Karachi Eviction 2018
A Brutal and Shameful Act in the name of Law

DECEMBER 2018
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Appendix: 1
Photos of the demolition

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Saddar massacre

Arif Hasan

ON the orders of the Supreme Court, over 1,400 shops, including leased ones, have been demolished in Karachi’s Saddar area. Over 4,000 hawkers have also been removed. Many of these shopkeepers and hawkers had been here for 50 years or more, and running businesses that their fathers had established.

The support system to these services (chowkidars, jamadars, manufacturing of items that are sold, transport, etc) is more than twice as large as the businesses themselves. So one can easily say that over 10,000 families lost their livelihoods in a two- to three-day period.

Agreed, footpaths and roads should not be encroached upon, obstructing pedestrian or vehicular movement. But if the markets and hawkers had to be removed, alternative plans for their relocation in or outside Saddar should have been prepared and implemented before removing them. The offer of compensation after evictions, given past experience, is at best a bad joke.

The Saddar demolition is not only inhumane it is also shameless because of its scale, the cruel manner of its implementation and because it has taken place in a period of unbearable recession and inflation for the marginalised of this country. It has proved once again that Pakistan’s establishment, professionals and its political parties are simply anti-poor.

The demolition in Karachi’s Saddar area is inhumane and shameless.

One of the reasons given for the demolitions is the protection of heritage. But heritage is not simply a dead colonial stone building. It is a living thing, enjoyment and a form of participation for people from all walks of life, an expression of our diversity, which planners and politicians, if they have consciousness and sensitivity, can integrate into their plans as part of a larger city culture.

As such, the bird, fruit and tea markets in Saddar are heritage by any definition, and so are the area’s newspaper hawkers’ kiosks which, along with the markets, were established more than 50 years ago. They were the product of their times and an important part of Karachi’s post-Partition history. Karachiites of all classes and many generations have shopped here, except for perhaps the younger generation of the city’s district south.

With this demolition, many questions arise. What will happen to the second-hand weekend book market at Regal Chowk, which has been around for more than 40 years and which is visited by customers, mainly the young, from all over a culture-starved city? Will it be possible to hold weekend and Ramazan cricket matches? And what will become of the scores of Sunday markets on the streets of Saddar and on Bunder Road?

There is strong interdependence between hawkers and poor commuters. Will that be maintained under the new arrangements? If not, they will both be impoverished. With all the palmists evicted from Saddar, where will people go to have their fortunes read, or listen to the music of their choice while waiting for a bus? To insensitive politicians and planners, these may be frivolous issues, but catering to them is what ‘equitable’ planning is all about.

What Saddar needed was a rehabilitation plan whereby the markets could have been relocated within the area, where they belong. And the hawkers, in a disciplined manner, could have been placed at bus stops and on semi-pedestrianised streets in Saddar. The holding of hawkers’ markets should have been discussed with the hawkers, for no one understands better than them the issues involved. In the process, a multi-class public space, which Karachi desperately requires, would have been created. Saddar’s populist culture and history could have preserved and, if sensitively designed, it would also have been aesthetically pleasing.

But that is not the objective of the demolition. The objective is to rob high-value space from where the poor are located and use it for the benefit of the rich and the speculators who serve them. It is to replace hawkers and indigenous markets with malls and high-end retail outlets. That they can coexist with
hawkers and Saddar’s history is beyond the comprehension of a paranoid elite and enemies of a multi-class city. There is also a possibility that Empress Market itself may lose its historical function and be turned into a museum or a high-end dining facility.

This process of gentrification of which the Saddar evictions are a part is dividing the city as never before and pushing the working classes towards religious extremism. The signs are already there. As a Karachiite, I feel ashamed at what has happened. I do not think that we can talk anymore, without embarrassment, about equity, culture, the city’s history, poverty alleviation or professional and academic values. And as for those who justify this shameful destruction on legal grounds, they must understand that apartheid was legal and that the demolition of Palestinian homes is also legal under Israeli law because they, like the Empress Market evictees, do not possess ownership papers.


The World Bank, Empress Market and the Sindh government
Mahim Maher

They would blow ‘natives’ out of cannons at Saddar’s Empress Market, I learnt in literature class from teacher Faiza Kazi at St Joseph’s Convent High School when I was a student in the 1980s. Once, in Empress Market’s white tile meat section, my father decided to demonstrate how biology worked. He unhooked a pair of goat lungs with the windpipe still attached and blew hard into it to inflate them—much to the horror of the butcher.

“People go to Hyperstar now, but the poor can’t go there with their dirty chappals,” says Yezdi Burjor Sethna, who runs the famous BD Sethna grocery store inside Empress Market. “Empress Market is a place where all sorts of people can come.”

And so, when the government decided to rip out all the shops around Empress Market in the first week of November to make way for a pedestrian zone, I thought of what Yezdi had said. Who was this all for? What was going on?

I can connect the dots but the true picture of the grand plan will only emerge in the months and years to come. For now, let me just go with what is on the record.

High-rises
I believe this story starts a decade ago, when the Pakistan Peoples Party won the elections and came to power. Shortly around the time the PPP took the reins of the Sindh government, party chief Asif Ali Zardari issued orders for what he said should be “Karachi’s vertical development”. This information emerged in 2009, a year later, when Karachi Building Control Authority (KBCA) chief Manzoor Kadir told APP that the president had issued directives in April 2008 for planning to start.

The idea was to consult Karachi’s greatest names in architecture and town planning. The KBCA asked them to give recommendations on a law it wanted to make for high-density zones. The argument went like this: Karachi has a housing shortage and land is limited, so just like world-class cities, it should also densify or build upwards in the shape of high-rise flats.
Two years later, the Sindh Assembly passed this law in the shape of the Sindh High Density Development Board Bill on May 31, 2010. And after the governor assented to it on June 20, it was published as the *Sindh High Density Development Board Act, 2010*. Angry members of the Institute of Architects of Pakistan held a press conference to go public that their recommendations had not been followed. They said that the law meant anyone could build a skyscraper anywhere in Karachi.

Meanwhile, there were other developments around Karachi. By 2013 there was talk of an underpass or flyover being planned at Hotel Mehran. It was completed by 2015 and named the Nusrat Bhutto underpass. It leads straight into Saddar. It passes Bahria Opal 225, for which work was well underway by December 2013.

There was more law-making by 2014. *The Sindh Assembly passed the the Sindh Special Development Board Act, 2014*. This was by far the most interesting piece of legislation. It set up a board that would “facilitate and undertake low-cost housing schemes, rehabilitation of katchi abadis, slums areas, gothabad schemes, multi stories and high rise buildings in the Province of Sindh”. This law *facilitated* the Association of Builders and Developers (ABAD) when it came to building high-rises in areas where there were slums.

It would consider ABAD proposals submitted through the Sindh Building Control Authority, which approves building permits. It said it would appoint developers from ABAD members to build low-cost housing for the poor. Bahria Town Pvt. Ltd. is a member of ABAD.

