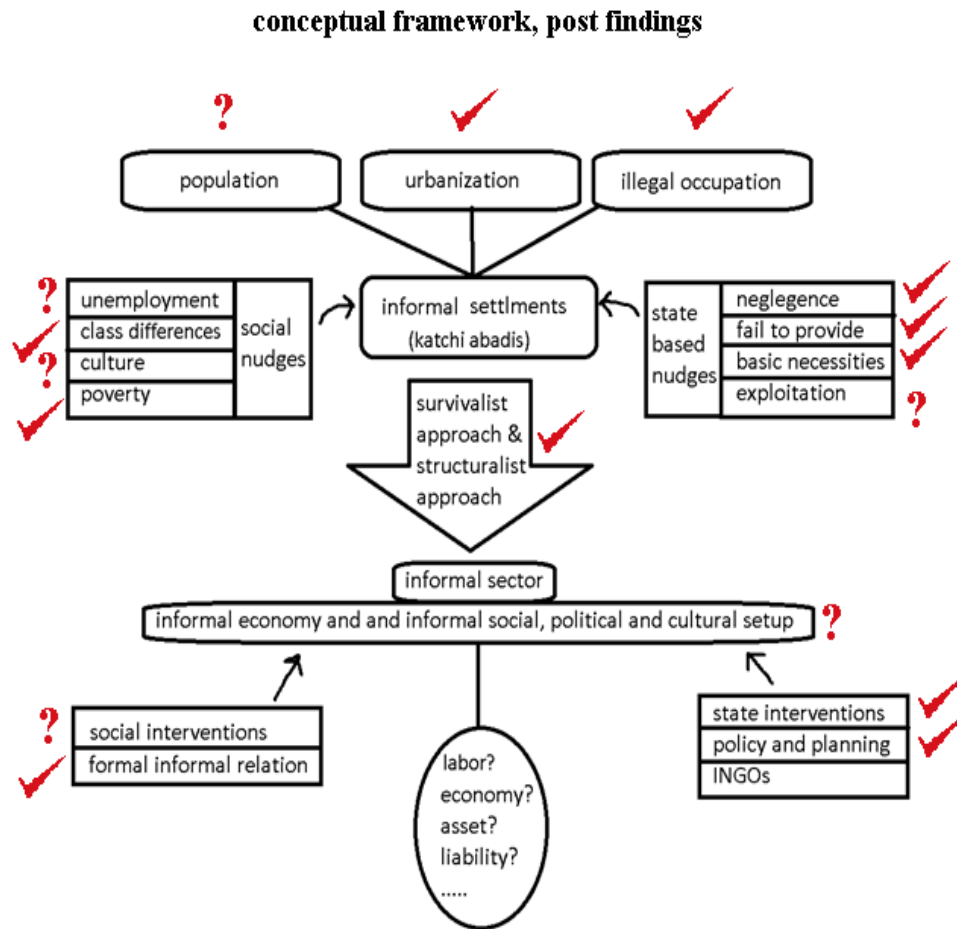


Figure 6.1: Conceptual framework post research

As the conceptual framework that I explained previously, now that we have conducted interviews and surveys, to see the data in the light of conceptual framework, the previous one has been revised and marked in figure 6.1. From the data that was collected there was significant amount that inflicted upon the process of the formation of informal settlements. It is deduced that **urbanization** has been the one of the reasons to be leading to informal settlements in Islamabad. Many of the katchi

abadis that are in Islamabad, the people that live there has been either the reason of urbanization of Islamabad as they have a lot of labors that live in the katchi abadis and the work for construction in the city and then go back to their informal settlements, and many of the people are working for city management as sweepers that sweep roads and streets of Islamabad. The second reason to the informal settlements as an **illegal occupation** has also been highlighted according to a CSR lawyer not directly but indirectly that areas that are illegally encroached are some of the areas where katchi abadis and informal settlements were made.

The reason of **population** being the cause to informal settlement hasn't been evident by data, for being the cause of informal settlements by either of the UDCs.

