The Missing Half: Reintegrating Women Into Pakistan's Public Spaces in Lyari, Karachi

by

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DEDICATION

To women who cannot leave their homes.

To women who cannot wear what they want in public.

To women who cannot walk on the street.

To women who are not allowed to work.

To women who are in an abusive relationship.

To women have been sexually assaulted.

To women who cannot loiter in public spaces.

To women who are paid less than men.

To women who must take care of their homes and work.

To women who were never considered when a city was designed.

CONTENTS

ABSTRACT

Women spatially inhabit a city differently than men, who are the default users in a patriarchal society. They negotiate the city differently, and they also perceive the boundaries of space differently. In the low-income neighbourhood of Lyari, in Karachi, Pakistan, this negotiation is exacerbated through constant fear, moral policing, surveillance and control over women's bodies. Other than sexual harassment, Shilpa Phadke says that the denial of access to public spaces is the worst possible outcome for women. This thesis aims to design urban infrastructure and public spaces for women in lower-income neighbourhoods, enabling them to take the risk of occupying public spaces. These interventions enable them to create networks, and empowers, educates and mobilizes them.

ACKNOWLEDGMENTS

CHAPTER 1: INTRODUCTION

> Imagine our streets full of women talking, strolling, laughing and gesticulating. Imagine parks and beaches dotted with young women sitting alone. Imagine street corners taken over by older women reflecting on the state of the world. Imagine maidans occupied by women workers planning their next strike for a raise in minimum wages. If you can imagine all of this, one can imagine a radically altered city! (Phadke, Khan and Ranade 2013, vii)

Public spaces have been objects of architectural focus, as well as backdrops for religious, cultural, and political struggle. In Pakistan public spaces almost do not exist, one might say that the lack of access to these spaces is not just for a certain group but for all citizens. Although that is accurate, women are particularly affected in ways that are often connected to their gender. In Pakistani cities such as Karachi, they have also become a setting for problems involving gender and safety. Gender identities, class, politics, play a huge role in understanding how public spaces function in Karachi. Architecture has a significant role to play in the development of inclusive public spaces that are not only designed for men but also women. Currently public spaces are gendered and hostile towards women, however, we can develop frameworks to create safe public spaces and infrastructure that enable women to take the risk of occupying public spaces. Specifically, by designing urban infrastructure and spaces for women in low-income neighbourhoods we can support them to take the risk of occupying public spaces. This kind of support can empower, educate, create networks and mobilize them.

Karachi has a population of 22 million people, which is 8% of Pakistan's population and 24% of its urban population (Hasan 2014). Karachi today has socio-economic segregation, which has resulted in an unequal distribution of civic resource such as public spaces (Inskeep 2011, 30). The unequal distribution is exacerbated based on the cultural, social, political and religious environment in Pak-

istan and more specifically in low-income neighbourhoods in Karachi. To further frustrate the situation, even a smaller amount of given to low-income women, that are a marginalized population of the city. Lyari, Karachi is one of the many low-income municipalities where women struggle to occupy public spaces. A street is considered a public space but is not necessarily a safe public space for women. Lyari is an extremely important neighbourhood as its one of the first neighbourhoods in Karachi, which over the years as been politically used and has been made economically unstable. Lyari, over the years, was a "no go area" in Karachi due to the constant gang wars. The landscape of fear to this day controls the access of women in public spaces in Lyari. In low-income areas, women and family members do not view the denial of access to public space as the worst possible outcome. Fear of crime, sexual harassment, loss of honour, loss of family's honour and negative associations with loitering and accessing the city for pleasure, prevent women from occupying public space. According to Shilpa Phadke, "conditional protection only brings surveillance and control for women and to claim the right to occupy public spaces women must claim the right to risk. To do the following women must redefine their understanding of violence concerning public space, to see not sexual assault but the denial of access to public space as the worst possible outcome for women" (Phadke, Khan and Ranade 2013, 42).

The thesis begins with Chapter 2 with an overview of everyday spaces and particularly examining it from the lens of gendered architecture and space. Gendered architecture and space examine the use of architecture to assert power and privilege for a specific gender. It also focuses on the academic theory of the production of space by Henri Lefebvre, Michel De Certeau's Practice of Everyday Life, David Harvey's rights to the city and Jan Gehl's study of public spaces. Chapter 3 looks at the historical background and context of the thesis. It starts by introducing Pakistan, then Karachi and

the specific municipality of Lyari. This chapter examines the social, economic, political and religious landscape in three different scales. Chapter 4 focuses on public spaces and infrastructure in Pakistan, Karachi, Lyari and Rangiwara. This chapter discusses the role that gender, class, and politics play in controlling public spaces. Chapter 4 leads to Chapter 5: Who has rights to the city. This chapter extensively draws on feminist geographers who critique the patriarchal system of creating spaces. This chapter extensively extracts from the book Why Loiter? Women and Risk on Mumbai Streets by Shilpa Phadke, Sameera Khan and Shilpa Ranade. It discusses topics such as who has rights to the city, temporal boundaries, fear, veiling and respect.

Chapter 6 uses the research done by the authors, along with site visits, research, interviews with local architects, architecture professors and a workshop conducted by a local community centre are used as the basis for developing programmatic, urban and architectural strategies that inform the design. This chapter also discusses why it is important for women to take risks and case studies of women and groups that are actively trying to change the landscape. Chapter 7 lays out the design framework for the project. The chapter highlights the different strategies that were employed in the design and in establishing the program. Chapter 8 discusses the design proposed on an urban scale. This chapter discusses a network of spaces called the AURAT Network, that will be created and the specific programs that will be employed at three different scales. It also structure and organization of the local agents, and the role of the local women. Chapter 9 present the design of the largest scale: the community centre. This chapter discusses how the design framework was employed in establishing the program for the community centre, the architectural strategies and incremental phasing strategies employed. The document ends off with a conclusion and a critical reflection on the work proposed.

CHAPTER 2: EVERYDAY SPACES

Production Of Space And Rights To The City

> Public spaces have become arenas of storytelling and experiences that are attached to it, each space can be identified with a certain experience associated with an individual that can not be duplicated. For Hannah Ardent a person's experience shapes one version of reality in the public realm. (Arendt 1958, 52)

Dolores Hayden explanation on Henri Lefebvre's *Production of Space* emphasizes that the concept space is socially constructed and produced. He lays out a conceptual framework about the idea of space and argues that every society has formed a distinctive social space, which responds to the criteria of the economic and social production of that given place (Hayden 1995, 18). Moreover, space of social reproduction varies over scales, this could be at the scale of the human body, the space of the home, the space of the city (Hayden 1995, 19). These social reproductions, he suggests, become important to the political economy of the place. By limiting the political and economic rights of a marginalized group one can limit their access to space. For women, space is extreamly limited through the scale of their body, the home and the city. Gender can be used to map the limited access and struggle over space in varying scales. Gender can not be examined as a single constituent that controls women's access, it must be seen with ethnicity, religion and socio-economic status.

David Harvey coins the term "right to the city" based on Lefebvre idea of production of space. For him "the right to the city" is not just having access to the existing infrastructure, but it is the right to change it if one wants to (Harvey 2003, 3). Harvey states that the rights to the city is "not merely an access to what the property speculators and state planners define, but an active right to make the city different, to shape it more in accord with our heart's desire, and to re-make ourselves thereby in a different image (Harvey

2003, 3)." Harvey's analysis is meant to inform that not one group of individual trumps or destroys the other because they believe they have more rights. However, groups are marginalized to create an imbalance and rights are often given to one group over the other. Although Harvey explicitly does not direct women, he explains that those with wealth and power become individuals with more rights which as a result widens class division (Harvey 2003, 2)

Michel De Certeau in his *Practice of Everyday Life* argues the importance of experiences, which become a method of creating a space. His writing becomes an important text to analyze how a "body" occupies and experiences spaces based on its relationship to its surrounding. He compares experiences of individual called "walkers",or "ordinary practitioners of the city." The "walkers" use space that can not be seen, their knowledge of them is only theirs, which can not be reproduced for another individual. The daily practices embody experiences that are narrated through space and place (Certeau 1988, 94). Thus, stories and experiences can change places into spaces or spaces into places. Certeau's idea of experience shaping a place into space is important in understanding how women's experiences shape the way they occupy space (Certeau 1988, 95). Women's experiences are influenced by the sexualization of their body which as a result limits their opportunity to become a "walker" or an "ordinary practitioner".

Jan Gehl, an urban planner, has worked extensively in demonstrating the importance of public space in the contemporary world. According to Gehl, the daily lives of the present-day society takes place in the private sphere, digitally which gives rise to a new form of importance to public spaces (Gehl and Lars 2003, 12). Gehl, in his book *Life Between Buildings,* considers social activities in three different categories: necessary activities, optional activities and social activities (Gehl 2011,9). He further describes that the city

and the infrastructure in place influence these activities. His approach becomes problematic in the developing world as there are several variables that effect the existence and use of public spaces by people, and more importantly the marginalized groups in the society. These public spaces become contested spaces, the physical form and spatial relationship influence people's movement and experience of public space. Moreover, space manifests spatial implications set by social institutions, where space becomes a representation of its function and institutions that establish it (Brown 2006, 2). Alison Brown, like Certeau, states that social spaces are part of our everyday lives, they influence our everyday reality, experiences and our spatial behaviour that become a fundamental part of our existence (Brown 2006, 2). Even though urban public space is a common property resource, it is not static, but it is continually changing its boundaries depending on the social negotiation present. These spaces are experienced differently by different social, ethnic, religious and gender groups.

For many of the scholars already mentioned, spaces are a manifestation of the social implications set by social institutions, however, in Karachi, it is further influenced by religion, ethnicity, social class and gender. For Shilpa Phadkea public space includes functional sites such as streets, public toilets, recreational areas such as parks, waterfronts, promenades (Phadke, Khan and Ranade 2011, 65). In Karachi, Public spaces are almost a contradiction in terms. In this city, public spaces are not just inadequate, but also rapidly shrinking. Existing parks are not being used because the public infrastructure such as the twenty public toilets do not equate to the 1229 green spaces in the city (Iqbal 2018,7). These green spaces include all parks, playgrounds, of which 43 % are developed space (Iqbal 2018,7). The city of Karachi has eighteen towns and 178 unions councils (Iqbal 2018,7). The land control and maintenance of these open spaces fall under the town's district.

Gendered Architecture And Spaces

> Gendering of architecture is not straightforwardly visible since the values and ideologies architecture embodies claim universal status and are normally taken as gender-free. However, architecture as a system of representation is saturated with meanings and values which contribute to our sense of self and our culturally constructed identity. (Lico 2001, 31)

Bourdieu's idea of 'habitus' sees the body as a symbol; these bodies do not have a clear meaning and are not seen the same way by people that encounter them. "For Bourdieu, habitus 'causes an individual agent's practices, without either explicit reason or signifying intent to be… 'sensible' and reasonable' to members of the same society. Bodily aspects of habitus make sense to those able to recognize and classify them (Casanova 2013, 563)." The way one dresses, their appearance and movement places these bodies' in the hierarchy of race, class, gender and occupation. "Embodied Habitus" is a way one perceives their status and an account of social entitlement, that reinforces class inequalities in and through bodies (Casanova 2013, 563). Space is an embodied experience, it is experienced through our bodies: male and female, old, young (Phadke, Khan and Ranade 2011). This means men and women experience it in different ways establishing it as gendered space (Phadke, Khan and Ranade 2011). When men control and imagine spatial institutions one can assume that the space in which they function will inherently be biased and, in their favour, making the space gendered. As a result, women's lives in urban spaces are shaped by these visible and invisible boundaries created by social structures produced by men (Reza 2017, 3). The inferior and outcast status of women in public spaces is magnified and enacted daily in public spaces through this idea of "girl watching", "wolf-whistling," and sexual remarks, which takes away the women's' right to privacy and invades their 'self boundary' (Yeoh and Shirlena 1985). This leaves women vulnerable and their presence in public spaces particularly unsafe (Yeoh and Shirlena 1985).

One of the manifestations of gender inequality is architectural space. The spatial structures, arrangements of the building manifest the knowledge of social relations that affirm hierarchical relationships (Spain 1992, 16). The use of architecture to assert power and privilege can be seen in Jeremy Bethams' "Panopticon". The circular building has a central tower that allows its inhabitant to observe the occupants in each room. This method of spatial separation and surveillance becomes an important precedent to demonstrate the power relation present within architecture between specific groups. Another method that becomes important is the control of knowledge and resources through the control of space. This is done by the dominant group, men, who have the capacity and privilege to establish their hold, which as a result creates unequal spaces for women (Spain 1992, 10). Many kinds of knowledge exist and "masculine knowledge" is considered to have a higher status than "feminine knowledge" (Spain 1992, 22). The relationship between knowledge, power and space becomes evident in the organization of architectural space (Spain 1992, 22). This spatial organization becomes both the "product and producer" of the established economic, political and social constructs (Spain 1992, 22). The domestic sphere is often associated with women, tasks such as cleaning, cooking and childcare become main aspects of women's daily lives. This further instils the idea that women belong in the domestic world while men dominate the public realm (Spain 1992, 37).

Sexual segregation is one way of creating a social hierarchy, where women are compartmentalized in a certain section of the dwelling. This idea is reflected historically, ancient Greek houses were made of a series of women and men's rooms that it composed of separate courtyards for the two genders. The status of women during that time was very low (Spain 1992, 37). Gendered spaces often reflect specific religious beliefs or cultural and societal influences,

which categorizes women as a lower class. An example of this can be found in the Barsana Indian tribe of Columbia, South America (Spain 1992, 43). In Barsana households the main domain of the man is the front of the house where public life happens, whereas the women are associated with the back of the house, where domestic tasks happen such as cooking, and family life (Spain 1992, 43). Their daily lives are strictly segregated by gender, men and women follow different daily tasks determined by their gender. These tasks take place in different spaces within the dwelling (Spain 1992, 43). This is further enforced through the architecture, men take different entrances than women, they eat at separate times and in separate groups. Similar segregation can be seen in some Islamic societies, which are primarily based on religious and cultural influences (Spain 1992, 46). Spatial segregation can be seen in religious buildings such as mosques, where men and women have separate spaces to perform their prayers (Spain 1992, 46). This veiling is sometimes enforced on the body of the woman but also in the dwelling layout. In Indian households' men and women often sleep in separate rooms or on separate sides of the rooms. Within the house, there is usually a room in the front which is associated with the more public part of the house, where men entertain their guests. The purdah is often linked to "izaat" (honour), one performs purdah(veil) to keep their husbands or families honour intact, this further reinforces the idea of spatial and social segregation (Spain 1992, 46).

Since Pakistan's independence, there has been a steady yet extremely slow increase in education levels for women. Women's changing status in Pakistan has been portrayed largely linked to the role Islam plays in the modern state. Religion and politics influence one another and create laws that may be intended to help women, however, women who remain illiterate, and also live under restrictive social conventions are not benefited (Ali 2008, 78).

Pakistani women hold a gendered citizenship, the relationship between their sexuality and the nation's honour and social norms relegates women to the private sphere of their home. The idea of covering oneself by wearing a veil specially came about during the dictatorship of General Zia (Ali 2008, 78). This period heavily dictated women's mobility in the public landscape and controlled their access to public spaces. Thus, the restricted citizenship status of Pakistani women created barriers for them to access public space and the public sphere.

CHAPTER 3: HISTORY AND CONTEXT

Historical Background And Context

Pakistan

Formed after its partition from India in 1947, Pakistan had a huge wave of migration increasing its population (Hasan 2006, 7). When the British Indian Empire departed in 1947, 4.7 million Sikhs and Hindu's left Pakistan for India (Hasan 2006, 7). However, 6.5 million Muslims migrated to Pakistan, which resulted in an increase in the population by 6.36 per cent (Hasan 2006, 7). This increase only affected urban areas in provinces of Punjab and Sindh. Migration from India had a huge social, political and economic impact on Pakistan (Hasan 2006, 7). Before migration, the region had a strong clan and caste system in place, where caste and profession were interrelated. With a huge influx of migration, the caste system became weak and ineffective to a certain extent. All of this had affected the politics of Pakistan, a division was created between the indigenous population and the migrants (Hasan 2006, 8). Moreover, migrants changed the religious and ethnic landscape of the country, making it mono-religious and attempting to become mono-cultural. The landscape of the country changed physically, inner cities

Map of the world locating Pakistan. (Bibliocad 2019).
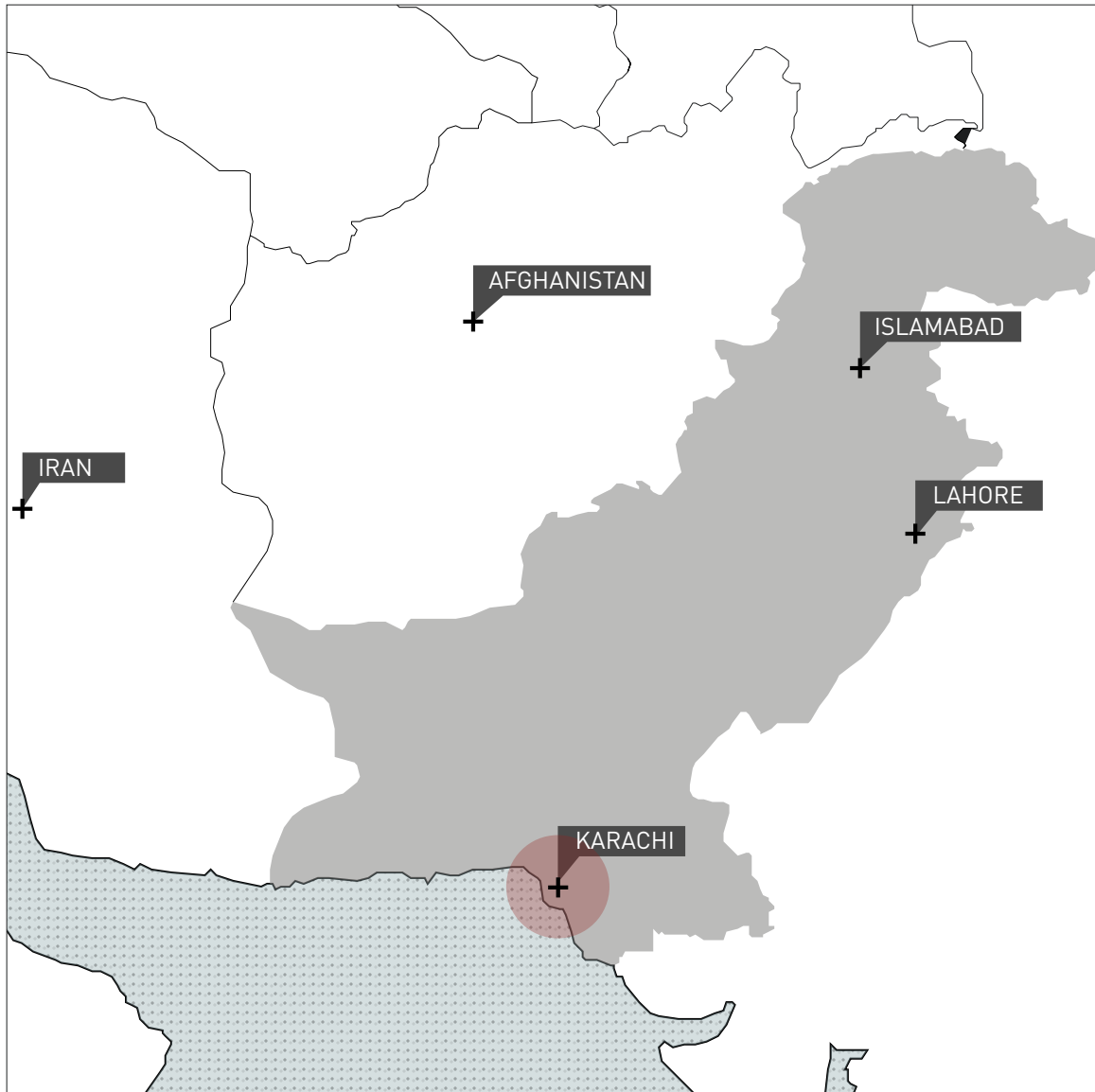
Map of Pakistan. (Bibliocad 2019, GeoFabrik 2018).

that where affluent Hindus and Sikhs resided were now occupied by migrants (Hasan 2006, 9). These neighbourhoods increased drastically in their density and within a couple of months large homes were subdivided and open spaces became informal residents. Many affluent and middle-income neighbourhoods became poor neighbourhoods. Open spaces of cities, such as parks and playgrounds were turned into "reception" areas for refugees, and later became squatter settlements. The migration created huge water, sanitation and health problems. Migration from India completely changed the

landscape of Pakistan, it created a stark socio-economic divide between the rich and the poor in urban centres, this is still present in major cities today such as Karachi.

RELIGION IN PAKSITAN

LITERACY RATE IN PAKSITAN

■ ISLAM ■ HINDU ■ CHRISTAIN

■ LITERATE ■ ILLITERATE
57% 43%

45.8% 69.5%
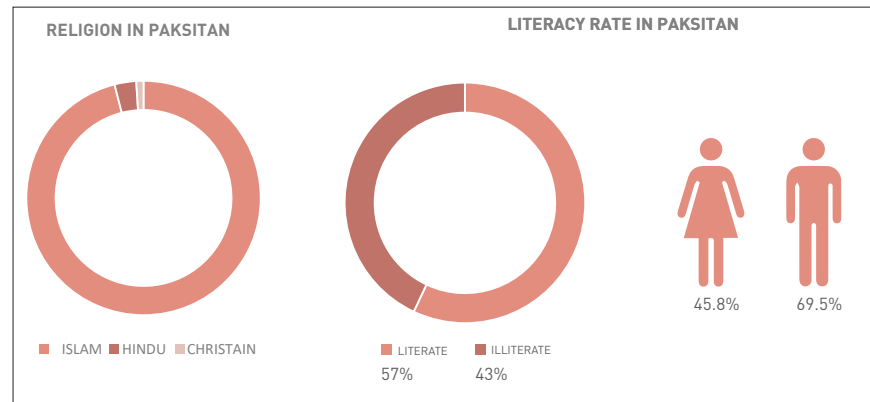
Religion and literacy rate in Pakistan. (Central Intelligence Agency 2019).

Karachi

Historical Context

Karachi, one of the fastest-growing cities in the world has a population of more than 20 million (Hasan 2014). There are no other cities that have grown so exponentially in such a short period. Steve Inskeep describes Karachi as an "instant city", a city that is constantly evolving every day (Inskeep 2011, 30). Karachi established as a fortified settlement in 1729 on strategic location of 35 acres of land north of the Lyari River (Hasan 2014). To the south of the settlement were mangrove marsh and to the west, the sea. At the time of the Colonial conquest, Karachi contained 34 temples, 21 mosques, 13 shrines (Hasan 2014). It hosted several recreation and entertainment programs and a well established system of taxation. Karachi became an important port city, as the economy depended on export trade (Hasan 2014). Post colonization the city of 15,000 radically transformed. Karachi gained its physical infrastructure: The Port, the Railways and its irrigation system.
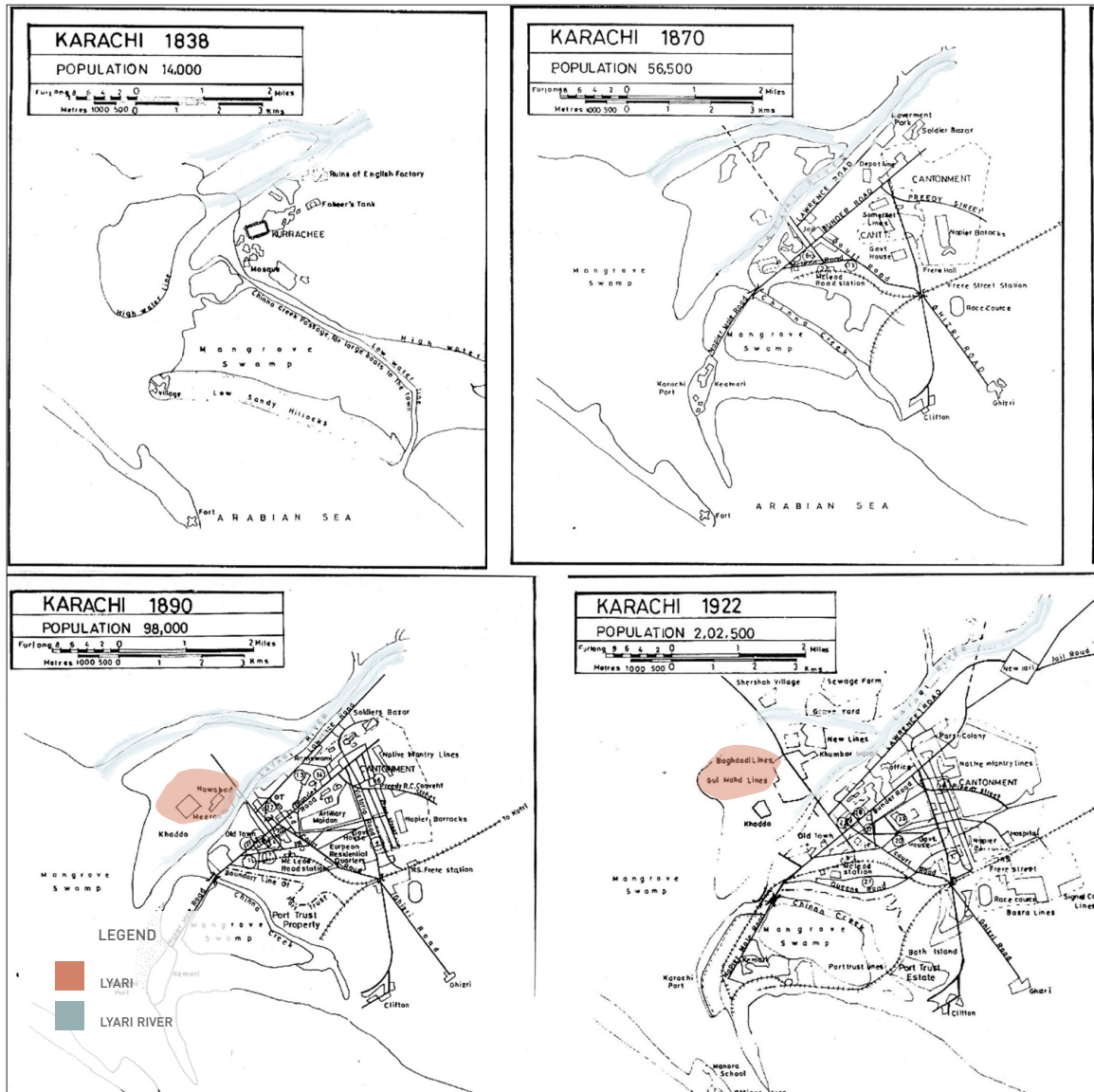
Transformation of Karachi from 1800-1940 and the growth of Lyari. (Hasan 2012).

Religion

Pre-partition, Karachi was predominantly a Hindu city that trans-formed after 1947 as a huge wave of Muslim migrants filled the city (Hasan 2014). The conflict against the port city soon began after its partition, however, surfaced in 1977 after a political divide, which ended Karachi's nightlife, entertainment industry, bars and culture of dance and music (Hasan 2014). Zia-ul-Haq's dictatorship in 1978, Islamicized the society and reinforced certain religious laws and rules on an institutional level creating divides within the various re-
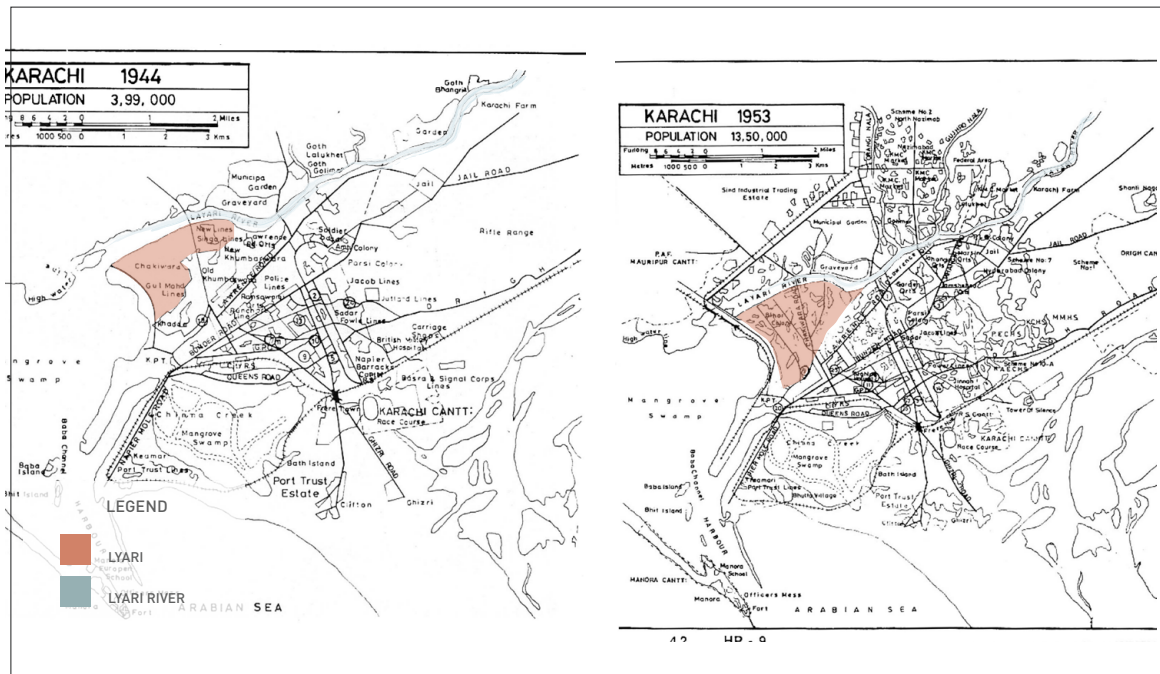
Transformation of Karachi from 1800-1940 and the growth of Lyari. (Hasan 2012).

ligious communities (Hasan 2014). Over time all political subjects became associated with Islam and Islamic rituals rather than social and political problems (Hasan 2014). Religion to this day is reinforced in the way the city functions as it manifests in every facet through politics, class, gender and ethnicity.

Social And Cultural Significance

A significant development in Karachi is the emergence of the bourgeoisie. The large increasing middle class was mobile, desired education and recreation and dominated the physical and social space available in the city (Hasan 2014). The middle class and their aspiration seeped into all sections of society. Middle-class women desired a presence in public spaces, employment, recreation, flexibility and freedom to public transportation (Hasan 2014). This, however, became a major conflict between tradition, trends and aspirations of the existing city that was deeply rooted in the patriarchal ideologies.

Present day Karachi, Lyari highlighted. (GeoFabrik 2018, Shehri Foundation 2015).

Economic, Political Significance

Karachi contains 32 % of the total industrial establishment of Pakistan, 15 % of the country's GDP, 25 % of federal revenues , and 62 % of income tax (Hasan 2014). This dense city with a population of 22 million holds 25 % of Pakistan's urban population with an average literacy rate of 54 % and income of 30 USD per month. Karachi over the years went through several governances such as dictatorships that reinforced the Islamic ideologies and democratic (Hasan 2014). Remnants from the past can still be seen today as certain
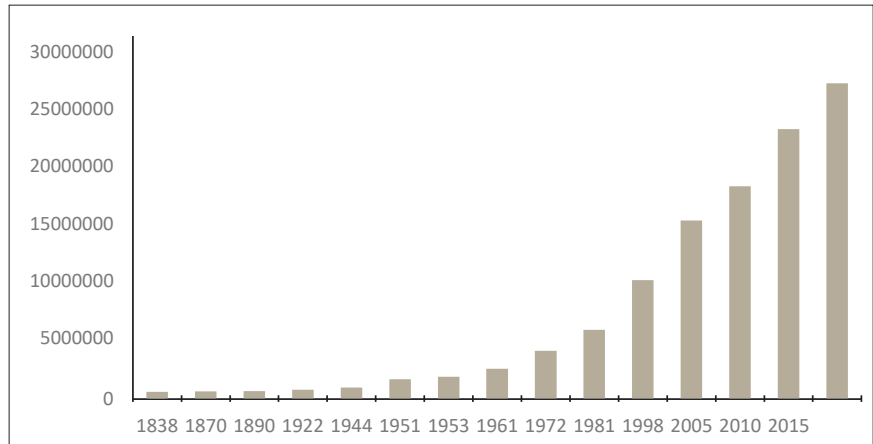
Population growth of Karachi from 1838-2020. (Karachi Strategic Development Plan for 2020, 2007).

