

POWER, POLITICS AND SPACE: MAPPING THE TRANSFORMATION OF GREATER IQBAL PARK, LAHORE, PAKISTAN

Hamna Ahmed ^{*}, Mansoor Ahmed ^{**}, Rao Ahsan Ali ^{***}

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* Assistant Professor, Institute for Art and Culture, Lahore.
hamna.ahmed@iac.edu.pk

** Ph.D, Director ORIC, Institute for Art and Culture, Lahore.
mansoor.ahmed@iac.edu.pk

*** Assistant Professor, Institute for Art and Culture, Lahore.
rao.ahsan@iac.edu.pk

ABSTRACT

Public spaces are political in nature as they serve as an arena for ideological contestation, for the inhabitants. Public spaces are defined by the social activities of the people. These public spaces also symbolize people's resistance and state's hegemony and work as a medium where the two comes in contestation with each other. A public space itself is political, manipulated through planning by different power structures and are often used by ruling regime to exhibit its power over space, in this regard the design and planning activity has been reduced to provide fodder for establishing ideological supremacy of the regime.

The research will identify and analyze the transformation of public space by the regime to surveil and to control public activities through the case study of Greater Iqbal Park, which has diverse qualities of urban public spaces for citizen's political action, as well by the ruling authorities, discussed with reference to the work of Henri Lefebvre, in order to examine the spatial aspects of the relation between state and society. To understand the spatial characteristics, it is important to understand its transformation which can be due to external forces, these forces can be political, economic systems or social and geographical conditions. It discusses the value of public spaces as space for meeting and interacting between public and focus on inclusivity of public space.

Keywords: Democracy, Public Spaces, Inclusive Spaces, Urban Social Space, Spatial Politics, Greater Iqbal Park.

INTRODUCTION

Public spaces are the culmination points in the city, reflecting on the people's thoughts, activities, tradition and culture. For ages, splendid gardens and public parks have been serving the city of Lahore and they are identified as cultural hubs. These public spaces have the quality to bring the people of the city together as community through spatial accessibility and feasibility. Public parks in Lahore have seen a drastic shift, the comparative urban footprint dedicated for public parks transformed but also these public parks have morphed their size, context, and function. In the tangible

and urban environment of Lahore, the physical transformation of parks has affected and produced evolving urban culture, reflective of its time. Evolving morphology of the city is treating land as commodity, too valuable to be wasted for public parks, dedicated for public well-being. Lahore was once famous for its open public spaces which was established in the era of Mughals. It has always been a center of attraction for every ruler which includes the Mughals, Sikhs and British. Mughals introduced gardens as a representation of *Chahar Bagh* mentioned in Quran. Mughals and nobles were the sole visitors of those gardens and no member from general public was allowed to visit them. Those gardens

were the clear depiction of royalty. They remained royal gardens in Sikh era. Some examples of the gardens still exist today like Shalimar garden, Jahangir tomb Garden, Lahore Fort gardens etc. Although the form, scale and context of these gardens transformed due to many reasons among which urbanization and encroachment by the people was dominant one. When British came to Lahore, they gave a new ideology to the Gardens, as they introduced botanical Garden in Lahore like Model town Garden, Race Course Park (now known as *Jillani Park*), and Lawrence Garden etc. They designed privatized public spaces which were strictly for the upper class usage only (Mustafa, 2020). The trend to build and promote botanical garden was the result of “rational recreation”, a movement which was famous back home. Later, parks of post-colonial era built were inclusive and diverse with respect to the user and their activities which shaped the form and scale of the public parks. These parks are meant to be open for all genders of any age, income, and social group.

After independence Lahore was known as a culturally and politically rich city. People used to come from all around the country to support different political parties and their rallies, and also celebrate festivals like *Basant*, *Eid* and many more. For this purpose, parks of Lahore and roundabouts are occupied as highly attractive political public spaces. Due to different public agendas, political parties or the representatives control those public spaces through urban planning and to control the citizen’s mass gathering which can be alarming for different power structures.

Presently, we observe that due to changing social political and economic structures, most of the public spaces of Lahore have been transformed. Located at a focal point in physical and mental geography of the city, the public spaces attract political action as well. Secondly, the connection of social and political domains in this way politicizes everyday activities in public space. The political character of public space, in return results in the intervention of state power in its reproduction (Batuman, 2015).

OBJECTIVES

The aims of this study are as follows:

- To map out the spatial transformation of the Greater Iqbal Park over the past two to three centuries in particular.
- To study the implication of power and spatial politics on development of Greater Iqbal Park.

METHODOLOGY

For primary methodology, data collection was applied to understand the historical transformation process, the research included historiographical analysis which is based on primary as well as secondary data.

Furthermore, a comprehensive analysis was done for critical essays, scholarly articles, photos, and literature related to the case study area. The transformation process of Greater Iqbal Park was mapped, through literature research.

To analyze the context of the site which is Greater Iqbal Park, the new plans are acquired from NESPAK Archives. As a primary source, surveys of the site are also done to analyze the functionality of Greater Iqbal Park and to investigate the physical characteristics of the Greater Iqbal Park and its transformation over centuries. The contextual analysis includes the form, scale and function of the respective site.

LITERATURE REVIEW

The public spaces act as social spaces (Lefevre, 1992) where individuals gather freely to discuss and identify societal problems and state’s action, these discussion steer their political actions (Nez, 2008). Public spaces should have three major characteristics that includes free access, participatory and anti-hierarchical so it become a symbol of freedom and democracy (Ashraf, 2013). Therefore, it is impossible to understand our cities without the analysis of these public spaces and how those spaces effect our cities (Batuman, 2015).

Production of Public Spaces

Henri Lefebvre in his book “Production of Space” gives approach toward analysis and possibilities of planning, urban design and landscape of the city. It will be argued that knowledge and understanding of Henri Lefebvre spatial thinking is crucial in creating a more humane and inclusive socio-spatial environment that oppose the increasing prioritization of privatized public and social space (Lefebvre, 1992). The state has been a major actor defining the politics of public space for a long time, however it was not the only agent capable of producing representations of space and trying to reproduce the social space accordingly (Harvey, 2012). Yet, it is necessary to segregate the means and methods of politicization utilized by the state and by other actors seeking participation in public sphere. Lefebvre suggests the ideas of “domination” and “appropriation” of space for this dissimilarity. According to him, “Domination of space”

in planning is the top-down approach by the state policies, regulations for reproduction and reorganizing the space. The second, on the other hand, namely, the bottom-up politicization of space, can be defined as “appropriation” (Lefebvre, 1992). The subordinate social groups do not have the means to participate in the formal processes of the production of space. However, they reproduce the space and appropriate it through their everyday practices. Appropriation for Lefebvre, does also operate representational: “Appropriation, ... even if it is concrete and effective, ought to be symbolized-ought, that is, to give rise to symbols that present it, that render it present” (Batuman, 2015).

