

Unit 2 - Brief 5 / Week 1

Positions Through Triangulating

A New Map (نیا نقشه)

A Quick Recap?

Okay maybe not quick...but lets do it

Enquiry

**How maps can be reimagined as a decolonial tool
through the lens of my Pakistani Identity?**

Position

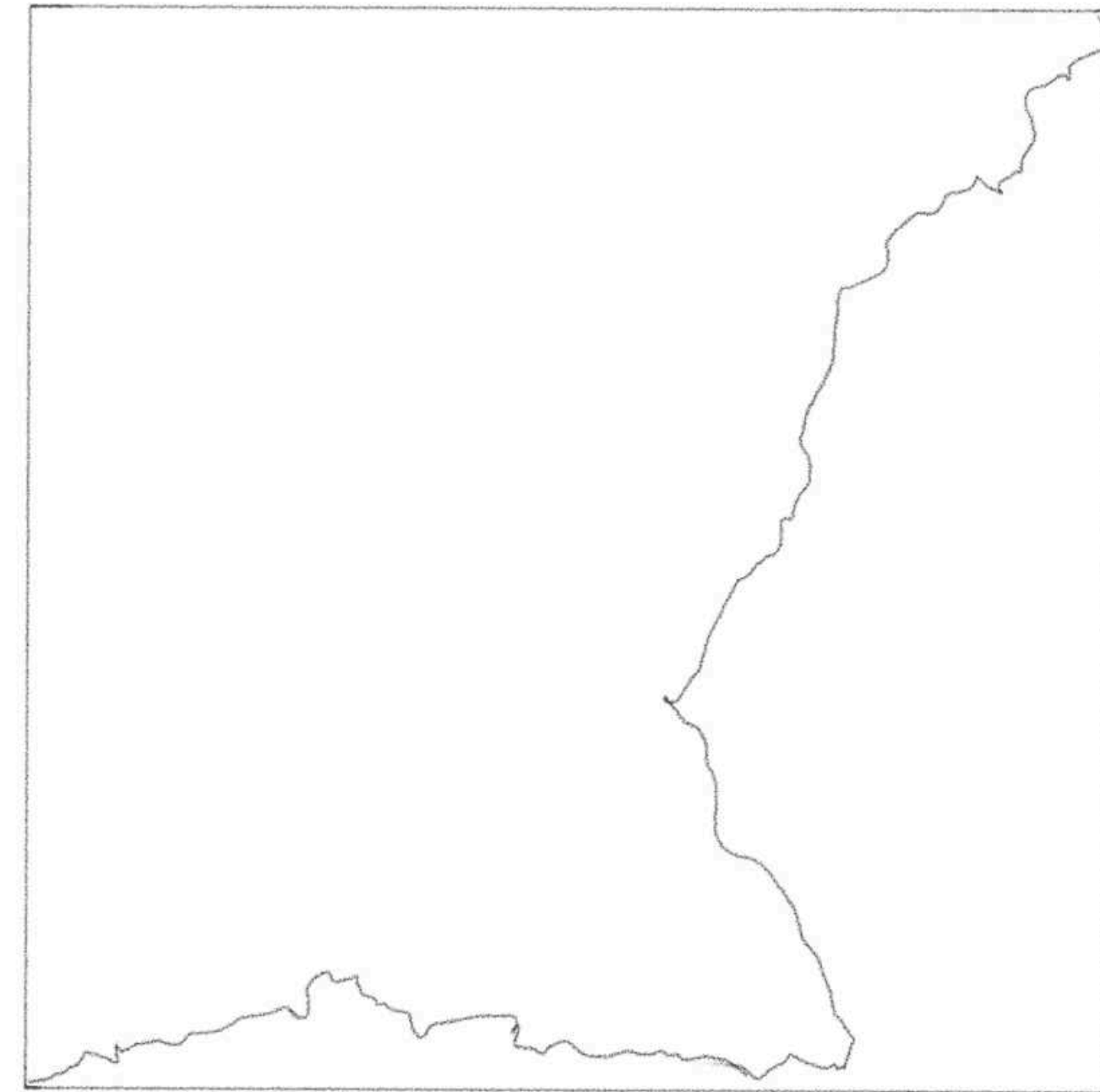
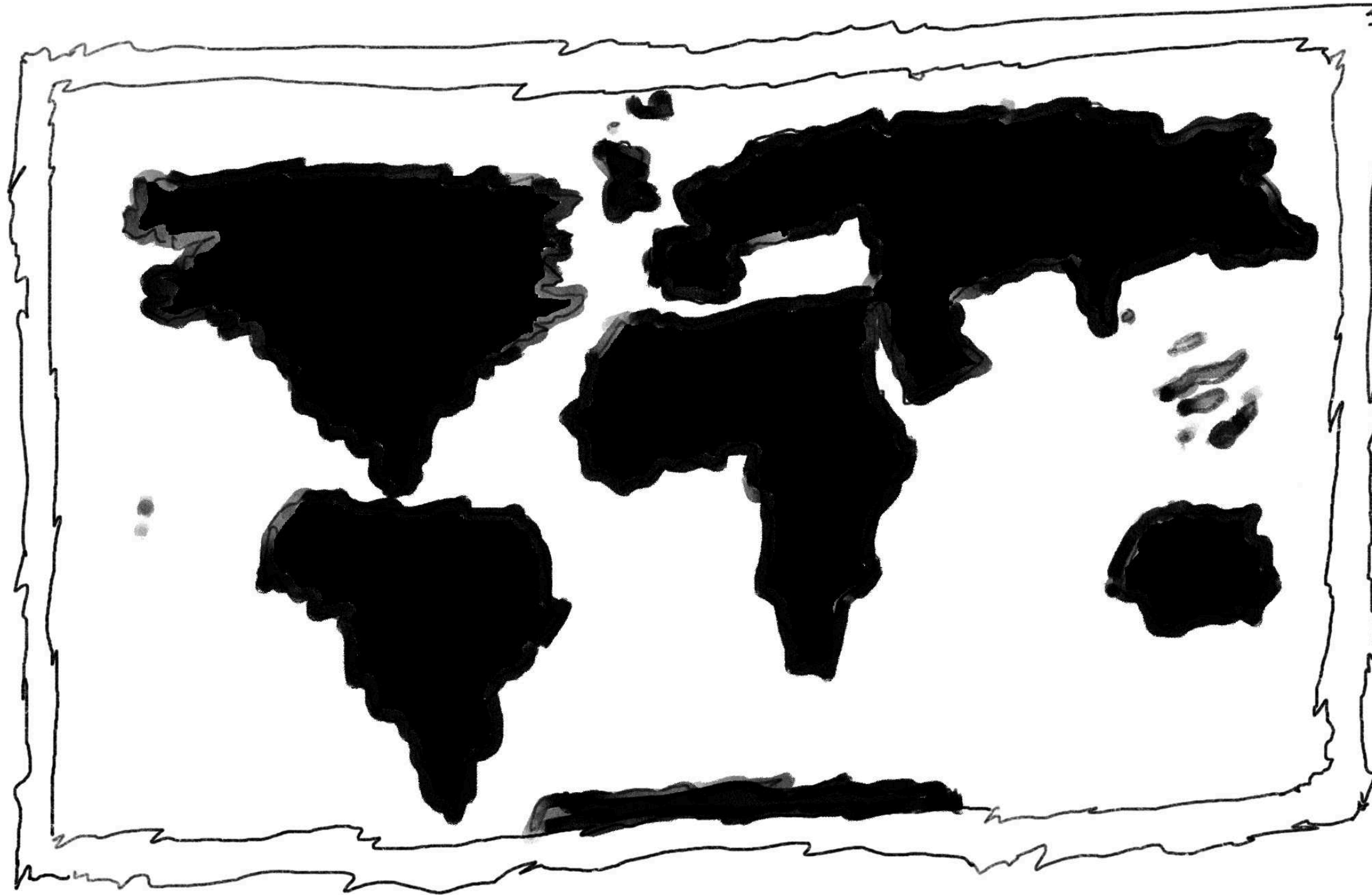
I want to challenge the dominant state driven narrative associated with the Pakistan-India border and exploring alternative ways of looking at it.

