

# 'Kharadar's Identity, History & Memory in the Port City of Karachi: A Review'

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**Abstract**— *The city of Karachi is an amalgamation of various cultures and thus, has a very rich heritage. This heritage, if not secured, would lead to timely decay and will eventually result in its demise. The role of people in the recognition and protection is a vital one. The sense of topophilia is related to human beings as they are the ones appreciating or attaching themselves to the places, cultures and civilizations. The instances from the history are evident of the fact that people preserve, restore and conserve just for the sake of strong attachment to something. To carry on the practice, this documentation is aimed to provide some authentic data on the history of one of the old parts of Karachi i.e. Kharadar area that lies in close proximity with Mithadar. Kharadar and Mithadar are known as history as the doors that led to the settlement of Karachi. 'Khara' means brackish and 'dar' means door, referring to the gateway that stood on the salty waters whereas, 'Mitha' means sweet and 'dar' means door, referring to the door standing on the sweet river water that once existed in Karachi. The area reflects the true identity and cultural characteristics of the people residing in Karachi before and after separation.*

*The method used in documentation of this area of Karachi was through extensive trips in the area, selecting some routes that start from 'bakara' hotel which is a famous hotel in kharadar leading to 'lalan' building which is a 1920s structure and is a typical pole house typology that is now rarely found in Karachi. Interviews, observation based data collection and books available on the topic were used as a method of research. The area came under a study in which the evolution through time and the history was taken into account and the present condition of the area as studied. Demography of the area, architecture and the cultural dynamics were studied*

*extensively, community involvement, means of transport, neighborhoods and their dynamics were studied, landmarks and monuments were identified and a land use map of the area was developed to understand the situation of the area. The aim of this study was to document the area in its present state, have a data base for the area, identifying the problems faces by the people of the area and to try to direct to some solutions to the problems identified.*

**Keywords**—Kharadar, Mapping, Topophilia, History of Karachi

## I. INTRODUCTION

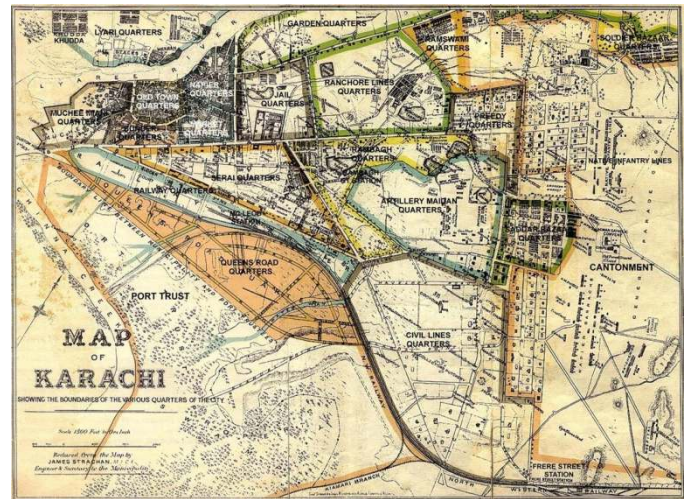
### *Introducing Karachi*

It is generally believed that Karachi was a small fishing village before the British conquest.

Arif Hasan writes in his research that Settlements of the name "Kolachi" exist all over Pakistan. The colonial city, its suburbs, and the port that is today called Karachi, was established as a fortified trading settlement, in 1729 on 35 acres. Naomal Hotchand's has very well documented this in his own autobiography. The settlement's position was carefully considered; the Lyari River was to the north of the fortress, the mangrove wetlands to the south, and the Arabian Sea to the west. As a result, the fort could only be assaulted from the sea, which required gun boats. The location that was selected, Naomal Hotchand claims, was named Dibro and just had a few cottages. The pool on Dibro's northwest side was called "Kolachi jo Kun," where "kun" is a Sindhi term that meaning "whirlpool." Karachi was home to 34 temples, 21 mosques, 13

