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**Title of the Research "The meaning of community in Urban  
Development: A case study of DHA Multan and the Panjam  
Community"**

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## Table of contents

Abstract.....	6
Chapter 1.....	7
Introduction.....	7
1.1 Statement of the Problem .....	9
1.2 Aim of the study.....	9
1.3 Significance of Research.....	10
1.4 Definitions of key research terms .....	11
1.4.1 Community: .....	11
1.4.2 Urban Development: .....	11
1.5 Research Questions.....	11
Chapter 2.....	12
Literature Review.....	12
2.1 Physical uprootedness by Development.....	12
2.2 Unacknowledged “side effects” of Development projects: Breaking family, traditional practices, kinship, livelihoods, the disappearance of familiar landmarks .....	17
2.3 State, urban development authorities, and private developers.....	20
2.4 The Speculative Frontier .....	24
2.5 The Ethical Dilemma .....	26
Chapter 3.....	28
Theoretical Framework of The Study.....	28
3.1 Bourdieu’s Concepts of Capital, Field, and Habitus.....	28
3.2 Conceptualizing Capital, Habitus, and Field .....	32
Chapter 4.....	36
Research Methodology .....	36
4.1 Research Design .....	36
4.2 Research Sites.....	37
4.3 Ethical Consideration.....	37
4.4 Study Questionnaire.....	38
4.5 Data Collection.....	38
4.6 Data Analysis.....	39
Chapter 5.....	42
Findings .....	42

5.1 “Pre-DHA community life” .....	42
5.1.1 <i>Long-term Residency</i> .....	42
5.1.2 <i>Community bonding and strong relationships.</i> .....	42
5.1.3 <i>Community Landscape.</i> .....	43
5.2 “Social and Cultural Practices” .....	44
5.2.1 <i>Marriage festivities</i> .....	44
5.2.2 <i>Traditional festivals.</i> .....	45
5.2.3 <i>Conflict resolution.</i> .....	46
5.3 “Perceptions and Impact of DHA’s arrival” .....	47
5.3.1 <i>Awareness and concerns</i> .....	47
5.3.2 <i>Loss of Community Resources</i> .....	48
5.3.3 <i>Loss of agricultural livelihood.</i> .....	49
5.3.5 <i>Cultural erosion.</i> .....	50
5.3.6 <i>Stress and Trauma</i> .....	51
5.3.7 <i>Hardships faced by those who moved out.</i> .....	51
5.4 “Socio-economic disparities and injustices” .....	52
5.4.1 <i>Lack of fairness and exploitation.</i> .....	52
5.4.2 <i>Ethical Concerns.</i> .....	53
5.5 “Resistance and Resilience” .....	54
5.5.1 <i>Defiant Stance</i> .....	54
5.5.2 <i>Determination to stay.</i> .....	54
Chapter 6.....	59
Discussion, limitations, conclusion, and recommendations.....	59
6.1 Discussion .....	59
6.2 Limitations .....	63
6.3 Conclusion.....	64
6.4 Recommendations.....	65
References.....	68
Appendix A: Informed Consent Letter .....	80
Background and purpose: .....	80
Participation: .....	80
Confidentiality:.....	80
Consent: .....	81
Appendix B: Institutional review board approval certificate.....	82
<b>Appendix C: Interview Guide</b> .....	<b>83</b>

**List of Tables:**

**Table 1:** Socio-demographic characteristics of the participants

**Table 2:** Key themes and sub-themes of the impact of the DHA development project on the Panjam Community Area.

## Abstract

Urban development projects possess the authority to transform the pre-existing local communities and their environment, marked by a complex interaction of interests, disagreements, and consequences. Multan is among the top five most prominent cities in Pakistan. The Defence Housing Authority's (DHA) official launch in Multan was announced in 2017. The DHA is a crucial pillar of Pakistan's military's housing initiatives. The study's primary goal was to understand the impact of this urban development project on the Panjam community area. Panjam is a community of farmers, pastoralists, and wage earners living in the area for several generations. The study aimed to explore the perceptions and attitudes of the Panjam community concerning the Defence Housing Authority's (DHA) development initiative. This included gathering firsthand testimonies from people of the community to get a deeper understanding of their experiences with displacement, disruptions to their way of life, and the challenges that have emerged as a result of the project. A case study design was employed to gather comprehensive qualitative data using open-ended interviews and community observations. The respondents for the research were six residents from the Panjam community. Thematic analysis was carried out to find vital themes and patterns in data. The findings highlighted the strong social bonds, cultural diversity, and collective sense of identity that exists within the Panjam community. Furthermore, the study provided insight into the significant social and economic effects resulting from the development project, uncovering a widespread sense of opposition to displacement and moral quandaries. These results emphasize the urgent need for urban development strategies that are inclusive, morally sound, and prioritize community well-being, fair involvement, and sustainable development at every stage of such development initiatives.

**Keywords:** Urban development, Village communities, Displacement, Community experiences, impact of development initiatives.

## Chapter 1

### Introduction

The word 'development' consists of various aspects like industrialization, urbanization, and the rise of globalization, among others. Development aims to improve people's well-being, but with that comes a Pandora's box of questions. What is the purpose behind this aim and all this stepping up for? Who is to benefit from this aim, and who will suffer and bear the consequences? Who makes these decisions about which group enjoys the rewards and which group carries the burdens?

Development for humanity has the potential for tremendous possibilities and enormous risks, and its associated benefits and costs can often be disproportionately distributed. The progress of humanity has considerable potential for both significant opportunities and substantial hazards, with its corresponding advantages and disadvantages sometimes exhibiting unequal distribution. There can be no debate on the need for development plans that, for example, provide water to parched fields, power to expand factories, medical facilities, and educational institutions to neighborhoods, road widening to congested urban cores, and many more. They elevate the lives of many individuals and boost the country's economy. On the other hand, these changes that they bring forth might require the displacement of the locals. These people who are uprooted from their homes and have no fault of their own in this are left to suffer the consequences. As a whole, this emphasizes the fact that some individuals benefit while others bear the brunt of progress. It can be understood that the displacement of a certain population is necessary at some point; the unequal distribution of advantages and costs is neither justified nor deserved. This whole ordeal runs counter to what development is aimed at. These displacements should not be seen as some divine punishment that must be endured quietly (Cernea, 1997).

Cities in the developing world display characteristics like poor strategies for development, below-par housing amenities, environmental problems, and an abundance of impoverished communities (Potts, 1997; Ayenew, 1999; Dierig, 1999; Kamete et al., 2001). To resolve these issues, state and municipal governments constantly attempt to alter urban spaces, causing a change in urban land use. More often than not, this results in the displacement and resettlement of individuals, with a frequency for those with lower incomes. Driven by the idea of world-class cities, state authorities believe that disrupting specific communities to benefit the more extensive section of society is a necessary evil. The displacement of millions of people is justified under this assumption (Yntiso, 2008). There is a mutual agreement amongst scholars that displacing individuals from their land and the following procedures for resettlement have groundbreaking effects on the quality of their lives (Cernea, 1997, 1998, 2000; McDowell, 1997; Mathur, 2012). Ramanathan (1996) believes that mass dislocation is the recipe for poverty. Anwar (2021) believes that poverty among the displaced occurs regardless of the degree of compensation they have been offered. Many societal issues have arisen as a result of displacement. The number of persons who have been displaced is substantial, as are the personal losses to their community and future generations (Jaiswal, 2019).

The phenomenon of "displacement" has significantly risen in Asian countries, mainly due to the expanding urbanization practices. Every year, a large percentage of people, up to ten million, experience displacement because of different construction projects. Displaced individuals commonly have to go through situations that include moving out of their original homes or suffering in terms of their sources of income and social networks. Involuntary relocation causes serious ethical considerations. In the words of Cernea (2004), the distribution of development perks and losses is marked by inequity.



## **1.1 Statement of the problem**

Pakistan is a country that has the highest rate of urbanization among all the other South Asian countries, which is apparent by its average yearly expansion of 2.7% (Hasan, 2021). Based on the data concerning urban development across the ten major cities of Pakistan, rural areas saw a more dramatic annual population growth rate than their urban counterparts within each district. This observed trend suggests a rapid expansion of cities beyond their assigned municipal boundaries, characterized by leapfrogging growth or urban sprawl (Hasan, 2021).

Rural areas have been witnessing an increasing number of challenges caused by the efforts of modernization, which are carried out under the guise of development. Policymakers overlook rural communities' well-being, backing their interests in the "greater good." More attention should be given to the displacement process, degrading traditional lifestyles among rural communities. Displaced rural communities experience a loss of kin networks, which serve as a basis for social activities and collective identities. These individuals experience being ripped off resources essential for survival and preserving their communities' social interactions. The rural and impoverished communities are always at risk of displacement in Pakistan. A clear correlation exists between development initiatives in developing nations and a violation of fundamental human rights (Magsi, 2012).

## **1.2 Aim of the study**

The aim of this study was to (i) thoroughly examine the Panjam community's perceptions and responses regarding the Defense Housing Authority's (DHA) project plans and procedures, (ii) analyze and explore the firsthand accounts of the Panjam community members under the (DHA) project, focusing on their viewpoints on being uprooted, disruptions to their lifestyle, and difficulties brought on by the project, and (iii) to suggest policy changes that integrate the needs and aspirations of such communities to mitigate the adverse impacts of displacement caused by development initiatives and foster sustainable development.

### **1.3 Significance of Research**

This study is significant in understanding how urban development projects cause disruption of the village communities. The displaced population, losing valuable assets like kinship groups, their relation to spatial spaces, community resources, and their traditional practices among many other challenges. This research is crucial for assessing and addressing the well-being of this particular community and other similar communities across urban environments.

The question arises of whether preserving cultural identity is a good idea. Rapid urbanization has made it difficult for communities to preserve their cultural identities. The results of this study may provide a significant understanding of the difficulties encountered by communities such as the Panjam in safeguarding their rich cultural traditions and shared identities in the midst of transformation brought upon by development initiatives.

The study also provides feedback for urban planners to create inclusive policies for the outgoing communities. Proper consideration should be taken towards the involvement of the communities in the decision-making process of planning the development project and how their compensation will take place. The policies created should be sensitive towards the displaced. Keeping thoughtful considerations in mind, regarding the outgoing community's sentimental feelings associated with specific spaces, their social ties and bonds within the community, and how to incorporate an approach that will have the most rewarding outcomes for the displaced.

This study will also contribute to the expanding body of qualitative research looking at firsthand experiences and perceptions of village communities undergoing the process of transformation by urban development initiatives. There is a gap in research, particularly concerning what community means for the ones that are being uprooted, amidst losing valuable social, economic, and cultural assets.

## **1.4 Definitions of key research terms**

### *1.4.1 Community:*

According to Arnsberg (1954), a community is better defined as a comprehensive entity that encompasses the whole of local life. A community is characterized by social interactions and activities that occur within a specific geographical area. The idea of community is often seen as a small representation of the larger societal framework (Bender, 1978).

### *1.4.2 Urban Development:*

Urban development refers to the process of constructing many types of infrastructure on land, including residential, institutional, industrial and commercial, transit, public flood protection, recreational, and similar facilities.

## **1.5 Research Questions**

1. “How do urban development projects produce displacement and why people of different economic backgrounds cannot live together?”
2. “A case study: How have the residents of the Panjam village experienced life changes under the Defence Housing Authority (DHA) project?”
3. “Are there ethical issues underlying urban development that disbands, disperses, and makes people disappear, especially those who are not at the heart of the rising economy?”

