Negotiating Borders:

Bharat & Pakistan

by
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Master of Architecture

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Author's Declaration

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

I understand that my thesis may be made electronically available to the public.

Abstract

Often referred to as the “Line of Division,” the India-Pakistan border is a poignant representation of a once-united legacy now partitioned into two separate nations. As the annals of history rolled out, this division has remained a silent observer to the constant socio-political tensions that define the relationship between these countries. The physical markers of the boundary may not have changed significantly over time, but the symbolic divide has notably widened. Political machinations have largely steered the creation of narratives, leading to growing detachment in communities on both ends. The architectural imprints of this border, characterized by watchtowers, barriers, and checkpoints, amplify notions of division, vigilance, and caution. However, this design thesis seeks to reimagine this space, transitioning from an emblem of separation to a beacon of hope, unity, and potential reconciliation.

This research undertakes a detailed examination of the architectural facets of the border, revealing the influence of these physical edifices not only in perpetuating division but also in molding perceptions and identities. Aligning the architectural stories of the India-Pakistan border with other global border designs unveils the transformative essence of design, demonstrating its power to turn conflict areas into hubs of mutual respect and cooperation.

At the core of this thesis is an innovative architectural concept — a space derived from a blend of historical wisdom, present requirements, and future aspirations. Beyond its tangible presence, this design stands as a symbolic gesture, envisioning a future where borders serve as connectors, celebrating the shared cultural roots and destinies of inhabitants on either side. Recognizing the dynamic nature of the Line of Control’s geology and border, the thesis strategically emphasizes two distinct terrains: Land and Water. Rooted in their indigenous contexts yet influenced by global examples, this design thesis challenges the traditional view of borders as obstructions. Instead, it reinterprets them as facilitators, promoting dialogue, cultural exchanges, and mutual prosperity. Bearing in mind the initial human discord that led to the geographical split, this design aims to invert this dynamic, striving to unite individuals and bridge the gap. In its essence, this project doesn’t only propose an architectural innovation but kindles a broader conversation, advocating a rethinking of our modern relationship, interaction, and design approach to borders.

Acknowledgements

Two years ago, I arrived in Canada, full of apprehension as I stepped into a new chapter at the University of Waterloo. My first acknowledgment is dedicated to this country, and I respectfully recognize that the University of Waterloo is situated on the traditional territory of the Neutral, Anishinaabeg, and Haudenosaunee peoples. This land has nurtured a culture of openness and has embraced me for who I am. I also extend my deepest gratitude to the University of Waterloo, which has given me the best two years of my life. I couldn't have asked for a better place to grow, learn, and thrive.

I would also like to express my deep gratitude for the incredible support and guidance that my supervisor, Lola Sheppard, has provided me over these past few months. Her ability to make me feel comfortable and supported in every step of this journey has been invaluable.I couldn't have asked for a better mentor to walk alongside me during this thesis journey.

A heartfelt thank you to Robert Jan, who is also my committee member, for always bringing a unique perspective with a touch of humor into my thesis. Your insights have helped me shape a stronger narrative, making this journey more enriching. I also extend my deepest gratitude to my internal reader Tara Bisset, whom I have had the pleasure of knowing for the past year. Her sensitivity, humility, and profound respect for everyone are qualities that not only I but the entire school deeply admires.

I also want to express my gratitude to Han, Jie, Leo, and Emily, who became my second family in Canada, and to Nixon, Likhitha, Anthea, and Sepehr who continue to support me in their own unique ways. Each of you has made a significant difference in my life, and gave me sense of belonging in this new country.

I am also thankful for the uplifting conversations with my friends Batool, Olivia, Oshin, Inam and Matthew,which refreshed and recharged me after tiring days of work. Those small moments of connection had a huge impact on my journey. I also want to acknowledge the continuous support and cheering from Hiba, whose every conversation added a little depth to my thesis and made me feel more confident.

I would also like to thank to my partner Jaimini and best friends Yash and Pankaj, who have always supported me over the past several years and coming with me to all my site visits. I'm sure they won't mind being the last ones on the list—saving the best for last, right?

Finally, I want to explicitly acknowledge that I come from a privileged background, a privilege afforded to me through the countless sacrifices my mom,dad and grandparents have made. I recognize the opportunities I've been given because of their hard work, and I am committed to always being mindful of this. Their sacrifices will forever keep me humble and grounded, reminding me to use my privileges responsibly and with gratitude.

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Dedication

This thesis is dedicated to my parents Rinku and Pavan and to my brother Aarnav.

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Excerpt from the Constitution of India (Part 1) stating 'India that is Bharat shall be a Union of States.'
The Constitution of INDIA
Source Link :https://www.constitutionofindia.net/wp-content/uploads/2023/03/Original-Manuscript-of-the-Constitution-of-India_New1.pdf

Figure 0.1 **01**

Fall of the Berlin Wall, November 1989. An Eastern guard speaks to a Westerner through a broken seam in the wall. Both were smiling, representing the jubilant spirit of the day.
Photograph by Sharon Emerson.Wikimedia Commons
Source Link: https://commons.wikimedia.org/wiki/File:Berlin_fallofwall_emerson.jpg

Figure 0.2 **03**

View from the Indian amphitheater at the Attari-Wagah Border Post, looking towards the Pakistani side, where Indian soldiers and Pakistani Rangers coordinate their parade routines on either side of the border.
Photograph by author.

Figure 0.3 **06**

Author finds this thesis placed somewhere in the middle, where theory and reality could overlap in the discourse about Borders.
Illustration by author.

Figure 0.4 **09**

A map illustrating the extents of Bharat and Pakistan, with disputed areas hatched. The thick red line represents the current border between the two nations, which is the central focus of this thesis
Illustration by author.
Base Map Sources: Sources: Esri, DeLorme, HERE, MapmyIndia

Figure 1.1 **20**

A collage depicting border fences or walls between various nations that were directly or indirectly established as a result of colonization. The individual images are listed from right to left, top to bottom, on the right side.
Collage by Author. Images used under Section 29 (Fair Dealing) and Section 29.21 (Non-commercial User-generated Content)
Image Sources (From Left to Right and Top to Bottom), Accessed on 28 August,2024.
1. Photograph by Nasser Nasser, "Middle East - Israel West Bank."
Available at: https://apnews.com/article/middle-east-israel-west-bank-85b8027e4a367d534a42658358ca3358
2. Migrants reach the U.S.-Mexico border, facing a likely long wait amid tight immigration policies and increased security.
Image by Reuters, article by VOA News.
Avaiable at: https://www.voanews.com/a/migrants-reach-us-mexico-border-likely-face-long-wait/4659548.html
3. Photograph by Park Jongwoo, South Korean soldiers prepare to leave their guard post for a reconnaissance mission.
Available at: https://www.wired.com/story/inside-the-korean-dmz/
4.Photograph by AFP/Elvis Barukcic. Migrants and refugees walk near razor wire along a 3-meter-high fence at the official border crossing between Serbia and Hungary, near the northern Serbian town of Horgos, on September 15, 2015.
Avialable at: https://www.timesofisrael.com/hungary-begins-razor-wire-barrier-on-croatia-border/
5. Photograph by Agence France-Presse/Getty Images. Soldiers of the Hungarian Army build the fence at the Hungarian-Croatian border near Kulked village. The Hungarian government has announced the completion of the fence along its southern border with Serbia.
Available at: https://www.wsj.com/articles/hungary-completes-croatia-border-fence-to-keep-migrants-out-1444927774
6. Imapcts of Wall.
Avaiable at: http://removethewall.org/the-wall/impacts-of-the-wall/
7. Image by Reuters. Ethiopia migrant workers seeking jobs in Saudi Arabia are being turned back on March 16, 2012, in Haradh, a town in western Yemen near the site where the Saudi government is erecting a fence along the border.
Avaiable at: https://www.voanews.com/a/saudi-yemen-barrier-blocks-ethiopian-migrants/1757754.html
8. Photograph by Fayez Nureldine/AFP via Getty. The Arar border crossing between Iraq and Saudi Arabia was reopened in 2020
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9. Photograph by España. Mario Sánchez Bueno from Ceuta, España, CC BY-SA 2.0 <https://creativecommons.org/licenses/by-sa/2.0>, via Wikimedia Commons
Available at: https://commons.wikimedia.org/wiki/File:Beliones_desde_Benz%C3%BA_(2).jpg
10. Photograph by Hp.Baumeler
Avaialble at: https://en.m.wikipedia.org/wiki/File:Border_fence_Namibia_Botswana_%282018%29.jpg
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Available at: https://daryo.uz/en/2022/08/08/uzbekistan-and-kazakhstan-reach-agreement-on-demarcation-of-state-borders/
12. Photography by Macro Fieber. The Green Line in Nicosia.
Available at: https://www.flickr.com/photos/marcofieber/28379241996/in/photostream/
13. Photograph by Magdi Abdelhadi. Spain's North African enclave of Ceuta.
Available at: https://www.bbc.com/news/world-africa-57305882
14. Photograph by Dimitar Dilkoff/AFP via Getty. Workers attach barbed wire to a border fence near the Bulgarian village of Shtit.
Available at: https://www.politico.eu/article/bulgaria-to-build-more-fences-to-stop-migrants-

media-report-europe-migration-crisis-refugees-asylum-human-rights/
15. Image by Reuters. Part of the fence erected in the Evros region at Greece's border with Turkey.
Available at: https://www.bbc.com/news/world-europe-58289893
16. Image by Ministry of Defence, Estonia. Reservists constructing Estonia's temporary border barrier in south Estonia in November 2021.
Available at: https://news.err.ee/1608410816/construction-of-estonian-border-delayed-by-several-governments
17. Photograph by Helena Korpela / Yle. The pilot fence is projected to be ready by June 2023.
Available at: https://yle.fi/a/74-20027205
18. Image by Reuters. Macedonian soldiers erect a metal fence on the border with Greece on Saturday.
Avaialble at: https://www.wsj.com/articles/macedonia-erects-fence-on-greek-border-as-migrant-pressure-builds-1448716959
19. Image by Getty. Russia's FSB released this photo of the new border fence in Crimea.
Available at: https://www.bbc.com/news/world-europe-46699807
20. Image by BBC. At just 10km long, the fence has cost around $3m per kilometre.
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21. Photograph by Andrew Grantham. Aqina rail crossing between Afghanistan and Turkmenistan.
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23. Photograph by Banaras Khan/AFP/Getty. The Taftan crossing with Pakistan is located around 55 miles from Zahedan city, the capital of the Sistan and Balochistan province in Iran.
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24. Photograph by Darko Bandic/AP. Soldiers erect the fence in Gibina, Slovenia, early Wednesday.
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25. Photograph by Wojtek Radwanski/AFB Via Getty Images. A young deer along a barbed-wire fence on the Latvian-Russian border.
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26. Image by Reuters/Janis Laizans. Belarusian and Lithuanian border mark poles are pictured near a four-meter-high fence on the Belarusian border in Druskininkai, Lithuania November 4, 2021.
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marker at the Russian semi-exclave of Kaliningrad.
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28. Image by Reuters. The barrier is designed to be impassable by vehicles.
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30. Image by Geoff Hardy. The UAE/Omani Border Fence,December 9, 2008.
Available at: https://geoffhardy.wordpress.com/2008/12/09/the-uaeomani-border-fence/
31. Image by English Islam Times. The file photo shows Kuwaiti forces on the Iraqi border.
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32. Image by RFE/RL's Radio Azadi. Afghan and Pakistani nationals walk through a security barrier to cross the border as the Pakistani and Taliban flags fly at the Pakistan-Afghanistan border crossing point in Chaman.
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34. Photograph by John Kelley. The southern border of Abu Dhabi (R) with Saudi Arabia (L), which runs at a distance between 16 and 35 km to Liwa Oasis, is a straight line in the Rub al Khali desert, which is largely uninhabited. The drive was very difficult due to the steepness of the dunes.
Available at: https://www.flickr.com/photos/jakelley/
35. Photograph by Nyein Chan Naing/EPA. A Myanmar border guard watches Rohingyas refugees on the Bangladesh border.
Available at: https://www.theguardian.com/world/2019/mar/01/rohingya-crisis-bangladesh-says-it-will-not-accept-any-more-myanmar-refugees
36. Image by Reuters. Construction of a wall along the border between Peru and Ecuador. The governor of the Tumbes region on Peru's side said the wall is 'dividing two cultures'
Avaiable at: https://www.theguardian.com/world/2017/jun/20/ecuador-peru-border-wall-dispute-trump-wall
37. Unknown Copyrigths Owner. Final Passport Checkpoint – Nicaragua Border You have now completed your border crossing from Costa Rica to Nicaragua! Welcome and enjoy your adventures
Avaialable at: https://giantsfootsurf.com/2019/12/07/border-crossing-costa-rica-to-nicaragua/
38. Photograph by Alessandro Bruno. Refugee Crisis Reminds Europe There is a Real War in Syria.

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39. Photograph by Fran Afonso/Reuters. Dominican Republic soldiers keep watch near the construction of a border wall that will cover almost half of the border with Haiti to stop irregular migration and criminal activities, in Abanico, in Dajabon providence, Dominican Republic
Avaialable at: https://www.aljazeera.com/news/2022/2/21/dominican-republic-begins-building-border-wall-with-haiti
40. Photograph by Willian John Gauthier. The Syria–Turkey border, on the left is the Autonomous Administration of North East Syria (AANES), administered through a method of direct democracy and multi pluralism and stability in Syria. Left is Mazra at'Blah, right is Czire
Available at: https://commons.wikimedia.org/wiki/File:Turkey-Syria_Barrier.jpg
41. Image by AFP. So far, 149 km of walls and barriers have been completed, spanning several border cities, including Agri, Hakkari, Igdir and Van.
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42. Image by Wejtek Radwanski (AFP). The wall at the Polish-Belarusian border stretches for 186 kilometers.
Available at: https://www.rferl.org/a/poland-belarus-border-wall-completed-migrants/31923263.html
43. Image by Israel Defence Ministry. A section of the Israel-Jordan security fence, constructed in January 2016.
Available at: https://www.timesofisrael.com/israel-starts-massive-fence-on-southern-border-with-jordan/
44. Image by Lam Le. A fence China has built along its border with Vietnam.
Available at: https://www.wsj.com/articles/china-fortifies-its-borders-with-a-southern-great-wall-citing-covid-19-11643814716
45. Image by Alzazeera. DRC near Uganda, Rwanda borders.
Available at: https://liberties.aljazeera.com/en/uganda-democratic-republic-of-congo-border-attacks/

Figure 1.2 **24**

This graph shows how the consensus for maintaining borders increases with distance, highlighting how populations far from borders, often the majority, shape border policies driven by nationalistic sentiments.
Illustration by author.

Figure 2.1 **34**

English politician and diplomat Sir Thomas Roe MP (1581-1644) being received by the Mughal Emperor Jahangir in 1616.
William Rothenstein. Sir Thomas Roe at the Court of Ajmir 1614. 1925. Oil painting. Public Domain.

Figure 2.2 **38**

Vultures feeding on corpses lying abandoned in alleyway after bloody rioting on the streets of Calcutta.
Margret Bourke-White. Vultures feeding on corpses lying abandoned in alleyway after bloody rioting on the streets of Calcutta. Public Domain in Canada.
Source: https://franpritchett.com/00routesdata/1900_1999/partition/riots/riots.html

Figure 2.3 **40**

As a part of thesis exploration a vedio was made to understand the everchanging regions of bharat with every invasion leading upto the colonial borders that were drawn resulting to partition.
Image generated by QR Code generator. Vedio created by author.

Figure 2.4 **41**

An image and still from the vedio where the everchanging borders of Bharat are traced. This traces the borders from Pre-historic Vedic Ages to British Colonial Period.
Map/Illustration created by Author.
Borders and Dates reffered from: Charles Joppen, Historical Atlas of India: For the Use of High Schools, Colleges, and Private Students (Longmans, Green, and Company, 1914).
Base Map Source: Sources: Esri, DeLorme, HERE, MapmyIndia

Figure 3.1 **48**

Lord Mountbatten (in the middle) meets Nehru (on the left of Lord Mountbatten), Jinnah (on the right of Lord Mountbatten) and other Leaders to plan Partition of India.
Unknown Author/Photographer, Lord Mountbatten meets Nehru, Jinnah and other Leaders to plan Partition of India. Public Domain.
Source: http://topyaps.com/45-must-see-photographs-that-bring-indian-history-back-to-life

Figure 3.2 **49**

A historical map illustrating the political subdivisions of British India, with the Radcliffe Line highlighted in red. This line divided several regions, including Punjab. The areas shown in orange were princely states, ruled by local kings but under British suzerainty, and had to choose between joining India or Pakistan. The regions in white were directly governed by the British and were thus subject to division according to the Radcliffe Award.
Map/Illustration by Author. A historical map illustrating the political subdivisions of British India, with the Radcliffe Line highlighted in red. This line divided several regions, including Punjab. The areas shown in orange were princely states, ruled by local kings but under British suzerainty, and had to choose between joining India or Pakistan. The regions in white were directly governed by the British and were thus subject to division according to the Radcliffe Award.
Base Map Source: National Geographic, Esri, DeLorme, HERE, UNEP-WCMC, USGS, NASA, ESA, METI, NRCAN, GEBCO, NOAA, iPC

Figure 3.3 50

The map shows regions with Hindu majority populations before the Partition of India in 1947, highlighting the demographic distributions that influenced the subcontinent's division. The bottom map illustrates areas with significant Muslim populations, which also played a crucial role in determining the boundaries established by the Radcliffe Line. These maps collectively depict the religious demographics that shaped the geopolitical landscape during the Partition.
Map/Illustration by Author. The map shows regions with Hindu majority populations before the Partition of India in 1947, highlighting the demographic distributions that influenced the subcontinent's division. The bottom map illustrates areas with significant Muslim populations, which also played a crucial role in determining the boundaries established by the Radcliffe Line. These maps collectively depict the religious demographics that shaped the geopolitical landscape during the Partition.
Base Maps: John George Bartholomew, From the Imperial Gazetteer of India, Oxford University Press, 1909. Scanned from personal copy and annotated by me (Fowler&fowler«Talk» 20:51, 22 March 2007 (UTC))
Source Link (Top Map): https://en.wikipedia.org/wiki/Partition_of_India#/media/File:Hindu_percent_1909.jpg
Source Link (Bottom Map): https://en.wikipedia.org/wiki/Partition_of_India#/media/File:Muslim_percent_1909.jpg

Figure 3.4 52

An excerpt from a page of Manchester Guardian in a scrapbook, dated september 27,1947.
Unknown Photographer. Manchester Guardian. Image acquired from ebay, May 2002.
Source Link: https://franpritchett.com/00routesdata/1900_1999/partition/trains/refugees2.jpg

Figure 3.5 54

At the Lahore train station, coils of barbed wire separate the waiting areas. September 3, 1947.
Unknown Photographer. A photo from the archives of the Chicago Sun-Times.
Source Link: https://franpritchett.com/00routesdata/1900_1999/partition/trains/refugees2.jpg

Figure 3.6 56

A Map tracing the major routes of Migration, revealing the intersections of the routes of migration and the border.
Map/Illustration by Author. A Map tracing the major routes of Migration, revealing the intersections of the routes of migration and the border.
Data refrenced from : https://news.harvard.edu/gazette/story/2018/04/harvard-scholars-take-fresh-look-at-the-partition-of-british-india-which-killed-millions/

Figure 3.7 58

Sufism in Sindh covers the tradition of Sufism in Sindh, which is reputed to be an area of mystics.Sindh is famous for the enormous number of saints and mystics who lived there and preached peace and brotherhood.According to popular legend, 125,000 of them are buried on Makli Hill near Thatta.There is an abundance of Sufi literature produced in Sindh throughout history. The above shown is Lal Shahbaz Qalandar Shrine and is one of the greatest examples of how these regions and cultures developed with each other.
Photograph by Fassifarooq, CC BY-SA 4.0, via Wikimedia Commons. Shrine of Lal Shahbaz Qalandar.
Source : https://commons.wikimedia.org/wiki/File:Shrine_Lal_Shahbaz_Qalandar,_Sehwan_Shareef,_Sindh,_Pakistan.jpg

Figure 3.8 59

A map published by The National Geographic Magazine on April 1946 (an year before partition) shows all the regions in the British Raj. These regions although named after on particular regional identity often had mixed and shared cultures that overlapped with their neibouring regions. The Red line just shows the partition line that was published a year later breaking all the connections between these regions.
Illustration/Map by Author.
Base Map Source: National Geographic, Esri, DeLorme, HERE, UNEP-WCMC, USGS, NASA, ESA, METI, NRCAN, GEBCO, NOAA, iPC

Figure 3.9 61

Border Fencing on the Indian Side of Border with Flood Lights and different military infrastructure. Beyond the Fence Lies Pakistan.
Location: Somewhere in Rajasthan
Photograph by Shoma Abhyankar.One-time use copyrights purchased and permission to use granted by photographer.
Source: https://astonishingindia.net/author/shomaabhyankar/

Figure 3.10 **63**

An astronaut aboard the International Space Station took this nighttime panorama while looking north across Pakistan's Indus River valley. This photograph shows one of the few places on Earth where an international boundary can be seen at night. The winding border between Pakistan and India is lit by security lights that have a distinct orange tone

Image by ISS. Astronaut photograph ISS045-E-27869 was acquired on September 23, 2015, with a Nikon D4 digital camera using a 28 millimeter lens, and is provided by the ISS Crew Earth Observations Facility and the Earth Science and Remote Sensing Unit, Johnson Space Center. The image was taken by a member of the Expedition 45 crew. The image has been cropped and enhanced to improve contrast, and lens artifacts have been removed. The International Space Station Program supports the laboratory as part of the ISS National Lab to help astronauts take pictures of Earth that will be of the greatest value to scientists and the public, and to make those images freely available on the Internet. Additional images taken by astronauts and cosmonauts can be viewed at the NASA/JSC Gateway to Astronaut Photography of Earth. Caption by M. Justin Wilkinson, Texas State University, Jacobs Contract at NASA-JSC.
Source: https://visibleearth.nasa.gov/images/86725/india-pakistan-border-at-night

Figure 4.11 **65**

A Border Zone over the flood plains of Sutlej which shows the Defence Border (white line) inside the Zero Line (Radcliff line).
Base Image by Google Earth. Map Data: Google,Maxar Technologies.