shrines, 30 seagoing ships, and more than a hundred other large vessels at the time of the British takeover. Additionally, it possessed a well-established tax and governmental structure, a custom house, and gambling dens. Its economy depended heavily on commerce, the majority of which was linked to exports; in 1842, these exports totaled more than Rs 2.5 million. Trade was conducted with ports of India's western coast, the Persian Gulf, the Arabian Peninsula, and Africa. There were about 15,000 people living there at the time, not counting those living in its "vast suburbs." Karachi was not a tiny fishing village, however, by any recognised definition of a settlement. In 1729, the village was founded. However, there have historically been several prominent sites of Hindu and Muslim devotion and pilgrimage in what is now referred to as a "metropolitan region". According to legend, the Krishna Mandir in Manora was constructed in 1665, the Punjmukhi Hanuman Maharaj Mandir in Soldier Bazaar was constructed in the 7th century, and the Maha Dev Temple in Clifton was referenced in the Mahabharata. There are also a few Muslim shrines from before 1729 in the Karachi metropolitan region, which also include the mausoleum of Syed Noor Ali Shah at Teen Hatti (8th century), the shrines of Abdullah Shah Ghazi, Yousuf Shah Ghazi, and Haji Sukhi Sultan Manghopir at Manghopir (13th century), Pir Hasan Ghazi Shah at Jodia Bazaar (10th century), and Noor Ali Shah Ghazi at Bombay Bazaar (10th century). Many of these pre-1729 temples and shrines are located on mounds on the outside of the ancient city. On a hill as well stands the ancient city. One may easily determine that these mounds are artificial given the local geology. Furthermore, Arif Hasan introduces Karachi in "The case of Karachi Pakistan" as, Karak Bunder was a little harbour on the Arabian Sea at the Hub River's estuary, 40 kilometres west of modern-day Karachi. During the seventeenth century, it served as a transit location for trade between South India and Central Asia. Heavy rains in 1728 caused the estuary to silt up, rendering the harbour useless. As a result, the traders of Karak Bunder moved their operations to what is now Karachi. Because Shah Bunder and Kiti Bunder had become more silted up between 1729 and 1839, trade had risen at that time (important ports on the Indus) Karachi was seized by the British in 1839. In order to land troops for their Afghan wars, which were intended to prevent the Russians from entering the Arabian Sea, they were in a desperate search for a port. Following the British took over the subcontinent, Karachi disbursed extensively and the main cause for Karachi's growth was that the British developed super bound irrigation systems in Punjab and Sindh recognizing the fact that these lands have abundant fertility as a result (Karachi's hinterland) increased agricultural production which was exported through Karachi. A lot of effort was put into the development of the railways which helped in bringing in all the produce to Karachi to be exported. Due to this, Karachi became the largest exporter of wheat and cotton in India in 1869. After the opening of the Suez Canal in 1869, Karachi port became the first port to call for ships coming

to India from all over Europe. Cantonments expanded in the subcontinent as Karachi, was the headquarters for the British troops to intervene during the world war one in the central Asian countries. After separating from the Bombay Presidency in 1935, Sindh became a province, with Karachi serving as its capital. As a result, Bombay's government and business headquarters relocated to Karachi, and Karachi's first industrial zone was built. Finally, Pakistan was established in 1947, with Karachi serving as its first capital.



Source: <http://arifhasan.org/maps/historical-maps-of-karachi>

Currently Karachi as Pakistan's main seaport, industrial center, transportation, commercial, and financial hub is located in the country's biggest metropolis and former capital, which is located near the river Indus delta and the Arabian Sea. Largest automotive factories, an oil refinery, a steel mill, shipbuilding facilities, rail road yards, jute and textile mills, printing and publishing facilities, media and entertainment businesses, food processing facilities, chemical plants, and engineering works are all located there. One of the busiest airports in Asia is in Karachi. There are several universities and other educational institutes in Karachi. It has a national museum which has a fine collection of archeological artifacts and tomb of Quaid-e-Azam Mohammad Ali Jinnah's tomb, who was the founder of Pakistan.

## II A PEEK INTO KHARADAR

When Sir Charles David Napier arrived at Karachi's port in 1843, all he discovered was a small fishing community surrounded by mud ramparts and connected to the outside world by two doors: the "salted water" (kharadar) door, which provided access to the Arabian Sea, and the "sweet water" (mithadar) door, which faced the Lyari river. The town's name, Kalachi-jo ghot (Kalachi's Pond), was given to it when it was

established in 1729 in honour of a local fisherman. [1] With barely 14,000 residents, it had little commercial potential because its port was inadequate for foreign ships of great capacity. However, the dusty village gradually won the Raj's favour because Napier thought its climate to be more pleasant than Hyderabad's. Karachi's port was a crucial part of the area's "proto-globalized" economy even though it lacked contemporary infrastructure. [2] Linking Sindh and Punjab with the Persian Gulf since the seventeenth century, as well as with China and Africa [3]. Ships from Europe, China, and India were delivering iron, silk, satin, velvet, cotton, ghee, coconuts, and spices to Bombay by the end of the 1830s, while ships from Muscat were bringing valuable "proto-global" goods like dates, ivory, and slaves. [4]. Salt, skins, and dry fish were among the items shipped from Karachi by sea to Kutch and Muscat, while opium and shark fins were going to China. [5]. The colonisation of Karachi further linked it into the global economy. From 1854 forward, the British began modernising Karachi's port. Modern docks were constructed, and the bay was dredged to make it suitable for large ships. Sir Bartle Frere, Napier's "commissioner-in-Sinde" successor who assumed his duties in 1851, thought highly of Karachi and viewed it as "an alternative of Calcutta for the internal security of the Empire". [6]