## Chapter 2

### Literature Review

#### 2.1 Physical uprootedness by development

It is a worldwide phenomenon that development initiatives and state projects are imagined as the way towards societal growth and advancement. It is popularly believed that development possesses the capacity for creating job opportunities, creating new skills, upgrading infrastructure facilities, etc. These projects also influence changes in cultural norms, displace outdated social norms, and upgrade conventional institutions. Another side to this picture is that a large number of development projects change land use. This in turn, paves the way for the displacement of people from their ancestral habitats. Even when such projects are carefully planned and thoroughly carried out, they turn out to have detrimental side effects (Parasuraman,1993); (Fernandes et al.,1992); (Thukral, 1992); (Cernea, 1990).

As pointed out by scholars, displacement as a result of development initiatives is entirely different from that caused by conflicts, natural disasters, or better living possibilities (Cernea & Guggenheim, 1993). Displacement that is not voluntary is a planned decision that reflects the state's choice on who will benefit from this decision and who will pay for it. Generally, this process involves some compensation to the displaced. Many people share traditional respect for land because it is where their ancestors are buried or live, where they grow food, where other settlements are, and where they may feel at home. For most communities, the land is valuable capital and the single most important asset they can sell if the need for funds arises (Kamuaro, 1996).

Urban development private and public infrastructure projects have become a significant source of displacement generated by development worldwide, and this practice will continue

(Robinson, 2003). The following are some examples of displacement caused by development initiatives and infrastructural projects throughout different countries:

- On May 19, 2000, in Sao Paulo, the Brazilian police fired rubber bullets and used nightsticks and tear gas to remove over 2,000 squatters from homes they had lived in for around 17 years. Following the eviction, none of the residents received relocation aid (Robinson, 2003).
- In the Dominican Republic, over 30,000 families in Santo Domingo were forced out of their settlements between 1986 and 1992 due to an urban renewal campaign. Evictions persisted despite a decline in the frequency of their number, and residents of Haitian heritage continued to be the most vulnerable population in the Dominican Republic, especially women (Robinson, 2003).
- Myanmar's State Peace and Development Council has relocated many "squatters" for urban development and aesthetics. The US State Department said that 500,000 Rangoon residents were transferred to rural areas outside the city between 1988 and 1994 in order to raze rebellion against the government. Between 1989 and 1990, nearly 1.5 million people experienced displacement nationwide, mainly from Rangoon, Mandalay, Bago, and Taunggyi, according to UN-Habitat (Lanjouw, 2000).
- In the Philippines, 165,000 households were forced out statewide in 1999. According to Urban Poor Associates UPA, a non-government organization, 6,059 individuals were compelled to leave Metro Manila in 2000, with only 1,342 households receiving relocation help. Most evictions were associated with government infrastructure projects (Robinson, 2003).
- In November 1999, municipal authorities in Phnom Penh, Cambodia, displaced roughly 600 native Vietnamese inhabitants from a community on the Bassac River, claiming that these were unlawful occupants. Soldiers demolished the residences and produce of

100 poor farmers outside Phnom Penh just so a general could build a casino (Robinson, 2003).

- In May of 1999, 100,000 people (20,000 households) were displaced in Dhaka, Bangladesh, without prior notice. Most displaced were single mothers and their children (Robinson, 2003).
- In August of 1998, in Greece, establishments displaced about 3,000 Roma (otherwise known as Gypsies) from Evosmos, a Roma community that had been there for 30 years, without offering any relocation help (Robinson, 2003).

Cities in India of all kinds are being converted into becoming "world-class cities" for hi-tech and global finance. The displacement and eviction of those who are impoverished and vulnerable have become crucial for rebuilding space as an aspect of the re-conceptualization of the contemporary urban, coupled with other marginalization methods (Banerjee-Guha, 2009). Over the past decade, Indian mega and large cities have seen forced evictions of slums, hawkers, and low-income people due to infrastructure projects, speculative real estate markets, environmental risks, and violent politics (Mahadevia, 2006).

In January 2003, the Ministry of Tourism of the Indian government communicated its objective to convert a 100-acre parcel of publicly owned land along the Yamuna River into a riverside boulevard. This ambitious endeavor aims to create a noteworthy tourist attraction, thereby enhancing the region's tourism potential. During that particular period, numerous settlements alongside the riverbanks were commonly referred to as Pushta, a term derived from the Hindi meaning "riverbank." These communities accommodated a substantial population, exceeding 150,000 individuals, which equated to over 35,000 households. Most of the population was engaged in daily wage labor, such as construction employees, rickshaw pullers, household staff, and rag-pickers or recyclers. These individuals had relocated to Delhi starting in the early 1970s. In order to facilitate the successful execution of the Asian Games in 1982,

a significant portion of contractors were mobilized to Delhi. Their primary objective was to establish the necessary infrastructure to support the various sporting events and activities associated with the Games. Numerous accounts from local households detail the gradual process by which they successfully converted a barren and marshy embankment, initially deemed unsuitable for construction due to its perceived lack of stability, into a solid foundation. This remarkable achievement was accomplished by strategically utilizing surplus sand and brick from nearby building sites, which were systematically employed to fill the area. The residential and communal infrastructure in Pushta underwent destruction during a series of consecutive 24-hour operations carried out between February and April 2004. These operations were executed by a substantial number of armed police personnel (Bhan, 2009). Pushta, as the initial casualty, marked the onset of a series of forced relocations from informal settlements, which have significantly transformed the urban landscape of contemporary Delhi. According to Bhan (2009), a significant number of homes, precisely 51,461, were demolished in Delhi from 1990 to 2003. These demolitions were carried out as part of the "slum clearance" initiatives implemented during that time. According to Bhan (2009), a significant number of homes, totaling at least 45,000, were demolished from 2004 to 2007. Furthermore, it is worth noting that in late 2007, eviction warnings were issued to three additional substantial settlements (Bhan, 2009).

In Pakistan, poor communities are always at risk due to socioeconomic and political factors. Many settlements are vulnerable and at risk of being displaced. It makes no difference whether the vulnerable residents have land titles or not. Such settlements can be hypothetically destroyed at any time. Displacement in Pakistan occurs for many reasons, including:

- The city officials and politicians advancing this idea believe that poor community settlements give off an unsightly appearance and harm the reputation of a first-class city. They recommend moving these settlements away from the city.

- Numerous megaprojects are planned for Pakistan's major cities. Massive relocation of poor communities is a result of these megaprojects.
- Many poor community settlements are now located on prime real estate, where land prices have multiplied. These sites are being considered by city planners and developers for speculative commercial purposes (Younus, 2013).

In the initial blueprints for Islamabad, the sectors were marked as vacant areas devoid of structures, resembling blank canvases. Historical documentation from the early planning stages refers to the designated site for the new city as "available land." However, it is worth noting that the authorities were mindful of the fact that a substantial population of over 54,000 individuals resided in the vicinity, earmarked for the future capital. According to Hull (2008), the initial proposals entailed preserving select communities situated on the periphery of the intended development, aiming to symbolize and safeguard traditional village life. By contrast, villages targeted for demolition were located inside the grid of sectors. Many villagers were adamant about keeping their ancestral land. According to one local account from a community that spanned sectors I-14, I-15, and I-16, the news of the expropriation of their area attributed to the death of almost half a dozen of their elders. The land was deeply dear to them. Their forefathers had spent their lives developing the land; there were no tractors back then. They did everything by hand with Plows and bullocks. The land was their symbol of honor. They resisted for other reasons as well. The compensation rates offered by the Capital Development Authority (CDA) during the late 1950s were generally observed to be substantially less than the average market rate at that time. The rationale behind this occurrence can be explained by the fact that the sales transactions used to determine the average market values encompassed a significant number of intrafamilial transfers conducted below market rates.

Associations of Affected People bravely said they were ready to relinquish assets for the new national capital. However, they said the confiscation process was a plan to steal land from



poor people at low prices so that wealthy and influential government leaders could get it. In 1970, a representative from one impacted group claimed that acquisition should not be made for later allotments to capitalists (Hull, 2008). At a meeting in 1977, the head of the Association for Islamabad Displaced Persons claimed that land should not be acquired for clubs, racetracks, or golf courses, which favor the wealthy and bureaucracy (Hull, 2008). Villagers characterized the procedure as a horrible injustice (zulum) in public debates and conversations.

In Karachi, in 1989, a road paralleling the banks of the Lyari River through the heart of the city was proposed. As their shops and homes would be destroyed to make place for the road, the Lyari riverside communities were initially hostile to the plan. Some of the afflicted communities have been there for more than two centuries (Hasan, 2005). They were told that the project could not be changed or altered under any circumstances and that it was entirely under federal management. In 2001, the military administration proceeded with the plan and did not communicate with the communities about to be displaced, the NGOs, professionals, and academics (Hasan, 2005). According to research by the Urban Resource Centre in Karachi, various government organizations have bulldozed approximately 23,575 buildings (excluding residences and shops demolished in the Lyari riverbed due to the Lyari Motorway Project). Because of these actions, 185,801 people have been displaced. Between January and May of 2006, the authorities destroyed over 3,490 houses in various city regions. A total of 23,124 persons were involved. Approximately 25,000 households have been uprooted. Most suffered on various fronts, including adequate compensation, relocation to an agreeable place, job loss, and severing social ties (Memon, 2007).

## **2.2 Unacknowledged “side effects” of Development projects: Breaking family, traditional practices, kinship, livelihoods, the disappearance of familiar landmarks**

Planners almost universally perceive those near a development project's location as obstacles, and they must make sacrifices for the nation's development (Kothari, 1996).

Fundamentally, community displacement has adverse effects that can be severe as resulting in the loss of home, livelihood, communal identity, and social networks; dislodging a community can cause those affected to feel perpetually anxious and uncertain all the time; it can amplify or increase physical, social, and environmental vulnerabilities. Because displacement is a continuous process, these impacts can have a particularly disruptive accumulative impact. Community displacement has, thus, devastated houses, individuals, and local communities by destabilizing peoples' lives and casting doubt on their futures (Anwar, 2021).

Many scholarly research efforts have focused on displaced people's emotional difficulties, particularly when communities are ripped from their acquainted surroundings. Development may speed up the advent of misery if it disregards the importance of maintaining pre-existing social structures, such as villages, relatives, or communities, and fails to maintain the social networks crucial to sustaining cohesion and providing essential assistance. Numerous households depend primarily on their close-knit social networks and familial links as their most valued assets. These kinds of networks span many kinds of mutual aid, professional relationships, informal production groups, shared childcare duties, food borrowing, participation in funerals, and similar social connections (Parasuraman, 1996).

Among the many unacknowledged side effects of development initiatives include, traditional production systems being disassembled; ancestral sacred regions, sites of worship, religious mela grounds, and ancestral graves being desecrated; kinship groups and relations being dispersed; and the family structure and informal social networks are being disrupted. People's cultural identities and connections to the past are impacted. (Kaushal, 2009).

The effect of displacement is what Michael Cernea calls a spiral of impoverishment (Cernea, 1991). Additionally, Cernea (1991) stresses how the local labor markets are disrupted along with trade ties between manufacturers and their customers (as well as systems of

exchange and barter). The intricate social relationships among people that offered them opportunities for representation, negotiation, and resolution of disputes are also lost. In a nutshell, this process disturbs the community's and each person's cultural identity, which causes mental and physical stress (Kothari, 1996). The financial considerations of development (especially the cost-benefit assessment) remain inherently reductionist and neglect and disregard fundamental sociocultural processes; therefore, these social repercussions receive minimal consideration in project planning and policy (Kothari, 1996). These development projects inferior' human values and interests to those of the market, and one distorted by vested interests to boot (Hirsch, 1988). The social fabric of affected communities usually gets severely disrupted on an economic, social, and cultural level (Parasuraman, 1996). More often than not, these people are left with the pity of bureaucrats, speculators, and a whole lot of "strangers," who are responsible for circulating stories and rumors to drive these people away from the land. The less these costs to do, the better it is for the people in charge of these development projects (Kothari, 1996).