1 km

1 km

220,000 people/km2   1000 people

40%

25 USD
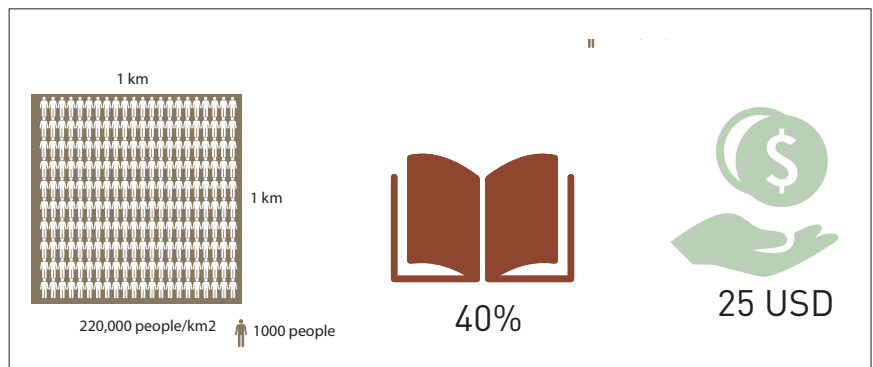
Population, education and income. (Hasan 2014).

KEAMARI
S.I.T.E
BALADIA
ORANGI
LYARI
SADDAR
JAMSHED
GULSHAN-E-IQBAL
SHAH FAISAL
LANDHI
KORANGI
NORTH NAZIMABAD
NORTH KARACHI
GULBERG
LIAQUATABAD
MALIR
BIN QASIM
GADAP
CANTONMENT
DEFENCE

1600 acres
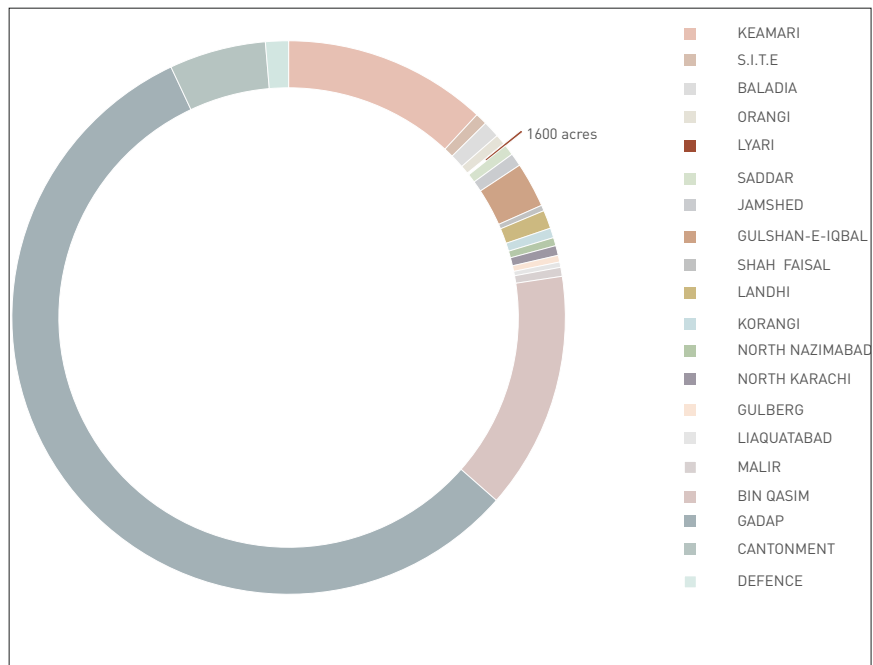
Neighbourhoods in Karachi and their area.
(Karachi Strategic Development Plan for 2020, 2007).

ideologies have stuck with specific social classes and ethnicities of people (Hasan 2014). Dense, low - income neighbourhoods formed everywhere in Karachi, politically and economically neglected these neighbourhoods became areas of instability. Karachi, the only port city in the country and the main business centre, it does not let any other city in the province grow which causes a great amount of internal rural migration. Most of Karachi's population arrived after the partition, a strong Sindhi movement developed that wanted autonomy and protection from further changes. The fight for control over the city by the migrants and the indigenous population created a further divide in the city.

Lyari

Historical Context

Lyari, one of the most historically significant neighbourhoods in Karachi, deeply politically and economically neglected became a "no go area" of the city. The Gang wars and crime-riddled neighbourhood, entrenched fear in the lives of its residents. Lyari to its residents is Karachi's pride and it should be. It is a neighbourhood that has a strong cultural and traditional tie to the city through its ethnically, culturally, religiously diverse residents who are unfairly stigmatized. Although Lyari has transitioned into a safer neighbourhood over the last few years, the trauma and narratives of danger and fear still live in the minds of its residents. This fear of danger associated with sexual harassment, loss of honour, violence and many more controls women's accesses to public spaces.

Lyari is one of the many dense low-income neighbourhoods of Karachi has an area of only 1800 acres and population of 1.6 million. It also accounts for the city's 7 % of sexual violence cases, one of the largest in the city per area. However, the area becomes significant in Karachi due to its historical significance and past. Like Karachi,
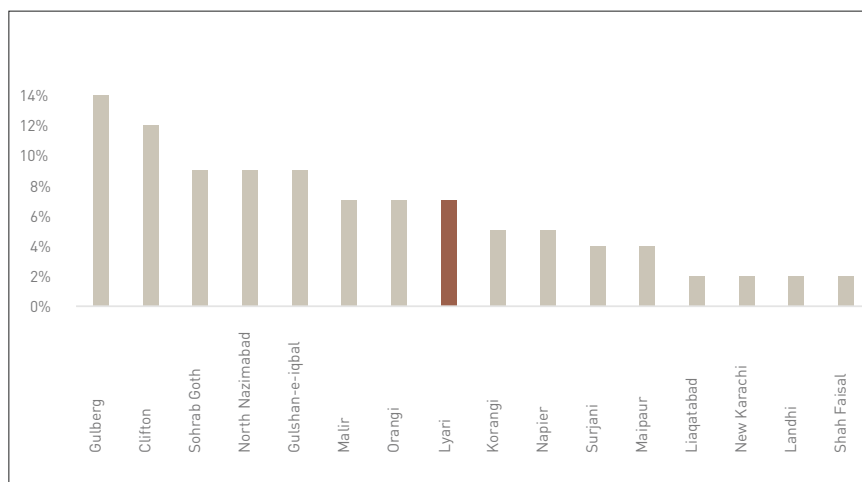
Sexual violence in Karachi's low to middle income neighbourhood, highlighting Lyari. (War Against Rape 2014).

Lyari was shaped by its multiple waves of migration of people from across the Indian Ocean region (Kirmani 2015, 3). It is the starting point of Karachi, that began as a small fishing settlement in 1729 who's first residents were of Baloch and Sindhi descent. Baloch residents make up 50 % of Lyari. The town is multi-ethnic and includes Katchhies, Punjabis, Pashtuns, Bengalis and a small number of Urdu speakers (Kirmani 2015, 4). Lyari according to stories, is named after the "lyar" tree that grows along the banks of the Lyari river (Kirmani 2015, 4). The second wave of migration in the second half of the 19th century, under the British occupation of Sindh brought in several Baloch migrants. Lyari, over the course, became a diverse society, which formed several ethnic criminal gangs in the neighbourhoods.

Religion

Lyari is a religiously diverse, most of the Baloch settlers are Sunni Muslims belonging to the Barelvi school of faith, it is an indigenous sub-continental variation of folk Islam that emerged in the 18th century. Although by the end of the 1990s it was estimated that Lyari was home to 50,000 Zikris and also has a Hindu and Christian community (Gayer 2014, 128).

Social And Cultural Significance

Socially and culturally Lyari is one of the most diverse areas, it is not just a neighbourhood that is dominated by crime, violence and economic depression (Correspondents 2012). The combination of poverty, overpopulation, diversity, crime, radical politics gave rise to a working-class neighbourhood, spirituality and a unique urban composition (Correspondents 2012). The Makrani Baloch, descendent of the African lineage, are known for their soccer, boxing and their talent in the entertainment industry. Lyari, become the birthplace of several well-known Pakistani boxers, and soccer players. Music plays a huge role in the lives of people in Lyari, both in the sphere of faith and entertainment (Correspondents 2012). Before colonization, Lyari was a "black town," which as a result prevented it from extreme colonial influences.

Economic, Political Significance

Historically the Baloch migrants, found employment in the nearby port, while others worked in the city's first tanneries, oil pressing mills and wool washing factories (Gayer 2014, 128). Women sold embroidery from door to door or worked at home. Lyari one of the most populated areas of Karachi is also one of the most neglected ones in terms of its development (Gayer 2014, 128). Despite the neglected state of Lyari and lack of basic amenities residents of Lyari are very attached to their area. It is located near some of the most economically lucrative areas of the city, including the port, the wholesale markets and the land it occupies is highly contested amongst a various political and criminal group. The growing number of criminal activities must be understood in this context (Kirmani 2015, 8). Lyari had been the breeding ground for a variety of criminal groups who gained powers since the 1980s when the city transformed due to the massive inflow of arms and drugs during the Afghan War. In the late 1990s "gangs" developed in Lyari and

Lyari revisited: Karachi's darkest blot

By Wares-Ishaq

A YEAR ago in March, the Editor of this newspaper paid a visit to the Lyari Quarter, driving slowly in a victoria-carriage through its streets and by-lanes. A few days later, he went again; this time, accompanied by the Chief Officer and the Health Officer of the Karachi Municipal Corporation.

The result of these visits were two signed articles, with photographs, which appeared in Dawn on March 15 and 24, 1948.

After describing the scenes of misery and squalor in the Lyari Quarter, the stagnant cesspools and overflowing latrines which invited epidemics and disease, the Editor wrote, in the first article, "....By this time, I had had enough of it. I felt I must get back home and have a long bath and then empty a scent bottle on a handkerchief and take long deep breaths to get the stench out of my nostrils."

In the second article, he gave a number of suggestions. These were, among others, that more latrines should be built; that they should be fitted with flush-equipment; that masonry cans should be constructed, which should be cleaned at regular intervals; that all cesspools should be filled up and replaced by a regular drainage system.

*   *   *

A few days ago, the Editor instructed me to pay a visit to Lyari, and study the conditions there, compared to a year ago. "Go in a victoria", he said "you can then drive slowly and see things better".

On the way to the Lyari Quarter, approaching from the Gandhi Garden side, the victoria driver suddenly turned right. Lyari was to the left, and I asked him where he was going. Presently, he pulled up near a trough to give water to his horse. "It might take us a long time in Lyari", he said, "and I do not want to give my horse the water which those people drink".

I suddenly felt sick inside when he said that; sick with myself and with my Government which, though reputedly "of the people", allowed several hundred thousand of its citizens to live in conditions worse than animals, to drink water which was not good enough for horses. And it pained me to see that this victoria-driver, who did not even possess a vote, had more consideration for his horse than the Administration of Karachi had for the 200,000 residents of Lyari.

*   *   *   *

After driving along Gandhi Garden, seeing the tall modern structures of residential apartments, Lyari Quarter came as a rude shock. The last decent house on the road was Pheroze Mansions, and, being one of the several thousand houseless in Karachi, I was admiring it, not without envy, when the victoria driver turned towards Dhobi Ghat. Then, as far as the eye could travel, I saw rows after rows of huts, latrines, refuse heaps; here and there, cattle, dogs and urchins

wallowing in filth.

As I neared the Lyari Quarter, the stench became overpowering, and I felt a weak, numb sensation in my stomach. Puffing furiously at my cigarette to combat the feeling of nausea, I got down near a wayside tea-stall. Here, about 20 Lyari dwellers sat on benches, sipping tea from glass tumblers. Inside, a gramophone played a love song. On the other side of the stall, down on the Lyari river bank, about 50 washermen sang loudly as they smacked their clients' clothes on the stones. Two feet away from the tea-drinkers was a dust-bin, overflowing with garbage, but the smell did not seem to worry those who sat nearby.

An old man came up to me when I covered my nose with a handkerchief. "I also did the same", he said, "when I came here a year ago. But now I have got used to it, and so will you if you live here for a year".

*   *   *

In 1943, on my first visit to Calcutta during the great famine, I had stumbled against dead bodies lying on pavements. On Chowringhee, Calcutta's main street, I had seen hungry and emaciated Bengalees pouncing upon dustbins and eating garbage. After partition, in a refugee camp at Kalka in East Punjab, with 5,000 other Muslims, I had lived for more than two weeks in worse conditions where we thought nothing of drinking water out of cesspools. But that was before Pakistan, before freedom. If I had seen these Lyari dwellers before 15 August 1947, I would not have been saddened. Then I could have told myself that one should not expect better from the British. But now was different. Now was 1949, and what is more, Lyari Quarter was in the heart of Pakistan's capital.

*   *   *   *

While I talked to the men in the tea-stall, one of them, Ghulam Husain, a tailor from Delhi who came to Karachi in October 1947 with his wife and seven children, invited me to his house. Although I did not wish to go any deeper into the colony, scared by the filth outside, I fought down my snobbery and went. On the way, I saw a battered chassis of a 1917 model Ford which was lying overturned sideways. Ghulam Husain laughed when he told me that this was found lying in a nearby ditch by some enterprising refugees who had dragged it here and used it as one of the walls of their hut.

*   *   *

As we went deeper, I saw more and more refuse heaps outside people's houses. "Surely, you cannot blame the Government if the people throw filth outside their own houses?" I asked Ghulam Husain. "You should not blame the Government for anything, because it is your own Government", he answered, and I wondered if there was any sarcasm in his answer.

"You see," he said, "if there had been dust-bins outside every house, or even one dust-bin for every hundred houses, do you think we would throw the refuse outside our houses?" The few dust-bins that were, he told me, were never cleaned. What was more, every morning, municipal trucks came and threw out more refuse collected from houses in the city. This was a serious matter, I told

him. If the authorities could not keep the place clean, they should not allow trucks to bring more filth from outside to add to what existed already in the Lyari Quarter. "We have protested", he said, "but protests never fetch results".

*   *   *

Going around the colony, I made a startling discovery. Although there was an abundance of filth throughout the Lyari Quarter, huts inside were as clean as could be. This showed the genuine desire on the part of the Lyari dwellers to live in healthy conditions, but what could they do if the authorities did not provide them with the necessary facilities?

Ghulam Husain's own house was scrupulously tidy, although it had the inevitable refuse-heap at the door. His wife, an old lady of 55, was cooking the family's meal when we entered; a daughter scrubbed utensils in the kitchen.

"For the first ten days when we came here, I wept all the time and swore by the Quran that I would not live here and allow my children to die". She said, "O father of Yasmeen", she added, turning to her husband whose name she would not utter out of modesty, "tell this stranger how many times you went to the Rent Controller to beg him to give us a house. But after ten days, I decided not to weep. This was our home, I said to my children, and we must make the best of it. Now all that we want is that the Sarkar (Government) should make life here more healthy for us".

*   *   *   *

I learnt also in Ghulam Husain's house that not once, during their year's stay, had they seen a vaccinator or inoculator coming from the Corporation's Health Office. "All of us take our children to the town when we want them to be vaccinated", Ghulam Husain said, adding: "We don't live in Pakistan, you see. This is a 'forgotten land'".

Most of the huts, I saw, were built of straw matting; there were some of gunny sacks, and a few of mud which belonged to the more well-to-do. Here and there, looking extremely incongruous, were brick houses, neatly plastered and painted, which were occupied by office-workers. But, whether the houses were of brick or mud, the stench was the same throughout the two miles extending from the Khadda Bazaar to the Dhobi Ghat.

A special feature, attached to every hut, was a large crater in the ground which puzzled me greatly when I saw it for the first time. This was from where the earth had been dug out for plastering the huts, I learnt later. When the rains come, these craters, will be filled with water, and when the inhabitants of the huts throw out their garbage, it will soak and there will be more stench, more filth, and more danger of disease.

It is a wonder, I said to myself as I drove back from the Lyari Quarter, why there has been no epidemic here. Yet, if there is— and there might well be—there will be no time to do anything about it, because the houses are so congested that if an epidemic breaks out, it will spread like fire. Within an hour's walk from the town, Lyari Quarter is indeed a menace to Karachi's health.
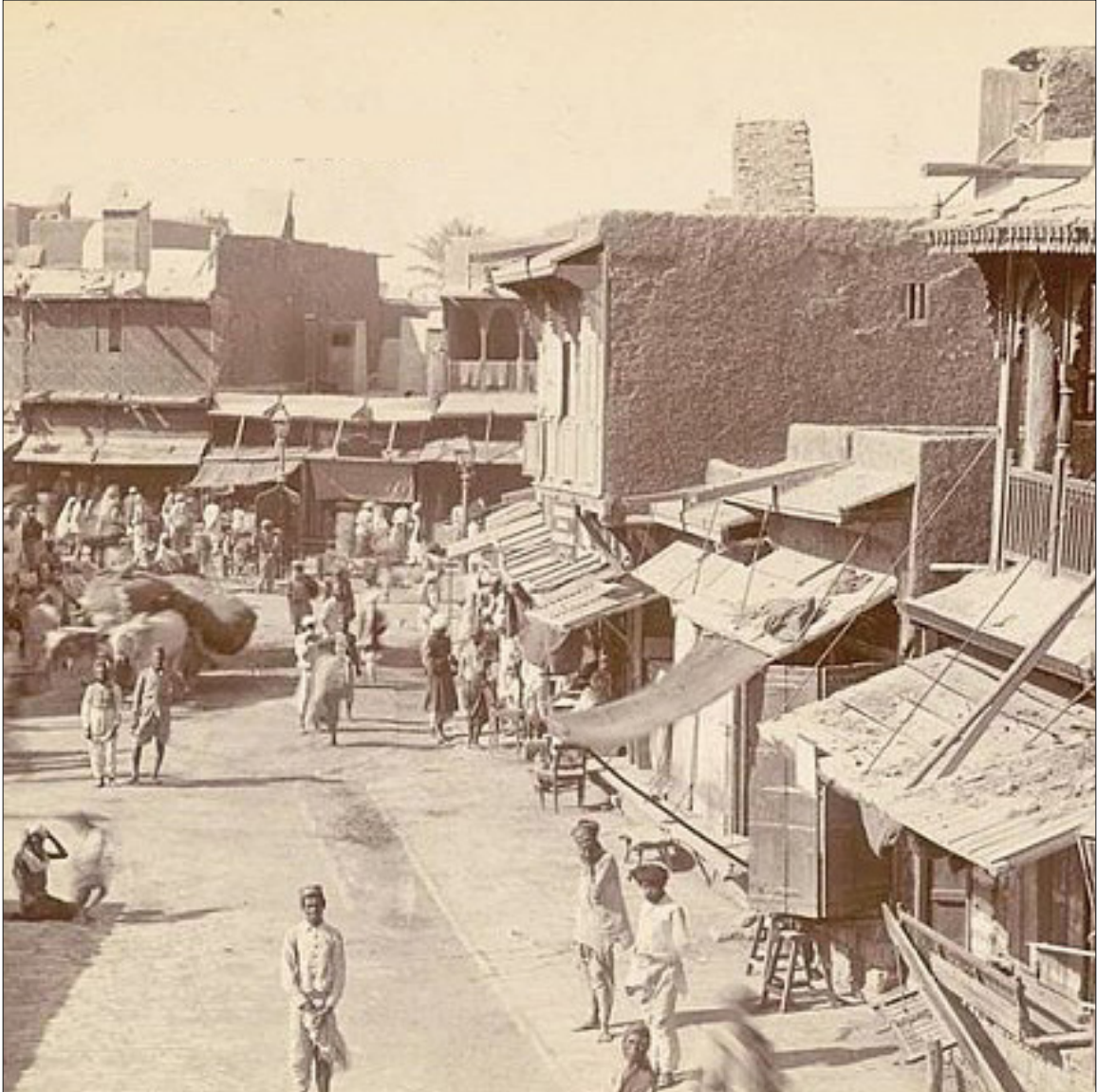
Historic image of Lyari from the 19th century. (Correspondents, 2012).

become associated with politics (Kirmani 2015, 9). This is important to understand the rise of violent politics in Karachi. Gang wars from 2004-2008 were a battle over the control of criminal activities within Lyari. This conflict is believed to be a turf war between two political parties of MQM and PPP (Kirmani 2015, 9). Violence peaked in 2011, where men were being targeted based on their ethnicities. In 2013 the military conducted armed operations to stop the gangs in the area. Although Lyari is very spatially central within the old CBD, it is very much peripheral to economic and political structures
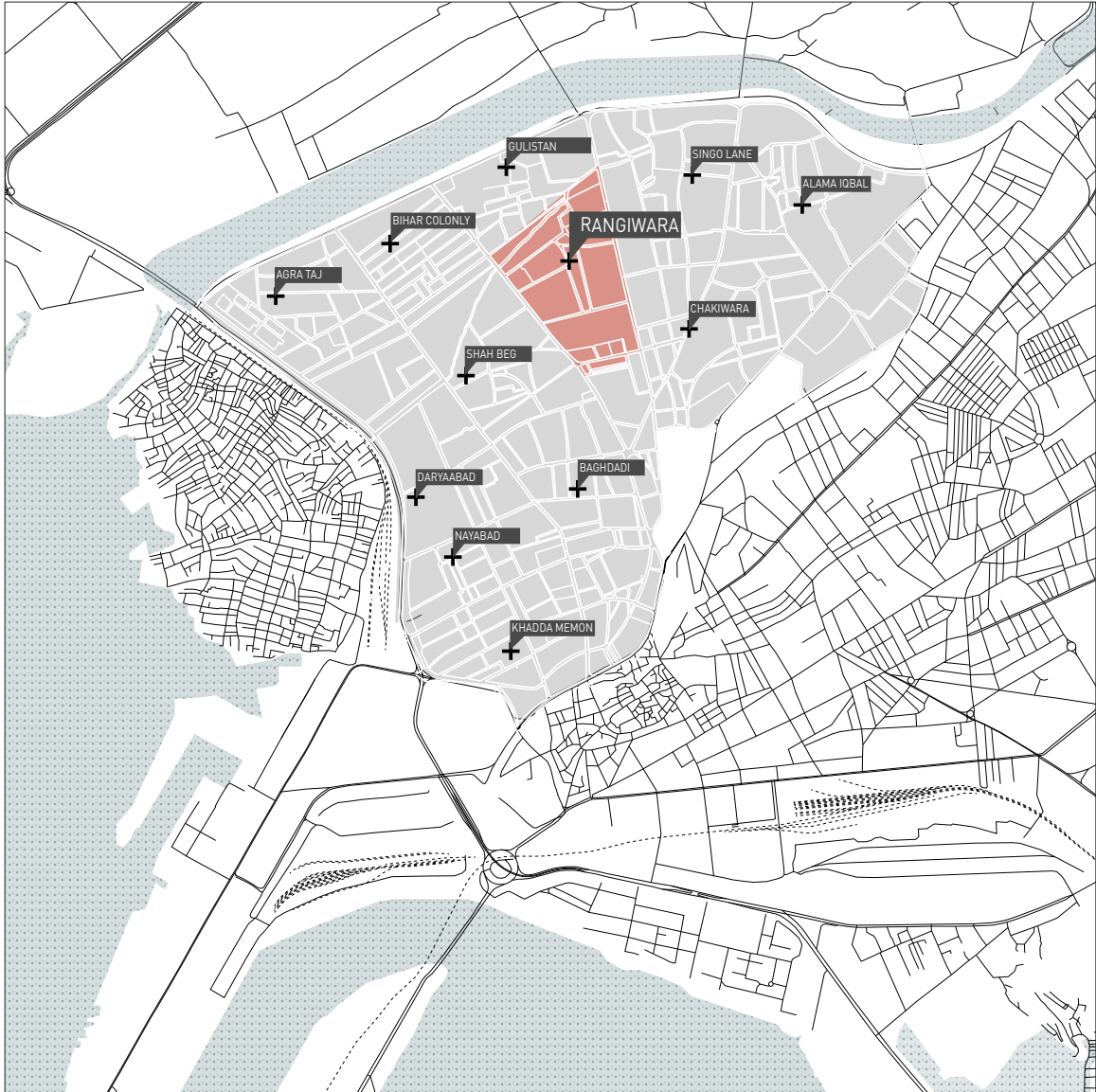
Map of Lyari, highlighting the different neighbourhoods within the municipality. This map also distinguishes the nieghbourhood of Rangiwara. (Shehri Foundation 2015, GeoFabrik 2018).

of power (Kirmani 2015, 9).

Rangiwara

Rangiwara, one of the neighbourhoods of Lyari, located close to the Lyari expressway is the main neighbourhood with the town's main hospital and universities. Rangiwara mostly comprises of working-class Baloch residents, however, also have a small Hindu community.

Children in Lyari during the FIFA World Cup - mostly young boys or men out on the street.
(Correspondents, Photographs by Khan 2018).

Women holding posters, welcoming the rangers to Lyari. A young man bleeds as he runs for his life, after unknown assailants opened fire at a rally in Lyari in May 2012. (Hussain 2017).

CHAPTER 4: PUBLIC SPACE AND INFRASTRUC-
TURE

> The term 'public' signifies two closely interrelated but not alto-
> gether identical phenomena: It means, first, that everything ap-
> pears in public can be seen and heard by everybody and has the
> widest possible publicity…. Second the term 'public signifies the
> world itself, in so far as it is common to all of us and distinguished
> from our privately-owned place in it. (Arendt 1958, 50)

Public space is often defined as the common ground where people carry their daily activities, rituals and functional activities that bind them together as a community. Feminist writers have used the term "private" to refer to spaces of the individual household, indoors and outdoors. All other spaces, indoor and outdoor, privately or publicly owned are referred to as "public "(Franck and Paxon 1989, 12). Spaces, both private and public are hierarchically made through various forms of inclusion and exclusion and are used as important markers of segregation, which reinforce power structures. Phadke de-scribes space as "Space refers to complex construction and production of the environment - both real and imagined, influenced by socio-political processes, cultural norms and institutional arrangements which provoke different ways of being, belonging and inhabiting. This space simultaneously impacts and shapes the social relations that contributed to its creation" (Phadke 2007, 53). Often when one refers to spaces, they refer to a specific place. Public Spaces in this thesis refer to public places, which include sites such as streets, public toilets, recreational areas such as parks, fields, community centres, restaurants, movie theatres and malls. Among these public spaces, there are real public spaces and private-public spaces that are in the guise of public spaces. These private-public spaces create an illusion of access to the public; however, they are only available to a specific gender, class, ethnicity or religious group.

Pubic spaces in some areas of Pakistan are not just inadequate due

to the infrastructure but are also shrinking. Public spaces reflect the attitude of the city towards its citizens. The sensitivity towards planning the city's infrastructure and designing welcoming public spaces are all indications of inclusiveness. Phadke states "that the right to the city does not only mean a right to inhabit urban spaces, but also a right to participate in a city as an ongoing work of creation, production and negotiation (Phadke, Khan and Ranade 2011, 71)." The lack of infrastructure in a city does not only result in the denial of access but actively inhibits people from participating in the shaping of the city. A successful design of public space is how people can claim that public space as their own and adapt it to their individual and collective lives. David Harvey and Shilpa Phadke vocalize similar ideas about a city and the role of its citizens to shape that city. Public space can represent what a city may mean for its citizens and access to it may create possibilities of becoming part of that city. Becoming part of the city can vary from taking risks to walk on the streets to strolling edges to risk pleasure in the city (Phadke, Khan and Ranade 2011, 72)

Public Space In Pakistan: Gender, Class And Politics

Pakistani urban space is dictated by class and gender, when intertwined it creates unequal access to civic resources to the poorest of its population. Karachi represents a microcosm of Pakistani social life, in which we can observe sliver of the nation's political, and social tensions. Karachi remains the industrial, commercial and trade centre of Pakistan along with its major ports It houses 8 % of the overall population of Pakistan and 24 % of its urban population (Ali 2008, 77). The city is spatial, the city is segregated into privileged neighbourhoods that are guarded and have independently managed social services (Ali 2008, 77). The unequal distribution of social amenities by the state has created an informal sector of land grabbing and allocation, creating various squatter settlements with
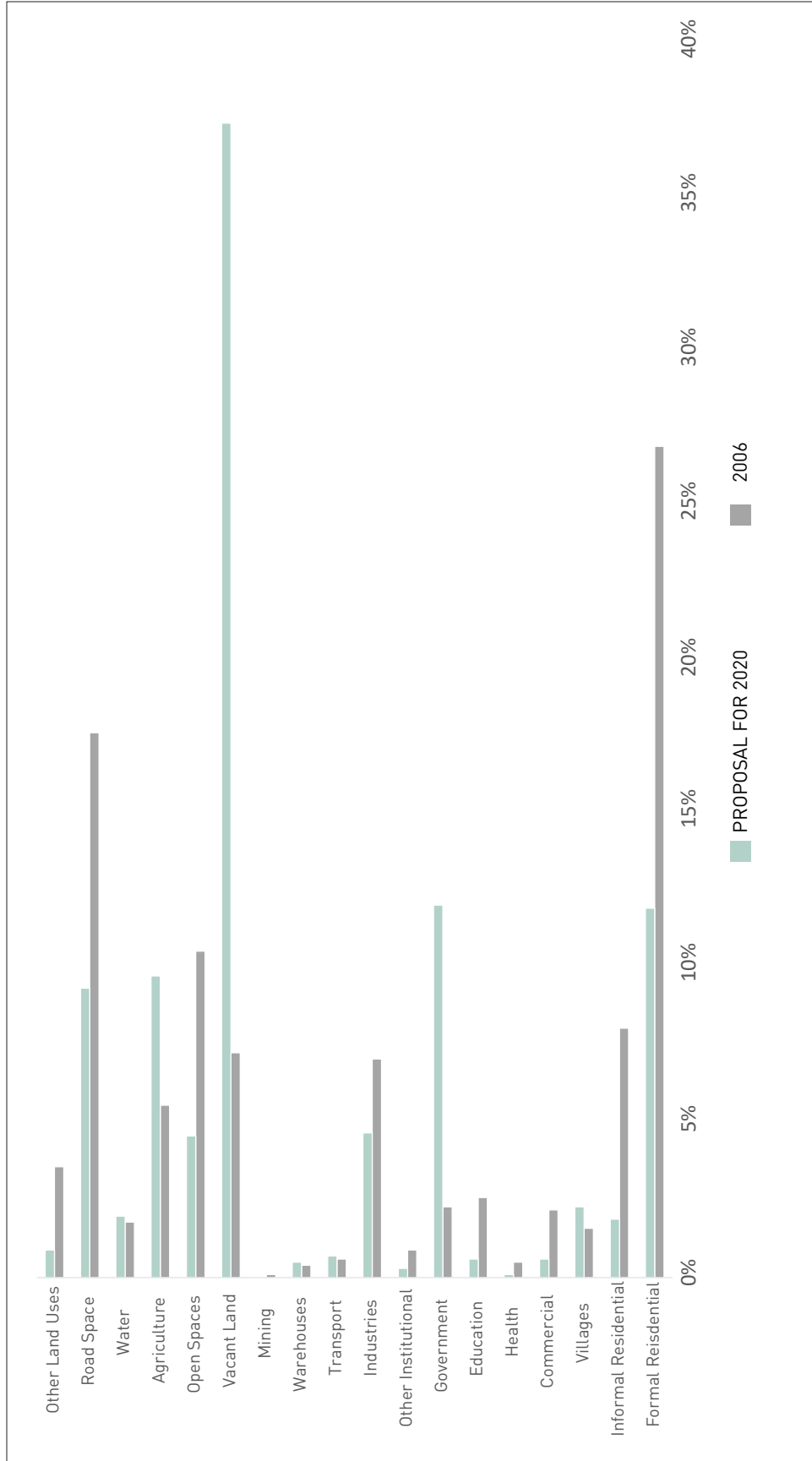
Proposed land distribution in Karachi from 2006 to 2020. (Strategic Development Plan for 2020, 2007).

Analysis of public spaces in Karachi.

a lack of urban infrastructure and safe public spaces (Ali 2008, 77).

Public Space In Karachi: Gender, Class And Politics

The occupation of public space, by both men and women, is a conditional process. Women from different classes occupy public spaces differently. Low-income women can not claim public space in the same manner as the elite women. Women in low-income neighbourhoods of Karachi find more restrictions on their access to

Relationship between Karachi's public spaces (parks) and public infrastructure (public washrooms).
(GeoFabrik 2018, Shehri Foundation 2015).

public spaces. Public spaces for women are limited and restricted, specifically in a low-income neighbourhood where economic, political and social constraints also contribute to access to public spaces. Women move differently in different spaces of Karachi- homes, streets and neighbourhood and the larger city. The way they occupy spaces and move is strategical and formal. They do not cross boundaries, thresholds and rules made through fear and anxieties. In different spaces, women experience a different form of control which is determined through their gender, class, politics

and religion.

Home

Negotiation of mobility and access to public spaces within the domestic realm and outside are dependant on the construction of gendered roles of men and women (Anwar, et al. 2016, 91). This constrained mobility not only has effects on women's access to spaces but also access to resources such as technology, time, skills, money and networks (Anwar, et al. 2016, 91). Access to resources is highly gendered as men inherently get more access, which is visible in the way women negotiate the domestic realm and the public realm (Anwar, et al. 2016, 91). Anwar and her co-authors in their field city interviewed women living in low-income neighbourhoods; through their research they determined that young women have less access to spaces due to their gender roles (Anwar, et al. 2016, 993). For example, a young woman named Salma, whose mother had passed away attend to her brothers and father and finds time to study. She is not allowed to leave her home alone even though her school is nearby (Anwar, et al. 2016, 93). Salma's narrative of danger is also determined by the perception of the male figures who control her access, but also her female friends who may have experienced violence (Anwar, et al. 2016, 93). All these factors restrain her mobility limiting her body to the only move within the domestic realm and causing her to conform to gender roles.

Street and Neighbourhood

Streets in neighbourhoods are accessible to everyone, however, the amount of access is based on different factors such as family restrained, religious beliefs, the economic and political landscape of the neighbourhood. Anwar in her study observed all genders having access to streets, however, the most visible difference in the access of space between the genders was the way they represented them-

selves; women did through a veil (Anwar, et al. 2016, 94). Anwar through her study found that all women perceived danger and fear in public spaces, which impacted their mobility. Moreover, women did not perceive their neighbourhood or their residential street as threatening but the city beyond (Anwar, et al. 2016, 94).

City

The city poses several restrictions on women through many different means, this is done through the lack of safe public spaces, adequate public infrastructure and social, political, the economic structure of the society. Women face restrictions depending on their age group; for instance, a 40-year-old woman will face fewer restrictions when moving around the city and they may not even veil themselves (Anwar, et al. 2016, 96). In the city, media is guilty of creating dangerous narratives that impose certain rules and control over women. They warn women of the potential dangers that not only create fear for their families, but women also dictate their mobility based on those narratives (Anwar, et al. 2016, 96). For women, the city becomes a space of transgression, where they could potentially become victims of hostile gazes that would objectify them.

Public Spaces and Infrastructure

In Karachi, public spaces often consist of parks, beaches, streets, and promenades. However, certain groups have better access to these public spaces than others. These spaces are negotiated based on one's class, gender and religion in the city. According to Parks Development, Karachi has 1229 green spaces including playgrounds and parks, of which 43 % are developed. More than half undeveloped parks are encroached and many of the parks have been converted into marriage halls or housing complexes (Iqbal 2018,7). Parks and open spaces are divided into five categories in Pakistan: Metropolitan City Park, City Park, Community Park, Neighourhood

Condition of parks in Karachi.