It can be very easily inferred that the area of kharadar was the new trading centre during the British raj where modern docks were built and Dockyards, warehouses, customs houses, open marketplaces, inns, and pubs are only a few examples of the specific structures or areas that make up the urban morphology of ports and cast a shadow over cities. As ports are known for the specific socioeconomic groups that they offer refuge to, kharadar's daily life must have included a sizable number of traders, bankers, bookkeepers, shopkeepers, shipbuilders, and foreigners.

Kharadar was important because it was an urban structure with a direct link to the sea it was not only functioned as a place for commercial markets, but also as service provider due to the presence of different wholesale markets where people from the adjoining hinterlands near the liyari river would come and involve in trade. Till date kharadar provides services to the old town due its ability to absorb in itself a last amount of trading facilities in various ways.

Present day Kharadar area is one of the noisiest and busiest areas in Karachi. It is the oldest and the most densely populated areas, full of old historical buildings, which are the remains of British Raj who ruled subcontinent and the indigenous people who left the city after partition. This area is the business hub of Karachi with whole sale markets and a variety of goods from eateries to the common house hold goods sold at wholesale rates.

The mood of kharadar is different at different times of the day. In the morning, the streets are calm and quiet as children wait for their vans and men wait for their respective buses to go to their offices. The only sound at this time is the calling of the morning birds and the honking of the vans waiting for the children. Many of the children, while waiting for their vans, are seen reading their school books. Some of the shops open up for the early morning "lacha paratha and omlate" for the office goers. The busy housewives venture out into the streets in the afternoons to purchase veggies from the hawkers. The housewives' conversation with one another keeps the neighbourhood lively. The combined fragrance of onion frying and garlic simmering in the kitchens shows the housewives have gotten busy with their chores and are waiting for their children to come home. One can find donkey carts carrying water drums for the residents as there is a huge problem of water supply in the area. In the evening one can observe how the streets are busy with men of all ages sitting outside on the streets to enjoy the food and tea offered at all the eateries in the area especially the "bakra hotel" which is one of the oldest in the area. Kids can be seen buying sweets from the hawkers, especially "chikki" made from sugar and dry fruit especially made by the local sweet seller. At night, the streets are wet, desolate rested in silence. The water in the spilled by the donkey carts and over lowing utters shimmers by the glow of the bright lights in the street shops, squeaking of mice, the howling of dogs can be heard indicating the poor management by the local governing bodies. The sight of the ruined buildings seems bloodcurdling at times as they look haunted. Many teenage boys also gather to sit and talk with their friends. Continuous rush in tea hotels and gathering for midnight conversations over footpaths also a part of their daily routine.

### III. FAMOUS FOODS AND EATERIES

Daily lunch and dinner's items are also famous of Kharadar area, which includes bun kababs, biryani, nihari, qorma and many other dishes. There is the famous Siddiq Halwai which sells the famous Halwa Puri and then M. Sulaiman Sweets which sells sweets. Hawkers over here sell mouth-watering and palatable 'chats' and 'bhel puris'. The most famous hawker is the one who sells ice-lollies during summer and coffee in winter. Moreover, there are hawkers who at cheaper rates sell fruits and vegetables which are sprawled all over the area.

### IV. SOCIAL AND COMMUNITY VALUES

People from many different backgrounds may be found here. A hawker to a wealthy chartered accountant are all people. Despite coming from various origins, everyone here gets along with one another, as one can very often see a hawker and a



chartered Accountant walking along side by side with each other selling and buying different goods.