In India, the Dalits and the tribal people risk being displaced by these development initiatives. There are too many things that are held against them. Even in remarkably well-known projects like the Sardar Sarovar Dam project built on the Narmada River in the state of Gujrat, decades of battle and public pressure have ended up resulting in betterment in the plans for relocation; the factual reality of relocation has been inadequate, insufficient, and, in some cases, simply insulting. This continues to be the situation, even more than ten years after the dam's construction. According to a scheme, the central government has applied sporadically since 1967, offering one job per family to the displaced. Although this looks fair, it has benefited a few displaced individuals. Many of these people who are offered these jobs as part of compensation for the displacement need more skills and, in the absence of training programs, in the end, wind up with the lowest paying and short-term jobs (Kothari, 1996).

For displaced communities, sustaining the original occupation is always challenging (Moran, 2004). The challenges with jobs are more difficult because of low literacy rates and a lack of skills in other sectors. On the River Indus, the Diamer-Bhasha Dam is now in the planning phases of development. This project impacted 4228 households, all employed in various occupations. According to the government, the initiative was to generate jobs during and after completion. The issue of locally affected individuals adapting to new career opportunities was still evident (Torre et al., 2021). In order to tackle this concern, the government established training programs to help people acquire skills that would be helpful during and following the project's construction. The training programs had many things that could have been improved, such as low stipends, brief training periods, the inclusion of indirectly affected individuals, and a concentration on lower-skilled employment. Because of the low stipend, the locals were dissuaded from giving up their livelihoods to enroll in training programs (Torre et al., 2021).

### **2.3 State, urban development authorities, and private developers**

Researchers have long been interested in questions related to land displacement, whether it be due to natural processes like invasion and inheritance (Burgess, 1967), state demolition trucks of urban redevelopment (Ganss, 1962), or the surplus value exploitation linked to gentrification (Smith, 1979; Zukin, 1989). Recent studies into people being displaced from their homes, often redefined in the context of expanding and globalizing cities, have been inclined to adopt a political economy strategy, investigating how the state and wealthy locals, as representatives of the world market, make choices to prioritize higher-value uses of land, resulting in the displacement of people with lower incomes (Logan & Molotch, 2007; Fainstein, 2001; Harvey, 2003).

According to Mouton and Shatkin (2020), the government's attempt at directing urban development in Manila by channeling private developers' efforts may be seen as a shift from "privatization of planning" to "planning of privatization." As concluded by the researchers,

public-private partnerships (PPPs) in land development reflect a spike in the state's efforts to gain control over and capitalize on private actors' involvement in urban development. As Richard Tomlinson (1994) argued, money-motivated conduct in public-private partnerships undermines the local democratic system, gives corporations more say over public assets, and prevents citizens from having a say in formulating development strategies. Developers driven by monetary benefits might perceive poor inhabitants as a hindrance and their eviction as beneficial (Yntiso, 2008).

According to Durand-Lasserve's research on urban displacement in Kigali, Rwanda, and Phnom Penh, Cambodia, are to be blamed on development aimed at making more profitable use of the land (Durand-Lasserve, 2007).

An analysis of involuntary displacement because of urban development in Myanmar is presented in (Rhoads, 2018) research. The author examines the practice back to colonial land-grabbing practices, where the concept of 'development' was employed to justify the accumulation of riches within propertied classes. Similarly, Lata recounts how Dhaka, Bangladesh, authorities perceive slum residents as intruders and offenders who threaten the city's attempts to maintain its clean avenues and green spaces. Nevertheless, these very same institutions slowly gave up their monopoly on the land and market for housing in favor of developers (Lata, 2020).

Regarding Pakistan's metropolitan real estate marketplace, city-based 'development authorities' are crucial players. These bodies were set up in Pakistan's leading cities in 1995, at the start of the nation's initial Five-Year Plan, to create city blueprints, supervise new development, supervise infrastructure, and develop, build, and sell housing programs. Cooperative housing associations and other development organizations allocated numerous lots to their members, which generated significant profits (Rahman, 2016). The Karachi Municipal

Corporation (KMC) does not currently act as the pioneer in housing development; as an alternative, it now acts mainly as a mediator for different developers; the Lahore Development Authority (LDA) uses a Public-Private-Partnership (PPP) model; and the Capital Development Authority (CDA) in Islamabad is undoubtedly the largest and most powerful of all the development authorities. The CDA's involvement with 'value-grabs' on the peri-urban fringes has risen over the past decade so that it may generate revenue, develop private housing projects, and launch additional business ventures catering to the rich (Daeschel, 2015).

In the final week of July 2015, the streets of Islamabad, the capital of Pakistan, were the setting for distressing events characterized by a catastrophic nature. During this period, many members of working-class families in the ethnic Pashtun community were forcefully displaced from their humble mud-brick residences. Similar to military tactics, this operation was executed by the police of Islamabad and paramilitary Rangers troops, acting under the orders of the Capital Development Authority (CDA). The distressing events many people saw via televised broadcasts were the gradual suppression of the settlement's inhabitants. The site in question was the I-11 katchi abadi, a prominent and longstanding informal settlement characterized by squatter dwellings. This settlement in Islamabad has been marked for demolition by the bureaucratic authorities of the Capital Development Authority (CDA). This decision constitutes a component of a broader initiative called the 'anti-encroachment' drive, aimed at various homes, communities, and roadside vendors. The population of I-11 Abadi, comprised of around 15,000 individuals, got a notification with a one-week deadline to leave their long-established homes. Following that, they faced a military blockade that lasted for several days. The residences of the individuals in question were eventually destroyed, while most individuals from the community were imprisoned according to the Anti-Terrorist Act because they attempted to resist the unfolding events. The sequence of events that preceded and ultimately resulted in the complete demise of I-11 Katchi Abadi reflected the usual

urbanization and development practices seen in the world's developing nations (Akhtar & Rashid, 2021).

In the past few years, Pakistan has seen sporadic documentation of the dynamic cooperation between military enterprises, developers from the private sector, and land officials in city real estate construction. This collaboration has adversely affected the economically disadvantaged working-class individuals residing in the agrarian-urban interface. Over the previous two decades, the residential growth of Bahria Town Lahore has expanded to the city's southern border, displacing many neighboring communities. Many locals still remember the wrongdoings committed during the expropriation of property for Bahria Town's construction. The families were coerced into selling their farmland to the private developer at prices well below market value. They also noted that the developers used a variety of intermediaries, such as qabza organizations, the police, the military, etc., to pressure the landowners into surrendering. These measures violated their rights (Cermeo, 2021).

Perhaps the most outrageous case is when the Bahria Town Karachi, Malir Development Authority (MDA), and Sindh government officials were exposed for collaborating to orchestrate an unlawful acquisition of 16,896 acres in Karachi's Malir outskirts. Together with the Sindh police, they ruthlessly uprooted dozens of villages, displacing thousands of people who had called those villages home for over a century. The Supreme Court approved Bahria Town's offer in March 2019 to pay Rs. Four hundred sixty billion over seven years in return for ownership and an end to all investigations against the corporation in response to various complaints brought against the land grab (including by evicted people). The ruling has been criticized as an auctioning of justice by one Indigenous rights alliance activist (Akhtar & Rashid, 2021).

## 2.4 The Speculative Frontier

In instances when speculation is dominant, the urban development sector is primarily influenced by the real estate and construction sectors. The idea that building serves as a valid gauge of economic well-being is often mistaken since the construction industry may have minimal impact on the overall economic landscape of a city. The real estate development industry is mostly driven by a speculative economy in which space prices are artificially inflated. The rising costs provide an enormous obstacle for those who need more means to access affordable housing for purchase or rental. Simultaneously, this trend fails to stop the ongoing proliferation of housing buildings that primarily appeal to an investment-oriented or affluent clientele. This situation is an ongoing trend in several cities, particularly in South Asia. This is strongly connected with the dominance of speculative urban development inside the corridors of urban governance (Echanove, 2011). These are not harmless happenings that emerge by chance.

Changes in land use and the resulting social and economic repercussions have been felt in cities throughout the globe as a result of the spread of globalization and the evolution of forms of urban government. Real estate markets and infrastructure improvements determine who benefits from growing property prices (Smith, 1996; Smolka, 2013). Land commercialization and speculation, both made possible by policies of governments, have had massive changes in the recent use of land. Over the last several years, suburban neighborhoods have grown into what was once considered rural or traditional areas (Brenner & Schmid, 2015; Monte-Mór, 2005).

The expansion of the cities today is the functioning of a competitive real estate market for land and place (Henderson, 1988; Diamond & Noonan, 1996). The real estate market is dependent on buyers. This market, however, is narrow and unreliable. It is neither a controlled public market nor a cutthroat free market. The most essential idea often overlooked is that real



estate markets do not perform under broader societal, governmental, and institutional forces (Bourne, 1996). One consideration is that the suburbs support consumer populations, an important part of the growing economy.

Suburbs and cities are being reshaped by speculative development, with choices made in remote executive offices (Madden, 2016). The real estate sector is at the forefront of an international trend toward rapid urbanization. Speculation is encouraged, and these ventures advance some developers and the government's financial goals. Plans to entice collaborations from the private sector depend heavily on expected increases in property prices. Government entities mediate important private-led development initiatives. They facilitate land transfer to developers interested in large-scale projects like towns, gated communities, and shopping centers (Bhuvaneswari, 2017). Farmers and herders have their mode of life endangered by development in rural areas since it is not the needs of locals that lead to their relocation (Kamuaro, 1996).

The increasing need for urban land throughout the whole urban region drives development, considering the structure of the market for raw suburban land and its value-making process. City urban areas vary in rate of development, with some developing fast, others more slowly, and others static. The yearly land need for urban uses varies considerably across cities because of this aspect. The real estate and construction market fluctuates based on consumer demand. Increased demand for urban property translates to more land required and increased profitability for conversion (Clawson, 1962).

The development of land on the fringes of the city frequently gives cause for disagreements among various groups, such as local authorities, developers, and landowners of the community that lives there. The conflicts led to the forced removal of the indigenous people. Developers acquire property via a "negotiated" price when they discuss and agree with

the property owner. Due to the lack of other interested parties for the property, developers use this circumstance to their advantage, given their exclusive status as the buyers of that land. According to Firman (1997), once a land development permit has been handed over to a developer, individuals are prohibited from buying or building property inside its designated bounds.

Lahore is characterized by land speculation, monopolization, and extortion, negatively impacting the city's overall urban environment. The government is primarily responsible for overseeing market functioning. Lahore can be considered a significant example of a chaotic real estate market. The government acts as both a supervisor and a provider. Throughout the history of Lahore, governments have focused on land supply, development, housing, and buildings in their urban plans. With the increasing urban expansion and real estate market chaos in Lahore, flyovers and underpasses can be seen all over the city. Construction in every corner of the city characterizes Lahore. The urban development initiatives of Lahore prioritize the continuous building of these projects (Chaudhry, n.d.).