Park and Local park. The phenomenon of women's only parks in Karachi falls under the category of a local park. The city has three park types: enclosed parks, semi-enclosed parks, and open ac- cess parks (Iqbal 2018, 7). Each of these type of parks creates a perception of safety concerning privacy. The enclosed park's main feature is high boundary walls and a gatekeeper creating a clear threshold that limits access, these parks are in low to middle-in- come neighbourhoods (Iqbal 2018, 9). The semi-enclosed park can have a semi-enclosed boundary, which creates access to everyone

in the city. A complete open-access park does not have any boundary walls, however is mainly located in high- income gated communities (Iqbal 2018, 7). Asifa Iqbal through her study revealed that women-only enclosed or semi-enclosed parks with their physical design, outdoor furniture, maintained flowerbeds and hedges and additional protective measures are used and more appreciated than parks with open access or other public spaces (Iqbal 2018, 17). Inhabitation of parks and public spaces in Karachi are not only dependant on the design and urban features of the parks but also the role of the local governance and upkeep (Azam and Burke 2018). In Karachi, open space does not equate to green space; open spaces have become dumping grounds for trash and if they are parks, they are not maintained (Azam and Burke 2018). Different localities have different budgets, which dictate the maintenance of these open spaces. In more privileged neighbourhoods one would see better maintenance of public space, while in low-income neighbourhoods the budget does not prioritize opens paces but other needs of the citizens (Azam and Burke 2018). Moreover, Karachi's Strategic Development Plan 2020 proposes to reduce open spaces in Karachi from 10 % to 4 %, which indicates that there is a lack of priority given to public spaces (Strategic Development Plan for 2020,). Public spaces become a source of fear due to their lack of proper maintenance and infrastructure to sustain activity. Public spaces are not only seen as a way of establishing an aesthetic order, but the control of public spaces has acquired a strong political currency in Karachi (Viqar 2014, 374). Open public spaces in Karachi have been appropriated by different political groups to establish control and keep eyes on the city and different localities. They have become spaces where different political conflicts take place and these confrontations often become violent (Viqar 2014, 374).

Public infrastructure such as washrooms is also key in dictating how much the public space is utilized. The way a city is designed

Condition of the 21 public washrooms in Karachi. (Ali 2018).

can indicate who they want to include. This inclusiveness is based on several factors, and although the city may be designed for a generic user, it inherently caters to men, due to the patriarchal ideologies embed in its design. A tangible symbol of male privilege in the city would be a public toilet (Phadke, Khan and Ranade 2011, 79). Phadke uses Mumbai as her case study, a city very similar to Karachi, where women's access to public spaces in controlled. Public toilets, part of a larger urban infrastructure, are only catered towards men as one would find male urinals and not female toilets

on streets. Existing toilets that serve women are often in such bad conditions that women would prefer to not use them (Phadke, Khan and Ranade 2011, 79). Phadke states that if a public toilet exists it is one third occupied by women's toilets and rest are urinals and men's toilets (Phadke, Khan and Ranade 2011, 79). These toilets are also closed at night, while men's urinals usually remain open 24 hours and are free to use while women's toilets must be paid for (Phadke, Khan and Ranade 2011, 79). The lack of unequal access to the city's toilet for women not only controls their access in public spaces but also effects their health (Phadke, Khan and Ranade 2011, 79). Most women will consciously drink less water when they are outside to control their bladder, which causes health problems. Currently in Karachi, a city of 22 million, out of the 21 public washrooms that are meant to serve the city, only 6 are functioning (A. S. Ali 2018). For women, poor access to public toilets creates an unpleasant and unwelcoming experience in public spaces, while for men the sheer desperation compels them to relieve themselves anywhere in public (A. S. Ali 2018). Lack of access to public toilets in public spaces such as markets, parks and just generic ones on the streets creates an uncomfortable and rushed experience for women (A. S. Ali 2018). This outrageous inadequacy of public infrastructure becomes a direct indication that the city does not want to include women in its narrative. This narrative of inadequacy indicates that either there are fewer women than men, or women do not need to use the washroom. Moreover, it also testifies that those designing the city believe that women belong in their homes and not in the public, thus they do not require infrastructure that is present for men. Women, through this constant negotiation with the city, have learned that they are not welcomed in public spaces.

Public Space in Lyari: Gender, Class and Politics

Lyari, one of the most stigmatized and marginalized neighbour-

Relationship between Lyari's public spaces (parks) and public infrastructure (public washrooms). (GeoFabrik 2018, Shehri Foundation 2015).

hoods in Karachi reflects the city's extreme disregard for the inclusion of women in public spaces. Lyari, a working-class neighbourhood, has public spaces that are dictated by gender and politics. Public spaces are a key element in the enactment of governance. Sawrat Viqar in her visit to Lyari highlights the role of Lyari Research Centre, a centre that works with the local municipal town office and strongly allied with local government party that dictated the social, economic and political structure of the neighbourhood. Viqar's study examines spaces through interviews of the members

TYPE OF SPACE:

OCCUPANCY	SCALE	THRESHOLDS	PHYSICAL STATE

TYPE OF SPACE:

OCCUPANCY	SCALE	THRESHOLDS	PHYSICAL STATE

TYPE OF SPACE:

OCCUPANCY	SCALE	THRESHOLDS	PHYSICAL STATE

Analysis of public spaces in Lyari.

of the Lyari Research Centre, local organizations and users of public spaces. Through her study it was found that the Lyari Research Centre focused on creating a better image of Lyari, this was done by emphasizing creating clean, well maintained public spaces (Viqar 2014, 374). In Lyari public spaces are most often used for playing soccer and most grounds do not have bleachers of designated areas for the public to view the sport (Viqar 2014, 374). Other public spaces in Lyari have been "greened" and have designated times of the day that are exclusively for women and children. This is an at-

the hour of the department to issue. Another opposition...

Lyari Model Park: Unclaimed property?

By Fawad Ali Shah

KARACHI: Broken benches, repulsive odours and remnants of a once lush green park. That's what remains of the Maulvi Sadiq, Lyari Model Park.

Located in between the IC road and the Khadda Market it was built in order to provide the lower middle class residents of Lyari Town an open space for recreation.

The foundation stone of this park was laid down by then City Nazim Naimutullah Khan on May 10, 2005.

The sprawling park spread over two acres according to official records is home to a jogging track, canopy platform, swings for children, fountains and flower beds. According to area residents the park when inaugurated was in immaculate condition, however only a few months after, it fell victim to neglect. The park has been divided into two parts one for male individuals and the other for families and women. The section meant for families and women had lush green lawns, flowers and was equipped with swings and seesaws for children. The section reserved for males had benches, fountains and sunroofs. Employees belonging to the city district government regularly watered the gardens and took good care to maintain the park. But since then, things at the Lyari Park have changed.

The once lush green gardens of the Lyari Park have now become barren lands filled with dirt. Flower beds are home to stray dogs and the fountains stink of polluted water. Unknown offenders have defaced benches while drug addicts and thieves have taken out anything they could get their hands on. One can smell the stench from sewers that run alongside the park. As for the playground, its remnants still exist.

Hanzla, 21, is a regular at the park. Soon after the park opened doors to the public, the residents of the area were really happy, as they finally had a place they could use to entertain themselves without having to spend money he says. Hanzla narrates the sorrow tale of the deteriorating park saying that as time passed by authorities forgot about the park. "Only drug addicts and dogs come here at night" he claims. Sabir, another resident feels the same way. "No body owns the park" he says.

Union Council Nazim Karim Nizamani when contacted by the Daily Times said that the park had not yet been handed over to them by the city district government (CDG). "We have sent written requests regarding the park to the department of the CDG, but have yet to receive a reply," he said denying further comment.

The District Officer Parks Karachi Liaquat Ali Khan however said that since the park was complete it was now the responsibility of the town government to look after it. "The city government has other big projects to work on," he explained adding, that the city government will nevertheless repair the walls which were damaged by CDG vehicles while cleaning up the nearby sewers.

Town Nazim Mehmood Hashim is not ready to take responsibility either. "In my knowledge the model park is incomplete," he said claiming that he had written so many complaints to the CDG about the miserable conditions of the Maulvi Sadiq model park.

Muhammad Farman, 30, who lives near Khadda market, is both angry and confused. He "If no one want to take ownership of the park then why was created in the first place? Why did they have to waste national income?" he asks?
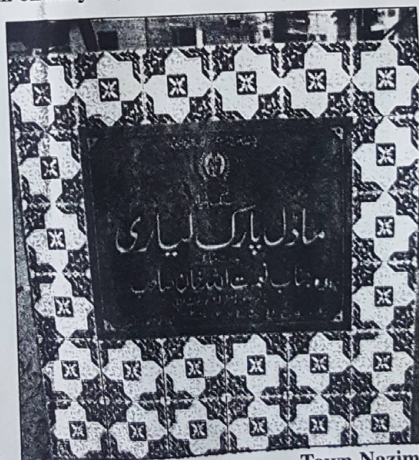
Archived newspaper article of a park built in Lyari. (Shah 2008).

tempt to make Lyari part of the overall program of beautification of the city (Viqar 2014, 374). The element of control in public spaces becomes important to the political parties and the Lyari research centre. However, they also emphasized the productive use of public spaces such as parks, especially for sports such as soccer and boxing (Viqar 2014, 374). Often public parks have a boxing or karate club constructed in the same ground, promoted by local and international NGOs (Viqar 2014, 374). Leftover spaces between intersections of certain streets are also converted into covered seating
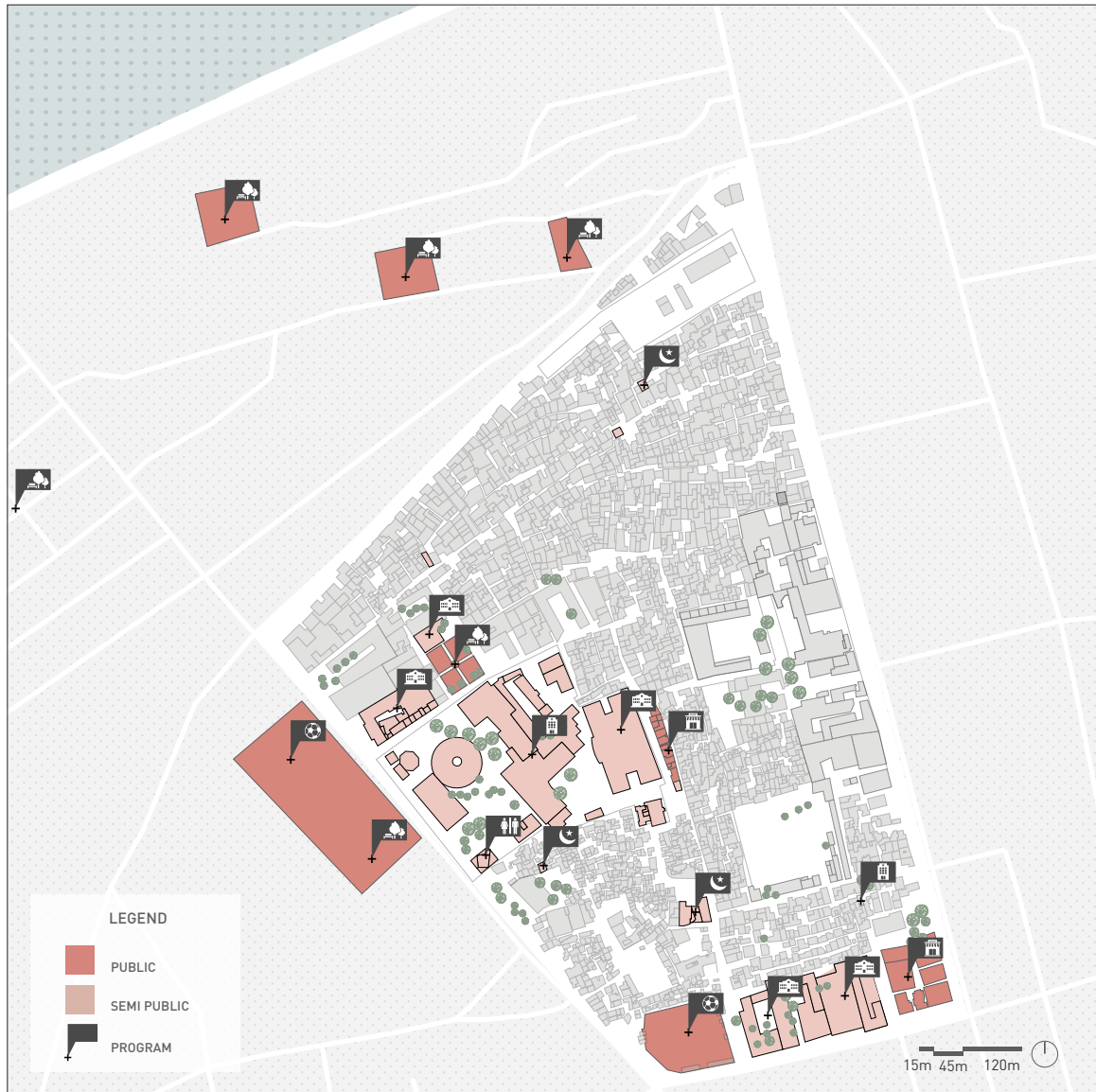
Rangiwara map: public and semi public spaces with existing program.
(Shehri Foundation 2015, Google Maps 2018, GeoFabrik 2018, Buildings drawn by Nimra Afzal 2019).

areas, designed in neo-colonial designs (Viqar 2014, 375). These spaces reflect the traditional Baloch practices of gathering in the evening to discuss community issues and are meant to encourage the community members to solve local issues (Viqar 2014, 375). A park called the "Peace Park" is located on the grounds where local political groups and gangs have had violent confrontations, this strategic location and association to politics demonstrates that all public spaces have become areas where one is constantly being watched (Viqar 2014,375). A case study of public spaces in Lyari

Rangiwara mapped - residential and industrial.
(Shehri Foundation 2011, Google Maps 2018, GeoFabrik 2018, Buildings drawn by Nimra Afzal 2019).

the Lyari Model Park, established in 2005, the park spread over two acres with several amenities for the public, however, due to neglect the condition of the park deteriorated. The once lush park with separate women and families section became a barren land filled with dirt. It became space associated with drugs and gangs, creating an unsafe space for the residents (Shah 2008). This is the story of many public spaces in Lyari (Shah 2008). Based on observation and site visits it became clear that public spaces were inadequate in the city, however, this situation was exacerbated in Lyari due to

Rangiwara mapped - health and educational spaces.
(Shehri Foundation 2011, GeoFabrik 2018, Google Maps 2018, Buildings drawn by Nimra Afzal 2019).

the political tensions and neglect the neighbourhood has suffered (Shah 2008). For women in Lyari safe public spaces do not exist, any public space is occupied by men. This is because Lyari lacks the infrastructure that would enable women to take the risk in occupying public spaces.

Rangiwara is one neighbourhood in Lyari that became the focus of this thesis. It is a neighbourhood with Lyari's main public infrastructure in place: the Lyari General Hospital and three university

Rangiwara mapped - recreational and commercial spaces.
(Shehri Foundation 2011, GeoFabrik 2018, Google Maps 2018, Buildings drawn by Nimra Afzal 2019).

campuses that serve the entire city. Furthermore, the neighbour-hood has a soccer field and a park, these two very public spaces are guarded by high walls to create privacy and security. Thresholds become important to display control of access to spaces through-out the neighbourhood creating more private spaces than public. Although Rangiwara has the main public buildings in place it lacks public amities and infrastructure that is required by women to oc-cupy public spaces. According to research done by Shilpa Phadke, women understand the risk of occupying spaces, however, they are
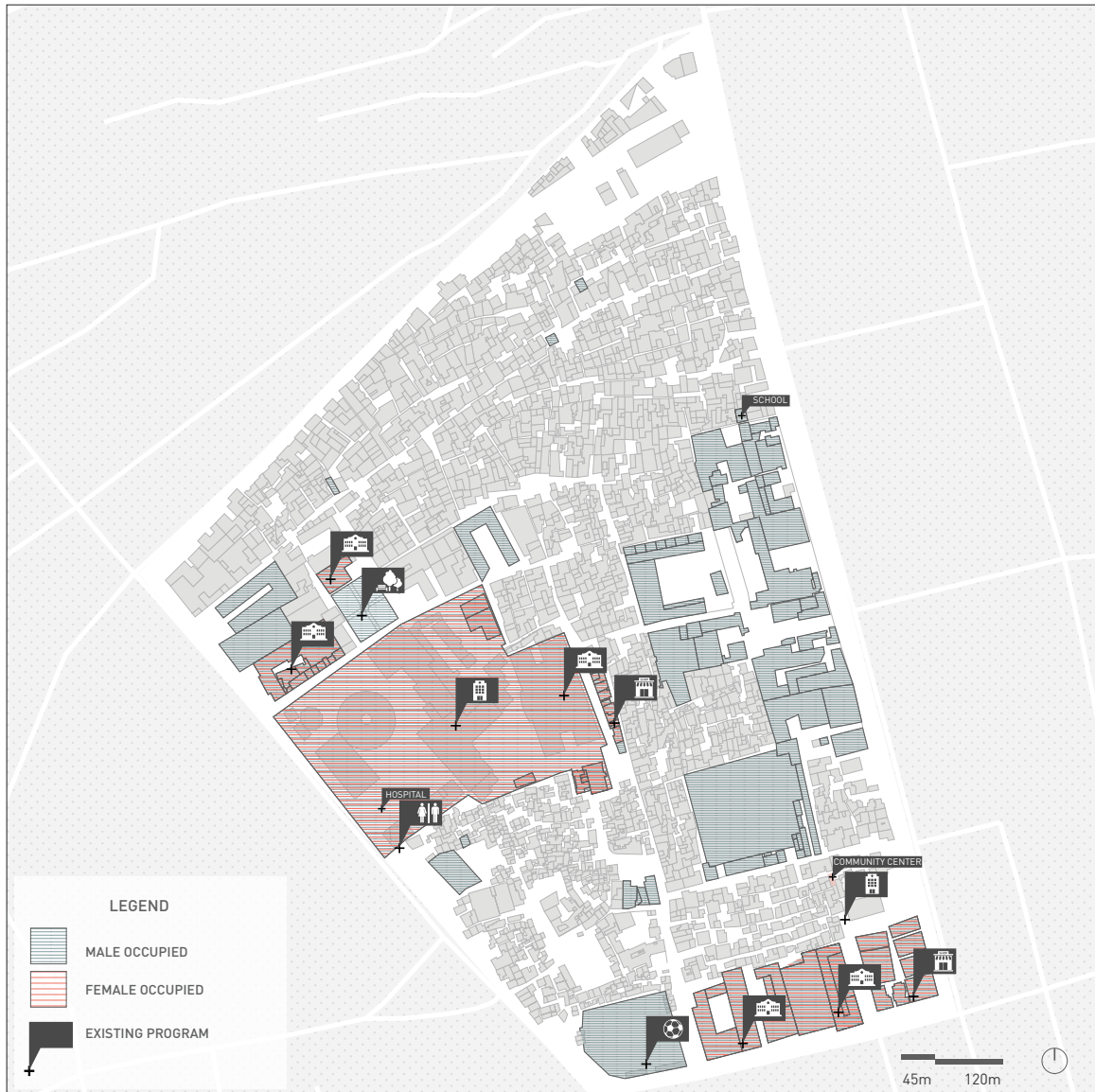
Gendered spaces.
(Shehri Foundation 2015, GeoFabrik 2018, Google Maps 2018, Buildings drawn by Nimra Afzal 2019).

LEGEND

MALE OCCUPIED

FEMALE OCCUPIED

EXISTING PROGRAM

unwilling to take this risk or even allowed to take this risk because there is a lack of infrastructure and spaces in place that would help them.

LEGEND

FEMALE SPACES

MALE SPACES

Gendered spaces - top: hospital, middle: street, bottom: soccer field.

CHAPTER 5: WHO REALLY HAS THE RIGHT TO THE CITY?

> Men are conditioned beings because everything they come in contact with turns immediately into a condition of their existence. The world in which the vita active spends itself consists of things produced by human activities, but the things that owe their existence exclusively to men nevertheless constantly condition their human maker. (Arendt 1998, 9)

Rights To The City And Everyday Life?

Rights to the city as discussed by David Harvey is an important concept where it's not just about having access to the city but having the right to change if need be. However, for many marginalized groups, this right is often violated or has never been given. Women, an equal in the society, are often not treated as equals. It is a result of the patriarchal society that establishes where women belong. When cities are designed by men, they politically, economically and religiously control them. Gender is continuously manufactured in several scales, through religious doctrines, national legislation and life circumstances (Beebeejaun 2017, 323). The city becomes gendered through the experiences and actions of its inhabitants. Writing of Lefebvre has been important for theorist in understanding space as a social and historical set of ideas. Although Lefebvre was not a feminist, his theories on space and its social construct have a direct impact on how space can become gendered (Beebeejaun 2017, 325). Yasmeen Beebeejaun examines Lefebvre's use of the term "everyday life" and examines Certeau's theory on everyday life and his concept of space and everyday activity of the city. Although walking is an important aspect of analyzing everyday life, Beebeejaun states that it often overlooks the multiple spaces women occupy within the city (Beebeejaun 2017, 326). One must examine these spatial practices of women such as their roles as workers, caregivers and leisure activities to further understand the spaces they inhabit (Beebeejaun 2017, 326). It is also been noted

that the claim to urban rights is constantly negotiated by users who inhabit the space. Women are actively negotiating their presence in space as patriarchal powers establish the rules of belonging and decide women's right to the city in different ways than they do for men (Beebeejaun 2017, 326). The construction of belonging is often used to prevent women's mobility in the public realm, this if further reinforced by restricting women within temporal boundaries, actively making them feel unsafe, gender roles and political and religious beliefs.

Fear And Safety

Fear and insecurity perpetuate through the relationship of the city and the body. A "city" like Karachi is understood as having a complex number of networks and connections. Not only does the city produces social activities and relations but also brings economic flows, power networks, forms of management and political organizations (Grosz 1995, 105). The relationship between the body and cities is observed through the city's role in providing a built environment that forms and links unrelated bodies. The city sees the body as its subordinate subject and tool, which as a result affects how a body inhabits the city. Fear and insecurity control the movement of the body within the city (Grosz 1995, 105). Sexual attacks caution women every day that their bodies are not meant to be in certain parts of the city (Rose 1993, 362). Women's bodies for them not only evoke emotions of pleasure and desire but also of violence, fear and brutality. The masculine claim to public spaces causes men to police female bodies in the space, creating an uncomfortable and a dangerous environment as this policing can often be violent.

In Karachi, fear and insecurity are often prevalent in specific low income neighbourhoods such as Lyari. This is often the case if a neighbourhood has a history of violence, which causes men

and families to limit the movement of women in the household. Harassment in low-income neighbourhoods of Karachi perpetuates this fear amongst women. Working women moving in public spaces such as streets often attempt to avoid street corners where unknown men linger (Ali 2012, 594).

> Even if we are covered and wearing our coats [overgarment that women wear over their normal clothes] and have dupatta [scarf] on our heads, they [men] sometimes follow me and shout things at me, who will I tell, it is an impossible situation . . . working women in the eyes of these men are always disrespectable, only women whose husbands and brothers work are respectable (Ali 2012, 594).

Women of different age groups are treated differently in public spaces, according to Kamran Asdar Ali's research, younger women often complained that older women received greater respect, while they had to be more conscious about their dressing, the way they walked, talked and behaved in public and talked. The narrative of a low-income woman in public space is dictated by several factors, they often experience emotional and physical threats in these spaces (Ali 2012, 594). Their fear is also based on experiences of other women's discomfort or violence. In neighbourhoods stigmatized with violence, women become more vigilant about their surroundings, which limits their access to public spaces (Ali 2012, 594). Women often experience fear of poverty, fear of unemployment, fear of spaces, fear of workplace abuse, fear when navigating public spaces, fear of sexual violence (Ali 2012, 600). The constant anxieties surrounding women's safety creates further barriers for women to be in public spaces.

 Women when in public spaces often experience unwanted attention and even violence, several incidents of sexual violence either are not reported and if they are,they are often suppressed by the family or the police. Moreover, women are often questioned about the pur-pose of their presence and their dressing instead of the sexual vio-

lence that happened against them (Phadke, Khan and Ranade 2011, 49). The media in Mumbai, after women were sexually assaulted, reported on how late the women were out, who they were out with, how drunk they were and how they had responded to the taunts of their perpetrators (Phadke, Khan and Ranade 2011, 49). This, as a result, sent a message to other women that the public wants it, women, safe, but it is the women's responsibility to know of their limitations and it is the women's job to keep themselves safe. (Phadke, Khan and Ranade 2011, 49). When crimes like harassment and molestations occur the public, perception of safety changes. Narratives of danger remember the specific events of violence, rape, and assault, which a result effect women that are not directly related to the event (Phadke, Khan and Ranade 2011, 50). The way stories of violence are told by the media and through narratives of the public, different hierarchies of danger are constructed that exaggerate the threat towards women in public spaces. An example of this would be when certain events that are related to the general public get less attention in comparison to a sexual assault (Phadke, Khan and Ranade 2011, 50).The general discussion around public spaces highlights the dangers of waiting for women if they attempt to deter from their limitations and do not follow the rules (Phadke, Khan and Ranade 2011, 51). Shilpa Phadke Sameera Khan and Shilpa Ranade state that fear is not only disproportionately portrayed in media but also the general discourse on public space "tends to disproportionately highlight dangers waiting to jump out at women who dare to cross the prescribed lines. This misplaced focus on the dangers to women in public spaces contradicts two well-documented facts: one that more women face violence in private spaces than in public spaces, and two that more men than women are attacked in public" (Phadke, Khan and Ranade 2011, 51). Home as a space of danger and violence is not an accepted idea, however, the public space is easily constructed as a realm of danger and one should stay away

from it (Phadke, Khan and Ranade 2011, 51). Several men also face violence, however since there is an understanding that means belong in the public realm, the violence against them is either not directly reported and if it is it is not taken seriously (Phadke, Khan and Ranade 2011, 52). Men are rarely seen as being in danger in public space, which as a result gives them access to these spaces, however, women are often represented as "women in danger" on the media if a crime happens against them. When the media highlights only safety for women, it excludes other groups that were also targeted in the act of violence, however this exclusion if made to create a narrative of fear for women and to intentionally exclude them from public space. By making women anxious in the public realm and haunting of these past narratives, women consciously justify their presence in public space, this, as a result, reinforces their justification of being absent in public spaces (Phadke, Khan and Ranade 2011, 51-54).

Parda, Izzat, Temporal Dimensions

Parda (veiling) the most common term associated with Muslim women. Parda refers to a varying range of practices when practices strictly it is performed as full female seclusion and complete segregation of the sexes. It creates restrictions on women's dress, mobility and behaviour in comparison to men to control and regulate sexual conduct (Kirmani 2009, 53). There are several different interpretations of the word that have been changed contextually, in the Indian sub-continent region, which includes Pakistan, the meaning of Parda varies across different socio-economic statuses of women (Kirmani 2009, 54). The various definitions and interpretations of veiling are practised, some practices are symbolic of a specific cultural and political background, or as an expression of religious piety (Kirmani 2009, 54). Various factors determine whether and how a woman veils herself, some ideas maybe forced

upon her by her family and society or it maybe a personal choice (Kirmani 2009, 54). Parda can also be architecturally articulated, the public and private worlds are associated with male and female spheres. Public areas are associated with the sphere of the man and private, often domestic, is the world of the women. Women may experience a sense of unease and discomfort by being in the public realm, space is intended to make them feel out of place, which causes them to limit their presence. Women become cautious of their appearance in public spaces and are unable to use the space in the same way as men.

Parda is primarily associated with an all-encompassing concept of izzat (honour), that is often associated with one's self, family, society and community. A woman's fear of losing her honour is linked to harming her family's honour in the society, which reinforces a mode of mobility that becomes gendered (Phadke, Khan and Ranade 2011, 24). Choices for women become different as women become more cautious of their presence in public space. For women respect is defined by the boundary or private and public spaces, being respectable means that women must show their link to the private realm even when they are present in the public (Phadke, Khan and Ranade 2011, 24). Women want to be distinguished as respectable women and this is done by carrying with them the private modes of being into the public, this is demonstrated through their body language that shows other women and people that they belong to the private sphere (Phadke, Khan and Ranade 2011, 24). Women become the symbolic markers of culture, tradition and community and bearers of honour. Controlling them becomes associated with protecting the honour of the community (Phadke, Khan and Ranade 2011, 18). Safety for women is created through the creation of an image of a respectable woman.

 The fear associated with the loss of one's "izzat" in public spaces

such as streets is also a key factor that inhibits women to take the risks. Kamran Asdar Ali reports, the that women reported about being harassed were often engaged in unsolicited conversations by strange men, these conversations often encompassed rude comments, touching and in some cases bodily harm (Ali 2012, 594). Although Parda is associated with veiling, it has often been found that the act of veiling does not prevent harassment on the streets. For working women or women traversing public spaces for a purpose (Ali 2012, 595). Kamran Ali reports an account of a woman he interviewed in Pakistan:

> Initially our own families were against my going to work, they said that girls who leave home are not nice, be careful. Then you leave home and there are men on the streets, saying don't you have food at home and other vulgar things. We leave home because we want to educate our children, yet these days boys say they can- not marry girls whose mother works, as they are not respectable, there are no demands on men, they can all become addicts (Ali 2012, 595).

Women's "izzat" is linked to the constant fear of losing it, their personal experiences in the public realm further establishes their fear, which as a result normalizes their decision or their family's decision to confine them to the public realm. Apart from demonstrating that they belong in the private sphere, women must constantly justify that their presence in the public realm respectable and has a purpose (Phadke, Khan and Ranade 2011, 25). This purpose is made visible through a series of different forms. Some of these forms take shape of not standing alone in public spaces such as bus stops at night. Some women would take large bags with them, wrinkled clothes to demonstrate that their purpose was legitimate (Phadke, Khan and Ranade 2011, 25). By employing such methods, women demonstrate that they have a purpose in the public realm and create respectability and gain access to public space. In research conducted by Shilpa Phadke Sameera Khan and Shilpa Ranade, it was found that when women would wait to meet a friend, they would wait at a bus stop to give an

appearance of a purpose (Phadke, Khan and Ranade 2011, 25). If a woman just stood a street corner, she would appear out of place and failing exhibit a legitimate purpose could lead to assumptions such as soliciting. Women that are unable to display their privacy are "public women" or "prostitutes" (Phadke, Khan and Ranade 2011, 26). This twofold relationship between the public and private woman characterizes all women's presences in, and in relationship to, public spaces (Phadke, Khan and Ranade 2011, 26).

Temporal boundaries play an important role in the concept of public and private women. The public and private division of space stipulate that women that identify themselves as respectful women belong in their homes at nighttime and not in public spaces. This idea is meant to separate "private" women from "public" women who work at night (Phadke, Khan and Ranade 2011, 26). Women out at night must be particularly careful, if they are out in the night, wearing certain clothing, walking in a certain way, she could potentially be arrested for soliciting (Phadke, Khan and Ranade 2011, 26). Women often feel afraid of being present in public spaces at night due to the lack of infrastructure present to make them feel safe. Fear is most commonly associated with the concern of being outside one's home, potentially in an urban space but also being alone and potentially to personal harm (Phadke, Khan and Ranade 2011, 26). Temporal dimensions of fear vary between men and women, many women do not go to public spaces such as parks due to fear of crime at night. In Karachi public spaces such as parks are often women – only parks or have designated women - only hours. These parks are often not used by women at nighttime as they prefer coming during the evening with their friends and family. Public spaces that are for all the genders become areas of surveillance and women in that space fear of their respectability and do not want to risk any potential confusion.

Generating Safety And Purpose In Public Spaces

Women often manufacture their own safety; this is done through various means. Most women generate their own safety through the act of purpose in the public landscape. Women legitimize their existence in the space through their actions. A study conducted in Mumbai by Shilpa Ranade examines the everyday practices of gendered spaces through the analysis of different mapping studies in Mumbai. These studies focused on how male and female bodies located themselves in, and moved through public spaces in their everyday negotiation of space (Ranade 2007, 1519). In the mapping study, it was revealed that the neighbourhood parks were predominately used by men for hanging out, meeting friends and even loitering. Women and girls rarely used it, and most often it was used as a shortcut to get to the other side (Ranade 2007, 1521). Their study maps different times of the day revealing that men inhabit the public space by : rest- sitting, standing near shops, newspaper stands or just sitting around and or in the middle of the playground (Ranade 2007, 1521). Women, on the other hand, were rarely found standing or waiting in the public space. Women are seen on the maps as moving from point A to point B with a purpose and occupy public space as a transition space from one private space to another (Ranade 2007, 1521). Through their "Tracing Peoples Path" maps they found that most working women would go outside to public spaces to buy lunch, however, would go straight to the vendor to buy their food and leave (Ranade 2007, 1521). Men, on the other hand, would move around the public space and hop between vendors before and after eating. This study concluded that women can access public space legitimately only when they can manufacture a sense of purpose for being there. Women could not engage with public space as men would be able to, thus the act of Flanerie was not available for women (Ranade 2007, 1523). Women manufacture their purpose through the carrying of large bags, by walking

in goal-oriented ways, by waiting in spaces that are associated with a purpose, where their presence is not misread. Women in parks produced a certain type of body language of purpose (Phadke, Khan and Ranade 2011, 35). They walked in linear paths, would not meet anyone's gaze and often listen to music or talk on the cellphone. Their passive inward attention was meant for them to not engage with their surroundings (Phadke, Khan and Ranade 2011, 35). This effort appears to legitimize their presence by showing that they are walking for exercise and not for fun or social interaction. Likewise, when women are forced to wait in a public space, they would often choose a bus stop, or a railway stop as waiting points (Phadke, Khan and Ranade 2011, 35). Tied to these spaces is a legitimate purpose, the act of commuting. In other spaces, the act of waiting often makes women anxious as it without a visible purpose and be perceived soliciting (Phadke, Khan and Ranade 2011, 35). Women also legitimize their presence in public spaces by accessing and accepting notions of femininity, that connect to motherhood and religion. Women access public spaces such as playgrounds that are attached to a school. They take over these spaces when picking up their children, women would often come earlier to occupy these parks and spend some time with their friends in the space (Ranade 2007, 1521). Women strategically use all these opportunities to expand their access to public spaces (Phadke, Khan and Ranade 2011, 35).