As largest economical and commercial sector of Karachi a number of markets and Karkhane (small factories) are situated here. Markets that are present there are plastic market, cloth market, Kaghazi bazaar, Bolton market, Miani machi bazaar. The textile sector in Karachi is centred around Mithadar and Kharadar, with a number of garment factories and wholesalers situated in the nearby Bolton Marketplaces, as well as several textile markets along Laxmi Das Street Kharadar is full of authentic cultures different communities which hold with respect all their festivals for example Christians celebrate Christmas and Muslims Eid and processions in Muharram are held peacefully catering to a large number of shia Muslims residing in the area respectively having their imam bargah known as Bara Imambara Kharadar. Anwar Hussain, a longtime local and manager of the Khoja Shia Asna Asheri Jama Masjid, Kharadar, and states that the imambargah was founded in 1868. The economy is generated through the numerous whole sale markets situated at heart of the historic area.

#### V. REAL ESTATE DEVELOPERS AND THE RELATIONSHIP BETWEEN THE OLD TOWN.

They come to kharadar to get profits from the areas old buildings which are sold by the owner's dirt cheap. They do not regard heritage as a resource for economic profits due to lack of understanding of the importance of these buildings. The owners normally think that these buildings are useless and want to get rid of them. Because of the consideration for maximum profits, and no interest in the authenticity of legacy and the needs of the neighbourhood, heritage is frequently harmed. They are less numerous than store owners, but their undertakings have greater effects on the old town. These shop owners spread their shops outside the streets to create more space resulting in chaotic appearance of streets, improper garbage disposal and congestion.

#### VI. IDENTIFYING THE STAKEHOLDERS

Governments, local inhabitants, tourists, real estate developers, business owners, and others are stakeholders. The local government makes decisions. Expertise in heritage management is provided by national and international specialists. The ancient town is mostly managed by the local administration. developers of real estate, proprietors of businesses, and residents of historic structures using the pagri system.

#### VII. GENERAL OBSERVATIONS

The fundamental information on the non-listed buildings allowed for numerous key observations on ongoing change processes, factors impacting the built environment in general, and dangers to the preservation of listed buildings, in addition to identifying the properties that needed to be safeguarded. When it comes to valuable assets, the majority of them were chosen for their architectural and/or contextual value using the degree of intactness and usage of architectural idiom as assessment criteria.

#### VII. ENCROACHMENTS: ITS WAYS & ITS REASONS

Under Section 8 (Preservation of Protected Heritage) of the Sindh Cultural Heritage (Preservation) Act of 1994, on the topic of altering or defacing a CHS (Certified Heritage Structure) it is written: "The restriction of the owner's right to destroy, remove, alter or deface the protected heritage"

Several buildings in Kharadar have fallen victim to encroachment, some are heritage buildings while others are modern constructions. But the make-shift/parasitic additions onto the heritage buildings are robbing Kharadar of its rich historic value. Many of Kharadar's heritage buildings have had their facades broken down and their rooftops demolished. Other heritage buildings have been razed to the ground only to be replaced by contemporary housing or commercial spaces.

Along the particular route taken by the group, a total of 17 buildings — including seven heritage buildings — have fallen victim to vertical encroachment whereas the Bakda node and the Police Post node exhibit much of the horizontal encroachment. Residential units, commercial stores, pan shops, biryani stalls and many other businesses seemingly resent easements and by-laws, thus making them leak into the public space i.e. the streets and walkways. The public's ignorance and the government's deaf ears is adding fuel to the fire. Possible reasons for this intense encroachment lie in the heightened population density of Kharadar. Logically, this calls for awareness and action as demanded by the law. In case the heritage buildings they fall victim to encroachment or destruction of any sort, a penalty has been underlined in Section 18 (Penalty) of the Sindh Cultural Heritage (Preservation) Act of 1994. It dictates that "any person including the owner destroys, removes, injures, alters, defaces a protected heritage maintained by Government under this Act or in respect of which an agreement has been executed under Section 8, shall be punishable with fine which may extend to one lakh rupees, or with imprisonment which may extend to three years, or with both."



**STRUCTURAL ENCROACHMENTS**



*Examining how the encroachments attach themselves to the existing heritage building. This example makes an additional use of a structural beam.*

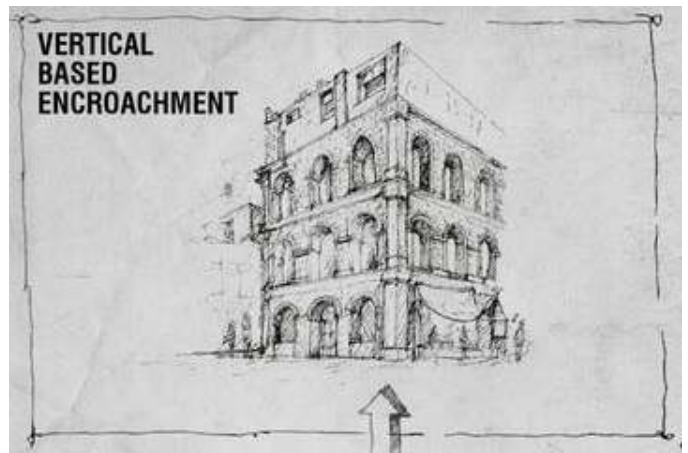


*This heritage building exhibits the attachment of a pol house extension with the limestone brick quoins, and the attachment that the concrete vertical encroachment has with the roof slab*