Key-words

Re-imagination, Identity, Indigenous, Decolonization, Desgin, Maps, Composite-Culture

Making

100 Iterations of the World Map / Indo-Pak border



Making

Anti-War Stickers



Fuck off War (L to R: Urdu, English, Hindi)



Love



I h8 war



vry nic deer



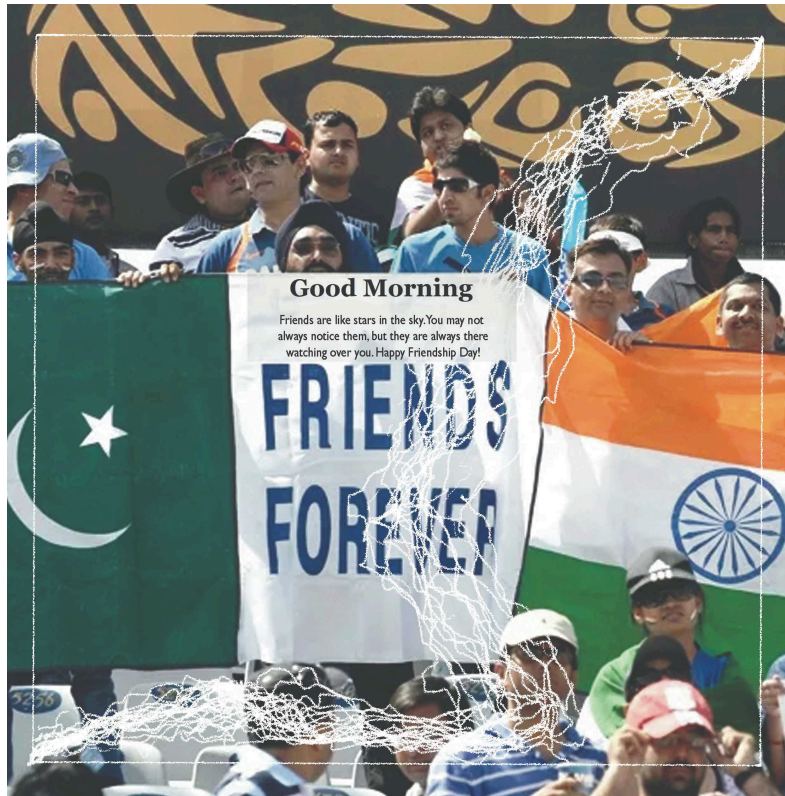
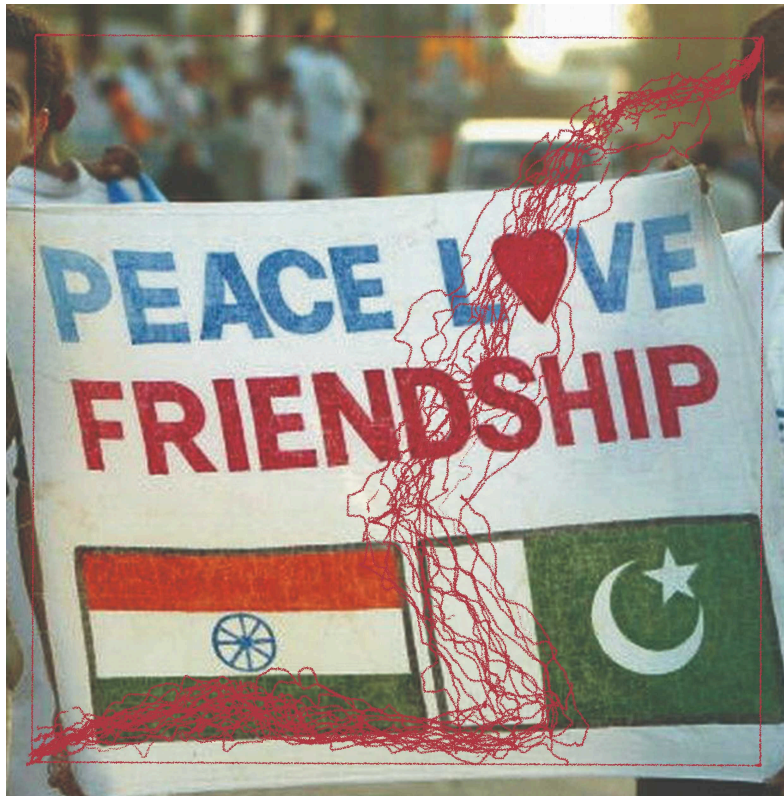
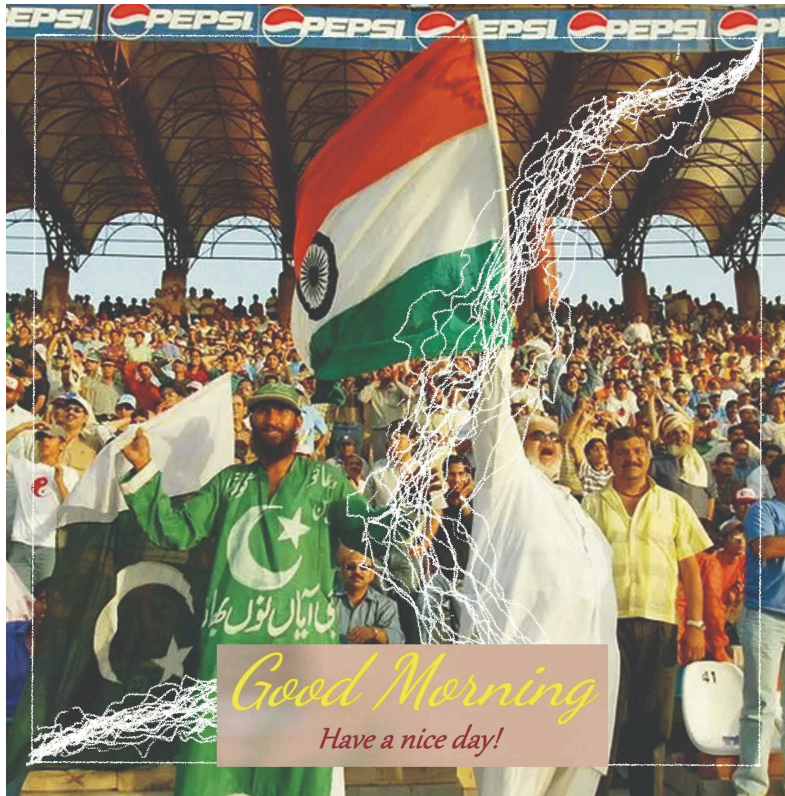
Water Wars
"India please give me water, i have soap in my eyes"



War postponed due to bad weather
"Who even has a war in this terrible summer?"