Women go to different lengths to manufacture their safety, through observation in Lyari, Karachi, it was seen that women often travelled with their children, younger girls often traveled with their fathers, younger or older brothers. In low-income neighbourhoods of Karachi, female mobility is dictated through fear and is constantly negotiated. This negotiation occurs when women are not allowed to be in public spaces by themselves and must be with someone to protect them from harm. Nausheen Anwar analyzes women's mo-

bility in low-income neighbourhoods within and outside the home, often the dynamics differ based on the context such as marital status, education, religion, age, ethnicity and vulnerability (Anwar, et al. 2016, 91). Salma, 20, single from Ghaziabad, Karachi, another low-income neighbourhood, was not allowed to travel alone to her study center as her father believed that it was too dangerous outside (Anwar, et al. 2016, 91). Salma herself also believed that it was dangerous outside through the narratives of her friends. She states the following in her interview done in the study:

> Yes, it is dangerous especially nowadays; it's risky. A few days back two of my friends were going together when some boys started following them back to their houses. When my friends reached their lane, the boys on the motorbike snatched my friend's handbag and fled. All her documents and mobile phone were in that bag. The boys also taunt and mock girls and shout at them and this is harassment. Sometimes when I have to go alone and my brother is unavailable, then these boys shout at me but I have o ignore them. Now we say they are barking so let them bark. If we give them the importance and tell our parents, we wouldn't be able to continue our education (Anwar, et al. 2016, 92).

Salma is one of the many women that face harassment and seeks to manufacture her safety to access education (Anwar, et al. 2016, 92). She must not tell her parents as they may restrict her mobility further and stop her education. Salma is willing to take the risk to reach her destination, the education center, however, is not willing to take risk in occupying public space as there is no infrastructure present to help her take that risk.

CHAPTER 6: WORKSHOP IN RANGIWARA AND WOMEN TAKING RISKS

Informing Design Through Community Workshop

In this chapter, I draw on the work of Azm-e-Lyari, a local community centre in Rangiwara, Lyari that conducted a workshop session on female empowerment, mobility and access to public spaces. Azm-e-Lyari is a branch of a larger project, Azm-e-Naujawan Trainees. Azm-e-Naujawan is an organization that aims to empower disengaged youth by equipping them with skills they need to create a positive change in society through mentoring and guidance through different strategies. Azm-e-Lyari is a local initiative that was founded by the local youth who were trained and equipped by Azm-e-Naujawan. Azm-e-Lyari consists of local youth and community members that revitalized a community centre, which had been occupied by gangs. Although Azm-e-Lyari received backlash from the community in its initial stages, through their persistence and continuous engagement with the local youth and community they have become part of the local decision-making committee, comprised of several key community members. The structural organization of Azm-e-Lyari is very transparent, it is comprised of Ali Akbar Soomro, the founder, Abdul Sami Brohi, co-founder, and other roles such as a logistic officer, finance officer and supervisor. All these roles are played by the local youth of Rangiwara.

The community centre conducts weekly workshop sessions with local boys and girls to empower and engage them in the community. These workshops vary weekly, focusing on different topics such as community planning, youth empowerment, engagement in community and art classes. They hosted a workshop for young women with the sole emphasis on female empowerment, in which several activity sessions were conducted. This session entailed a mapping exercise, poetry and trust-building activities with young women of

the neighbourhood.

To be transparent and to be ethically respectful of the women, the community centre protected the privacy of the women from all their speakers by not providing names or personal information before of during the workshop. The speakers were Aiman Baloch, Fatima Brohi and I who each conducted an activity with the young women. The privacy of the women was kept by various means, none of the speakers did any form of interviews that required any personal information that could cross ethical boundaries. Moreover, the community centre became the main agent of the speakers. This was done by the main members of Azm-e-Lyari conducting the session on an equal level as the speakers.

My position in the workshop was very transparent, it was made very clear that I was a speaker for the community centre's workshop that could share my architectural expertise and knowledge on female empowerment and mobility in public spaces. I had joined the workshop through skype and Azm-e-Lyari leaders became my main point of contact, who engaged the women in the mapping exercise. My relationship with the community centre started after my visit to Lyari. The members of the community centre helped me conduct site visits, learned about my research questions and goals and how it aligned with theirs. In my site visit, I was invited to join a local movie screening which emphasized women and their relationship to sports. This movie was directed by talented local youth who are questioning their boundaries and challenging the society by changing the stigmas attached to Lyari. My engagement with the community centre came at a time when they were expanding their narrative. Upon meeting the members of the community centre, they became interested in my research questions on women's access and mobility in Lyari. These questions further inspired them to conduct workshop sessions focussing on women, this not only

helped them expand their narrative but engaged the local women into critically thinking of space and their occupation of these public spaces.

I conducted a mapping activity with the local women, focusing on their mobility on streets to familiar locations. Women were asked to map out their pathways from several recognizable location markers such as the Azm-e-Lyari community centre, the hospital and their school (Appendix B). They were asked to find an approximate location of their house, which became a very difficult process as the neighbourhoods in Lyari are extremely dense and the women had a better sense of space when walking.

Through this mapping study, it was identified that some women had never seen an aerial view of their neighbourhood, which indicated that their perception of space differed from my understanding of the neighbourhood (Appendix B). Their knowledge was enriching in understanding how their bodies moved in space. They all had specific points of reference in space that they used to navigate different streets. This spatial geography was more experience-based and iterative, as many of them took the same paths every single day and did not deter them. If they had to change their course of the path, they indicated specific points of interest such as an important roundabout or market that would locate them in their minds. Although it was a difficult task, the result that was generated through this workshop became pivotal in understanding how women travelled from different locations. All the women mapped out peripheral streets of Rangiwara as their main path, due to high visibility, activity and traffic (Appendix B). Through observation, it became clear that many of these women travelled with a purpose in mind such as travelling from school to their house. Women did not walk more than ten minutes and vocalized that they travelled in groups. Several women identified with the fear of being alone and

TYPE :EMPLOYED WOMEN
AGE: 22-27

TYPE : STUDENT
AGE: 13-21

TYPE : EMPLOYED MAN
AGE: 20-60

TYPE : ELDERLY
AGE: 60-90

TYPE : HOUSEWIVES
AGE : 18-60

TYPE : UNEMPLOYED MAN
AGE : 20-60

HOME
TRAVEL
NEIGHBOURHOOD
CITY
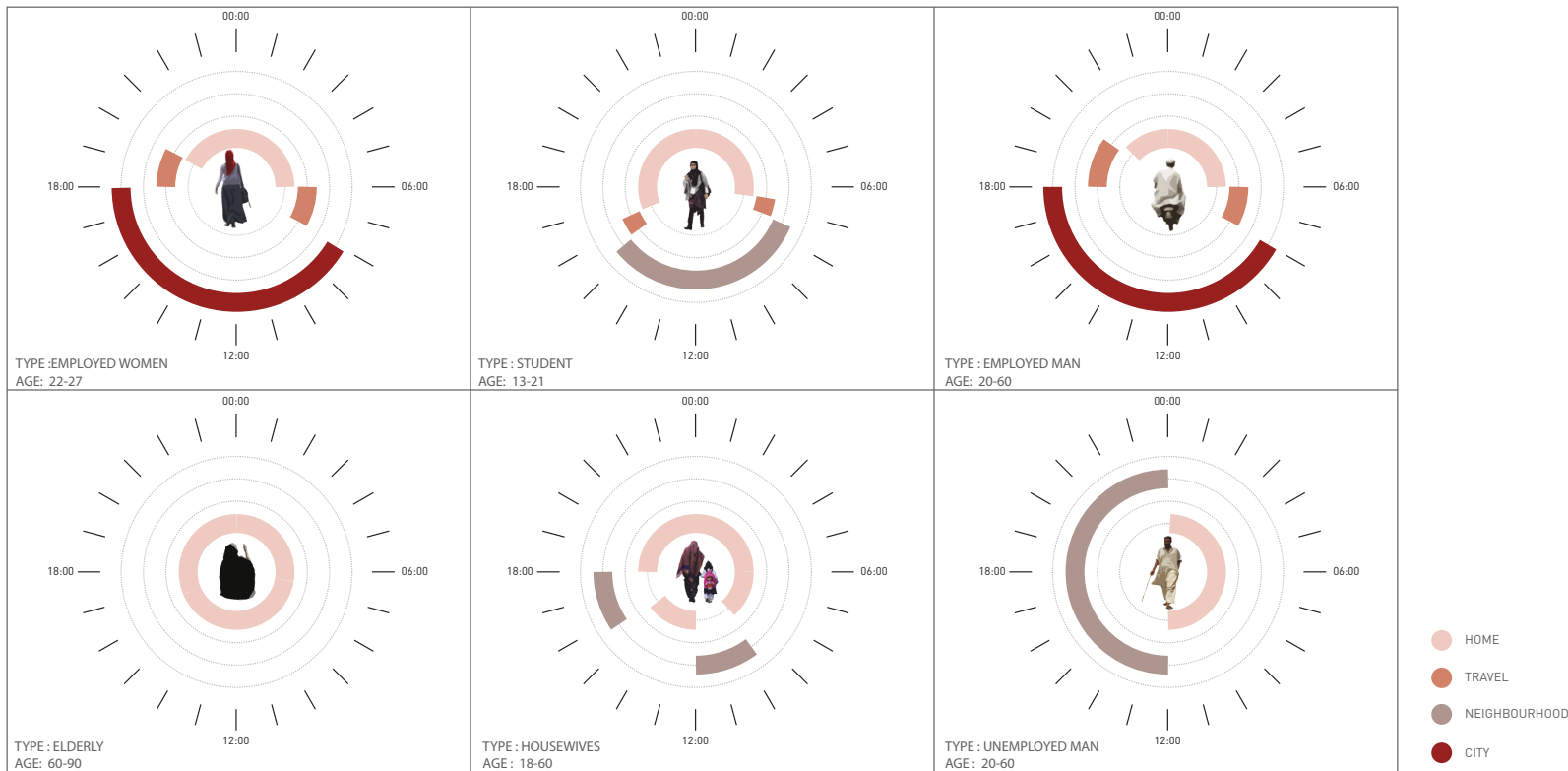
Daily lives of different age groups of women compared to men based on observation of the neighbourhood and through research.
(Phadke, Khan and Ranade 2011, Ali 2012, site-visit, Azm-e- Lyari 2018).

NAME : SALAM KHAN
AGE : 27
OCCUPATION : TEACHER

" I would like a space where I can be on my own with other women of my age and learn from them. After work I go home, but I am surrounded by my family and my in-laws. I would like a place where I can be away from everything and have fun."

NAME : SEHAR SHAHZAD
AGE : 18
OCCUPATION : STUDENT

" We go to school that is a fifteen minute walk from our house, but after that we go home and do house work and stay at home. We walk in groups becasue the men on the street use vulgar language. We keep our eyes down and walk as fast as we can. We would like a space where we can have fun and spend time with our friends."

NAME : DADI RASHMA
AGE : 70
OCCUPATION : ELDERLY WOMAN AT HOME

" I can't leave my house, but I need to make money so I sell things outside my house. I spend most of my day outside and I see everything that is happeningon the streets.I know every one on my street and the other women tell me whats happening in the neigh-bourhood."

NAME :SANA RAJA
AGE : 30
OCCUPATION : HOUSEWIFE

" I am a housewife , I spend most of my days taking care of my children. I drop them to school and pick them. When I'm outside the men do not care if I am married or have children, they still say vulgar things to me infront of my children. There is no space where i can be with my children and do something."

Fictional narratives of women in Lyari based on site-visit and observation.
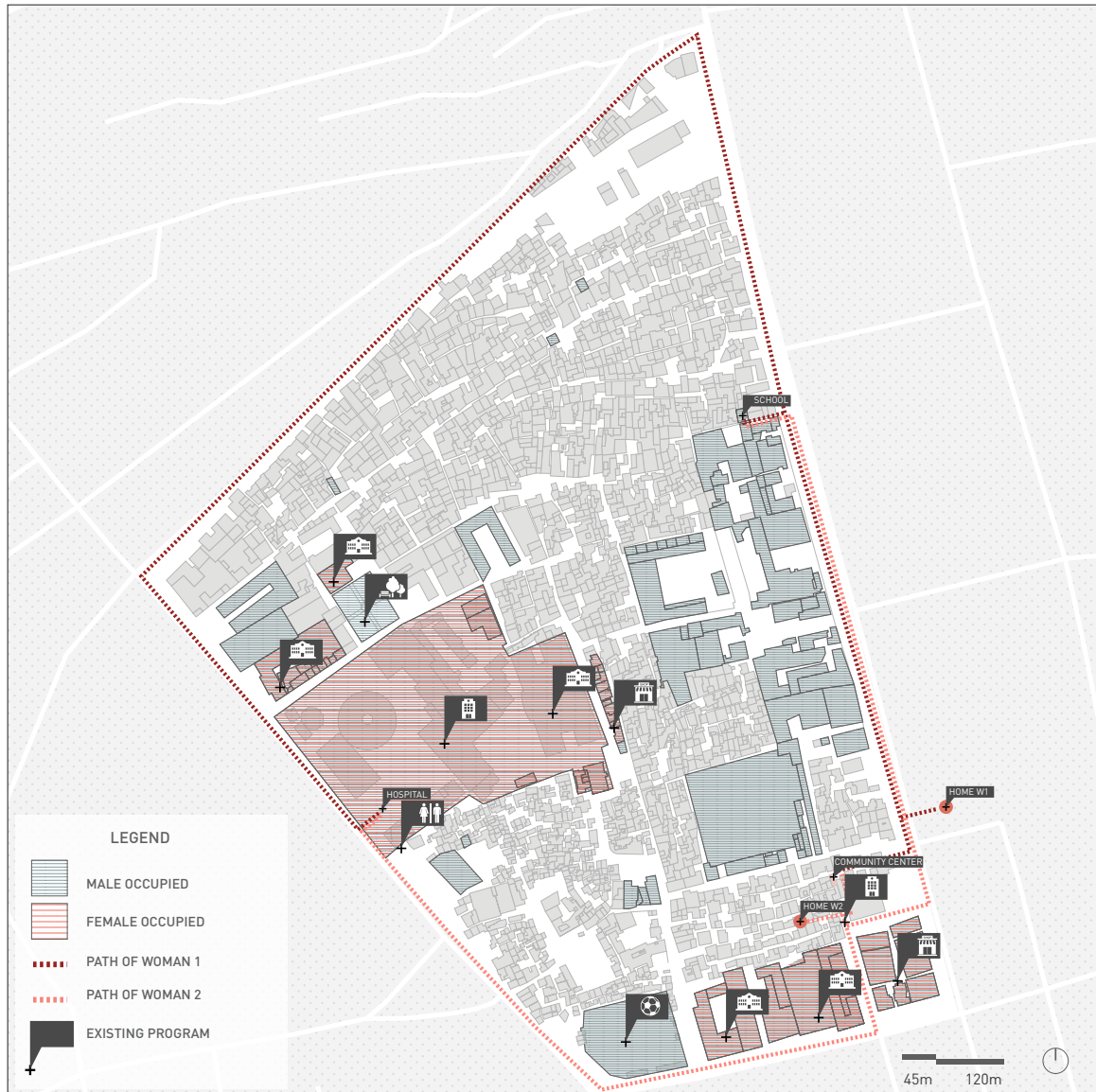
Gendered spaces and women's paths from the workshop.
(Azme-Lyari workshop 2018, Shehri Foundation 2015, Google Maps 2018, GeoFabrik 2018, Buildings drawn by Nimra Afzal 2019).

negotiating their space in the public realm. The workshop evoked several questions, they questioned their lack of access and their conditioned behaviour. For many women, they expressed the urgent need for interventions that could enable women, grow their confidence and make them independent enough to have access to public spaces such as streets The information that is drawn here is a secondary use of anonymous information that was originally collected for a purpose other than the current research project.

Through a general observation of the workshop session, women expressed the kinds of spaces they required. Several young women identified with spaces that could be for leisure: fun. A place where they could go with their friends and spend time loitering. Many women further narrated they would enjoy a space such as a tea shop or an informal restaurant,which are primarily male dominated because they are located on streets and spill out into public spaces. Many of the young women narrated that the resorted to going to parks in high-income neighbourhoods due to privacy and safety reason. For several of them that were not allowed to venture outside of their neighbourhood, the only space that they could conduct leisurely activities would be their homes or their friend's homes with constant supervision. To escape the constant supervision women expressed that they needed spaces with a purpose. This purpose-built space could have programs that are inherently meant to be occupied for leisure. Women expressed their interests in sports such as soccer and boxing, currently only accessible to men. They emphasized the importance of learning and education and spaces where they could enhance their skills and learn skill-based crafts.

The workshop session conducted by the local community centre became an important part of the community's narrative, it introduced the local women to their neighbourhood on a different scale, engaged them in an understanding of what empowerment means to them and what avenues that are required to be empowered. The results generated through this workshop help generate a body of results that indicate that there is an urgent need for spaces and infrastructure for women that will enable them to take the risk of occupying public space.

Why Do Women Need To Take Risks?

Taking risks not only defies all social boundaries but it creates a leap

towards providing more access to women in public spaces. Shilpa Phadke eloquently states that the "Parisian Flâneur, pleasure in the urban context has been linked to possibilities for taking risks, being transgressive, seeking anonymity and stretching the boundaries (Phadke, Khan and Ranade 2011, 58). However, the pleasure of risks is not equally available to everyone" (Phadke, Khan and Ranade 2011,58). For women in Lyari, the concept of Parisian flâneur does not exist. Risk-taking in several instances is considered acceptable behaviour and even desirable for men, for women, this is not viewed as appropriate feminine behaviour, but of potentially a "loose women" (Phadke, Khan and Ranade 2011,58). For women in a marginalized neighbourhood such as Lyari, taking risks becomes even more unusual due to the neighbourhoods socio-economic and political conditions. Periodically instilled fear for potential negative outcomes inhibits women from courting risks as it could create a physical threat, or they may be viewed as "unrespectable".

"Loitering" is the act of not doing anything or being in a space without a purpose or just because one feels like it. The action of loitering is seen as an offensive activity and can be associated with negative connotations. Phadke's discussion on the act of loitering in Mumbai invokes a certain image, this image is of a "crowded, messy, and difficult to navigate street corners, the smell of cheap tobacco, the sight of paan stains, the sound of boiling tea and unmodulated male voices. Etched into our imagination is the vision of the unwashed male masses, unmistakably of the lower class in attire and demeanour" (Phadke, Khan and Ranade 2011, 176). Phadke critically states that often the act of loitering is associated with men of the lower class which as a result inhibits women from taking risks, loitering and occupying public spaces (Phadke, Khan and Ranade 2011, 176). The idea of belonging plays a key role when women contemplate their presence in public space. This contemplation includes all the risks associated with being in the public

space. However, Phadke suggests to "replace unchosen risks to reputation and unwanted risk of loss of respectability with a chosen risk of engaging city spaces on our own terms (Phadke, Khan and Ranade 2011, 181. The authors do not ignore violence and sexual harassment in public spaces and state that this is something that should be dealt with firmly. However, at the same time, they recognize "another kind of risk: that of a loss of opportunity to engage city spaces and the loss of the experience of public spaces should women choose not to access public spaces more minimally (Phadke, Khan and Ranade 2011, 181). In this equation, Phadke argues why the act of loitering is important. She states that loitering is significant because it blurs boundaries that compartmentalize individuals based on their gender, class, ethnicity and religion (Phadke, Khan and Ranade 2011, 180. A loiterer would map their path, creating their map of pleasure and fun, and create their sense of experience and practice of everyday life. They would open themselves up to a plethora of possibilities. The authors do acknowledge that the act of loitering demands responsibility and "the demand for unconditional right to take risks in lieu of protection places the responsibility squarely on women (Phadke, Khan and Ranade 2011,181)."

Taking risks, loitering and occupying public spaces work hand in hand as techniques that can empower women. By creating infrastructure and spaces one would enable women to take risks to be present in public spaces (Phadke, Khan and Ranade 2011, 182). Loitering an act considered auspicious for women, is an act that would only be enabled once there is the presence of infrastructure and public spaces that has given courage to women to occupy spaces. Certain design strategies must be employed that would enable women to navigate public space without fear, however, to pursue this task the infrastructure and public spaces must be present (Phadke, Khan and Ranade 2011, 182). When women take this risk, they gain more access and control over the space that has been oc-

cupied by men for so long. The act of taking risks would radically expand their relationship to their neighbourhood and the city and give them more access to public spaces. Moreover, when more women choose to take risks they are defying their traditional norms catalyzing change (Phadke, Khan and Ranade 2011, 182). However,when women choose to not access these public spaces without a purpose, they are accepting that they do not belong there and reinforce their gendered boundary, which casts them as outsiders to public space, never the proprietors of public space.

Feminism In Pakistan And Case Studies Of Women Taking Risks In Karachi

Girls at Dhabas

Girls at Dhabas (tea house) is a feminist collective that is actively questioning the Pakistani's Patriarchal society. It is constantly raising conversations about women's access to public spaces in Pakistani cities. Due to the complexity of these issues as they vary between different classes', the group focuses on personal narratives, storytelling and social media to learn and create connections with ones who have shared the same experiences. The group gained its prominence in 2015 after its hash tag #GirlsatDhabas, hundreds of women shared their photos and personal stories. These stories covered various issues, the main issues being - female presence of public spaces in Pakistan. The main aim of the group to enable women, who are discouraged from being in public spaces due to safety concerns and fear. Girls at Dhabas in 2016 started an initiative of raising funds to set up a Dhaba run by women (Anwar 2016). They hope to have the dhaba in a central location that is easily accessible and all-inclusive. Traditional dhabas serve their customers tea and snacks, Girls at Dhabas want their tea shop to be a community space and a tea shop that is run by women (Anwar 2016). Men will be allowed in the space but will not be employed in the space (An-

war 2016). Girls at Dhabas other initiative is a bike rally, it is a project that aims to collectively assert women's right to navigate and reclaim public spaces on their terms. The event encourages women in different cities in Pakistan to challenge the dominant mindset that it is inappropriate for women to ride bikes in public and exercise their right to mobility. The movement started after a cyclist in Lahore was harassed and injured for riding her bike (Safiullah 2018). " The event triggered debate and condemnation for the misogynistic and sexist comments and actions of those who had harassed her and the idea that women should use cycling to empower themselves became intriguing and urgent (Safiullah 2018)."

AURAT March- Women's March

AURAT March 2019 was one of the most unprecedented feminist events in recent years because of its scale, diversity and inclusivity. Women belonging to different social classes, regions, religions and ethnicities and sects came together to protest the patriarchies that control, limit and restrain women and their basic rights (Saigol 2019). The march was held on International Women's Day on March 8th. The AURAT March created an uproar in Pakistan's patriarchal society, calling the women who marched as "vulgar", "unrespectable" and" humiliating to the Pakistani society (Mehreen 2019). The march became a huge success for the women participating as it tackled taboo topics like women's rights to their bodies. It became a way for women to occupy public space and protest the control of their bodies, public spaces and mobility.

Lyari Girls Cafe

Lyari Girls Café is an initiative by a local non- governmental organization (ARADO foundation). The streets of Lyari and populated by men, however, the café is providing women and girls with a space for education, recreation and skills that will help them adapt to the

mainstream society (Ansari 2018). "The organization wanted girls to get out of the suffocating environment and involve themselves in constructive activities, he said, adding that keeping in view the violence that resulted in fear, insecurity and lack of confidence among youths, the aim was to create an environment that may create opportunities for girls to learn new things and become confident. "Computer literacy and English language courses are considered the most important vocations that a majority of girls desperately need (Ansari 2018)." The Lyari girls café aims to provide local girls and women with an opportunity to education and recreation but also a safe space for recreation and leisure that currently does not exist.

CHAPTER 7: FRAMEWORK FOR DESIGNING AD-EQUATE SPACES FOR WOMEN

Identifying Goals And Principles

For this thesis project, specific design goals were identified that underpinned the entire scale of the project. The following goals were made clear through research and discussion:

1. Safety: reclaiming space for women that would be designed keeping their safety in mind.

2. Education and Recreation- Creating spaces for women that would enhance their education and grow their skills, but also provide them with a space of recreation such a sport.

3. Empowerment through taking risks: Empowering women that are the most vulnerable and provide a sense of safety.

4. Networks and Mobility: Creating spaces for women that will increase their networks and make them more mobile through the activation and acceptability of the space

Community Engagement And Local Knowledge

Community engagement, learning from local knowledge is an important method to use to make community buildings. It is a method that is employed by many architects that work in communities or issues about a community. This thesis, although for research purposes, aimed to involve as many narratives to create a holistic approach. This was done by applying for the Rossetti Scholarship that enabled on-site research in Karachi and then with local community centres and organizations based in Lyari. Several local architects and professors were consulted while conducting on-site and post site-visit research. The microscopic attempt of this thesis to tackle such a complex set of structures would not have been possible

without the local expertise (Appendix A).

Structure Of The Local Agents And The Role Of Women

Women play a significant role in shaping a community, however, in many instances are controlled and given partial citizenship. This thesis project wants to make women the main agents by basing the design on their needs. This can be further emphasized through the different architectural and urban strategies that can be implemented that focus on women. The structural organization of the role of women can also be a factor, women can be the primary volunteers, staff and organization members that administer and control the different programs conducted, construction of different aspects of the building and applications to funding and grant opportunities to grow their network and facility.

Women as construction workers, teachers, volunteers, inhabitants, administrators, the position of authority, leaders of an organization that will be established.

Identifying Programmatic Requirements And Scale

Programmatic requirements and scale of the design can be determined based on community analysis and consultation of the local expertise.

Understanding Local Crafts And Culture

Cultural patterns and traditions became an important inspiration for the design of this project. Lyari known for its rich cultural history in the city is known for its handicrafts. Local women crafting became the main source of inspiration. This was explored further by extracting cultural weaving patterns by studying local crafts. Locally handcrafted artifacts by women were brought from Lyari during a site visit to study the colours and the pattern.

Cultural artifacts brought back from Lyari that were made by local women at Kiran Foundation. These items are sold to the public to economically help women.

To further explore this study several weaving structures were made using different patterns and colours. Weaving is a method of textile production that is used heavily in Pakistan by local women, the weaving process consists of. The lengthwise threads are called the warp, and the other threads, which are combined with the warp and lie widthwise, are called the weft. Weaving becomes a repetitive process that can create several patterns depending on how the loom is tied and the colours threads that are used. Put an image in of how to weave and local traditional artifacts
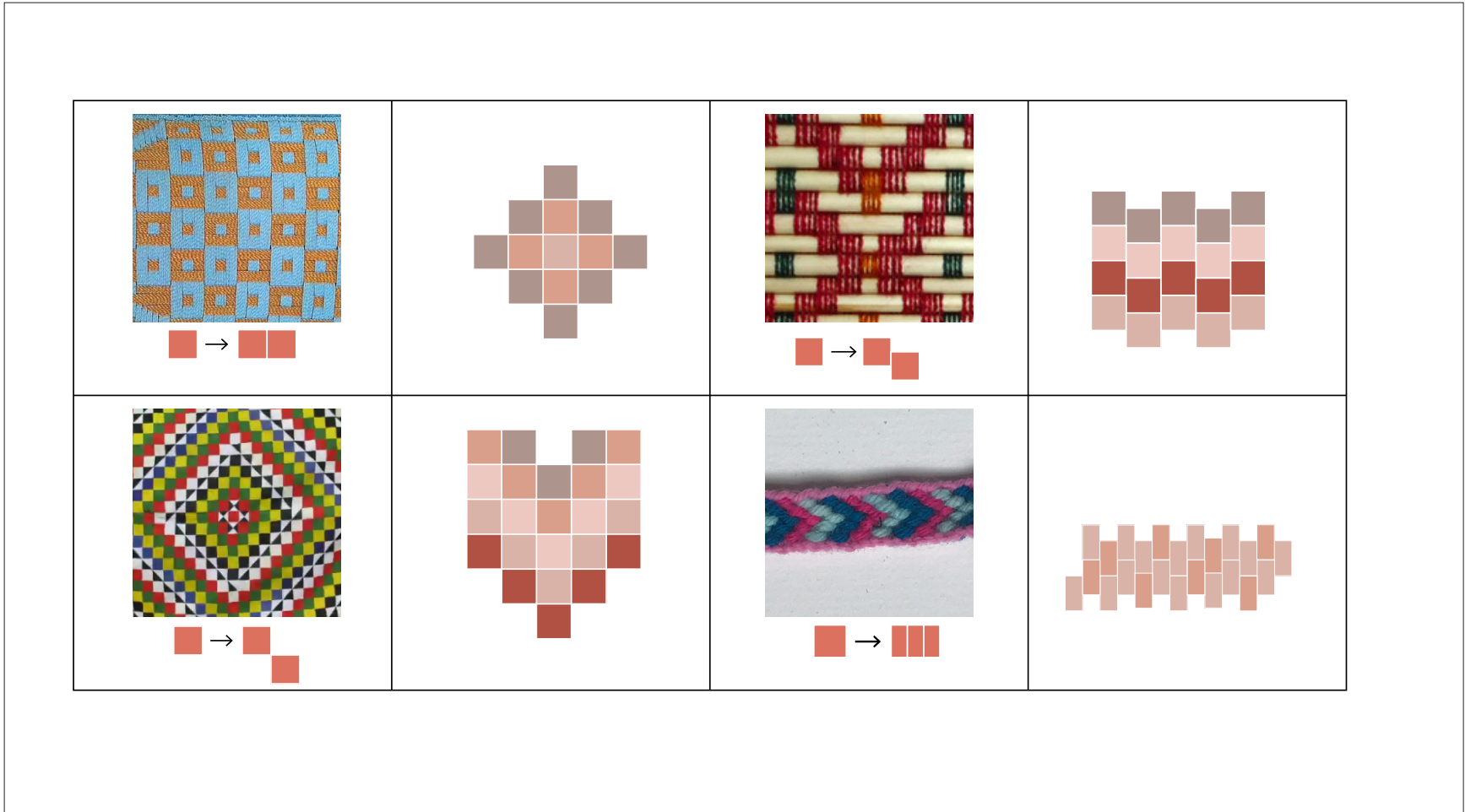
Analysis of cultural patterns found in Lyari. (Dera Bugti Town 2013, Char Pai 3 most Beautiful Design 2017, Select99,2018).

Extracting cultural patterns and learning the process of weaving, formulation of patterns, colours and composition.

Local Materials Choices

Cinder Block Construction

Local materials play a key role in designing a community building. Lyari's primary method of construction is cinder block construction due to its cost and availability. According to a housing report in Pakistan, cinder block construction has been the primary way of building for the past 50 years and is mainly used to build commercial and residential typology. This method of construction allows for a simple

Extracting cultural patterns and learning the process of weaving, formulation of patterns, colours and composition.

circulation plan. This method of construction also dictates room clustering and the location of washrooms and kitchen for ventilation purposes.

Poured Concrete

Poured concrete also found in the neighbourhood of Lyari, is primarily used for structural purposes. This material can be moulded into several different shapes creating a distinct façade.

Building traditions and materials in Lyari. Concrete block houses painted in colours, bamboo roof shade structures and boundary walls for protection.

Bamboo For Shaded Structures

 Readily available throughout the country bamboo is a material primarily used for shading structures in the neighbourhood. It is a low cost and high durability material that provides the flexibility of assembly and disassembly.

Boundary Walls Around Public Spaces

Boundary walls around public spaces are very common, this way of

Building traditions and materials in Lyari. Concrete block houses painted in colours and cinder blocks and boundary walls enclosing public spaces.

construction defined public spaces but also creates privacy and security. The materials used in these boundary walls varies from steel fences, stone walls, concrete or traditional rammed earth walls.

Colour As An Exterior Finish

Colour is used throughout the neighbourhood as an exterior finish. Most buildings are painted in bright colours, while some are painted in more muted earth tones.

PROTECTION				
	PROXIMITY	PROTECTION	LIGHTING	ACTIVITY
COMFORT	WALKING	SEATING	SIGHTLINES	INTERACTION
DELIGHT	SCALE	SOLAR AND WIND	MATERIALS	
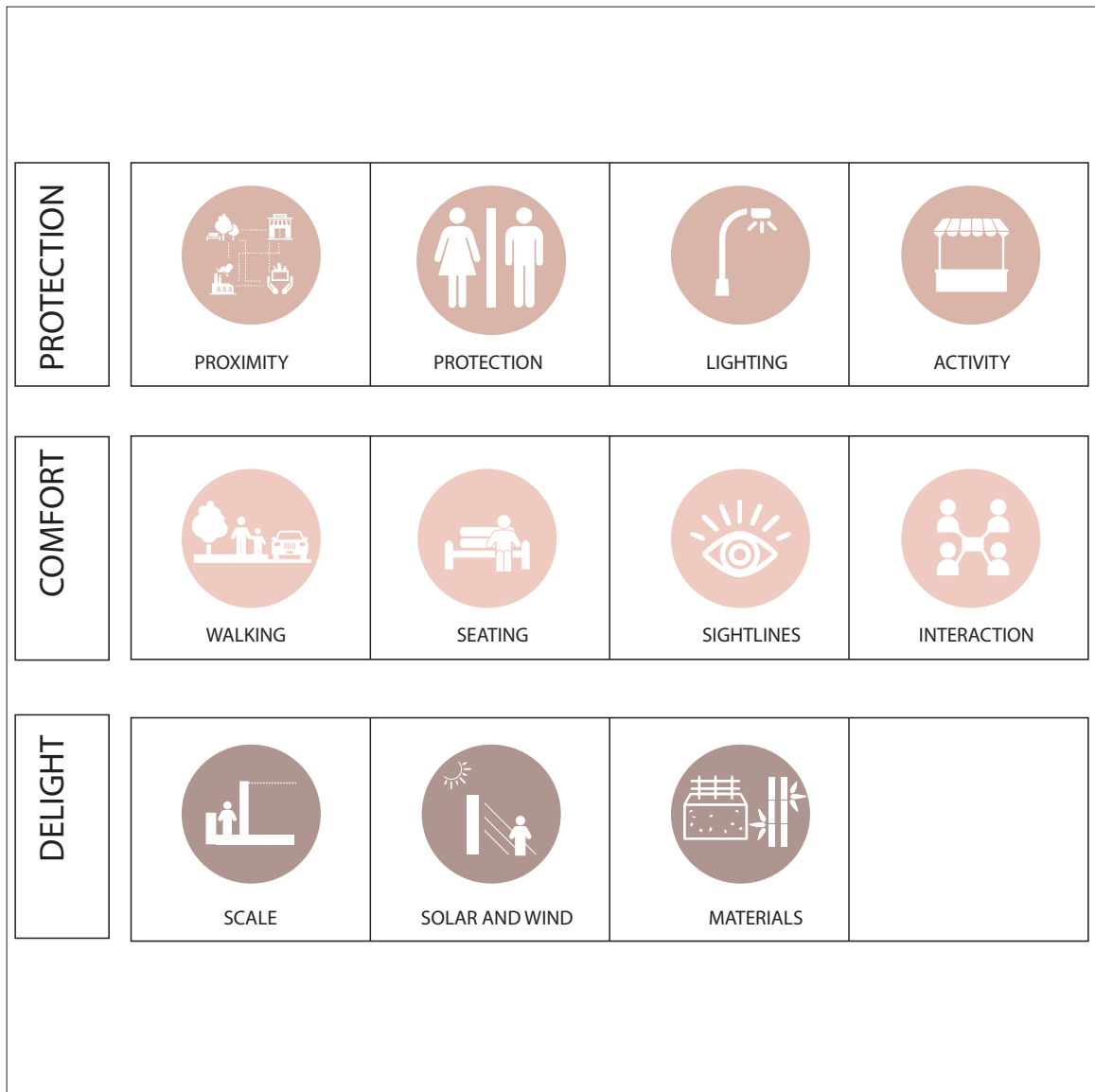
Urban strategies employed for design.
(Gehl 2010, Phadke, Khan and Ranade 2011, Al-Bishawai and Shadi 2017).