**VERTICAL-BASED ENCROACHMENTS**



The top building articulation of the heritage building/modern building exhibits a make-shift extension. These encroachments are hardly completed installations, still in their construction phase and lacking a finishing plaster for their brick walls. The walls and floors are basically cemented onto the limestone facade/roof on top for additional reinforcement in terms of structural integrity e.g. as we see in the Haji Hashim Building.

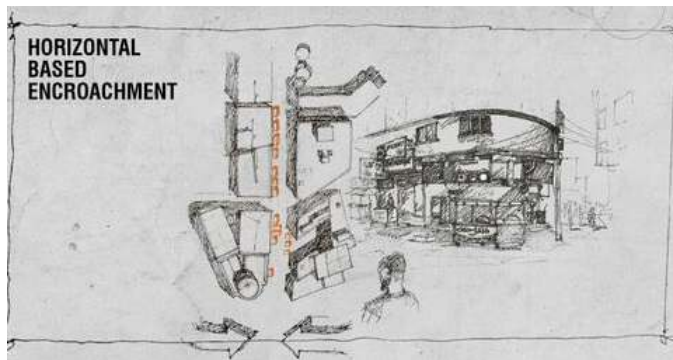




**HORIZONTAL-BASED ENCROACHMENT**



Much of the commercial spaces, shops, kiosks and smaller retail units on Machi Miani Road and the rest of the streets on our route have seemingly leaked onto the urban realm, thus revealing the dense urbanscape that has plagued much of Kharadar's thoroughfares. This in turn has led to unhygienic enclosed spaces with much of the neighbourhood's drainage systems lacking proper maintenance despite several eating joints brewing almost on every dot of Kharadar.



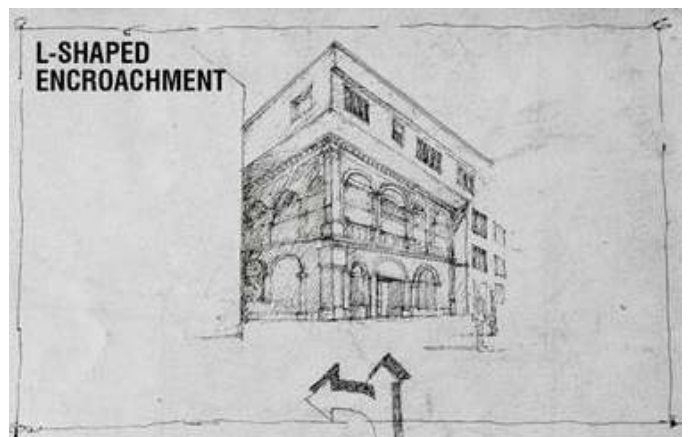
**L-SHAPED ENCROACHMENT:**

This form of encroachment existed on only one heritage building. Still, it was a worthy highlight probably depicting the rampage that comes with any form of structural encroachment. We can deduce that this is what comes next for encroachment in the wake of rapid marginalization and population growth in Kharadar's dominant social class. It even reveals itself as a sort of hybrid of the first two types of encroachments.

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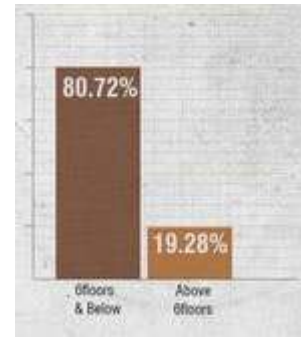


This map was primarily developed to show the average skyline of the streetscape and along our desired route and also survey the height of the buildings with respect to the town planning regulations and zoning ordinances a standard height of 10ft for each floor is assumed as a constant or all the buildings irrespective of their typology. According to chapter 25(zoning regulations area standards of Karachi building and town planning regulations-2002

*Space between blocks in residential buildings*

“In case where a number of blocks are designed within the plot boundary open space between two blocks on front and rear sides shall be 50% of the height of the block minimum 30ft (9m) and a minimum open space between the blocks on other two sides of the blocks shall be 20% and minimum 15ft (4.56m) of the height of the block”.