The Pakistani military has established itself as the most prominent land developer for the last two decades, the Development Housing Authority (DHA), a military-controlled "private" housing organization. It has now expanded to include additional critical Pakistani cities. It exercises jurisdiction over about 60,000 acres of excellent urban land in Lahore alone. The organization's primary objective is speculative urban development surrounding large cities. It maintains statewide authority over hundreds of thousands of acres of excellent land in Pakistan today (Ahmed, 2023).

## **2.5 The Ethical Dilemma**

Justice for all and equality are significant, but these ideas are rarely applied to the development discourse. Only recently have these ideas been introduced to the public discourse via speeches

(Cernea, 1997). In a speech, the president of the World Bank stated that there is a need to act now if poverty is to be reduced, the environment safeguarded, increase social fairness, and fortify human rights (Wolfensohn, 2000). The need for action and the fair sharing of development's benefits is also required in the process of displacement. This fairness is not only possible but also morally required to rectify the injustices brought on by displacement (D'souza, 1990).

Cernea (1989) claimed that since displacement is often forced upon individuals, the relevant government authorities must ensure that those displaced are given access to the means they require to rebuild themselves properly. In a similar vein, Kothari (1995) states that improving the lives of individuals on whom a project forces major expenses to provide benefits for others should be seen as a right, not as a hesitant act of kindness. An estimated annual displacement of around ten to fifteen million individuals occurs due to their forced displacement to accommodate various developing endeavors. According to Gasper (2012), individuals in this scenario get little or no reimbursement, which significantly impacts their welfare. The advancement of certain groups has undeniably relied on the deliberate infliction of misery onto others, a concept Peter Berger referred to as pyramids of sacrifice (Berger, 1974). Michael Cernea (2006) argues that evaluation work often includes ethically objectionable practices. Cernea points out research studies as an example, wherein the construction of parks for affluent tourists is justified at the cost of adversely affecting the livelihoods of impoverished locals. This justification is based on projections regarding the potential influx of future tourists. Ethical resettlement efforts are driven by a fairness guide, helping the displaced in any capacity they require. Instead, this fairness guide is frequently absent among individuals who design and carry out these projects, resulting in the further distress of the displaced (Cernea, 1986, 1988, 1996b; Mahapatra. 1991; Scudder, 1981). Hence,

the planning method has repeatedly shown to be very ineffective, particularly in avoiding poverty among the displaced.

## **Chapter 3**

### **Theoretical Framework of The Study**

#### **3.1 Bourdieu's concepts of Capital, Field, and Habitus**

Pierre Bourdieu's concepts of capital, field, and habitus are central to the theoretical framework of this research. Bourdieu does more than add a collection of solid and versatile concepts like (habitus, capital, social space, field, symbolic power) to the apparatus of developed theoretical viewpoints; he makes way for reconsidering the symbolic space of an area of accumulation, transformation, and fight over different kinds of capital, which effectively render it as an essential arena. In the city, this arena deals with the contestation of power of historical hardships (Wacquant, 2018). According to Bourdieu, the social space can be understood as an intricate system that includes various dimensions of the social structure. These dimensions include economic capital, cultural capital, social standing, schooling, and historical trajectories. Within this system, the material, symbolic, and historical aspects are not distinct categories but interconnected forces that shape the overall social order. These forces influence the behaviors and practices of individuals occupying different positions within the social structure, as well as their cultural preferences, cognitive patterns, and predispositions (Fiske, 2013).

According to Bourdieu, all societies are marked by competition among different groups, classes, and subclasses to promote their objectives and guarantee survival. The way social formation takes place is considered as a hierarchically ordered collection of fields (power relationships) in which individuals involve themselves in certain struggles to optimize their influence over social assets that are specific to that field, the scientific field, the educational

field, the economic field, etc. (Garnham, 1980). A 'field' is a specific social area identified through its real specific actors, perceived historical accumulation of diverse kinds of capital, and specific rationale of conduct (Bourdieu in Wacquant 1989). Each field has its own norms and rules by which individuals behave and manage their relationships. Each new generation enters a field with a particular historical structure. In that context, social groups and classes develop and execute strategies of struggle centered around a level of material, social, and cultural assets that can be turned into capital (Garnham, 1980).

Habitus defines how the physical environment influences an individual's tendencies and the structures via which they form their perceptions, thereby affecting their sense of self. Every human being's habitus, developed throughout the early stages of adolescence and infancy through primary socialization, is reproduced and altered in an ever-changing procedure determined by the individual's history (Bourdieu, 1977). One's habitus reflects one's social position (class, ethnic background, gender, etc.) and personal history. This sense of self is not just a reflection of the person's history but also of the combined history of their community (or communities) to which they belong, as it is built by the individual's practices within particular social, cultural, and historical settings. A person's habitus and the reasoning behind her or his actions are inclusive of the backdrop of the society in which he or she functions.

For Bourdieu, "Capital" entails social assets. The position an individual gets assigned to in society is determined by the many forms of capital they possess, in contrast to status. Status is the social position or reputation that is given to a person or group in a society. This incorporates feelings of dignity, admiration, and respect. However according to Bourdieu, capital consists of different types of resources that people may utilize to their benefit in order to get superiority over others in society (Bourdieu, 2018). Capital and habitus have strong ties to the concept of field, a hierarchy of positions in society organized following power distribution. Capital has multi-dimensions, and habitus is the unconscious mechanism

governing our perception and behavior dispositions (Bourdieu, 1984). According to Bourdieu (1992, 1997), a field, on the other hand, is a "social space" in which individuals or organizations with comparable types of capital maintain dominant positions over others. Remembering that "capital" may refer to more than just money or physical things here is essential. Instead, it manifests in the economic, cultural, and social spheres. Bourdieu (1986) defines economic capital as things of value, including monetary and material assets. Cultural capital refers to valuable symbolic products, skills, positions, and similar assets. Cultural capital is the inherent attitudes that reflect the habitus. For example, examining the roles of cultural capital and habitus is especially crucial when examining gender disparities in education. A crucial factor to take into account while attempting to comprehend how students go through the educational system is habitus, or one's perspective on the world and their role in it. Bourdieu's theoretical framework is not fully applied in practice when cultural capital is studied while habitus is ignored. In order to use a framework for application in the educational sphere, one must take into account both their resources (capital) and their attitude toward employing those resources (habitus). (Dumais, 2002).

There are three facets of cultural capital: objectified (cultural goods), embodied (internalized beliefs and concepts), and institutionalized (social entitlements). An individual's abilities, habits, conversational styles, and posture are all considered components of their embodied state. Said another way, it has to do with how culture and knowledge are conveyed via an individual's habitus (Bourdieu, 1990). Both the family and the school provide them (Huang, 2019). Books, paintings, pottery, and other tangible goods are examples of the objectified state. Having these items is one way for a person to acquire cultural capital since they are cultural products linked to cultural capital (Huang, 2019). The institutionalized state is transferable and comparable. For instance, in terms of status and level of education, a diploma from the United States and the United Kingdom could potentially be compared.

Furthermore, compared to individuals with a local degree from China, a Chinese national with a diploma from a reputable institution in the UK may be paid more in China. A license may be considered a guarantee of financial capital in certain situations, such as when dealing with a qualified medical practitioner. The ability to convert cultural capital into economic capital is made feasible by its institutionalized state (Huang, 2019).

Furthermore, social capital consists of social commitments or relationships that describe the assets individuals acquire by being part of a group (Bourdieu, 1986). Individuals aren't the primary focus or the source of social capital. Social capital is a concept embedded into the social fabric and given worth through a society that supports its cultural rationale (Rankin, 2002). Amount and quantity are two aspects along which these forms of capital might be evaluated. Various actors may have access to different amounts and distributions of capital. (Brubaker, 1985). Personality, schooling, skill sets, and knowledge are all examples of this. One way to measure cultural capital is by looking at how much value society gives to a person's intangible possessions.

Culture exists independently of other societal structures like family, education, religion, economy, and politics. It is administered by its own set of rules and processes. Having shown the usually considerable divide between class situation and status (cultural) situation (Weber, 1968), Weber began to support cultural autonomy by displaying the impact of economics on the cultural realm. Like Weber, Bourdieu believes that the cultural field is a competition arena similar to the economic world, where agents fight to gather different forms of assets or "capital." People fight for cultural capital items and behaviors that are socially acclaimed as unique and give people a sense of supremacy (Gartman, 2002).

Bourdieu agreed with the view that an individual's longing for integrity represents the very foundation of behavior, arguing that only society can satisfy that need. Having a name, a

place in the world, and a purpose inside a group or institution is the sole means for an individual to feel less at the mercy of life's unpredictability, finiteness, and ultimate irrationality (Wacquant, 1998).

People, their families, and their communities often use different ways to uphold or improve their social standing. One of the significant issues of disputes between groups is the exchange rate between the different capitals, with each group attempting to develop a hierarchy of capitals that works best for their specific resources and character. As documented by (Bourdieu, 1985), capital is actual and has worth, but only in the context of a specific social context. This indicates that the same asset could be valued differently depending on different contexts and conditions with different outcomes (Wacquant, 1998).

### **3.2 Conceptualizing Capital, Habitus, and Field**

The conceptual structure of capital, field, and habitus developed by Bourdieu serves as the central foundation for my proposed case study, which examines the process of a rural village community transitioning into a suburb of a city via absorption and reproduction. Understanding the relationship between field, habitus, and capital is essential for examining the complex dynamics of community experiences, responses, and resilience in the face of urban transformation. The "field" represents the social-spatial arena where community members interact with each other and with external actors like the Defence Housing Authority's (DHA) development project. Within this field, the Panjam community's "habitus" is made up of their deeply ingrained cultural practices, social structures, and historical experiences, shaping their perceptions and responses to development initiatives. This habitus is linked to the community's "capital"—economic from farming, herding, and wage-earning, cultural from traditional customs and knowledge, and social from communal bonds and networks. These forms of capital affect how Panjam residents navigate the development projects' social and economic



changes. Village life and suburban life in the same geographic space command different notions of capital, field, and habitus.

Etzioni (1964) states that human society cannot function without organization. Organization cannot be reduced to a structure or a legal entity; instead, it develops through time because of people's constant efforts and interactions (Monge et al., 2008). As a result, "organization" is always "organizing" itself (Weick, 1979). Disputes, battle cooperation, and discussions among individuals and institutional entities are all part of urban governance's intricate organizing process (Shin, 2013). By seeing an organization as a field, we may gain insight into its tensions and rivalries (DiMaggio, 1983, 1988, 1991). That said, a collection of organizations may also be seen as a field, having its distinctive functioning reasoning and interests it uses to direct transactions between each of the organizations. For Bourdieu, "to think in terms of field is to think relationally" (Bourdieu & Wacquant, 1992, p. 96); hence, the idea of organizational fields is a validation of the relational logic in his theory (Shin, 2013). The difference, accordingly, between the fields of suburban life and village is significant in the absence of common or shared relations. So, using the Bourdieusian understanding of organization, urban government is likewise an arena where individuals and groups strive to achieve their visions for certain aspects of city life (Shin, 2013). As the suburb overtakes the village, it contains individuals and organizations that have different habits. They tend to adopt different forms of capital even though the different residents exist within the same area of urban governance. Fields provide objective guidelines, but actors' habitus reveals how they really feel about and respond to those rules (Bourdieu, 1994, 1998).