Identifying Urban And Architectural Tools

This thesis project through research and on-site visit developed a road map for Urban and Architectural strategies that were applied in the design of this project. Each strategy mention became critical in designing spaces for women in Rangiwara. The design of the project was conceived in three different scales, creating a larger urban network of spaces in the neighbourhood. Jan Gehl and Shilpa Phadke Sameera Khan and Shilpa Ranade play a significant

PROTECTION	COURTYARDS	CICRULATION	ENTRANCES	LIGHTING
COMFORT	INTERACTION	SEATING	PRIVACT	WALKING
DELIGHT	SCALE	SOLAR AND WIND	MATERIALS	VENTILATION
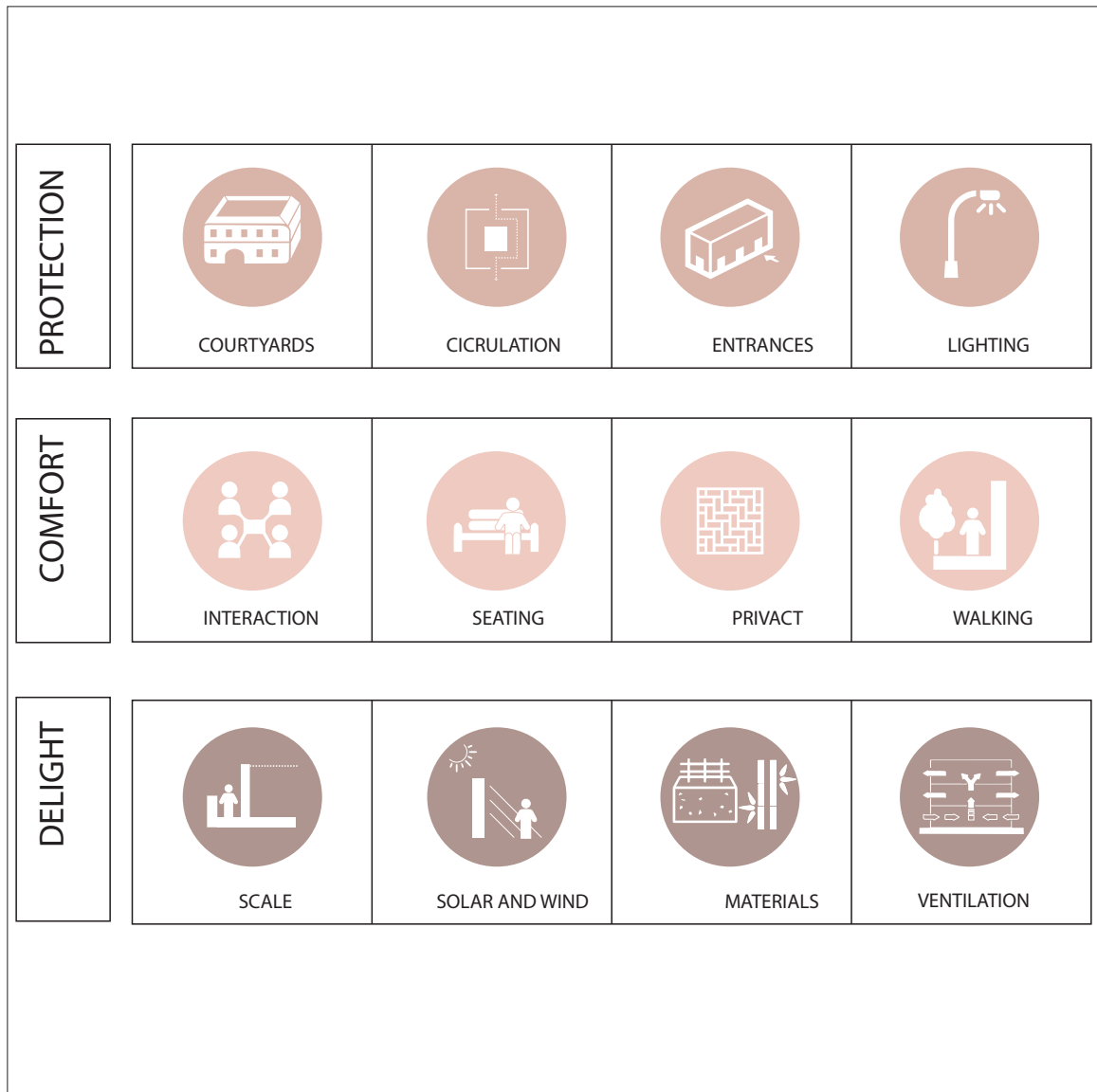
Architectural strategies employed for design.
(Gehl 2010, Phadke and Khan, Ranade 2011, Al-Bishawai and Shadi 2017).

role in the development of architectural tools. Jan Gehl's tools can not function in isolation as they were not formulated based solely on the requirements of women to occupy public space and needed to be reinforced additional research conducted by Shilpa Phadke Sameera Khan and Shilpa Ranade, a study done in Palestine by Manal Al Bishawai, Shadi Ghadban and Karsten Jorgensen and on-site research of Lyari. The Architectural tools are divided into three categories: Protection, Comfort and Delight.

Protection

1. Protection against traffic and accidents

- Pedestrian streets

2. Protection against violence and crimes and contributing to women's privacy

- Thresholds: doors, windows transparency level of screens, boundary walls and edge conditions, entrances

- Level and pavement difference between women's and men's setting

- Control of men's access to women's space

- Opening sizes – small windows, screened and set high

- Choosing corners for specific spaces

- Transition spaces

- Even distribution of Public spaces

- Even distribution of intersections

- Public infrastructure: lighting

- Spaces for vendors and hawkers that become familiar faces for women

Comfort

1. Opportunities to walk

- Clear circulation- expanding and contracting like the narrow streets

2. Opportunities to stand and stay:

- A pocket of spaces that expand into larger gathering spaces

- Shaded areas

- Spaces programmed for leisure

- Opportunities to sit

- Furniture

- Solar shading

3. Opportunities to see

- Clear Site lines

- Multiple levels

- Act of watching the activity

- Connected roofs

4. Opportunities to talk and listen

- Open spaces

- Furniture configuration

- Solar shading

- Spaces programmed for leisure

5. Opportunities for play and exercise

- Program for leisure

- Program to loiter

6. Opportunity to take risks

- Lighting

- Program needs such as public washroom and health clinics

Delight

1. Scale

- Humans scale and proportion of furniture and spaces

- Buildings that are not too high

- Scale enabling activities such as people watching

- Occupiable spaces on roofs

2. Opportunities to enjoy the positive aspect of climate

- Solar, wind considerations

3. Positive sensory experience

- Material choice

- Vegetation

- Lighting and Furniture

Human Dimension

Human Dimension or human scales as distance zones by Edward T. Hall in *The Hidden Dimension* (Panero and Zelnik 1979, 39). Both terms describe different limitations and thresholds for interaction. The following scales are described and referenced in this design
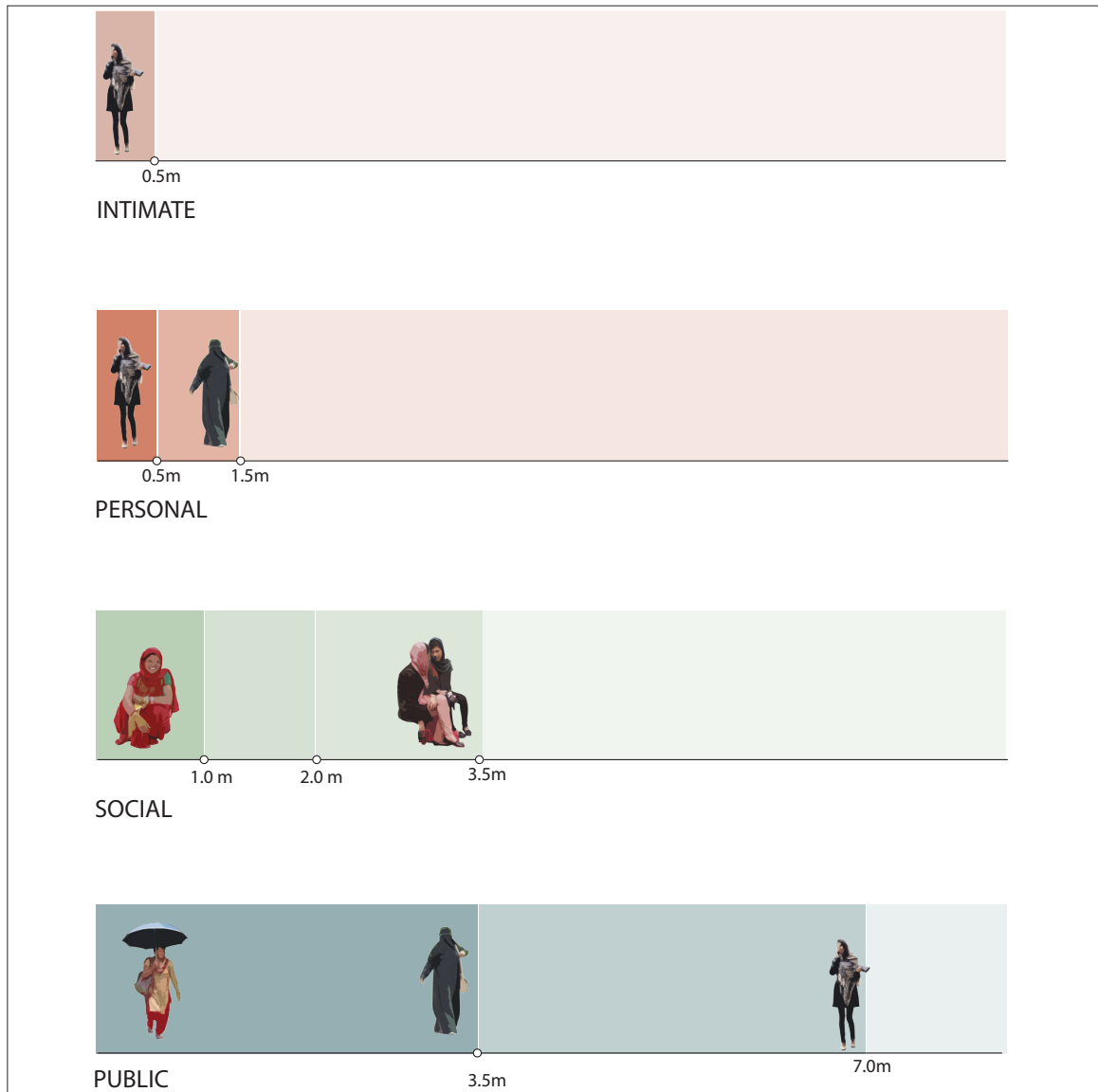
Human dimension zones of interaction distances. (Panero and Zelnik 1979).

project:

Personal, 18"- 4': This scale refers to distances between friends and family, who may be standing and having a conversation (Panero and Zelnik 1979).

Social, 4'-12': This distance is about having conversations in larger groups or spaces that enable that to happen (Panero and Zelnik 1979).

Public (close) 12'-25': This distance is a formal way of contact, this

would be used when you are watching something, or in public when you do not know the person. This zone initiates activities and participation (Panero and Zelnik 1979).

Public (far), 25' or more: This distance is a distance used to prescribe safety and anonymity from people surrounding the same. This distance may be used by women to stay at a distance from men who they do not know or even women they do not know (Panero and Zelnik 1979).

Identifying Incremental Design Phases

Incremental building phases become important in the context of low-income neighbourhoods as funds and needs could change depending on the requirements of the women. Four different phases were employed in this thesis to conceive the design:

Phase One: Reclaim - safety

Phase Two: Revitalize – Knowledge and Recreation

Phase Three: Reconnect – Empowerment and Mobility

Phase Four: Reintegration

CHAPTER 8: AURAT NETWORK - ENABLING WOMEN THROUGH AN URBAN NETWORK

AURAT is a word in Urdu that means woman.

Dhaba is a word in Urdu that means teahouse.

The Urban Context Of The AURAT Network

Rangiwara located in the south of the Lyari river and the express-way is one of the major neighbourhoods in Lyari. It is the only neighbourhood in Lyari that has a major hospital that serves the entire city: Lyari General Hospital. It also has one women's clinic that only houses a nurse to do checkups on local women. The condition of the local clinic was inadequate as it did not have the privacy or infrastructure to provide for the local women. The neighbourhood plays a significant role in the composition of Lyari as it holds major educational institutions that also expand their network to different neighbourhoods of the city. Some major institutions are Benazir Bhutto Shahid University and Medical College. Rangiwara's urban fabric in comparison to its adjacent neighbourhoods is very distinct, it not only has education and health but also industrial lots that foster local jobs. In the maps diagrammed, we can see that industrial areas are clustered together on the east to have access to the main road. Small clothing factories are located on the streets, but also several different vendor activities and shops that cater to the public. Furthermore, the neighbourhood has a soccer field and a park, these two very public spaces are guarded by high walls to create privacy and security. Thresholds become important to display control of access to spaces throughout the neighbourhood creating more private spaces than public. Through observation of the neighbourhood, three different major street scales were determined. Major roads that were the main arteries of the neighbourhood, that catered to vehicular traffic but also became primary
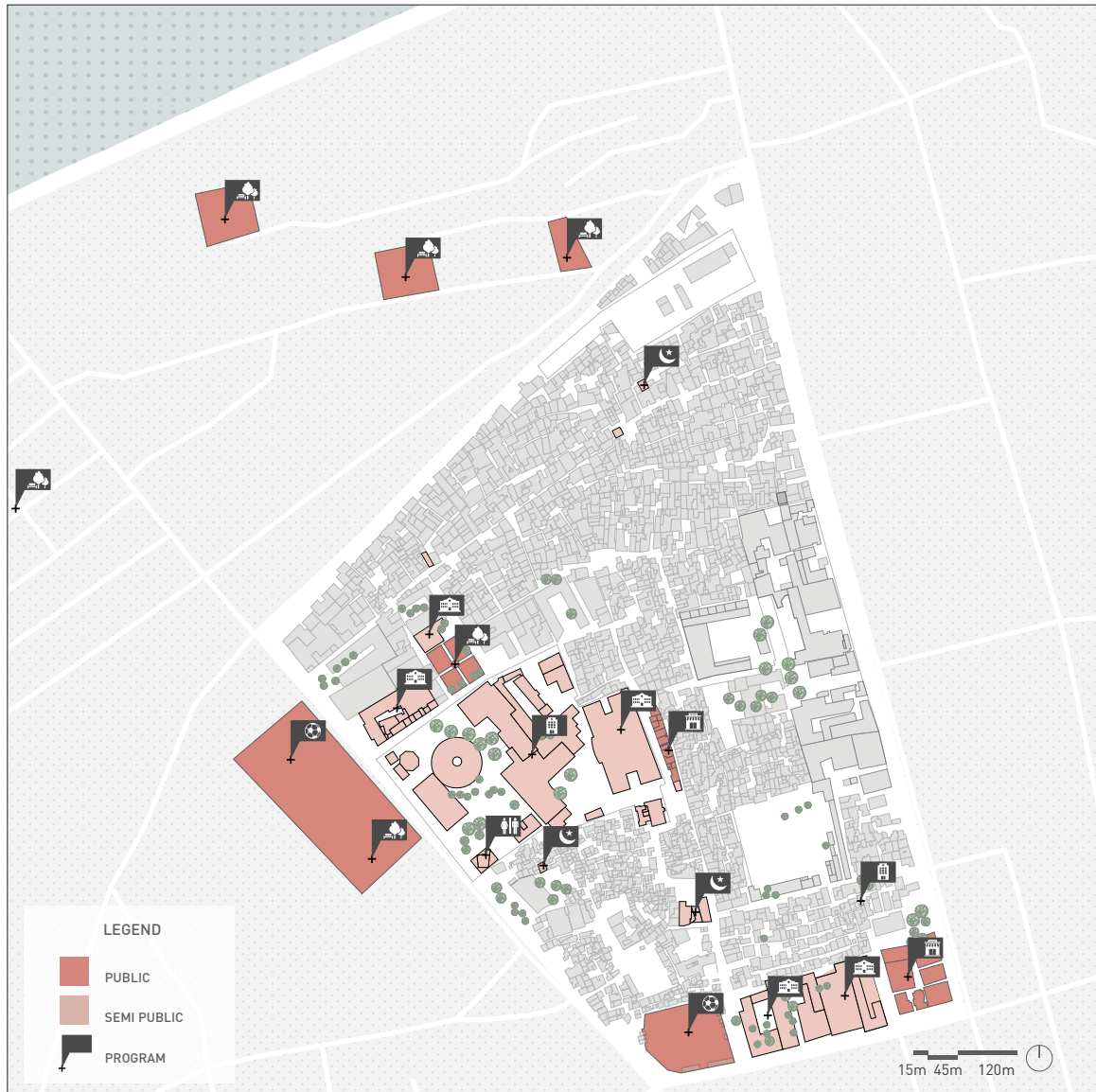
Rangiwara map: public and semi public spaces with existing program.
(Shehri Foundation 2015, GeoFabrik 2018, Google Maps 2018, Buildings drawn by Nimra Khan 2018).

streets of access for women. Medium-sized streets that, were part of the neighbourhood but lacked any infrastructure such as lighting, sidewalks, and activity. Small scale streets that were residential streets were heavily occupied by children playing, old women and men sitting outside their homes selling goods. The small-scale street was used by women because it's associated with the private realm of the domestic world. The" maholla"- community concept is very strong; each residential street is its community in which everyone may be a relative or a good friend. Smaller streets are

mainly guarded by elders, older women have limited mobility and conduct their daily lives either in their house or outside. Medium size streets are mostly avoided by women, as they become their source of fear, these streets have the least amount of activity with men usually loitering and lack of public infrastructure to support their activities.

What is the AURAT Network? Programmatic Requirements Determined Through Community Engagement And Local Expertise

The world of women is very different than men. Women constantly negotiate their spaces and manufacture their safety and purpose in space. Older women although homebound may have more access to public space than younger women. Women may have access to certain public spaces in the daytime but not at night. Space as one might call it is an embodied experience. That is, it is experienced viscerally through the bodies we inhabit male and female, old, young. This means men and women experience it in different ways, making any given space integrally gendered.

The AURAT Network is an amalgamation of programs that are placed at important nodes in Rangiwara. The programs placed will be conceived in three different scales that are spread throughout the neighbourhood at specific intervals of 100 meters to create a safe walking distance for women in the medium-sized streets, that they avoid.

Programs were determined by site visits and the workshop conducted by a local community centre in Lyari, mentioned in the previous chapter. The workshop and site visit generated results that demonstrated that women did not have access to public spaces. All the women mapped large scale peripheral streets as their main route due to high visibility, activity along the street and
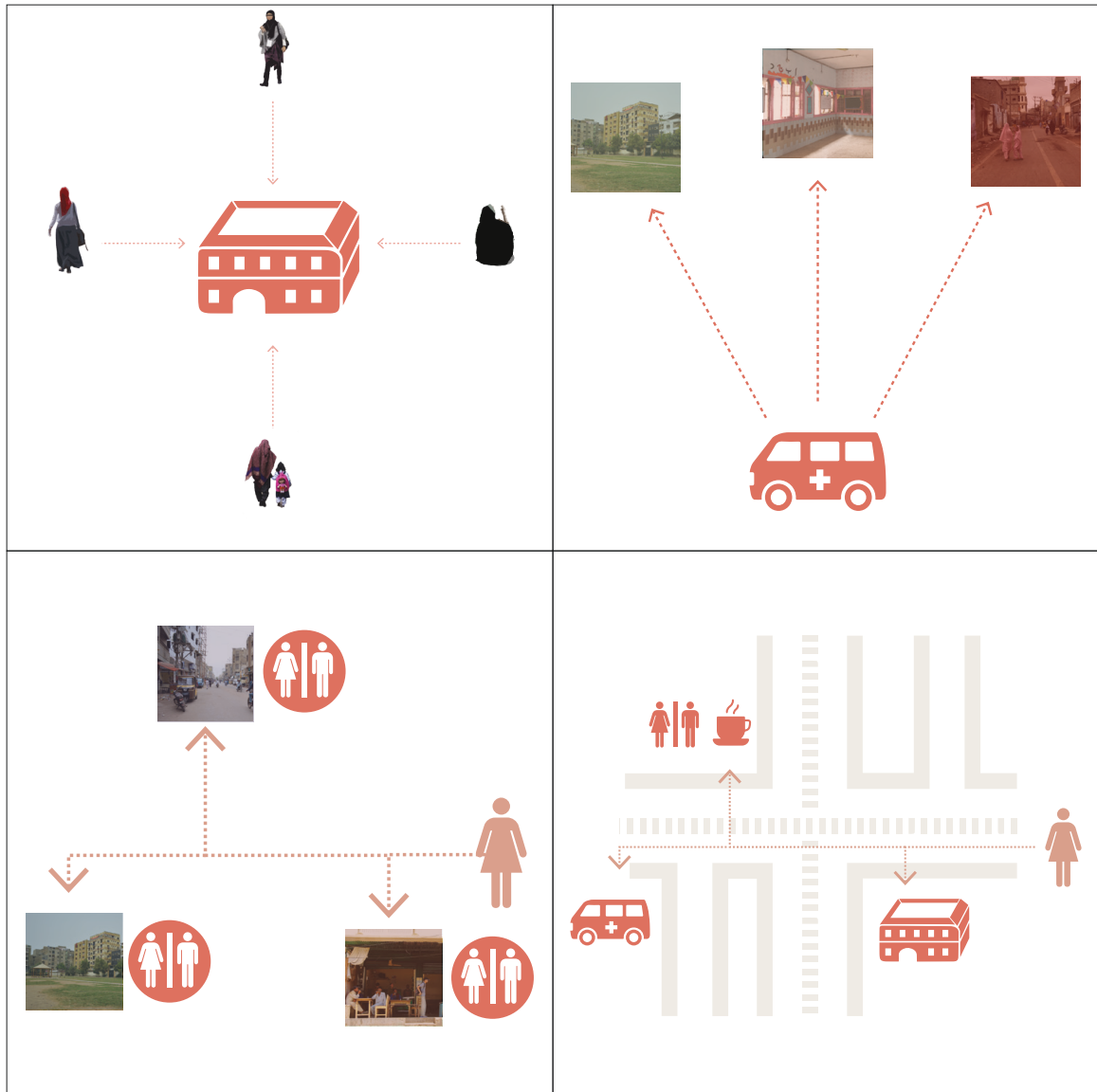
AURAT community centre will attract women from different neighbourhoods. AURAT mobile health clinic will go parks, community centres and streets. AURAT dhaba(Tea house) is a tea house and washroom that will be placed on streets and parks.

scale. Medium size streets were avoided by women, as they become their source of fear, these streets had the least amount of activity with men loitering and lack of public infrastructure to support women's activities. Smaller streets were used by women because they are associated with the private realm of the domestic world, each residential street is its community. Based on the workshop, site visits and research done by Shilpa Phadke specific programs for the AURAT Network were determined.

The AURAT Network will consist of the following programs:

AURAT Community Centre: is the largest program and is meant to be the main hub of the AURAT Network. Currently there are zero safe spaces for women in Rangiwara.

AURAT Dhaba: Existing Dhabas serve their customers tea and snacks , and are primarily male dominated spaces that spill on to the street. The AURAT Dhaba is meant to be more than that. It will be a tea house with a public washroom that is also accompanied by another program such as a small shop where women can sell their crafts. It becomes part of women's everyday activity and a community space. AURAT Dhaba will be placed on the corner of a street intersection and as infills.

AURAT Mobile Clinic: This would be assembled in spaces such as the community centre, streets, and parks. This program is meant to travel to women and provide them with the privacy and personal health care that they need. The existing women's clinic in Rangiwara only houses a nurse to do checkups on local women. The condition of the local clinic was inadequate as it did not have the privacy or infrastructure to provide for the local women.

Scale and Site selection Of The AURAT Network

Three different scales of streets were identified based on on-site visits and mapping studies. These three street scales will correspond to the three different scales of programs developed.

1. Street one: On a smaller scale is a very narrow street which becomes a pathway where women perform their domestic tasks, it becomes the realm of the older woman where they sell their goods.

2. Street two: the medium-sized street which is avoided the most
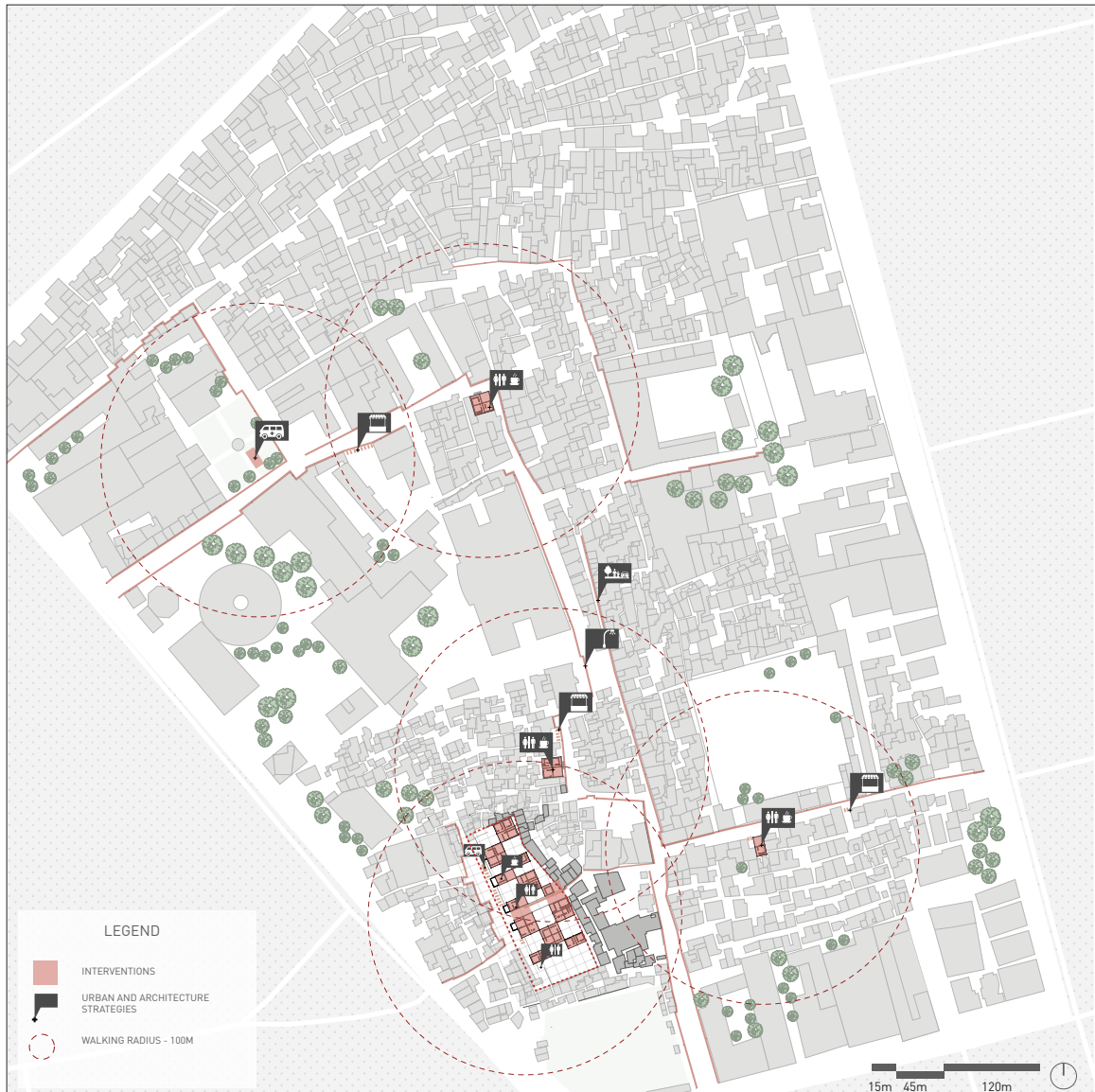
Master plan strategy of the AURAT Network. (Shehri Foundation 2015, GeoFabrik 2018, Google Maps 2018, Buildings drawn by Nimra Khan 2018).

by women due to the lack of elderly women, activity and public infrastructure.

3. Street three: the largest street, also the main streets are actively used by women as it has vehicular traffic, shops, clear visibility, and activity.

AURAT Community Centre: City Scale

The largest program: a cultural centre is meant to be a hub that

is activated through program and design. It becomes a space that hosts programs that are meant to educate, empower and mobilize the women. According to research certain design elements need to be employed to make the space safer for women such as low-rise buildings, thresholds, activity along streets, lighting, and levels. This program is not only meant to engage women in Rangiwara but also engage women in adjacent neighbourhoods and other neighbourhoods throughout the city.

By mapping Rangiwara and conducting the workshop, a site for the AURAT community centre was chosen based on its proximity to the main hospital, existing parks, main roads, and an existing soccer field. Through the workshop, it was confirmed that women avoided walking in streets that connected the site to the eastern side of the neighbourhood. Since this is the largest program it corresponds to the street three the largest scale street.

AURAT Dhaba: Neighbourhood Scale

The medium-scale program becomes an urban infrastructural need and a place for pleasure and fun. This program's main goal is to provide a public washroom for women accompanied by another program of a teahouse, it becomes part of women's everyday activity as they would be placed on streets. A Dhaba is traditionally a space that serves tea and light snacks to its customers. Its primary customer are male, which makes it a highly gendered space. The AURAT Dhaba will become social spaces; however, they also include public washrooms that are required by women to occupy these public spaces. This program will be placed along the streets that women avoid, and in public spaces that become inaccessible for women when the infrastructure is not present. Although the 20 public washrooms are meant to be used by the generic public, they are inherently dominated by men. These washrooms are not designed for women to feel safe as they are in undignified condi-

tions. The lack of washrooms causes women to not go to these public spaces as they go not urinate in public. Since this is the largest program it corresponds to the street two the medium-scale street.

AURAT Mobile Clinic: Street Scale

The smallest mobile program is a health clinic that can be assembled in spaces such as the community centre, streets, and parks. This program is meant to travel to women and provide them with space where it could be about their health and their children's. Parks and community centres provide them with safety and privacy and the infrastructure. Existing parks have high boundary walls that are in place for safety and restricting people from loitering in the park for a prolonged amount of time. Parks further have a women-only hour, during which several women do not go to the park as there is no infrastructure present to support their activities and leisure is not a purposeful activity. If a mobile health clinic is present in the park during women-only hours, women would be enticed to go to the park with their children as the activity is pertained to a purpose but also could also be used for leisure. Since this is the largest program it corresponds to the street one the smallest scale street.

Structure Of The Local Agents And The Role Of Women In The AURAT Network

For the AURAT Network, the role of local agents and women are very important. For the Network to function successfully, there must be a structure in place that is in charge. However, the structure of the network must be predominantly women of the community.

VOLUNTEER
ARCHITECTURE FIRM

AURAT
Network

LOCAL MUNICIPLAITY
land tenure, paper work and permit for
buildings

PARTNER ORGANIZATIONS
Local sport and recreation leuges and
clubs , skill based, educational
organization

INTERNATIONAL NGO
Provide funding

NATIONAL NGO ORGANIZATION
Technical assistance - grants, architecture,
construction

LOCAL NON-PROFIT/NGO
Project Holder : manage the network, apply
for funds, dailt logistics

LOCAL COMMUNITY DELEGATES - WOMEN
These women are chosen by the local
community of women

This diagram shows all the agents involved in the network and their importance.

LOCAL WOMEN VOLUNTEERS
These women are chosen by
the local community of
women

LOCAL NON-PROFIT/NGO
Project Holder : manage the network,
apply for funds, dailt logistics

ARCHITECTURE FIRM   OTHER DISCIPLINES

NATIONAL NGO ORGANIZATION
Technical assistance - grants,
architecture, construction

LYARI

MUNICIPALITY

OTHER STAKEHOLDERS
land tenure, paper work and
permit for buildings

INTERNATIONAL NGO ORGANIZATION
Provide International funding
geared towards specific goals

PARTNER ORGANIZATIONS
Local sport and recreation leuges and
clubs , skill based, educational
organization

AURAT Network
Aurat Network is designed by the architects
and the local NGO and conception begins
based on the increamental design strategies

ORGANIZERS   CHAIR   STAFF   VOLUNTEERS

LOCAL WOMEN
Local women become part of the AURAT
Network and in all the daily tasks

AURAT Mobile Clinic   AURAT Community Centre   AURAT Dhaba

This diagram shows the structural organization of the AURAT network. It shows different agents
involved in the network and how they participate in the network.

CHAPTER 9: DESIGNING THE HUB - THE AURAT COMMUNITY CENTRE

Programmatic Requirements And Program Adjacency

Programmatic requirements for the community centre were determined based on on-site visits, consultation with the local community centres and the workshop as mentioned earlier in chapter five. All the programs are classified in the following categories and relate through their adjacency.