As of now the zoning ordinance demands that the building heights should not exceed 60m (approximately 6f floors) along *machi miani* road and *fakhri manzil* road whose widths are 5ft-30ft. throughout the spaces between the adjacent buildings are currently 10ft wide. We can ascertain that, buildings have a height of 6 floors or less add up to the 81% (83 of 102) of the buildings along the route. Roughly 20% have failed to fall under the required zoning ordinances.



**X. THEN AND NOW: THE COCHIN COMMUNITY, JEWISH ROOTS AND TALES OF KHARADAR**

The Cochin people were the oldest group of Jews in India and were originally called the Malabar Jews with possible roots claimed to be dating back to the time of King Solomon. Sephardic Jews from Iberia are said to have settled in Cochin during the 16th Century, who later got to be known as the Pardesi Jews or Foreign Jews. As it is known, Kharadar is claimed to have been home to a Muslim South Indian community in the late 19th Century, more so in the 1890s. It is further claimed that this community migrated from Cochin at that specific time, as evident through the name of a nearby market called the “Cochinwala Market”. An Arabic speaking Jewish community is said to have migrated to southern India during the 1890s. Thereby, asserting the possibility that, the community that settled in Kharadar in the same decade was probably Jewish, and not a Muslim community.

Several late fifteenth and sixteenth century sources mention the Malabar Jews, three discovered documents from 1494,1503 and 1503/4 provide the reliable firsthand accounts of Jewish life in shingly. Taken together these documents confirm the ritual continuity between shingly and cochin, especially as regards simchat Torah(seebelow), confirm the tradition that Jews enjoyed remarkable degree of independence in shingly, and present an original legend more in accord with Malabari than paradesi (foreigner) versions. In 1520 Rabbi David ben Solomon ibn Zimrara of Cairo wrote a well-known responsa citing halachic grounds for citing the caste-like divisions of the Jewish community. In 1524 David Reubeni, the Qabbalist of Rome and Lisbon wrote in his diary of “very many Jews in singoli [shingly], ten days from Calicut” A letter sent from Tsfat, in Isreal, to Italy by one David del Rossi in 1535 reads, “This [Shingly] is a big town exclusively inhabited by jews. They sold to the king of Portugal 40,000 loads of pepper a year. They only recognize the Code of Maimonides and possess no other authorities or traditional law [6].Precious little evidence remains of pre-



colonial Jewish life in the Malabar, but those few remnants are exquisite and compelling. Ancient power shifts are made real by the first, a copper plate grant from 849 C.E In this remarkable degree, king Sthanuu Ravi off Kollam grants certain ceremonial and trading privileges too Mar Sapir Iso, founder of the city's Syrian Christian community, who arrived at Cranganore in 823. In this document, witnessed by four Jews named Hassan, Ali, Isaac ben Michael, and Abraham, the king grants Jews and Christians seventy two royal privileges including adjudicating all disputes in the area, he charges both the groups with protecting the city's church[7]

Karachi has been known to have been home to a large community of Jews that settled in the central part of the city. Specifically, Bene Israel Jews from Maharashtra, India are known mostly to have settled here. Because of predicaments borne of unfortunate events in history, Karachi – once home to thousands of Jews – has no indigenous Jewish people living here as of date.

According Gul Hasan Kalmatti a document titled "Karachi Ke Yahudi" (Karachi's Jews) Jews arrived in Karachi from Maharashtra in the 19th century, he explained that in 1895, Omerdekar added a community hall to the synagogue in honor of his deceased wife, Shegulbai. By the end of World War II, the Omerdekar sons had built a Hebrew school at the site.

Much of Kharadar's ancient edifices were built by Jews: Solomon David Umerdekar, Moses Somake to name a few. But due to a lack of interfaith harmony and growing religious divide, the Jewish community was gradually pushed out. Their creations and their places of worship – whatever that remains – have become apparitions haunting the cityscape. Where once the synagogues stood tall, we demolished them and built shopping plazas atop. The Magain Shalome Synagogue that was the Jewish cornerstone in the city, built by Umerdekar and his two sons, this synagogue cements documentation and validates the presence of the Jewish community in Karachi. the synagogue remains one of the most important destinations for the once indigenous Jews. At the entrance of the synagogue, a banner once read: "Pakistan Bene Israel Association." Other accounts tell us that it was built by Solomon David, who was working as a surveyor for the Karachi Municipality and his wife Sheeoolabai, it is also possible that these are different names for the same people. The synagogue had become the centre of activity for the small Jewish community residing in Karachi. Abraham Reuben, who became a city councilor in 1936, was one of the leaders of this community.