According to Bourdieu (1977), a person's culture provides the primary means, beliefs, and connections through which he or she forms a sense of self, communicates, and changes the core tendencies that give life meanings and practices (the habitus). Bourdieu and Wacquant (1992:127) state, "When habitus encounters the social setting of which it is the product, it

resembles a "fish in water." This is because the habitus encourages individuals to remain committed to what they know and avoid settings and situations where their acquired forms of capital may not hold ground, resulting in feeling out of place. It's also true that people feel uncomfortable and out of place when they're forced to spend time in areas they're not acquainted with. According to Bourdieu, the habitus safeguards itself against catastrophes and crucial challenges by deliberately selecting the locations, events, and people it engages with. This deliberate selection enables the habitus to develop a social setting that aligns with its pre-existing inclinations and values (Bourdieu, 1990, p. 61). Casey (2001) highlights the correlation between habitus and place, asserting that a particular location presents habitus with a recognizable setting for its expressions. While Bourdieu's work does not officially emphasize the concept of place, Casey believes it infuses every aspect of his theory (Casey, 2001). According to Easthope (2004:133), "There is a correlation between habitus and location." Easthope suggests that habitus is fundamentally linked to rootedness and our perception of place (Easthope, 2004).

However, in instances where individuals or their habitus cannot exercise such an option, such as in the circumstances of displaced persons who have no choice but to navigate unfamiliar social settings, what are the implications? When people experience displacement, they encounter a crisis that brings their deeply ingrained beliefs to the surface of their awareness. Individuals are forced to interact with a foreign environment and new systems and confront the obstacles that arise due to these circumstances for their established way of life. The disconnect between their habitus and surroundings leads to many emotions, including a cultural shock, loss of sense, isolation, estrangement, and loneliness (Haugen, 2007).

Loss of symbolic (i.e., prestige), social (i.e., relationships and connections), and cultural capital (i.e., academic credentials, language, objects, services, etc.) worsens the situation that they find themselves in. Given the importance of wealth for one's social standing, the extent to

which an individual can acquire such assets is an essential variable that influences a person's surroundings or habitus (Bourdieu 1977, 1984; Crossley, 2001). Capital, dispositions, and status influence the potential for movement in an evolving field. Therefore, life after displacement will result in a decline in societal position and limited choices due to limited access to significant wealth. Displaced people may lose freedom for action when they confront an unfamiliar social setting where they lack possession of various forms of capital (Haugen, 2007).

Exploratory work was what Bourdieu did in Algeria. He understood that the inhabitants of rural and nomadic tribes had been compelled to alter their ways of thinking and acting as a result of French colonial intrusion in order to survive in Algiers. He was curious about this kind of cultural absorption. *Sociologie de l'Algérie* (Bourdieu, 1958) was his first effort to outline the pre-existing conditions. Bourdieu described how four distinct tribes were structured socially. These accounts would serve as a foundation for his later interviews in Algiers with members of these tribes whose conduct had evolved in reaction to contact with a more urban, contemporary environment (Robbins, 2005). The arrangements of knowledge, beliefs, practices, and norms that are embodied and result in various actions and creative goods (objectified) are crucial to how people conduct their daily lives in rural areas. Rarely have these cultural foundations been openly acknowledged or examined under development theory. This is partly due to the implicit assumptions made by traditional development approaches that Western capital/corporate culture will naturally and ultimately supplant traditional ways and cultures (Tucker, 1999), and also due to the conceptual use of vague notions like culture that are incorporated in development policy and practice. To do this, one must understand the complex historical and social frameworks, processes, beliefs, actions, and ideals among different communities (Radcliffe, 2006). This addresses contrasts in capital, fields, and habitus for residents of villages and suburbs sharing the same space. Weber's comparative method is

particularly suitable for addressing challenges that statistical comparison methodologies cannot fully tackle, namely those of meaning and historical context. Weber's technique encompasses the discipline of sociology, which serves as a broad framework for studying history (Roth & Weber, 1976).

## **Chapter 4**

### **Research Methodology**

Research methodology refers to the systematic approach and methods employed to uncover and analyse a particular research subject. It may be defined as the scientific study of the methods used in research. In it, we examine the many approaches that researchers often use when analysing their research problem and the rationale behind it. Researchers must possess knowledge not just of research methods and procedures, but also of methodology (Kothari, 2004).

#### **4.1 Research Design**

The study used a qualitative methodology. Qualitative research seeks to explore and comprehend the significance and subjective aspects of human lives and social settings (Fossey et al., 2002). The fundamental approaches in qualitative research may be categorised as case studies, comparative studies, retrospective studies, snapshots: evaluations of state and process throughout the research process, and longitudinal studies (Flick, 2004). This study employed a case study approach. The objective of case studies is to provide an accurate depiction or reenactment of a specific situation. Case study analysis encompasses an extensive spectrum of subjects, including individuals, social groups, organisations and institutions (Flick, 2004).

The research explores a particular case, the Panjam Community area, in-depth within the larger context of urban development endorsed by the Defence Housing Authority (DHA),

Multan. This approach made it easier to conduct a thorough analysis of the case and provided an in-depth understanding of the difficulties, lived experiences, and reactions of the community members affected by the development project. The singular case study approach also allowed an extensive examination of contextual elements and historical contexts, offering a thorough understanding of the interactions between local village communities and urban development projects.

#### **4.2 Research sites**

The research site for the study was the Panjam community area, which is a small village community, located in the suburbs of Multan, undergoing change and transformation by the Defence Housing Authority's (DHA) development project. Open-ended interviews with residents of the Panjam Community area contributed to gaining detailed insights into the community members' unique viewpoints, struggles, and coping strategies. At the same time, the subtle observations made by the researcher carried out in the Panjam Community area provided insightful contextual findings on social dynamics, relationships within the community, and the use of common spaces, which strengthened the qualitative data.

#### **4.3 Ethical Consideration**

In every research endeavor, it is crucial to safeguard human participants by using the proper ethical guidelines. Due to the thorough nature of the study process, ethical issues have significant importance in qualitative research. When conducting in-person interviews with a vulnerable set of participants, ethical concerns become increasingly important (Arifin, 2018).

Every aspect of this study is guided by ethical concerns. The researcher obtained informed consent from each participant explaining to them the purpose of the study beforehand. All participants in this research are given anonymous identities in order to protect their privacy and confidentiality. The thematic analysis made use of these pseudonyms. Generic labels, such

as "Participant A," were used to refer to participants rather than their actual names or any other identifying information. The objective of this technique is to safeguard the confidentiality of the participants' information while effectively incorporating their views and experiences into the study.

#### **4.4 Study Questionnaire**

The collection of data took place using a semi-structured interview guide. The interview guide included open-ended questions that were prepared following a thorough examination of the current literature. Open-ended questions are employed either alone or in conjunction with other interviewing methods to thoroughly investigate subjects, understand processes, and ascertain probable factors contributing to observed connections (Weller et al.,2018). The first section of the interview focused on the socio-demographic characteristics of the participants, while the subsequent section explored into their personal experiences, perspectives, and challenges related to the implementation of the DHA project in their community area.

#### **4.5 Data Collection**

Open-ended questions were conducted with the members of the outgoing community to explore how people perceive the influence of a development project on their community by focusing on individual experiences and narratives. In this approach, absolute subjectivity is not the main goal and the interviewee assumes a more proactive role in the process of interviewing (Hoffmann, 2007).

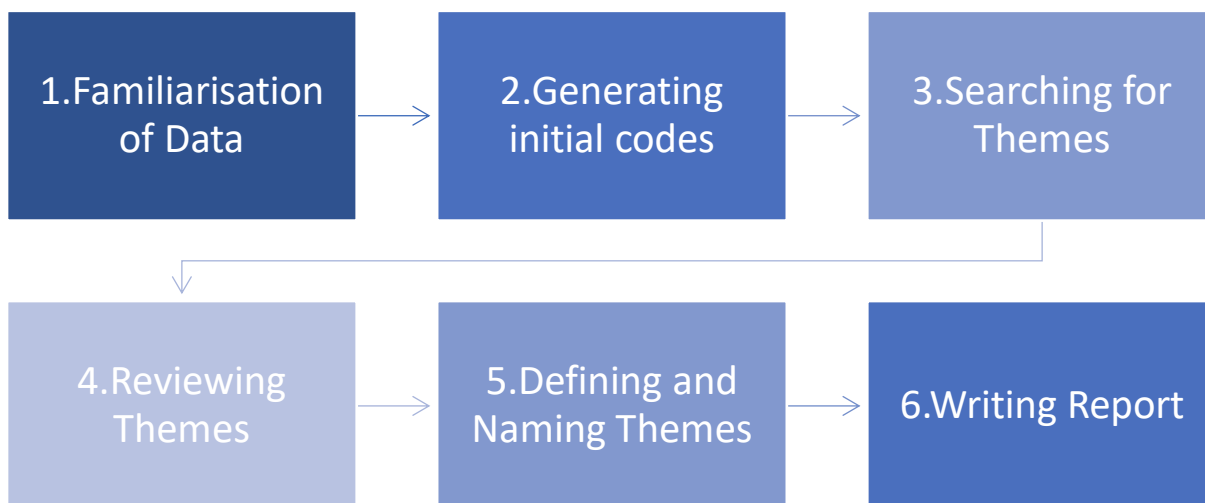
The respondents for the study were six residents of the Panjam community who were extensively interviewed. To ensure that the study results resonated authentically with the lived experiences and viewpoints of the community people, a collaboration took place with someone who was familiar with the community to understand cultural sensitivity and fill linguistics gaps for accuracy in data interpretation.

## 4.6 Data Analysis

The interviews were audio recorded and transcribed in a Word document and later individually analysed at first. To find out the themes and patterns within the collected data, a manual thematic analysis was carried out. Thematic analysis is an organised technique used to find, analyse, and interpret patterns of meaning, frequently referred to as 'themes', throughout data that is qualitative (Clarke and Braun, 2017).

An organized and methodical study was made possible by thematic coding and classification of the data into coherent themes and subthemes. Codes serve as the fundamental units of themes, which are (bigger) patterns of meaning supported by a common organising principle. Themes serve as a structure for arranging and presenting the researcher's analytical observations (Clarke and Braun, 2017).

Thematic analysis is a rigorous procedure that involves carefully reading and reviewing transcripts in a systematic manner (Cavendish, 2011). The key emphasis in thematic analysis is the need for a systematic approach to ensure a high-quality final outcome. To ensure the analytical process maintains the required level of rigor, the data analysis followed the six-phase approach outlined by Braun and Clarke (2006):



This allowed for the discovery of important insights, emerging patterns, and deeper understandings of the lived experiences and viewpoints of the community people and the DHA Multan project's impact on the Community's residents.

**Table 1**

Socio-demographic characteristics of the participants:

<b>Name</b>	<b>Age</b>	<b>Gender</b>	<b>Marital Status</b>	<b>Number of household members</b>	<b>Employment</b>	<b>Personal Resources</b>
Respondent "A"	40	Male	Married	6	Labourer	Own house owns livestock.



Respondent “B”	38	Male	Married	8	Owens and runs a store	Own house owns a home appliances store.
Respondent “C”	25	Male	Not Married	17	Farmer	Owens agricultural land, house, livestock
Respondent “D”	41	Male	Married	6	Lumber trader	Own house owns livestock
Respondent “E”	60	Male	Married	6	Farmer	Owens agricultural land, house, livestock
Respondent “F”	28	Male	Married	8	Dairy farmer	Owens house, owns livestock

## Chapter 5

### Findings

The data analysis yielded five primary themes, each with a various number of subthemes, ranging from two to seven. The data was manually analysed using Microsoft Excel and Microsoft Word.

#### 5.1 “Pre-DHA community life”

##### *5.1.1 Long-term residency*

The community members of Panjam have deep roots connected to the geographical area and these roots are a key component of their sense of self. These roots have spanned several generations, with families being settled in the area since the time of the independence. As quoted by Respondent B,

My family migrated from India after the partition in 1947. My grandfather along with the rest of his extended family settled here in this village.