On another front, also in 2014, the Sindh government went to the World Bank with the outcome that the Bank started work on a diagnostic report on Karachi. (The World Bank had not really worked in Karachi city ever since the fiasco of it recommending privatising its water supply in the 1990s. The courts struck it down after civil society protested). With the Karachi diagnostic report, the Bank went about doing its homework on what the city’s problems were and what could be done to fix them. Over roughly two years, from 2014 to 2016, the Bank “conducted a set of rapid assessments … as part of a broader technical assistance to develop a multisector approach for city transformation”. What emerged is the report: *Transforming Karachi into a Livable and Competitive Megacity A City Diagnostic and Transformation Strategy*.

On page 34, I found the words “downtown rejuvenation”.

**KNIP**

The diagnostic report led the Bank (through 2016 and 2017) to develop a concept for a Karachi Neighbourhood Improvement Plan or KNIP. It talks about spending $100m “to improve livability and inclusiveness in selected areas in Karachi City”. The Sindh government would put in $12m and would take a loan of $86m from the International Development Association for 25 years.

In one of the Bank’s appraisal documents, which lays out the reasoning for the KNIP, it says on page 11 of 53 that “the proposed project serves as a strategic entry point for reengagement by the Bank and a building block for a long-term partnership in Karachi. First, the project aims to demonstrate the importance and validity of an inclusive process for neighborhood improvements, by financing highly visible but low-cost public space enhancements through a collaborative process”.

It supported a “quick wins” operation with a “fast preparation timeline and high-visibility interventions to strengthen confidence”. The plan was to spend $42m on ‘Saddar Downtown Area Revitalization’. Other parts of KNIP involve Malir and Korangi.

The document says that it anticipates that “involuntary resettlement” will be involved. “Because these works are likely to affect the livelihoods of several people—owners of roadside shops, mobile vendors, and sellers in temporary markets—OP 4.12, Involuntary Resettlement, has been triggered.”
By June 15, 2017 the World Bank had gone **public** with KNIP, hoping that it would benefit almost one million residents, business owners and commuters “by improving living conditions in the Saddar, Korangi and Malir areas of Karachi”.

The next day, World Bank Country Director in Pakistan Patchamuthu Illangovan had **tweeted** a video of the bank’s Sohaib Athar talking about KNIP.

Up until then, and indeed as of the time I was writing this, there was no map to be seen of this KNIP on the WB website.

In September 2017, the park next to Empress Market had been redone roughly a year after the chief minister had taken notice of it. The 134-year-old Jehangir Park was given a massive aviary and Chinese dinosaurs. It got an entrance fee.

By October 2017, at the annual Karachi Conference, the public got a first look at the Saddar revitalisation plan. Architect Hafeez Habibi of CG Consultants Group was asked to present it as he was the consultant. At the conference, as he went through the slides, he talked about a “revitalised common man’s culture of street shopping”.

“The entire Saddar should be oriented to street hawkers,” he said. The CG design proposed pedestrianized zones. It included bus terminals to encourage traffic to move away from Saddar. “We must plan for encroachments, provide for hawkers along those terminals. There will be decentralization of hawkers they will go to those areas.” He showed slides of all the drawings.
By the time 2018 had rolled around, some other work had started in Saddar. Right opposite Empress Market, just as Hafeez Habibi’s plan had showed, construction started on a food street on Mir Karam Ali Talpur Road. Roads leading into Saddar were recarpeted and new sewage lines were laid.

In March, CM House posted videos of the launch of the KNIP.

In October, Chief Minister House issued press statements about how Chief Minister Murad Ali Shah was finalising the Karachi projects with World Bank Pakistan head Patchamuthu Illangovan. The press statement says it was a “follow-up meeting”. No details were given on the KNIP.

And then, in the first week of November, the demolition squad arrived and razed everything around Empress Market. In a press statement, on November 20, CM Murad Ali Shah said that after removal of “encroachments” from the surroundings of Empress Market, it had emerged in its original shape. “The areas which have been cleared [from encroachment] must be made neat and clean,” he said.

The latest development came on Thursday, Nov 22, when ABAD members protested on Shahrah-e-Faisal in front of the KWSB office near Awami Markaz. They said that the water board was not giving them no-objection certificates for new water connections for the last nine months. They said that the Supreme Court had directed the SBCA to only give the go-ahead on construction after the NoCs come through from the utilities. Experts who have been following Karachi’s growth have always expressed concerns that unless there is reform and repairs, the water board will not be able to supply more and more construction.

Since 2008, I watched these events unfold and I kept taking notes. I interviewed bureaucrats, architects, conservationists, and spoke to the people who worked at Empress Market. I kept asking questions. Was this a big plan for the gentrification of Saddar? Who was this food street for? Are the people who are making these decisions aware of what Karachi historians such as architect Arif Hasan and NED’s Dean Dr Noman Ahmed have been saying about urban interventions and public space? Has money been set aside in the WB loan for the restoration of the heritage buildings in Saddar? Where is the Heritage Committee in this picture? Who has a right to the space around Empress Market? What is heritage? Why do we need to go into debt to fix up Saddar?


And is it true that Chief Minister Murad Ali Shah’s brother is Sajjad Ali Shah, who works as a Development Effectiveness Manager with the World Bank?

It isn’t there any more, but if you go round the corner from Empress Market, opposite Rainbow Centre, you could get a mean cup of kehva at the dhaba. It’s right next to the alley where they sold kites, mortars and pestles. I used to buy cold-pressed almond oil here too. And peas from Malir’s farmers. One of my prized possessions is a medieval wooden lemon squeezer. I’m wary of nostalgia. But there was something about going to Empress Market that made me yearn for a past in this present. It was a space that straddled many worlds. I felt it when I bumped into hurried Chinese folk buying baby pak choi, or when I passed the one-legged Afghan man who lost his limb in the war. It was in the sari-clad women selling spices on the footpath in front. It was in the nun I’d spot buying a pumice stone.

Perhaps the new pedestrianized zone will be beautiful and clean and well-lit. Perhaps people from around the city will enjoy themselves here and like it. Perhaps a big mall will come up next to Empress Market with central air-conditioning. Perhaps tall flats and apartment towers will go up. Perhaps Zamzama coffee shops will open kiosks here and sell us 325-rupee lattes. Who knows how it will change. I can only put the dots down today.
For anyone interested in the history of Empress Market, please read a paper by Tania Soomro and Dr Mohsin Ali Soomro [here](#).

**By Mahim Maher, Published in Samaa TV, November 22, 2018**


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**Encroach if rich**

Aasim Sajjad Akhtar

WHEN images of the extensive clear-up operation in Karachi’s historical Empress Market hit our TV screens and social media platforms last week, a set of fairly typical reactions followed. The most vociferous was the one proclaiming a victory for the proverbial rule of law and the imperative of protecting public property from encroachers. This refrain generally emanates from ‘cultured’ circles, betraying a heavy class bias that makes a mockery of the principle that all citizens are indeed equal before the law.

‘Encroachers’ hailing from the lower orders of society — which include small vendors but more prominently tens of millions of poor households — only make claims to public property via the connivance of state functionaries. Put simply, state functionaries (and small-time land dealers) receive regular payments from ‘encroachers’ in exchange for occupation of public property which, strictly speaking, is illegal.