Figure 4.12 **66**

The Indian Defence Border or the Fencing lies on an average 150m inside of Indian Border. This is due to historical demarcation and practical adjustments for security and territorial or geographical management.
Illustration by Author.
Base Map : Esri, DeLorme, HERE, MapmyIndia

Figure 4.1 **71**

A map showing the two sister cities, Lahore on Pakistani side (left) and Amritsar on the Indian side (Right). The Grand Trunk Road connects both cities and on the intersection with the Radcliff Line(in red) lies the Attari-Wagah Border Side
Map/Illustration by Author.
Base Map Source:Sources: Esri, DeLorme, HERE, MapmyIndia

Figure 5.2 **73**

Flags are lowered at the end of Parade in a syncronised way.
Photograph by Raminder Pal Singh, @Raminder_Pal. Permission to use aquired.
Source: https://x.com/Raminder_Pal/status/1503389614555660288/photo/4

Figure 4.3 **76**

The then Governor of Punjab, Sir Chandulal Madhavlal Trivedi, accompanied by Brigadier Mohinder Singh Chopra, during a visit to the Joint Check Post at Wagah-Attari on the GT Road between Amritsar and Lahore
Photographer Unknown.Uploaded by BSF X Handle.
Source: https://www.thehindu.com/news/national/the-officer-who-set-up-the-wagah-border/article32354169.ece

Figure 4.4 **77**

1947:
The first border was demarcated by temporary objects like white washed drums and stones on the Grand Trunk Road.
Illustration by Author

Figure 4.5 **79**

1950's -70's:
By the 1970s, the Attari-Wagah Border had evolved into a heavily militarized zone with tightly controlled access to the other side. Permanent military posts and sheds were established, solidifying its status as a fortified crossing. The daily retreat ceremony, which had begun in 1952, further reinforced the symbolic and strategic importance of this border post.
Illustration by Author

Figure 4.6 81

1990's:
During this period, India began constructing physical fencing across Punjab, increasing the strategic importance of the Attari-Wagah Border as one of the few remaining official crossing points between the two countries.
Illustration by Author

Figure 4.7 83

2000:
As tourism to the Attari-Wagah Border post increased on both sides, the military responded by expanding infrastructure, not only to accommodate the influx of visitors but also to create a border that reflects the political, power, and religious ambitions of each nation. National symbols began to dominate the site, fueling an unspoken competition between the two countries..
Illustration by Author

Figure 4.8 85

2002
India constructed its first formal amphitheater at the Wagah Border to accommodate the growing number of tourists and visitors eager to watch the daily parade. This development followed a significant increase in tourism, with thousands of people flocking to witness the ceremony, prompting the need for structured seating and better facilities.
Illustration by Author

Figure 4.9 87

2009
Pakistan responded by constructing an even larger infrastructure at the Wagah Border, aiming to attract tourism and assert its presence. However, this auditorium was often seen more as a political counter to India's construction than a response to actual demand, as it is rarely filled to capacity. Meanwhile, on the Indian side, the existing amphitheater quickly became insufficient as the number of tourists grew exponentially over the years.
Illustration by Author

Figure 4.10 89

2016-Today
As the number of tourists surged on the Indian side, India expanded its infrastructure to accommodate nearly 25,000 people. Remarkably, even with this increased capacity, the amphitheater still fills to capacity during weekends, highlighting the growing popularity of the Wagah Border ceremony. This is what stands today at the Attari-Wagah Border, a testament to the enduring allure and significance of this unique site.
Illustration by Author

Figure 4.11 91

2016-Today
The Attari-Wagah Border has evolved into more than just a parade ground; it has become a crucial and the only active land port facilitating major trade exchanges between India and Pakistan. The site now includes immigration and customs departments to manage the significant volume of goods crossing the border. Despite these developments, there remains no dedicated infrastructure or designated point where people from both sides can meet or connect regularly.
Illustration by Author

Figure 4.12 93

The plan of the Wagah Border illustrates the layout of the Grand Trunk Road, running through the Indian Defense Border, leading up to the actual Zero Line, where the boundaries of India and Pakistan officially meet.
Illustration by Author

Figure 4.13 95

A 360 Photograph taken from the Indian side of Attari Wagah Border Post during the weekly parade. The huge Flag Post of Pakistan can be seen on the other side.
Image by Author

Figure 4.14 97

A 360 vedio of Wagah Border that can be experienced on youtube or VR.
Vedio shot by Author

Figure 5.1 102

The Nadabet Border, located in the western part of India within the Rann of Kutch in Gujarat, is the latest border development, commemorating the 1971 Indo-Pak War. Unlike other sites that bear historical significance related to migration during the partition, Nadabet has no direct connection to such events. Instead, it has been purposefully developed on the Indian side with a strong focus on promoting patriotic tourism, highlighting the valor and sacrifices made during the 1971 war.
Photograph by Gopal B Kateshiya,Nadabet is an island on the Indo-Pakistan international border in the vast Great Rann of Kutch (GRK).
Source: https://indianexpress.com/article/cities/ahmedabad/birds-without-borders-day-gujarat-nadabet-on-indo-pak-border-8416033/

Figure 5.2 103

Indian and Pakistan Army exchange sweets on the occasion of Eid-al-Adha at Chakan Da Bagh Crossing point, near Poonch
Photograph from Article of The Hindu.
Source: https://www.thehindu.com/news/national/india-pakistan-armies-exchange-sweets-on-loc-in-poonch-on-id/article24753945.ece

Figure 5.3 106

An illustration tracing all 9 sites across the Radcliff Line.
Illustrator by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.4 107

An image of Save Sharda Comittee waiting to cross the Teetwal Bridge. The white line demarcates the Border between Indian and Pakistan
Photograph by Save Sharda Committee Kashmir. Permission to use gained from Ravinder Pandita (Head of Save Sharda Committee Kashmir.
Source: https://twitter.com/panditaAPMCC63/status/1639622086049267713

Figure 5.5 108

A map showing the Teetwal Village with Kishan-Ganga-River acting as a defacto boundary between Bharat and Pakistan.
Illustration/Map by Author
.Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.6 109

A veiw of the whole site that has a visitor center with a huge Indian Flag leading upto the Bridge connecting both the countries.
Photograph from the vedio shot by Noor Ul Ain, used with Permission.
Source : https://www.youtube.com/results?search_query=pahadi+vlogs+with+noor+ul+ain

Figure 5.7 109

A close-up shot of the bridge over the Kishan-Ganga River with a white line painted over it officially marking the border between Bharat and Pakistan. On the right lies Bharat and on the left lies Pakistan.
Photograph by Umar Jamshaid, CC BY-SA 3.0, via Wikimedia Commons
Source : https://commons.wikimedia.org/wiki/File:Border_of_Azad_Kashmir_And_Indian_state_of_Jammu_and_Kashmir.jpg

Figure 5.8 110

A close up map, showing the Teetwal Bridge over Kishan-Ganga River, along with surrounding buildings and roads it connects on both side.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.9 111

An Image of a tourist Danish Naseer infront of the Indian Gate before entering the bridge connecting to Pakistani.
Photograph by Danish Nasser ,Used with Permission
Source: https://x.com/danishnaseer414/status/1623014183687294976/photo/1 status/1639622086049267713

Figure 5.10 112

A Map showing the Srinagar-Muzaffarabad Road divided across two nation. A valley makes a natural border betwen two nations.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.11 113

Army personel exchanging gifts on Kaman-Aman Setu bridge on the occasion of Eid.
Photograph from the twitter handle of ANI. Source : https://x.com/ANI/status/1417810700819333120/photo/2

Figure 5.12 113

Army Offices(Barracks) before approaching the Aman-Setu (also called Kaman Post) Bridge on the Indian Side.
Photograph in a Article by Noor Mohi-uh-din on Rising Kashmir.
Source: https://risingkashmir.com/from-conflict-to-camaraderie-kaman-post-set-to-reopen-as-a-tourist-destination/

Figure 5.13 114

A zoom in map showing how the valley from confluence of Jhelum river, above which the bridge lies between the two nations. On the Indian side just few meters away lies the military barracks.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.14 115

An image showing the Border crossing at Suchetgarh. The White line demarcates the border and each side had a small military barrack with their respective national flag.
Photograph by Syed Abid Rasheed Shah.
Source : https://x.com/SyedAbidShah/status/1345729466224369664/photo/2

Figure 5.15 116

A map showing the two major cities , Jammu on the Indian side and Sialkot on the Pakistani side with roads connecting each other. Right at the intersection of road and border lies the Suchetgarh border post.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.16 117

The gate before accessing the 230m cooridor that leads to the Border Post.. A road post shows Sialkor is just 11km away from the Indian side.
Photograph by Rupali and Ashsish, a frame taken from their youtube video uploaded on page CultureBox.
Source : https://www.youtube.com/watch?v=ZBXLykgKP4A

Figure 5.17 117

Border post 918 is a peepal tree on the Suchetgarh border in Jammu. The tree did not always demarcate the dividing line, concrete border pillar 918 stood there. The tree's trunk with the passage of time slowly engulfed the pillar.
Photograph by Juhi Sarkar
Source : https://juhisarkar.blogspot.com/2013/12/my-first-visit-to-indo-pak-border-at-rs.html?sc=1725033122551#c1086671312133171966

Figure 5.18 118

A map depicting the Zero Line and the Indian defense border at the Suchetgarh Border post, highlighting the significant tree that marks the boundary. Tourist access to the corridor is strictly regulated by the military, with entry permitted only during designated times after passing checkpoints on either side. However, crossing to the other side of the border is not allowed.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.19 119

Gurdwara Darbar Sahib Kartarpur, also called Kartarpur Sahib, is a gurdwara in Kartarpur, located in Shakargarh, Narowal District, in the Punjab province of Pakistan.
Photograph by Shahzaib Damn Cruze, CC BY-SA 4.0, via Wikimedia Commons
Source: https://creativecommons.org/licenses/by-sa/4.0

Figure 5.20 120

A map showing the Kartarpur Corridor leading to Shakargarh Tehsil in Punjab, Pakistan, where the Dera Baba Nanak Gurudwara is located. The shrine is situated 5 km inside the Pakistan border, while Amritsar is 51 km away from the entry point of the corridor on the Indian side.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.21 121

To visit Kartarpur, travelers must apply online at least 14 days in advance, undergo police verification, and receive an Electronic Travel Authorization (ETA). On the travel day, after passport and ETA verification at Dera Baba Nanak, along with Polio and COVID-19 vaccinations, visitors walk through the corridor to the Gurdwara Darbar Sahib in Pakistan and return the same day. The Image shows the ETA just before the Immigration check done (inside India)and the ETA is stamped.
Photograph by Author

Figure 5.22 122

After completing the initial immigration process at the Indian Immigration Center, travelers are escorted to the Zero Line Gate. Here, their Electronic Travel Authorizations (ETAs) are checked by Pakistani authorities. Once cleared, visitors board a bus that takes them to the Dera Baba Nanak Gurdwara in Pakistan.The map shows all the important checkpoints one need to cross to reach the place of worship.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.23 123

The first sight upon approaching the Kartarpur Corridor by car is a large steel canopy that creates a transitional space leading to the main immigration building just beyond it. This canopy area includes a cafeteria on the right side. Despite its imposing size and modern architectural style, the design somewhat misses the opportunity to evoke the spiritual significance of the journey to a religious site, instead resembling the scale and function of an international airport's immigration facility.
Photograph by Author

Figure 5.24 123

After passing through the canopy, visitors encounter a religious symbol significant to Sikhs, "Ek Onkar," which represents the oneness of the Sikh faith. This symbol stands prominently with the main immigration building serving as its backdrop. The building is the final checkpoint where all documents are thoroughly checked before crossing the border.
Photograph by Author

Figure 5.25 125

To enter the building, visitors must present their passport, ETA, and COVID vaccine certificates. After this, they must take a polio vaccine and exchange currency, ensuring they have 20 USD, the fee required by Pakistani immigration for visiting Dera Baba Nanak. Following these steps, a security check is conducted. After clearing security, visitors enter a large waiting space (as depicted in the image), where they proceed to the final immigration desk for an ETA stamp (Figure 6.21). Subsequently, instructions are given regarding permissible items for bringing back from Pakistan before exiting the building
Photograph by Author

Figure 5.26 125

After exiting the building, visitors wait for their turn to board one of the electric travel cars that transport them to the Zero Line, which makes them cross the Indian Defence Border.
Photograph by Author

Figure 5.27 **127**

A 360-degree photo taken at the Zero Line after crossing the border. On one side is the Indian Gate, and on the other, the Pakistani Gate. This crossing is done on foot, followed by a bus ride to the Pakistani Immigration Center and then to the Dera Baba Nanak
Photograph by Author

Figure 5.28 **129**

Image showing the Pakistani Gate adorned with religious and national symbols, as viewed from the Indian side.
Photograph by Reji Koduvath, Used by Permission
Source: https://rejiinces.net/2018/03/22/hussainiwala/?replytocom=10046#respondwiki/File:Hussainiwala_border_6.jpg

Figure 5.29 **130**

A map showing Kasur city on the Pakistani side and Fazilka city on the Indian side, along with the respective roads leading to the Hussainiwala Border post, located near the border between these two cities
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.30 **131**

An image showing a Indian Soldier and Pakistani Ranger permorming the Parade. The border is demarcated by two different materials used on the floor and the temporary poles are removed during the parade.
Image by Anubhav Rampal and Kanika. An excerpt taken from the vedio uploaded on their youtube page 'Travel with Him n Her'.
Source : https://www.youtube.com/watch?v=MxkL3nNnWhc

Figure 5.31 **131**

A huge gate welcomes you to the border site on the Indian Side
Photograph by Stalinjeet, CC BY-SA 4.0, via Wikimedia Commons.
Source: https://creativecommons.org/licenses/by-sa/4.0

Figure 5.32 **132**

A plan of the border site showing how small amphitheatres have been constructed on both sides, replicating the Attari-Wagah Border. These auditoriums are located in close proximity to each other and share a performing space that is not permanently fenced, allowing for coordinated events and ceremonies similar to those at the Wagah Border.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.33 **133**

Image taken from the Pakistani side looking over to the Indian side. The permanent fencing now separates the site, unlike the previous border. A small border post is visible in front of the fencing, adorned with the Pakistani flag.
Photograph by Kamran Arshad, Used with permission.

Figure 5.34 **134**

A map showing Fazilka city and the sites approach from India and Pakistan.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.35 **135**

An image from the Pakistani amphitheater looking towards the Indian amphitheater, with fencing separating the two sides..
Photograph by Kamran Arshad, Used with permission.

Figure 5.36 **135**

An image from the Pakistani side, showing the main gate and access corridor constructed by India to approach the amphitheater.
Photograph by Kamran Arshad, Used with permission.

Figure 5.37 **136**

A plan of the border site showing the approach to the site along with how the fencing is done from the Indian Defence border to form a controlled pocket. The amphitheatre are the smallest of all the shown similar sites.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.38 **137**

The Thar express crossing to the Indian Side through the Indian Defence Border after the Indian Military opens the Gate constructed at the Border.
Image extracted from the vedio by Tracks-Travel Documentries.
Source: https://www.youtube.com/watch?app=desktop&v=Gsre02S6msM

Figure 5.39 **138**

A map showing the railway lines in purple and how these connect distant urban areas. While only one line crosses the border, it links Jaisalmer city on the Indian side to Hyderabad on the Pakistani side.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.40 **139**

A conceptual render of the existing infrastructure that lets the train cross on the either side.
Image by Author

Figure 5.41 **140**

A plan showing all the military infrastructure along the gate, which also includes a Pakistani railway platform located right across the border. Although on the Indian side a fenced corridor allows the train to stop a few kilometers away from the crossing at the nearest railway station, where immigration procedures can be conducted.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 5.38 **141**

An image showing the newly constructed infrastructure supporting tourism, known as the T-Junction, which serves as the entry point to the site and leads further towards the border.
Image by Nadabet Border Tourism Department.
Source: https://www.visitnadabet.com/explore-nadabet-exclusive-border-tourism-gujarat/

Figure 5.43 **142**

A recently developed border located in the salty desert regions of Kutch, far from any cities or villages. The Pakistani side lacks significant infrastructure, resulting in tourism and supportive infrastructure being concentrated solely on the Indian side.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 6.1 **147**

The smaller circles represent the various regions, each with its own unique identity, but all encompassed by the larger circle, symbolizing the overarching national identity of living in Hindustan/Bharat.
Illustration by Author

Figure 6.2 **147**

The road exemplifies how infrastructure that connected these regions facilitated the sharing of cultures and traditions across different areas bridging the smaller circles and reinforcing the larger national identity.
Illustration by Author

Figure 6.3 **149**

The green section within the larger circle illustrates how a new national identity was carved out of the previous one, delineating regions based on their geographic location within the newly defined borders.
Illustration by Author

Figure 6.4 **149**

The green and orange sections represent the Muslim and Hindu religions, respectively, illustrating how the red line was drawn based on the majority religion in each region.
Illustration by Author

Figure 6.5 **151**

The hatched regions represent the areas that were directly dissected by the Partition, experiencing the most immediate and profound impacts, while the other regions were primarily disconnected from their historical ties but did not undergo direct division.
Illustration by Author

Figure 6.6 **151**

As the Radcliffe Line was drawn and Partition occurred, these infrastructures were quickly occupied by military forces to control access and movement across the new border.
Illustration by Author

Figure 6.7 **153**

The green highlighted circle indicates specific regions, with a red dot marking the only access nodes that were developed into crossing points. These nodes, initially established for cross-border movement, eventually evolved into popular tourist destinations.
Illustration by Author

Figure 6.8 **153**

As access to the other side was increasingly restricted, the infrastructure at these border sites evolved into major tourist attractions, driven by curiosity to see the "unknown" beyond the border.
Illustration by Author

Figure 6.9 **155**

This diagram highlights the imagined informal exchanges, illustrating how these nodes could become semi-porous zones, fostering reconnection across the border.
Illustration by Author

Figure 6.10 **155**

The diagram zooms in on the node and illustrates how this thesis envisions these points functioning, offering a vision to reimagine the border's role
Illustration by Author

Figure 6.11 **157**

The diagram applies the same concept to other highlighted zones, with different colors emphasizing their unique characteristics.
Illustration by Author

Figure 6.12 **157**

Zooming out, this diagram reveals a porous border where these nodes form unique infrastructures, creating a shared zone for cultures and traditions to converge, allowing both nationalities to meet and interact.
Illustration by Author

Figure 6.13 159

The long-term vision illustrates the transition from a solid line to a dotted or dashed line, reflecting the recognition of shared regional cultures while maintaining distinct national identities.
Illustration by Author

Figure 6.14 159

This small infrastructure has the potential to create a border zone where people across the border can trade, meet, and connect. This concept reflects the vision that this thesis presents, although its scope is not fully comprehensive.
Illustration by Author

Figure 7.1 164

The Occasional Paper 'Status of India's Border Trade' focuses on the existing trade sites and zones between India and neighboring countries, emphasizing the infrastructure that facilitates trade between them. It also highlights the challenges these trade routes face and explores how they can be improved for more efficient operations.
Originally published in Occasional Paper/Status of India's Border Trade: Strategic and Economic Significance, IDSA Occasional Paper No. 37,Manohar Parrikar Institute for Defence Studies and Analysis (www.idsa.in), New Delhi.
Author: Pushpita Das
Source: https://idsa.in/occasionalpapers/OP_StatusofIndiasBorderTrade_pdas_101214

Figure 7.2 164

A Glass Half Full: The Promise of Regional Trade in South Asia highlights the gaps in today's trade between India and its neighboring countries, particularly with Pakistan, where it underscores the significant potential for trade benefits. The book also examines various borders around the world, offering insights into how regional trade can be enhanced.*
Kathuria,Sanjay.
A Glass Half Full : The Promise of Regional Trade in South Asia (English). South Asia Development Forum Washington, D.C. : World Bank Group.Institute for Defence Studies and Analysis (www.idsa.in), New Delhi.
Source: http://documents.worldbank.org/curated/en/152371555521055792/A-Glass-Half-Full-The-Promise-of-Regional-Trade-in-South-Asia

Figure 7.3 165

A map showing four different border sites across Asia and Africa. The light maroon lines show the historical silk routes.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 7.4 167

A map showing the border site between China and Kazakhstan, with a circle highlighting the access node where people can cross to the other side to reach a mall. This mall is a small part of the large land port located at the site.
Illustration/Map by Author.
Base Image by Google Earth. Map Data: Google,Maxar Technologies.

Figure 7.5 168

Khorgas border gate between China and Kazakhstan from the Chinese side
Photograph by Voidvector, CC BY-SA 4.0 , via Wikimedia Commons.
Source: https://creativecommons.org/licenses/by-sa/4.0

Figure 7.6 169

A map showing the unfenced border between Afghanistan and Tajikistan, where the river and an island within the river create a no man's land. This area serves as a marketplace, accessible to people from both sides via bridges.
Illustration/Map by Author.
Base Image by Google Earth. Map Data: Google,Maxar Technologies.

Figure 7.7 170

Markets are regional and often sell regional handmade products or local produce.
Photograph byTrak Tajikistan.
Source: https://trektajikistan.com/blog/tajik-afghan-border-markets/

Figure 7.8 171

Cross-border trading is encouraged and not restricted in the region and there is no official policy restricting it in DRC or Rwanda.
Traders indulging in cross-border trading live off their trade and often make daily commutes across the border to ply their trade.
For example, in Congo's Goma, women from Rwanda enter the city daily to sell fresh milk while Congolese traders cross over to Rwanda to buy meat.
Illustration/Map by Author.
Base Image by Google Earth. Map Data: Google,Maxar Technologies.

Figure 7.9 172

Serikin Border Market, located along the Malaysia-Indonesia border, is a vibrant marketplace known for its cross-border trade and cultural exchange. This bustling market attracts visitors from both countries, offering a diverse range of goods, including textiles, handicrafts, and local produce. Serikin Border Market serves as a unique meeting point where the traditions, languages, and economies of Malaysia and Indonesia converge, fostering a dynamic atmosphere of trade and community interaction.
Illustration/Map by Author.
Base Image by Google Earth. Map Data: Google,Maxar Technologies.

Figure 7.10 **175**

A map tracing all formal and informal border trade sites along the eastern and western borders of India. The map highlights the contrast between the two sides: on the eastern border, there are numerous small regional market haats, which facilitate local trade and community interaction. In contrast, the western border is dominated by the Attari-Wagah Border, which serves as the only formal trade port, focused primarily on large-scale trade activities.
Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

Figure 7.11 **177**

B1:Baliamari-Kalairchar Haat
Illustration/Map by Author.
Base Image by Google Earth. Map Data: Google,Maxar Technologies.

Figure 7.12 **177**

B2 - SunamGanj Haat
Illustration/Map by Author.
Base Image by Google Earth. Map Data: Google,Maxar Technologies.

Figure 7.13 **178**

B3- Balat Border Haat.
Illustration/Map by Author.
Base Image by Google Earth. Map Data: Google,Maxar Technologies.

Figure 7.14 **178**

B4- Balat Bari Haat
Illustration/Map by Author.
Base Image by Google Earth. Map Data: Google,Maxar Technologies.

Figure 7.15 **179**

B5: Bholaganj-East Khasi Hills
Illustration/Map by Author.
Base Image by Google Earth. Map Data: Google,Maxar Technologies.

Figure 7.16 **179**

B6: Tarapur-Kamalasagar Haat
Illustration/Map by Author.
Base Image by Google Earth. Map Data: Google,Maxar Technologies.

Figure 7.17 **180**

B7: Chhagalnaiya-Srinagar Haat
Illustration/Map by Author.
Base Image by Google Earth. Map Data: Google,Maxar Technologies.

Figure 7.18 **180**

A typical haat features basic infrastructure designed to support regional trade and is consistent across all sites. These haats consist of steel shed structures with raised plinths, providing space for traders and vendors to sell their produce.
Photograph by Salim_Khandoker, CC BY-SA 4.0 , via Wikimedia Commons.
Source: https://creativecommons.org/licenses/by-sa/4.0

Figure 7.19 **181**

An illustration capturing the vibrant activities within the haat shows vendors seated on plinths under a shed, selling their produce. Each vendor creatively arranges their products to suit their needs, adding a unique touch to their space. Entrance gates on either side allow people to enter the zone, though an ID proof is required to access the haat. The influx of visitors also leads to various spillover activities along the approach roads leading up to the Border Haats, creating a lively atmosphere that extends beyond the market itself.
Illustration by Author.

Figure 7.20 **183**

Vendors install horizontal poles to hang their clothes, enhancing the display and making their products more visible and accessible to potential buyers. This arrangement adds to the vibrant and organized appearance of the haat, allowing for a more efficient use of space and a better shopping experience for visitors.
Illustration by Author.

Figure 7.21 **183**

Vegetable vendors sit on the floor in the traditional manner, arranging their vegetables in a unique, personalized way. Each vendor's display reflects their individual style, with vegetables carefully organized to catch the eye of shoppers, adding to the haat's diverse and colorful atmosphere.
Illustration by Author.

Figure 7.22 **185**

A bubble diagram explaining relationship between peace, military,trade and people to people interaction.
Illustration by Author.

Figure 7.23 **187**

An illustration that explains the goal of the thesis by incorporating insights from the case studies and building upon the existing conditions.
Illustration by Author.

Figure 8.1 **193**

The three sites that were picked for intervention are highlighted in red.
Illustration by Author.

Figure 8.2 **195**

An illustration depicting the proposed program for each site, with overlapping elements to highlight the interconnected nature of the sites.
Illustration by Author.

Figure 8.3 **197**

A figure showing existing, national and regional aspect that influence the proposed program of the site.
Illustration by Author.

Figure 8.4 **199**

The existing site condition where the bridge becomes the frontier for nationalities.
Illustration by Author.

Figure 8.5 **200**

The proposed condition where the bridge is restores connection for regional communities.

Figure 8.6 **201**

The entrance to the bridge is blocked by a razor-wired fence, and access is only allowed at certain times for tourists or people who wish to cross the border.
Image by Author.

Figure 8.7 **203**

A massing design inspired by regional architecture, featuring a sloping roof that reflects traditional building styles.
Image by Author.

Figure 8.8 **205**

The massing is adjusted by adding and subtracting volumes to create voids that better respond to the site's needs and existing infrastructure, such as the bridge. This approach ensures that the design integrates seamlessly with its surroundings, enhancing functionality and connectivity.
Image by Author.

Figure 8.9 **207**

The materials used include pink dyed concrete, chosen to create a subtle contrast with the historic bridge while harmonizing with the vibrant colors of the village's roofs and walls. The building features an arcade that opens up into a semi-open space in front of the bridge, gradually blending with the user path of the bridge, creating a seamless transition between the structure and its surroundings.
Image by Author.

Figure 8.10 **209**

The proposed building features a mezzanine floor designated as a formal classroom space, while the ground floor is designed for flexible use. When the pivot doors along the length of the building are opened, the ground floor transforms into a transitional space, allowing for various activities to extend beyond the building's boundaries. The front of the building is designed with a glass curtain wall, providing a light backdrop for the bridge gate on the Indian side, ensuring that it doesn't overpower the existing historic structure. This design choice also enhances the visibility of the bridge from within the building, creating a harmonious connection between the interior space and the surrounding landscape.
Image by Author.

Figure 8.11 **211**

A render showing potential functions designed to reunite children across the border, including a formal classroom. The scene could depict children from both sides engaging in collaborative learning activities within the classroom, while outside, they participate in play or cultural exchange programs.
Image by Author.

Figure 8.12 **213**

On other days, the building could open up to host joint marathon runs, with the exterior plaza transforming into a bustling local bazaar. Additionally, the building could support various religious festivals, which often see people crossing the bridge to participate.
Image by Author.

Figure 8.13 **215**

A render from the Indian Side showing the Pivot Doors on the ground floor open.
Illustration by Author.

Figure 8.14 **217**

A figure showing existing, national and regional aspect that influence the proposed program of the site.
Illustration by Author.

Figure 8.15 **220**

Process diagrams explaining evolution of Border zone from the Border.
(a)-Exisitng connection and border
(b)-Activating connection
(c)-Adding program and functions
(d)-Extending the thresholdof the boundry
Illustration by Author.

Figure 8.16 **221**

Existing site condition. The check post are about 200m away from where the tourist enter and go to the Zero line.
Illustration by Author.