1. Education: Classroom, reading room, library, computer lab

2. Recreation: soccer field and change rooms, multi-purpose gymnasium (boxing)

3. Skill-based: Crafts workshop, flexible workshops, cooking

4. Leisure: Tea house, Restaurant

5. Commercial: Craft shops, Tea house, Restaurant, multi-purpose gymnasium

6. Supplementary Support: Daycare, administration office, vendors

7. Public infrastructure: washroom, health clinic, water storage

The site is split into two compounds with separate entrances and boundary walls, it is separated by a street. This required the program to be split amongst two different locations, however activating the site at the same scale.
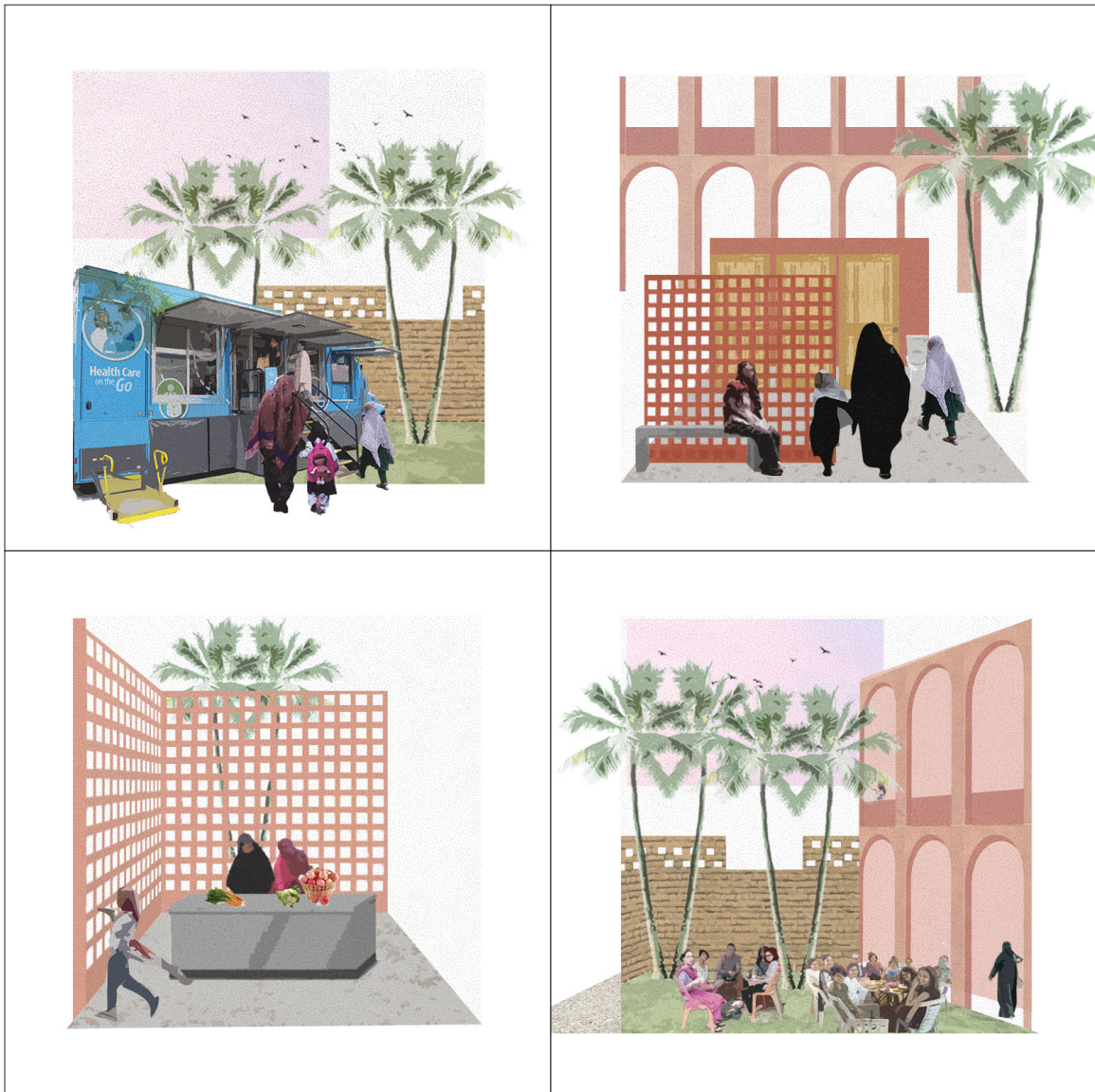
Community Centre Location One

Educational programs are all placed on location 1 and are in the same building, they are adjacent to the supplementary support day-

Location one program collages: top left: play ground, top right: class room, bottom left: exterior plaza, bottom right: tea house.

care building and administration building. These three programs are adjacent to each other as they would support young mothers who are looking for education but also need to bring their children with the, additionally placing them towards the back of the site creates privacy and access to courtyards. Leisure, Commercial and skill-based programs such as the tea house and cooking kitchen restaurant are placed on location one and are placed beside one another to support one another as the three functions very similarly. The decision to place them in the front was to provide the

Location one program collages: top right: mobile health clinic, top right: public washroom, bottom left: community kitchen, bottom right: restaurant.

three spaces spillover spaces in their adjacent courtyards, which in the future can become more public as the exterior boundary wall disintegrates. Public Infrastructure such as the washrooms, water storage, and health clinic are placed here as well, the three create a compound and are placed in the back for privacy. An additional washroom is located in the eastern corner of the compound to create an anchor and clear sit visibility for women who solely want to access the compound to use the washroom. The washroom is placed adjacent to the tea house with an intermediary courtyard

Location two program collages: top leftt: soccer field, top right: craft workshops, bottom left: boxing, bottom right: shop.

space that is landscaped with furniture. This is done to create activity and create a space where women would feel safe to use. Specific entrances are designed for location one; first from the main pedestrian street that intersects the plaza and second from the residential streets approaching the site from the west.

Community Centre Location Two

Location two became a major location for recreation as a practice

soccer field is located on the east with change rooms. It also has a multifunctional gymnasium that can be used for boxing and other sports or can be converted into a rental party hall where an event can take place and spill into the soccer field and the courtyard spaces surrounding it. A skill-based program such as craft workshop and other flexible workshops are also placed on this site in the western corner, these programs are placed in the same building and placed in the corner to create another façade for the street. Commercial space such as a craft shop If also placed opposite to the workshop spaces. This was done as the two support each other; the shop would sell the crafts created in the workshops. Public infrastructure such as washroom and water are also placed on this site, the washroom is in the front and close to an entrance, for women who want to enter the compound to use the washroom. Specific entrances are designed for location one, first from the main pedestrian street that intersects the plaza and second from the residential streets approaching the site from the east.

Site Design And Architectural Strategies

Local Traditions Of Weaving: Extracting Textile Patterns And Colours

Starting with the cultural traditions of the female residents in the neighbourhoods, weaving and crafts are very important. The cultural traditions vary throughout the country, however specifically in the neighbourhood of Lyari, women have specific cultural patterns that repeat in almost every form of craft.

A weave is made up of longitudinal threads called the warp and lateral threads, the weft. The combination of warp and weft interlaced in various configurations creates patterned fabric, for the proposed women's centre in Lyari. Weaving is used as the leading design methodology in creating a series of interlinked programs and open
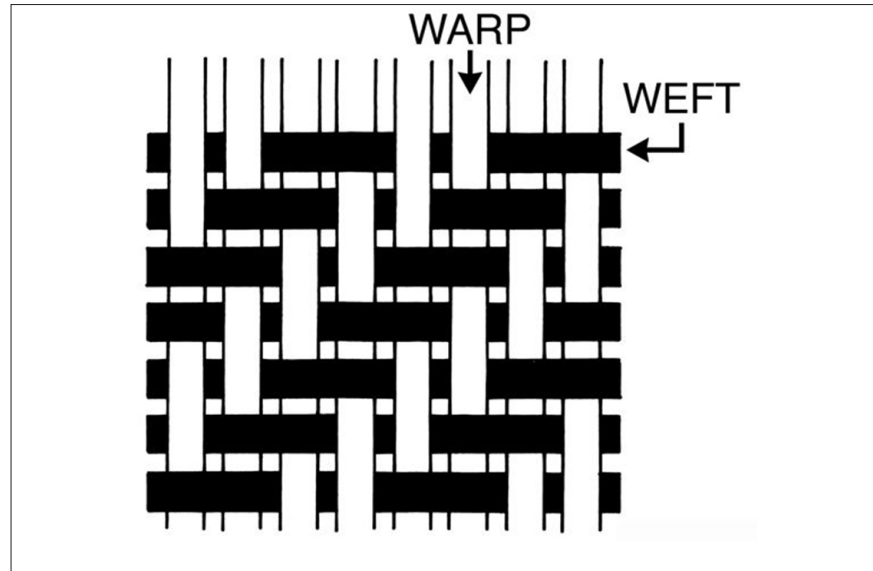
Diagram showing a warp and weft. (Smith 2017).

spaces varying in scale that accommodates the different human dimensions of personal, social, ad public sphere. Furthermore, to emphasize the craft of weaving, women become the primary builders, as they construct the building in phases by using the architectural strategies provided.

Structural Grid And Weaving Pattern: Arches And Colours Extracted

A twenty-foot structural grid is laid down on the site of the community centre. This grid will be used to create occupiable spaces and open spaces. After the grid is loaded out a basket weave pattern is laid out on site, this pattern creates a series of linked occupiable spaces and open spaces that vary in scale. Each structural is made of 8 "poured concrete columns and arches that are 20 feet apart and 13-foot-high and within the structure will be non-structural enclosure walls formed by cinder blocks**.**

Scale, Module Size, Grain Of The Cinder Block And Placement: Human Dimension And Wall Typologies

The human dimension and communication distances are another
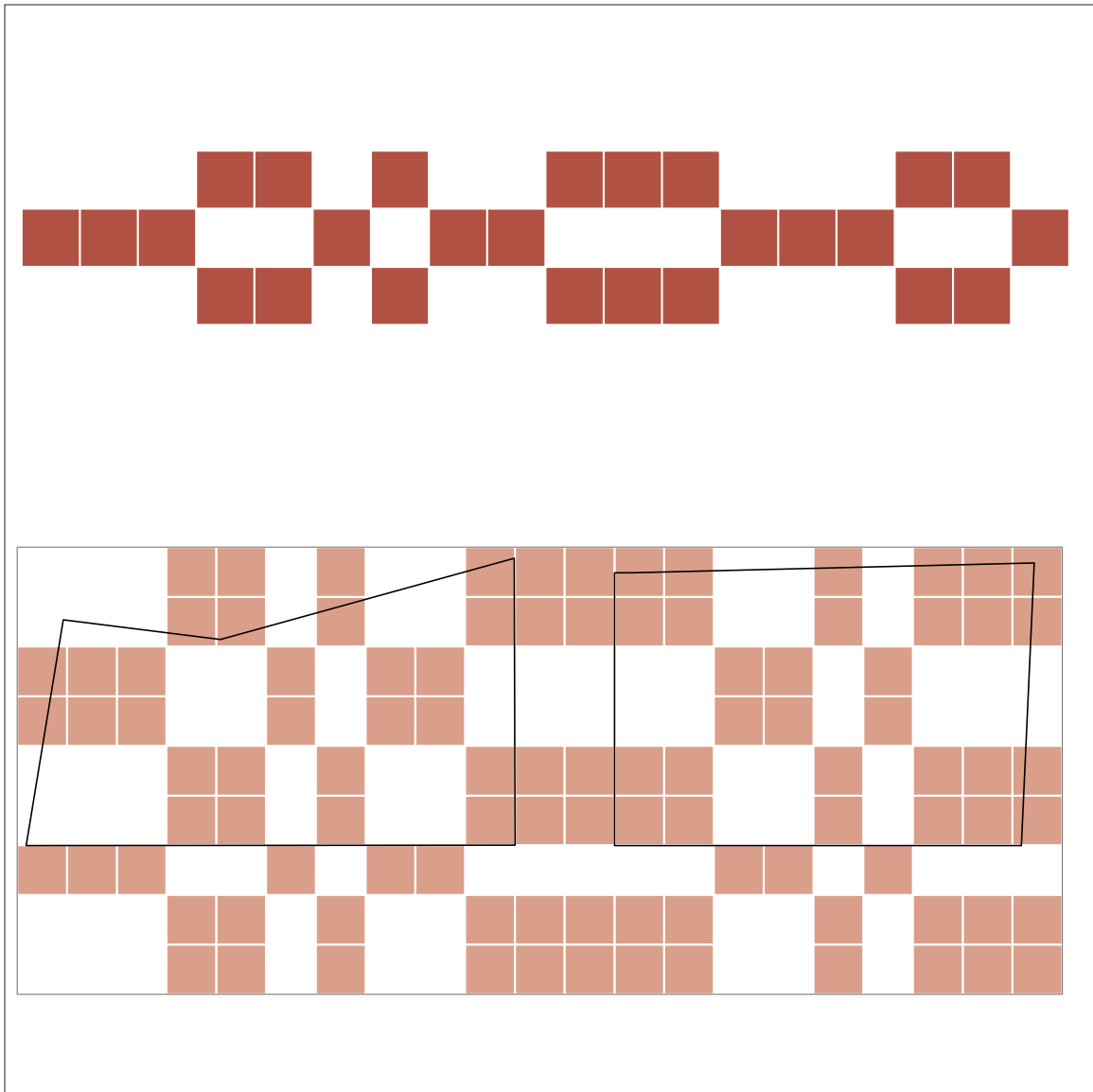
Diagram showing the basket weave pattern and its application to the site.

strategy employed in the design of the community centre. Each grid block of the 20- foot block of occupiable space is subdivided into built space and outdoor circulation space. Some block are combined to create one large room or multiple rooms in one building. The fourteen-foot square can be arranged in several different ways to create different types of units with built and circulation spaces. Each room is calculated to have an even number of cinder blocks. The first cinder block is can be placed on the interior side on the centre of the structural column. Modules can be placed as

INDOOR AND OUTDOOR
CIRULATION

LANDSCAPE STRATEGY
PATTERN

CONCRETE ARCHES
AND CINDER BLOCK
ENCLOSURE

BOUNDARY WALL

PATTERN ON SITE
FOR BUILDING

BUIDING ON SITE
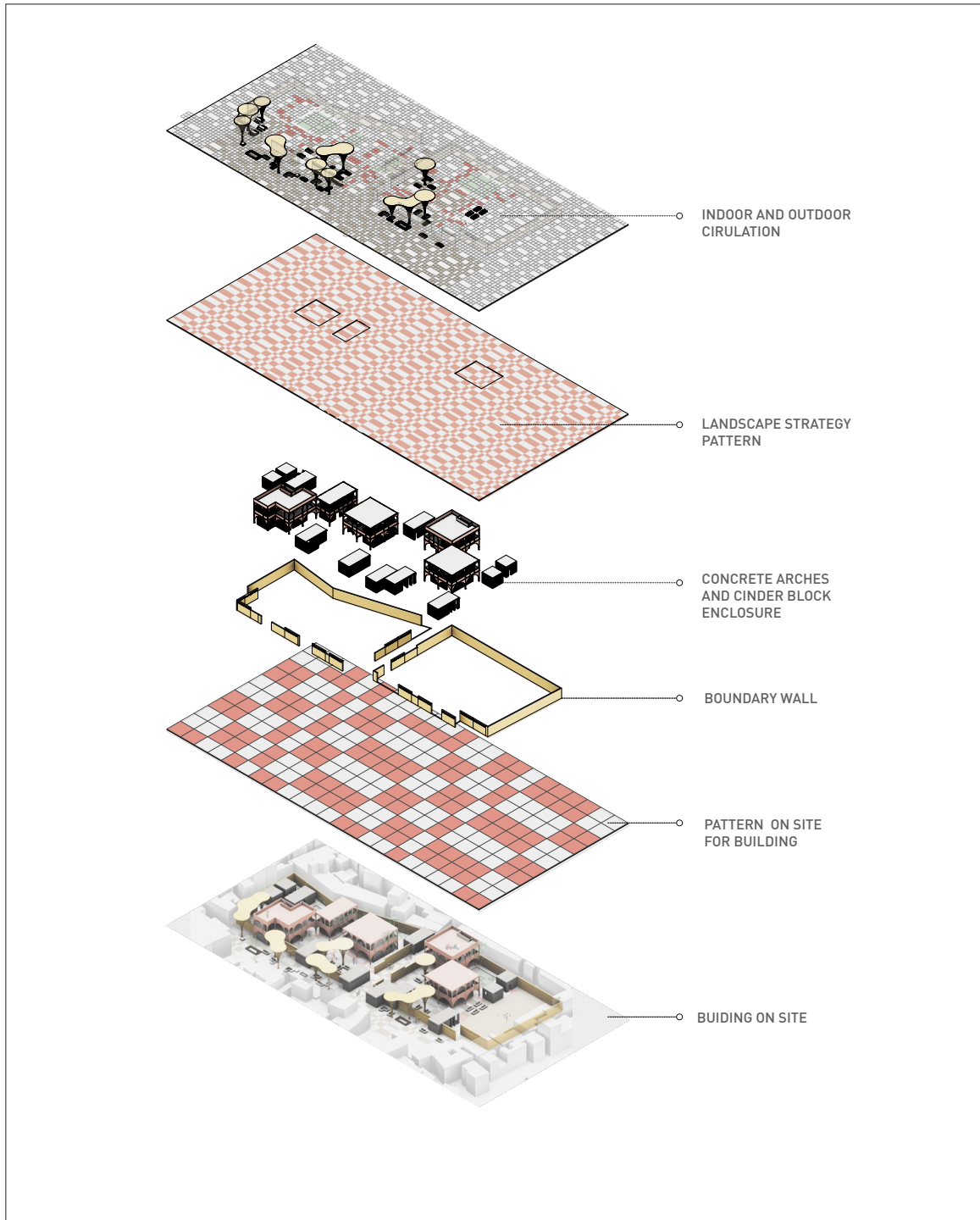
Axonometric drawings showing the different layers and design strategies of the building.

Movable bamboo roof structures: these structures are meant to provide shading and create inhabitable spaces for people.

long as they create an interior space of 14' by 14' for one module or if two modules are combined: 14' by 14'-8". The scale of the exterior structure, the size cinder block rooms for specific programs and the detailed wall typologies, courtyard spaces, bamboo roofs, furniture, circulation paths intend to reflect the importance of the human dimension and scale. This is done using a concrete cinder block that can be easily used for construction by women, this grain of the cinder block at 16" by 8" is calculated to create spaces that

Material studies : 3D printed model of the bamboo roof structure, coloured concrete.

are specific sizes to reflect the familiar dwelling typology. The grain of the block is also reflected in its use of the landscape furniture and the size of the pavement in the landscaping of the circulation and plaza.

Landscape Strategy: Circulation, Movable Bamboo Roofs, Furniture

The 20-foot grid is further broken down into a 4-foot grid for circulation pavement. The pattern applied before changes its scale and
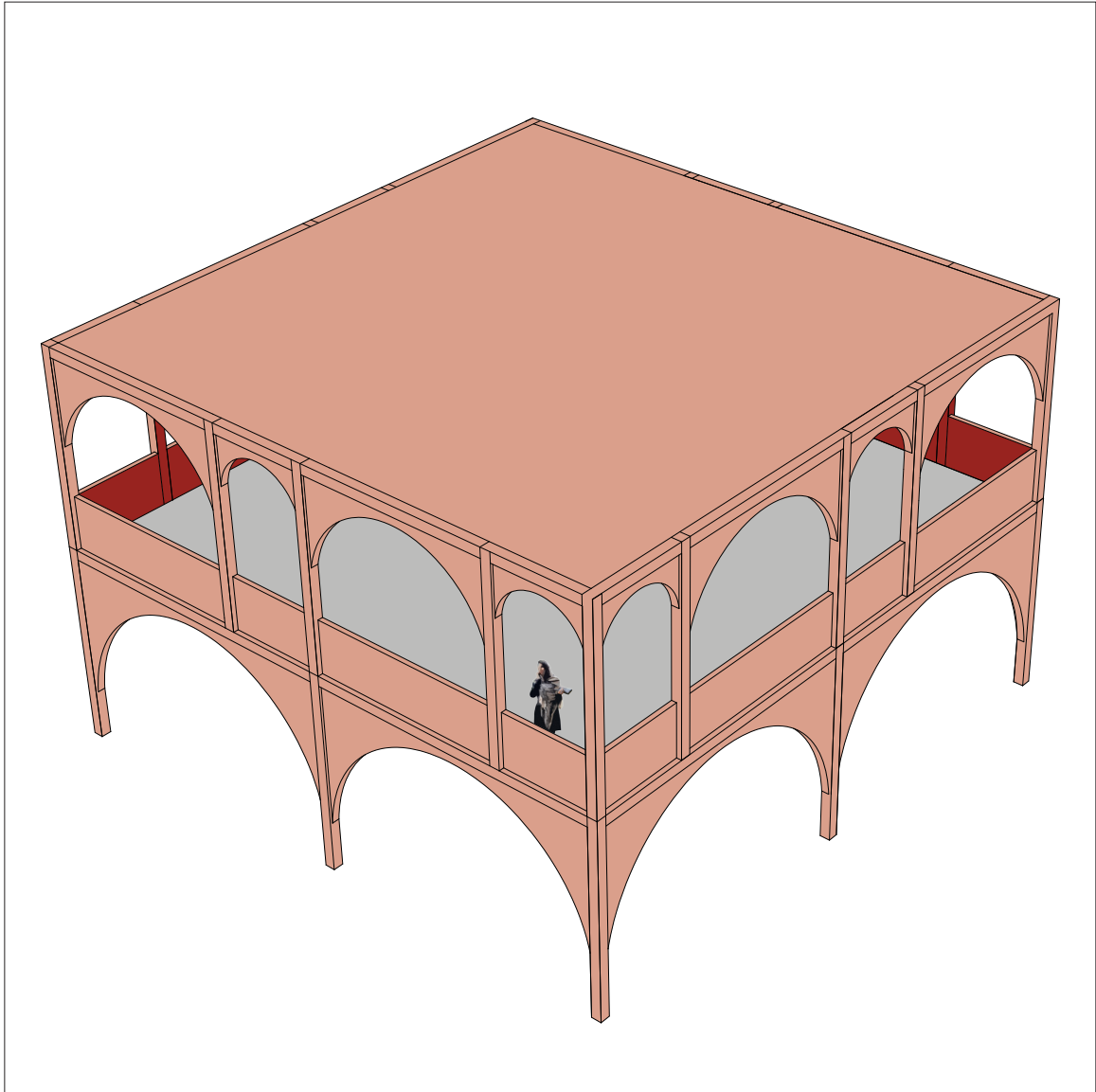
Poured concrete arches: these arches are meant to be the main structure of the building, which provide a shaded arcade. The interior of the arches are painted with different colours.

becomes embedded in the pattern of the circulation through the pavement. Each four-foot tile is made of the several 16" by 8" tiles, mimicking the dimensions of the cinder block used in the wall construction of the rooms.

Local Building Materials And Traditions

The materials were chosen based on their economic and cultural significance, which include poured concrete, concrete cinder blocks,
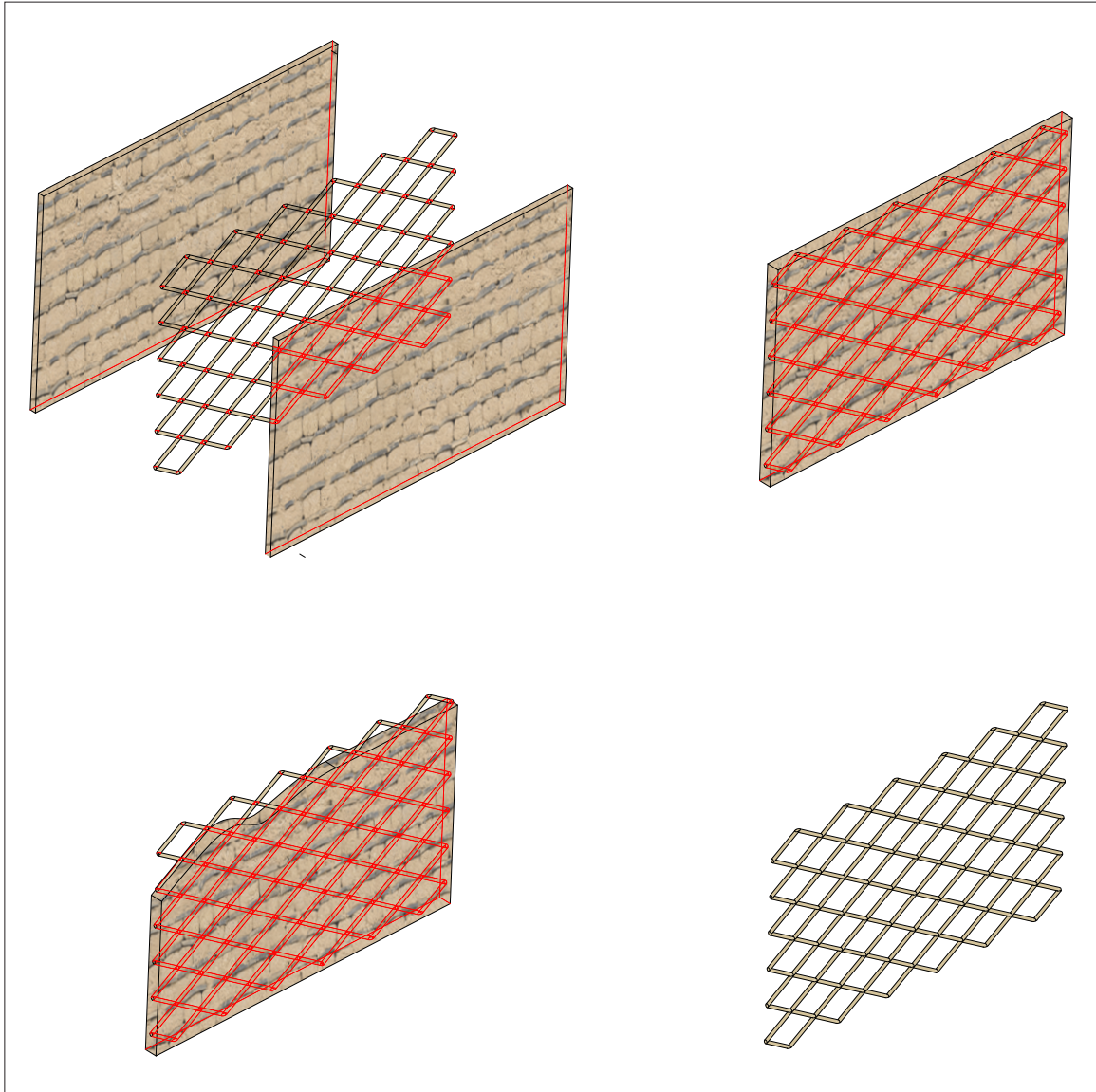
Rammed earth wall with bamboo reinforcement is used as the exterior boundary wall. This is meant to be a temporary wall that disintegrates over time.

rammed earth, bamboo, and colour. In addition to being sourced locally and supportive of the local economy, the cinder blocks are easy to install, which could potentially be done by the women of the centre. Poured concrete becomes the structure that forms an arcade which is reflected throughout the city to provide shade. Concrete cinder blocks are used as enclosure and are used in two sizes, 16: and 8 ¨to create variation in the design of the buildings. This material is cheap and readily available and the primary build-
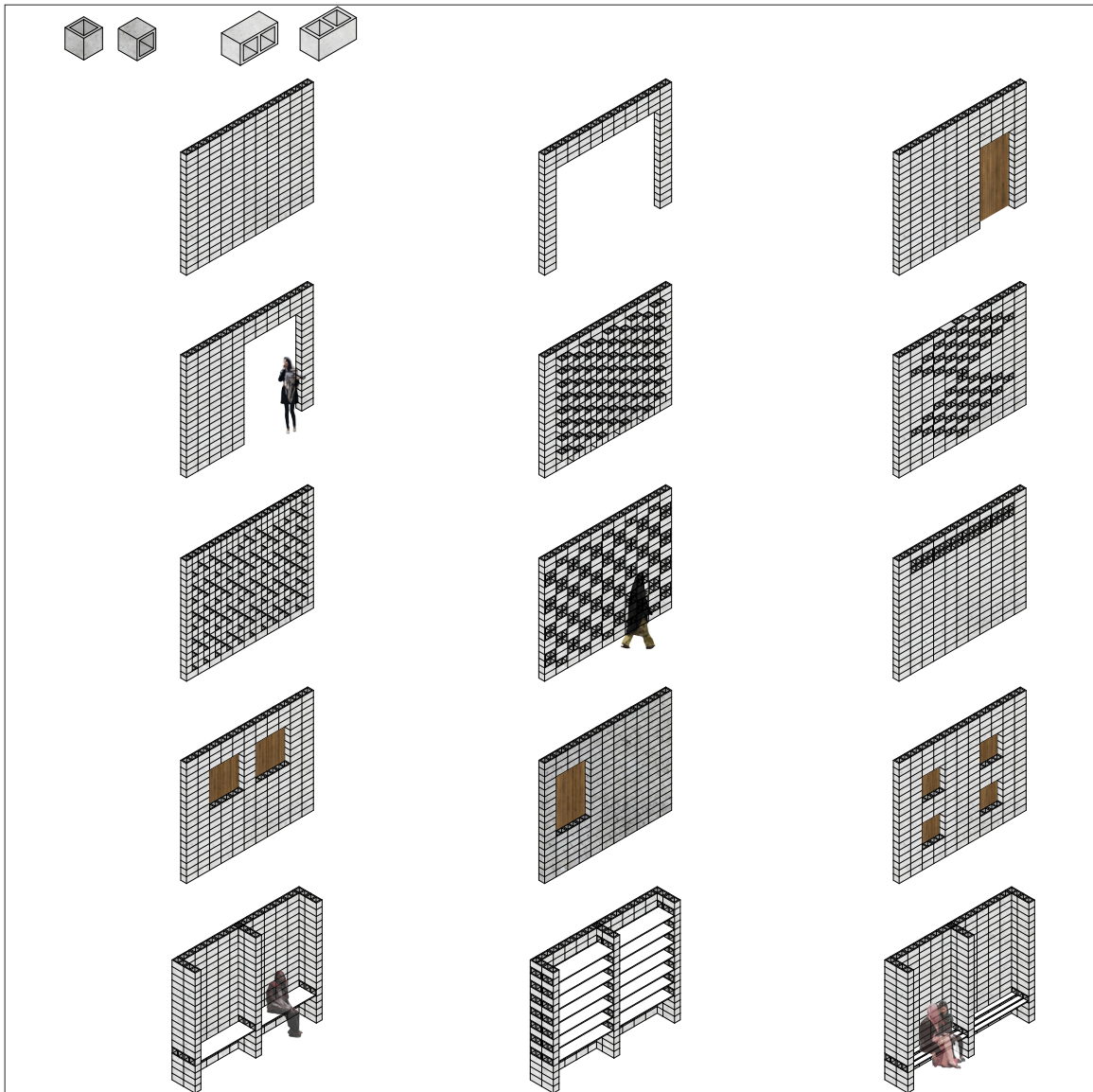
Cinder block wall typologies. These walls are made of two block types: 16"x 8"x 8" and 8"x 8"x8". These dimensions give the flexibility in creating various wall types and are sizes found in Lyari.

ing material of the neighbourhood that can withstand the weather and time. Rammed earth is used in the boundary wall for initial security with the idea that it will disintegrate over time as space integrates better into the community. Rammed earth becomes the temporal aspect of the project, which changes as the conditions of the neighbourhood changes. Bamboo sourced locally and is used movable material that provides shading and an outdoor roof. Colour is used to abstract textile patterns in the pavements but also in the
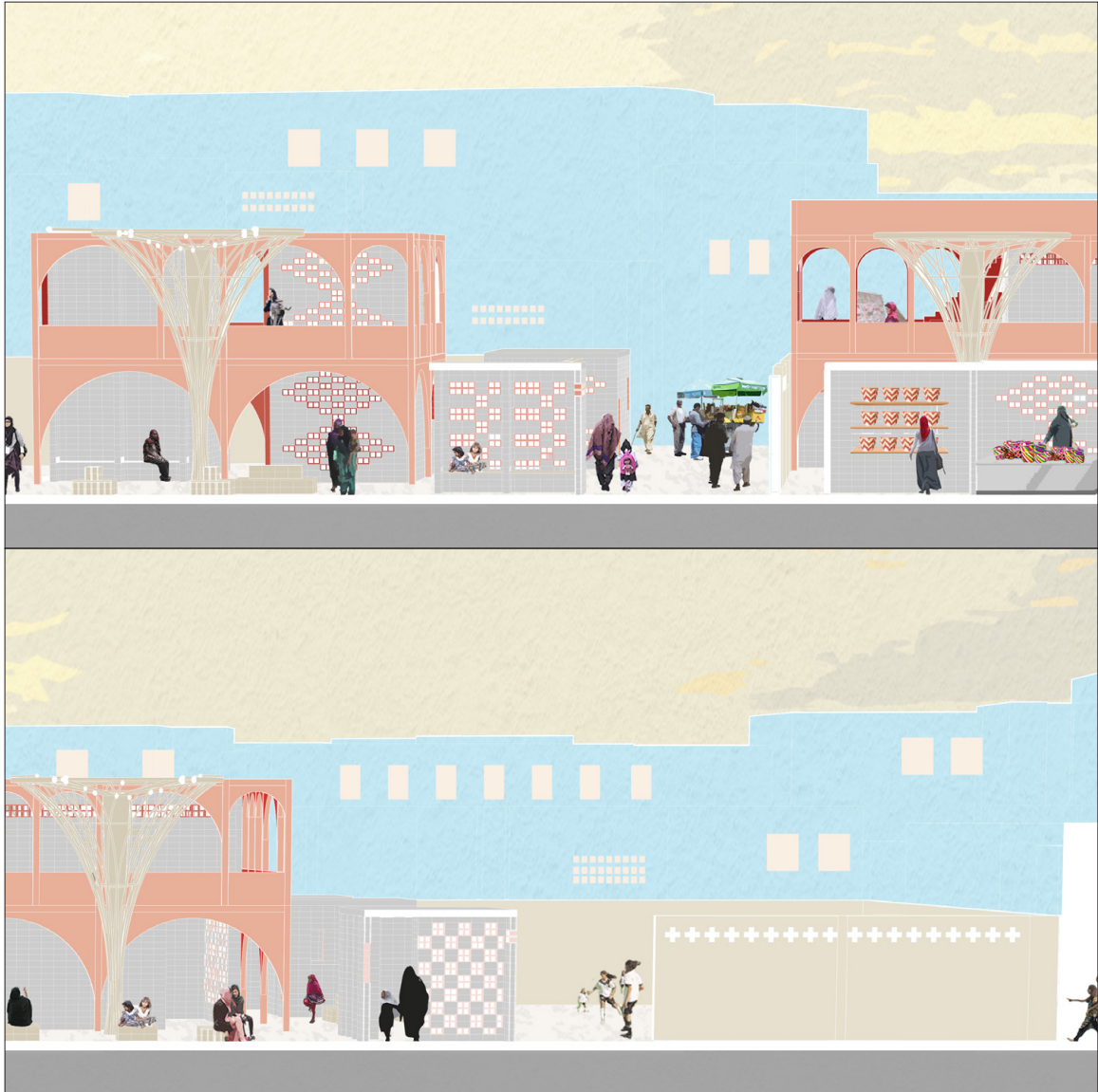
Section vignettes showing architectural strategy- Protection: thresholds, activity along the street, clear entrances.

underside of the structure- the colour is meant to e experienced by women when in the AURAT Community Centre and by the public through the pavement.