If and when high-ups in the bureaucracy, or in the superior judiciary, order that the land be reclaimed, all under-the-table payments are forgotten and the law is dramatically enforced. No policymaker or politician stands in the way, despite the fact that they otherwise spend a lot of time pontificating about the needs of all segments of the population, particularly the poor.

Indeed, during such operations no one seems concerned with the very basic matter of where the displaced vendors and katchi abadi dwellers will go. After all, they still have livelihood and residential needs and will inevitably find a way to rehabilitate themselves in the city — which in turn needs them to supply labour for a host of tasks that no other class in the urban environment is willing to provide.

The illegality of the rich is almost always glossed over.

In effect, such ad hoc operations reinforce a persistent long-term anti-poor bias in our planning and development paradigm, which means that the underlying structural crises — in our cities in particular — are exacerbated. The population of dispossessed people is, after all, increasing, whereas our policies and actions are becoming progressively less responsive to this very population.

This ugly reality can only be understood in its entirety when one acknowledges that the most flagrant violations of the law in terms of encroachments are committed by the rich and powerful. Take the case of the sitting prime minister’s Banigala bungalow; the Supreme Court has also taken up this matter but has granted relief to the prime minister by simply asking him to pay for his property to be regularised. There are similar cases in which no authority even bothers to take notice of encroachments, or illegal land acquisitions, most notably those undertaken by elite property developers.

In sum, the poor are penalised for sitting on small plots of government land, whereas the illegality of the rich is almost always glossed over. Over the course of Pakistan’s history, there have been occasions when governments have made promises to the poor to regularise katchi abadis, or provide formal licences to small-time vendors. But these promises are never kept in their entirety, and all the while the anti-poor bias in our planning paradigm becomes more entrenched, while the rich continue to encroach at will.
This ingrained elitism not only plays out in reproducing our gaping class divide, but also vis-à-vis the natural environment. Land, forests, water, mineral resources — all are being pillaged at rates that are simply unsustainable. The often desperate attempts of poorer segments to survive the daily travails of life certainly contribute to the problem, but the primary responsibility for this growing ecological crisis lies with the rich and powerful, along with our planners who are generally unconcerned with the fate of future generations.

In my experience, the poor are willing to contribute for whatever public resources they use. Katchi abadi dwellers would happily pay the government (or private sector) for affordable housing rather than stuffing the pockets of low-level state functionaries. The same applies to small-time vendors who would prefer security of tenure over personalised under-the-table transactions. The burden of responsibility again falls on those whose very job it is to make formal arrangements to facilitate the livelihood and residential needs of all segments of the population.

While the Empress Market operation was operationalised by the KMC, the sitting government’s silence speaks louder than words. The prime minister recently constituted a task force for housing to build five million homes. But even a layperson observing developments in the process can gauge the absence of serious planning, and there is every reason to believe that unless on-ground realities are acknowledged and political will generated, this project will also fall prey to speculators and rent-seeking state functionaries.

Moral of the story: encroach if you are rich and expect more of the same if you are poor.

By Aasim Sajjad Akhtar, Dawn, November 16, 2018

Informally urban
Faizaan Qayyum

WE like to think of cities in the image of our aspirations: neat, clean and organised. The reality, however, is that our cities are far from top-down constructs planned to perfection. They have grown organically, and in this time, most formal planning has served middle- and upper-class interests. Our state faces capacity constraints, moneyed interests are strong, and we have steadily reduced public roles in welfare and service provision — all in line with neoliberal principles of governance.

This politico-economic context necessarily leads to a cycle of accumulation through dispossession, evidence of which is readily available from around the world. As the poor are priced out of housing markets, they resort to informal settlements and squatters. As they are forced out of commercial spaces, they have no choice but to set up informal businesses. Those who cannot set up businesses work informally for others, including other informal businesses, domestic help for the elite, and formal or semi-formal sectors like construction and manufacturing. This is the creation of urban informality, both in private and public spaces, most economic activity of which is undocumented.

Drives against encroachment seem to target the worst-off in society.

We never think of the poor and their constraints in devising policy responses to informal activities. To sanitise spaces, we engage in ‘anti-encroachment’ that snatches livelihood from thousands at a time. To formalise and record the economy, we impose bans on transactions without thinking about the lives of poor labourers associated with those sectors. Law enforcement like police officers routinely harass informal actors to extract bribes or issue fines. All of these steps, it seems, are taken against and affect those least able to resist.

We should shift the discussion on informality to what it is: an issue of rights, to the city, to public space, and to livelihood for the subaltern. Informal activities are not good because they allow sustenance and reproduction of middle- and upper-class lifestyles. That is a fringe benefit; in a situation where the state
is unable to provide viable safety nets, living spaces, and alternative livelihood to large chunks of its population, informality is a right in and of itself.

Such a shift is possible if we re-describe informality. Only this time, instead of calling it ‘encroachment’ or ‘illegal’, we must view informal activity as the sole means of survival for millions of Pakistan’s poor citizens. The act of occupying public space for commerce or even squatter is an act of defiance; it is a way for the poor to engage in social reproduction of life within the constraints that they face. In many ways, the public space they ‘illegally’ occupy is the occupiers’ only asset, and an indispensable one at that. Leftist sociologists call this ‘survival by repossession’.

After all, is there no difference between a posh restaurant that collects but does not deposit sales tax, and a small vegetable seller whose business is undocumented and takes place on the street? Was a business owner operating on KMC land as likely to have acquired illegitimate wealth as legislators who pay nothing in taxes but drive around in expensive, gifted vehicles? Do federal ministers whose estates illegally occupy adjacent public land, or luxury hotels that have fenced public land to use for parking, or state institutions that have blocked off entire roads in the name of security, share the same responsibility as a slum built on public land? It is clear that code enforcement and anti-encroachment drives are simply tools for the elite to restart the cycle of dispossession when they become too uncomfortable with the coexistence of poor people in their surroundings. Bigger, more powerful actors either become too big to be charged, or buy and influence their way out of enforcement. Socially, we tend to accept such occupation by the elite and admonish the poor for the same.

There is no doubt that duly formalising the economy, and enforcing laws across the board, will lead to long-term benefits for the country. But why do we fail to think about the survival of those who are dispossessed in the time that it will take for those benefits to accrue?

It is apparent that our policies suffer from some form of tunnel vision — we fail to think beyond how life in a car will be more convenient on multi-lane roads and bridges, or how illegitimate capital will be forced to come under the tax net. Such policies are inherently unjust under both liberal and critical paradigms. A just policy must not further disadvantage the worst-off in society. Dispossessed, displaced and oppressed already, human beings who survive in informal settlements and on daily incomes are not non-perishable commodities that we can put in cold storage while we wait for benefits of code enforcement and formalisation to materialise.