Figure 8.17 **223**

Phase 1 focuses on redeveloping the corridor and proposing an open amphitheater shared across the border. A pavilion is planned around the central tree, giving the tree an architectural presence and integrating it into the design. The pavilion will provide a shaded space for performances, enhancing the functionality of the amphitheater while creating a harmonious relationship between nature and architecture.
Illustration by Author.

Figure 8.18 **225**

Phase 2 involves adding a viewing deck with a visitor center and indoor shops for farmers to sell fresh produce. This phase aims to attract more visitors by offering additional amenities and creating a vibrant marketplace, further enhancing the site's appeal and supporting local agriculture.
Illustration by Author.

Figure 8.19 **227**

Phase 3 introduces a space with flexible and modular furniture, allowing for various uses throughout the day. In the morning, vendors can set up a bazaar, while in the afternoon, the area can be converted into a shaded seating space. In the evening, food stalls can take over, transforming the space into a makeshift food market. A multipurpose building will support all the necessary amenities for the outdoor space and provide an indoor dining area for specific needs, ensuring versatility and functionality for a wide range of activities.
Illustration by Author.

Figure 8.20 **229**

Phase 4 focuses on adding spaces and permanent multipurpose shops to support and promote trade conducted by truck vendors. These spaces are designed to celebrate and encourage the culture where vendors sell their produce directly from their trucks. In India and Pakistan, trucks are often beautifully decorated, reflecting the pride of their owners. The new spaces will accommodate this unique trade practice, providing a dedicated area where the vibrant truck art can be showcased while facilitating direct sales from the trucks.
Illustration by Author.

Figure 8.21 **231**

Phase 5 introduces a shaded space for multipurpose use, inspired by traditional haats. This area is designed to attract truck painting artists from both India and Pakistan, offering them a platform to share their art. Truck owners can bring their vehicles to the site to have them painted by their favorite artists. This initiative is expected to draw a large audience from both sides of the border, creating a cultural exchange hub. Additionally, the truck artists can promote their work by displaying and selling small merchandise to visitors, further enhancing the cultural and commercial vibrancy of the site.
Illustration by Author.

Figure 8.22 **233**

The final addition to the site centers on bringing sports to the forefront, particularly cricket and football, which have long been sources of positive and healthy competition between India and Pakistan. Leveraging Sialkot's renowned sports manufacturing industry, the site will promote a culture of friendly matches between the youth of both countries, as well as between military teams. These sporting events will not only foster camaraderie and mutual respect but also serve as a powerful symbol of unity and collaboration between the two nations.
Illustration by Author.

Figure 8.23 **235**

The open and flexible space introduced in Phase 3 includes modular furniture designed to be transformed into three configurations based on need:
(a) Clear Floor Space for Traditional Market: The furniture can be reconfigured to create a clear floor space, with the seating units doubling as storage for vendors.
(b) Seating Space: The furniture can be arranged to provide seating for visitors, creating a comfortable area for rest and socializing.
(c) Quick Eating Tables for Evening Food Stalls: Some units can be transformed into quick eating tables, offering a convenient dining option for those visiting the evening food market.
Illustration by Author.

Figure 8.24 **237**

A render showing how the permanent shops can seamlessly transform into extensions of the trucks, creating an integrated space that promotes the truck selling culture. The visual could depict trucks parked alongside the shops, with the shop fronts opening up to connect directly with the truck stalls. This integration celebrates the vibrant truck art and enhances the shopping experience by combining traditional and modern retail approaches.
Illustration by Author.

Figure 8.25 **239**

A render from the Pakistani Side looking towards the famous banyan tree which marks the border of Bharat and Pakistan.
Illustration by Author.

Figure 8.26 **241**

A render from the Pakistani Side looking towards the famous banyan tree which marks the border of Bharat and Pakistan.
Illustration by Author.

Figure 8.27 **243**

A figure showing existing, national and regional aspect that influence the proposed program of the site.
Illustration by Author.

Figure 8.28 **245**

A figure showing process of Medical Visa for Pakistani people and problems they face.
Illustration by Author.

Figure 8.29 **246**

It is Proposed that if the medical train can cross mere 100m inside Pakistan it could bring down the cost, time and efforts for pakistani to go through the visa process and give them easy access to medical facilities.
Illustration by Author.

Figure 8.30 **247**

The existing condition of the site. The Indian Defence Border has a gate that allows the train to cross. A Pakistani railway station is seen just few meters away while a fenced corridor allows the train to reach the nearest railway station on the Indian Side just 2.3kms away.
Illustration by Author.

Figure 8.31 **249**

Phase 1 involves constructing a basic plinth and revamping the existing railway station to meet new needs with an architecture that is both regional and responsive to the local climate. The design incorporates yellow Jaisalmer stones, which are locally sourced and harmonize with the area's natural aesthetic. Large concrete arches are included to enhance ventilation, allowing hot air to escape and improving the overall comfort of the station in the region's hot climate.
Illustration by Author.

Figure 8.32 **251**

Phase 2 involves adding two more railway platforms, continuing the established architectural language. This expansion will accommodate additional trains coming to the site. The existing platform can then continue serving its original purpose while also allowing people from remote rural areas in Pakistan to access medical treatment at the site. This thoughtful design ensures that the site not only supports increased transportation but also meets the vital healthcare needs of the region.
Illustration by Author.

Figure 8.33 **253**

The final phase involves constructing local offices for pre-checkups, a doctors' lounge, a post-anesthesia care unit, and a registration and filing office. While these facilities are not typically required for a medical train, their inclusion acknowledges the reality that this may be the only medical facility available in the rural area. By adding these amenities, the project aims to significantly enhance the quality of medical services provided, ensuring more comprehensive and effective care for the community.
Illustration by Author.

Figure 8.34 **255**

Different types of arches are strategically used throughout the site, each suited to its specific location. Closed arches are implemented in formal medical spaces that need to be isolated from the external environment, ensuring a controlled and secure setting. Arches with skylights are predominantly used on the platforms, allowing natural light to enter while maintaining a comfortable and well-lit atmosphere. Pergola-style arches are placed above the train tracks, offering enhanced ventilation by allowing hot air to escape, while also providing shade, making the station area more comfortable for both passengers and staff.
Illustration by Author.

Figure 8.35 **257**

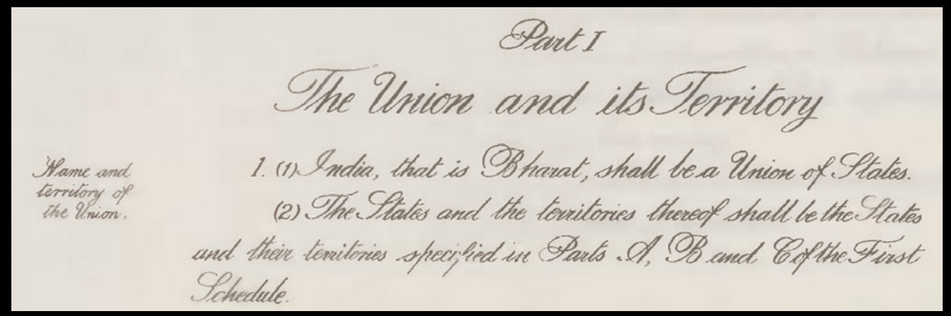
Different types of arches are strategically used throughout the site, each suited to its specific location. Closed arches are implemented in formal medical spaces that need to be isolated from the external environment, ensuring a controlled and secure setting. Arches with skylights are predominantly used on the platforms, allowing natural light to enter while maintaining a comfortable and well-lit atmosphere. Pergola-style arches are placed above the train tracks, offering enhanced ventilation by allowing hot air to escape, while also providing shade, making the station area more comfortable for both passengers and staff.
Illustration by Author.

Figure 8.36 **259**

A render showing internal architecture of the proposed building.
Illustration by Author.

Figure 8.37 **261**
A zoom-in render showing the internal zones and facilities that the proposed station offers.
Illustration by Author.
Figure 8.38 **263**
A zoom-in render showing the internal zones and facilities that the proposed station offers.
Illustration by Author.
Figure 8.39 **265**
A render from platform 5, with medical train on the left.
Illustration by Author.

Why ***BHARAT*** *rather than INDIA**?***



Part I

The Union and its Territory

Name and territory of the Union.

1. (1) India, that is Bharat, shall be a Union of States.

(2) The States and the territories thereof shall be the States and their territories specified in Parts A, B and C of the First Schedule.

Figure 0.0
On the Right
Excerpt from the Constitution of India (Part 1) stating 'India that is Bharat shall be a Union of States.'

The name "India" indeed has its roots in the ancient Greeks' encounter with the region. The Greeks were introduced to the Indian subcontinent through the Persian Empire, which had already established the name "Hindus" for the region around the Indus River, based on the Sanskrit name "Sindhu." The Persians, who were speakers of Old Persian, had difficulty pronouncing the initial 'S' sound in "Sindhu," leading them to drop the 'S' and pronounce it as "indus." When the Greeks came into contact with the Persians, they adapted this term to their own language, pronouncing it as "Indos".

The Greek usage of "Indos" and later the Roman adaptation "Indus" became widely accepted in the Western world and was used to refer to the land around the Indus River and eventually the entire subcontinent. This is how the term "India" came to be associated with the region, a name that would be cemented during the British colonial period. Thus, the term "India" is a legacy of both Persian and Greek adaptations of the original Sanskrit name "Sindhu," illustrating how colonial and foreign influences shaped the naming of the land. The preference for the name "Bharat" over "India" stems from deep historical and cultural roots, reflecting a desire to reclaim indigenous identity and sovereignty. "Bharat" is an ancient name for the land, deriving from the name of a legendary king, Bharata, who is mentioned in Indian texts like the Mahabharata and the Puranas. The name "Bharat" along with "Hindustan" has been used for millennia, symbolizing the unity and continuity of the Indian civilization across various regions and communities. The Indian Constitution's phrase, "India, that is Bharat," reflects this dual identity, acknowledging both the colonial past and the indigenous cultural heritage.

00|INTRODUCTION



Figure 0.1

Fall of the Berlin Wall, November 1989. An Eastern guard speaks to a Westerner through a broken seam in the wall. Both were smiling, representing the jubilant spirit of the day.

Relation of Spatial objects and politics

Spatial objects are pivotal in embodying political ideologies and shaping cultural narratives. Borders, border walls, or boundaries are one such spatial objects that today define almost all existing Nation-States. As an example, the fall of the Berlin Wall stands as a poignant testament to this phenomenon. Erected as a concrete division between East and West Germany, its eventual collapse in 1989 symbolized not just a challenge to the notion of 'State", but also the victory of shared human aspirations over imposed boundaries and opened an era of globalization.[1] The event underscored the potency of physical structures in influencing political landscapes and framing new narratives. Similarly, the purpose of this thesis centers on exploring transformative potential of spatial designs (specifically borders) in redefining perceptions of unity and division. Twenty years after the fall of the Berlin Wall, the question remains 'Do good fences still make good neighbours'?[2] Throughout history, borders have not only demarcated the boundaries of nations but have also defined the contours of cultures, economies, and political relationships. In the modern world, these lines on maps continue to influence the daily lives of millions, embodying the complex interplay between geographical division and human connection.

Background and Context

The specificity of this thesis is rooted deeply in its unique context. While some might view this endeavor as narrowly focused or context-specific, the Bharat-Pakistan border presents a distinctive case. The boundary is not a spatial fact with sociological consequences, but a sociological fact that forms itself spatially.[3] The Partition of India was the result of the assertion of the two-nation theory based on the former Indian Muslim ruling class's sense of being culturally and historically distinct, that Indian Hindus and Muslims are two distinct nations.[4] Yet, as this boundary grew more defined, an intangible chasm between hearts widened.

Spatial Objects

In this thesis, spatial objects, particularly borders, are examined for their ability to redefine unity and division, transforming from mere lines on a map to active spaces of cultural and social exchange.

Familiarising with regions

Bharat has been a unified land for many different cultures and traditions. Its diversity goes beyond religion to its regions. The division that was mainly a result of religion caused divisions in the regions that shared same regional identities, cultures, and traditions. For example, a Hindu or a Muslim can very well identity as a Punjabi as much as a Sikh. They share some common cultures and traditions that overlaps or transcend their religious identity which are shared in the region of Punjab. Similarly, the people in Bengal are often known as Bengalis. While the rise of colonialism brought these regional identities into a broader socio-political framework, where they were increasingly integrated and redefined under the emerging concept of a national ideology, which sought to unify diverse cultural, linguistic, and religious identities under a single political entity.[5] It was not until the independence of Bharat and Pakistan in 1947 that these were divided based on their national identity. Over the years the border saw the making of a physical barrier dividing communities, tearing extended families apart and abolishing the cultural and traditional connection with each other.

Reserach Gap and Objective

Despite the significant attention borders have garnered in scholarly research, highlighting their impact on human society [6], the role of architecture in redefining these spaces for cultural exchange and unity in South Asia, especially in the context of Bharat, has not been explored as comprehensively as in the case of the USA-Mexico border or various European frontiers.[7] By charting the evolution of Bharat's borders to their present state, this work expands the scope of academic inquiry, documenting history, and mapping the transformation. Moreover, it offers invaluable insights into the spatial configurations of sites along the Bharat-Pakistan border, with a particular focus on the detailed architectural delineation of the Attari Border site, celebrated for its exceptional spatial arrangement and the rituals it accommodates.

Figure 0.2
Image on the right
View from the Indian amphitheater at the Attari-Wagah Border Post, looking towards the Pakistani side, where Indian soldiers and Pakistani Rangers coordinate their parade routines on either side of the border.

Region and Religion in India

Regional identity in India is as significant as religious identity. For instance, identities such as Punjabi, Gujarati, and Marathi are shared across different religions. A person born or raised in Gujarat, whether Muslim, Hindu, Sikh, or Parsi, would share a regional identity as a Gujarati. This shared identity is expressed through common elements like food, traditions, and language. Despite religious differences, regional identities in India foster a sense of community and cultural continuity, highlighting the rich tapestry of Indian society.



Significance of the Study

This thesis endeavors to bridge this gap by not only investigating the distinctive activities and layouts at border sites between Bharat and Pakistan, as well as illuminating the considerable potential these sites hold for reimagining. It goes beyond merely studying the existing conditions in South Asia; it aims to uncover how these borders, through architectural and spatial interventions, could catalyze a transformative long-term vision for borders. This research posits that such reimagined spaces could significantly shift perceptions, turning borders from purely spaces of divisions into connections and fostering a new paradigm for how borders can facilitate unity and cultural exchange.

Position of the Thesis

The current global trend, despite a theoretical shift towards a borderless world[8], or the diminishing significance of borders as argued by some scholars [9], paradoxically coincides with a resurgence in wall-building, especially post-2001. Notably, as of 2013, the US, Israel, Greece, Spain and Bharat had a total of 6000 km of border walls.[10] Recognizing these contemporary realities, while drawing from academic discussions, this thesis positions itself in a nuanced middle ground. It advocates that through deliberate intervention, borders can transcend their traditional roles as barriers, fostering reconciliation and peace instead. By proposing architectural solutions tailored to the needs of regional communities within the context of this study, it introduces a vision for transforming present-day border architecture. Thus, this thesis enriches the dialogue by striking a balance between the existing realities of border fortifications and the aspirational move towards a world without borders.

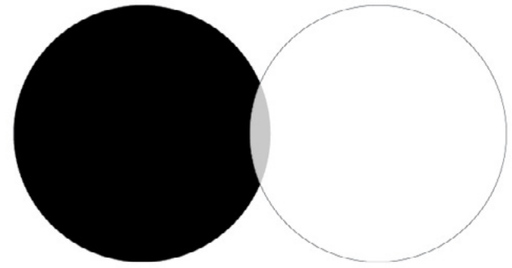


Figure 0.3 *Author finds this thesis placed somewhere in the middle, where theory and reality could overlap in the discourse about Borders.*

Methodology

Employing a multifaceted research methodology, this study combines theoretical exploration with design proposals which build upon existing conditions and opportunities. In addressing the intricate dynamics of border areas through architectural interventions, this research adopts a mixed-methods approach, carefully designed to navigate the multifaceted socio-political and spatial landscapes inherent to such regions. Central to our methodology is the integration of extensive literature review, detailed case study analysis, and potentially transformative design proposals. By analyzing precedent studies that explore the intersection of architecture, geopolitics, and community engagement, alongside selected case studies from diverse geopolitical contexts, this research aims to unearth underlying patterns and principles that can inform innovative spatial strategies and approaches. The Thesis also includes extensive field research to border areas to understand firsthand the impact and realities of borders on regional communities.

Background Chapters

This thesis embarks on a comprehensive journey, starting from the broad theoretical landscapes of Nation, State, and Nation-State, and how these ideologies have crystallized into the physical barriers we observe today.[11] It delves into the consequential regional divide, highlighting the profound separations and conflicts engendered by such barriers, leading to deep-seated hatred and, frequently, warfare. As the narrative progresses, it focuses on the historical creation of a significant border— in this case, between Bharat and Pakistan—bisecting regions and cultivating two distinct national identities. The examination zeroes in on the Partition line, analyzing pivotal migration sites and the architectural essence of the Radcliffe Line through detailed mappings and spatial analyses.

Hybrid Methodological Framework:
This thesis uses a hybrid methodological framework that combines qualitative and quantitative approaches. The methodology includes a field research component, which involves visiting and observing border sites to collect firsthand data, enhancing the study's depth and contextual relevance.

Sites and Area of Focus

The thesis then transitions to a detailed exploration of the north-west border of India, assessing its potential for architectural interventions that seek to bridge divides. It draws parallels and lessons from eastern borders of Bharat and global counterparts, showcasing anomalies that challenge conventional border functions of disconnection and division. Central to this study is the goal of envisioning practical interventions that harmonize with the sensitive context of these regions and the overarching aspiration for integration.

Documentating Wagah-Attari

A pivotal focus is placed on the Attari Border site, celebrated for its unique spatial configuration and the rituals it hosts, providing a detailed architectural documentation. This analysis extends to an exhaustive documentation of sites along the Bharat-Pakistan Border, enhancing our understanding of their spatial configurations.

Design Proposal

Selecting three potential sites along the border for reimagination, the thesis envisions these border zones as places where regional communities are reinstated as custodians and key stakeholders, working alongside the military and tourism sectors to foster reconciliation. This approach not only addresses the challenge of reintegrating regional communities as principal stakeholders but also leverages design as a solution to the programming challenges posed by such integration.

AFGHANISTAN

PAKISTAN

CHINA

NEPAL

BHUTAN

BANGLADESH

BHARAT

MYANMAR

BAY OF BENGAL

ARABIAN SEA

LAKSHADWEEP
(BHARAT)

SRI-LANKA

ANDMAN AND
NICOBAR ISLANDS
(BHARAT)

INDIAN OCEAN

09

10

N

Esri, HERE, Garmin, FAO, NOAA, USGS

Figure 0.4
A map illustrating the extents of Bharat and Pakistan, with disputed areas hatched. The thick red line represents the current border between the two nations, which is the central focus of this thesis

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The invisible lines that shape Nations

Exploring the power of borders in defining identity, culture, and the geopolitical landscape.

01|BORDERS AND THEIR ESSENCE

1.1 Nation and State and Nation-State

Understanding the intricacies of modern borders, first necessitates a grasp of the concepts of 'Nation,' 'State,' and 'Nation-State,' each distinct yet interrelated in the realm of geopolitics.

What is Nation?

A 'Nation' can be defined as a cultural and social grouping, united by shared characteristics like language, ethnicity, or history, and often transcending geographical boundaries. The concept was first proposed by Benedict Anderson in Imagined Communities (1983/2006) to think about what constitutes a nation. Anderson's argument is that at the heart of any nation is a sense of nationalism pride and belonging to a people rooted in place. The nation is an imagined community 'because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion'.[12]

What is State?

A state is a centralized political organization that imposes and enforces rules over a population within a territory.[13] The most commonly used definition is by Max Weber who describes the state as a compulsory political organization with a centralized government that maintains a monopoly of the legitimate use of force within a certain territory.[14] [15] Weber writes that the state "is a human community that (successfully) claims the monopoly of the legitimate use of physical force within a given territory".[16]

How Nation and State are two different concepts?

While defining a state, it is important not to confuse it with a nation; an error that occurs frequently in common discussion. A state refers to a political unit with sovereignty over a given territory. While a state is more of a "political-legal abstraction," the definition of a nation is more concerned with political identity and cultural or historical factors. Importantly, nations do not possess the organizational characteristics like geographic boundaries or authority figures and officials that states do. Additionally, a nation does not have a claim to a monopoly on the legitimate use of force over their populace, while a state does, as Weber indicated. A state should not be confused with a government; a government is an organization that has been granted the authority to act on the behalf of a state. Nor should a state be confused with a society; which refers to all organized groups, movements, and individuals who are independent of the state and seek to remain out of its influence.[17]

"The Nation-State became powerful in the wake of the French Revolution, whereas the Nation-State has become powerless in light of globalization."

-Grace Lee Boggs

Nation-State and Border

The 'Nation-State' concept emerges when the geographical boundaries of a state coincide with the cultural boundaries of a nation, ideally resulting in a population unified by a single national identity.[18] Today's global landscape, with its array of complex borders, is a testament to the continuous interplay between these entities, influencing everything from national sovereignty to identity politics.[19] Therefore, in a world marked by increasing diversity and multiculturalism within states, the traditional notion of a nation-state defined by clear-cut boundaries aligning with a homogenous national identity is increasingly losing its relevance, challenging us to rethink the role and meaning of borders in our interconnected global society.

Questioning the modern Borders

Hence David Newman argues "In positing an agenda for the next generation of border-related research, borders should be seen for their potential to constitute bridges and points of contact, as much as they have traditionally constituted barriers to movement and communication."

India a State-Nation?

The Bharat-Pakistan border is a testament to the complexities of nation-state dynamics. The partition intended to create distinct nation-states based on religious identity, with Pakistan identifying as an Islamic state complicated this division. However, Bharat's foundation as a secular nation, reflecting a broader spectrum of identities within its borders. This scenario underscores the multifaceted influences of border creation, beyond mere political delineation, affecting social fabric and cultural identities. For these complex cases, Linz, Stepan, and Yadav suggest an alternative path — what they term a "state-nation". Whereas a nation-state insists on alignment between the boundaries of the State and nation, a state-nation allows for a multiplicity of "imagined communities" to coexist beneath a single democratic roof. It recognises that citizens can have multiple, overlapping identities that need not detract from a larger sense of national unity.[20]

Rethinking the Border of State-Nation

This thesis proposes a revaluation of the rigid borders that traditionally demarcate nation-states, envisioning instead their transformation in alignment with the concept of a state-nation, akin to Bharat's model. It argues for the adaptability of borders in accommodating the rich tapestry of identities that define not just Bharat but numerous other countries worldwide, challenging the traditional notion of nation-states to embrace a more inclusive understanding of statehood that transcends physical boundaries.

1.2 Borders and Bordering

Earliest concepts of Bordering

While border making has existed for millennia, how borders are conceived and operated has changed considerably. Our present system is only 350 years old, product of a peace treaty—the 1648 settlement of Westphalia—drawn up after decades of European religious war. Its basic principle established the right of a monarch's exclusive authority over religion, government, taxation, law and the military within a specific geographical area. Where previously political dominion in feudal Europe had been impossible to map spatially, borders offered clear lines of separation and control.

Europe and StateHood

Worldwide it is hard to find a single international border that has not been inspired by the example and practices of an originally Western European statehood.[21] [22] Much border making has been the direct result of the imposition and subsequent breakup of European empires outside of Europe into state like units. But it has also been more broadly the result of the spread of a model of territorial Statehood and state-centered political economy from western Europe into the rest of the world.[23]

Bordering and Wall in history

At one time borders were understood simply as boundary lines between self-evident states whose existence was presumed to reflect physical feature or international treaties. Physically today the boundaries are defined by border walls (or fences and barriers). These are symbolic and material manifestations of political boundaries. This thesis builds upon recent work in political geography that considers borders as sovereign sites of security as well as mobile places of encounter.[24] However, historically the first purpose of wall of citadels was to store food. When war became an established institution, those same walls come to be used as a final line of defence. [25] The wall, historically, has been an important element of city planning as a defence mechanism against intrusion and thus, limiting access to the other. The fact that, according to Mumford, the walls were initially built to define the sacred limits of the temenos, and to keep at bay evil spirits rather than inimical men is indicative of the protective character of the wall, through times. The degree of access allowed, was in accordance with the threat represented by the other.[26]



Bordering and Wall in contemorary world

Today, 31 years after the fall of the Berlin Wall, we find ourselves in a world with more walls than ever. 4.679 billion people in the world (60.98%) live in a country that has built one of these walls on its borders, concludes the report “Walled world: towards Global Apartheid “ co published by the Centre Delàs d’Estudis per la Pau, Transnational Institute, Stop Wapenhandel and Stop the Wall Campaign. As of 2018 there are 63 physical walls worldwide, with Asia having the largest number of walls at 56% followed by Europe (26%) and Africa (16%). Bharat has three Border walls of 6540km Covering 43% of its land border.[27] Frye calls this the ‘Second Era of Walls’ and argues that in the twentieth century, these ‘eclipsed … in every way’ the first wave (which began with the constructions of Ancient Greece and ended in the late nineteenth century).[28]

Nation-State and Borders
-Left to Right and Top to Bottom

1. Israel-Palestine
2. Usa-Mexico
3. North Korea - South Korea
4. Hungary - Serbia
5. Hungary-Croatia

6. Morocco - Sahrawi Rebels
7. Saudi Arabia - Yemen
8. Iraq - Saudi Arabia
9. Morocco - Spain
10. Nambia - Botswana

11. Uzbekistan - Kazakastan
12. Green line in nicosia
13. Melilla - Morocco
14. Bulgaria - Greece
15. Turkey - Greece

16. Estonia - Russia
17. Finland - Russia
18. Macedonia - Greece
19. Russia - Crimea
20. Kenya - Somalia

21. Afghanistan - Turkmenistan
22. Uzbekistan - Turkmenistan
23. Pakistan - Iran
24. Slovenia - Croatia
25. Latvian - Russia

26. Belarus - Lithuania
27. Lithuania - Russia
28. Tunisia - Libya
29. Malaysia - Thailand
30. UAE - Oman

31. Kuwait - Iraq
32. Afghanistan - Pakistan
33. South Africa - Zimbabwe
34. Abu Dhabhi - Saudi Arbia
35. Myanmar - Bangladesh

36. Peru - Ecuador
37. Nicaragua - Costa Rica
38. Hungary - Serbia
39. Dominican Republic - Haiti
40. Syria - Turkey

41. Turkey - Iran
42. Poland - Belarusian
43. Israel - Jordan
44. China - Veitnam
45. DRC - Rawanada

Figure 1.1
Image on left
A collage depicting border fences or walls between various nations that were directly or indirectly established as a result of colonization. The individual images are listed from right to left, top to bottom, on the right side.