Furthermore, as an example, Liberty Roundabout has been used several times as a platform for protest and for different social and political activities. These roundabouts are much inclusive than privatized public spaces. It is the commercial center of the Lahore City located at Gulberg Main Boulevard surrounded by Liberty Market, Qaddafi Stadium and the roads are link with high end area like Lahore cantonment and commercial market at M.M.Alam road etc. Due to its location, it facilitates the political activists. It once was a clear roundabout where the movement of vehicles become

slow and protestors can exhibit their influence on the space however over the past few years, it was redesigned to become part of signal free route. Resultantly, the traffic started moving at relatively higher speed and restricts the protestors. There are no pedestrian bridges or zebra crossings for social activists to use as a medium for heavy traffic speedy road. Its role has been transformed from a central node of the city to the intermediary space between two roads. Liberty roundabout is a political public space, which is manipulated through planning in the name of development by different power structures. This is one of the examples of tactfully controlling the steering and strategically limiting the role of public using planning as a tool.

To understand space, Lefebvre proposes an analytical tool and its impact on the form, structure and all together the lived experience of that space (Zhang, 2006).

- ‘Spatial practices’(perceived space), which represent the society’s structure of daily life and a wider urban reality. It is the reproduction of social relation in urban space of the society. The space defined itself to navigate and consistent way to make sense and function in the world. (Lefebvre, 1992).

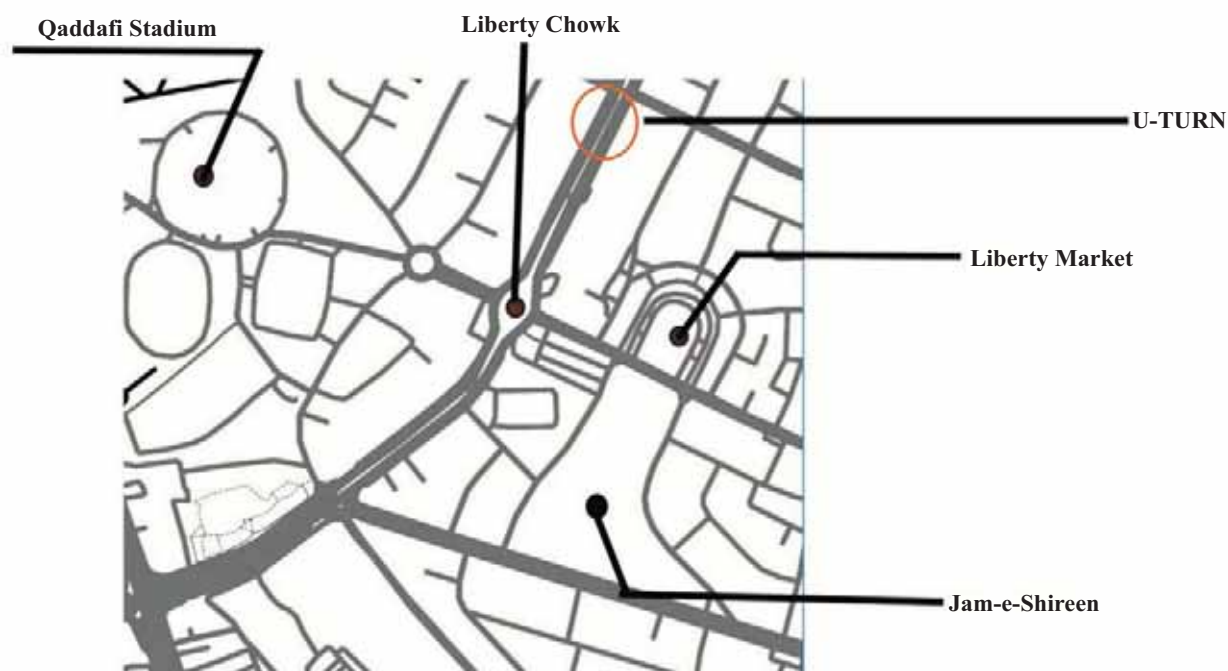


Figure-1: Liberty Chowk Plan after 2016.

- ‘Representations of space’(conceived space), Lefebvre define this space as space of planners, urbanists, scientist etc. the domination space by the planners (top-down approach) of any society. It gives authority to different power structures to control public spaces. Therefore, for Lefebvre, those who conceive space and characterize it in maps, plans, reflect how power creates dominant discourses through the ways in which space is surveyed, surveilled, controlled or organized to meet particular ends (Lefebvre, 1992).
- ‘Spaces of representations’ (lived space), which may be defined as “mental space”, that creates new possibilities for spatial practices” (Harvey, 1990). Lefebvre argues that this space is directly lived through memories, association and this belongs to the users and inhabitants. Furthermore, this is the space which the imagination seeks to change and appropriate. It overlays physical space, making symbolic use of its objects. We therefore live in and through space made and controlled by others (those with power to shape, form and represent to us its appropriate use) and which we have to navigate to make ‘sense’ of and function in the world. (Lefebvre, 1992).

The interlinked elements of his dialectic analysis (spatial practices, representations of space and use of space), provide a theoretical structure for the analysis of modern, increasingly urban capitalism. Conceived, perceived and lived spaces overlap, not juxtapose, one another.

SPATIAL TRANSFORMATION OF GREATER IQBAL PARK SINCE PRECOLONIAL ERA TILL 2012

Historical Background

According to Henri Lefebvre to study the production of space, we should look thoroughly toward the history of space, not just its history but also the representations along with the practices and ideology of that space (Lefebvre, 1992). History helps us to know, not only the meaning of the origin of concerned space but especially its interconnections with the spatial practices of the particular era (Zieleniec, 2018). Multifaceted systems of the hierarchies of society, class differences, oppression, or domination of fascist society have been some of the major concerns for governing the function, scale, and access of the public space which includes Greater Iqbal Park as National Monument Park.

The Timeline of Lahore is divided into three eras in which we discussed its history; the Pre Colonial Era (Mughals and Sikh Eras), Colonial Era, and Post-Partition Era till today.