By Faizaan Qayyum, Dawn, November 15, 2018,

The 'clean-up' of Empress Market doesn't have to be this way
Noman Ahmed

Neither compensation nor any alternative location has been offered by the authorities so far.—Urban Resource Center
Removal of illegal construction has been ongoing in Karachi since the past few weeks under the directives of the Supreme Court.

The most prominent and visible exercise in this respect was carried out in Saddar. Shops, hawker stalls, extensions of commercial spaces, semi-mobile enactments along the roads and footpaths were demolished.

According to municipal officers, information related to the demolitions was extended in advance to all the prospective affectees in a bid to minimise losses.

Related: *Encroach if rich*

![Evicted hawkers at Empress Market.—Urban Resource Center](image)

'Economic genocide'
Amjad (all names have been changed) had a kite and accessories shop along the backyard of the Empress Market. He had been paying rent to the Karachi Metropolitan Corporation (KMC) since 1988.

He told me that shopkeepers were confident they would be given enough time to pack their goods and dismantle the fixtures.

But he got no clear answer from KMC officials, the ones who used to come collect the rent. Contrary to official line, the ‘clean-up’ began without any prior notice, during the dead of the night.

Also read: *Where’s Empress Market?*

![Heavy machinery was used to remove an illegal signboard in Saddar on Friday November 2.—White Star](image)
Amjad’s shop was bulldozed; he lost fixtures worth one million rupees and merchandise to the tune of Rs0.6 million. He hasn’t been allowed to retrieve whatever remains from the rubble.

Arshad, who also used to sell kites, recounted to me how the shovel operator wouldn’t even stop for 30 minutes to allow him to salvage his belongings despite repeated pleas.

Neither compensation nor any alternative location has been offered by the authorities so far.

Rajab, a tea seller, had to lay off four young men who worked at his shop. For Arshad, this is an “economic genocide” of Karachi’s poor.

**A tale of official incompetence**

What has happened in and around the Empress Market is a tale of incompetent city management. It needs a careful review on many counts.

Around 1,800 shops that existed were, in fact, illegal since they did not operate under any valid lease. Despite that, all the previous mayors expanded the breadth of the market.

The municipal staff were charging rents (between Rs5,000 to Rs8,000 from each shop) without any legal authority.

**Read more:** *The lament of a heritage manager in Pakistan*

KMC authorities backed by heavy contingents of police and Rangers brought heavy machinery to the Empress Market on Saturday night.—Urban Resource Center

But since they were being charged and even provided with receipts in certain cases, the shopkeepers considered their installations as ‘legal’.

There is an Empress Market precinct development plan, which will now be implemented. Not only the building shall be renovated, but there will be a new commercial complex and multi-story car park. KMC will put out a call for allotments for these commercial spaces.

**Rehabilitate and revitalise**

The shops lost recently constituted the collective life of Saddar. The demolitions have come at a time when employment and livelihoods for the poor and lower-middle classes are hard to come by.

KMC would do well by constituting a rehabilitation committee to examine the scale of the loss and devise solutions.

Many professionals and support groups can be invited to join the effort in order to address the grievances of the affected communities.
As a long-term measure, support can be extended to street hawkers and small shopkeepers, who do not possess the means to purchase or rent expensive spaces in upscale markets.

Insight can be drawn from laws such as the Street Vendors (Protection of Livelihood and Regulation of Street Vending) Act of 2014 in India which attempts to safeguard street vendors.

The Empress Market and its precincts still have an important status in the city centre as well as the overall urban space.

The area needs to be upgraded through an integrated approach. Its use should be retained as a traditional market place with all the necessary frills that made it vibrant and lively.

The structure and space of the market must be restored under the guidance of qualified restoration architects.

Revitalisation of bus terminal space along Preedy Street, parking lots in assorted locations at single/multiple levels, organisation of properly earmarked hawker zones in the front and backyard of the Empress Market should be considered.
Karachi’s anti-encroachment drive discriminates against the poor: HRCP

LAHORE: The Human Rights Commission of Pakistan (HRCP) is gravely concerned about the human impact of the anti-encroachment drive underway in Karachi’s Saddar area.

In a statement issued today, HRCP has said that ‘protecting people’s fundamental right to a livelihood must always take priority in urban planning.

The sheer scale on which shopkeepers and hawkers have been evicted from Saddar – putting thousands of low-income families at risk of almost immediate poverty – should be cause for serious concern among planning and development policymakers.

‘The notices issued to shopkeepers and vendors in this area, and offers of compensation – reportedly after eviction – constitute the bare minimum for which the state is responsible in this case. These measures do not take into account the fact that small businesses take time to build up, especially in periods of severe economic uncertainty.

Moreover, the city’s cultural right to preserve its heritage should not be so narrowly defined as to exclude Karachi’s poor and vulnerable, for whom Saddar has been the essence of an affordable and spontaneous cultural heritage for over 50 years.

‘HRCP strongly urges Karachi’s policymakers and planners to implement a fairer compensation and resettlement plan, ensuring that the families affected are not simply dehumanized as mere resettlement statistics, and that their individual needs are documented and addressed.

Moreover, the state must take care to implement a far more equitable approach to urban planning – one that prioritizes the economic, social and cultural needs of the poor over any city’s potentially divisive gentrification.’

HRCP Press release, Published in The News, November 23, 2018

Footprints: Karachi’s fallen Empress
Tooba Masood

LIKE the Four Horsemen of the Apocalypse, four bulldozers stand in the rubble of what was once Empress Market. While the original structure of the pre-Partition building survived the anti-encroachment drive, there is nothing left of the large market that was built in and around it.
Built to commemorate Queen Victoria’s golden jubilee in 1887, the site is said to have had historical significance in the 1857 mutiny as well. Architect Yasmeen Lari, who has written extensively on Karachi, claims that sepoys were executed here, before the market was built.

“It has historical significance,” she says. “It was a cantonment area, and when the mutiny occurred, sepoys were strapped to cannon and blown up. Empress Market was built by James Strachan, who also built Merewether Tower and several other buildings here. The original structure was divided into four quadrants or gardens which linked it with Jahangir Park. If they can bring it back, it would be fantastic for the city.”

The ongoing citywide anti-encroachment operation is a joint effort by the Karachi Metropolitan Corporation and other civic bodies, backed by law enforcers, on the directives of the Supreme Court of Pakistan. The move has affected more than a thousand shops and small businesses.

Shopkeeper Ahmed feels that the market is going through a dark time: “A couple of days ago people came here to light candles and remember the sepoys who were killed in the mutiny. I feel like history is repeating itself — they haven’t killed us, but our livelihood is gone forever.”

For people such as Mohammad Sadiq, the anti-encroachment drive was a rude awakening. “I received a call in the middle of the night and was told to rush here and pack up my shop as the bulldozers were being revved up,” he muses. “It was so unexpected. I only managed to get half the goods out in time. The rest were destroyed. My father opened a shop here back in 1952 when the rent was Rs10. Our shop was inside the market, not outside. We weren’t encroaching on anyone’s land, so why did they do this to us?”

Mohammad Sadiq believes that the people behind the operation want to turn the market into a museum and park. But, he adds, “These rumours have been circulating for a decade now.”