1.3 Beyond (National) Borders to Borderless (Regionalism)

The geopolitical changes that took place in the international system from the 1980's onward all served to bring about a new generation of border studies and the desire to create a counter 'borderless' world narrative. We are reminded that in our 'borderless' world there are over 300 land boundaries, far higher than the states which make up the politico-geographic mosaic of the international system. A major focus of the border studies during the 1980s and 1990s has been the analysis of transboundary co-operation and the functionality of transborder regions.[29] Newman states the 'borderless' world discourse is both disciple and place specific. Economist and information scientist have taken on the role of 'borderless' pursuits, while geographers, political scientist, socio-logistics, and international lawyers are more skeptical.[30] For political scientist borders reflect nature of power and ability of one group to determine, superimpose and perpetuate lines of separation.[31] For sociologist and anthropologist, borders are indicative of the binary distinctions (Us/them; here/there; inside/outside) between groups at variety of scales and territories. For lawyers it reflects changing nature of sovereignty and the rights of states to intervene.[32]

Bordeless and Border discourse among several feilds

For architects, however, the question of what a border—or specifically, a border wall—signifies is multifaceted, blending the tangible with the symbolic. Borders in architectural terms are not merely physical barriers but elements that interact with the environment, allowing natural phenomena like wind and sunlight to transcend their confines while still imposing limits on human movement. Despite these physical barriers, economies, ecologies, and black markets often transgress borders, highlighting their inherent porosity. The very presence of military forces to secure these borders underlines their paradoxical nature: symbols of division that are permeable and often ineffective in completely controlling passage. Professor Ritaine suggests that the primary function of border walls is to cultivate a collective sense of security and identity among populations [33], a sentiment echoed by political scientists Ron E. Hassner and Jason Wittenberg, who argue that these structures serve as visible reassurances of governmental action.[34]

How architects read Border and its function

Therefore, from the perspective of architecture, borders—and by extension, border walls—embody a nuanced relationship between security and identity, and a recognition of their somewhat limited effectiveness within a world that is growing ever more interconnected. This viewpoint prompts a reassessment of borders not as unassailable barriers but as constructs that both physically and psychologically mold the spaces they aim to divide. Architecture, with its inherent capacity to mirror the current politics of division and their tangible expressions, might offer fresh insights and introduce an added dimension of spatiality. This approach aligns with Johan Galtung's discussion in Werner A. Galluser's "Political Boundaries and Coexistence," suggesting that borders could evolve from obstructive barriers, beyond which the other side remains out of sight, to venues of reconciliation, collaboration, and mutual existence. While retaining their delineating function, borders thus reimagined could adopt a new identity, fostering an environment of transboundary cooperation and enhanced functionality of transborder regions.[35] However, unlike other professional fields that may apply generalized theories to borders, architects must study borders on a case-by-case basis. This approach is necessary because each border presents unique spatial, cultural, and environmental challenges and opportunities that require tailored design solutions. Architects must consider the specific social, historical, and ecological contexts of each border to create interventions that are sensitive to local conditions and community needs.

Why Architects need a fresh perspective to reimagine borders?

There has been a geographical refocusing of the border away from the level of State, down to the internal regions, municipalities, and neighbourhoods. [36] We live in a world of scaled hierarchies, where different borders affect our daily life practices simultaneously. Ethnic nationalism and regionalism remain unresolved issues in the political agendas of many advanced multinational states, especially in countries like Bharat. Boundary walls often arise from the nationalism of majorities, as discussed by Smith in "Nationalism, Regionalism and State," with many of these "majority" individuals never crossing such borders in their lifetime. [37] On a micro-scale, regions or borderland population striving for secession and unity with co-nationalists in neighboring countries cannot escape the influence of state nationalism. This often takes the form of state nationalism, legitimizing state actions in both international and domestic arenas by appealing to concepts like 'national unity,' 'the national good,' and 'the nation's interest.' Regions that do not share the desire for national belonging and state unity may find these statements to be meaningless rhetoric with little impact on their daily lives. Calls to sacrifice regional policy for the collective good can often strengthen the appeal of autonomy and separatism within such ethnoterritories. [38]

Geographical refocusing with respect to Border studies

The complex relationship between regionalism and ethno-territory with nationalism or ethno-nationalism was often disregarded when colonial powers imposed artificial borders. Ignoring or failing to recognize the importance of these factors has led to tensions and weakened the ethnic regional identity of communities once connected across borders. This thesis focuses on one such imposed border that divided Bharat, emphasizing the need to incorporate regional scales into today's border representation, which is central to the thesis's design intervention and long-term vision. It revisits the distinctions made in classical border literature between political frontiers or borderlands and the concept of borders or boundaries, proposing a reimagined understanding of these divides. The thesis draws on John House's theoretical framework for understanding the functional dynamics of political frontier regions. [39] This framework highlights areas at geographic margins near borders where residents face economic, social, and political marginalization, particularly relevant to the thesis's exploration of how these regions were historically connected before state and nationalism overshadowed their regional identity, disconnecting their social and cultural ties.

Including regionalism to ethno-nationalsim in Border studies

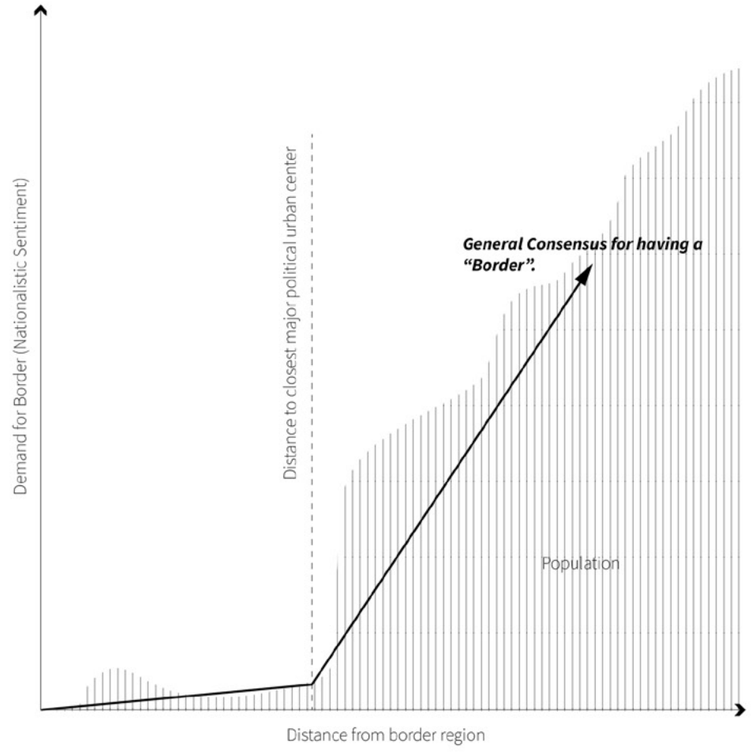


Figure 1.2 *This graph shows how the consensus for maintaining borders increases with distance, highlighting how populations far from borders, often the majority, shape border policies driven by nationalistic sentiments.*

In a spatial context, this thesis seeks to transcend the binary oppositions of "Us vs. Them," fostered by traditional borders, envisioning instead a space where both entities can converge, celebrating a shared history and cultural heritage. The thesis reflects upon much of the functional literature dealing with borders along the 'closed-open' continuum automatically assumed that the nature of the border would have an impact on the 'borderland'.[40] To which David Newman while theorizing borders adds that the specific borderland characteristics will vary contingent upon the degree of openness or closedness of the border, enabling or preventing contact and interaction[41]. Borderlands may undergo differential development on each side of the border, dependent on the respective policies exercised by the authorities on each side. While the relation between how closed borders and political tensions while parallel open borders can create political cooperation and integrated borderlands have already ben described. It needs to be looked from a fresh perspective when talking about Bharat Pakistan Border.

Questoning all the narratives to be rethought to specific context of Bharat-Pakistan

In conclusion, the essence of border creation, particularly illuminated through the Partition narrative, underscores the necessity of recognizing the dual reality of national identities on either side of the border, just as it emphasizes the critical need to consider the divided regions in border conceptualizations. Applying a discourse such as "Borderless," which David Newman points out is a largely Europe-centric notion, may not hold the same relevance or utility within this distinct context. Drawing from the diverse discussions addressed, this thesis advocates for a nuanced approach. It aims to navigate beyond the stark "Us vs. Them" dichotomy, envisioning a shared space that accommodates "Us and Them." More broadly, this thesis does not seek to redefine the existing borders of Bharat from closed to open in absolute terms. Instead, it posits the possibility of a border embodying multiple characteristics simultaneously, advocating for a transformation from an exclusively "nationalist" border interpretation to one that is inclusively "regional." This perspective not only acknowledges but also embraces the complexities and nuances of border existence, proposing a model where borders serve multifaceted roles depending on their context and time, thereby fostering a more connected and cohesive regional identity.

Can regionalism be reflected on the Borders that today reflect Ethno-Nationalism

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The story behind Partition

A quick study of India's history from the day the British set foot to the end of the British Raj

02|THE PARTITION

2.1 1947

It's the summer of 1947, and the world is in a state of flux, navigating the uncertain waters of a post-war reality. Decolonization movements are unfolding across continents, altering the established orders and colonial grips of major European powers.[42] Amidst the global currents of change, Britain, still bearing the scars of a devastating world war, is ensnared in a period of stark austerity. The nation, albeit victorious, is beleaguered by substantial war debts and is navigating through the extensive economic and infrastructural damage incurred during the conflict.[43] Rationing is a widespread practice, and the task of rebuilding becomes a nationwide endeavor, extending from the bombed-out cities to the stressed corridors of power. In this scenario, managing the sprawling British Empire, particularly the looming question of India's quest for independence, becomes an ever-tightening noose around the nation's resources and attention.[44]

World and The Great Britain in 1947

With the last Viceroy of India, Lord Mountbatten being appointed solely to give India her freedom by 1948.[45] The first things that he realized after coming to India was if India were not given freedom as early as possible the Sub-continent would fall into a Civil war. In the face of the progressively deteriorating situation in the country, Lord Mountbatten felt that if the procedure for the transfer of power was not finalized quickly, there was a possibility that at least in some parts of the country there would be no authority to whom power could be transferred.[46]

India in 1947

Hence on June 3rd, 1947, in a press conference, a day after politicians of Congress Party and the Muslim League Party would formally accept the partition although not the date, but when asked of the date of India's freedom, Mountbatten spontaneously took a decision and replied:

"The final transfer of power to Indian hands will take place on August 15,1947".

This quick calculation of India's freedom date would be the date of Mountbatten's most triumphant hours of his crusade through the jungles of Burma which had ended in the unconditional surrender of the Japanese Empire.[47]

The date that will change the future of 400 million Indians.

What Collins described in his Book "the most complicated divorce"

There was one job, the most important of them all. To divide India into pieces and give respective leaders of Bharat and Pakistan the boundary line. No where in the world had remotely like this been attempted. Thus, now was the time to create the 'most complex divorce' in the world. To divide four hundred million human beings along with the assets, household properties they had acquired for centuries. India was officially to shift into the definition of nation-state. For ages India had seen different rules of princely states, but it was the British who defined the borders of British Raj like never before which would shape Bharat to what it will be after her independence.

Imagine you are one of the most brilliant barristers in England, known for your encyclopedic knowledge on vast array of subjects and an admirable legal reputation. With this you have never set your foot on the Indian subcontinent or have no knowledge about the demography or culture of the people living there. Paradoxically this is the reason you are given the job to divide India and draw the 'line of division' as according to Vice Chancellor anyone with Indian experience would be disqualified as prejudice by one or the other side. Sir Cyril Radcliffe was chosen was this exact job[48].

A lawyer doing his job

2.2 1600

History's most grandiose accomplishments sometimes can have the most trivial origins. It was August 24, 1608,when Captain Hawkins a representative of East India company had arrived on a port of Surat, north of Bombay. His march to Agra in 1609 led him to face to face with a sovereign beside whom Queen Elizabeth might have seemed the ruler of a provincial hamlet. Reigning over seventy million subjects, the emperor Jahangir was the world's richest and most powerful monarch, the fourth of great Mughals. With the policy "Trade, not territory" as said by the east India company and after some years of negotiation from English Ambassador Sir Thomas Roe[49], Jehangir signed the imperial *firman* authorizing the East India company to open trading depots north of Bombay.[50 51]

How a paper (firman) changed the course of History

Little did Jehangir himself knew, that this agreement was a start to an irreversible course of one of the greatest colonization stories of history and would re-write the history of the Indian subcontinent forever.

As the time went inevitably trading activity grew, the company's officer became enmeshed in local politics. On June 23, 1757, 900 English men of the 39th Regiment of foot and 2000 Indian Sepoys (native infantry men), an audacious general named Robert Clive routed the Army to win the Battle of Plassey also known in the History as the "Battle of Great Betrayal." With this the British Conquest in India started and the century that followed was one of Conquest[52]. After 258 years of fruitful activities, East India Company's existence was terminated as it had begun, with a royal decree, signed on August 12, 1858[53]. The same act that day transferred the responsibility for the destiny of 300 million Indians into the Hands of thirty-nine-year-old woman, Queen Victoria. Thus began the Victorian Era, an era which the world would often associate with the British Indian Experience.

British step into India for the first tIme

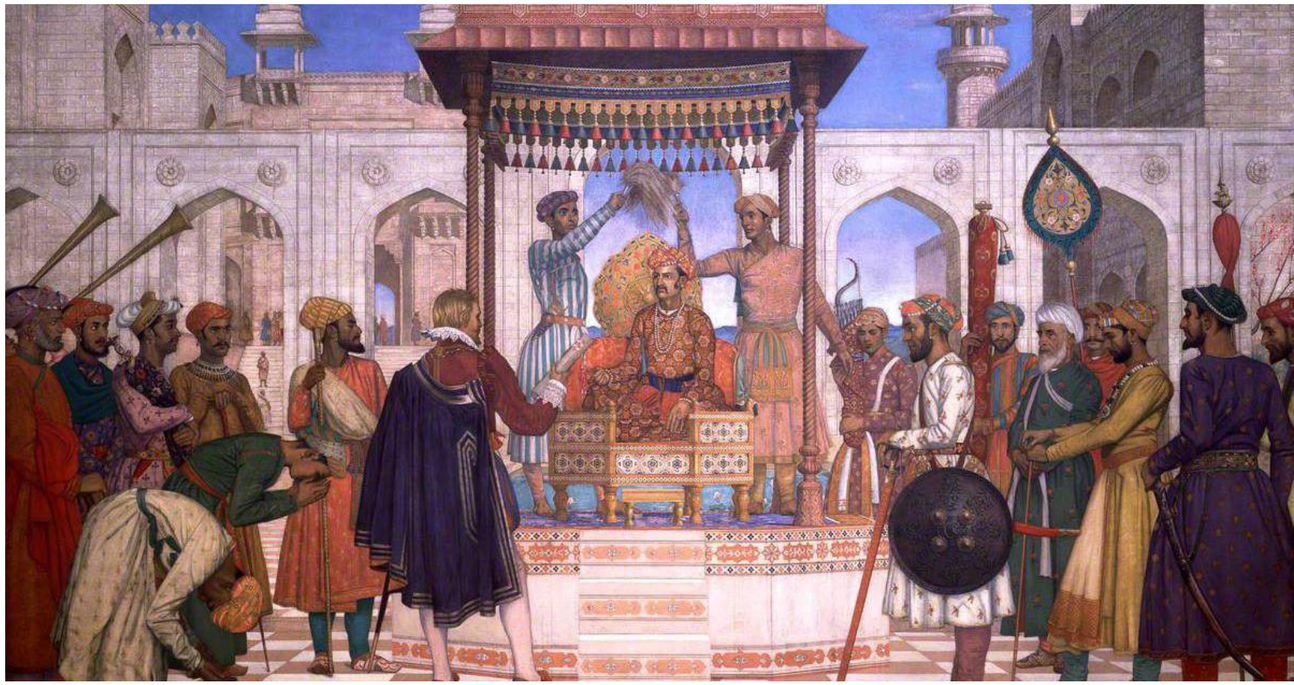


Figure 2.1 *English politician and diplomat Sir Thomas Roe MP (1581-1644) being received by the Mughal Emperor Jahangir in 1616.*

2.2 The “Indian” Problem

The book, the *Wretched of the Earth*, written by the Martiniquan author Frantz Fanon, became one of the most widely read on decolonization. The first sentence of the book establishes the author’s stark thesis: ‘Decolonization is always a violent phenomenon’. He adds: ‘The naked truth of decolonization evokes for us the searing bullets and blood-stained knives which emanate from it’.[54]

The sacred Hindu civilization had never in the history invaded another civilization but had always seen invasion from outer world. Weather it be the Persian Invasion or Alexander the Great, or the Mughals and or to the British Raj. A civilization that contributed during 1-1000 AD constituted roughly 30% of the world’s GDP [55] had already seen the start of extensive religious tension and decline in GDP after the Mughal Invasion[56]. Centuries of deindustrialization and exploitation of Hindustan would leave colonial India in the state of poverty. Conditions became worse and India was set to be divided under British Rule[57].

The story of Anceint Civilization

The partition of Bharat was merely a geological form representing the root of the Indian Problem. The root of Indian problem was the age-old antonyms by Indian’s 300 million Hindus and 100 million Muslims. Sustained by the traditions, by antipathetic religions, by economic differences subtly exacerbated through the years by Britain’s own policy of divide and rule, their conflict had reached a boiling point. However, historical evidence has shown that violence had existed by the year 1700 A.D.[58] The overt act that split Bharat began in the streets of Calcutta and was a turning point in the history of Bharat[59] [60].

The conflict between two religion

The leaders of India’s 100 million Muslims now demanded that Britain destroy unity that had so painstakingly created and give them the Islamic state of their own. The cost of denying them their state, they warned, would be the bloodiest civil war in Asian history. It was adamant by the actions taken at the dawn of August 16, when Muslim mobs came howling in Calcutta and savagely beat to pulp any Hindu in their path and left bodies on the cities open gutter. This was done in answer to a call issued by the Muslim League, proclaiming August 16, 1946, a “Direct Action Day”. This was to prove to Britain and the Congress Party that India’s Muslim were prepared “to get Pakistan for themselves by ‘Direct Action’ if necessary. Later the Hindu mobs came storming for any Muslims to slaughter. The day would be written as one of the most violent days in the British Raj. Jinnah, the leader of Muslim League and the father of today’s Pakistan had that day made clear to Congress and British.

A violent demand for Pakistan

“We shall have India Divided”, he vowed, or “We shall have India destroyed”. If Congress Wanted War, he declared, then India’s Muslim “accepted their offer unhesitatingly’. [61]

The politics that overlooked Gandhi's Vision

Contrary to Jinnah, Gandhi who followed the life of simplicity and non-Violence was desperate to avoid partition. He was so desperate that he was prepared to give the Muslims India himself, instead of cutting it in half. Place three million Hindus under Muslim Rule, he told Mountbatten, by asking his rival Jinnah and Muslim league to form a government and take all of India instead of just the parts he wants[62]. Gandhi's own Congress Party would reject this proposal and so would Jinnah. The undeclared agenda of the Direct Action Day by Muslim Leaders which was chosen to fall on the 18th day of Ramadan is included in G.D. Khosla's 'Stern Reckoning' published by the Oxford University Press, New Delhi[63]. The violence that was brought with the determination to establish an Islamic State would start a chain reaction of riots, counter-riots and reprisal which stormed through India for an entire year. On 15th August 1947, a year later, a bleeding Pakistan was carved out of the body of bleeding Bharat.

Partition was 'technically' a Indian Opinion

The line that was about to be drawn by Radcliffe was not a sudden decision or a decision that would work in a British favour. In fact, Mountbatten wanted the world to know that British had made every effort possible to keep India united and it was "Indian opinion rather than a British decision that had made partition the choice". Mountbatten himself thought that the future of Pakistan was so inherently unviable that it should "be given chance to fail on its demerits". [64]

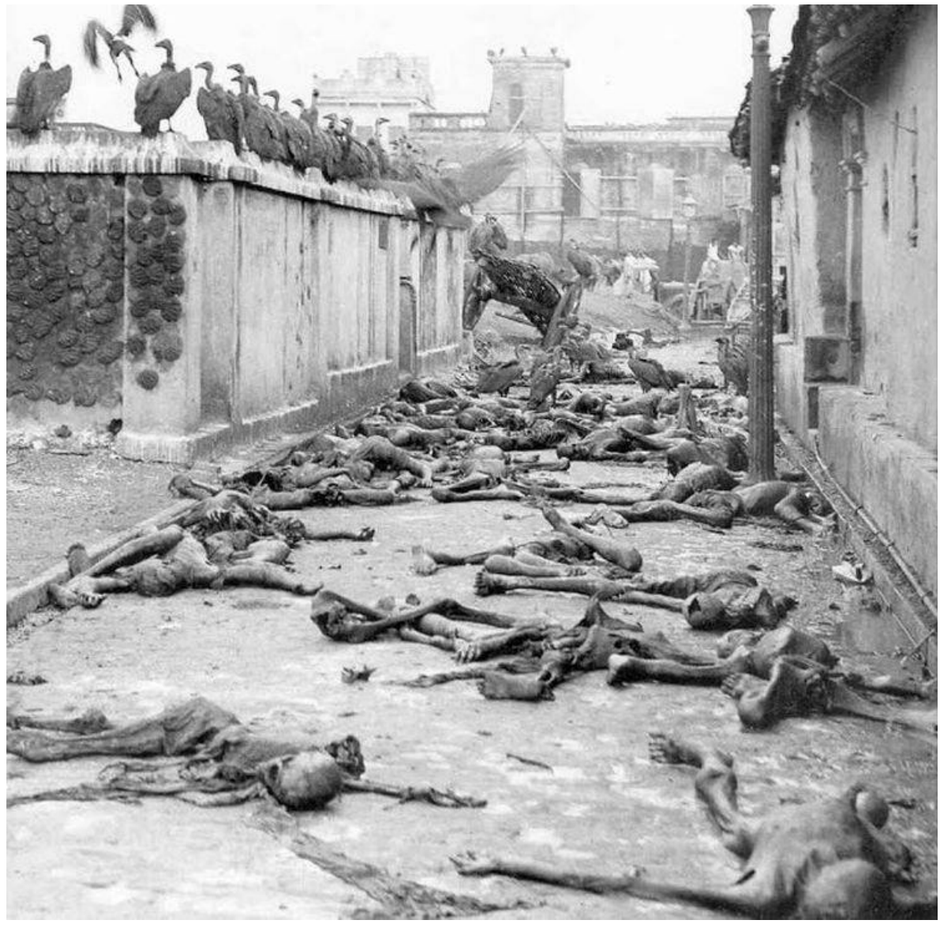


Figure 2.2 *Vultures feeding on corpses lying abandoned in alleyway after bloody rioting on the streets of Calcutta.*

Highest recorded migration in the history of Humankind.

One thing that was clear was, if India were to be divided into pieces based on religion, the suffering of people on both the side were inevitable. But no one in the right mind, not the British, the Muslim League or the Congress would have foreseen what was about to come. The happiness of freedom was about to be overshadowed by the tragedy of the largest migration in the history of the world, uprooting approximately eighteen million people and resulting in the deaths of about one million. To comprehend the magnitude of this historical event, one might envision the entire population of London (in 2021)[65] being evacuated not once, but twice, coupled with the demise of a number equivalent to the inhabitants of San Francisco (in 2021)[66]. It is estimated that during the partition between 75,000[67] and 100,000[68] women were kidnapped and raped. The once British Raj, a Raj for which the India's princes, had begged the heavens one day that queen Victoria's "power and sovereignty" might "remain steadfast forever." Now, that forever was near end[69].