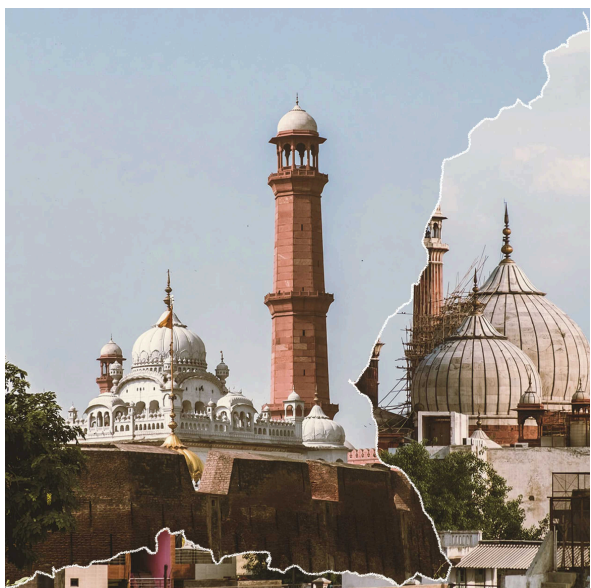
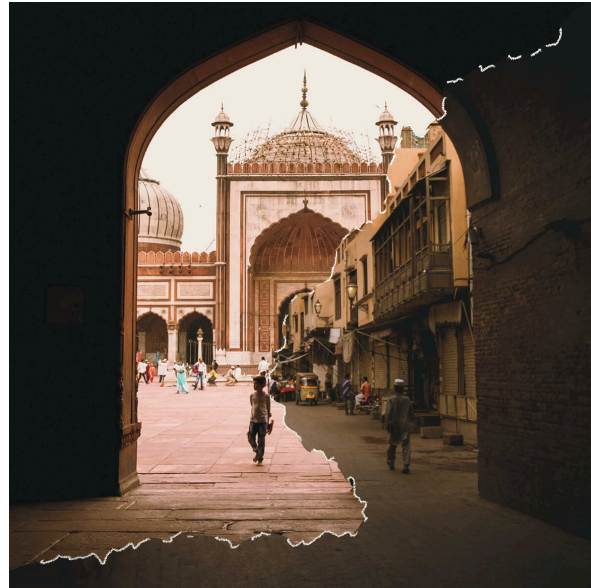
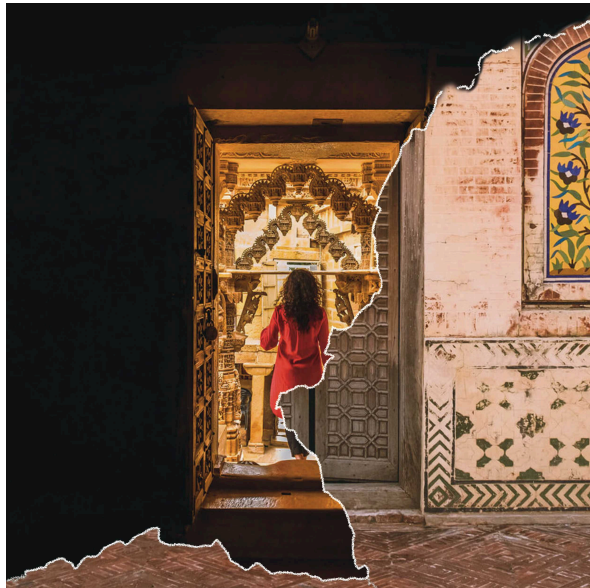
Making

Good Morning Friend



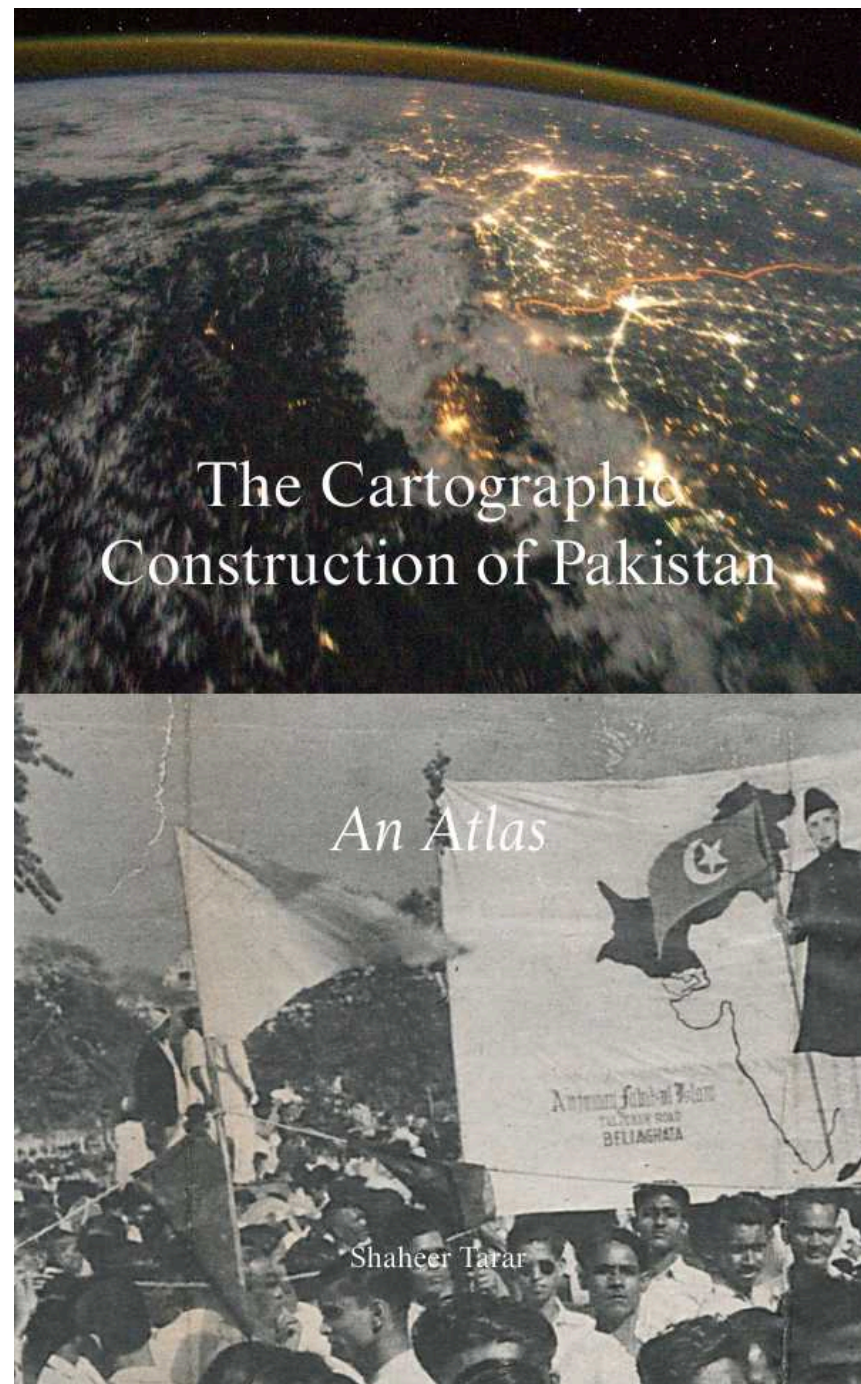
Making

A New Border



References

Some References From My Annotated Bibliography



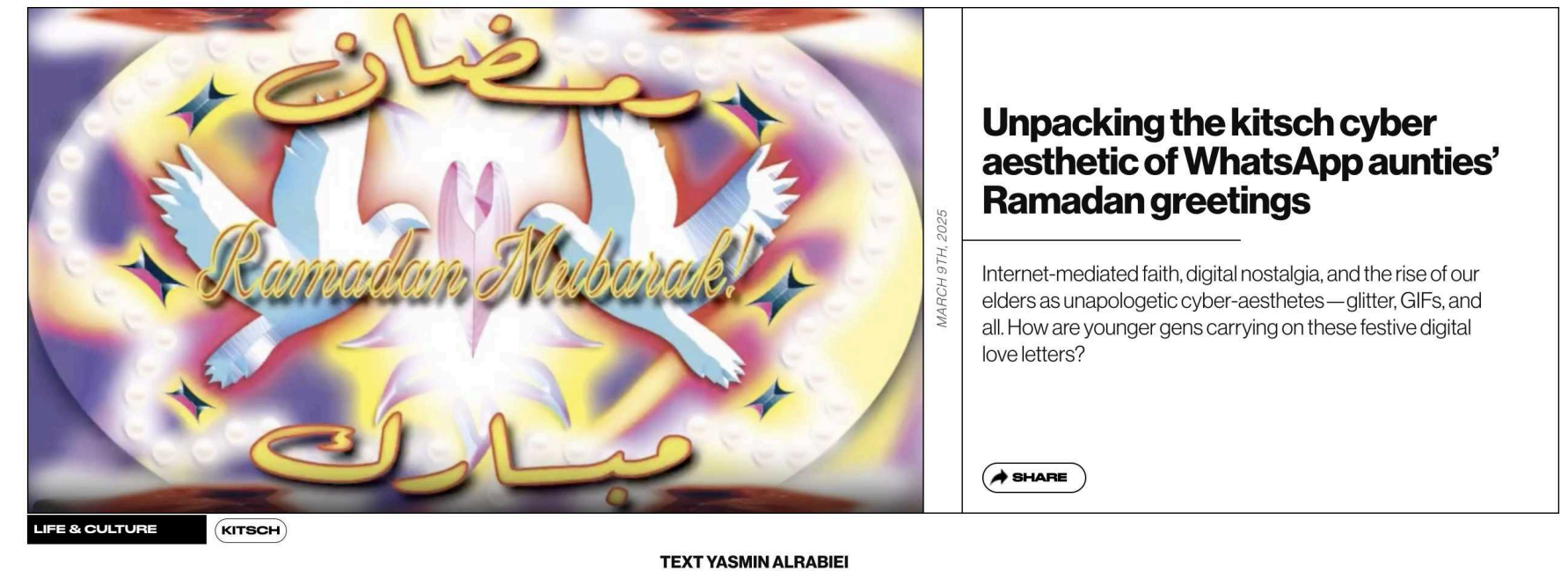
1. The Cartographic Construction of Pakistan - An Atlas