The nudging of social parameters on the basis of **unemployment** hasn't been much evident to be nudging to the informal settlements because most the most of the people living in katchi abadis were either working for the city management of was either labors. People there also had their own markets and were doing their own businesses. A social nudge of **class difference** was evidently concluded from the locals of katchi abadis, and they having a sense of differentiation with the rest of the city have been found among the people. But not only there was class differences but **religious differences** were also found among some of the UDCs of locals in katchi abadis that they thought were the reason for them not being uplifted. Apart from the **cultural nudges** that wasn't found, there was the factor of **poverty** that was a nudge to katchi abadis that were being surveyed where people were living in poverty and the poverty of them being the reason, them not being uplifted. Many of the locals in katchi abadis has specified that the poverty has been the reason they are not being uplifted and the rule of law isn't the same for the rich or the poor.

For the state based nudges or the state based interventions there were some of the factors that were evident in being a part of nudging these informal settlements. First the **negligence** of the state towards the katchi abadis in terms of them not being recognized for a long time has been evident by the locals and indirectly also been evident by CDA employee. It was not but lately they were recognized as the abadis

that had been prevailing for a long time here and illegal encroachment stance was taken off from the katchi abadis that were recognized. The **fail to provide** also has been found in data where locals have been evident in interviews that the political parties and the authorities have failed to provide them. They have inflicted that these people are not capable of providing. This also leads to the factor of **basic necessities** being a part of nudging for state based interventions that authorities and state have not provided basic necessities to the people of katchi abadis. Necessities like gas hasn't been provided at all to all the 3 katchi abadis that were surveyed while electricity was provided to some of the houses on 2 katchi abadis and similarly water pipes has been provided to 2 of the katchi abadis while the Eissa nagri was not provided with either electricity, gas and water along with constructed roads or streets by the authorities. There has been some data that inflicts upon the matter of **exploitation** that is a state based intervention, where the locals of katchi abadi think that the state doesn't want to upgrade the katchi abadis as the land on which they are living is too expensive to be provided to the locals. there also has been a grey area which isn't sure but does inflict on exploitation that the CDA has been collecting rent form some of the people who were not allotted but yet still living in the Charles and Hansa colony.

This being said about the nudges, the approach of **survivalist and structuralist** comes in hand. And at what extent did these two approaches has been taken by the informal settlements. The locals of katchi abadis has been self helping and have been collectively trying to solve the problems like the lack of facilities among the katchi abadis. For electricity they have been using solar panels and electricity theft from the city lines, in turn for gas they have been using cylinders for gas. For the water problem the people of katchi abadis have been either collecting money themselves and doing water bore to solve the issue of water, or with the help of NGOs they have been using socially designated areas for water taps which in return could be used for water usage.

The question of having informal **economic, social, political and cultural setup** has some mixed propositions that has been provided much from the data collected for 2 of the katchi abadis. The Charles and Hansa colony that has been plotted, they also have

markets over there which has been accordingly to the CDA allotments which is a formal setup for the economy. People over there are also working in CDA and city management which also is a form of formal economic setup. While some of the people do use moving carts to sell vegetables and snacks that are not licensed by the CDA so in those areas the state intervention has been causing informal economic setup for the people of katchi abadis. While for the Eissa nagri colony, people have been using their own houses for shops and are selling product over their which are consumed by the dwellers of katchi abadis. Similarly over there, moving carts are used to sell vegetables and snacks. So an informal economic setup has been built in the Eissa nagri. For the informal social setup there has been founded in the data, people have a social setup and designated areas all katchi abadis that has been surveyed, and over there people have a sense of affection for each other where they do communicate and provide different solutions to the problems over there. While there hasn't been any kind of informal cultural setup form the data that has been collected and those areas haven't been inflicted according to the data. These areas have been used as labor for the urban areas of city and they also have been used as an asset for the urban areas, in terms of sweepers and cleaners of the city. While they being a liability to the city and its beautification, also has been highlighted through the data that has been collected.