A few men sit outside the once renowned butcher’s market. They claim that their knives, deep freezers and other items have gone missing while the old doors, windows and seals on the gates have also been removed.

“But Liaquat Ali Khan gave us permission to set up shop here,” says one man. “If this were illegal, why did the government take rent from us? Why is the chief justice not taking notice of what they have done here?” asks a man.

B. D. Setna, a grocer, set up shop in Empress Market in the early ’70s. “The labourers you see here, I’ve worked with their fathers and grandfathers. I’ve worked with the macchli wala, the sabzi wala ... we were like a family here,” he mourns. “The people who came to demolish the market were trying to steal everything. They would have tried to take this gate away if they had had the chance. I understand they want to remove encroachments, but we are inside the market. We have a stay order from the high court but no one was listening.”

Pointing to a young man near the butcher’s market, Setna adds: “You see this man? His grandfather was a butcher here. They used to bring meat in at 3am in the morning and it was of fine quality.”

“Empress Market catered to different types of households. Where will those people go? Where will all these shopkeepers go? Karachi-wallahs too should think about Empress Market, it is not just for the people who have shops here. The entire city has a collective responsibility for this place,” chimes in Mrs Setna.

Heritage consultant Marvi Mazhar explains that through follow-up interviews, it was learnt that no notices were issued regarding the removal of encroachments, and neither were any surveys carried out.
“There was no documentation of the area,” she says. “No discussion or debate about who the hawkers are and whether or not they fall under the category of encroachers. No statistics were finalised. Plus, there were no notices in newspapers — which is standard practice.”

Haji Mohammad set up his shop in the early 1950s. Selling utensils and crockery, he did quite well for himself. “I used to give the city authorities Rs6,000 in rent annually,” he says. “Inflation did increase the rent, but business was good. Now I am at a loss. I don’t know what to do or where to go. We didn’t even get a call. Someone said that they had heard the market was going to be demolished but I didn’t think this could happen. Some of us had legitimate businesses here.” As men rush in and out of the market with rubble, electrical supplies, ladders, goods and other products, a young man sits on the ground, watching the grand market fall — waiting to pick up the pieces.

By Tooba Masood, Published in Dawn, November 18, 2018,
Web source: https://www.dawn.com/news/1446286?fbclid=IwAR3WOHBXHY_4cSFy7G6f_QoG0v193mfHtQL8J-li_bmxvGiE18kmRScxn)

State failing its people
Mirza Mahmood Ahmed

“There the State shall promote with special care, the economic interests of backward classes. The State shall secure the well-being of the people by raising their standard of living and preventing the concentration of wealth and the means of production and distribution in the hands of a few. The State shall also provide for all citizens facilities for work and adequate livelihood.”

These are the Principles of Policy in Articles 37 and 38 of our Constitution. There’s more: Article 3 asks the State to ensure elimination of all forms of exploitation. These principles define the kind of state Pakistan is meant to be: A welfare state.

The removal of ‘encroachments’ from around the Empress Market in Karachi is a stark manifestation of the State’s failure to discharge its duty to its people. This so-called anti-encroachment debacle is only the latest in a long chain of failures of the State to protect those who need its protection the most. The long arm of the law keeps swooping in to crush the hopes of people who have little — or nothing.

Not only has the State failed to secure the wellbeing of its citizens, it has actually acted belligerently to destroy facilities for work and livelihood increasing and perpetuating the exploitation of the downtrodden. Condoning the State’s abdication of its duties ensures that instances like the Empress Market will continue to happen.

While protecting heritage sites may seem a noble cause, heritage is not limited to preservation or restoration of buildings; it is about how life is structured around such buildings. Uprooting the very people who constituted life around the market can hardly be called protecting heritage. It shows how far we have transgressed from the principles we set out to live by in 1973.

Proponents of the anti-encroachment drive argue that the affected people were illegal occupants. The fallacy of this argument ignores that those people were there for years with the implied consent of the State which didn’t provide any ‘legal’ alternatives.
The so-called ‘encroachments’ manifest the failure of the State to raise the standard of living of its marginalised communities. The people have been betrayed by the State which has broken its social contract with them ie the Constitution. The sanctity of the promises made 45 years ago needs to be restored and the State must account for its failure to meet them. The Constitution empowers citizens to approach the superior courts for protection against the excesses of the State. But how do citizens go to court when the demolitions themselves are claimed to be taking place under the cover of Supreme Court orders?

The State’s abdication of its duties has made Pakistan a country where the interests of the marginalised have become secondary. Our definition of ‘development’ is restricted to infrastructure projects, while our legislation and policies aim to benefit a class of people that exploits the have-nots. The State is now an active party to this economic exploitation of its subjects. The Principles of Policy in the Constitution have long been replaced by instruments of convenience to aid the elite at the cost of the marginalised.

The solution does not lie in calling for cosmetic restitution for those affected. They must be compensated, their livelihoods restored and dignity reestablished. More importantly, we need to understand that unless we recapture the soul of the Constitution instances like the Empress Market will continue to happen. Treating the symptoms is not enough; it is the cause that needs to be addressed. Protesting or petitioning the courts might allay the sensibilities of the conscientious citizen or achieve limited results, but unless the Principles of Policy are implemented no permanent solution can emerge. The way forward is genuine politics for restoring the essence of the 1973 Constitution ie an exploitation-free society where the rights of the marginalised are paramount, economic distortions are eliminated, equality for all is established and where the right to a life of dignity is guaranteed not just in the judgments of the Supreme Court, but in reality.

By Mirza Mahmood Ahmed, Published in The Express Tribune, November 29th, 2018

Empress Market evictees await justice, rehabilitation
Muhammad Salman Khan

More than 1,700 shops termed as illegal encroachments have been razed to the ground on the directives of the Supreme Court in order to restore Saddar to its colonial-era glory.

Those worst affected by this campaign are the shopkeepers and hawkers who have been forcefully evicted without any alternative plan and ordered to discontinue their occupation from the vicinity of the old heritage buildings.

Little are people aware of the economic genocide that has fallen upon the 10,000 families who have lost their livelihoods in a matter of two to three days. Over 4,000 hawkers have also been removed. Businesses that had been long established by their forefathers in this bustling part of the metropolis have been disrupted.

Baani*, one of the more than 35 scheduled caste Hindu women who have been prevented from selling dry fruits in front of the Main Empress Market, talked to The Express Tribune about the difficulties she has faced since her eviction.

“I’ve been selling dry fruits for the past 15 years. Before me, my mother and sister used to sell at this same place as street vendors for the last 40 years,” said Bani, adding that they were evicted without any notice.
A Hindu woman street vendor sits in front of Jahangir Park after being evicted from Empress Market. PHOTO: COURTESY URBAN RESOURCE CENTER

“Now we just sit on the road across the main street but even that is not being tolerated. We are harassed on a daily basis by police officers from Saddar and Preedy police stations. It has been weeks now, our livelihoods have been destroyed, how will we even continue to feed our families?” she laments.