The Cartographic Construction of Pakistan by Shaheer Tarar is an atlas that examines how maps were instrumental in shaping the borders and national identities during the Partition of British India. Through archival research and critical cartography, the work highlights how territorial lines drawn hastily by colonial powers continue to impact South Asia today. It also explores how maps, often seen as neutral, were—and still are—powerful tools of politics and ideology.



2. Map: Exploring the World

This visually rich volume showcases over 300 maps spanning from ancient times to contemporary digital renderings. It highlights the diverse purposes of maps—navigation, political assertion, storytelling, and artistic expression. Curated by Phaidon Editors with an introduction by John Hessler, the book underscores the cultural and historical significance of cartography across civilizations



3. Unpacking the kitsch cyber aesthetic of WhatsApp aunties' Ramadan greetings

This Dazed article examines how the kitschy cyber-aesthetic of WhatsApp Ramadan greetings resists Western digital minimalism, preserving a culturally rooted, decolonial form of visual expression shaped by community and faith.

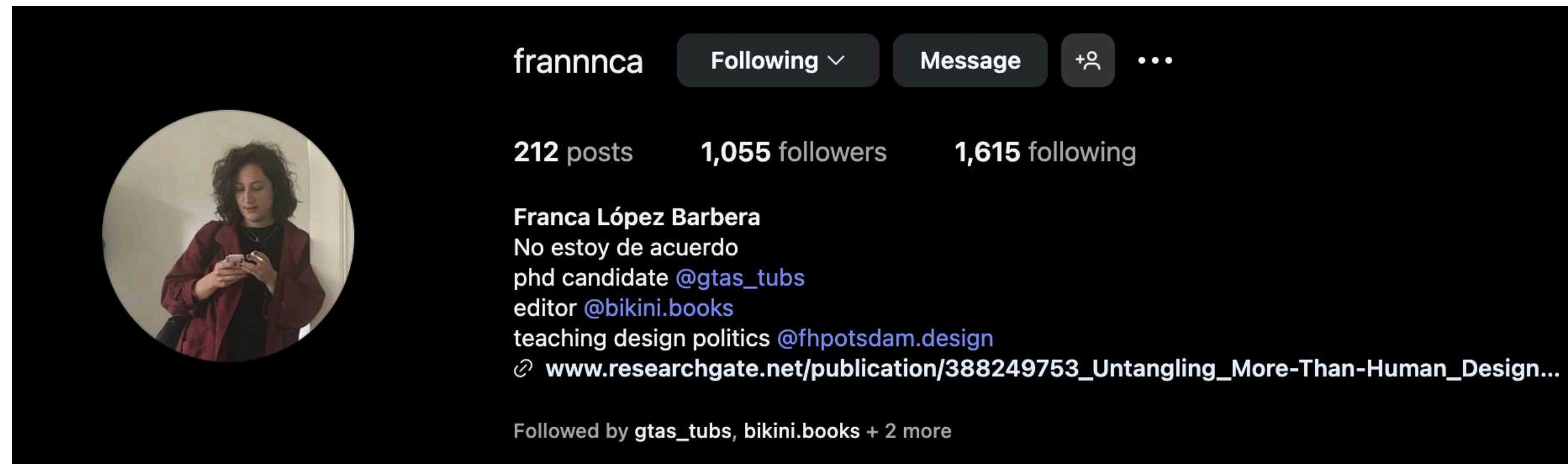


4. Islamic maximalism: Spirituality in design as a voice against the aesthetic design hegemony of minimalism

This article from Dazed explores how Islamic maximalism offers a spiritual and culturally rich alternative to the dominant minimalist design aesthetic, challenging Western-centric ideas of beauty and visual order.

Positions Through Dialoguing - Insights

w/ Franca López Barbera



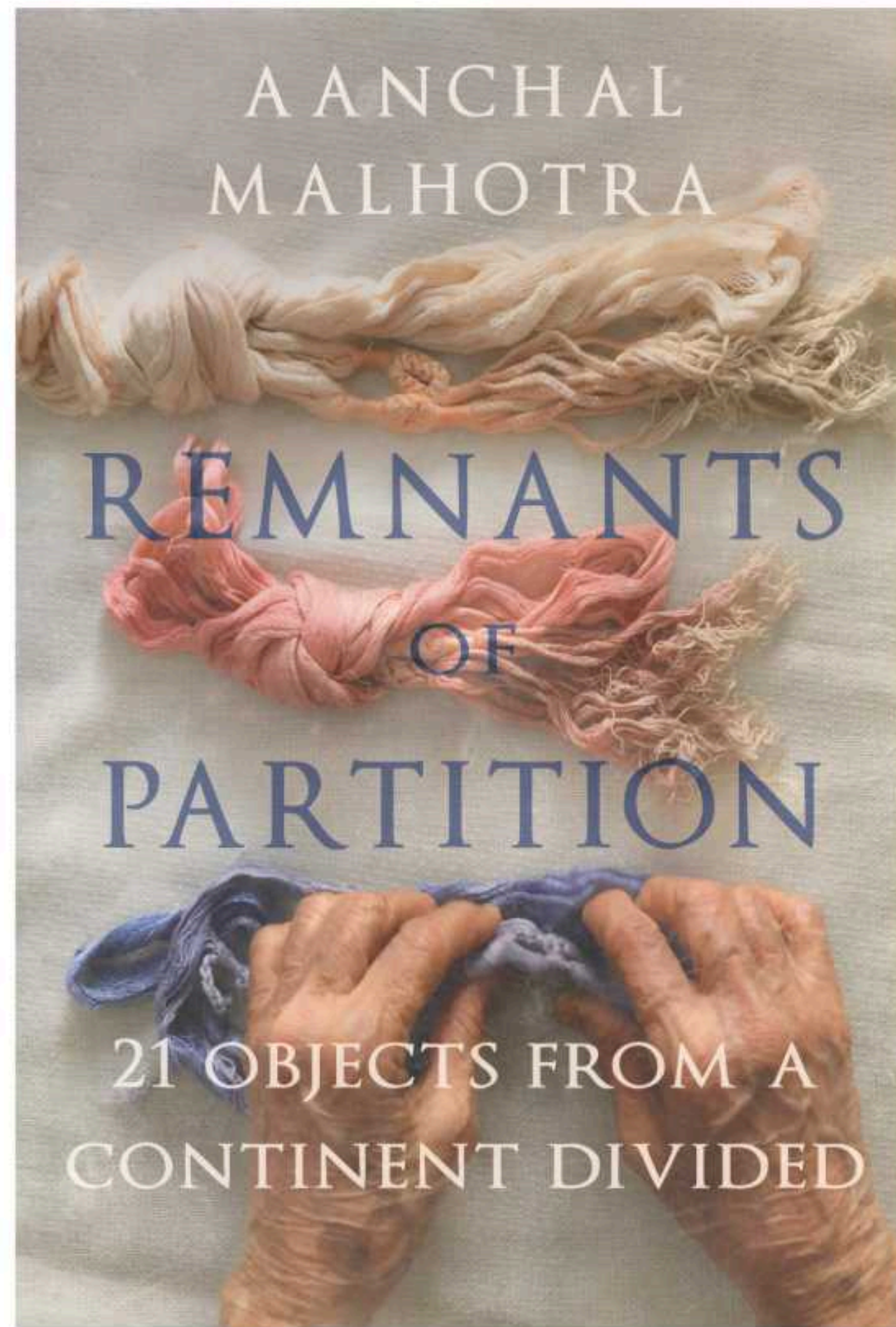
Argentinian design researcher & editor | Focuses on power, coloniality, more-than-human design, consent