These individuals have been born and raised in this community area. Their earliest memories of growing up are in connection to their community and its environment. Respondent A quoted,

We were born here. Our parents settled here in the year 1975 or 1980. We've seen these lands since we opened our eyes.

##### *5.1.2 Community bonding and strong relationships.*

The close-knit bonds and their shared interpersonal connections with one another are integral to their way of life. These strong relationships are built over the years through shared experiences, mutual support for one another, and collective decisions that mirror their community's values and traditions. These strong ties help them navigate everyday life and its challenges.

When talking about ties with the other community members, respondent C said,

We were incredibly helpful to each other. Our family was well-respected in the village; whenever there were any problems with someone's daughter or son's marriage, people of the community turned to my father. My father would also pay frequent visits to our neighbors, seeking to help them out if they were facing any problems. We had a strong feeling of fraternity among ourselves.

Upon talking about the support and compassion the villagers had for one another, respondent “D” quoted,

Even if we had to leave for somewhere for a few days, we knew our neighbors would keep an eye out for our houses and belongings. In instances of us having visitors over and not enough space for them to sleep over at our home, we'd send them to our neighbors to sleep, and they'd treat them like their own families. The kinship we shared was unparalleled.

This shows that the members of the community shared deep respect, compassion, and care for one another.

### *5.1.3 Community landscape.*

In the past, the Panjam community's landscape was surrounded by an abundance of lush greenery and vegetation, including long stretches of orchards and agricultural fields. In this setting the members of the village thrived, raising cattle and engaging in their agricultural practices.

Respondent “D” stated,

It was beautiful. We were surrounded by fields, orchards, and abundant greenery. There were oranges, mangoes, apricots, and berries in the orchards. We didn't need to worry about food.

Respondent “D”, also mentioned,

We never had to purchase grass for the animals before, they would graze in the greenery that surrounded us.

## 5.2 “Social and cultural practices”

### 5.2.1 *Marriage festivities*

The wedding festivities would start up to a month before the actual ceremony would take place. The pre-wedding festivities would include dances, music, and all-night parties. These celebrations signify the unity and joy among friends and families.

Respondent “D” recalled the days when he got married, stating,

I got married in 1998. My wedding was a lengthy and extended event. My peers would come every day on their bullock carts and gather at my house, they would then circle around me dancing, singing songs and beating drums.

The residents’ cultural identity and intergenerational bonds could be seen in the inclusion of traditional dances which included all generations.

Respondent “E” while talking about their late night pre-wedding gatherings stated,

Jhumar (a dancing style) is something that the whole family and relatives would participate in. Everyone, from youngsters to the elderly, wants to participate. It is a traditional dance for Saraiki’s.

On the day of the wedding, the day was celebrated by serving a grand supper to the friends and family members that had gathered for the ceremony.

Respondent “C” stated,

On the actual day of the ceremony, we present dinner to our guests. It was a well-cooked red meat entrée that was deemed suitable for a wedding meal.

The modes of transportation to rally the groom’s side over to the bride’s house have changed over the years. From traveling to camelbacks and bullock carts to now some renting out cars for this purpose signifies the changes in their traditions

Respondent “C” talked about how,

During my father's time, they rode camel’s back and bullock carts to the bride's home and brought her back to theirs. Later, it was done on tractors and trolleys. Now to be fancy people also sometimes rent cars.

### *5.2.2 Traditional festivals.*

The people of Panjam celebrated many festivals, that were rich in local traditions and represented their way of life. These festivities included a yearly Urs ceremony (the death anniversary of a Sufi saint) at the local shrine when people go to pay their respects.

Responded “E” recalled about the event stating,

People from all the neighboring village communities would gather to pay their respects. Sweets were handed to the crowd, and people would be delighted at the sound of drums pounding, which was a manner to commemorate the saint's death anniversary.

Kabaddi matches and bull racing competitions were also held. Respondent “E”, stated,

We also had Kabaddi matches, which were played between two teams of seven people, with the goal of capturing each other and winning. Then folks would crowd around to watch the wrestlers compete. Bull racing contests were also held for entertaining the people. People from all neighbouring village communities would gather donations for

these events from within their communities as well as the affluent landlords of the villages.

The most awaited festival of the year used to be the spring harvest festival. It was celebrated as to express their joy for the harvest they just got from their crops, which shows the villagers appreciation for agricultural bounties and the mutual efforts of the community towards it.

Respondent “D” upon talking about the spring harvest festival stated,

We used to have a spring harvest celebration on April 13th of each year. It used to be magnificent. We used to go there along with our whole families. There used to be swings, a circus, and toy stands, and we used to get more enthusiastic about the fair than about other celebrations like Eid. We used to have new clothing made just for the fair.

Respondent “C” also stated,

The preparations for the harvest festival used to begin around 8 to 10 days in advance. We used to attend the carnival for all three days, accompanied by our whole family and relatives. We used to go on our tractors to the fair.

These festivals not only provide entertainment but also serve as an opportunity for the people of Panjam to preserve their traditional and cultural values, strengthen their relationships with the rest of the community members and develop a feeling of community.

### *5.2.3 Conflict resolution.*

There was a village council system set up for conflict resolution within Panjam. This system of conflict resolution reflects their beliefs in the traditional wisdom of the elders and their unity and oneness. This method of conflict resolution was a significant tool for keeping peace within the community and solving the issues that appeared.

Respondent “A” said,

The village council was presided over by three or four elders. The community's issues were brought to their attention. Whatever decision was given by them was accepted by everyone.

### **5.3 “Perceptions and Impact of DHA’s arrival”**

#### *5.3.1 Awareness and concerns*

The residents of the community area at first seemed to be curious about the purpose of the Defence Housing Authority (DHA) arrival in their village. When the DHA first showed up in the area, the locals assumed them sort of business operations, that they couldn't comprehend.

Responded “A” recalled his memory of that time and stated,

We had no idea what they were up to or what they did. We reasoned that they must be here to do something business-related. We all had been simply guessing. They originally arrived to test the water in this area riding their vehicles and trucks. They carried pipes and equipment with them. They were looking for water and fuel underground. A few months later, the DHA formally commenced their project.

Among the locals, concern was a recurring theme. First and foremost, questions arose over the identities and motivations of the land buyers. Second, concerns were raised about the deals' fairness, with particular emphasis on whether the compensation provided for land purchases was sufficient and reasonable. Furthermore, there was serious worry about the possible effects on their livelihoods, community ties, and heritage.

Respondent “A” stated,

We learned that the property along the major road was sold. There were concerns regarding who purchased the property and to whom it was sold. The word that DHA had acquired this property circulated fast around the hamlet. We had no idea who DHA was or

what their objective was. Whenever someone sold their property, we heard that DHA purchased it.

The Respondent “D” stated,

The people felt content since they had begun their project far away from their community and would not expand it there. The people couldn't care less about the DHA. The landlords were the first to step in and sell their properties for a good price. If they had fought, their project would not have stretched to our community. They used to come and mark the area they had acquired; they gradually moved to our area, and today their purchased property knows no bounds.

### *5.3.2 Loss of community resources*

A considerable amount of community resources has been lost as a consequence of the DHA project's execution in the Panjam community area. Resources that were once available, such as farms, orchards, and communal areas, have been purchased and transformed in order to facilitate the project's design.

As stated by respondent “D”,

It was a beautiful community. Filled with homes and stores, surrounded by fields, orchards, and abundant greenery. The roads were clean and brought us directly to the city. We did not need to travel to the city for anything. Everything was accessible here, even medical practitioners. We had three clinics, five food stores, and two schools. Now, they have flattened everything. We additionally had ancestral graveyards here. They have built boundaries around the graveyards, and we no longer have enough space to bury someone new. The mosque in our community is still standing, but mosques were leveled in neighbouring areas when the DHA purchased the property.

As was stated by respondent “B”,



Before the DHA came, we used to call this place our heaven. This is how we used to refer to our community among ourselves.

On another account of respondent “E”, who stated,

We were surrounded by vibrant foliage on all sides. The meadows and orchards were beautiful. The splendor of nature extended as far as the eyes could see. Now everything is in ruins, nature ruined and reduced to rubble. Entire orchards are being chopped down and flattened for a construction project.

### *5.3.3 Loss of agricultural livelihood.*

In the past, many community members depended on agriculture being the primary source of their livelihood. However, many farmers have lost their farms as a result of DHA acquiring that property. They no longer have a way to support themselves, and their long-standing relationship with the land they have farmed for generations has also been broken by this loss.

Respondent “C” stated,

The landlords have benefited from the arrangement, while the poor people have suffered immensely. Their primary source of income, agricultural employment, has been affected. If DHA purchases land that is used for agriculture, the crop and everything else on the land becomes their property. The farmers are not even permitted to access their hard-worked products.

Respondent “D” stated,

We were farmers, also owned livestock, and we mostly cut wood from the fields surrounding us to sell. We used to purchase and trade mangoes from the orchards that surrounded us. The landlords have now sold their orchards to the Dha, and our previous source of income is no longer accessible. We also dealt with the purchase and sale of wood

obtained from trees. We now have to purchase wood from outside this region since the DHA authorities would not allow us to take away wood from the remaining orchards and fields.

#### *5.3.4 Loss of social support.*

In the past, people in the community leaned on one another for various kinds of support, including practical solutions, financial assistance, and emotional support. Community members now feel vulnerable and isolated due to a lack of social support, which makes it harder for them to deal with the challenges and unknowns that the project will inevitably bring.

Respondent “A” mentioned the challenges people are facing since moving out of the community, he stated,

Since selling their land and moving away, they have run into additional issues in the outside world. These problems arise as a result of their long-standing ways of living according to a certain way of life. They knew everyone in the community on a personal level and shared a mutual sense of trust and understanding with them.

On another account responded “D” stated,

*A sense of grief enveloped the whole community. Each farewell was more difficult than before. The women were really emotional. They had to say goodbye to their fellow female friends, who were like sisters to them. They've known each other since they came here after their marriages. The ones that departed had the hardest hearts as well. Even today, when we see one other or talk on the phone, tears well up in our eyes as we recall the good old days.*

#### *5.3.5 Cultural erosion.*

The community's once-unique cultural traditions, festivals, and ceremonies have either completely faded or have been disrupted. Participation in customary events is on the decline,

as are customs and ceremonies, and cultural monuments and symbols that were deeply meaningful to the community are disappearing, all of which are signs of cultural erosion. Community members' feelings of loss and alienation have also been intensified by the breakdown of culture. Respondent "A" stated,

Now we don't have any of our festivals which include kabaddi, matches, horse dancing, spring harvest festivals etc, as the DHA authorities have restricted us from doing so.

#### 5.3.6 Stress and trauma

People in the community are experiencing a lot of stress because of a variety of factors, including the dealers who worked for the DHA's fraudulent schemes, the uncertainty surrounding their future, dealing with their loss of familiar surroundings and old ways of living, and the strain to adjust to new conditions. Respondent "B" upon recalling his father's death stated,

We have only suffered losses. I blame the Dha authorities for my father's death. The tension and strain he was under became the cause of his early death.

#### 5.3.7 *Hardships faced by those who moved out.*

Many obstacles and problems have been faced by those who have left the Panjam community area as a result of selling their lands. These include the loss of their social support systems and familiar surroundings, which can trigger feelings of alienation and detachment. There has been a major economic effect, and many people are having trouble reestablishing their livelihoods in new places or obtaining steady work. Responded "C" talked about the hardships people are facing with employment, he stated,

They are also having difficulty obtaining jobs outside of the home since they are no longer able to rely on traditional sources of income such as farming. An old acquaintance paid me

a visit a while back and asked if he could find some land to rent in our community since he couldn't keep his animals in the city. This was his source of revenue.