“We request the government to restore our livelihoods; we just sell dry fruits on the streets. We don’t occupy public property; we’ve no other source of livelihood to feed our children. We are working women supporting our families, where will we go now?” said Baani, pleading to the authorities.

Chanda*, another Hindu woman forced to uproot her work from Empress Market, also addressed the abuse and humiliation directed towards them by the police.

**Over 1,700 shops demolished in Karachi**

“They seize our [temporary] stall on a daily basis. Police mobiles show up four to five times a day and threaten us with arrests,” she said. “We live on rent near the Light House. Our husbands work on daily wages and earn hardly Rs400 on the ferry. We just request the government to think about us too,” she added.

On Nov 23, many Hindu women street vendors protested in front of the Karachi Press Club against the forcible evictions and an anti-encroachment drive that has forced them out of their decades-old trade of selling dried fruits outside Empress Market.
Inside Empress Market, Abdul Rashid* sat beside the last remaining shops selling dried fruits, fresh vegetables and masalas (spices). Rashid belongs to the Abbasi community of business traders that have been associated with Empress Market for the past 50 years. Originally from Abbottabad, he came to Karachi at the age of 15 and now in his 60’s, recalled how tirelessly he had built the thriving business which has now been razed to the ground.

“There used to be no one here, only stray dogs when my father was allocated some shops back in 1949. Only due to our painstaking efforts and hard work were we able to lay the foundations of these markets that lay barren today. We were able to win our customers due to our hospitality and they kept coming back to us,” he recalled.

**Anti-encroachment drive slows down**

The Abbasi community had 70 shops at Main Empress Market. Nearly all of them have now been demolished. Rashid, sitting near the rumble of his thrown down shops at Empress Market quotes an Urdu Sehr (poetry), “Basti bassana khel nahi, bastay bastay basti hai” (It’s not child’s play to lay the foundations of a settlement, slow and steady they settle).

“Nobody will listen to us now. Bureaucrats just sign orders without realising the human cost. We had legal allotments of our shops and we paid rent to Karachi Metropolitan Corporation KMC [3,000 to 5,000] every month. We paid our electricity bills, trade licenses and other fees to KMC. Everything here was done lawfully, but despite that our shops were razed to the ground without a notice,” said Rashid.
According to him, the federal government had promised the creation of five million new housing units but it is not even able to tolerate 1,700 shops. Instead, they were demolished, leaving millions unemployed.
“Karachi’s Mayor Wasim Akhtar has given us false promises of providing us alternate shops at the Shahab Uddin market within the next 10 months but as a businessman, I am suffering damage worth at least Rs1m as my dry fruit rot at the godown. Who will pay for that?” he questioned.

KMC Anti-encroachment Director Bashir Ahmed Siddiqi, while speaking to The Express Tribune, dismissed the claims of injustices against the shop owners and hawkers in of Empress Market. According to him, “The Mayor of Karachi had ordered alternate shops to be allotted to registered shop owners at Shahabuddin market and Parking Plaza in Saddar.”

**Operation clean-up: To clear Saddar, KMC will demolish its own markets**

“These shop owners were paying only Rs300 to 400 rent to KMC per month for shops that had a market value of around Rs 50,000. It’s absolutely wrong to say that notices were not issued,” he said. “We were able to issue notices to these tenants well over a month in advance and the deputy police commissioner, assistant police commissioner and officials from the cantonment board were all there assisting the shopkeepers in removing their merchandise before the shops were demolished,” he added.
In a statement issued on November 24, the Human Rights Commission of Pakistan (HRCP) expressed its grave concerns regarding the human impact of the anti-encroachment drive underway in Saddar. “Protecting people’s fundamental right to a livelihood must always take priority in urban planning. The sheer scale at which shopkeepers and hawkers have been evicted from Saddar – putting thousands of low-income families at risk of almost immediate poverty – should be a cause of serious concern among planning and development policymakers,” said the statement.

Urging the city’s policymakers to implement a fairer compensation and a practical resettlement plan, HRCP insisted that the affected families should not simply be dehumanised as mere resettlement statistics but as actual people whose individual needs must be documented and addressed. It called for the state to implement “a far more equitable approach to urban planning – one that prioritises the economic, social and cultural needs of the poor over any city’s potentially divisive gentrification”.

**Empress Market: Where East meets West**

According to the HRCP the supposed notices and offers of compensation which came reportedly after the eviction, “constitute the bare minimum of what the state is responsible for in this case, as these measures do not take into account the fact that small businesses take time to build up, especially in periods of severe economic uncertainty.”

“Moreover, the city’s cultural right to preserve its heritage should not be so narrowly defined as to exclude Karachi’s poor and vulnerable, for whom Saddar has been the essence of an affordable and spontaneous cultural heritage for over 50 years,” said the statement.
Others too have expressed concerns, lawyer and human rights activist, Jibran Nasir pointed out to flaws that exist in the anti-encroachment campaign. “As per Section 8(2) of The Sindh Public Property (Removal of Encroachment) Act 2010, anyone abetting in encroachments including public servants are to be punished with imprisonment of up to five years or fined with an amount of five lakh rupees or both,” he said while speaking to The Express Tribune. “In such a case, is the government and our legal apparatus going to punish the KMC employees who have been collecting rents from tenants illegally?” he questioned.

**Empress Market’s ‘half-dead’ pets**
Dr Noman Ahmed, the Dean of Architecture & Management Sciences at NED University of Engineering and Technology, urged the authorities to set up a rehabilitation plan for those displaced by the evictions with their livelihoods destroyed. “Whenever an operation of such nature is planned there must be a rehabilitation plan in place so that people could have moved out voluntarily,” said Ahmed.

“Much of the damage has been caused because shopkeepers were not allowed to move out their merchandise when their shops were being bulldozed and the entire process of demolition was done in a ruthless manner,” he added.
Similarly Dr Nausheen H Anwar, a professor at the Institute of Business Administration (IBA) and the director of Karachi Urban Lab, emphasises on the violation of human rights caused by the drive as it spreads from Saddar to other parts of the city, and eviction of nearly 10,000 residents of low-income settlements along the Karachi Circular Railway route begins. “These evictions are a violation of human rights; they are a way to force the majority of city’s inhabitants into indebtedness and make them expendable. All this is part of the state’s plan to eviscerate Karachi’s basic urban economy, a fact that makes a mockery of the new government’s plan for a Naya Pakistan,” said Anwar.

“The very people who make this city viable, who make it thrive on a daily basis, they are the ones being eviscerated and with them, Karachi’s complex urban fabric is being ruptured to serve the interests of those who are in power,” she added.

By Muhammad Salman Khan, Published in The Express Tribune, November 27th, 2018

Anti-poor bias?
Arif Hasan

IT is estimated that Karachi’s informal economy is between 30 to 40 per cent of the city’s total economy. Most of it consists of informal markets scattered at various locations where businesses can be carried out due to the presence of commuters who are their main customers.

According to official estimates, 72pc — about 1.2 million — of jobs in Karachi are generated by the informal economy. Hawkers are the backbone of this economy but no attempt has ever been made to regularise them or to improve their functioning.