Main Provocations

- Redrawing ≠ Reimagining – **my maps repeat colonial lines**
- Borders vs Boundaries – **limits exclude, boundaries enable exchange**
- “Would you draw the border at all?” – **question the need for the line?**
- Queer Mapping and ROP – **centre stories & qualitative data over metrics**
- More-than-Human Actors – **rivers, radio waves, ecosystems ignore borders**

Remnants of Partition

Qualitative Reference



Remnants of Partition

- Everyday objects hold memory — a concept called “material memory.”
- Maps can be platforms to tell these personal, object-driven stories.



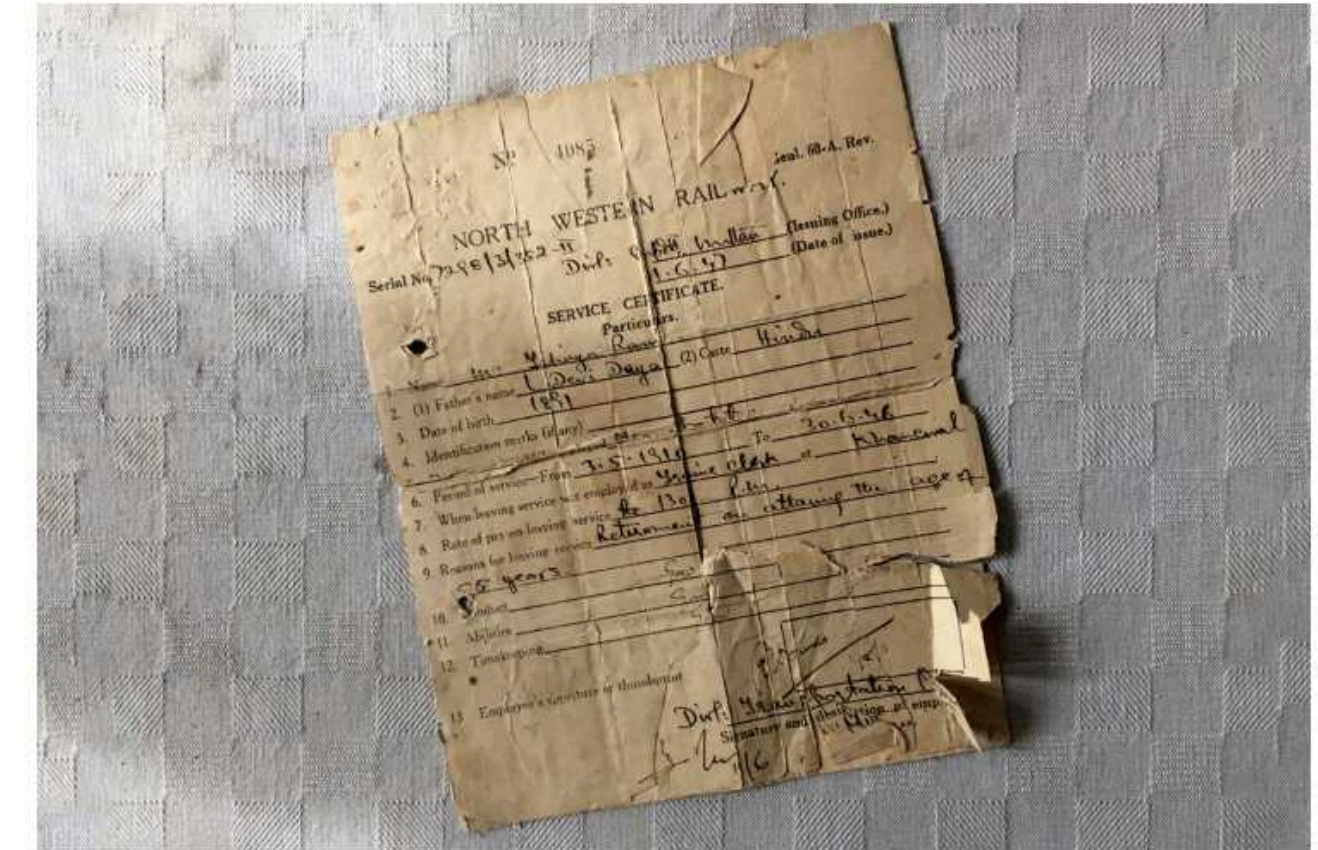
The collection of one rupee coins belonging to Bhag Malhotra carried from D.I Khan, NWFP to Delhi in 1947. [Read more](#)



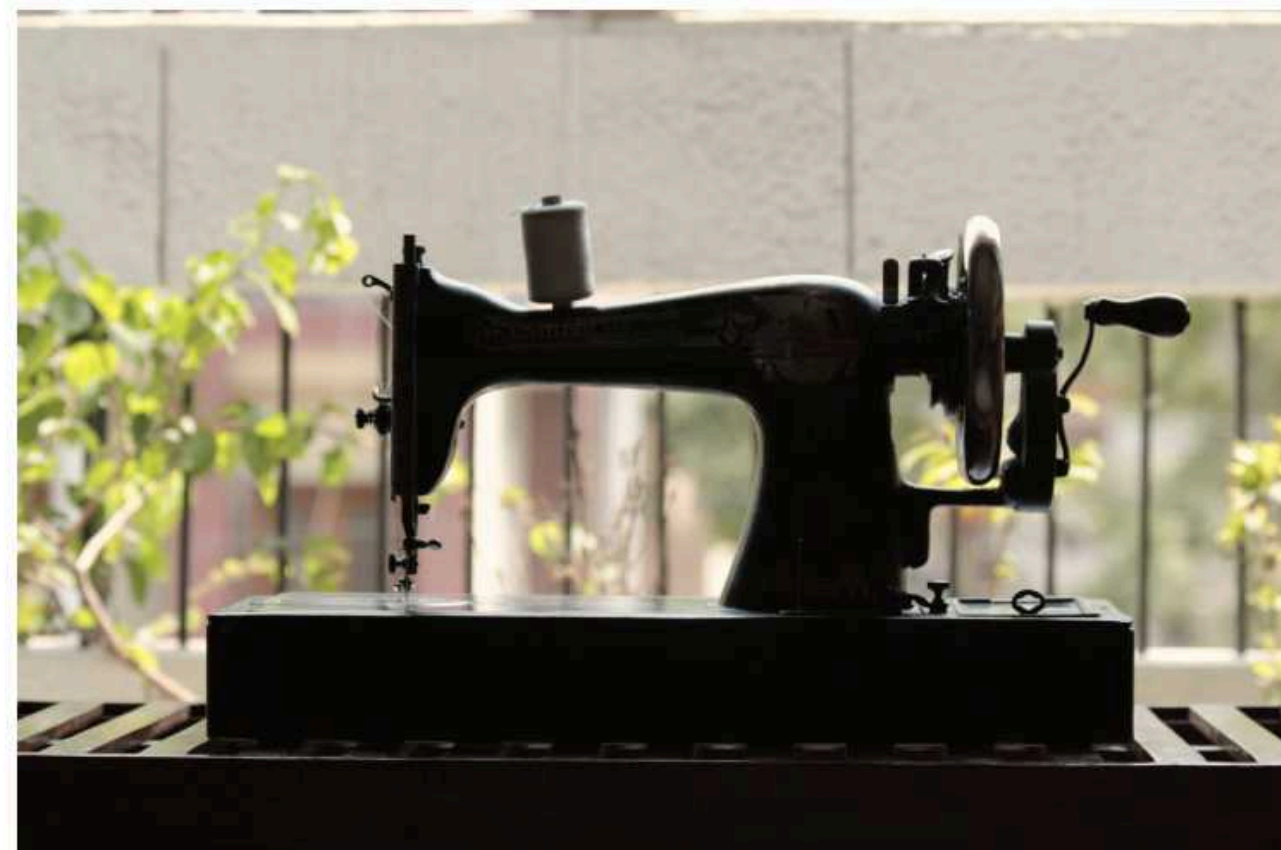
A peacock bracelet belonging to Rajni Malhotra, bought by Narain Das Bery in Lahore in 1930, and carried to Delhi