Chapter 7

Policy recommendations and conclusion

7.1 Introduction

This chapter includes a conclusion and summary of the total research and it also includes a policy brief for the running issue explained in the previous chapters. The conclusion will include a summarized form of total research and results that has been done in this thesis.

The need for policy brief and policy recommendations are because of the fact that any research would be incomplete if the research isn't comprehended and then used in practice to remove the flaws and improve the situation that is under research. What policy brief does is it acts as a tool for communicating the research to the entities of policy makers. It helps in providing new knowledge to those entities and up to date knowledge that is both academic and local based. It explains the situation of the problem backed with evidence that has been deducted from the research, and then recommendations are provided with reasoning and evidence. This helps to promote change in regulations, laws, policies etc. Following is a conclusion to research and results, which further will allow us to understand the problems and how to cater them.

7.2 Data and results conclusion

There were many informal settlements as form of katchi abadis in Islamabad. In past they haven't been recognized by the state as settlements. Rather than that a legalist approach was taken and they were recognized as illegal occupations and encroachments by the authorities. During those periods different anti encroachment stances were taken against the katchi abadis and these informal settlements as a state intervention in form of evictions and demolitions of their houses. The difference and base line between informal settlements as encroachments and informal settlements as a settlement for decades wasn't been defined. So during that time many houses and katchi abadis fell under the anti encroachment drives and people had to face a lot of problems due to the state interventions. But as per the state constitution and laws, the

people are not to be discriminated but rather be treated equally. Those peoples who were living in the informal settlements of Islamabad for decades and generations were actually nationals of Pakistan and were to be protected by the constitution and law that state provides to its citizens. From the legal stand point then the non state interventions of the authorities, CSR, state and other organizations efforts, the CDA initiated a plan to recognize the people of informal settlements.

Taking a structuralist approach for the recognition of those people the base line was decided for the year 1996 up till which the settlements of Islamabad were made till this time period and many informal settlements were recognized by then which were in the sectors of I, G and F of Islamabad. Then the initiations of helping those informal settlements were made. The solutions for those informal settlements were of either relocating the katchi abadis or upgrading of the katchi abadis. Some of the katchi abadis were chosen for the relocation stance while some were to be upgraded. Now for this solution CDA evicted katchi abadis from their places in order to perform balloting for the relocation and plotting.

Now state in order to help the katchi abadis intervened and initiated a project MUSP Alipur Frash was generated where people who were not plotted were to be relocated in those areas and given some 3 to 4 marla plots in which they could construct their houses and live there. Now the issues over here for the people of katchi abadis were that many of the people first of all didn't wanted them to be relocated. All of them mostly wanted to be upgraded since most of them were born there and lived their whole life in these areas. There jobs were near Islamabad which were very low end jobs and people couldn't afford to built new houses in the new area and they couldn't afford the transportation for daily movement to go to their jobs and then return homes to their relocated areas. Because of that many people didn't relocated rather than they just stayed in the katchi abadis. The issue in plotting was also the same that many people didn't have plot allotments and so they just moved more near the nallas and made their temporary homes over there. The remaining people who were allotted plots were also given electric meters in some of the katchi abadis.

Now for the issues other organizations like the NGOs and political parties intervened in helping the people of informal settlements. They in their own way provided the

people with some help, like providing some financial support in making roads and streets in the informal settlements or providing some financial support for water connections. Along with that these were the only times when the NGOs and political parties were able to communicate with the people in order to understand that what are the people's right and what does the constitution of Pakistan provides them.