Implementing Urban And Architectural Tools

Several Architectural design elements are employed throughout the project corresponding to the programmatic and spatial require- ments. The strategies proposed are based on Shilpa Phadke's, Jan

Gehl's and on-site research. Jan Gehl's original strategies of Protection, Comfort and Delight have been altered, and new strategies have been added to the groups.

Protection

1. Protection against traffic and accidents and protection was achieved in the following ways throughout the design:

Clear thresholds: Rethinking the wall: the traditional boundary wall becomes a landscape feature and something that disintegrates over time. The wall is broken down by varying heights and by strategic landscaping that could become a threshold, however, still be used by people outside the centre.

Different levels of privacy were achieved through different screening patterns and level of perforation

2. Protection against violence and crimes:

Clear site lines were created, specifically in the circulation, making the entire circulation path clear.

Lighting became necessary in the pathways and the sidewalks created in the master plan

Entrances: to create access and control throughout the site.

Activity along streets: spaces for vendors throughout the three different scales of the program were created to create activity along the street.

Comfort

1. Opportunities to sit:

Section vignettes showing architectural strategy- Comfort: opportunities to sit, talk, listen, seeing, play and exercise.

Landscape furniture in courtyards and in the plaza, which was implemented through different incremental design strategies.

The cinder block wall typologies can assemble to create benches and seating along with an interior wall.

Trees are planted in some courtyards along with natural vegetation to provide an area to sit under the shade.

Bamboo roof structures are also placed in courtyards that are not landscaped with natural vegetation.

2. Opportunities to stand, talk and listen:

The structural arches and the interior cinder block enclosures create shades circulation that expands and compresses in specific areas, this can be used as areas to gather and stand to speak to people.

Balconies are created on the second floor, these allow people to stand and watch the activities happening down below.

3. Opportunities to see:

Clear site lines: circulation becomes a linear path that runs through the entire building.

Emphasis on the circulation using colour to create a tool for way finding.

Roof occupation for specific buildings that have a clear 360 view of the community centre and plaza.

Multiple courtyards: each building opens into a courtyard that becomes spillover spaces for different programs such as the restaurant.

4. Opportunities to play and exercise:

Programs implemented to create a soccer field, a boxing gym and a play area for younger girls.

Delight

1. Scale:

Section vignettes showing architectural strategy- Delight: scale, opportunities to enjoy positive climate and positive sensory experience.

Storey and level restriction: surrounding buildings were not higher than 3 storeys. The building attempted to blend into the city fabric.

Familiar Scale: building sizes and the grid mimicked the size of the standard dwelling in the location. Moreover, each room has a 14' by 14' of occupiable space or more. This would be a familiar scale for the women as their own homes would have rooms of similar scale.

Street and corner facades were created to anchor specific programs

2.   Opportunities to enjoy a positive climate:

Varying degrees of exposure and sightlines are achieved through the manipulation of the concrete block and where the program is located with the grid.

Bamboo roof structures, open arcades, and natural plantation provides shaded areas.

Ventilation and solar and wind exposure were all kept in mind with minimal southern and western exposure as the climate is hot and humid. Ventilation blocks, windows, and screens and green walls are all placed following the degree of exposure. Non-structural cinder block rooms are pushed back from the façade of the arch to create shaded areas and to minimize southern exposure to the rooms.

3.   Positive sensory experience:

Courtyards and proximity to other programs.

Colour: Colour is extracted from local crafts and weaving patterns. Women experience these colour forms within the community centre through the pavement pattern and the underside of the arches that are painted in a bright colour.

Street facades and program adjacency and proximity: each program is placed in a specific location for a positive experience with the boundary wall and if change permits without the boundary wall.

Incremental Design Phases

Phase One: Reclaim - Safety

Phase Two: Revitalize – Knowledge and Recreation

Phase Three: Reconnect – Empowerment and Mobility
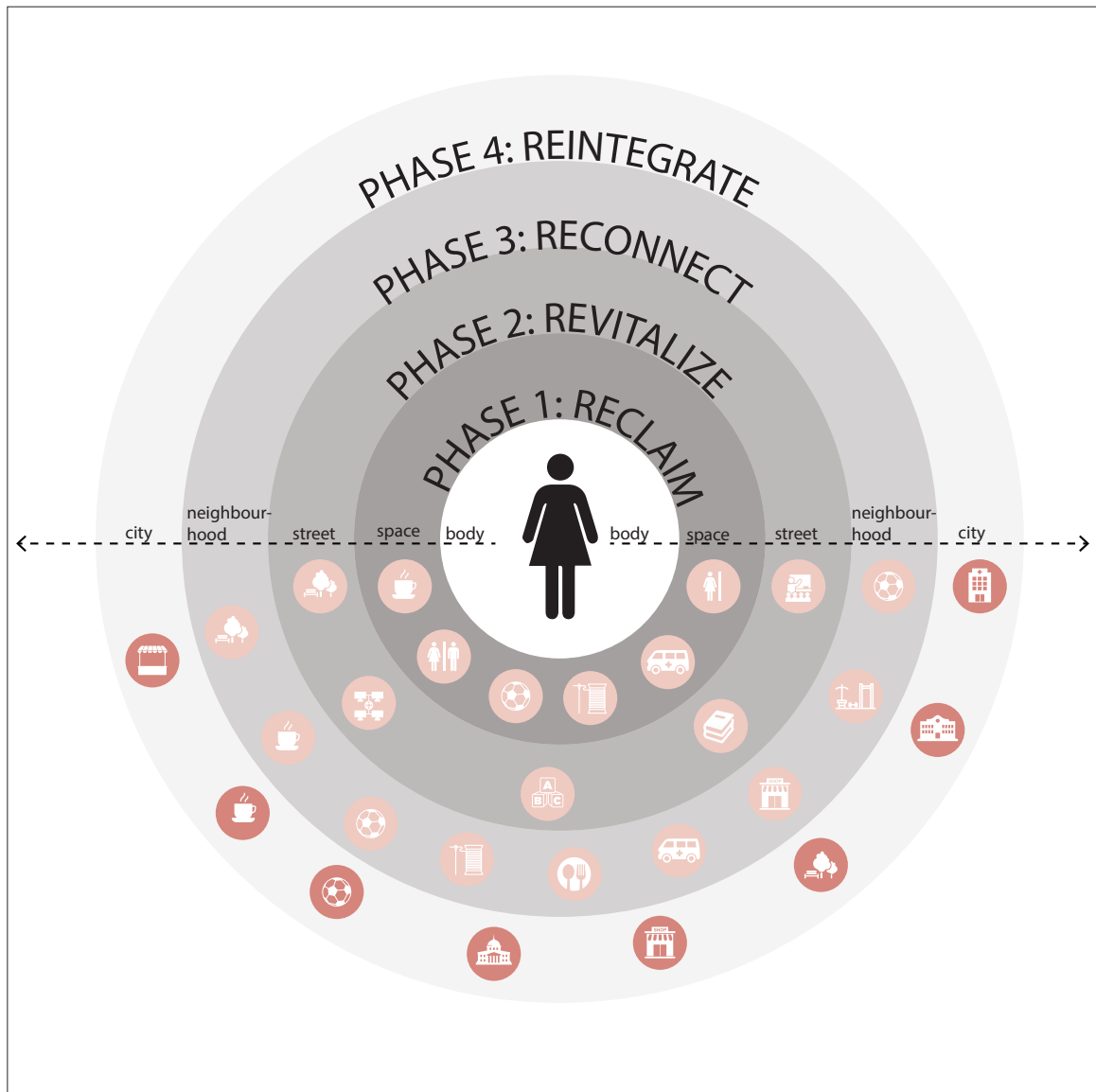
This diagram shows the different phases employed which will correspond to specific kinds of programs and scales.

Phase Four: Reintegration

Phase One: Reclaim - Safety

Activating The AURAT Network

Phase one of the design would activate the master plan strategies. These phases consist of starting the basis of the AURAT Community Centre and deploy the AURAT Dhaba and AURAT Clinic to their designated network locations.

By mapping Rangiwara and conducting the workshop, a site for the AURAT community centre was chosen based on its proximity to the main hospital, existing parks, main roads, and an existing soccer field. Through the workshop, it was confirmed that women avoided walking in streets that connected the site to another side of the neighbourhood. Three different scales of streets were identified for the master plan strategy.

1. Street 1 on a smaller scale is a very narrow street which becomes a pathway where women perform their domestic tasks, it becomes the realm of the older woman where they sell their goods.

2. Street 2: the medium-sized street which is avoided the most by women due to the lack of elderly women, activity and public
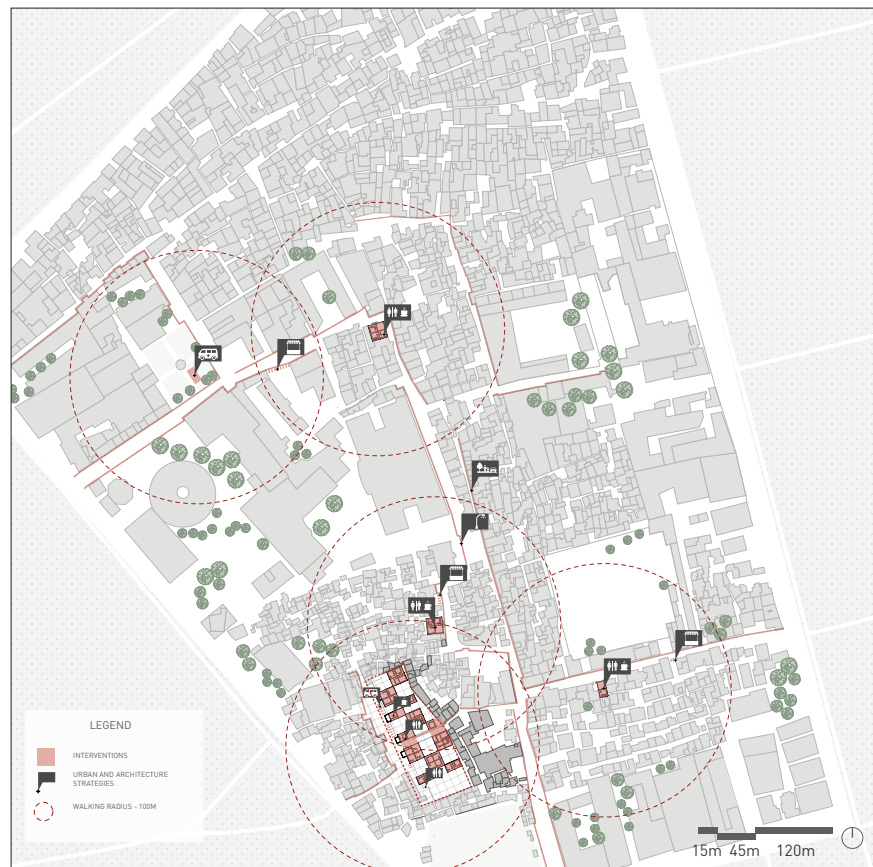
Master plan strategy of the AURAT Network. (Shehri Foundation 2015, GeoFabrik 2018, Google Maps 2018, Buildings drawn by Nimra Khan 2018).

infrastructure.

3. Street 3: the largest street, also the main streets are actively used by women as it has vehicular traffic, shops, clear visibility, and activity.

The heavily used street that connects the site of the community centre to the opposite side of the neighbourhood is completely disconnected. For the AURAT Community Centre, women from a 100-meter radius were targeted as women preferred to walk shorter distances. To connect the varying scales of the streets, the AURAT Dhaba and AURAT Clinic are placed on medium-scale and small-scale streets. These two programs are meant to mobilize women on the disconnected streets.

Urban strategies around the neighbourhood will be implemented such as creating sidewalks, adding street furniture, spaces for vendors, and lighting. The tea house – AURAT Dhaba and Mobile clinic - AURAT clinic will also be introduced around the neighbourhood, these strategies will also be implemented at the site of the AURAT community centre to Reclaim that space.

Activating The AURAT Community Centre

In the AURAT Community Centre, the site is separated into two locations, with a street and plaza. Phase one will implement a rammed earth bamboo wall to create a boundary between the two spheres of public and private, this would reclaim the space as a women's public space. A warp (grid) will be threaded on the site and the weft will create the weaving pattern on the site. This pattern becomes the main design methodology for program adjacency, circulation. Landscape strategy and interlinked programs.

The traditional boundary is something that disintegrates over time.

LEGEND
FIRST FLOOR

1. water storage
2. aurat dhaba
3. aurat washroom
4. aurat washroom
5. change rooms
6. water storage
7. soccer field
8. plaza
9. mobile health clinic
▢ vendors
— boundary wall

Phase One - Reclaim: level 1

The wall is broken down by varying heights and by strategic land-scaping that could become a threshold, however, still be used by people outside the centre.

Once the weave pattern is in place, Entrances on both locations are determined to create clear site lines. Anchoring and creating a fa-çade for the corner was done by placing the AURAT washroom on location 1. AURAT Dhaba is placed in conjunction with the washroom to create activity and access to the public in the future. AURAT Clinic is also deployed on the site and Movable Roof shades are provided

Phase One: Reclaim - view looking at the washroom and the tea house.
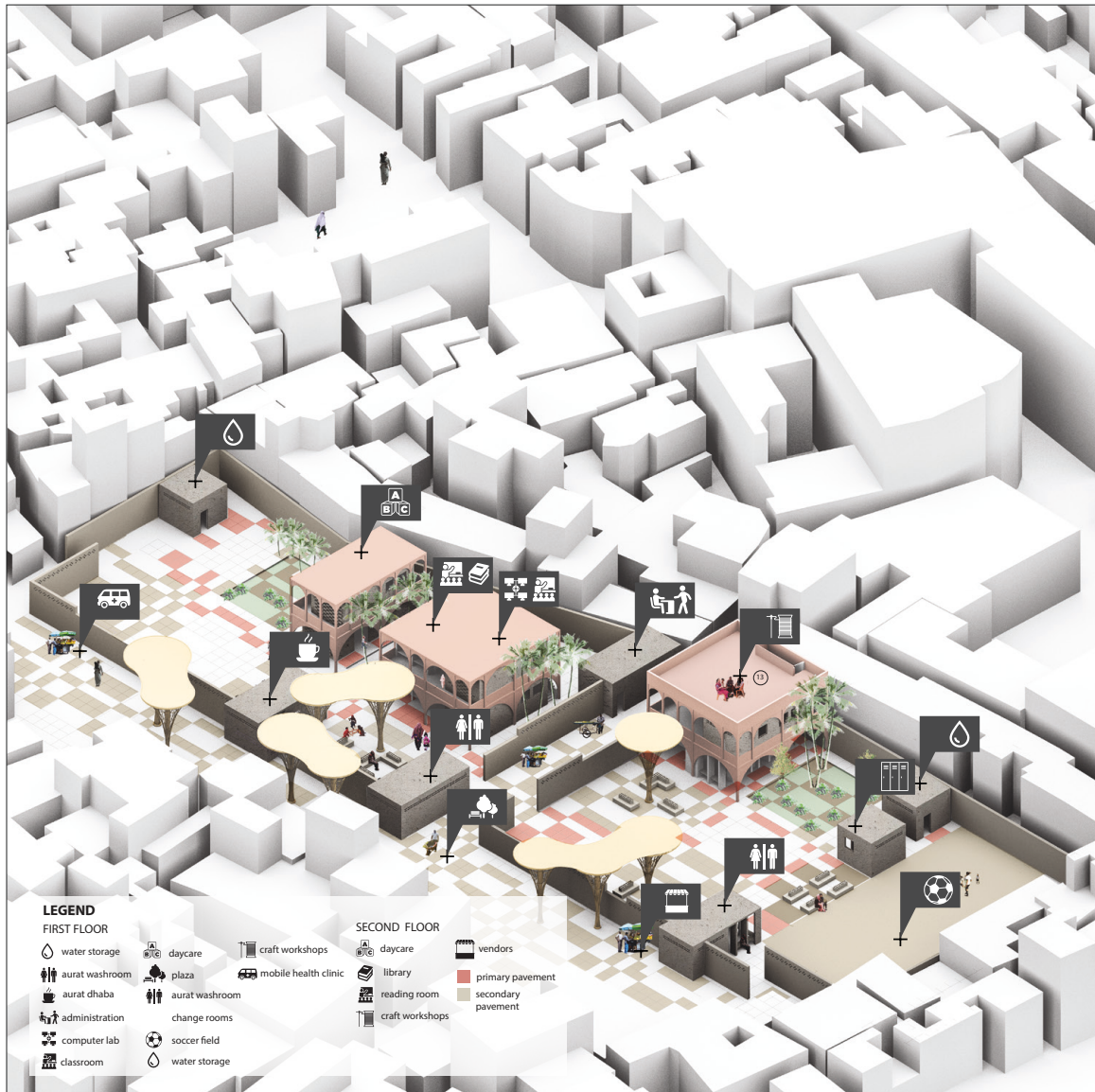
Phase Two isometric drawing showing the development of the program.

LEGEND

FIRST FLOOR

💧 water storage
🧍 aurat washroom
☕ aurat dhaba
🏃 administration
💻 computer lab
📚 classroom

🅰️🅱️🅲️ daycare
🌳 plaza
🧍 aurat washroom
change rooms
⚽ soccer field
💧 water storage

🔧 craft workshops
🚐 mobile health clinic

SECOND FLOOR

🅰️🅱️🅲️ daycare
📖 library
📚 reading room
🔧 craft workshops

🏪 vendors

🟧 primary pavement
🟫 secondary pavement

throughout for women and vendors. The soccer ground in location 2 is cleared up for women to practice. Lastly, the plaza outside is landscaped to provide the public domain with space and to activate the community centre site.

Different wall typologies of cinder blocks are implemented through-out the site. Walls become benches, windows, shelves, and screens. These wall typologies are meant to be used as a guide for women to build in the future. Moreover, entrances and thresholds are used to

LEGEND

FIRST FLOOR

1. water storage
2. aurat dhaba
3. aurat washroom
4. administration
5. computer lab
6. classroom
7. daycare
8. plaza
9. aurat washroom
10. change rooms
11. soccer field
12. water storage
13. craft workshops
14. mobile health clinic

SECOND FLOOR

1. daycare
2. library
3. reading room
4. craft workshops

vendors
boundary wall

Phase Two-Revitalize: level 1 and 2 floor plan.

create access and control throughout the site.

Phase Two: Revitalize – Knowledge And Recreation

The AURAT Community Centre

Phase two of the design is providing knowledge and recreation. This is achieved by providing classrooms, computer lab, small library and reading room and daycare at location 1. To support these programs an administration building and a second entrance for parents and children. Location 2 will host the crafting studio space

Phase Two: Revitalize - complete section.

Phase Two: Revitalize - view looking at the soccer field.

LEGEND

FIRST FLOOR

water storage	computer lab	craft shops	craft workshops		
aurat washroom	classroom	aurat washroom	SECOND FLOOR		
restaurant	daycare	gymnasium	restaurant	craft workshops	
kitchen	health clinic	soccer field	daycare	vendors	
aurat dhaba	administration	water storage	library	primary pavement	
aurat washroom	plaza	change rooms	reading room	secondary pavement	

Phase three isometric drawing showing the development of the program.

in the corner to promote their existing skills and networks within the community. Additional movable bamboo roof structures will be provided for shading and interior courtyard Furniture will be placed.

Buildings in phase two have maximum to levels with an occupiable rood. Levels play an important role as buildings that are not to create high good sightlines, idea of looking down ad watching activities – occupiable rooftops. The main structure of the building takes the form of arches. The form of the arch is reflected throughout the city

Phase Three - Reconnect: level 1 and 2 floor plan.

in public buildings. Colour is used on the underside of the arches; it can be experienced by the women occupying the programs.

Phase Three: Reconnect – Empowerment and Mobility

The AURAT Community Centre

Phase three is meant to empower and mobilize the women of Rangiwara. On location 1 this will be done by making the AURAT Clinic a permanent structure. A community kitchen and restaurant will be placed in the front so it can be accessed through the streets in the

Phase Three: Reconnect - complete section.

Phase Three: Reconnect - view looking at the courtyard that is a spillover space for the restaurant.
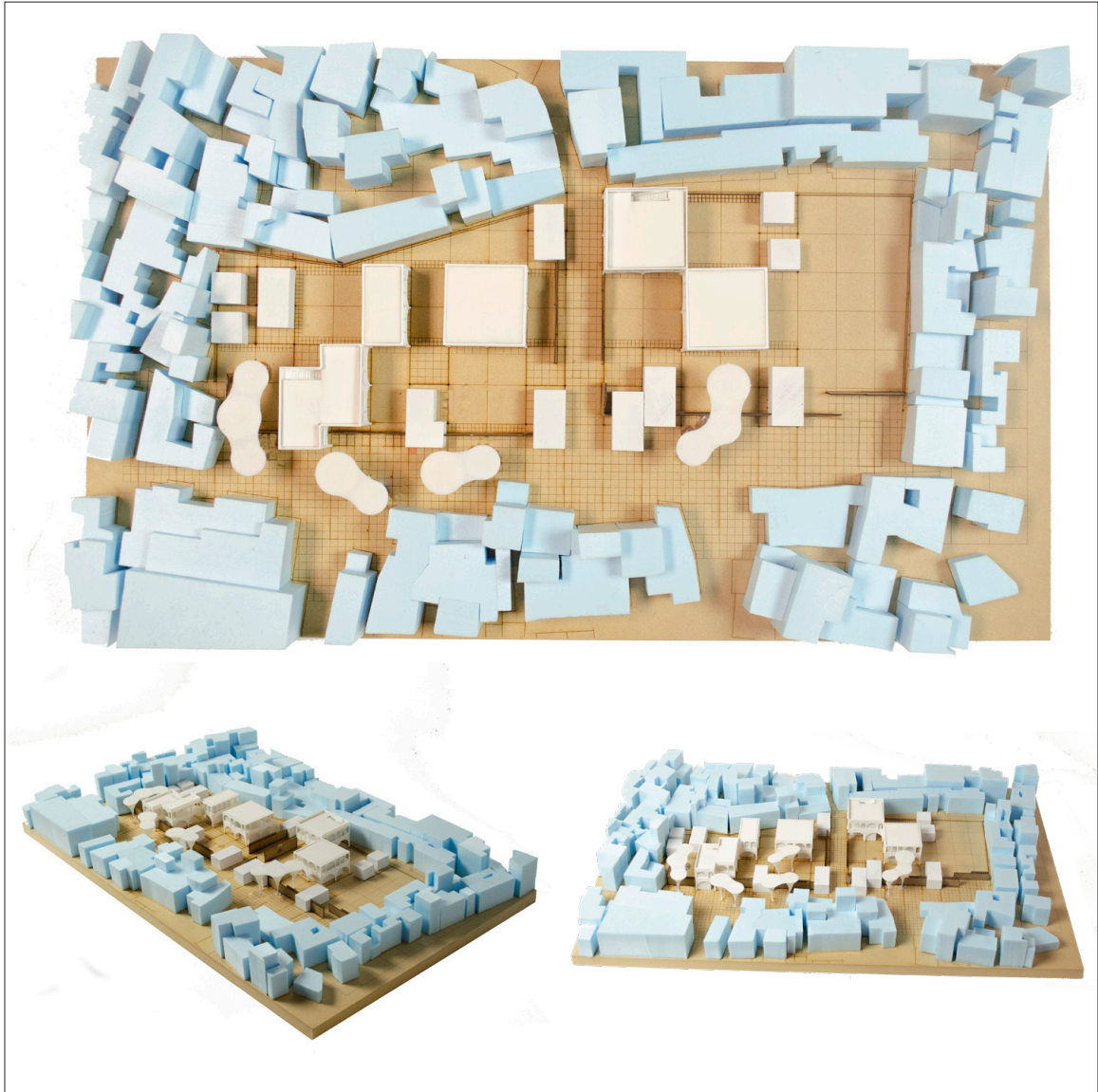
Phase Three: Reconnect - model showing the neighbourhood's fabric and the buildings.

future and the possibility of expanding to an outdoor eating area. Circulation landscaping is completed along with the addition and removal of the movable bamboo roof structures.

On location 2 a flexible space will be constructed that is meant to be programmed as a gym – specifically boxing, or as an event space. Final landscaping of the circulation and movable bamboo roofs and Plaza outside becomes permanent with furniture, depending on the social and cultural acceptance. The scale of the buildings is meant
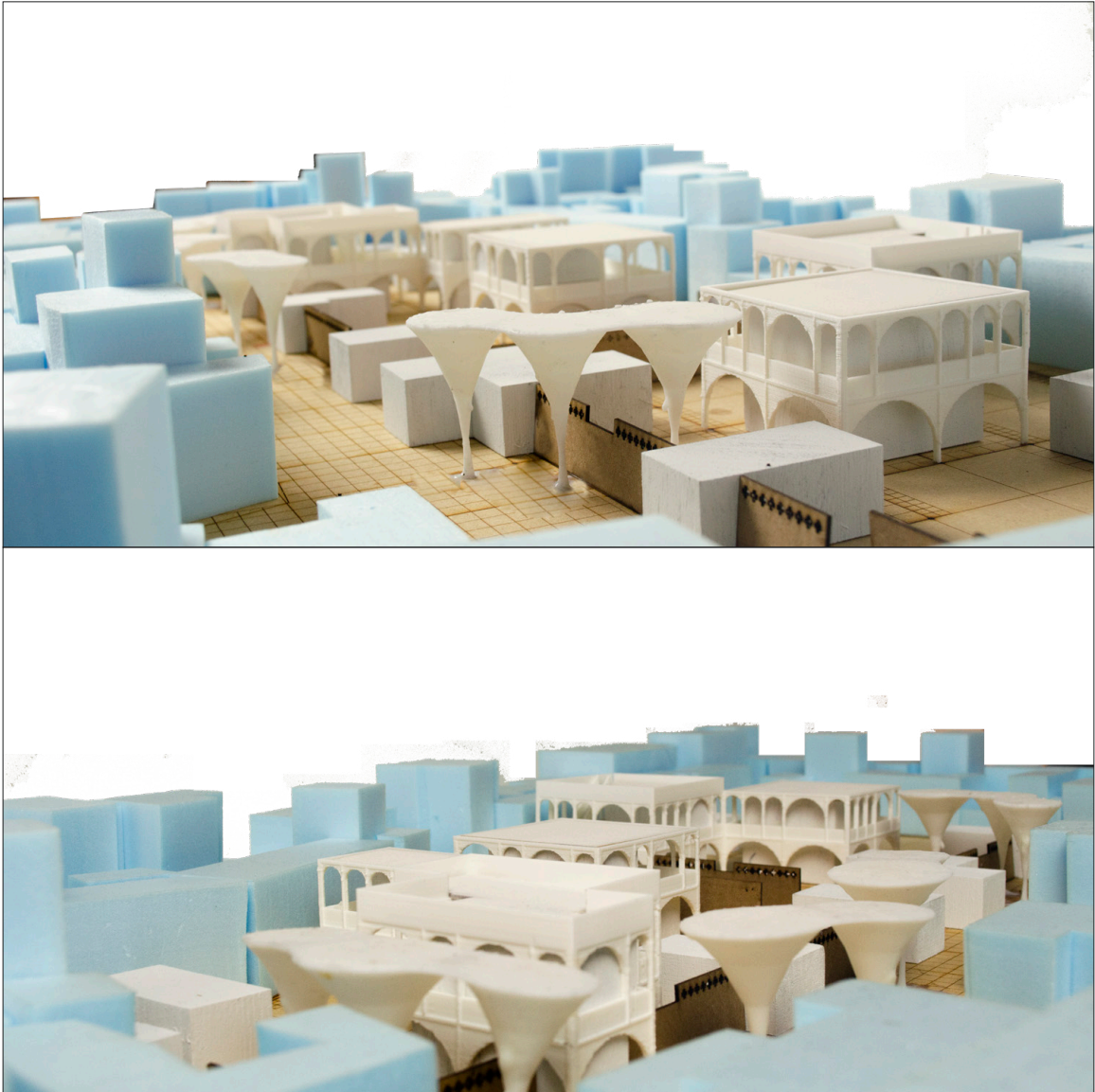
Phase Three: Reconnect - model showing the neighbourhood's fabric and the buildings.

to create more intimate spaces that the women feel comfortable based on their dwelling. Lighting and furniture are used to create spaces for rest and create safe spaces. Circulation becomes emphasized with the weaving pattern, which is also part of the gran of the pavers.

Phase Four: Reintegration - Merging The Public And Private

The AURAT Network

Looking into the future, Reintegrating the missing half is very important, women are meant to become comfortable and slowly the boundary walls are meant to disintegrate overtime at the comfort level of the women. Men will be allowed to enter the same spaces; however, women would have a sense of ownership of the space and men will be the guests. Women in the neighbourhood will become more confident in accessing spaces around the city, they will expand their networks and increase their mobility. This mobility will not only change their relationship with their neighbourhood but also the city as they will gain more access to public spaces. This space is eventually meant to become a space for the occupation of all genders. Men will slowly be introduced to the spaces as some programs may become accessible to them as the wall may disintegrate in specific locations.
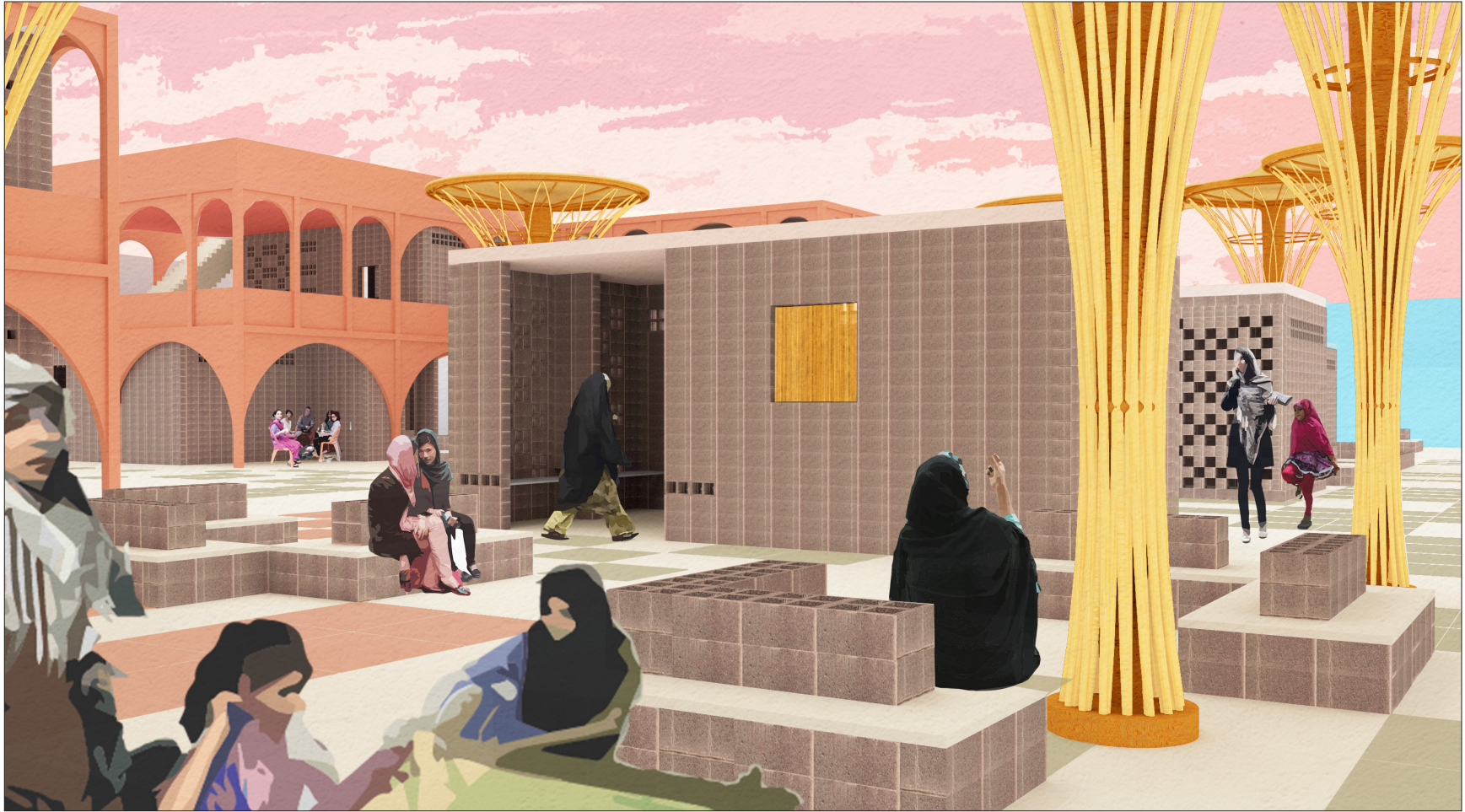
Phase Four: Reintegrate - view from the plaza looking at all the buildings. This view shows that the boundary wall has disintegrated and the building has become more porous.

Phase Four: Reintegrate - view looking at the plaza and the activities. This view emphasizes the permanent landscape furniture and the public washroom space adjacent to the courtyard.

CHAPTER 10: CONCLUSION

The world of women is very different from that of men; women navigate and negotiate public spaces differently. Women in neighbourhoods as stigmatized as Lyari, face severe limitations in their mobility and access to public spaces. This project was undertaken to design public spaces for low-income women that would enable them to take risks in occupying public spaces. These kinds of public spaces are meant to become agents of support for women that empower, mobilize and create networks for them.