Respondent “A” also mentioned instances of people feeling out of place he stated,

Since selling their land and moving away, they have run into additional issues in the outside world. These problems arise as a result of their long-standing ways of living according to a certain way of life. They knew everyone in the community on a personal level and shared a mutual sense of trust and understanding with them.

#### **5.4 “Socio-economic disparities and injustices”**

##### *5.4.1 Lack of fairness and exploitation.*

People who had more acreage of land and who were already wealthy and were landlords were compensated greatly, while others who had only the land where their homes are and belonged to the working class were marginalized and excluded; this underscores structural inequities and the need for equitable development strategies.

Respondent “B” stated,

My uncle sold his property first. He had significant land, thus he got compensated substantially. Ours was not much; we had no agricultural property other than the area where our home existed, which is why we are receiving offers that are exploitative of us.

Respondent “D” stated,

They give a very low price in exchange for our land. What would we do with it? Purchase land to live on? Invest in something? Nothing could be accomplished with it.

Respondent “D” continued by stating,

The DHA does not deal with land purchases directly; instead, they have investors for this purpose, and the investors have dealers who do the business for them. This represents the

chain of command. The dealers are the ones who come to us in person to close financial transactions.

Respondent “A” stated,

They are giving us a far lower price for our lands than we would get on the free market. If they provide us with a reasonable price, we will move out and be able to build ourselves somewhere and start a life.

#### *5.4.2 Ethical concerns.*

The DHA Multan project has given rise to ethical problems, mainly with the use of threats and coercive measures to block necessary services. The methods DHA authorities are using have deeply unsettled the community. Respondent “E” stated,

If a community has 100 homes and seventy percent of them have folded in and sold their land, the other thirty percent are treated to hell by the DHA authorities. They surround their homes with walls, keeping people behind those walls, cutting off their canal water channels, turning off their power, and obstructing the roads and routes they used to travel to the city for work or to buy their daily necessities.

Respondent “B” stated,

They create problems for the people. They would turn off the power, block the roads, and shut off the water. This causes panic among the people, and they eventually consent to their demands. We couldn't park our vehicles outside. They forbade it. We couldn't even cut firewood from the trees inside our homes. Even if the land remained ours. They attempted to warn and terrify individuals using security guards, if we don't follow their guidelines, they escalate the situation to the RPO and CPO. The police then arrive and file a complaint against the individual who refuses to follow.

## 5.5 “Resistance and resilience”

### 5.5.1 *Defiant stance*

The Panjam community has responded to the difficulties presented by the DHA project officials in part by adopting a rebelling posture and demonstrating defiance. Members of the community continue to be unwavering in their will to defend their rights and oppose unjust treatment in the face of extreme pressure, threats, and coercive measures from DHA. They reject giving up to unfair treatment and little payment for their ancestral lands. Responded “D” stated,

We will not be pressured by the DHA to sell our land at an unfair price. We are prepared to face any kind of jail or, worse, death, but we will not be exploited by them or deny ourselves our fundamental rights to fair treatment.

Further adding, If they offer us a fair deal, we could leave before the end of the day.

### 5.5.2 *Determination to stay.*

Some respondents stated that they are adamant about remaining on their lands and will not be forced or persuaded to leave. Some claim there is nothing left for them here and that they would leave right away if the authorities offered them a fair price.

Responded “C” replied to the question about future plans, expressing their wish to remain here, he stated,

We do not wish to sell our land. Nobody desires to sell their home and feel good about it.

No amount of money they offered would persuade us to leave our family land.

Respondent “E” also stated,

In the world outside of here, we would be like a bird in an isolated land: lost and oblivious to their ways.

Community members remain steadfast in their dedication to protecting their way of life and cultural identity. Their determination to stay shows a shared appreciation of the value of their land as a repository of their social ties, history, and customs in addition to serving as a means of livelihood. Respondent “C” stated,

We decided to remain here, all four of us brothers. We do not want to leave our community and go elsewhere. They've been giving us bargains on our property for the last two or three years, but it was my late father's intention to remain on this land, and we want to maintain it that way. Even if just a few individuals remain behind, we still consider it our home.

Respondent “E” also stated,

If it came down to only our house and everyone else had gone, we may leave as well, but until then, no amount of money would be enough to convince us to sell our land and leave.

## Table 2

The following table consists of a summary of the key themes and subthemes that emerged from the data analysis:

Themes	Sub-themes	Examples
Pre-Dha community life	Long-term residency	<i>“My family migrated from India after the partition in 1947.”</i>
	Community bonding and strong relationships	<i>“The kinship we shared was unparalleled.”</i>
	Community Landscape	<i>“It was beautiful. We were surrounded by fields,</i>

		<i>orchards, and abundant greenery.”</i>
Social and cultural practices	Marriage festivities	<i>“My peers would come every day on their bullock carts and gather at my house, they would then circle around me, dancing, singing songs and beating drums.”</i>
	Traditional festivals	<i>“We used to have a spring harvest celebration on April 13th of each year. It used to be magnificent”.</i>
Perceptions and Impact of Dha’s arrival	Awareness and Concerns	<i>“We had no idea what they were up to or what they did.”</i> <i>“There were concerns regarding who purchased the property and to whom it was sold.”</i>
	Loss of community resources	<i>“Now it's everything is in ruins, nature ruined and reduced to rubble. Entire orchards are being chopped</i>



		<i>down and flattened for a construction project.”</i>
	Loss of Agricultural Livelihood	<i>“The landlords have now sold their orchards to the Dha, and our previous source of income is no longer accessible.”</i>
	Loss of Social Support	<i>“They knew everyone in the community on a personal level and shared a mutual sense of trust and understanding with them.”</i>
Socio-economic Disparities and Injustices	Lack of fairness and exploitation	<i>“They are giving us a far lower price for our lands than we would get on the free market. If they provide us a reasonable price, we will move out and be able to build ourselves somewhere and start a life.”</i>
	Ethical Concerns	<i>“They surround their homes with walls, keeping people behind those walls, cutting off their canal water</i>

		<i>channels, turning off their power, and obstructing the roads and routes they used to travel to the city for work or to buy their daily necessities.”</i>
Resistance and resilience	Defiant stance	<i>“We will not be pressured by the Dha to sell our land at an unfair price.”</i>

## Chapter 6

### Discussion, limitations, conclusion, and recommendations

#### 6.1 Discussion

The study of the Panjam community area's life before the DHA's development project shows an intricate chain of linked themes that paint a vibrant picture of the community's past and the manner in which it has changed since the DHA's development project began. The enduring presence of community members, extending over many generations, including a few of the residents living here since the period of independence, indicates their deep and inherent bond with the land. The account of Respondent B, who narrates their family's journey from India during the partition, emphasizes the historical and emotional importance of this area. The previous literature understands the importance of meaning that people assign to the land that they have historical connections with. It is a worldwide phenomenon that development initiatives and state projects are imagined as the way towards societal growth and advancement. It is popularly believed that development possesses the capacity for creating job opportunities, creating new skills, upgrading infrastructure facilities, etc. These projects also influence changes in cultural norms, displace outdated social norms, and upgrade conventional institutions. Another side to this picture is that a large number of development projects change land use. This in turn, paves the way for the displacement of people from their ancestral habitats (Parasuraman,1993); (Fernandes et al.,1992); (Thukral, 1992); (Cernea, 1990).

The Panjam community's identity is primarily defined by the longstanding and intimate connections and interactions with their community members, that have been established over a period of time. The relationships, as articulated by Respondent C and others, generated a feeling of brotherhood and mutual assistance, where members of the community depended on one another in both times of joy and hardship. These connections serve as the fundamental basis for social cohesiveness and provide a substantial contribution to the community's ability

to withstand external adversities. The previous literature acknowledges the importance of strong social connections and how for some communities it is an essential component of survival. Many scholarly research efforts have focused on displaced people's emotional difficulties, particularly when communities are ripped from their acquainted surroundings. Parasuraman (1996) stated during his research, that numerous households depend primarily on their close-knit social networks and familial links as their most valued assets. These kinds of networks span many kinds of mutual aid, professional relationships, informal production groups, shared childcare duties, food borrowing, participation in funerals, and similar social connections. The social fabric of affected communities usually gets severely disrupted on an economic, social, and cultural level.

The lush greenery and multifaceted farming methods that formerly defined the Panjam community's surroundings served as the background for their way of life. The respondent, identified as D, fondly remembers the many orchards and pastures from their past, indicating the major impact that nature had in their life by providing them with their means of livelihood and a feeling of abundance. The DHA project has not only brought about physical changes to the landscape, but it has also resulted in a modification of the community's way of life and economic activities. Kothari (1996) is of the view that the financial considerations of development (especially the cost-benefit assessment) remain inherently reductionist and neglect and disregard fundamental sociocultural processes; therefore, these social repercussions receive minimal consideration in project planning and policy. Anwar (2021) further adds, that because displacement is a continuous process, these impacts can have a particularly disruptive accumulative impact. Community displacement has, thus, devastated houses, individuals, and local communities by destabilizing peoples' lives and casting doubt on their futures.

Marriage celebrations and traditional festivals were an important component of the social and cultural traditions of community life. Respondent D's depiction of wedding festivities, with vibrant dances and music, embodies the fundamental experience of collective celebration and unity. Likewise, festivities like the spring harvest festival and other religious ceremonies served as opportunities for collective cohesion and the commemoration of shared customs among the community members. These activities not only provide joy and celebration but also serve as significant symbols of cultural identity and the passing down of traditions between generations. The change that began with the implementation of the DHA project also resulted in the gradual decline of cultural traditions and social support networks. Respondent A expresses sadness at the absence of traditional festivities, while Respondent D reminisces on their old celebrations and previous ways of life. Both of these accounts show the immense grief felt by the community. The previous literature highlights the importance of cultural practices and communal spaces and how they shape community identity. Kaushal (2009) in his research on the displaced states, traditional production systems are being disassembled; ancestral sacred regions, sites of worship, religious mela grounds, and ancestral graves are being desecrated; kinship groups and relations are being dispersed; and the family structure and informal social networks are being disrupted. People's cultural identities and connections to the past are impacted.

Development initiatives take on the task of deciding which segment of society will benefit from the project and which is to pay for the sake of development. Which resources are worth saving and which are expendable. In the same way, the launch of the DHA project brought about a notable change in the internal structure of the community. Initially, community members were both fascinated and worried, as they voiced their worries over the potential effects of the project on their lives. Respondents D and B emphasise that the loss of community resources, such as farms, orchards, and common spaces, represents the concrete consequences

of development on their way of life. This claim can be supported by the research conducted by Cernea & Guggenheim (1993), in which they conclude that displacement is a planned decision that reflects the pre-meditated choice of who will benefit from this decision and who will pay for it. Kothari (1996), also reinforces this perspective stating, that planners almost universally perceive those near a development project's location as obstacles, and they must make sacrifices for the nation's development.

The rhetoric around urban development and community displacement is often influenced by moral dilemmas. The ethical difficulties that took place in the case of the DHA's project's effect on Panjam include the employment of coercive methods as mentioned by respondents B and E. The issues experienced by the underprivileged community members were made worse by economic disparities and injustices that were committed during the equitable distribution of compensation by the DHA authorities, as highlighted by Respondent C and D. Kumuro (1989) states, many people share traditional respect for land because it is where their ancestors are buried or live, where they grow food, where other settlements are, and where they may feel at home. For most communities, the land is valuable capital and the single most important asset they can sell if the need for funds arises. Cernea (1989) when talking on the subject of the compensation being offered to the displaced claimed that, since displacement is often forced upon individuals, the relevant authorities must ensure that those displaced are given access to the means they require to rebuild themselves properly.