The making of Borders

The borders of India have shifted over the centuries, with each new invasion altering the boundaries of Hindustan, Bharat, or India. However, the partition marked the first instance of two independent nation-states being formed. For the first time in history, a border was drawn that not only restricted migration but also endowed people with a national identity based on their choice of allegiance. This led to the mass migration of millions of Hindus out of what would become Pakistan and Muslims out of India, depending on where they chose to align their identity. Migration had already begun by the time of independence, but the situation worsened significantly after the maps delineating the new borders were made public on 17th August by Lord Mountbatten, adding another layer of complexity to an already fraught process.[70].

https://youtu.be/eOzX6KXycx0

Figure 2.3

As a part of thesis exploration a vedio was made to understand the everchanging regions of bharat with every invasion leading upto the colonial borders that were drawn resulting to partition.

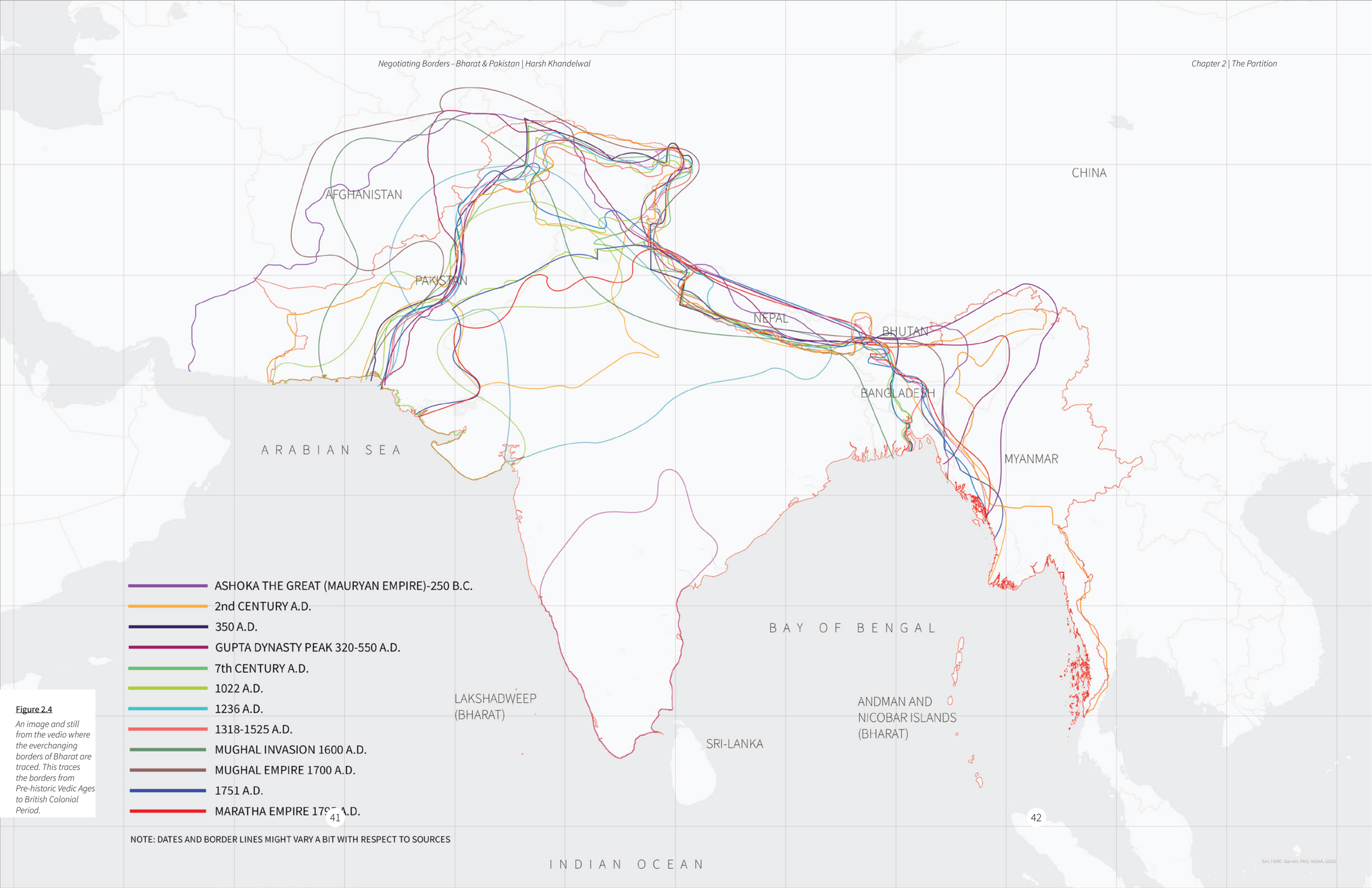


Figure 2.4

An image and still from the vedio where the everchanging borders of Bharat are traced. This traces the borders from Pre-historic Vedic Ages to British Colonial Period.

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The making of RADCLIFF LINE

Let's explore how a line drawn on a piece of paper would shape the politics of the Indian Subcontinent for generations to come.

03|THE RADCLIFF LINE

3.1 The making of Radcliff line:

Handing over their Territorial Line to Nations

On August 17, 1947, just two days after India gained independence, the final documents delineating the Radcliffe Line were handed over to the leaders of India and Pakistan. This moment was marked by intense reactions from both Jawaharlal Nehru, the Prime Minister of India, and Liaquat Ali Khan, the Prime Minister of Pakistan. Their visible anger assured Lord Mountbatten, the last Viceroy of India, that Cyril Radcliffe had completed his challenging task with true impartiality, as both leaders appeared equally discontented.[71]

The Imperfect Line

The initial celebrations of independence for the newly formed nations of India and Pakistan quickly gave way to the harsh realities of partition. Rarely in history has a line drawn on a map had such a profound and immediate impact on millions of people. Radcliffe's line, largely determined by the religious demographics of the majority populations, was anticipated to be feasible but resulted in practical chaos. One of the major controversies of the Radcliffe Award arose from a deviation where the line followed the natural boundary of the Ravi River, inadvertently leaving some Muslim-majority areas in India. This deviation unexpectedly offered India the strategic hope of Kashmir, setting the stage for future conflicts.[72]

Why was no border drawn over Kashmir, and why did the Radcliffe Line stop at Punjab in the north?

The decision not to draw a border over Kashmir during the Partition of India was influenced by the unique political status and demographic composition of the princely states within British India. At the time of Partition, British India consisted of 17 provinces and 562 princely states. These princely states were semi-autonomous regions that had a degree of internal sovereignty under the British Crown. During the Partition, the princely states were given the option to accede to either India or Pakistan based on factors such as geographical proximity, the demographic makeup of their populations, and political considerations.[73]

Kashmir, a princely state with a predominantly Muslim population but governed by a Hindu Maharaja, found itself in a particularly complex situation. The state's strategic location and diverse population made the decision of accession highly contentious. The Maharaja's indecision and the competing pressures from both India and Pakistan led to ambiguity regarding Kashmir's future status.[74] As a result, the Radcliffe Line, which demarcated the borders between India and Pakistan, did not extend into Kashmir, leaving its fate unresolved and laying the groundwork for future conflict.



Figure 3.1

Lord Mountbatten (in the middle) meets Nehru (on the left of Lord Mountbatten), Jinnah (on the right of Lord Mountbatten) and other Leaders to plan Partition of India.

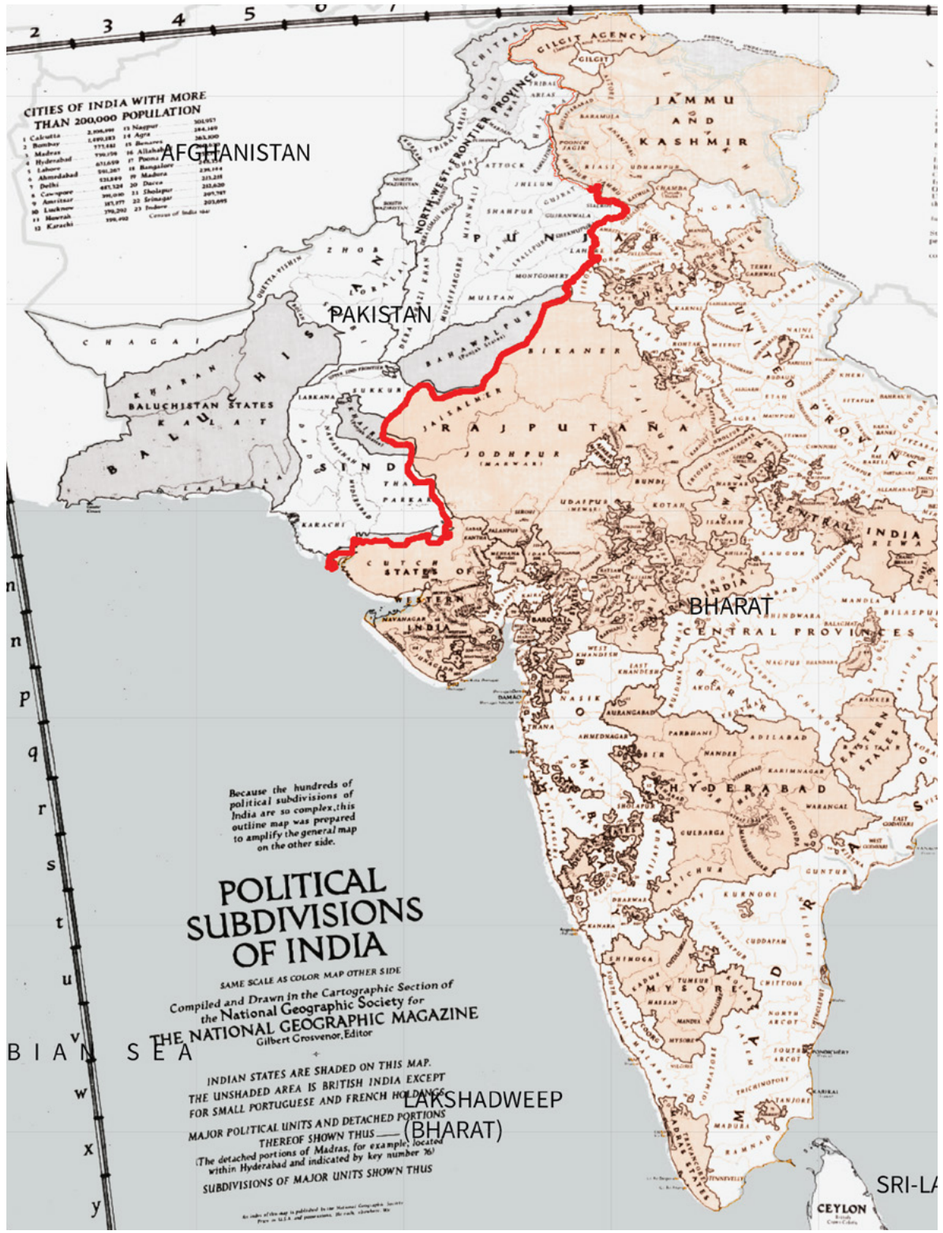


Figure 3.2

A historical map illustrating the political subdivisions of British India, with the Radcliffe Line highlighted in red. This line divided several regions, including Punjab. The areas shown in orange were princely states, ruled by local kings but under British suzerainty, and had to choose between joining India or Pakistan. The regions in white were directly governed by the British and were thus subject to division according to the Radcliffe Award.

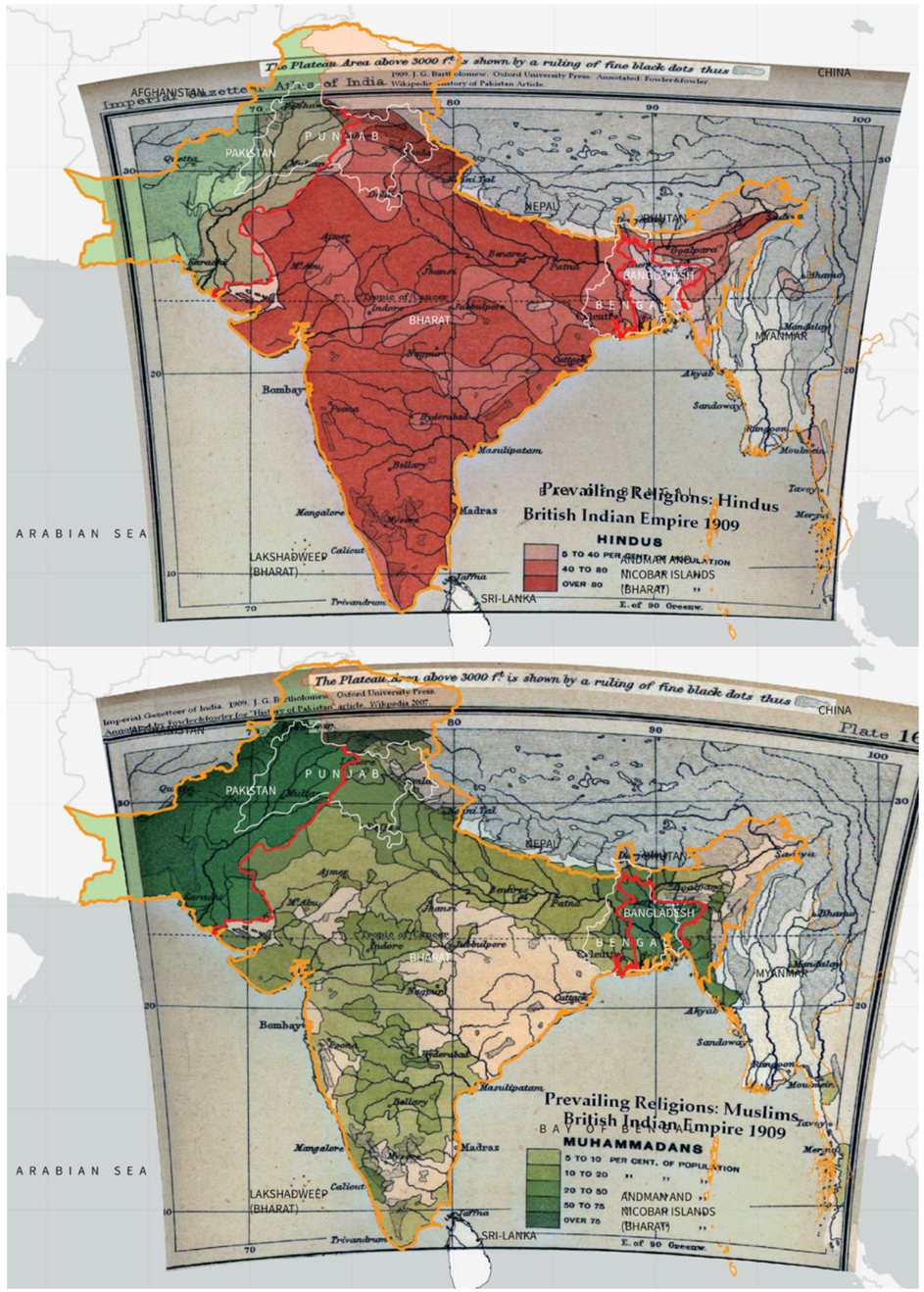


Figure 3.3

The map shows regions with Hindu majority populations before the Partition of India in 1947, highlighting the demographic distributions that influenced the subcontinent's division. The bottom map illustrates areas with significant Muslim populations, which also played a crucial role in determining the boundaries established by the Radcliffe Line. These maps collectively depict the religious demographics that shaped the geopolitical landscape during the Partition.

3.2 The routes of Migration

The terrified Hindu and Sikh inmates begged their custodians to send them to India. Why? Because all the Punjab jail wound up in the Pakistan and they feared that Muslims would slaughter them. Such was the uncertainty of the line when published. While the world's biggest involuntary migration had already begun before the independence, things only got only worse once they were published. The worst case of violence among all the regions is concluded to have taken place in Punjab.[75] [76] Total Migration across Punjab is estimated to be about 12 million people out of 6.5 million Muslims moved into West Punjab (Pakistan) and 4.7 million Hindus and Sikhs moved into East Punjab (Bharat).[77]Unlike Punjab where the bulk partition -related migration was over by the end of 1947, migration of Bengali Hindus to India and Muslims to East Pakistan continued through 1951. India recorded 2.523 million refugees from East Bengal and by 1973 their number reached over 6 million.[78] Gujarat also experienced large refugee migrations where Muslim population in the state dropped from 13% percent in 1941 to 7% in 1951.[79] While over a million Hindu refugees which were mostly Sindhis and Gujarati migrated to Gujarat.[80]

Migration and Violence begins

Neither government was prepared to handle migration on such a large scale, and the violence on both sides exacerbated the horrors of Partition. The administrative chaos and lack of resources contributed to the suffering and death of at least 1 million people. In "Freedom at Midnight," Collins and Lapierre describe in detail the violence that ensued, particularly in Chapter 13, titled "Our People Have Gone Mad." The authors chronicle the brutal reality of the Partition, where entire communities were uprooted overnight, and trains became sites of massacre as they carried refugees to uncertain safety.[81]

Our People have gone mad

The only option for people caught in the violence was to seek refuge on the "other" side, among "their" own people. This massive and chaotic migration was driven by fear and desperation, as communities sought safety and solidarity during unprecedented turmoil. Families often traveled in perilous conditions, hoping to reach a place where they would no longer be persecuted for their religious identity.

Finding our own

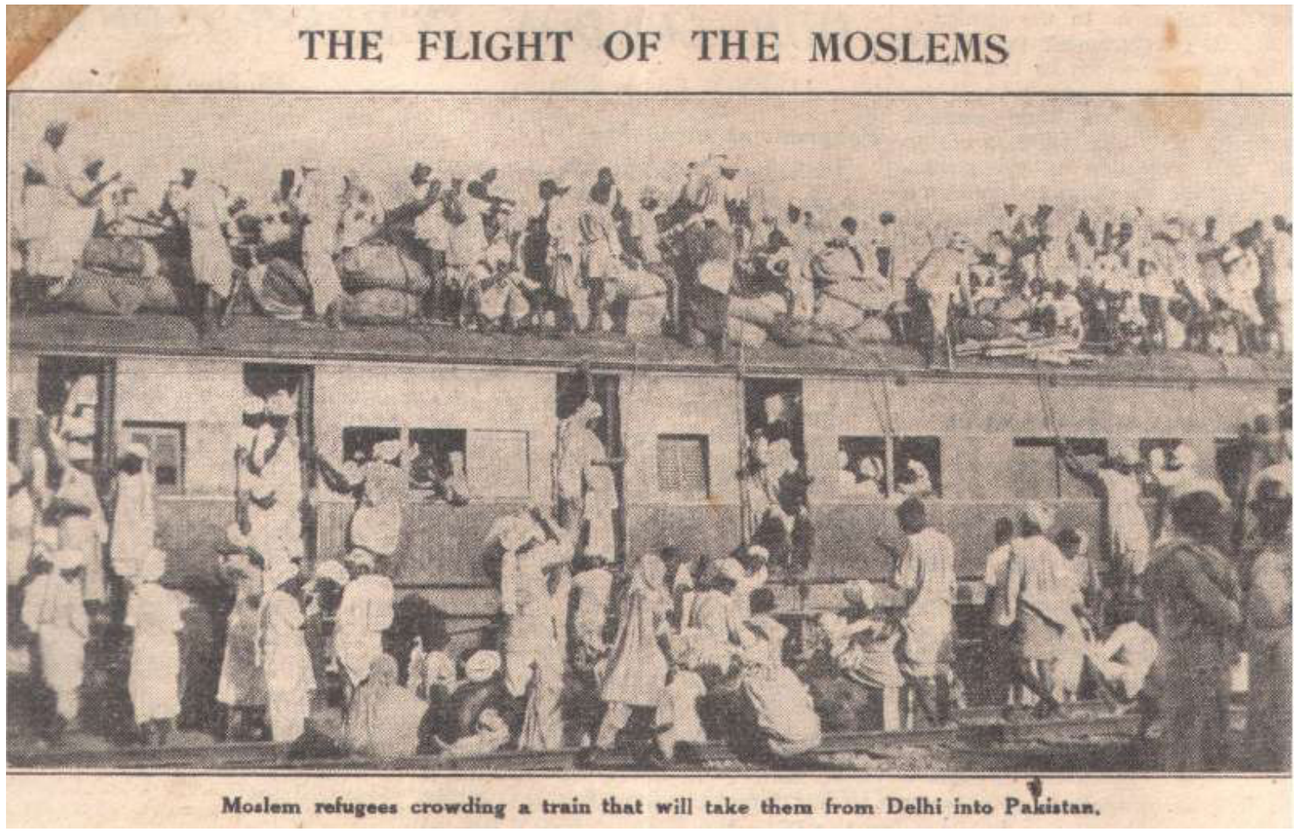


Figure 3.4 *An excerpt from a page of Manchester Guardian in a scrapbook, dated september 27,1947.*

During the Partition of India in 1947, the routes taken by migrants were largely determined by existing transportation networks, such as railways and major roads, which had been established during British rule. These routes offered the most direct and accessible paths for the millions of people attempting to cross the newly drawn Radcliffe Line. The well-known and established transportation routes attracted large groups of migrants who believed that traveling in numbers would provide safety against the rampant communal violence. As a result, these routes became critically important, serving as the primary channels for migration amidst the chaos and uncertainty of Partition.[82] Research conducted by Harvard's Lakshmi Mittal South Asia Institute is offering a fresh perspective on the Partition of India. Their project includes creating a map that highlights both official and crowdsourced routes and modes of migration. This research aims to uncover the patterns and paths taken by millions during this period, utilizing new technologies and data analytics to provide insights into the historical and humanitarian aspects of the Partition.[83] Primary Modes of Migration included:

Trains: Railways were the primary mode of transport during the migration, with trains departing from major cities like Lahore, Amritsar, and Delhi, carrying thousands of refugees across the Radcliffe Line. However, these journeys were perilous, as many trains were attacked, resulting in numerous deaths. Trains became both lifelines and sites of terror, symbolizing the chaos and violence of Partition.

Roads: Many refugees traveled by foot, carts, and vehicles along major roads leading to and from the newly drawn borders. The road routes were dangerous due to violence and looting, but they were essential for those who couldn't access trains.

Airways: Though less documented, air evacuation was used for some refugees. Air India, for example, transported people, particularly those who could afford the cost of an airplane ticket. Migrants flew from Delhi to Sialkot, Lahore, or Karachi.

Waterways: Maritime routes, particularly from ports like Mumbai, were utilized to transport refugees. Ships carried people between the coasts of India and the newly formed Pakistan, offering an alternative to land routes for those who could access these services. This was mostly used by migrants in Mumbai or Kutch to travel to Karachi.