But due to such interventions there were a lot of problems that either rose among the dwellers of informal settlements or were highlighted now due to the recognition they were given. The uplifting of the katchi abadis were not done properly due to the lack of resources and funds among political enteritis and due to the lack of competency of the authorities in order to manage, understand and communicate with the katchi abadis. Basic needs like electricity and water hasn't been provided to all of the recognized katchi abadis. Gas also hasn't been provided to the katchi abadis as well. The sanitation system and flood prevention for the settlers near the nallas wasn't seen forth for the people of katchi abadis. Along with the physical necessities, the problem of communication still prevails among the locals and intervening bodies. Locals cannot openly communicate with the authorities as they are not responded through letters and applications. Collectively they also cannot convey their message to the authorities as they do not have that kind of power or connections. False communications by political entities and them failing to deliver due to the scarcity of funds led the dwellers of katchi abadis to either self help or turn to illegal alternatives. People at some extent were able to help themselves collectively or with the help of NGOs and some political entities. Some kind of financial support led the dwellers to help themselves as in making streets, and solving a problem of water collectively. But some issues like for the people who aren't being plotted till now turned to illegal solutions of settling near nallas along with electricity and water theft. So taking a survivalist approach these alternatives were taken by the dwellers of katchi abadis. Another problem of the katchi abadis is of non transparative nature of the plotting and relocations leading to plots and relocated plots falling in no deserving people.

What I understand form the data collected, is that the people are willing to help themselves if a base is provided to the people and some help is provided to them. People were very responsive at the NGOs work and have been acknowledging its

work constantly. Who the issues of these abadis can be solved is through proper and transparative interventions of NGOs and authorities, in which they are provided the basic needs and basic rights to them as per the constitutions. Since mostly the dwellers of katchi abadis come from the minority, the issue of discrimination also raises, which is not healthy for the dwellers of informal settlements and which was also highlighted in data.

7.3 Problems with context and its reasons

The main problems concluded from above are as follows:

- The state interventions were not compatible for the locals of katchi abadis
- Non state interventions may be a sign of hope but if done
- Lack of communication between the locals and the state, non state actors
- Non transparative executions of policies
- Need of basic facilities

The reasons to these problems were;

- No policies on communication between these people
- Not much relations between state and non state actors
- Non execution of policies due to lack of funding
- In efficiency or a question of transparency in policies
- Frauds by the locals

The state interventions through CDA that were evictions and demolishing houses at first were not compatible to the locals of katchi abadis at all. But the post issue to this was that after the state initiation of the policy for these recognized katchi abadis was also not compatible to the locals residing in the katchi abadis. Post recognition of the katchi abadis in Islamabad they were to be upgraded and relocated. The allotment of plots in MUSP Alipur hasn't been much of that compatible to the locals residing in katchi abadis, as they needed to have their land upgraded rather than being relocated. This has been evident in different interviews conducted by the locals residing currently in katchi abadis. But these issues as per the locals haven't been recognized due to the lack of communication between the authorities and the locals. The policy

of upgrading of the katchi abadis is also not executed as per the standards of Katchi abadi cell, which is due to the lack of funding and not enough households recognized for upgrading. Most of the locals since wanted an upgrade. The non state interventions of NGOs were to provide some basic facility to the locals. They are recognized by the locals thankfully, but the non state interventions are solemnly seen. The transparency of the policies executed by the authorities of the allotments of plots in MUSP is a question due to the fact that those locals that had some influence or resources, have got plots not only for themselves but under the name of their children who weren't even living in the katchi abadis. Apart from that the upgrade of katchi abadis to provide them basic facilities is also not executed properly. The reason that the authorities gave was due to the lack of funding.

7.4 Policy recommendations

After understanding the problems that are highlighted above there are some things that need to be changed. Some policy recommendations are provided below in order to change those areas for the solutions to the problems that are discussed above in context of the topic.

- Firstly the communications between the locals and the state and non state actors should be more brief, open ended and localized, due to the fact that these locals have the issues and their problems should be heard in their own words. These communications should be documented and the policies should be made accordingly.
- Due to the fact of a good relation and good repo between the locals and the NGOs, the state actors should create a good relation with the NGOs which could be helpful in understanding the voice of locals. The communications between locals NGOs and the locals and state actors should be conjugated to extract similarities which would help in a productive policy. NGOs being the middle person for the state and locals could be used for transparency problems as well due to the street knowledge of NGOs. They would be able to communicate with the state authorities on that behalf, which would provide and then execute polices in a much better way.