On the other hand, in other cities, both in the north and south, this economy has been supported by developing hawkers’ markets of various kinds. These markets exist in London, Paris, Rome, and in other cities of the north. They cater to tourists, commuters, and the local populations. The location of many of these markets is in the city centre and often in the historic districts.
In the south, in many cities, markets have sprung up spontaneously because households had to earn a livelihood. They occupied public space, pavements, and even roads, just as in Karachi. In cities like Hanoi and Phnom Penh, they have been allocated space from where to function and in some cases they have been formalised.

Declining incomes have resulted in a major deterioration in livability. In the Kathmandu valley, they function in the historic Darbar squares of all the towns. However, it is in Bangkok where a conscious effort has been made to promote the informal economy and markets have been established wherever there was a potential for economic activity and the creation of jobs. Cabins have also been placed on wide pavements all over the city. This has also been done very beautifully in Almaty thus integrating the formal and the informal. Pakistani politicians and planners have surely visited the informal markets in these cities and enjoyed the experience.

Karachi’s informal sector needs far more support than any of the above-mentioned cities because poverty in Karachi is increasing at a very fast rate whereas in the other cities it is shrinking.

In this context, the statistics given below would be eye-openers. The male unemployment rate between the ages of 25 to 59 years has increased from 16.69pc in 1981 to 29pc in 1998. All indications are that joblessness has increased substantially since then. Official figures suggest that 50.5pc of all Karachiites live below the poverty line as compared to 89pc of all katchi abadi households. In addition, the chronic poor constitute 54pc of the katchi abadi population. These figures alone should make us look at the informal sector, which is the main source of livelihood for the poor, as an alternative to bulldozing of markets and homes.

Declining incomes have resulted in a major deterioration in livability and this is obvious by comparing the housing census of 1981 with that of 1998. Houses without separate latrines were 26pc in 1981 while in 1998 they had gone up to 53pc.

Similarly, houses without separate kitchens increased from 35pc to 52pc and those without separate bathrooms increased from 31pc to 66pc in the same period. These are very damning statistics and point to increasing densification and a lack of means with households to maintain and extend their homes. Given that densities are increasing phenomenally, the figures that the 2017 housing census will provide will be much worse. With the perpetuation of such conditions in its largest city, Pakistan can never become an Asian tiger and nor can the riasat-i- Madina be established.

It is very important for us to understand why our politicians and planners have never wanted to provide space for the informal sector or upgrade it and why they have always chosen instead to demolish it and that too brutally. Is it megalomania or paranoia? Or is it that they cannot understand the larger socioeconomic context of the city? Or maybe it is a strong anti-poor bias deeply embedded in our social consciousness.

Whatever the reason, it is suggested that in the future before removing or demolishing any significantly large economic enterprises, an alternative plan of accommodating them in nearby available spaces be made in a manner that does not inconvenience pedestrian and vehicular traffic and does not create conditions for physical and social degradation.

If this can be done in other cities of the world, there is no reason why it cannot be done in Pakistan especially since there are academic institutions in this city who have the knowledge and expertise for negotiating such a settlement and linking it to larger heritage concerns.

Given the fact that the courts in Pakistan determine policy to a great extent today, it is humbly requested of their lordships to please turn their attention towards these very important right to livelihood and urban planning issues so that a more equitable and humane city can be built. 

By Arif Hasan, Published in Dawn, November 28th, 2018
ایمپرس مارکیٹ کے کراپس دار قابضین کسے بن گئے؟

پاکستان

Latest

Oonib Azam

November 23, 2018

اس کہانی کا آغاز صدر ایوب خان کے دور اقتدار سے بھی شروع ہے۔ شہری منصوبہ بندری کا عزم رکھنے والے صدر ایوب کے نام سے ایک نیا قانون，“ویسٹ پاکستان میونسپل کمیٹیز”مین 1962 خان کو کچی آبادیاں سخت لیسند تھے۔ سال منظور کی گیا جسے فوری طور پر ایمپرس مارکیٹ اور اطراف میں تھالے نگاری اور اپنے کیئے استعمال کیا گیا۔

دنیہ منیجر انہوں نے متعلقہ جگہ کے کاغذات دیے۔ ان کی کے ماہانہ کراپس 100 روپے مقرر ہوا اور وہ کے ایم سی کے کراپس دار 100لینڈہ مینبر ایند متعلقہ جگہ کے کاغذات دیے۔ ان کا معاہدہ کرایہ میری عمر “کئی” کرایہ پر جگہ حاصل کرنا (ہاں میں سے ایک اپر اپر کا کام) وہاں بھی تھے۔ اب ایم نے بنیا سال تک جب میرے والد نے عمر فاروقی مارکیٹ میں دکان خریدی۔ کے مارکیٹ کے ایم سی نے ایمپرس مارکیٹ کے 20 میں بنوا گیا جبکہ چالاں موجود تھا 1966، نوٹ کے کے طور پر اپر اپر کے پاس ایک “پالکل برائے مین تعمیر کی تھی۔

جس کے تحت انٹویس کی رقم اداکی گئی۔

سال بعد گزشتے باتے اسے غیرقانونی قرار دیتے۔ ہونے کے 50اس دکان کی ایمپرس کے
اپراماں نے اپنے ائیکوں سے دکان کو مسما بھیپیا۔ اب وہ دیگر دکانداروں کے ساتھ ملے ہوئے پر بیہر ہو جو کئی گروپ میں کیے جانے والے اس اپریشن کی دو مرتبہ اپریشن کے بعد مکمل کی ہے۔ اب کوئی بھی بے

ہے۔ بلئیز کی چالی اسی طرح سے نابہتی دو دکانوں کی بھی نامناسب طریقے سے گرا دی گئیں۔

امیروں کی کھیاں۔ عموماً تازہکار مارکیٹ کے مطابق سری بمہ کرہ کے حکم پر اپریشن مارکیٹ کے اطراف میں

برار دکانوں کو مسما کیا گیا۔ 3 واقع تقسیم

اپریشن کا آغاز

کو بوا ۔ جنرل سیکرٹری مارکیٹ ایسوسی ایشن محمد رضوان نے بتایا کہ ابتدائی طور پر بانکوں کو کہا جاتا ہے اور سال 2021 کا کرایہ دا رکھا تھا۔ ایہ کوئی معاہدہ تھا کہ اب کوئی معاہدہ سپرم کورٹ میں پیش کیا گیا ہو۔

اپراباٹ کا نمایندہ کیا گیا۔ معاہدوں نے اس کی خلاف مظاہرہ کا اورودند کی مہمت لینے کی کوشش کی، پہر کمشنر نے بمارسی مارکیٹ کے اجلاس میں فتح کا اندازہ لیا گیا اور پولیس اور پلیٹرڈ کی ملال کھالی کردی۔ بم ریاست کے ذمہ داری نہیں

بوسکے تھے۔

امیرمکرتن کی ایک طرف عمر فاروقی مارکیٹ اوردوسری جانب پن مارکیٹ ہے جبکہ خشک میوہ جاتے ہیں۔ جنہوں نوں پانہ سے ملنے کے لئے ہے۔ اپراباٹ کی دو دکانوں نے تمام مارکیٹ گرداہ گہری