PRE-COLONIAL ERA INCLUDING MUGHALS AND SIKH ERA

Mughal Era and Sikh Era Gardens Context, Form, Scale and Function

The royal gardens of Mughal era are the clear depiction of royalty and power over the suppressed public in terms of

Table-1: Time Period for the Transformation of Iqbal Park

Year	Time Period/ Ruling Authority	Function of Greater Iqbal Park
17 th Century	Pre- Colonial Mughal Era	Mughal Era: Royal Garden
18 th Century	Pre-Colonial Sikh Era	Sikh Era: Parade Ground
19 th Century	Colonial (British)	Minto Park
1974-2014	Post Partition (Government of Pakistan)	Minto Park incl. National Monument
2014-Present	Present (Government of Pakistan)	Greater Iqbal Park

its form and scale, through which the royals enjoyed their royalty and magnificence. Therefore, they have resting places, grandeur pathways followed by trees, pavilions, exclusive courts etc. that were surrounded by landscape features including water features within the fortified boundary of imperial gardens, covering noticeable scale.

Royal Fruit Garden beside Royal Fort

In the Mughal era, Greater Iqbal Park was once a huge fruit garden for the royal family among Ravi River, fort and walled city of Lahore. In fact, today the area known as

Badami Bagh was once huge almond gardens. The middle area of the garden has mango trees and at the periphery of garden, there are plum and other trees. A major area of this royal garden had open green space where the emperors and rulers carried out ceremonial military parades (Sheikh, 2014).

Sikh Era Parade Ground

By the time the Sikhs came to power in 1799, the royal garden was known by the people of Lahore as ‘parade ground’ (Adeeb, 2018). In the Sikh period, Sikhs extended

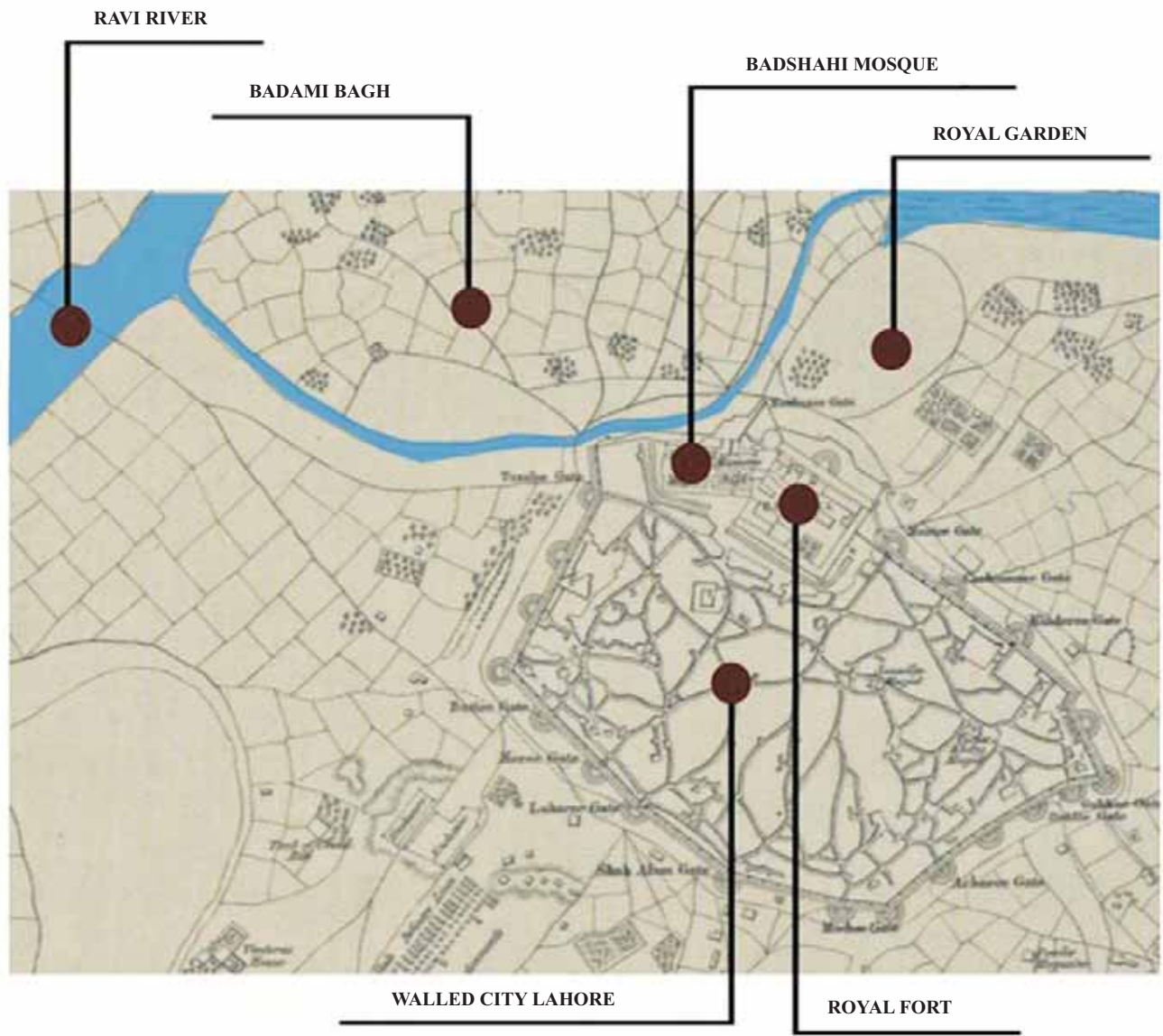


Figure-2: 1846 Map of Lahore, including Royal Garden.
Source: Punjab Archives

the fruit gardens and planted trees right up to the river till as far as Maharajah Ranjit Singh could see seated on his simple throne on top of the *Sheesh Mahal* inside the Lahore Fort (Sheikh, 2014). The French assisted by carrying out excellent horticultural work for the maharajah. Later Maharaja Sher Singh with his son sat inside the baradari (pavilion) and watched Khalsa army parade from there. So, the parade ground itself is the significance of power of the regime of that time (Sheikh, 2014).