The routes of Migration

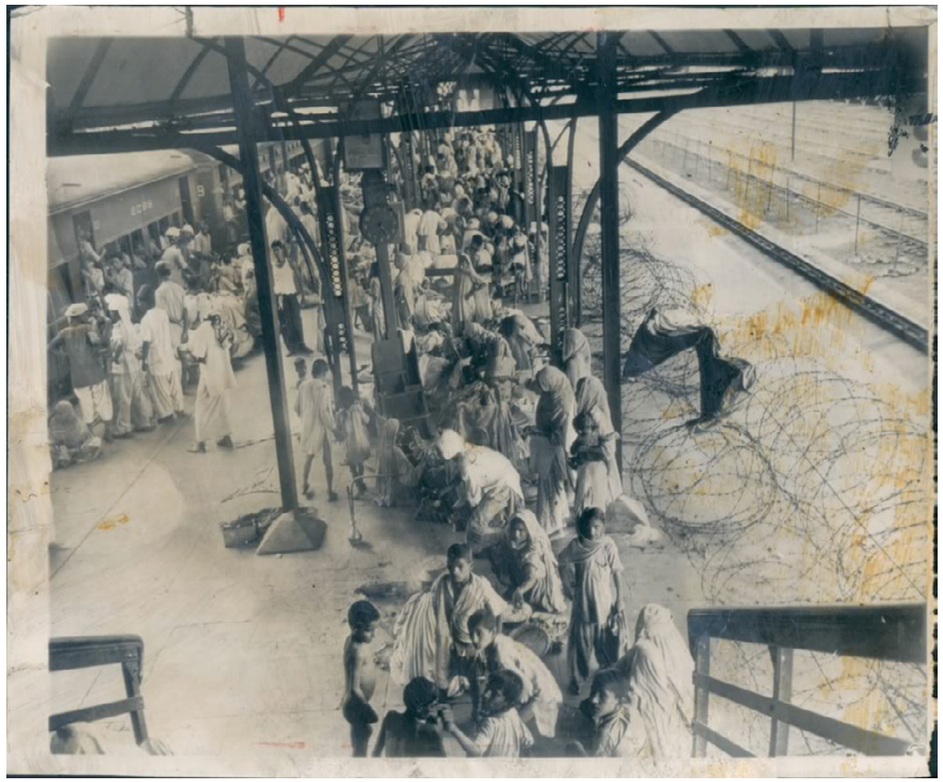
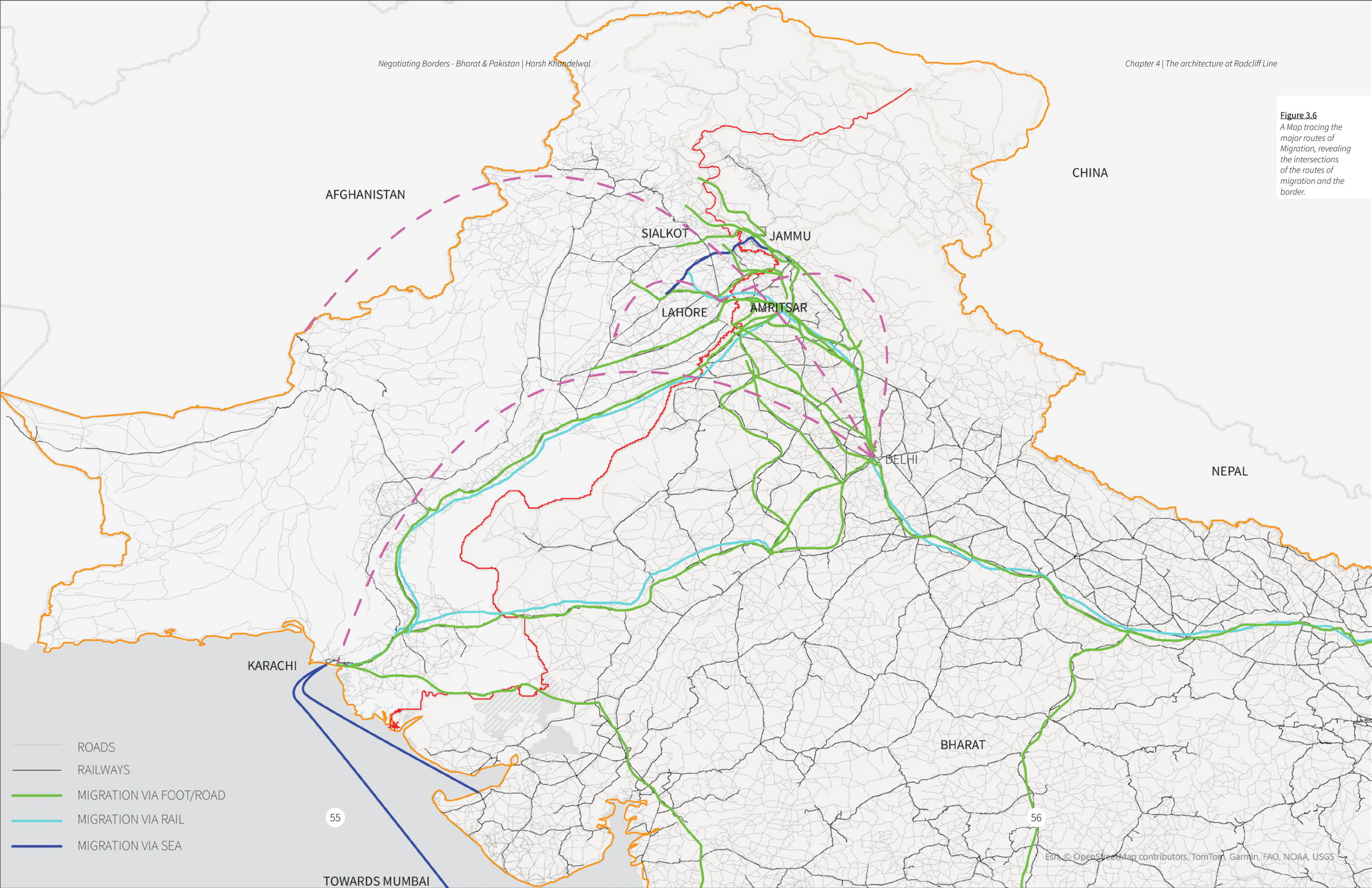


Figure 3.5 *At the Lahore train station, coils of barbed wire separate the waiting areas. September 3, 1947.*

Figure 3.6
A Map tracing the major routes of Migration, revealing the intersections of the routes of migration and the border.



3.3 Regional Divide and Broken Ties

In the centuries before Partition religious groups had co-existed. For example, in the regions of Bengal and Punjab – which were later to be divided – people shared a common language and culture, they celebrated each other's festivals. Ties to your land could be stronger than ties to your religion. Of course, there were differences: there was no inter-marriage, and most Hindus did not eat at the homes of Muslims. There were also socioeconomic disparities, and there were cases of localised outbreaks of communal trouble prior to Partition. But, mostly, these people of different faiths had lived together, side by side, for centuries. However, religious identity in the years leading to Partition was becoming stronger. Many argue that it was stoked by the British policy of divide and rule. There were two visions of independence emerging, and the people were becoming politicised along religious lines.[84]

Religious Identity over regional

The partition of India in 1947 severed regions with deeply interwoven cultural and historical ties, profoundly affecting identities that had developed over centuries. Punjab, once a cohesive unit with a shared linguistic and cultural heritage, was split, forcing Sikhs and Hindus to move to India and Muslims to Pakistan. This division fractured Punjabi identity, which had transcended religious differences and was marked by a common language and cultural practices.

A loss of Punjabi Identity

Similarly, Bengal's partition disrupted the Bengali identity, which was celebrated through shared traditions, language, and literature. The division into West Bengal (India) and East Pakistan (now Bangladesh) split families and communities, erasing centuries of shared history and cultural exchange.

A loss of Bengali Identity

In Sindh, a region renowned for its Sufi traditions and rich cultural tapestry, the allocation to Pakistan forced many Sindhi Hindus to migrate to India. This migration disrupted the Sindhi cultural continuum, marked by a common language and a harmonious coexistence of diverse religious communities.

Loss of Sindhi Land

The districts of Tharparkar and Barmer, which shared linguistic and cultural ties across the Sindh-Rajasthan border, were similarly divided, affecting communities that had long interacted and traded across these regions. The allocation of Gurdaspur to India, despite its Muslim majority, not only impacted the local Muslim population but also provided India strategic access to Kashmir,

Figure 3.7
Sufism in Sindh covers the tradition of Sufism in Sindh, which is reputed to be an area of mystics. Sindh is famous for the enormous number of saints and mystics who lived there and preached peace and brotherhood.According to popular legend, 125,000 of them are buried on Makli Hill near Thatta. There is an abundance of Sufi literature produced in Sindh throughout history. The above shown is Lal Shahbaz Qalandar Shrine and is one of the greatest examples of how these regions and cultures developed with each other.

another region with a complex cultural and religious tapestry.

Kutch and Sindh, once connected by familial ties and trade across the Rann of Kutch, found themselves divided, affecting long-standing cultural and economic interactions. In Kashmir, the princely state with its diverse demographic makeup was left as a disputed territory, with its shared cultural heritage caught in the crossfire of political ambitions.

These divisions redefined identities based on new national borders, overshadowing the shared cultural and linguistic histories that had previously united these regions. The partition thus transformed once-connected communities into symbols of division, reshaping regional identities and altering the cultural landscape of the Indian subcontinent.



Figure 3.8
A map published by The National Geographic Magazine on April 1946 (an year before partition) shows all the regions in the British Raj. These regions although named after on particular regional identity often had mixed and shared cultures that overlapped with their neibouring regions. The Red line just shows the partition line that was published a year later breaking all the connections between these regions.

© National Geographic Society, Esri, © OpenStreetMap contributors, TomTom, Garmin, FAO, NOAA, USGS

3.4 The Radcliff line and how it stands today.

Today the Radcliff Line stands as one of the Most Fortified longest borders of the world. But it was not the same until 1980's. The first measures were announced in 1988 where government decided to erect a barbed wire fence along with other infrastructure in Punjab. This was done in response to Sikh Militants returning with arms from Pakistan. Two districts of Rajasthan adjoining Punjab- Ganganagar and Bikaner were also added to the project.[85] The fencing was completed by 1993. In the following year fencing rest of the border with Rajasthan was also taken up. Even as Sikh Militancy was raging in Punjab, a separatist movement targeting Kashmiri Hindus, also known as The Kashmiri Hindu Exodus of 1990, started in J&K in 1989. Just like Sikh militants, the Kashmiri (Islamist) militants crocked over to Pakistan for training and smuggling of guns. The closure of Punjab and Rajasthan Border now forced traffickers and militants to divert into unfenced border areas of Kashmir and Gujarat.[86]

Border across Punjab

In March 1995, the Cabinet approved the construction of 180km of fencing with 195.8km along the international border in Jammu sector, only to be suspended for 5 Years after Pakistani Rangers resorted to Firing until it started back at the end of 2000 following the Kargil War. Progress on the construction of the fence was, however, slow as Pakistan unleashed heavy firing to obstruct the work. So, by March 2003, only 30 km of fencing and 15 km of floodlighting could be completed.[87]The situation was eased after the signing of the Ceasefire Agreement in November 2003 with Pakistan and the project was completed in 2007.[88]

Border across Jammu and Kashmir

Figure 3.9
On the Right
Border Fencing on the Indian Side of Border with Flood Lights and different military infrastructure.
Beyond the Fence Lies Pakistan.
Location: Somewhere in Rajasthan



Border across Gujarat

As mentioned above, fencing and increased surveillance along the Punjab and Rajasthan borders increased the vulnerability of the Gujarat border So in 2000, the Government approved a comprehensive proposal for installing fencing and flood lighting along with the construction of link roads and BOPs in a stretch of 310 km in the Gujarat sector. Untill March 2020, of the 2289.66 km fence sanctioned by the Government, 2040.559 km have been completed. Similarly, till March 2019, of the 2043.76 km for floodlighting, 1983.76 km has been finished.[89]

Infrastructure across Border

The fences along the most vulnerable stretches in Punjab are reinforced with five live wires carrying a charge of 11,000 volts; this deters militants and smugglers from cutting the fences and entering India. The LoC with Pakistan has also been fenced. By 2004, 680 km along the LoC was fenced by the Indian Army. For the detection of unauthorised entry, an automatic alarm system and electrification for non-lethal shock on contact have been provided. Underground sensors, surveillance radars, and observation systems have been coopted with the fence to enhance coverage and detection capability. [90]

As the borders became more fortified and impermeable than ever, a parallel development emerged at the intersections of these fortified lines and historic routes of migration. These intersections, once pathways of mass movement during the Partition, began to transform into crucial access points to the other side, each possessing its unique characteristics and potential. These crossing points, now fortified and monitored, evolved into symbolic and functional “doors” that could reconnect people, cultures, and traditions long divided by political boundaries. This thesis delves deeper into these intersections, exploring their profound potential to mend the fractured ties between the two nations, offering a vision of how these spaces can be reimagined to foster connection rather than division.

Figure 3.10
On the Right
An astronaut aboard the International Space Station took this nighttime panorama while looking north across Pakistan’s Indus River valley. This photograph shows one of the few places on Earth where an international boundary can be seen at night. The winding border between Pakistan and India is lit by security lights that have a distinct orange tone



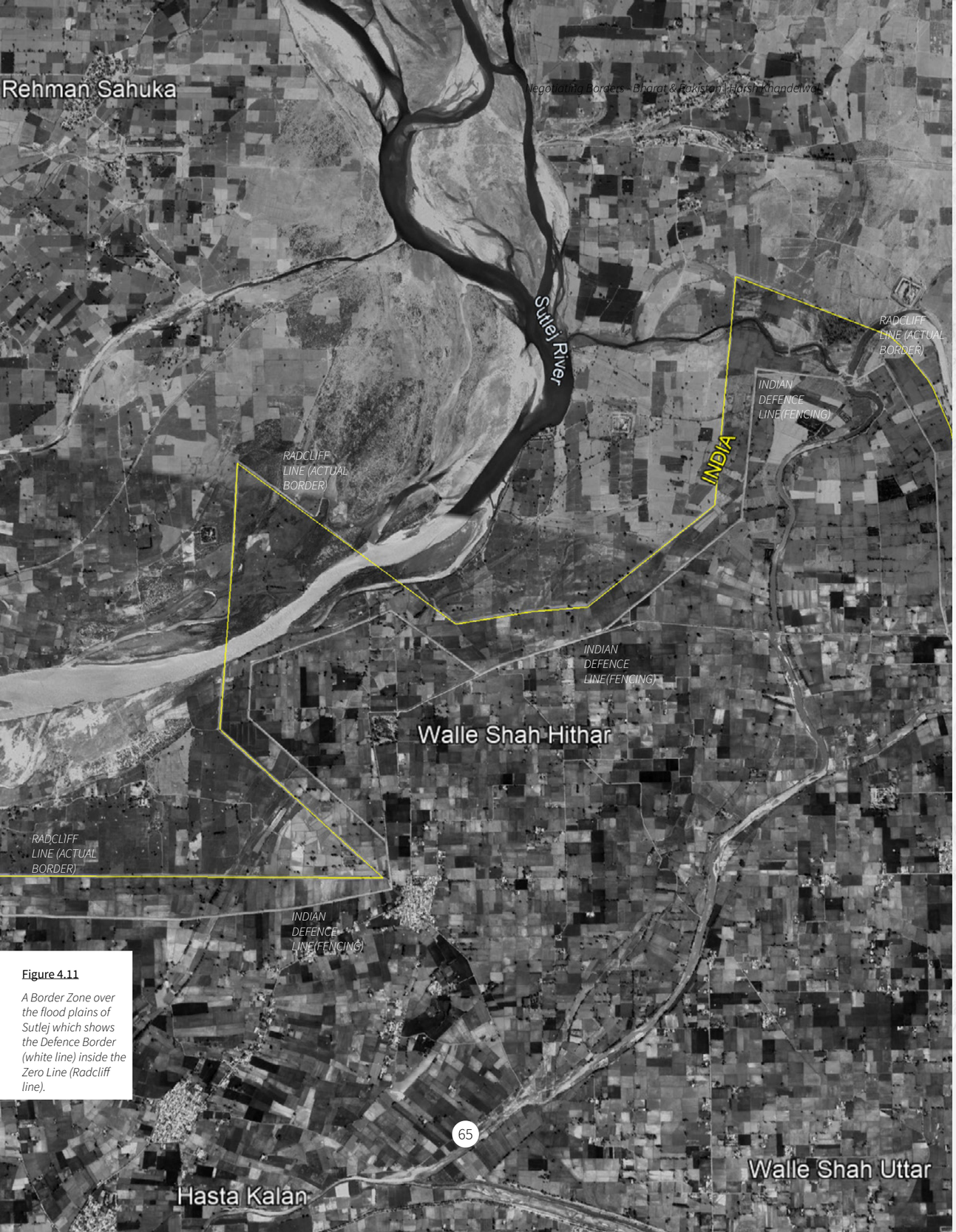


Figure 4.11

A Border Zone over the flood plains of Sutlej which shows the Defence Border (white line) inside the Zero Line (Radcliff line).

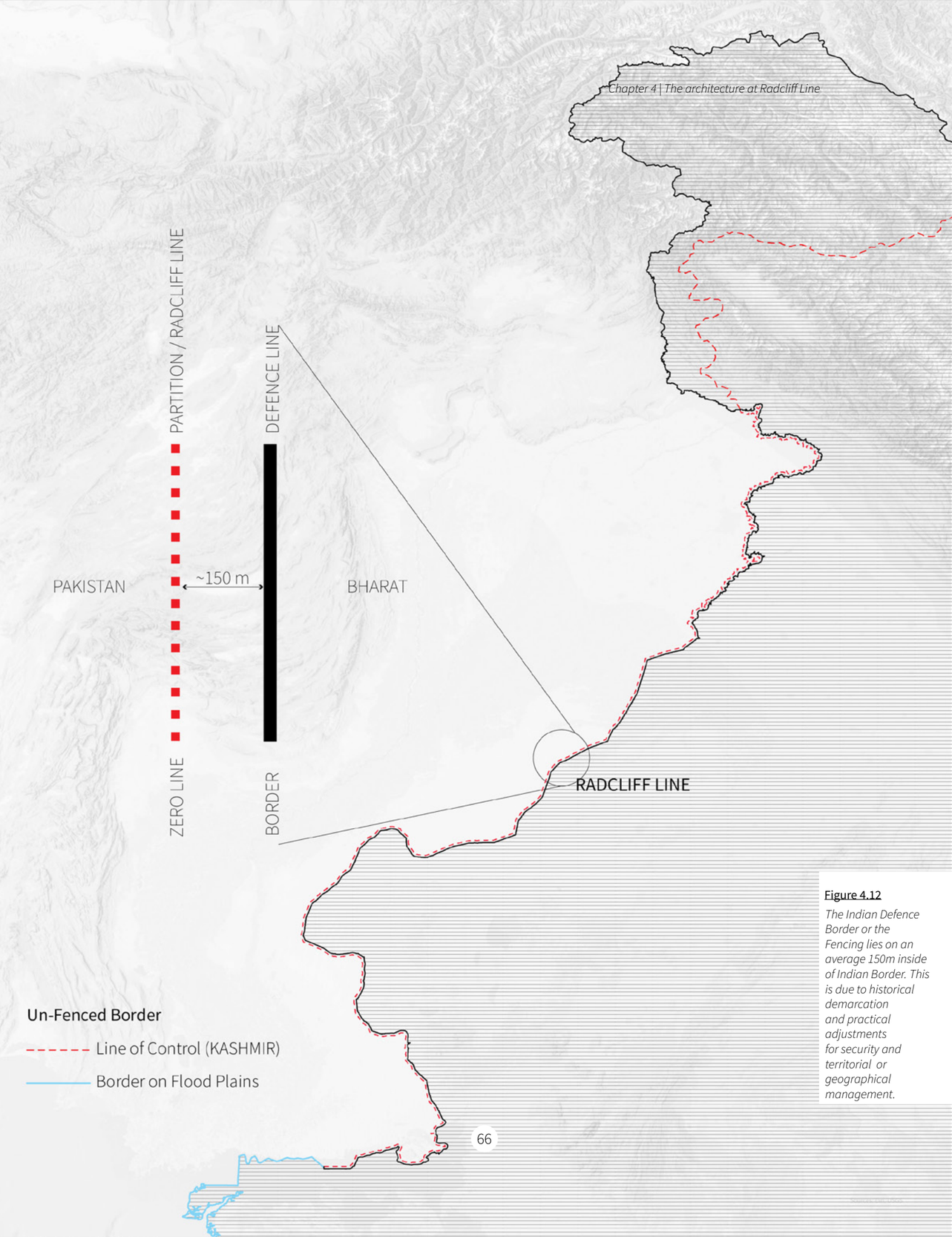


Figure 4.12

The Indian Defence Border or the Fencing lies on an average 150m inside of Indian Border. This is due to historical demarcation and practical adjustments for security and territorial or geographical management.

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The Attari-Wagah Border Post

When Historic Connections meet a Colonial Divide

04|THE ATTARI-WAGAH BORDER POST

4.1 The History of Grand Trunk Road

As the Great Migration began, the infrastructure that had once connected the regions of South Asia transformed into a route of one-way travel, where families crossing to the other side rarely returned. The Grand Trunk Road, which had existed for the past 2,500 years, linked South Asia to Central Asia. This ancient highway was a vital link in the trade routes across Central Asia, supporting forts, towns, army halting points, and caravanserais. These were essential resting places for merchants transporting goods, and they also served as hubs where cultures, ideas, religions, and languages were exchanged, leaving a lasting impact on the societies along the Grand Trunk Road. During the Partition, this historic route facilitated the highest volume of migration, particularly between, but not limited to, East and West Punjab.[91]

The Grand Trunk Road

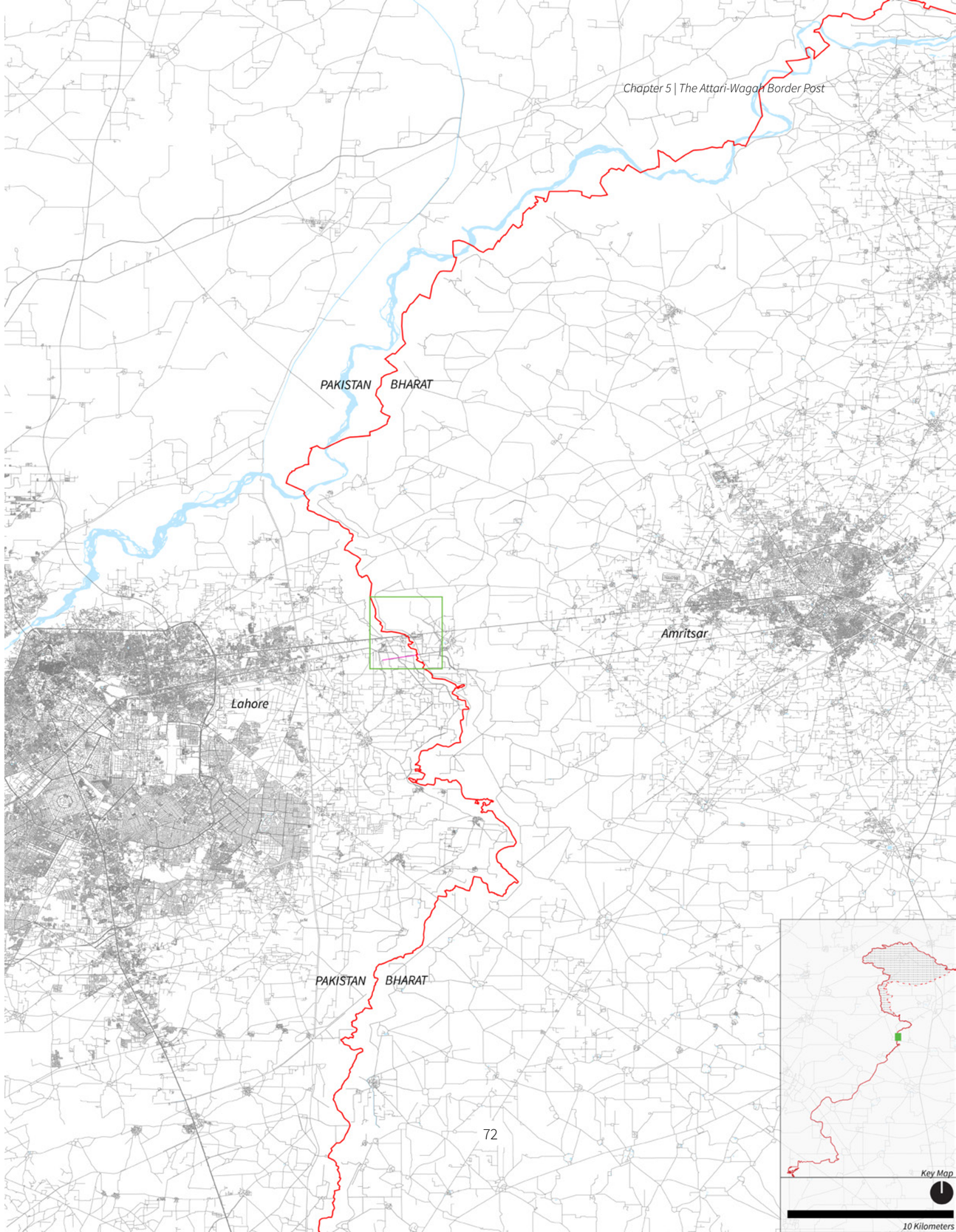
When such an important road that had been used by traders and various communities intersects with a colonial border, we get what we have today at the intersection of the Grand Trunk Road and the Radcliffe Line. There stands a significant site named the Attari-Wagah Check Post. A border site that can be considered one of the most dramatic, where soldiers perform what the modern generation might describe as a “dance-off parade,” highly coordinated between both countries right at the Zero Line.

The daily ceremony at the Wagah Border, known as the Beating Retreat, is a spectacle that draws large crowds from both India and Pakistan. This ritual, which takes place every evening, involves soldiers from the Indian Border Security Force (BSF) and the Pakistan Rangers performing a series of elaborate and synchronized military drills. The event begins with a parade by the soldiers, who march towards the gates with high steps and dramatic flourishes.

Figure 4.1
On the Right

A map showing the two sister cities, Lahore on Pakistani side (left) and Amritsar on the Indian side (Right). The Grand Trunk Road connects both cities and on the intersection with the Radcliff Line(in red) lies the Attari-Wagah Border Side

As the flags of both nations are lowered simultaneously, the gates between the two countries are opened, and the soldiers perform a choreographed display of rivalry and cooperation. The stomping, aggressive gestures, and synchronized movements are meant to showcase the strength and discipline of the military forces on both sides. The crowd on each side cheers and chants patriotic slogans, adding to the charged atmosphere.



The ceremony concludes with the folding of the national flags, a handshake between soldiers from both sides, and the closing of the gates. Despite the display of aggression, the event symbolizes a controlled and peaceful exchange, reflecting the complex relationship between the two neighboring countries. The Beating Retreat at the Wagah Border has become a symbol of the ongoing tension and the desire for peace, making it a significant cultural and political landmark.

The Ceremony

Figure 5.2

Flags are lowered at the end of Parade in a syncronised way.



4.2 The Architecture of Site

The immense and impressive Wagah Border of today is not an overnight creation but a modern edifice of the day-by-day attempts of both Bharat and Pakistan to outdo each other in their showcasing of the political ideology they stand for. This is often paralleled by each other's religious ideologies and the advancement into modern capitalism.

The evolution of the Wagah Border has been slow, symbolic of an intricate and oftentimes tense relationship shared by the two nations. In the beginning, it was just a crossing on the historical Grand Trunk Road, a route that had facilitated trade and cultural exchanges for centuries. However, as the political landscape changed post-Partition, the border became a focal point of national identity and pride. Both countries have made huge investments in the infrastructure and aesthetics of the area along the border. The high gates, galleries for viewers to assemble, and properly constructed roads are examples of the extent to which both countries try to prove their status and image as modern states. The ceremony of lowering the flags daily, with all the displayed military power and patriotic zeal, is another way of emphasizing the importance of the place as a symbol of certain things.