Despite these difficulties, the community demonstrated resilience and unwavering resolve. Respondent D's resolute resistance to unjust treatment by DHA officials demonstrates a shared determination to protect their rights and demand fair treatment by the authorities. The will to remain and safeguard their cultural legacy, as articulated by Respondent C and E, indicates a resolute dedication to safeguarding their way of life in spite of hardships. Cernea (1989) in his studies of development-led displacement states on multiple accounts that,

community displacement has adverse effects that can be severe as resulting in the loss of home, livelihood, communal identity, and social networks; dislodging a community can cause those affected to feel perpetually anxious and uncertain all the time; it can amplify or increase physical, social, and environmental vulnerabilities

## **6.2 Limitations**

The study has a few limitations. Firstly, as a singular case study examining the impact of the DHA project on the Panjam community area, the conclusions may not be immediately applicable to other urban settings or communities with distinct socio-economic characteristics.

Secondly, the study is limited in its ability to accurately measure the long-term impacts of the development project. Analysing the effects of these projects may take a long time to comprehend them completely, and analysing them at a particular moment may only provide a limited insight into how they develop and the ultimate outcomes they produce. Predicting future alterations and their impact on communities remains difficult based on present observations.

In addition, the researcher's gender caused obstacles when it came to mobilising in the community and recruiting participants. In order to tackle this issue, it was essential to engage in collaboration with someone who knew the community and who had insider knowledge. This collaboration was necessary to build trust and enable the researcher to get access to the participants.

Despite efforts to encourage participation, several people in the community voiced apprehension of potential repercussions from project authorities, resulting in a hesitancy to publicly disclose their experiences. A few interviews were excluded because participants withdrew their statements halfway through, revealing the complex relationship between power and fear that affects the willingness of community members to express their opinions.

Notwithstanding these limitations, the study has substantial implications for comprehending the intricate dynamics of urban development projects and their influence on pre-existing communities. This research reveals the multifaceted problems encountered by communities experiencing fast urban transitions by examining the experiences and perspectives of the Panjam community within the context of the DHA project. The acquired findings not only provide a valuable contribution to the scholarly debate but also have practical consequences for policy-makers, urban planners, and development organizations.

### **6.3 Conclusion**

This study thoroughly investigated the consequences of urban development, particularly the Defence Housing Authority (DHA) initiative, on the Panjam community. At heart, people's personal experiences were examined as a cornerstone of community, exploring individuals' skills, trust in social networks, and shared beliefs. The underlying idea was that landscape is not neutral and holds meaning beyond its physical features, it shapes community, personal identity, and life purpose. In an age characterized by increased urbanization and globalization, it is increasingly important to preserve cultural identities and maintain social cohesiveness. The personal accounts provided by people of the community deliver insight into the many effects of urban development, ranging from the displacement from ancestral lands to the gradual disappearance of cultural customs profoundly ingrained in everyday existence. The familial connections, which were formerly deeply intertwined with the communal sense of identity, are under pressure as families negotiate the turbulent process of having to move and resettle in unfamiliar settings.

The results of this research carry implications that extend beyond the Panjam community. They emphasize the need to reconsider approaches to development that prioritize people over projects and empathy over the economy. This statement encourages a reassessment of urban development frameworks, encouraging policymakers and stakeholders to actively



communicate with impacted communities, prioritizing their perspectives and goals in the decision-making procedures. The narrative of the Panjam community goes beyond mere relocation; it serves as an ode to the lasting human bonds, determination, as well as determination to retain dignity in the midst of transformation.

One of the study's significant findings is the ethical dilemma that arises from the breakdown, dispersion, and elimination of village communities like Panjam due to development initiatives. The ethical obligation of those involved in development becomes more prominent, sparking concerns regarding the fair distribution of advantages. The voices of the displaced serve as appeals for more humane and inclusive methods of development, where development is not prioritized above safeguarding of cultural traditions and human dignity.

Throughout Asia and other regions, people are experiencing relocation, resilience, and cultural transition as they face the impacts of modernity. The findings strongly discourage one-sided approaches to development that prioritize economic profit at the expense of community wellbeing.

The Panjam case study adds to an increasing amount of evidence that supports a change in development approaches. The way these projects operate should prioritize the opinions and desires of communities, encourage their ability to bounce back from challenges, and strive for fairness in the midst of fast-paced development in the cities.

#### **6.4 Recommendations**

Upon reflection of the study's results, it becomes clear that there is a notable disparity between the imagined advantages of development projects and the real-life encounters of people affected by land acquisition. Although someone from the outside, generally sees these development initiatives as positive advancements, supposing that the impacted people should be satisfied with the provided compensation, the actual situation is often quite the opposite.

This calls for an urgent need for urban planners and politicians to reassess their strategy towards development efforts, giving more importance to equity, openness, and community wellbeing.

The first suggestion is to adopt a community-centric strategy by engaging local residents from the beginning, guaranteeing clear decision-making processes, carrying out thorough evaluations of social and environmental impacts, offering equitable remuneration, and promoting sustainable methods. This comprehensive approach places a higher importance on individuals rather than monetary gain, protects the cultural past, safeguards the environment, and enables communities to thrive in a sustainable and fair manner. It is crucial to have a well-organized conversation between the project officials and community members. Engaging with the villagers at every level of the process, starting with the original planning phase and continuing through the post-development phases, may produce feelings of trust, tackle issues, and take into account the local viewpoints in the decision-making process. This would need active participation techniques, including frequent gatherings, public forums, and open lines of communication.

There is a suggestion for collaboration between NGOs and civil society groups with urban development initiatives. This collaboration could provide technical courses in the afflicted regions. The objective of this effort is to enhance the capabilities and expertise of personnel affected by development initiatives, enabling them to effectively adjust to changing situations and take advantage of emerging prospects. An example of this would be to provide vocational training including welding, masonry, plumbing, electrical work, carpentry, vehicle repair etc. The construction and maintenance industries have a high need for these talents, which provides job and business prospects. The outgoing communities may enhance their socio-economic resilience and effectively adapt to the transformation happening in their areas through such training programs.

Instead of uprooting people who refuse to sell their property, there are viable and feasible options that may be considered to meet development objectives without displacing them. One possibility is to use a dynamic development strategy, which involves building new infrastructure while preserving old properties. For instance, instead of removing residents from their homes, the road plan may be modified to minimize the amount of land needed for the expansion while still preserving inhabited communities. Developers and community members would have to work closely together to come up with creative solutions that address development demands while also protecting the livelihoods and identity of the people who live there.

Future studies can be conducted on comparative analyses across multiple urban contexts and geographical areas and it may offer noteworthy insights into the prevalent obstacles and creative solutions related to development, displacement, and community transformation.

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## **Appendix A: Informed Consent Letter**

I am writing to request your participation consent in my research study for my thesis paper, which is aimed at understating the impact of the Defence Housing Authority (Dha), on the community dynamics of a local community, the Panjam community area. This study will explore the consequences of such development initiatives for the preexisting local communities' challenges through gaining insights into the lived experiences of the Panjam community area's members.

### Background and purpose:

The study aims to gain an understanding of how the Dha has altered the physical and social space of the Panjam community area, how do the people perceive the impacts of the Dha project, and also exploring the new modern community that the Dha is building and displacing the members of the Panjam community area for.

### Participation:

Your participation in this study will involve sitting down with the researcher for an in-depth, one on one interview about how your community was before the project and how has it been affected since. The interviews will be conduct anonymously and your personal information will be kept confidential if that is something you wish. Your participation in this research is entirely voluntary and you have the right to withdraw at any point during the interview. Your input to this research is very valuable, but if you choose not to participate, or decide to withdraw, your decision will be respected.

### Confidentiality:

All contents of the interview will be kept strictly confidential. The data collected from the interviews will be stored securely and only used for the purpose of this specific research study. Your personal information will not be disclosed in any reports or publications.



Consent:

By participating in this interview, you are providing your informed consent to be a part of this research study. Your participation is highly appreciated and will contribute to the understanding of challenges faced by similar communities across urban areas.

Please indicate your consent by checking the appropriate box below:

I have read the contents of this consent letter above and provide my voluntary agreement to participate in this research

I do not wish to participate in this research study

Thank you for taking the time to consider participating on this research study.

## Appendix B: Institutional review board approval certificate



**FORMAN CHRISTIAN COLLEGE**  
(A CHARTERED UNIVERSITY)

### INSTITUTIONAL REVIEW BOARD APPROVAL CERTIFICATE

**IRB Ref:** IRB-520/11-2023

**Date:** 16-11-2023

**Project Title:** The meaning of community in Urban Development: A case study of DHA Multan and the Panjam Community

**Principal Investigator:** Khezran Aamer

**Supervisor:** Dr Julie Flowerday

The Institutional Review Board has examined your project in the IRB meeting held on 16-11-2023 and has approved the proposed study. If during the conduct of your research any changes occur related to participant risk, study design, confidentiality or consent or any other change then IRB must be notified immediately.

Please be sure to include IRB reference number in all correspondence.

Dr. Sharon Hanook  
Convener - IRB  
Chairperson, Department of Statistics  
Forman Christian College  
(A Chartered University)  
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## **Appendix C: Interview Guide**

### ***“How has life changed since the coming of the DHA”***

Q1: How long have you and your family lived in the panjam area?

Q2: If you migrated to the village in current generation, where did they migrate from?

Q3: What was your life like before the DHA came to this area?

Q4: At that time, what was your daily routine in the panjam?

Q5: What made you take notice of DHA?

Q6: Do you remember other events connected to the arrival of DHA? If yes, then what were they?

Q7: I'd like to know more about earlier time in panjam, what is the difference between the way people are living now and before there were any development in the area.

Q8: Any festivals, any special traditions in panjam?

Q9: How did the villagers spend their time together?

Q10: Were there a lot of marriages? How did you celebrate?

Q11: How were the confits resolved among the villagers?

Q12: How did the barter system function in your community?

### ***“How local life changed”***

Q13: What did you think the new developments were about?

Q14: Were you concerned about the DHA?

Q15: How did your household, your friends respond to these concerns? Did people talk about them?

Q16: Did you personally meet/know/see any of these people? Have you had any personal experience with the people bringing change to panjam?

Q17: Do you remember who first sold their property to those city officials?

Q18: Who sold their land after that?

Q19: How did people feel about selling their land?

***“When did you first become familiar with the DHA?”***

Q20: Have you personally had any dealings with these officials?

Q21: Did the authorities make any efforts or hold any meetings to explain the purpose of their coming here?

Q22: Have you personally experienced anything good or bad from the DHA project?

Q23: Could you tell me about any protests or acts of resistance against the DHA authorities?

Q24: How did the locals protest or voice their unhappiness with the DHA authorities?

Q25: How did you first feel about people started selling their land and moving out of the area?

Q26: Were they happy to leave panjam?

Q27: Did people have any options where to move? Do you have any stories about people's experiences of leaving panjam?

Q28: What are some emotions you feel on daily amidst this process of having to move out?

Q29: If someone refuses to sell their land, what are the response from the DHA?

Q30: If you choose to stay here and not leave, how do you plan to live amidst this changing environment?

*“Are there any additional remarks that you would like to mention or share about the project and its implications for your community?”*