COLONIAL ERA CONTEXT, FORM, SCALE AND FUNCTION

The form, scale and function of colonial gardens are very good example for how they demonstrated the power on local people through their social and cultural landscape. They designed privatized public spaces which are strictly for the upper class. Those landscapes have some foreign features in parks such as polo ground, libraries, race course, tennis

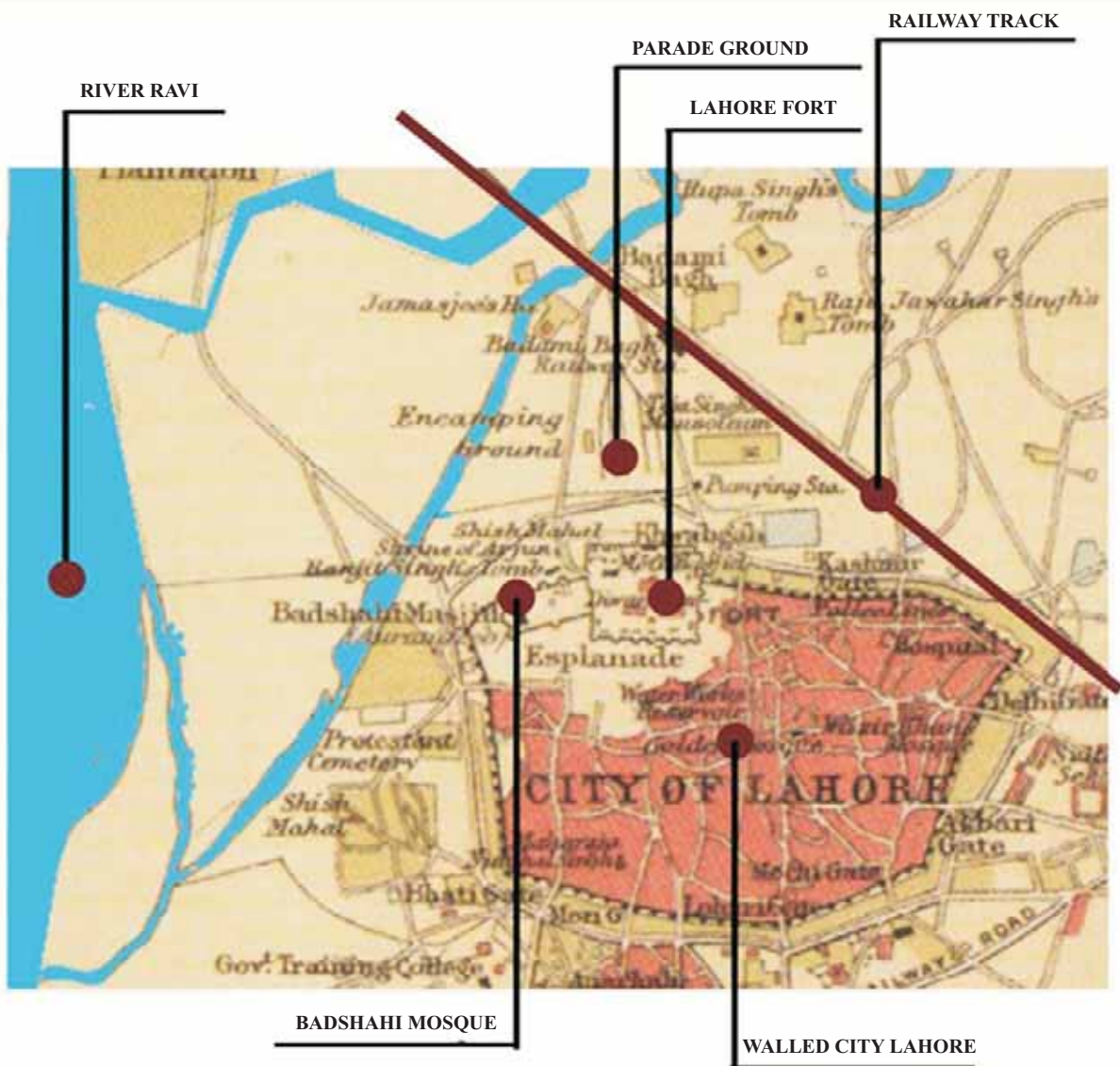


Figure-3: 1893 Map of Lahore, including Parade Ground.
Source: Punjab Archives

or cricket area that define their architectural language which represent their homeland. Colonial rulers developed botanical gardens and grounds of considerable urban footprint. The trend to build and promote botanical garden was the result of “rational recreation”, a movement which was famous back home (Glover, 2008).

Parade Ground Minto Park

By the time the British came in Lahore the parade ground

was seen as “an exceptionally beautiful garden as mentioned by John Lawrence in his book (Lawrence, 1868).

The name parade ground remained until 1910, when it was renamed as Minto Park. Many old residents of the Lahore walled city still call it “Parade Ground”. The parade ground has no boundary as shown in map, but after naming it Minto Park the space later, defined by the boundary. The Parade Ground area was shifted on British’s territory which is far from Lahore city, the cantonment area (Sheikh, 2014).