A fern-shaped brooch, belonging to Jiwan Vohra, bought by Narain Das Bery in Lahore in 1930, carried to Toronto



Certificate of North Western Railways, belonging to Malik Tikaya Ram Khanna, carried from Multan to Lucknow



Singer Sewing machine belonging to Bhag Gulyani, bought in 1948 while living at Kingsway Refugee Camp, Delhi



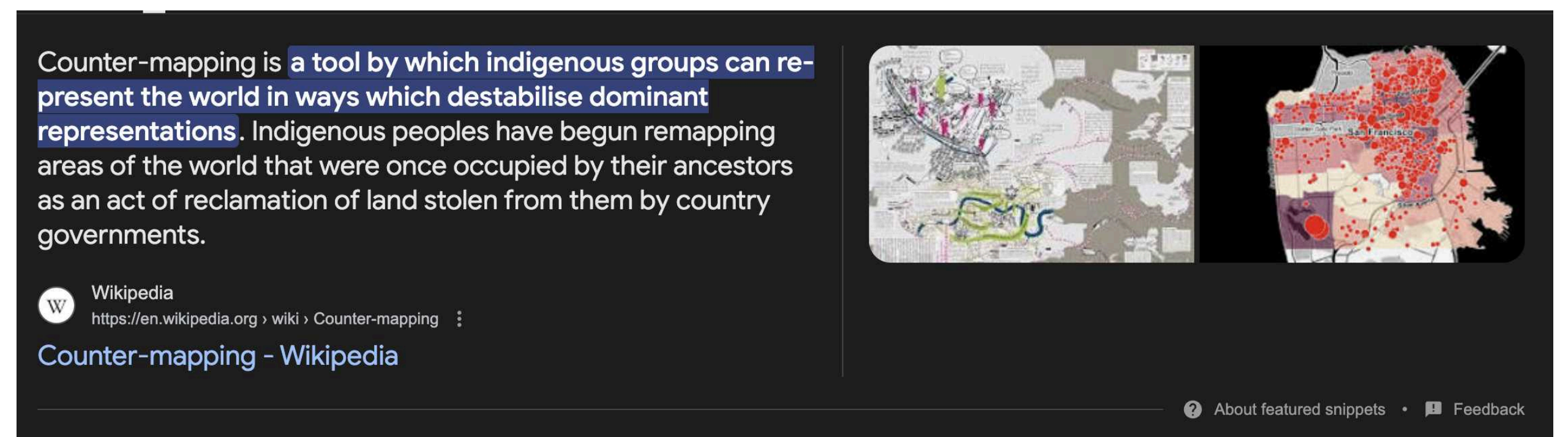
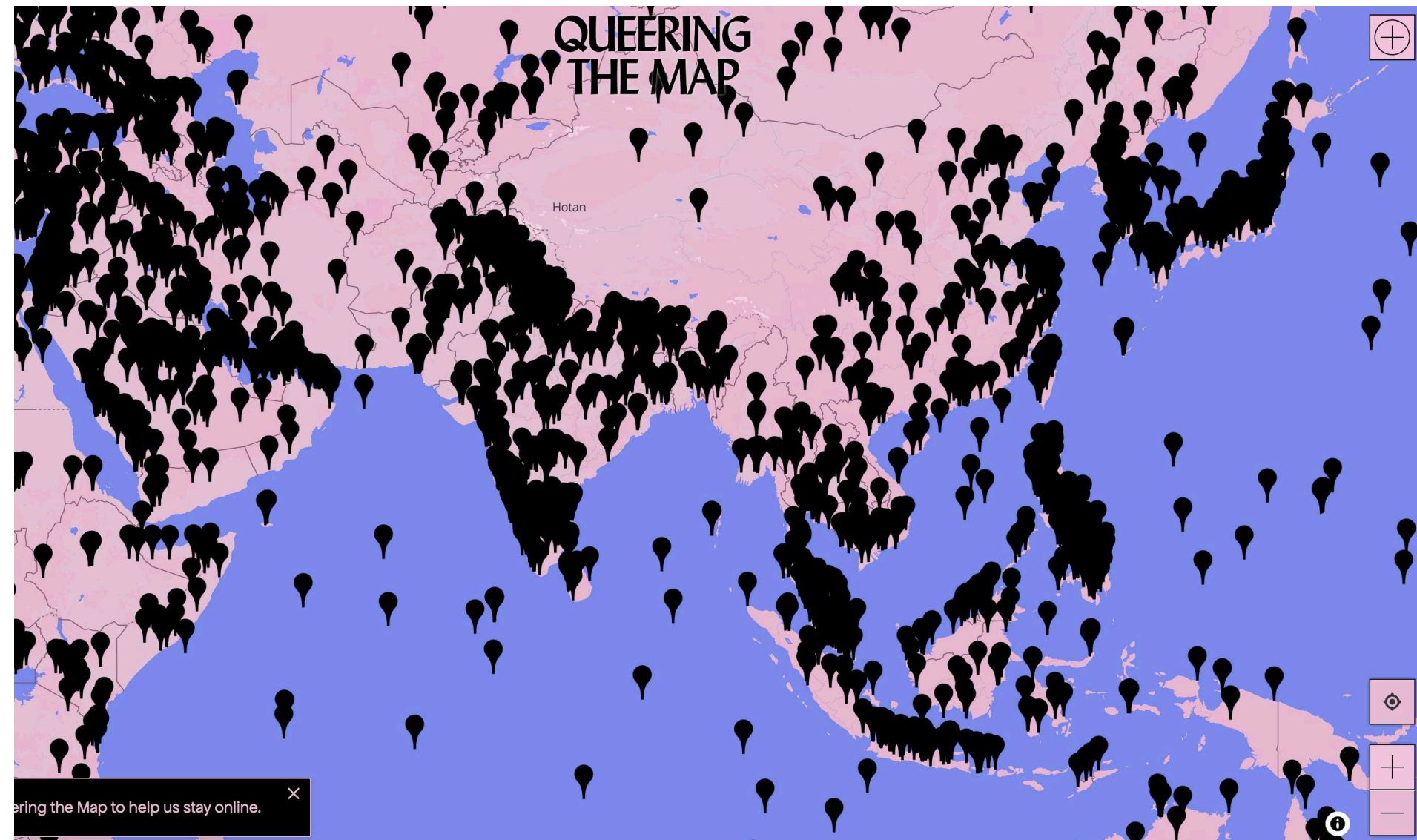
Plaques from Justice Bakhshi Tek Chand's home in Lahore, returned to the family in Delhi, decades after Partition



A lock belonging to Om Prakash Khanna, carried by his family from Multan to Lucknow

Queering the Map

Qualitative Reference



Queering The Map

- Introduced the idea of counter-mapping — using maps for marginalized stories.
- Mapping becomes a tool for solidarity, not just division.

What are we thinking now?

idk...but I'll try

Enquiry

Updated?