In 1988, on the morning of July 17th, the Magain Shalome Synagogue site became the base upon which a new shopping plaza (present Madiha Square) was to be built. The synagogue was razed to the ground; a striking rejection of both the historical and architectural significance attached with this sacred building as part of the cityscape. The plague of antisemitism remains evident in the rubble of Magain Shalome.

#### XI.VOICES OF KHARADAR

Voices of Kharadar highlight a more humanized idyll. It considers the present context, declaring Kharadar's past as a romantic reference point for the neighbourhood's metamorphosis into dystopia. They reveal the mixed emotional attachment people have with a place they call home.

“All the time that I've spent here in Kharadar, I can say that the most beautiful thing about this town is its people. But you see, people come and go... and when they left, they took with them all their good character. Now... now you can't trust anybody, not even me, can you? Whoever was even a little bit concerned about the maintenance of this neighbourhood probably left too because Kharadar now is not what it used to be back then. But you see, it's still a special place. It's a part of who we are.” – Ghulab Shah

“Kharadar is the heart of Karachi. You see all these banks; their main branch is here in Kharadar. I have worked almost half of my entire life here, watching these streets shape themselves, watching the town change. Not so many people respect these buildings you're asking about: the historical type. They hardly even know about them, mainly because they weren't here when these buildings stood tall. The streets are infested with chor uchakkay (thieves), the neighbourhood is volatile to strikes and political violence... I am a small-scale barber, I trim and shave beards for a living. Sometimes, a strike in these parts of town can last up to two, three 3 days! Each and every problem affects our work. So we are often left worrying where our next meal is going to come from...” – Muhammad Saleem.

“The environment here used to be calm in the olden days (sighs). Kharadar showed me a beauty I had never experienced before... but political turmoil changed my home. The Musharraf regime ruined everything. Now the very essence of this neighbourhood is decaying... the life, the buildings, the people, the cost of living, there's load-shedding everywhere... Rotis were sold for Rs4 and now they cost Rs.10! (laughs). The people who lived here in the beginning have all left. Others settled in. And now much of the streets are unsafe at night and we owe it all to the crime rate and robberies. It may not be over soon, but in the recent past, it's been a little bit okay. Are you people going to fix this place? I hope you are. I really hope you are.” – Harun Rashid

“I was born here in 1958 and I started work in my 20s. At the time my starting salary in Bakda was Rs10 as the cost of living in Kharadar used to be really inexpensive. Kharadar, my home? It has changed. You can see that everywhere. It was beautiful and amazing... it was everything good you could imagine. But



the population of this place increased rapidly and congestion became a reality we had to tolerate. Bakda Hotel has been my lifeline. Now I end the day with Rs 1000 in my pocket. I'm a labourer, I don't have much to complain." – Muhammad Shah.

"Kharadar has been my home since 1971. In the heart of Karachi, this place used to be beautiful... spacious streets, friendly faces, wonderful homes. There used to be an Indus community here and a Gujarati-speaking community. But every good place has a dark story and Kharadar is at present witnessing it. We've been plagued by crime, poor sewerage systems, unauthorised constructions... I don't know if you noticed this on your way but Kharadar is failing. The buildings are crumbling, piece by piece... I'm not an influential man. I'm in my mid-40s. All I do now is have chai, and watch Kharadar come apart..." – Sadruddin

## XII. PROBLEM IDENTIFICATION IN HERITAGE MANAGEMENT IN KHARADAR

Heritage management in Kharradar identifies issues and makes recommendations to boost conservation while also enhancing the place.

1. The authenticity issue
2. Lack of understanding of the importance of heritage
3. Planning issues: absence of an ancient town management plan.
4. Lack of preventive care for historic fabric is a maintenance issue
5. The issue of interpretation: inadequate heritage tourism information and interpretation
6. A marketing issue is that the ancient town lacks cultural activities.
7. Lack of stakeholder cooperation is an organizational issue.
8. Economic conditions which do not let the owners spend on maintenance.
9. No support from the tourism and culture department with regard to guiding the people on how to go about the different interventions they want to do in their buildings.
10. Pagri system (In legal terms, the pagri system is: 'a lease right holder transferring lease rights to another with a premium.' Suppose there are two parties: A is the landlord and B is the tenant/pagri purchaser. A has a property that B is interested in acquiring. According to the pagri system, B would give A, a principle amount - the pagri. In return for this amount, A would charge an extremely nominal rent from B.) This system stops the tenants from spending on the maintenance of the building as they do not own the building legally and the owners get the rent

regularly hence the owner is also not interested in the maintenance of the heritage buildings.