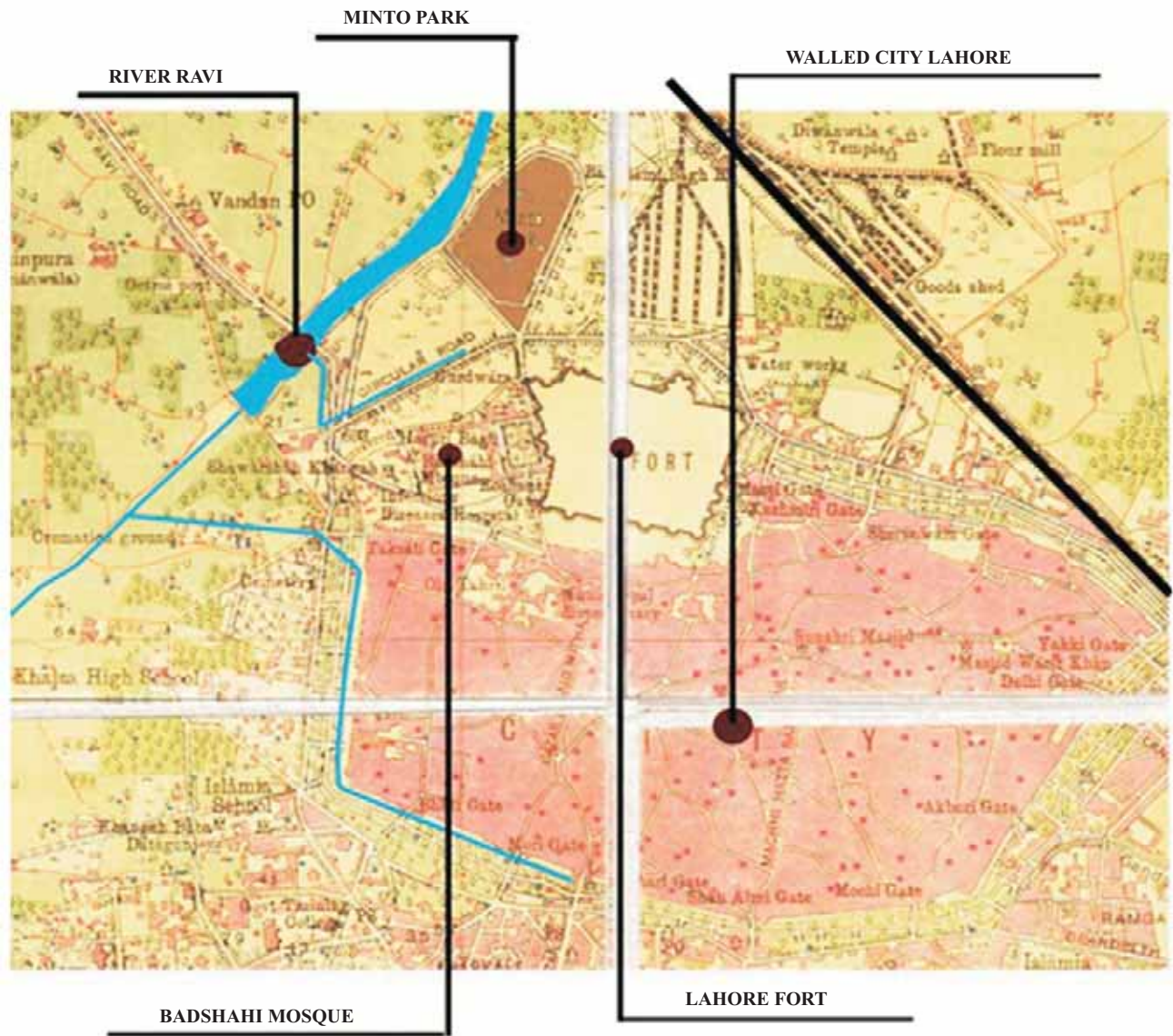


Figure-4: 1927 Map of Lahore, including Minto Park
 Source: Punjab Archives

Pakistan Resolution

The annual session of All India Muslim League was held from March 22-24, 1940 at Lahore Minto Park near Badshahi Masjid and Lahore Fort. During his speech the Quaid quoted the letter written by Lala Lajpat Rai in 1924 to C.R. Das in which he clearly mentioned that the Hindus and the Muslims were two separate and distinct nationalities which could never be merged into a single nation (History Pak, 2008).

Post Partition Till 2012 Context, Form, Scale and Function

Post-Colonial Till 2012

Parks of post-colonial era are inclusive and diverse with respect to the users and their activities which shaped the form and scale of the public parks. These parks are meant to be open for all genders of any age, their income, and

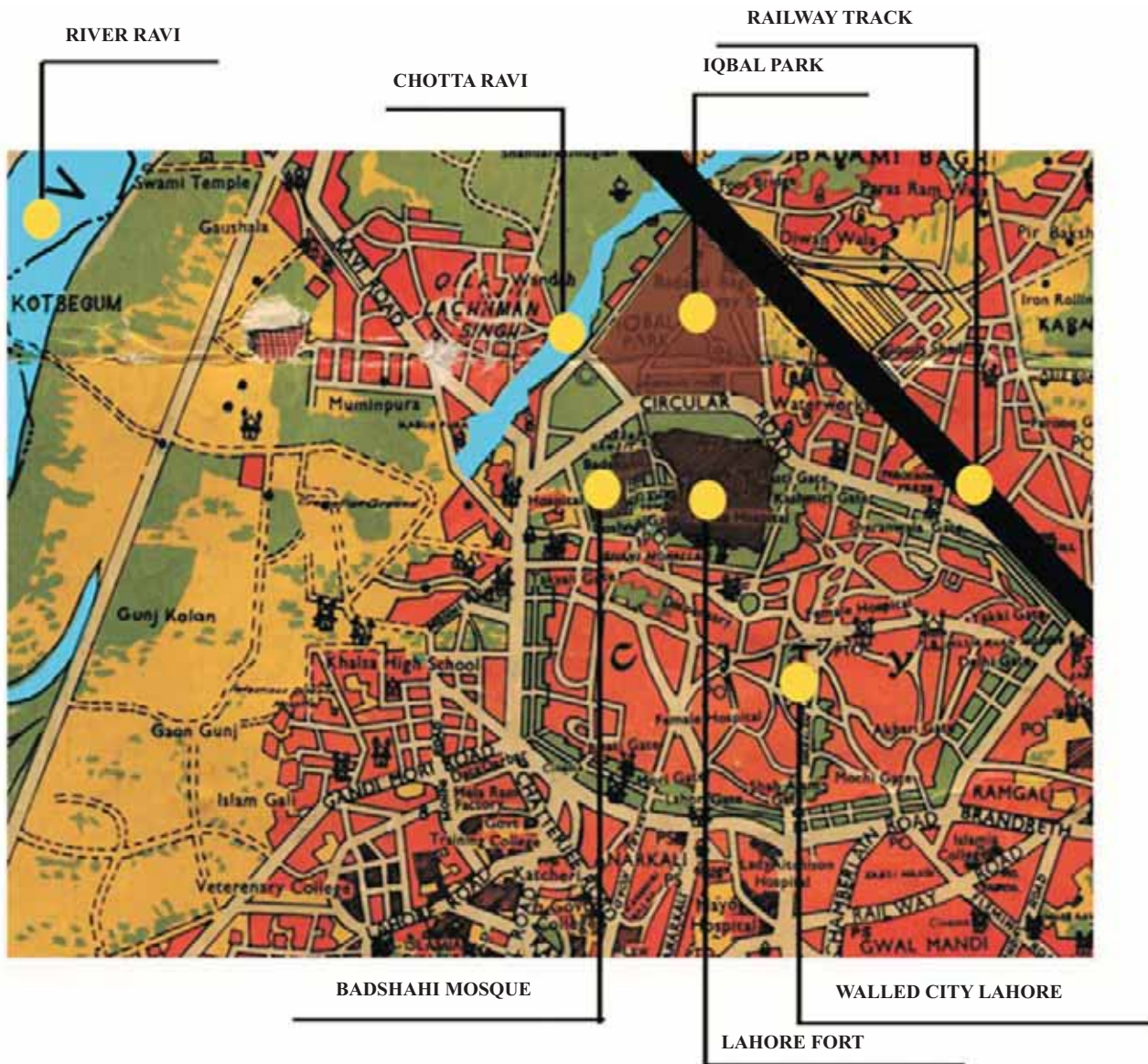


Figure-5: 1960 Map of Lahore, including Minto Park
Source: Punjab Archives

social groups (Mustafa 2020, Sheikh, 2014). All income group can afford to come to these parks as it has no ticket or have free entry. Those parks have different activities which accommodate different people for example they have play grounds, picnic spots, boating, exercising area and jogging etc. with food courts including tuck shops, burger point and tea stalls (Adeeb, 2018).