Old

**How maps can be reimagined as a decolonial tool
through the lens of my Pakistani Identity?**

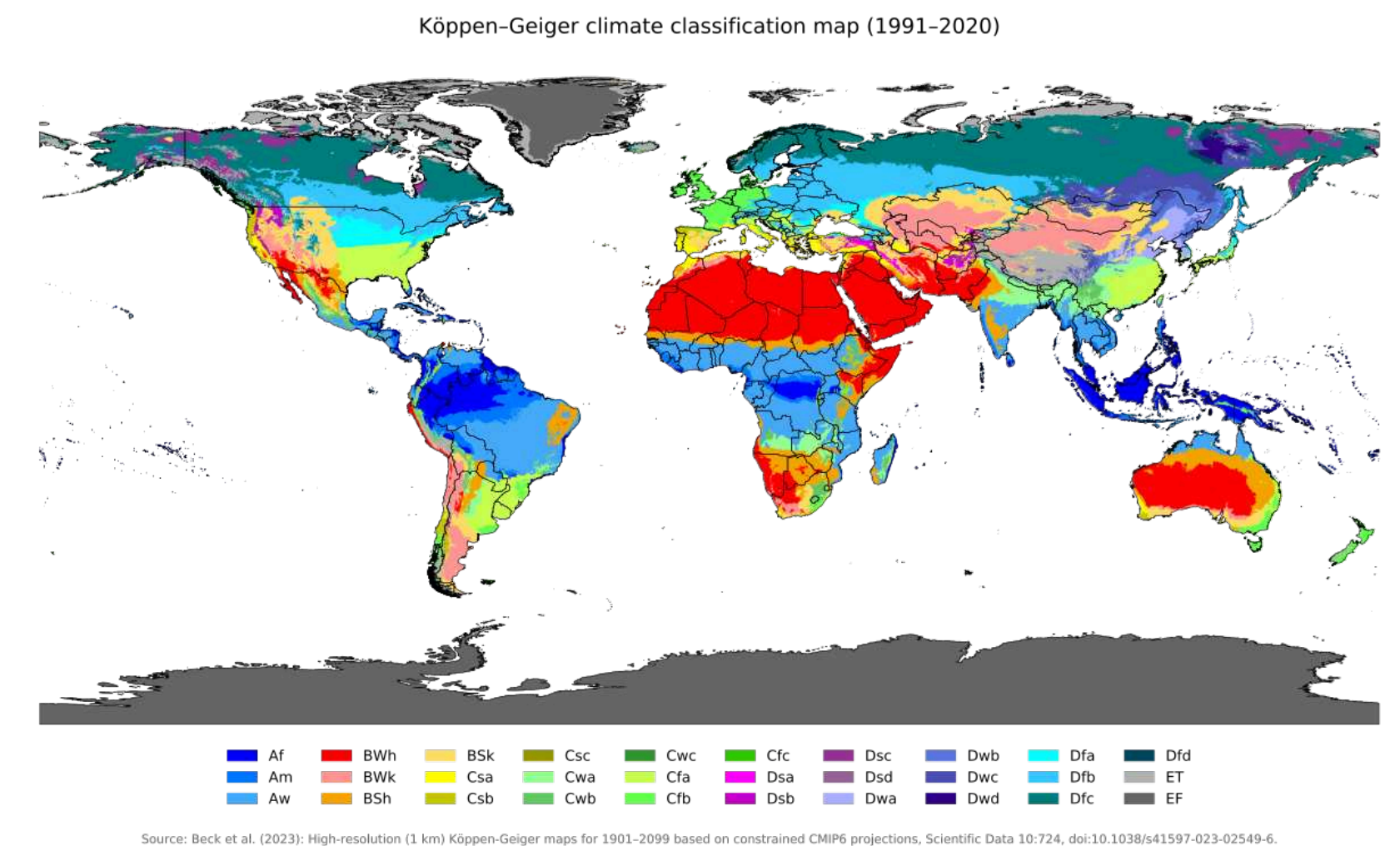
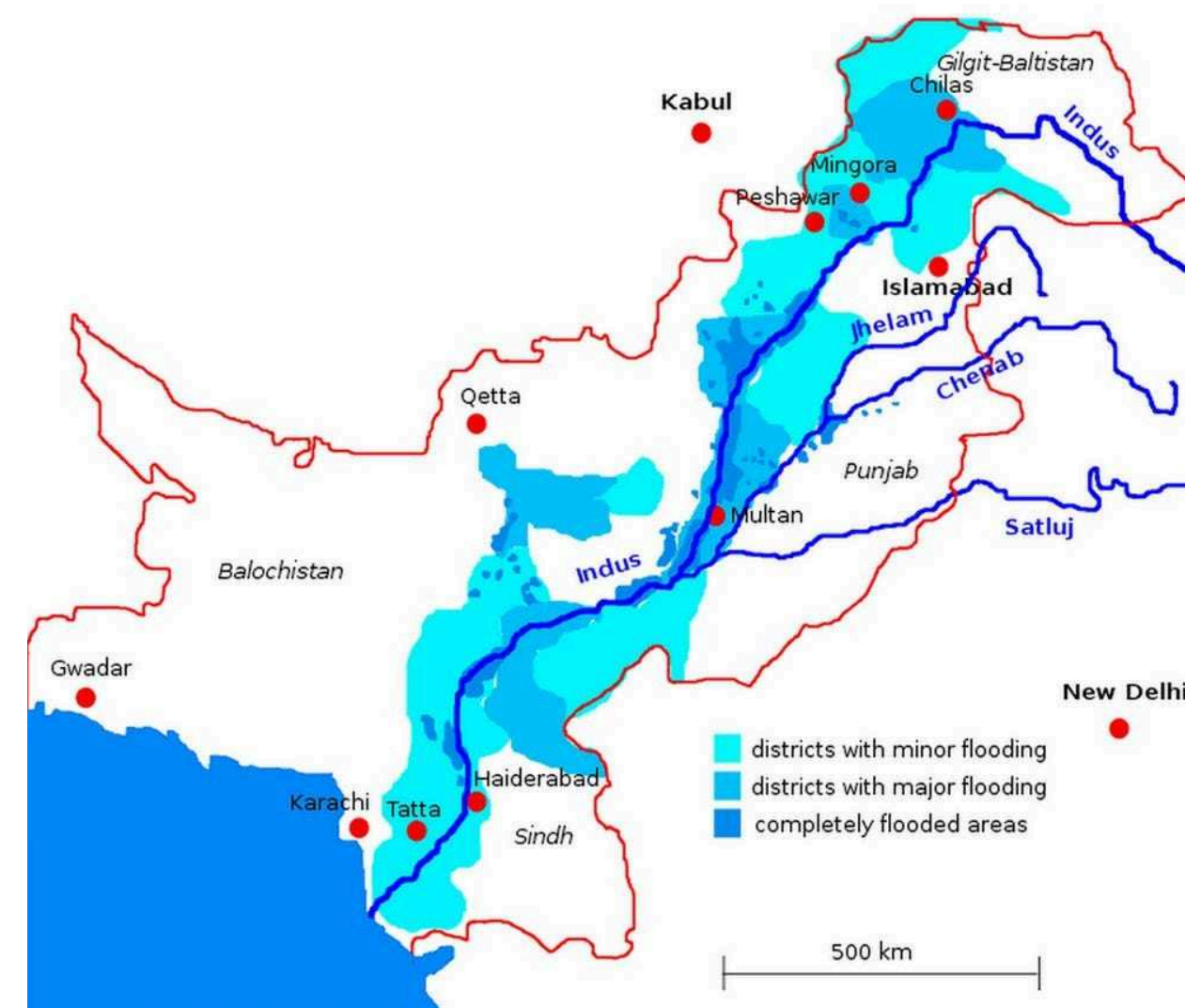
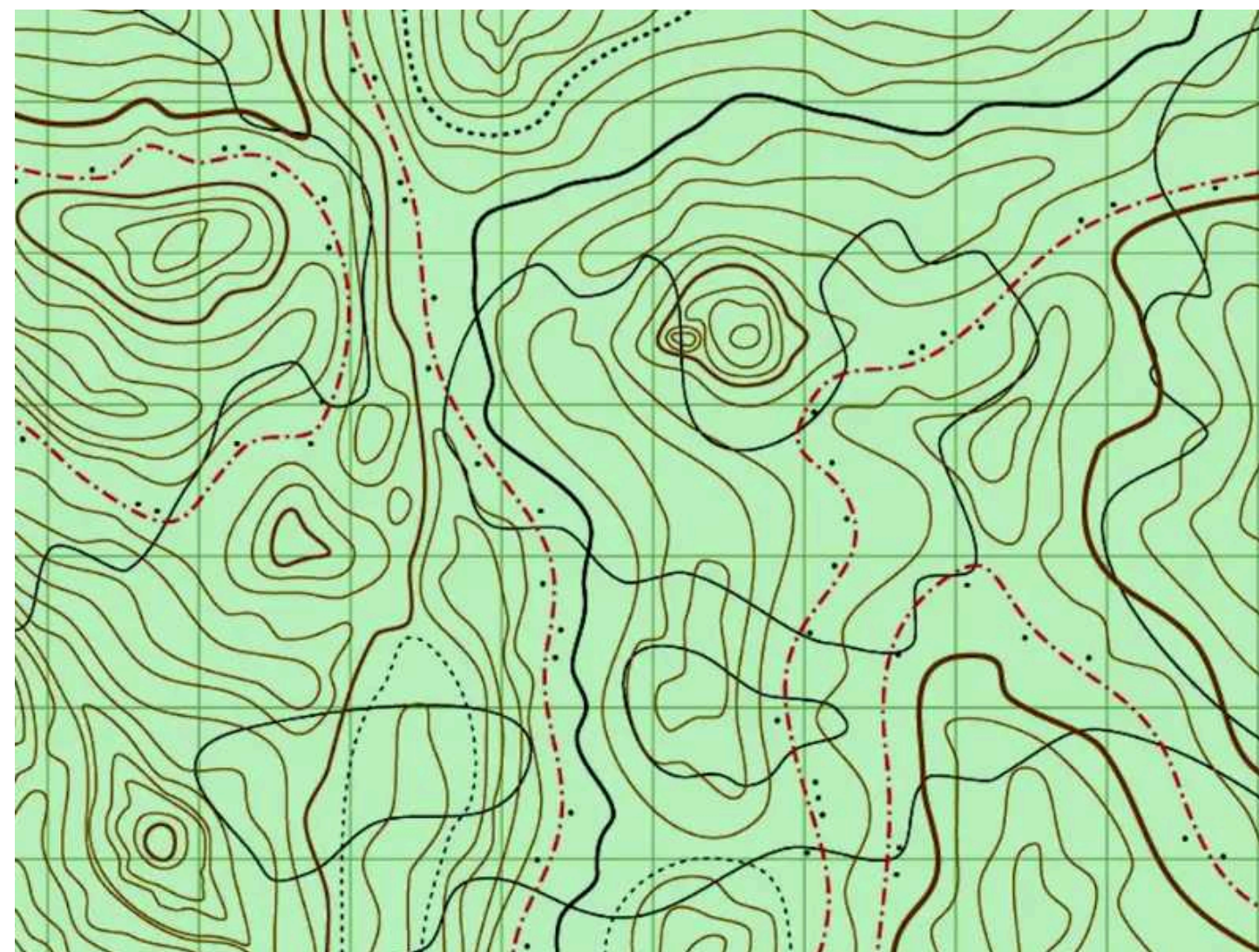
New