- Funding to the authorities via political and state means is a necessity to provide basic facilities to the katchi abadis. These funding should be transparent and its process should be clear which is possible if more parties are involved in this process. The inclusion of NGOs between state and local communications, along with the inclusion of NGOs being a middle party between political and state actors could be more transparent, as the NGOs would be a neutral party for communicating the issues and policies to the locals.
- Brief communications between NGOs and locals would provide actual data of the katchi abadis, which would in return be more transparent and difficult to be manipulated by some locals that already had done frauds in getting more plots in MUSP Alipur.
- The policy of upgrading and allotting plots in the areas, rather than being relocated is more recommended as the locals do not want to be relocated, and this would only cause more difficulties resulting in evictions and demolitions just in matter of time. The proper upgrading, proper allotment of plots in the existing katchi abadis will also be helpful in creating a modern area which would be safer for the locals and the rest of the city sectors.
- Finally after producing better policies for the informal settlements that are recognize has been executed, on base of indigenous knowledge of locals through NGOs and a policy that bring all parties on one page, a rule of law is recommended which should execute any illegal activity post policy execution, regarding the locals or the authorities.

7.5 Importance of recommendations

The recommendations for the state and non state actors are very important in different aspects. Providing a set of basic facilities to the people of katchi abadis is as important as providing these facilities to the rest of the citizens since these areas are now recognized. Electricity, water supply, gas, sanitation and health, these are the basic necessities which are not properly provided to many people in katchi abadis which is a question mark and it has to be catered.

It is important for the sectors and it would provide a safer and crime free environment for the sectors that have katchi abadis in them. It would be more regulated when these katchi abadis will be recognized as upgraded areas of the sectors. Since they would be recognized and upgraded as the rest of the sector is, regulating these areas, in different aspects e.g. not to build houses near nallas, or to stop electricity theft would be much more easier as they would be treated as the rest of the sector is treated, and these issues are not seen in the rest of the sector.

The process would be more transparent which is only one step closer to a productive policy. Since many policies are simply tagged as non transparent which causes a non productive execution, transparency would simply execute a productive solution.

It is also imperative to upgrade these areas as they would be the cause of beautification of the rest of the sectors as per now these areas are completely different from the rest of the sectors.

7.6 Conclusion

Katchi abadis has been residing in the city of Islamabad for a very long time and the people living there are mostly born there now. These areas had to be recognized and many of these areas after a long period of time and state interventions like displacements and evictions were recognized by the CDA. The initiation of these katchi abadis being recognized by the authorities was a huge step taken thanks to the state authorities, and the CSRs along with different NGOs. But the living standards of these katchi abadis were a nightmare and the question was of what to do for these people for now. A mix policy of relocation and upgrading was taken for the recognize katchi abadis in which many of the people were to be provided land in MUSP Alipur frash, an initiation taken by the CDA via state actors, and many of the areas were to undergo upgrade. Upgrading was done only in terms of balloting plots to people and providing electric meters to some of the areas while many still didn't got plots in the katchi abadis, and many didn't got, water, electricity, gas, streets sanitation etc. Apart from that people didn't wanted to be relocated rather they wanted to state in the katchi abadis due to their reasons. This has caused much confusion among the state, non state and the locals of katchi abadis, which caused many difficulties including

different illegal approaches taken by the locals, frauds by the locals and state authorities and living below basic standards. The areas that were to be upgraded also were not done due to the lack of funds. These issues can be properly catered through measured state and non state interventions. It also has been evident in interviews and researches that proper and measured intervention taken by non state entities and state entities are appreciated by the locals if the interventions are productive. It is possible if the NGOs and state authorities create a transparative relationship which provides productive communications that would give a better baseline of what and how for the interventions. This would lead to good policy making that would be more productive for the locals and the city.

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