These parks gave social environment to public which provide public meeting spaces, public demonstration and also included the national monuments and features that promote national harmony. Those public parks form have been morphed after the terrorist attacks in 2000's. The fenced walls, gates and check point installed for security and surveillance purpose. Public parks including many important parks such as Greater Iqbal Park, Gulshan Iqbal Park, and Jallo Park developed within the residential area which belonged to middle or lower middle class and witnessed intense urbanization and gentrification. Post terrorism attacks effect those public



Figure-6: Construction of Minar-e-Pakistan
Source: Khan, 2015

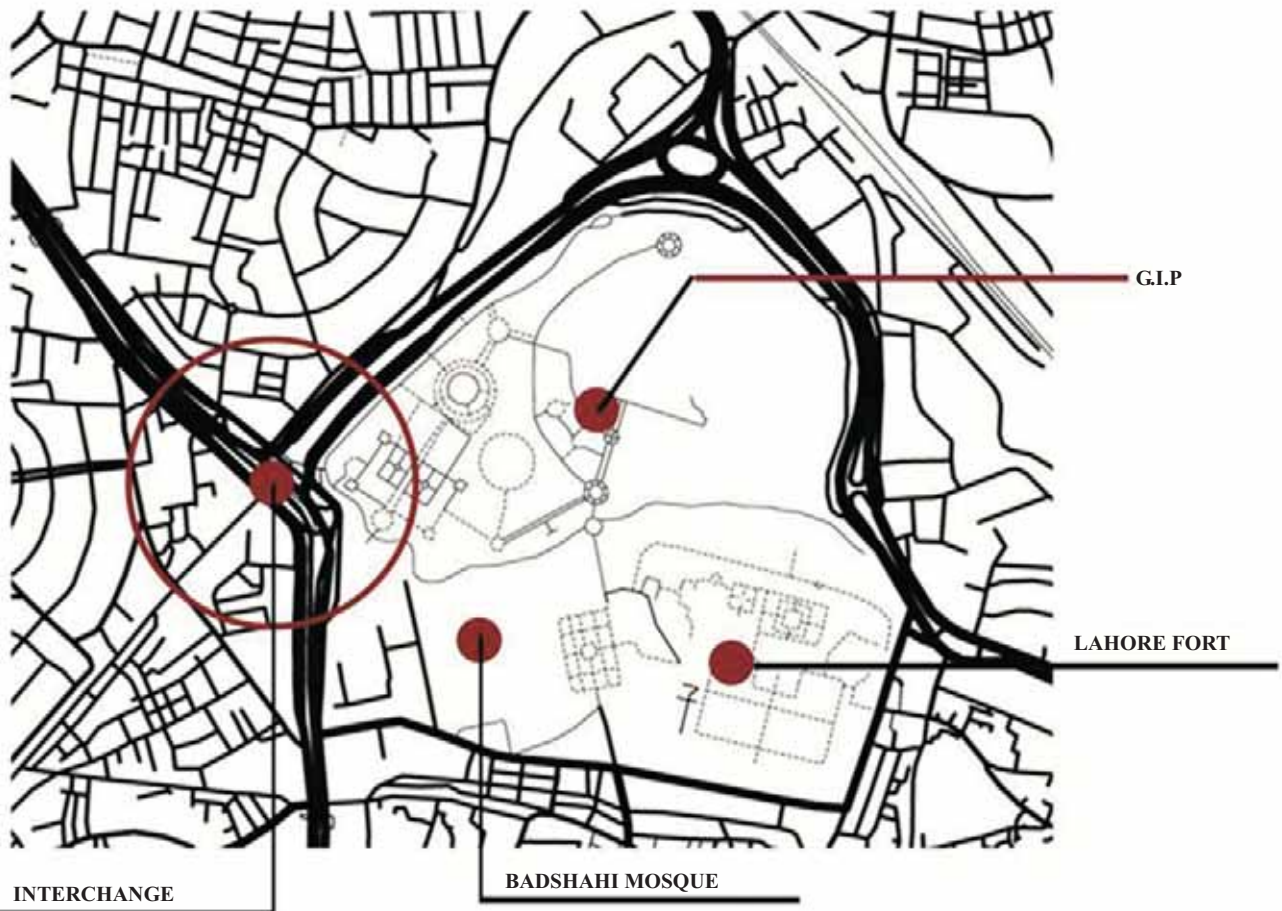


Figure-7: Azadi Chowk Flyover in the context of Greater Iqbal Park in 2014

spaces inclusivity and added strain on public spaces. Power by means of different infrastructure impose surveillance on public which minimize the diversity of public activities in public parks. The residential area surrounded the public parks are converted into commercial area.

Post-Partition, Greater Iqbal Park formally known as Minto Park was the political center of the city and play a very essential role as a medium between representatives and the citizens, this open public space gathered many political parties or political agendas. After independence there is very famous notion “*Chalo Chalo Minar-e-Pakistan Chalo*” (let’s go to Minar-e-Pakistan) which was used by every political party for the purpose of rallies, protest against the political party in power (Sheikh, 2014).

Minto Park as Social Space

Post- partition *Minto Park* was used as a multi purposed space in which different musical concerts have been organized including. *Saigals* concert in 1977. It housed royal gymnasium (*shahi dangal*) with spectator seats built on the longer sides of the field. Minto Park is also famous for story telling gatherings, the *thara* system which is one of the major social activity in walled city of Lahore (Adeeb, 2018). *Malshi* culture which is the culture we saw in public parks, in which the men belonging to lower class or lower middle class go into the parks to have massage with oil. Those *Malshis* with different oils move in the park and knock those glass bottles with the steel in order to attract customer with this noise. People used to come here and play all sorts of games including cricket, hockey and kite-flying. There was also an *akhaara* or wresting ground and *Attique stadium* that hosted competitions on weekly basis, attracting crowds of people from adjoining areas.