کراپ داروں کی حقوق

میں اپریشن مارکیٹ کی اطراف میں بینہ دکانین کہیں جاتے ہیں۔ دیہاتی 1968 بیلار سپ کی دنیا میں سوال اٹھی ہے کہ اگر گئی تھی اور تھےلیا ہے جنہوں نے کرائے دارہیوں تھے تھے تو پھر ایک ہے جو پیلہ قانون دکان کو چربیز کے چارہ کے کہا گیا۔

تک پہلی 2005 بیلار سپ کی دنیا میں رضوان نے بنا ہے کہ ابتدائی طویل دنیا کو کچھ ہو جاتی ہے اور سال

مارکیٹ کی اطراف تجارتی بیانیوں پر حالیہ اجلاس ریپورٹ۔ پہر اس وقت کے مین کراچی نے علیہا نے مقام گئی

دکانوں میں تین کرائے کے ان کو ملیا جاتے ہیں۔

تک پہلی 2018 سپ کی دنیا میں رضوان نے مزید کہا کہ سال

کرائے رہے۔ ابہی بھی بھی بھی بھی بھی بھی بھی۔ کرائے رہکے نہیں ان کے باوجود بحر میں دکانوں مسما کرچکی گئی۔

ان تمام دستاویزات اور چالنے کی مواد جو کہ باوجود کے ایسے نے نے نیں فائزہ کسی سے "افلاپ نے سوال اٹھیا کہ۔

10 کمیشن دیا۔

اس حرالی میں سب بات کرتے ہوئے ایک اصلی "یونیورسیک" کے شعبہ اپریشن سے متعلق کونی معاہدہ اٹھا اسی دیکھتا چاہئے اور کوئی قانونی طریقے ہیں کوئی کوئی طریقہ۔ ضروری نہیں

پر کوئی وہ معاہدہ سپرم کورٹ میں پیش کیا گیا پر کوئی

25
مکمل طور پر ختم کردی ہیں۔ جبکہ ایک سرکاری بااثر افسر کی بلڈنگ کو گرانے کیلئے مہلت دی گئی ہے۔ ان تین بیشتر دکان داروں نے ادہار مال اٹھاواہا تہوا۔ ہول سیل میں خریدا گیا سامان واپس بھی نہیں ہوسکا۔ دوسری جانب ہزاروں کا ہے۔ تاہم اس میں براہ راست ہول سیلر بھی متاثر ہوگیا ہے کیونکہ اس کا سامان چلتا رہتا ہے۔ تاہم اب دکانداروں کی جانب سے سامان اٹھا کر گھر ون اور دیگر ٹیکنولوں پر منتقل کر دیا گیا۔ ادائیگی کے ساتھ دوبارہ نیا مال اٹھا لیا جاتا ہے جس کی وجہ سے دکاندار اور ہول سیلر کے مابین ایک سلسلہ رقما ہوئے۔ جبکہ دکانوں میں کام کرنے والے ملازم، لوڈر اور خریدار بھی متاثر ہوئے ہیں۔ سروے کے مطابق جہانگیر بے جامیہ ہے۔ صدر ایمیرس مارکیٹ کے اطراف میں تین ہزاروں کی مارکیٹیں پارک سے متصل دیوائی کے ساتھ قائم ہیں۔ مارکیٹ، پرتگال مارکیٹ، خشک میوہ اور مصالحہ جات کے مارکیٹیں اصل میں ان کی وجہ سے ان کا ورثے کا درجہ رکھتے ہیں۔ انہوں نے مزید کہا کہ یہاں موجود تمام دکانیں اور اسٹالز غیر قانونی تھے۔

 pró*D*ots*ن=۸۰۰۰ اکیال کی ہے جہاں پر پرندوں اور پالتوں جانوروں کی مارکیٹیں قائم تھیں۔ پرانے کپڑوں کی گستاخی مارکیٹ سے 25 سے 50 کے مینجی کی ہیں جبکہ یہاں موجود مال اٹھاویا ہوا تھا۔ بول سیل میں خریدا گیا سامان وہاں پر ہمیشہ نیچے بند ہے۔ میری ہدایات کے مطابق جہانگیر بے جامیہ کا کہنا ہے کہ دکانداروں نے یہاں ہزاروں روپے کا مال اٹھا رکھا تھا۔ حکومت کو مینہ سے کم مہلت اور متبادل جگہ فراہم کرنے کے بعد ایک سیکے کو لینڈ ڈپارٹمنٹ سے بات کرنے کے بعد ڈکیہ گیا۔

Samaa TV Urdu 23 November 2018

اس میں صرف دکان 
مرے ساتھ کام کرتے تھے اور ایک گیس کمپنی میں ملازم ہے۔ ہمارے ساتھ ظلم ہوا ہے۔ اب ہم اس عمر میں کہاں جائیں یا جہاں پر موجود عبید ظاہر سی بات ہے کہ ناکامی کا اندازہ اسے اور اس میں مفید نہ رہے گا۔

ہور خود پر لاپتہ اور جہاں پر موجود عبید کہا کہ ہوا خپڑہ کا نقصان کا نقصان ہو گیا۔ اس میں کوئی شک نہیں کہ لوگوں کا نقصان ہوا اور اس میں جہاں پر انہیں تکلیف ہوئی وہیں پر ہول سیلروں کو بھی تکلیف نہیں ہوا بلکہ اس کے ساتھ ہم ہول سیلر اور لوڈرز تک پہنچے ہوئے ہیں۔

اس میں چکیرواں کا نقصان ہوا اور انہیں تکلیف ہوئی ہے۔ ہول سیلرز مارکیٹوں میں تمام پرندوں کی دکانیں تھیں۔ انہوں نے تفصیل بتاتے ہوئے کہا کہ ان کے کنبے میں کل 7 دن بہت ہیں جبکہ جبکہ ہماری پرندوں کی دکانیں تھیں۔ ہول سیلرز مارکیٹ پر دی جاتی ہے۔

وزیر اعظم گوئرخلا یہاں کے دکاندار قاسم کا کہنا تھا کہ ان کا کہنا تھا کہ اس میں یہ کہنا تھا کہ اس میں کوئی شک نہیں کہ لوگوں کا نقصان ہوا اور اس میں جہاں پر انہیں تکلیف ہوئی وہیں پر ہول سیلر اور لوڈرز تک پہنچے ہوئے ہیں۔

پرندوں کی دکانیں تھیں اور انہوں نے تفصیل بتاتے ہوئے کہا کہ ان کے کنبے میں کل 7 دن بہت ہیں جبکہ جبکہ ہماری پرندوں کی دکانیں تھیں۔ ہول سیلرز مارکیٹ پر دی جاتی ہے۔

ایم کے نجاح روز ہفتہ کے ترکمن گذرنے پر روزہار زمانہ جانگی شانز کے ہول سیلرز کا نقصان ہوا اور اس میں سے ایک گفتگو ہوئی۔

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