The Architecture of Attari-Wagah Border

If anything, Wagah Border is the perfect reflection of the larger play in geo-political dramas. The aggressive posturing with grand displays is not meant for people on the other side of the border but citizens of each country so as to inculcate strong nationalistic feelings and a sense of unity. Yet at the same time, the controlled and peaceful character of the ceremony testifies to some kind of reciprocal realization of the necessity to live together despite deep-standing differences.

What is reflects?

Further, the commercial aspects surrounding the border—souvenir shops, food stalls, and viewing platforms—attest to modern capitalism's conjunction with nationalistic displays. These business enterprises are the ones that benefit from the inflow of visitors every day, commercialize the whole ceremony at the border, and turn it into a spectacle that drags tourists and pumps money into the economy.

Capitalism with Nationalism

In essence, the development of the Attari-Wagah Border is an archetype of how physical spaces can be imbued with layers of political, cultural, and economic significance. It remains a monument and great symbol of longstanding rivalry, complex interdependence, and an ever-evolving relationship between Bharat and Pakistan.

The present study encompasses the detail of how the infrastructure along the Attari-Wagah post has transformed over the years. This study was conducted using archival images, GIS data, and research papers that have helped me develop architectural drawings, which record the development of the site over 75 years of independence for both countries. The development of the history of the world's most theatrical border site shows how both countries responded to their needs of development and put religion, politics, and power at the center of their architecture. This can be inferred from the various symbols, colors, and sheer scale that has been used with the auditoriums.

What the upcoming pages cover

On October 8, 1947, Brigadier Mohindar Singh Chopra was appointed to command the 123 Indian Infantry Brigade in Amritsar to protect the post-Partition Punjab border and manage migration amid communal conflicts. Born in Amritsar and a highly decorated officer, Chopra's familiarity with the area was a key factor in his selection. Meeting his former comrade Nazir Ahmad on the Pakistani side, they agreed to set up a check post. On October 11, 1947, they established the Wagah check-post with whitewashed drums and stones, marking the new international border and organizing the evacuation process between the two nations.[92]

How the Border Post came into Existance

4.3 Attari-Wagah Border: Evolution in Perspective



Figure 4.3 *The then Governor of Punjab, Sir Chandulal Madhavlal Trivedi, accompanied by Brigadier Mohinder Singh Chopra, during a visit to the Joint Check Post at Wagah-Attari on the GT Road between Amritsar and Lahore*

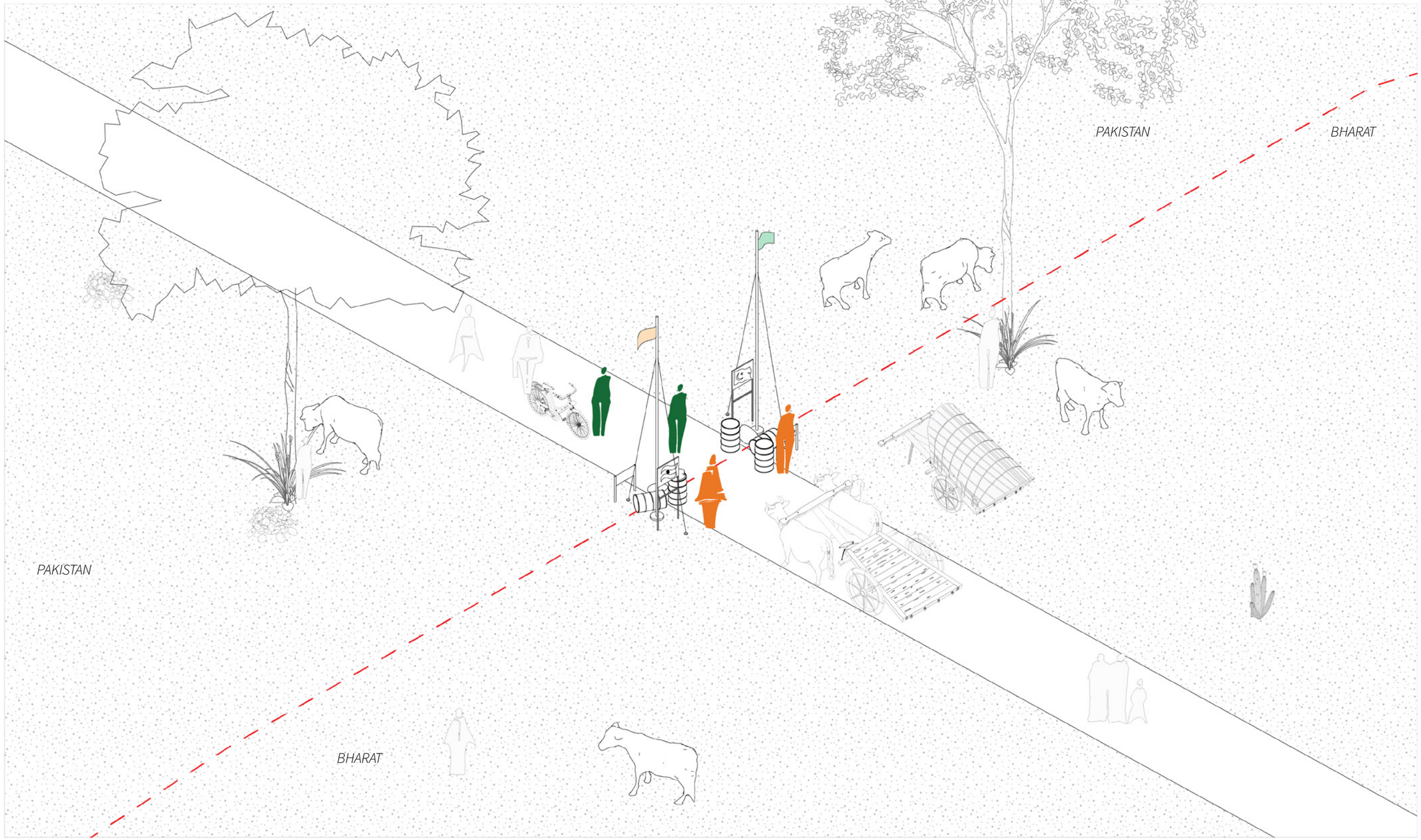


Figure 4.4

1947:
The first border was demarcated by temporary objects like white washed drums and stones on the Grand Trunk Road.

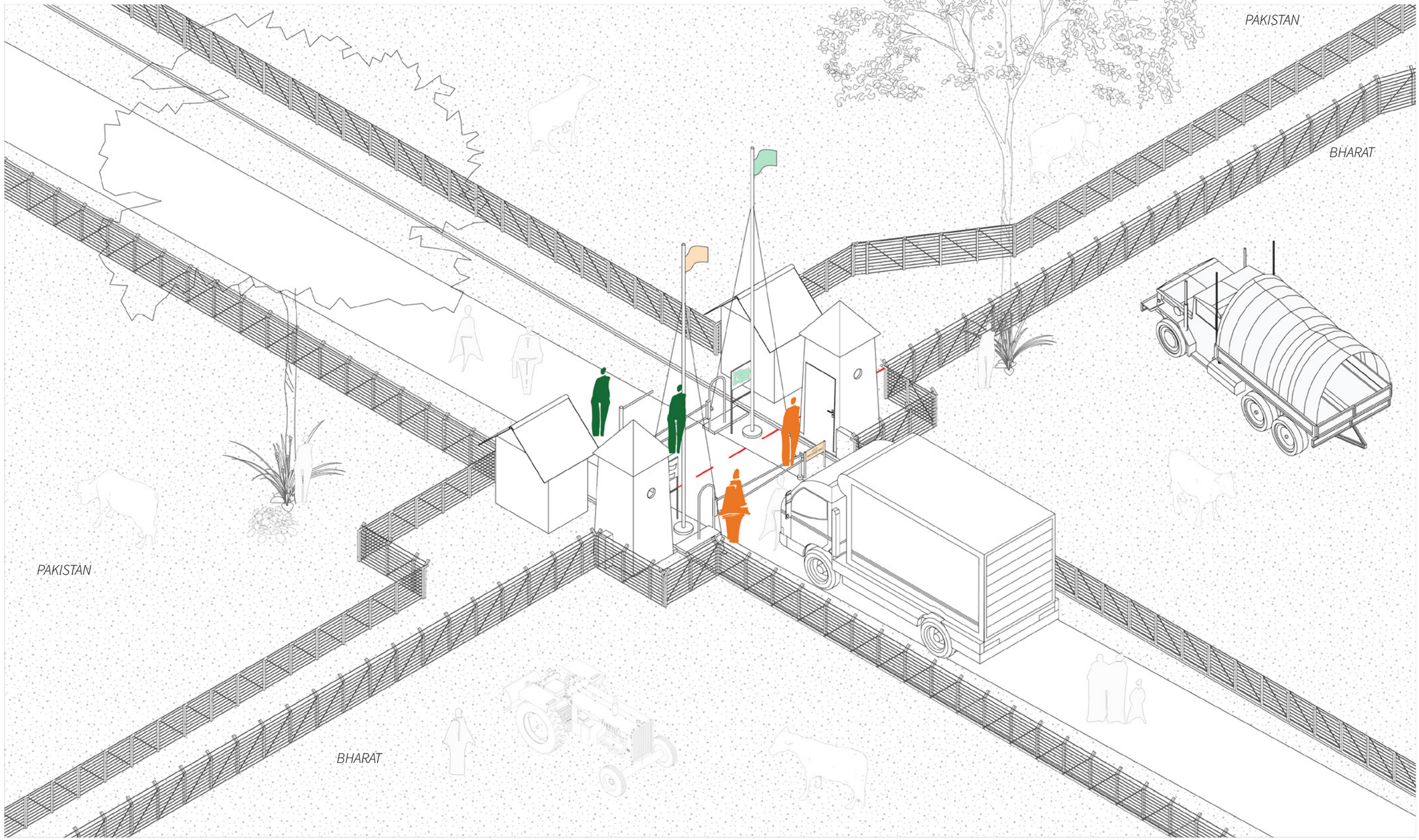


Figure 4.5
1950's -70's:
By the 1970s, the Attari-Wagah Border had evolved into a heavily militarized zone with tightly controlled access to the other side. Permanent military posts and sheds were established, solidifying its status as a fortified crossing. The daily retreat ceremony, which had begun in 1952, further reinforced the symbolic and strategic importance of this border post.

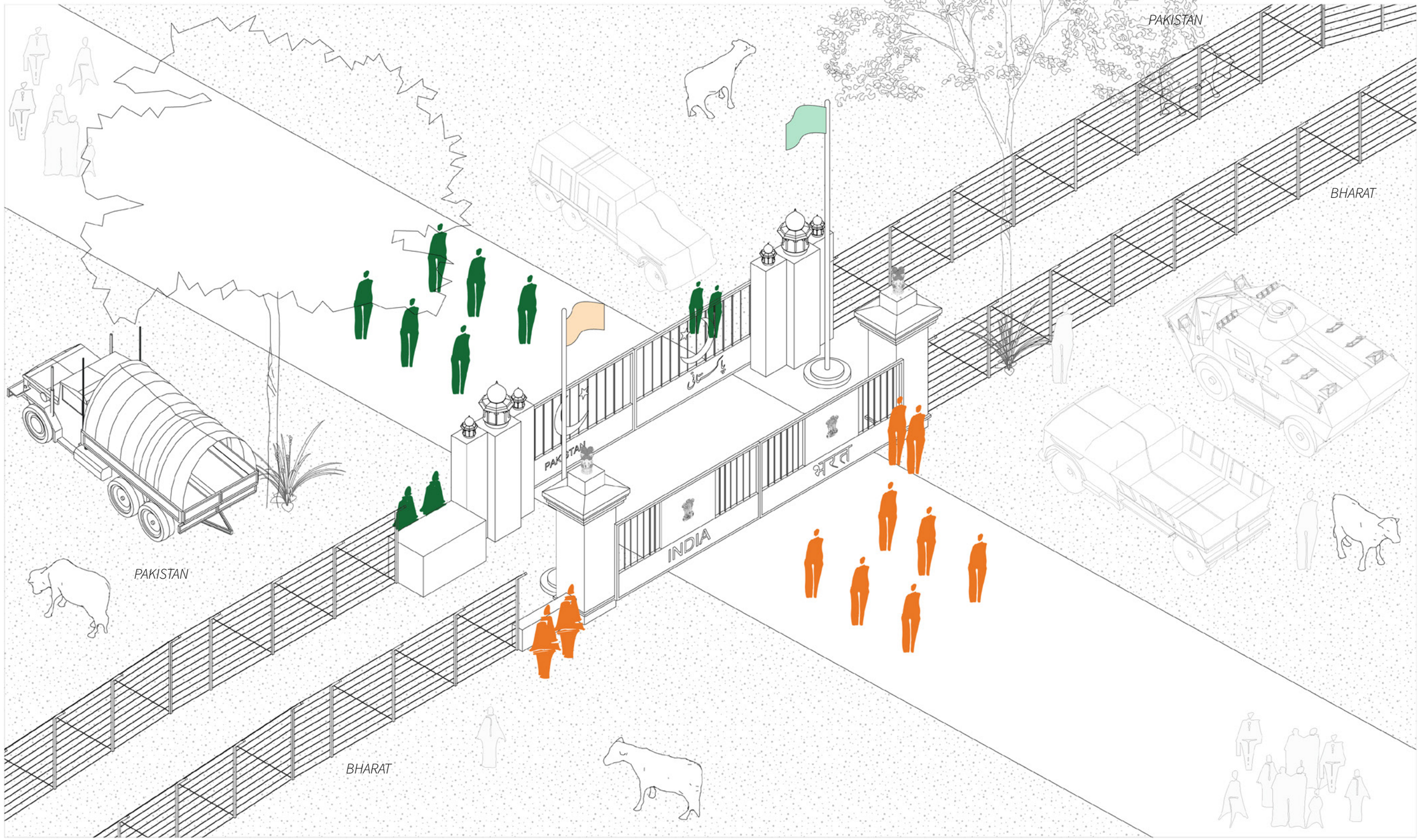


Figure 4.6

1990's:
During this period, India began constructing physical fencing across Punjab, increasing the strategic importance of the Attari-Wagah Border as one of the few remaining official crossing points between the two countries.

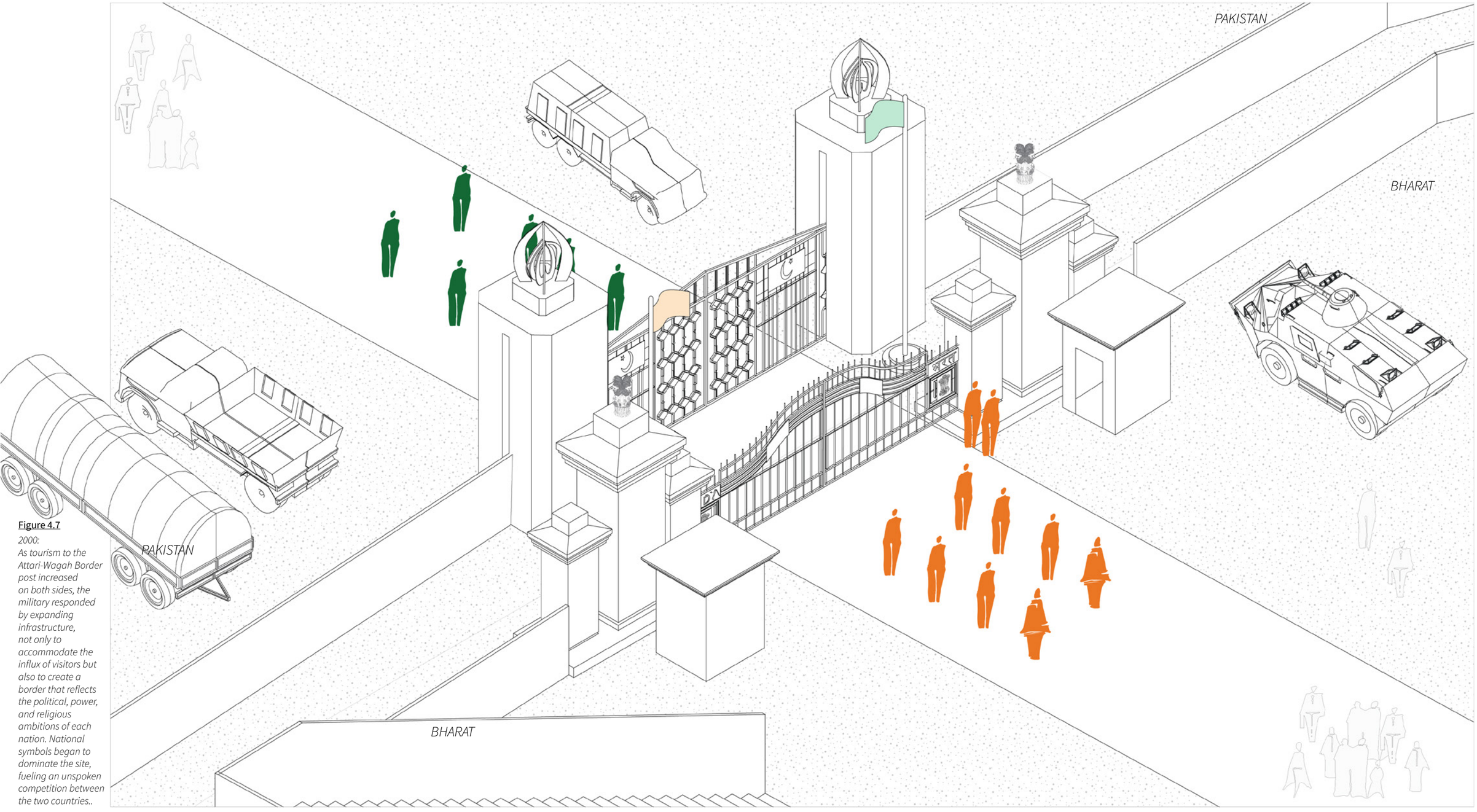


Figure 4.7

2000:
As tourism to the Attari-Wagah Border post increased on both sides, the military responded by expanding infrastructure, not only to accommodate the influx of visitors but also to create a border that reflects the political, power, and religious ambitions of each nation. National symbols began to dominate the site, fueling an unspoken competition between the two countries..

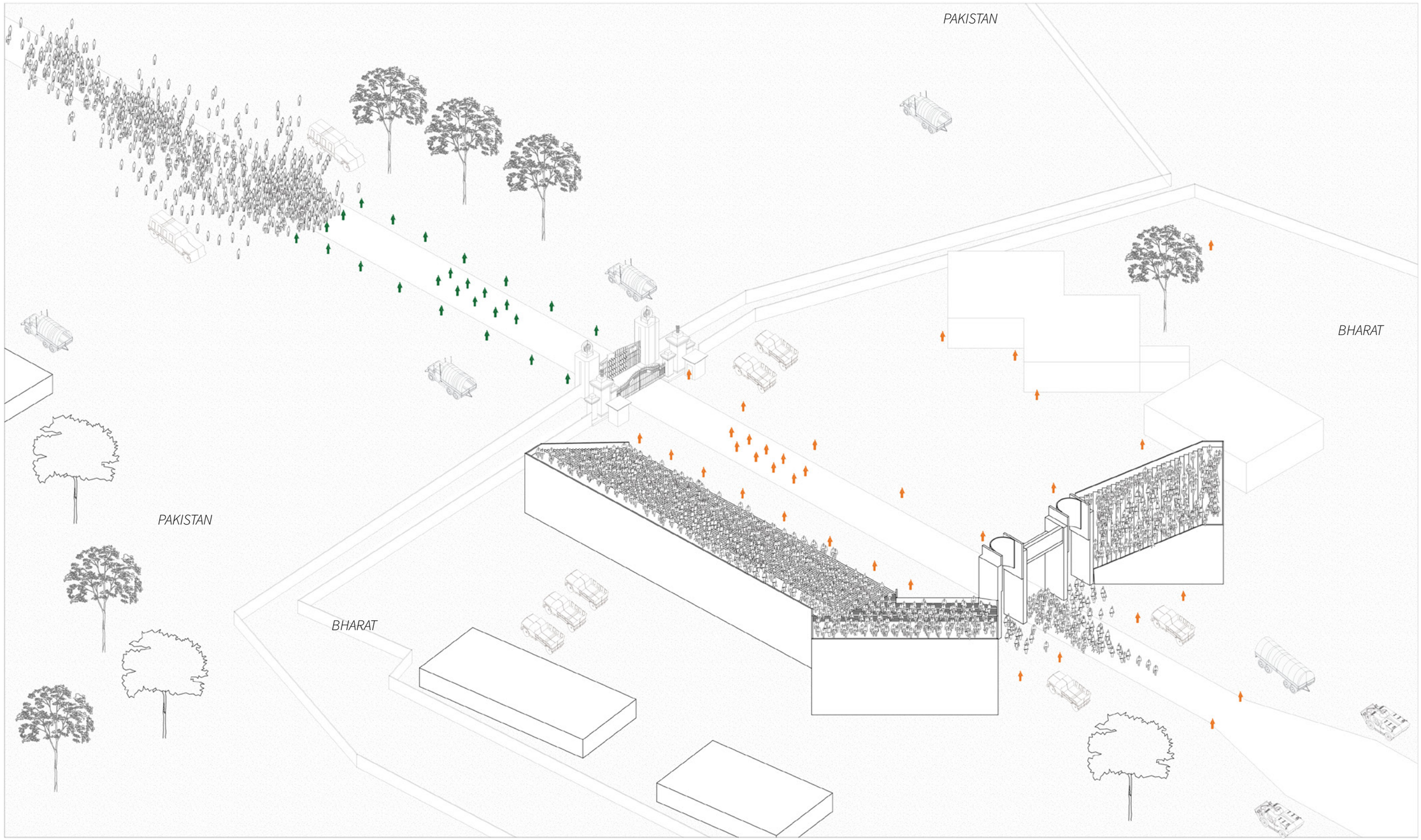


Figure 4.8

2002
India constructed its first formal amphitheater at the Wagah Border to accommodate the growing number of tourists and visitors eager to watch the daily parade. This development followed a significant increase in tourism, with thousands of people flocking to witness the ceremony, prompting the need for structured seating and better facilities.

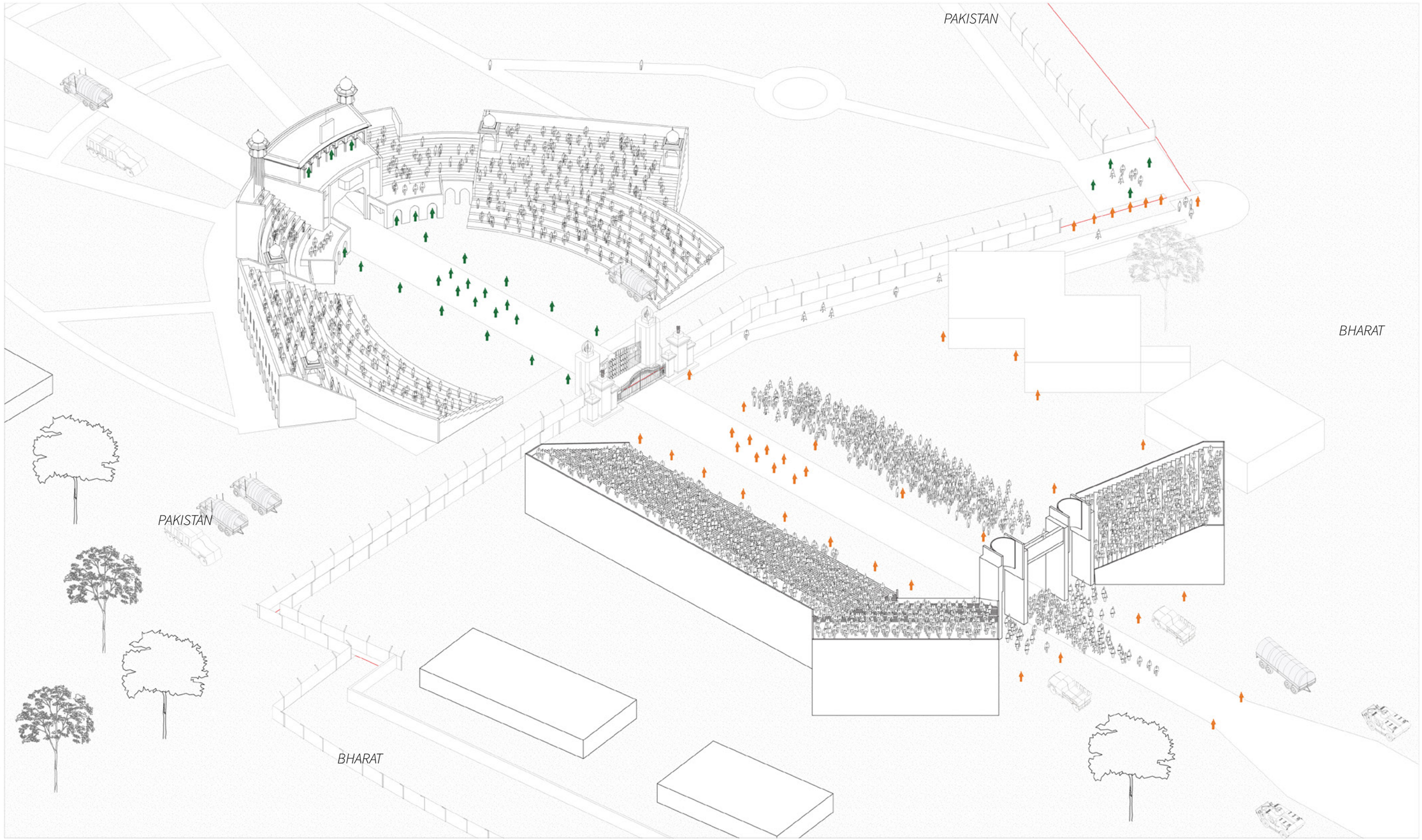


Figure 4.9
2009
Pakistan responded by constructing an even larger infrastructure at the Wagah Border, aiming to attract tourism and assert its presence. However, this auditorium was often seen more as a political counter to India's construction than a response to actual demand, as it is rarely filled to capacity. Meanwhile, on the Indian side, the existing amphitheater quickly became insufficient as the number of tourists grew exponentially over the years.