National Monument

In 1960, within *Minto Park*, renamed as The Greater Iqbal Park, the Pakistan Monument was constructed in the middle of the park. A law described by a ruling of the Supreme Court, specifies that no public building or construction can be undertaken within a 200-meter range of any historic and protected monument. But *Minar-e-Pakistan* has been built in that range from Lahore fort and *Gurdwara*. *Minar-e-Pakistan* tower was 203 ft high and was constructed between 1960 and 1968 at the Greater Iqbal Park to honor the first official call for a separate homeland for the Muslims of India. This monument was completed on October 21, 1968.

The design of *Minar-e-Pakistan* is an obelisk structure, and its base is about 26ft above the ground level. The tower is 203ft from the base. Its design includes the petal like shape which surrounded the obelisk structure. The base of *Minar-e-Pakistan* has four platform, the concept behind this is to show the struggle of Muslims for their freedom. The *Minar* took eight years to be constructed. It was designed by the Russian born Pakistani architect, *Naseer-u-din Murat Khan*. *Murat Khan* also designed Qaddafi Stadium in Lahore and later he also recieved *Tamgha-e-Imtiaz* which is an honorable award in Pakistan by General Ayyub Khan in 1963 (Adnan, 2016).

Political Events

Minto Park witnessed nearly every political gathering like before and after partition, the All India Muslim League the event that had provided the roots to the movement that led to the division of British India in 1947, and after Khaksar Tehreek, PML-N, the Pakistan People’s Party, JUI-F, Pakistan Awami Tehreek, the MQM and the General Musharraf-led PML-Q, in 2013 PTI political gathering etc. Later in 2020 funeral prayer of Maulana Kadim Rizvi was held in Iqbal park which was a recent event that captured mass gathering (Shah 2020)

Spatial Organization of Iqbal Park in 2012

The programs within Iqbal Park include Attique stadium for kabbadi (wrestling), also used as stadium for the cricket matches, a Hockey Stadium; *Budha Ravi* lake, which has been there since Mughal Era; a small swings area for children called “*Yadgaar Mela*”, and Guddi ground once used as a space to fly kites majorly and also for other sports like cricket and football. In 2005, one of the most celebrated event of Lahore, Basant got banned in Pakistan due to loss of lives by the chemical string and therefore, this ground is used as a playground by the youngsters only. Locals came there to play cricket and watch Kabbadi player’s wresling (Adeeb, 2018).

The monument park known as *Yadgaar Park* was used by the families for picnics and social gatherings. However the other ground, Guddi ground, was used as playground by the young boys and men for different sports. Due to the boundary of trees between guddi ground and national monument ground, it seperates the family park visually (Sheikh, 2014).



Figure-8: Fence around the National Monument



Figure-9: Entrance toward the National Monument

Mass Transit Metro Line in 2010 and Road Transformation 2014

In 2010, Mass transit also known as Lahore Metro Bus was introduced as a public transport in Lahore. Metro bus created a corridor and connected the north and south ends of the city running through the center of city with the total length of 27 kilometer. The route covers many of residential and commercial areas along the city's main artery of *Ferozpur Road*, generating 27 stops (after each kilometer) along its way.

The location of Greater Iqbal Park connects different gateways of the city which include G.T Road, Multan Road, and Bund Road. Due to its location the Azadi Chowk square remains busy with traffic for the whole day. In order to facilitate heavy traffic, the Government of Punjab decided to construct an Azadi Chowk Flyover on the road in September 2014. The construction project was given to Habib Construction Company which later become the contractors of development of Greater Iqbal Project. According to the Project Cycle 1 2012, the interchange was included in the design of Metro Bus System in Lahore to have a signal free public transport from *Shahdara* to *Gajjumatta* but this phase was left over to complete it in the future and constructed in 2014 (M. Abidi, 2016).

Proposal of Development of Greater Iqbal Park

In 2012, given a major threat of terrorism, the government of Punjab envisioned combining all important historical building surrounding Iqbal Park to constitute "Greater Iqbal Park". Thus the distributed units were bounded within one large park. Entrances and exits to area were reduced to one, making surveillance easy and better controlled.

The sponsored by the development of Greater Iqbal Park was government of Punjab. The execution of the whole development and its maintenance was held by Parks and Horticulture Authority. The objective of the project was to introduce the public with the culture and civilization of Pakistan and represent the Pakistan Movement history. The project included museum of national history and amphitheater, mural walls with photographs of national heroes, and lake containing colorful, musical and dancing fountains, play fixtures for the children including special children, main entrance gate, parking, rotundas, deck fountains, lake bridges, rest rooms, memorial monuments, admin block, art garden, buggy parking, buggy track, walkways, hafiz jalandhar mausoleum, food courts, kiosk, cafe, prayer area, souvenir shops and soft wheel trains (Tribune, August 14, 2016).

The representation of space (conceived space) of the development of Greater Iqbal Park is to enhance the landscape area so it creates a healthy environment amid dense populated residential and commercial area. The proposed design is based to develop a national symbol of star and crescent. These forms resemble the portrayal of mother and child and the depiction of motherland and its provinces.

Implication of Power and Spatial Politics on Development of G.I.P

The open public spaces are produced due to social relation, that's why its a social product. Space is formed by the attempt of manipulating its size, form and function and to control people, activities and define who are allowed and not allowed in the public space like Greater Iqbal Park. Domination of space, as mentioned by Henri Lefebvre, is



Figure-10: Pathway along the boundary of National Monument

the top-down approach of dealing with public spaces. It is the ultimate form of power to control that space by representatives for their own interests. The planning is used to as a control tool for the weaker population or the marginalized communities. The Representation of space (conceived space) gives authority and power to planners, designers, etc. to control the public space with the help of planning.

The ‘Development of Greater Iqbal Park’ is not just a development, it’s a transformation of previous programs and activities. *Guddi ground*, used as a cricket ground and playground, *Attique stadium* and hockey stadium were demolished. In the development plan, planners remove the *Budha Ravi Lake* and developed a crescent form shaped lake at the center of Greater Iqbal Park. *Budha Ravi* was the only lake present in Iqbal Park since Mughal time period. This transformed the activities and demographics of Iqbal Park.