**I want to broaden the scope of it. And not just look at
one border, but multiple borders.
Starting with Pakistan and my identity and perhaps
to a more global version of it?**

But that maybe a little too ambitious?

General Direction

- Shift to qualitative mapping: **stories, memories, lived routes**
- **Incorporate climate/topographic flows** that cross nations
- **Visualise permeability & in-between spaces** instead of fixed nations



Potential Directions

Qualitative Reference

qualitative mapping techniques that transcend the idea of borders e.g., ecology, weather maps, radio waves

Internet exchanges where people tend to meet and are not restricted -
so maybe a map of whatsapp stickers, tweets, gifs or comments in the
format of a website?

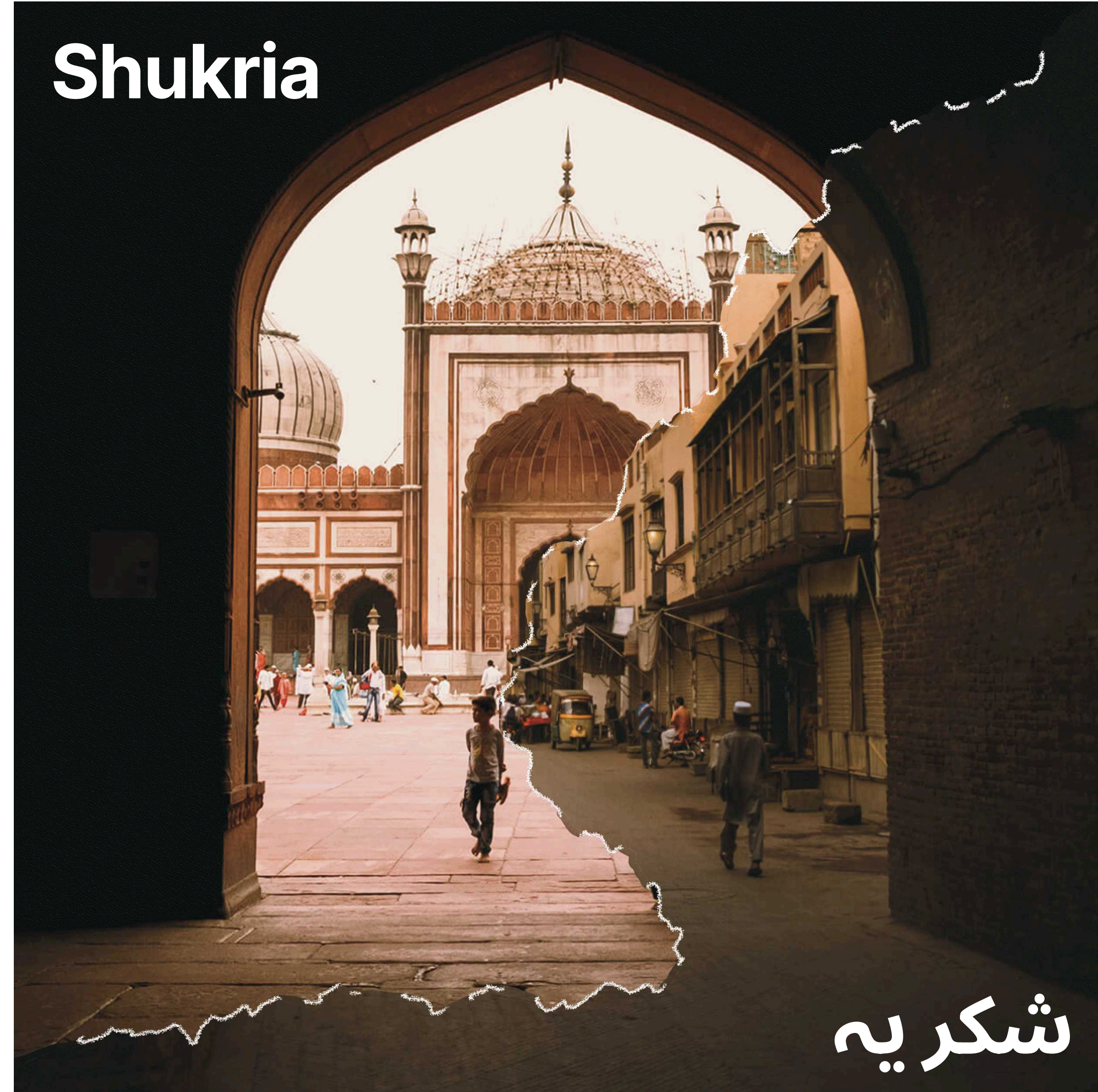
Potential Directions

Qualitative Reference

I want to look into qualitative mapping techniques that transcend the idea of borders e.g., ecology, weather maps, radio waves

Traces of remnants of partition and the journey that they took -
showing it as an exchange between people?

Shukria



شکریہ

“Thank you” in Urdu