## XIII. RECOMMENDATIONS FOR DIFFERENT STAKEHOLDERS

### *Recommendations for the provincial government:*

1. To protect urban heritage at the national and provincial levels, the government should build supportive institutions and strengthen the legislative framework for urban conservation.
2. The provincial government should design development strategies for urban conservation and support national program.
3. When approving land development plans for the cities, the province government should make sure that land in heritage sites is used appropriately.
4. All the interventions suggested by the urban planners should take into account the international charters which give us the direction towards a better and secure heritage. The preservation of urban heritage should be incorporated both at the city level and throughout the entire regional development plans.
5. A better plan should be devised to how the "Sindh endowment fund" may be better utilized and how professionals in the field of heritage conservation can be made involved in the process so that the works can be done more effectively.

### *Recommendations for the city government*

6. The local government should execute regional and federal policies and coordinate local conservation initiatives. Its duties ought to include: Including historical preservation in general city development plans. fund-raising for historic preservation.
7. coordinating with experts in urban conservation to create a management plan for historic urban areas, execute a conservation strategy, and coordinate academic research on heritage preservation at various institutions.
8. Planning historic conservation initiatives and working closely with heritage management specialists.
9. Monitoring conservation efforts on a daily basis and conserving historic structures with the help of the heritage committee and cultural departments' knowledge of the subject.
10. A subsidy in property tax and other utilities for instance electricity should be provided to the heritage property owners to give them some incentive to maintain the buildings.

11. A heritage research centre should be developed.
  12. Information should be disseminated in the form of applied publications, and other media sources such as radio and television.
  13. It is advised that the tight collaboration between the public and commercial sectors be enhanced.
  14. It is anticipated that a national system for historical conservation would be created. Laws and regulations governing the conservation of urban heritage should be effectively and scrupulously implemented.
  15. Awareness programs should be devised which are community driven so that a sense of ownership and belonging can be inculcated in the masses.
  16. The city level conservation laws that are already there should be implemented strictly and there should be regular up gradation of those guidelines according to the prevailing context.
  17. The importance heritage sites should be realized and buildings should not be listed in isolation, towns as a whole should be listed as heritage, so that it is easier to work with and can be sustained as a whole.
- [4] cf. A.G. Hopkins, "Introduction : globalization – an agenda for historians", in A.G. Hopkins (ed.), *Globalization in World History*, Londres : Pimlico, 2002, p. 5.
  - [5] cf. Claude Markovits, *The Global World of Indian Merchants, 1750-1947. Traders of Sindh from Bukhara to Panama*, Cambridge : Cambridge University Press, 2000
  - [6] cf. Secretariat Karachi Port Trust, *History of Karachi Port*, Karachi, 1980, p. 15.
  - [7] cf. Yasmeen Lari and Mihail S. Lari, *The Dual City. Karachi During the Raj*, Karachi : Oxford University Press, 1996, p. 91
  - [8] *Who are the Jews of India* cf. Nathan Katz, University of California Press, 2000, p.32-33
  - [9] *Who are the Jews of India* cf. Nathan Katz, University of California Press, 2000, p.32-33
  - [10] cf. Laurent Gayer, *A divided city "ethnic" and "religious" conflicts in Karachi, Pakistan.*

#### ***Recommendations for the property owners***

18. Historic building owners invest time and money in renovation. They support the nation's economy as well as their own bottom lines, conservation, and tourism.
19. The property owners should be jelled into the over-all urban heritage conservation system. Incorporating their interests into real estate development is a good idea. The relationship with real estate developers of the owners should not be hostile but cooperative.

#### XIV. ACKNOWLEDGMENTS

Students, of the batch 2012 department of architecture and planning, Dawood University of engineering and technology Karachi, who have been instrumental in collecting the data in the field with us and helping us compile it. And all the people of kharadar who have been very cooperative in helping us conduct this ongoing study of the old town of kharadar.

#### XV. REFERENCES

- [1] cf. Sohrab K.H. Katrak, Karachi, *That was the Capital of Sindh*, Lahore, 1963.
- [2] *Memoirs of Seth Naomal Hotchand 1804-1878* (Karachi: Oxford University Press, 1982).
- [3] cf. Claude Markovits, *The Global World of Indian Merchants, 1750-1947*