Before the development of Greater Iqbal Park Project, the space was more inclusive. The demographics of the whole public space were changed by the development. Space of representation, as mentioned by Henri Lefebvre is created through association and memories. If the representation of space is more dominating over the space of representation and become more exclusive, it will soon diminish the essence of public space which should be more inclusive. According to interview, no beggars, drug addicts, homeless communities or group of men who play cards are allowed as well as hawkers. Girls or single women are not allowed, also school and college students with bags are not allowed. Greater Iqbal Park is an open public space which is near to *Larri Adda*, a lorry station. Before development many travelers would come to rest there for some time but now due to strict

security, they have to show their bags to the security due to which they now avoid the said space. Once Iqbal Park was open for whole day but now it is opened on a time schedule which is from 5:00 am till 8:00 pm. Due to the manipulation of scale from 55 acre to 126 acre and function of greater Iqbal Park, it affects the demographics of the space. Unfortunately, mass gathering is also not allowed in G.I.P, a park which was known for its political activities, is now being restricted for it. *Nawaz Shareef*, Prime minister of that time said during the inauguration that this public place was not for sit-ins and they had vision to promote tourism. Although after restrictions many political events have been held there, like *Maulana Khadim Rizvi* funeral, PDM (Pakistan Democratic Movement) alliance of 11 political parties against the ruling authorities, assembled at Greater Iqbal Park. The PHA security report an FIR against them. On 14 August 2019, many people gathered at Azadi chowk flyover to celebrate independence of Pakistan in which fireworks from *Minar -e-Pakistan* lit up the whole area. At that time, many people invaded the park by damaging the boundary walls. The Greater Iqbal Park is a space known for mass gathering but the development has controlled that space opposing the idea of mass very gathering.

Lefebvre (1968) discussed that in mid-20th century, due to capitalism the spaces transformed from everyday life into space of consumption. Spatial arrangements of Programs in Greater Iqbal Park creates an unequal social relation in terms of social hierarchy. Instead of facilitating local people, the two high end restaurants (*The poet & Bundu khan*) at location create commercial ambiance. It creates a visible social hierarchy. Not only the food courts but also their access creates a hierarchy as there is separate access for the restaurant and for general use. It changes the social and physical characteristics of the place. The expansion of Greater Iqbal Park is addition of 54.81-acre space which included the area of the people to get together, they have picnic points there. The local youngsters gather there to play cricket, football and hockey every evening. The expansion encroached the public space that was once used for cultural activities such as storytelling and poetry recitation sessions for the local people.

A careful study of the plan of Grater Iqbal Park shows its placement now to a corner of the park. The walkways divert attention away from the national monument and it seems isolated, loosing its identity context. Other buildings are more dominating, in comparison like Heritage Museum, Lake and Dancing Fountains. *Minar-e-Pakistan* was built on the celebration for Pakistan Resolution that came into being with the people’s power. People gathered at Minto

Park to voice idea of two nation theory. The restriction toward mass gathering contradicts the foundation of Minar-e-Pakistan. *Taksim* and *Tahrir* squares exemplify that there is importance of national monuments which attracts the politics of public spaces for the public. Greater Iqbal Park has its importance due to *Minar-e-Pakistan*; it is a controversial symbolic space which is the host for the public political activities. But placing the monument at the corner of park diminishes its importance as symbol national of identity. The form of political power and social structures is reduced to merely an image. The national monument, *Minar-e-Pakistan*, depicts an imprisoned structure when viewed from afar. Due to mass political unrests in previous times, the access at the National Monument has been prohibited by the officials, for the visitors. Due to all the political activities and mass gatherings in the park, the authorities were convinced to put a full stop at approaching the monument. The authorities have been successful in preventing people by applying iron bars at the circumference of the Monument as shown in figure.

CONCLUSION

During an extensive survey it was observed that, regardless of the initial ideology for Greater Iqbal Park, the practical work never came to existence. The representation of space (conceived space) of the development of Greater Iqbal Park is to enhance the landscape area so it creates a healthy environment between dense populated residential and commercial area.

Transformation of a space creates tension between power and different social layers. Government of Punjab have a vision towards the development of G.I.P which is to preserve the heritage but it's more an encroachment on the public space of the locals by the representatives. A space is a medium for social relation thus it is built through public power and gives a platform to express political actions. The increase in surveillance has resulted in creating highly regulated spaces which restricts spontaneous actions of the users. The random activities almost cease to exist in such a case. Thus of places subject to restrictions fail as a space that promotes free actions of the society.

To ensure the rights of marginalized, depends upon the policies and legislation made by the government. To ensure the participation of marginalized and feeble groups spaces should be created in such a way that allows freedom of expression via art, festivals, protesting, or as simple as by expressing affection, which protects the various cultures of

the city and friction among the social classes. For this Greater Iqbal Park need to maintain its identity, facilitate the local people and also provide the opportunities for the festivals and different events. To achieve spatial democracy, a space should be politically, economically and culturally inclusive. As conclusion, one person or a group of people with the full capacity to control a public space via planning, may not result in inclusive public space. It is possible to administer or plan a public space which can form a public relation with the public space while studying the public requirements or behaviors in a public space.

The transformation of public spaces through privatizing public spaces or through any official planning process will affect the social and spatial practices associated with that space. The existing spaces of the Greater Iqbal Park have been more controlled by the state, private owners or by the designers. Who can use or cannot use the space become the primary concern of the people in power, whether we talk with reference to the public spaces of the city or the public spaces inside the communities. Development of Greater Iqbal Park not only transformed its planning, but due to its controlled environment, its social and cultural value has been also transformed. Planning has been used as a control tool for the weaker population. The vision of One-Unit creates more restriction in open public space. Clear demarcation between historical public space and Public Park like Greater Iqbal Park, may result in security and surveillance to be more permissive.

Resultantly, the development of Greater Iqbal Park does not fulfil the requirements of a public space with regards to its relevance towards public culture and politics. Respondent interviews showed that people are more concerned about the social and practical issues related to the control of the public spaces. Discomfort occurs because this public space is not free from cars and surveillance by the Guards and CCTV cameras. Strict regulations hinder cultural representation of the public. In conclusion, spatial democracy of a public space can be defined as an inclusive environment where every citizen plays its own part in various activities offered by the public place. If the public space is built upon the idea that it is open for every citizen, then firstly it should be free from all the barriers like status, class or occupation and such a stance can only be achieved when entrance is free. Greater Iqbal Park, though has an entrance free of charge, but restrict many people to come inside the park like hawkers, beggars, etc.

Public spaces are the culmination points in the city, reflecting people's thoughts, activities, tradition and culture. Splendid gardens and public parks have been serving the city of Lahore since ages and they are identified as cultural hubs. These public spaces have the innate quality to bring the people of the city together as community through its spatial accessibility and viability. In Lahore public parks have seen a drastic shift. The comparative urban footprint dedicated

for public parks has been transformed along with morphing their size, context and function. In the tangible and urban environment of Lahore, the physical transformation of parks has affected and produced evolving urban culture, reflective of its time. Evolving morphology of the city is treating land as commodity, too valuable to be wasted for public parks and dedicated for public well-being.

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