Women do not have spaces to be in if they do not have a purpose in that space. Specifically, women in Lyari lack the mobility and public spaces to support their desires and activities. This design project became a way to tackle complex social, cultural, economic, and political structures. The design proposes programs on three different scales creating a network of spaces, which would be implemented through four different phases: Reclaim, Revitalize, Reconnect and Reintegrate. Each phase is meant to catalyze the next phase as each phase requires a certain amount of time to achieve its full potential.

These phases for this project are proposed as linear, however, like the nonlinear complex structures of the neighbourhood, one cannot expect the design of the building to be a linear process. The four different phases can be implemented in different time frames depending on the needs and requirements of the women and the organization in charge of the AURAT Network. The design aims to plant a seed of an architectural experiment that may help generate other ideas and understandings of designing inclusive spaces.

This thesis intends to design a network of spaces that could be implemented in different neighbourhoods of Karachi. Although

women in low-income neighbourhoods do not have public spaces and infrastructure present that enables them to take the risk of occupying public space, women in other neighbourhoods must also be acknowledged for their constant effort to take risks. The process used for this thesis was a bottom-up process: tackling the issues in a marginalized urban community that is economically, politically and culturally provocative became a challenge. This process informed that women of different classes experience space differently but women in a low-income neighbourhood such as Lyari with a turbulent past lack the channels and networks to vocalize their struggle. Lyari may be an extreme case study, however, there are several neighbourhoods across Karachi, where spaces for women do not exist.

Architects through their architecture have a social responsibility to be activists of change that could have a potential ripple effect in the communities. I recognize my privilege while conducting research on the ground and obtaining information from the local community. From the very start, this thesis aims to give back to the community, to share my expertise in helping the community centre Azm-e- Lyari grow as they provided me with extensive site research. I would hope that I can provide my report and body of research that was conducted over the year to the locals and present my ideas to them to get critical feedback and understand local knowledge. Lack of access to public spaces and not having the basic rights to the city for women is a human rights violation and demands the immediate attention of architects, planners and city-wide officials. As architects, we play a significant role in shaping cities and creating spaces for all its inhabitants, as a discipline it is our responsibility to address this issue with the utmost sensitivity when working in other parts of the world. Local culture, knowledge, politics and social structures should never be taken for granted and must always be considered in the decision-making process.

In conclusion, The AURAT Network proposed is attempting to create public space for women in Rangiwara by introducing programs that aim to provide women with a space to occupy that they can take ownership of. The design is meant to be transferable to other low-income neighbourhoods as a guidebook. The building could be conceived with multiple strategies such local materials and technology, with women being the main builders, which may make the design more practical and economical for different neighbourhoods. This thesis must also acknowledge that the concept of women building would be foreign and could only be realized over time as the role of women changes. In an ideal world, the strategies implemented are also meant to catalyze a social change in gendered roles. Women in Rangiwara do not have much space that they can call their own. Through observation of women in the neighbourhood, one could sense their anxiety about being in a public space such as the street. The AURAT Network aims to create programs that are meant to reduce this anxiety but facilitate women to take the risk in occupying public space.

APPENDIX A: ROSSETTI RESEARCH AND EXHIBITION

The Missing Half: Reintegrating Women in the Public Landscape of Lyari, Pakistan

Location: Karachi, Pakistan

Public spaces have been objects of architectural focus, as well as backdrops for religious, cultural, and political struggle. In Pakistani cities, they have also become a setting for problems involving gender and safety. Gender identities and behaviours play a huge role in understanding how public spaces function; however, such research is suppressed in Pakistan, as little importance is placed on public spaces. In low-income neighbourhoods, safe public spaces for women do not exist. A street is considered a public space but is not necessarily a safe public space for women.

Through personal experience in Pakistan, I found that women do not occupy public spaces as they do in North America. Public space is assumed to be only for men, who can loiter for leisure. My research included observing how women interact and occupy spaces such as parks, streets, markets, malls, and community centres. Women's occupation of public spaces varies with economic status. Women from the elite class have their own safe public spaces such as coffee shops, boutiques, and restaurants, whereas low income women have no support or infrastructure to even risk appearing in public.

This research trip answered several questions but also raised new ones that required further research on the ground. It became evident that politics plays a very important role in shaping the city fabric and the socio-economic role of women. Although there are several types of public spaces, none of them caters to low-income women. The women in neighbourhoods such as Lyari occupy the

streets daily but suffer constant sexual harassment in an unsafe environment that deters them from occupying any other public space.

This research is intended to inform a design thesis for an infrastructure that would help low- income women and children occupy public spaces. These spaces would help empower, educate, and mobilize them.
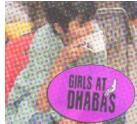
THE MISSING HALF:

INTEGRATING WOMEN INTO THE PUBLIC LANDSCAPE IN LYARI, PAKISTAN

YASMEEN LARI- ARCHITECT

ARIF HASSAN- ARCHITECT

GIRLS AT DHABAS

NED UNIVERSITY

KIRAN FOUNDATION

AZM-E-LYARI- COMMUNITY
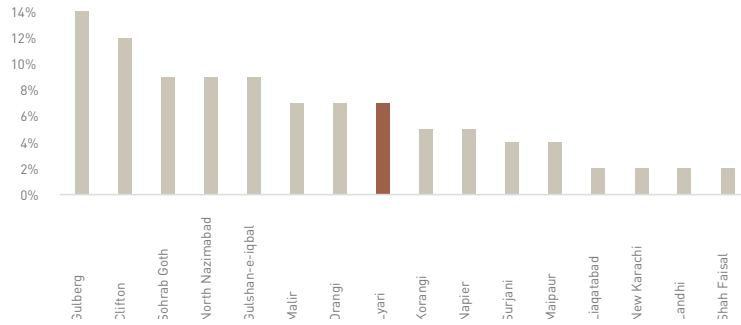
SHEHRI FOUNDATION

AMNA ABDULLAH

Public spaces since the beginning have been an object of architectural focus, backdrop of religious, cultural, political struggle. In Pakistani cities, it has further become a mechanism for negotiating gender and safety. Gender identities and behaviours play a huge role in understanding how public spaces function, however such research is supressed in Pakistan as public spaces are not given much importance. If narrowed down to low income neighbourhoods, safe public spaces for women do not exist. A street is considered a public space; however, a street is not necessarily a safe public space for women. Cities such as Karachi have a population of 21 million people, which is 8% of Pakistan's population and 24% of its urban population. On one hand Karachi today has a socio- economic segregation due to the large influx of migrant population, and on the other hand the large growth has resulted in an unequal distribution of civic resource such as public spaces (urban and architectural). To further exasperate the situation, even a smaller amount of it is given to women of the lower income class, that are a marginalized and vulnerable population of the city.

Several different typologies of public spaces exist in Karachi, such as religious spaces that have spill over spaces after congregation, leisure space such as parks, entertainment spaces such as theatres or malls. Although there are several typologies, none of them cater to the lower income class women. For them the street is the public space, which they occupy daily, however, as a result they suffer from constant sexual harassment which creates an unsafe environment that deters them from occupying any other public space.

SEXUAL VIOLENCE CASES PER NIEGHBOURHOOD

Rossetti research and exhibition "The Missing Half". (October 2018).

PAKISTAN

LITERACY RATE IN PAKSITAN

RELIGION IN PAKSITAN

204 MILLION

45.8%   69.5%

■ LITERATE   ■ ILLITERATE

■ Islam   ■ Hindu   ■ Christain

KARACHI

Rossetti research and exhibition "The Missing Half". (October 2018).

LYARI TOWN
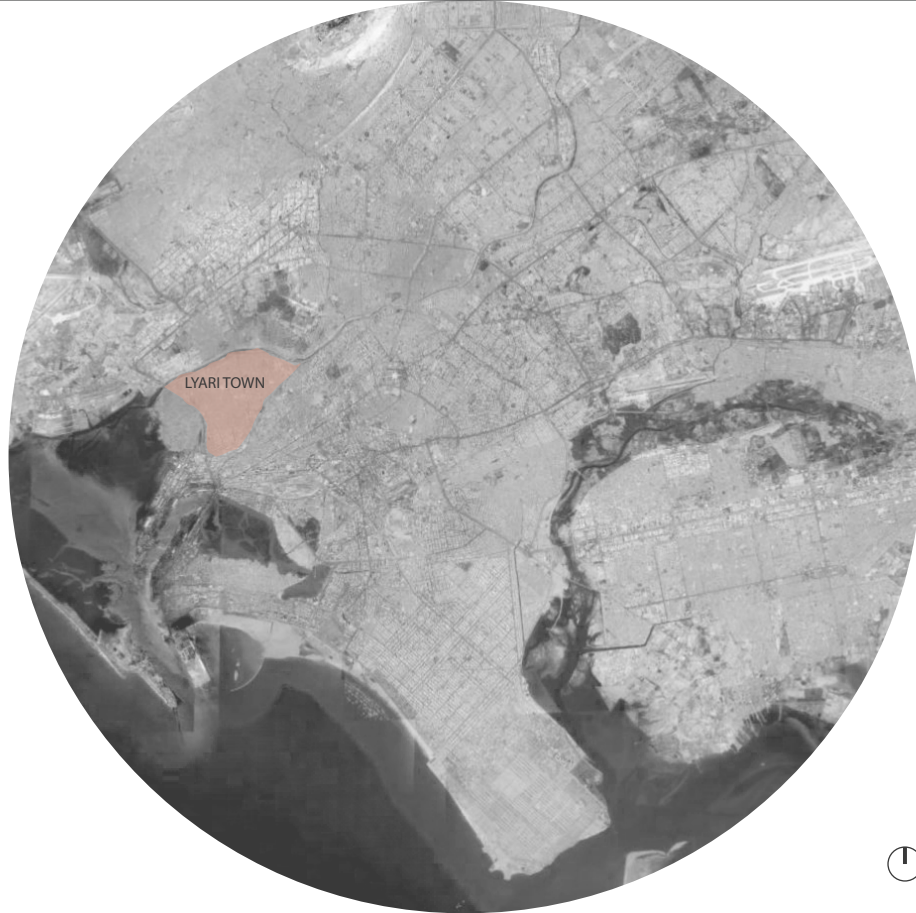
MAP OF KARACHI

KARACHI POPULATION 1938-2020

Rossetti research and exhibition "The Missing Half". (October 2018).

LAND DISTRIBUTION IN KARACHI

Other land uses
Road Space
Water
Agriculture
Open Spaces
Vacant land
Mining
Warehouses
Transport
Industries
Other Institutional
Government
Education
Health
Commercial
Villages
Informal Residential
Formal Reisdential

0% 5% 10% 15% 20% 25% 30% 35% 40%
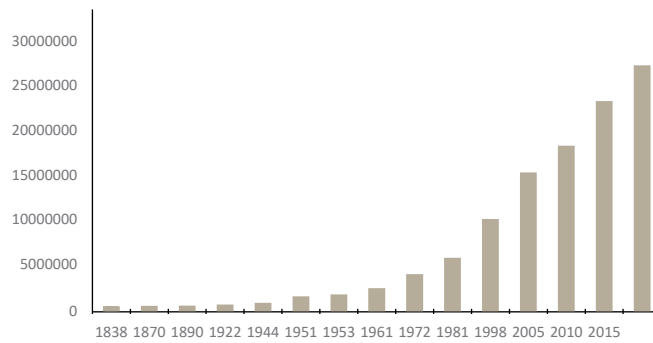
■ 2006   ■ PROPOSAL FOR 2020

AREA OF LYARI

1800 ACRES
SMALLEST AREA IN
THE CITY

7% OF THE CITY'S
SEXUAL VIOLENCE

Rossetti research and exhibition "The Missing Half". (October 2018).

SADDAR TOWN

S.I.T.E TOWN
JAMSHED TOWN
GARDEN
MILAT NAGAR
GAZDARABAD
OLD HAJ CAMP
LYARI TOWN
KARACHI CANT.
NANKWARA
SADDAR
KHARADAR
CIVIL LINES
CITY RAILWAY COLONY
KEAM ARI TOWN
CLIFTON
KEAM ARI TOWN
CLIFTON CANT.
ARABIAN SEA

LEGEND
☐ TOWN BOUNDARY
☐ UC BOUNDARY
☐ DEH BOUNDARY
☐ RAILWAY LINE
☐ STREET
☐ BRIDGE

SCALE : 1:15000

¨Shortly after the setting up of the British military camp, Saddar Bazar, known administratively as Saddar Quarter, was laid out to serve the British cantonment. The British forced the Mirs to exempt all goods sold in the bazar from transit duty, so as to encourage traders to open shops in Saddar. Though the Talpur government had to give in to British pressure on the question of transit duty, it effectively discouraged the locals from setting up trade or commerce in Saddar. So it was only after the British annexation of Sind in 1843 that Saddar became a viable commercial area where European ladies could shop in a not too unfamiliar environment.

As Karachi grew, Saddar became the centre of the city, and by the 1940s boasted cinemas, restaurants, bars, billiard-rooms and bookshops, in addition to markets, churches, community halls and libraries. Its architecture, built of Gizri stone, was human in scale, in the Gothic and Renaissance revival styles.

After partition Saddar continued to be the cultural and social centre of the new capital. The wives of government officials and foreign diplomats went shopping for their provisions at Empress Market, and the Saddar tea houses and bookshops were the haunts of students, intellectuals and politicians. Paper flowers and Chinese lanterns were sold at the corner of what were then Clark Street and Somerset Street, and real flowers in the stone arcade of the Bliss and Co. building, now replaced by a shopping plaza. Dye ran down the kerbs of Bohra Street, and Mochi Gali smelt of leather and chemicals.

The choking of Saddar with people, vehicles, noise and smoke has in turn led to an exodus of people who had been residing here for many decades and were responsible for the creation and operation of its institutions. It initiated a change in land use and made the area suitable only for industrial and large-scale commercial activity. Land prices soared, and during the building boom of the '70s developers moved in to buy out old buildings and institutions. The concept of mohalla and community disappeared. Saddar became an overcrowded transit camp in the day and a graveyard at night.¨ (Hassan, 1986)

Rossetti research and exhibition ¨The Missing Half¨. (October 2018).

PUBLIC SPACE ANALYSIS

TYPE OF SPACE:

OCCUPANCY	SCALE	THRESHOLDS	PHYSICAL STATE

TYPE OF SPACE:

OCCUPANCY	SCALE	THRESHOLDS	PHYSICAL STATE

TYPE OF SPACE:

OCCUPANCY	SCALE	THRESHOLDS	PHYSICAL STATE

Rossetti research and exhibition "The Missing Half". (October 2018).

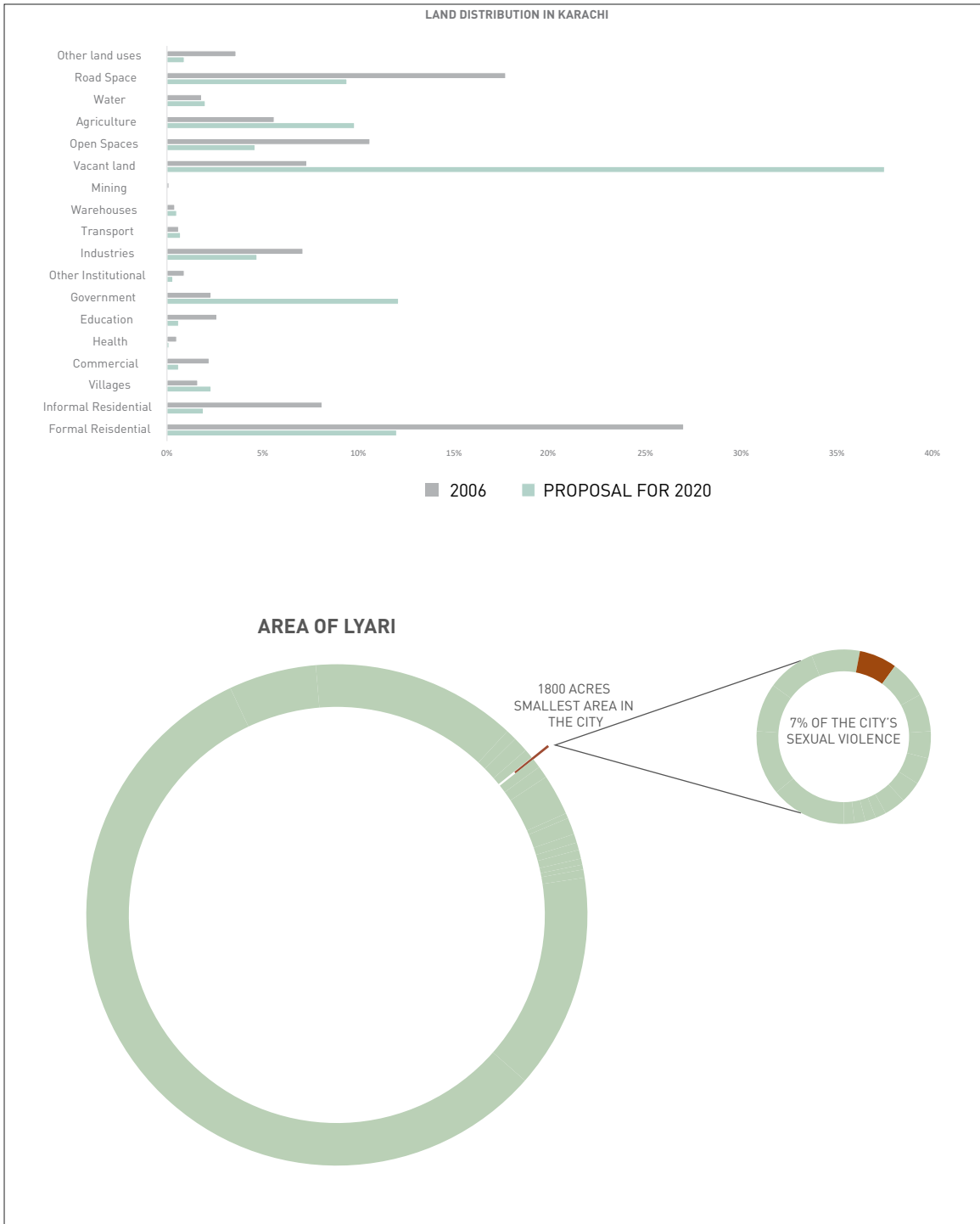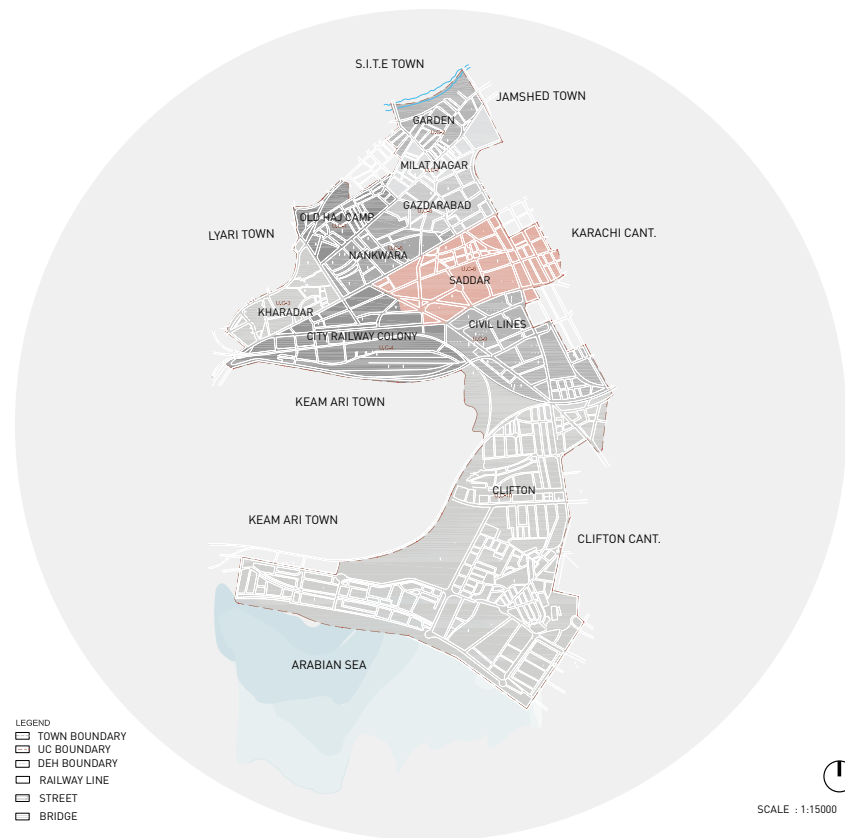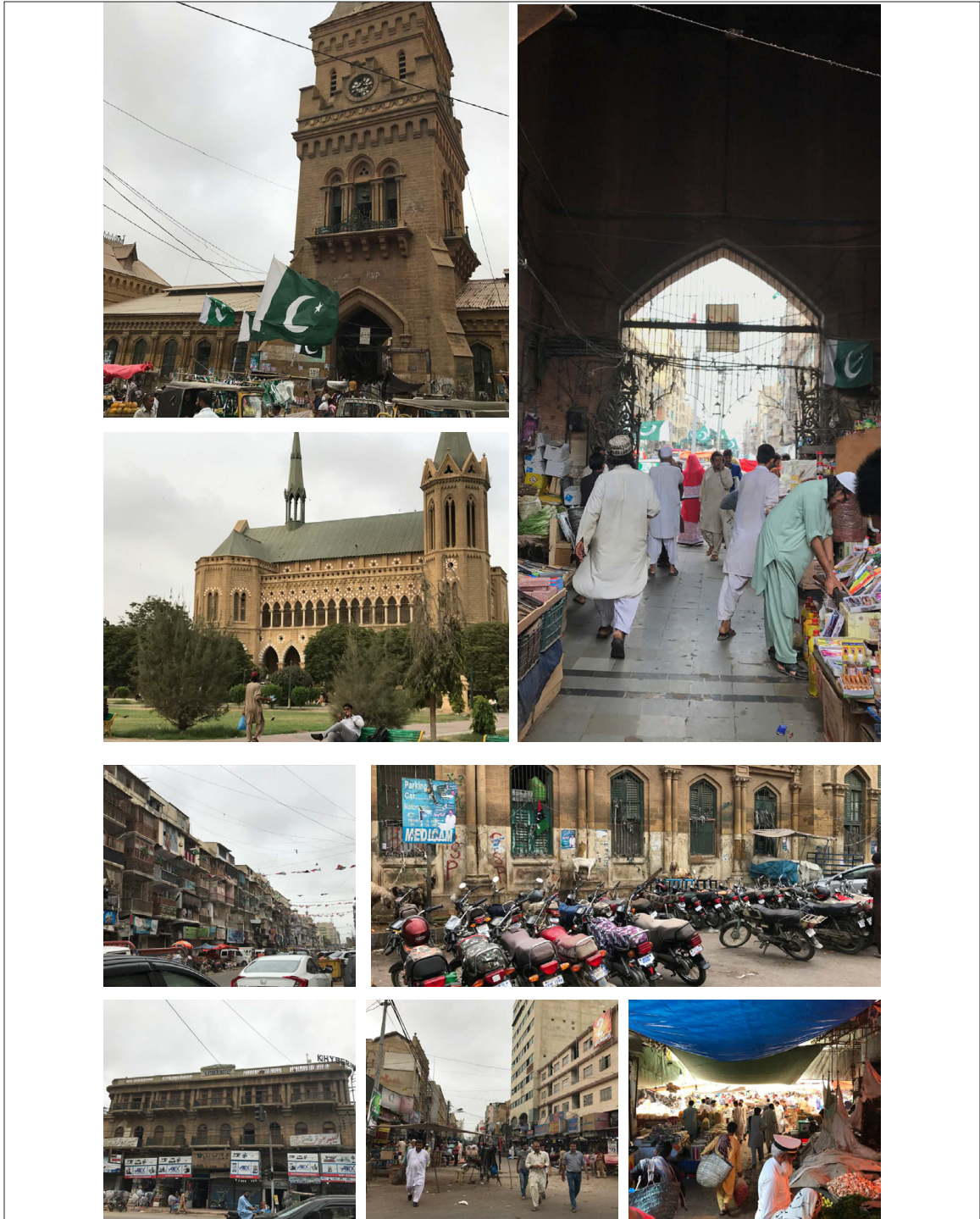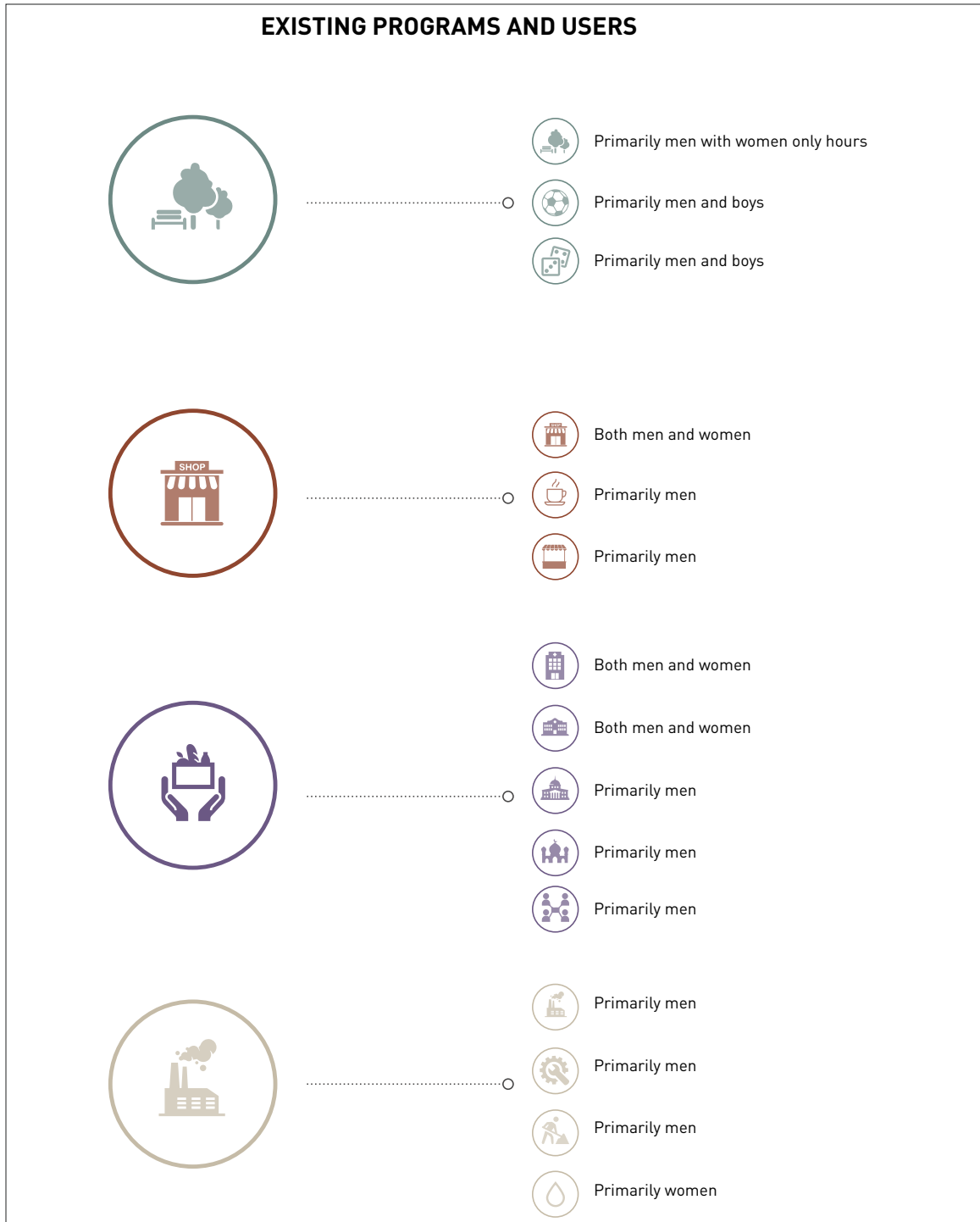Rossetti research and exhibition "The Missing Half". (October 2018).

EXISTING PROGRAMS AND USERS

Primarily men with women only hours

Primarily men and boys

Primarily men and boys

Both men and women

Primarily men

Primarily men

Both men and women

Both men and women

Primarily men

Primarily men

Primarily men

Primarily men

Primarily men

Primarily men

Primarily women

Rossetti research and exhibition "The Missing Half". (October 2018).

LYARI TOWN

LEGEND

▭ TOWN BOUNDARY
▭ U C BOUNDARY
▤ RAILWAY
▭ STREET LINE
≈ LYARI RIVER
▭ BRIDGE/OVERPASS
● HOSPITAL AND UNIVERSITY

SCALE : 1:15000

"Settled in 1729 along Lyari River, Lyari Town is one of the oldest settlements of Karachi, is now one of the poorest neighbourhoods. With a population of over a million Lyari Town was home to gang activities and crime. Lyari River an anchor to the town is a seasonal river that flows only when it rains in the catchment area; these rains never last for more than 10 to 12 days a year. Four kilometres before reaching the sea, the river used to divide into two. The northern branch enters the sea through the sand spit backwaters; the southern branch used to enter the sea directly through the China Creek, which is the river's inlet and Karachi's natural harbour. The fortified settlement of Karachi (or Kolachi as it was then called) was built in 1729, on the left bank of the southern branch and on the eastern edge of the natural harbour. By the end of the eighteenth century, two working-class suburbs had developed outside the walled settlement, on the right bank of the southern branch of the Lyari River. These suburbs were called Lyari and Khadda. Most of their inhabitants were of Makrani origin and had migrated to Karachi because of the famine in Makran." (Hassan,2005)

"Covering approximately 1800 acres of land in Karachi's South district and with a population of around 1.6 million, the densely populated, multi-ethnic and largely working class area of Lyari in Karachi,has been the site of an on-going conflict between criminal gangs,political parties and state security forces for over a decade. As in most parts of the city, many of the area's conflicts are rooted in the struggle for control of land and resources by various powerful groups. Due to this on-going conflict, Lyari has been labeled by state security forces and the media as one of several 'no-go areas' in the city. However, residents of Lyari tell a different version of this story, referring to this area as 'Karachi ki maan' or the mother of Karachi because it is one of the oldest parts of the city. For Lyari's residents, their locality continuously shifts from being a space of protection against the hostile social and political environment of the city to a space of terror at the hands of local criminal gangs and state security forces. Caught in a turf war between political parties, gangs and the state, the residents of this area experience an urban landscape that is fraught with multiple and shifting risks." (Kirmani,2015)

Rossetti research and exhibition "The Missing Half". (October 2018).

PUBLIC SPACE ANALYSIS

TYPE OF SPACE:

OCCUPANCY	SCALE	THRESHOLDS	PHYSICAL STATE

TYPE OF SPACE:

OCCUPANCY	SCALE	THRESHOLDS	PHYSICAL STATE

TYPE OF SPACE:

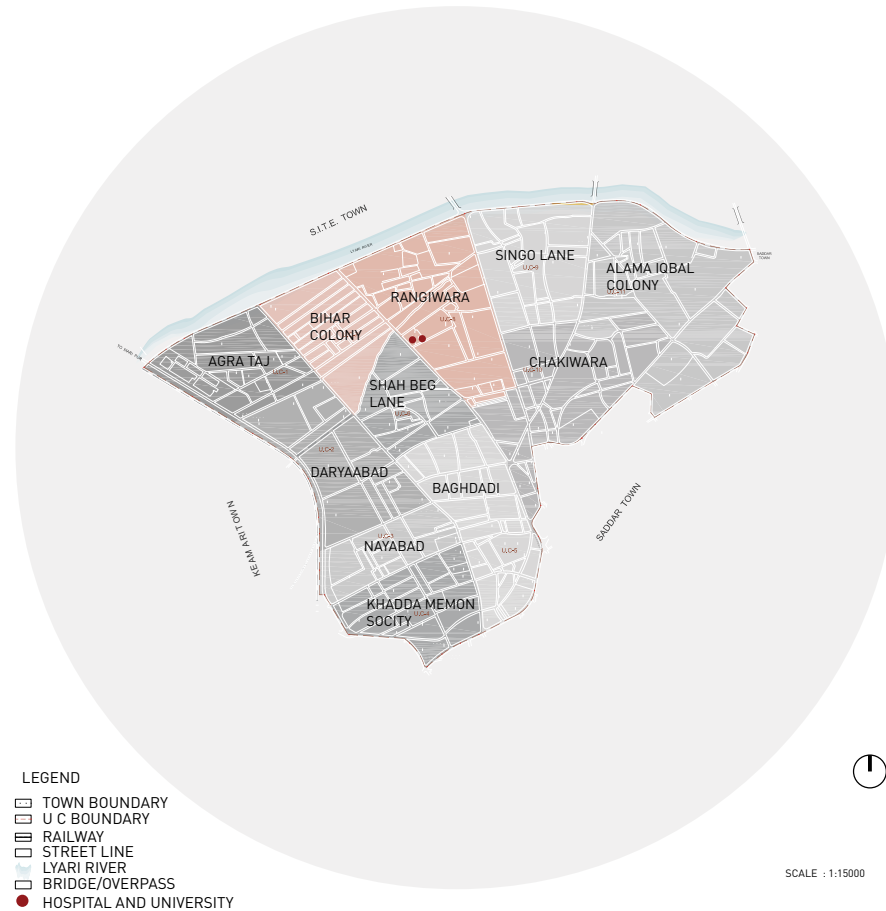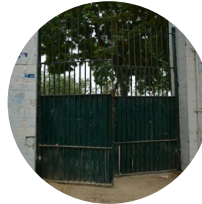| OCCUPANCY	SCALE	THRESHOLDS	PHYSICAL STATE

Rossetti research and exhibition "The Missing Half". (October 2018).

Rossetti research and exhibition "The Missing Half". (October 2018).

APPENDIX B: AZM- E- LYARI WORKSHOP

Azm-e-Lyari workshop "Female Empowerment". (Azm-e-Lyari 2018).

Azm-e-Lyari workshop "Female Empowerment". (Azm-e-Lyari 2018).

Azm-e-Lyari workshop "Female Empowerment". (Azm-e-Lyari 2018).

Azm-e-Lyari workshop "Female Empowerment". (Azm-e-Lyari 2018).

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