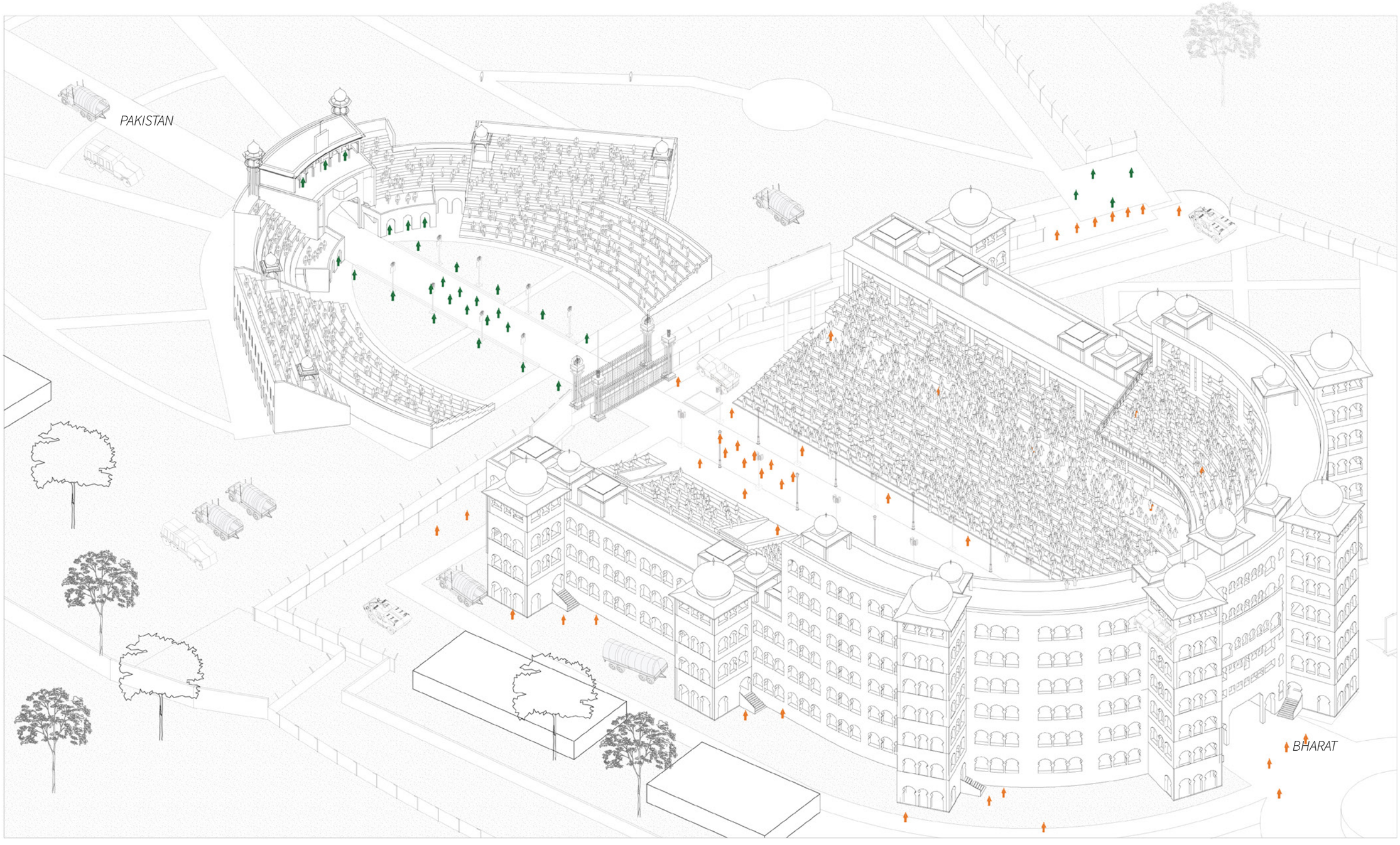


Figure 4.10
2016-Today
As the number of tourists surged on the Indian side, India expanded its infrastructure to accommodate nearly 25,000 people. Remarkably, even with this increased capacity, the amphitheater still fills to capacity during weekends, highlighting the growing popularity of the Wagah Border ceremony. This is what stands today at the Attari-Wagah Border, a testament to the enduring allure and significance of this unique site.

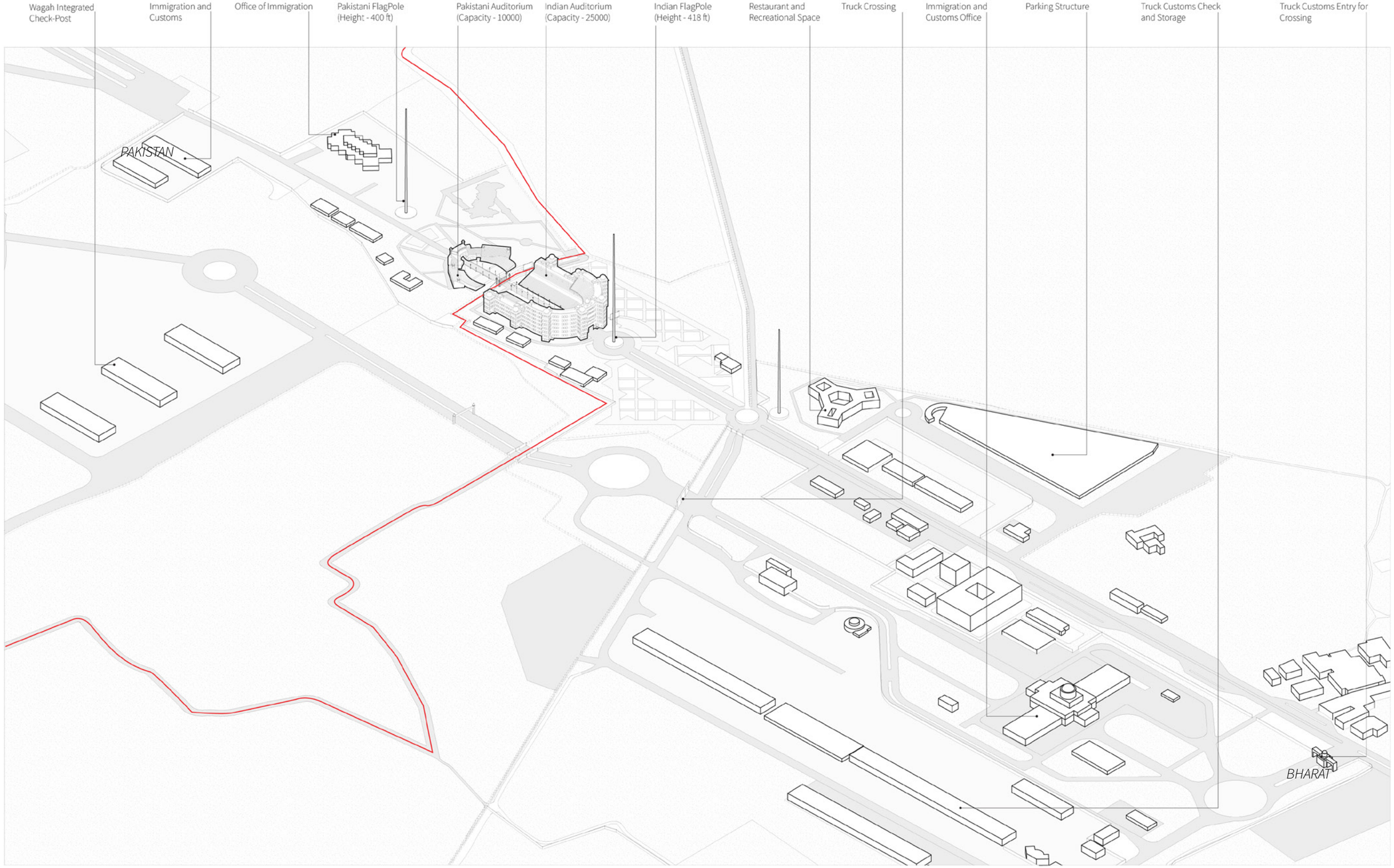


Figure 4.11

2016-Today
The Attari-Wagah Border has evolved into more than just a parade ground; it has become a crucial and the only active land port facilitating major trade exchanges between India and Pakistan. The site now includes immigration and customs departments to manage the significant volume of goods crossing the border. Despite these developments, there remains no dedicated infrastructure or designated point where people from both sides can meet or connect regularly.

ZERO LINE
ZERO LINE
ZERO LINE
INDIAN BORDER FENCING
GRAND TRUNK ROAD
GRAND TRUNK ROAD
ZERO LINE
ZERO LINE
ZERO LINE
INDIAN BORDER FENCING
INDIAN BORDER FENCING
93
94
N
0m 50m 150m 300m

Figure 4.12
The plan of the Wagah Border illustrates the layout of the Grand Trunk Road, running through the Indian Defense Border, leading up to the actual Zero Line, where the boundaries of India and Pakistan officially meet.



Figure 4.13

A 360 Photograph taken from the Indian side of Attari Wagah Border Post during the weekly parade. The huge Flag Post of Pakistan can be seen on the other side.

https://youtu.be/L9dGwgfxUWE

Figure 4.14 *A 360 vedio of Wagah Border that can be experienced on youtube or VR.*

Endnotes

91. S. Rahman Dar, “Caravanserais along the Grand Trunk Road in Pakistan | Silk Roads Programme,” accessed August 8, 2024, https://en.unesco.org/silkroad/knowledge-bank/caravanserais-along-grand-trunk-road-pakistan.

92. “Independence Day: The Man Who Set up the Joint Check Post at Attari-Wagah Border in 1947,” The Indian Express (blog), August 13, 2023, https://indianexpress.com/article/cities/chandigarh/independence-day-joint-check-post-attari-wagah-border-mohinder-singh-chopra-8890450/.

Sites along the Border

A look on the other sites that exists today on the Radcliff Line

05|SITES ALONG THE BORDER

5.1 The Constant of Tourism and Military

What the upcoming pages cover

This hastily drawn border remains an open wound, even if dressed in the colorful bandage of Wagah's daily flag-lowering ceremony[93]. Several such minor and major routes lay open on the western side of the subcontinent, which helped the migrants to use the shortest and most well-known ways. Today, about eight such border sites still hold historical significance, and all have been developed as gateways to either territory. They are primarily gates, difficult, or in some cases impossible to go through, but they are symbolic portals to the other side.

This thesis reports all these sites, from the north in Kashmir, where the Teetwal village bridge connects people of the same village but different national identities, to the southwestern side where a historic railway connection offers a last hope for people to connect across a region with limited infrastructure. It explores how, despite their modest scale, these sites hold the potential to heal the open wound of Partition, preserving the hope of reconnecting the ties that once bound these regions together.

The importance of the Tourism

Tourism's potential to foster peace is recognized but remains limited without robust support and commitment from the highest levels of government, making it effective only as part of a broader, government-backed strategy.[94] The India-Pakistan borders have become living museums for national identity over 75 years, where tourism has helped to sustain security and shape public imagination. Sites such as Wagah have, hence, developed into prime tourist sites, where daily rituals further reinforce the "us versus them" tale.[95] This ritualized tourism not only imbibes the importance of these borders in the national psyche but also secures these areas since a greater vigil is always kept and unlawful activities are nipped in the bud because of the thousands of visitors. In those regions, thousands of visitors would also allow for a greater military observation, which otherwise would not have been possible due to the annoyance that large personnel deployment might cause to the public. This special relationship between tourism and border security has become essential to sustain the stability and prominence of these border regions.



Figure 5.1

The Nadabet Border, located in the western part of India within the Rann of Kutch in Gujarat, is the latest border development, commemorating the 1971 Indo-Pak War. Unlike other sites that bear historical significance related to migration during the partition, Nadabet has no direct connection to such events. Instead, it has been purposefully developed on the Indian side with a strong focus on promoting patriotic tourism, highlighting the valor and sacrifices made during the 1971 war.

The Indian military, with its region-specific regiments such as the Punjab Regiment and the Rajput Regiment stationed along their respective borders, plays a crucial role in maintaining and facilitating coordination at these border sites[96]. Historically, these sites have not only been focal points during conflicts but also served as venues for signing peace treaties between Bharat and Pakistan. A prime example of this coordination is evident in the daily parade at the Wagah Border, where military personnel from both sides perform perfectly synchronized movements, from shaking hands to lowering their national flags, reflecting a remarkable level of cooperation. Beyond these formal displays, the military has also promoted various activities at these border sites, including yoga sessions, biking events, and the exchange of sweets on religious or national holidays, further fostering a spirit of cautious camaraderie amidst the tense atmosphere.

Figure 5.2
Indian and Pakistan Army exchange sweets on the occasion of Eid-al-Adha at Chakan Da Bagh Crossing point, near Poonch



5.2 Sites Across the Border

Total there are 9 border sites that can be visited and open to public today. Here is the list Strating from the Northern Part of India to the Western Part.

Unfenced Border

1. Teetwal Village Bridge

2. Aman-Setu Bridge

Fenced Border

3.Jammu-Sialkot Border Post

4.Katarpur Corridor

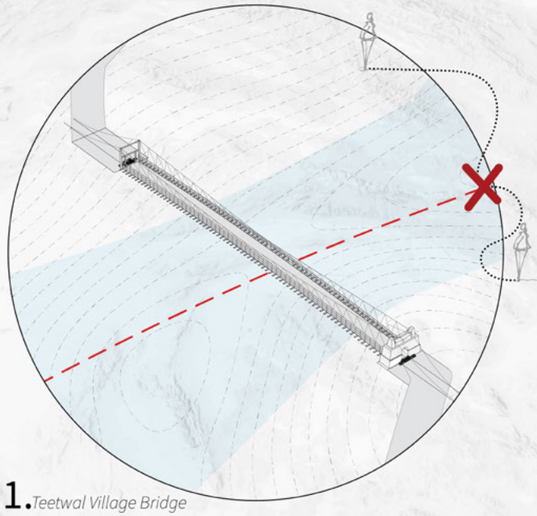
5.Attari-Wagah Border Post

6.Hussaini Wala (Firozpur) Border Post

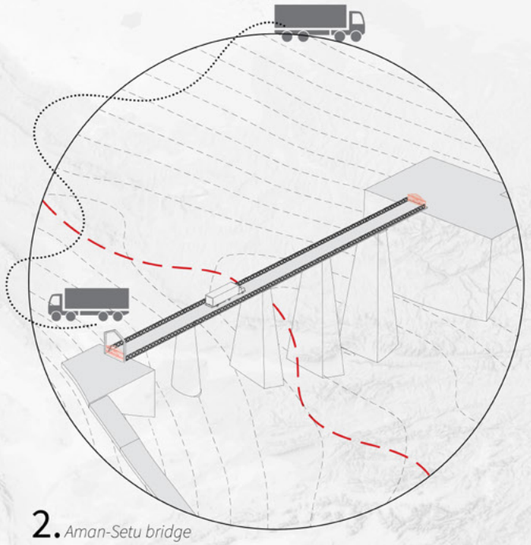
7.Sadqi (Fazilka) Border Post

8.Munbao-Khokhrapar Railway Crossing

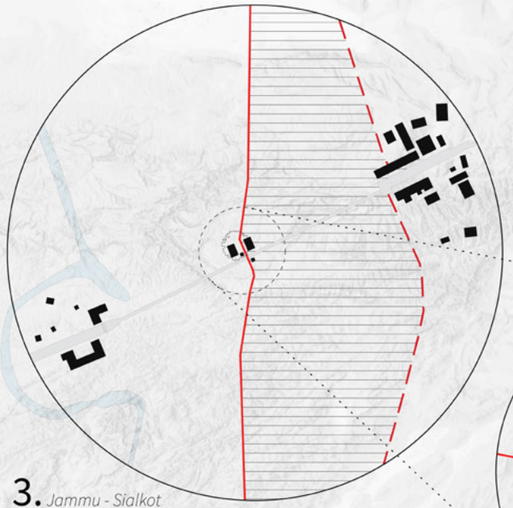
9.Nadabet Border



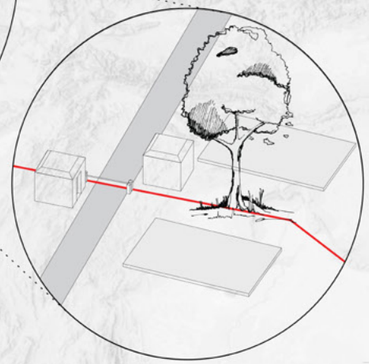
1. *Teetwal Village Bridge*

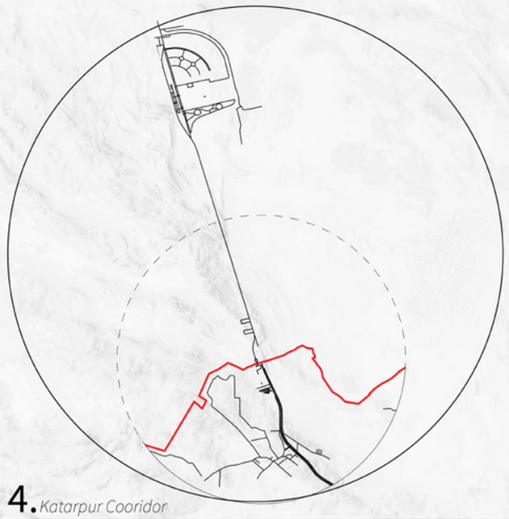


2. *Aman-Setu bridge*

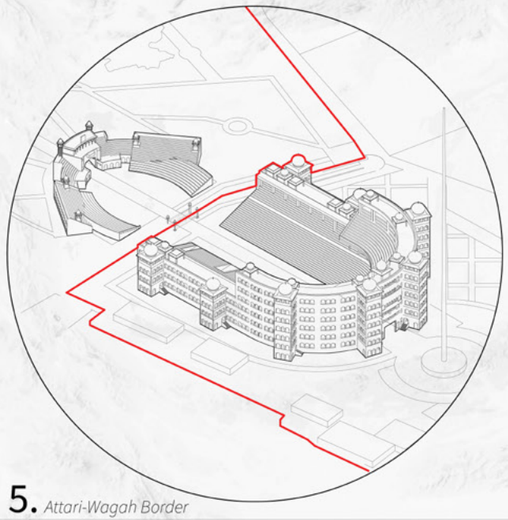


3. *Jammu - Sialkot*

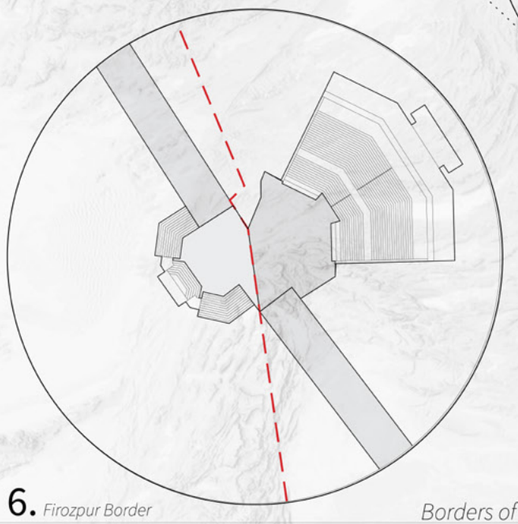




4. *Katarpur Cooridor*

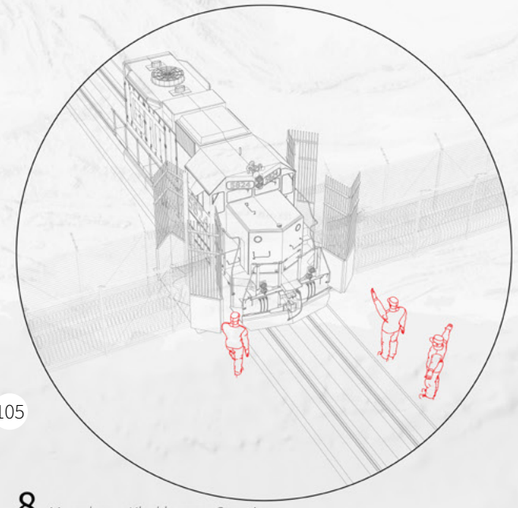


5. *Attari-Wagah Border*

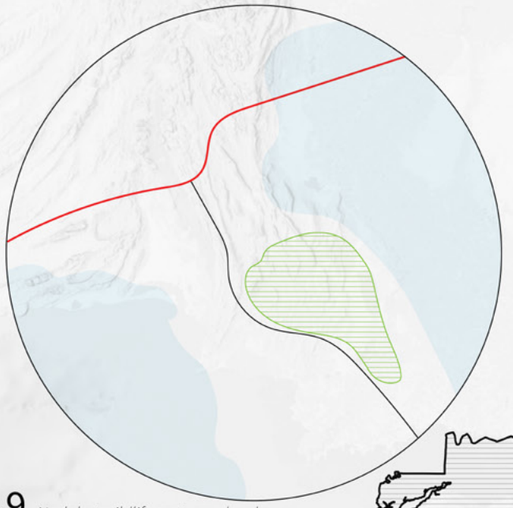


6. *Firozpur Border*

7. *Fazilka Border*



8. *Munabao - Khokhrapar Crossing*



9. *Nadabet wildlife santuary border*

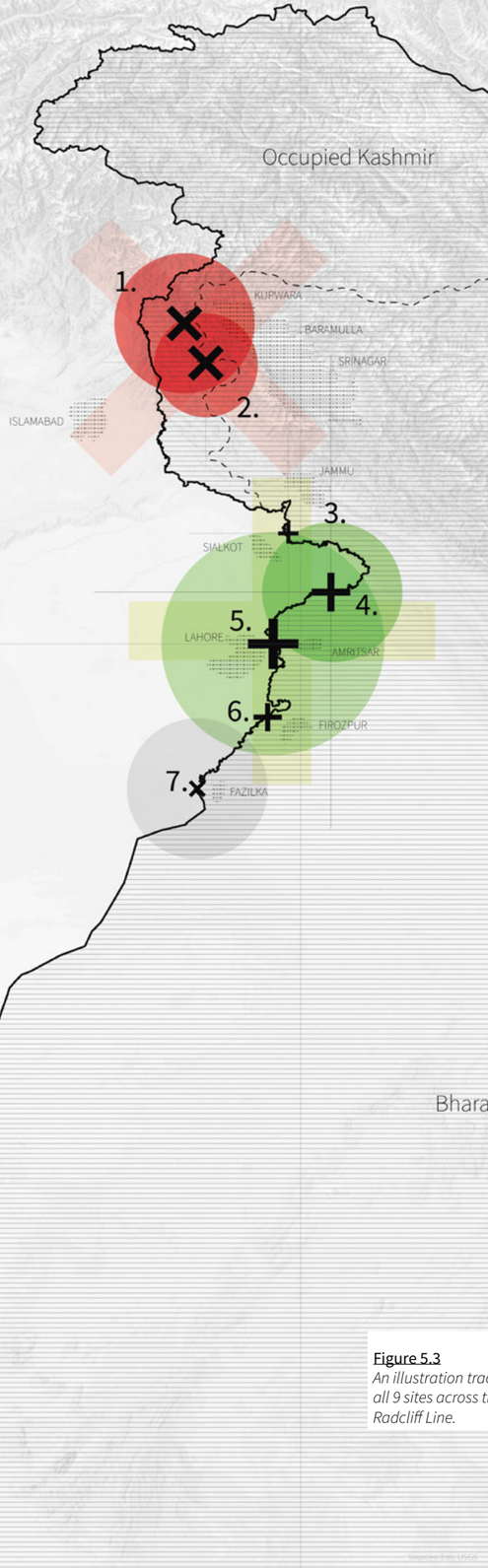


Figure 5.3
An illustration tracing all 9 sites across the Radcliff Line.

5.3 Teetwal Village Bridge -one village, two nation.

Figure 5.4
An image of Save Sharda Comittee waiting to cross the Teetwal Bridge. The white line demarcates the Border between Indian and Pakistan

The Teetwal village is a peculiar village located half in Pakistan and half in India. The village is divided into two by the Kishan Ganga River which also acts as the border between the two countries. The people of Teetwal although separated by countries, still have a deep connection within themselves[97]. The village is a real-life example of love transcending borders. Relatives and families were given permits to meet each other at a “meeting point” on the bridge that joins the villages under the supervision of the Indian army. However, the permits were removed after the Pulwama attacks. The villagers have found alternative ways, they now sit at the narrowest banks of the river and chat. It is truly amazing how the hatred between the two countries only acts as a small barrier of water for them and their bond.[98]

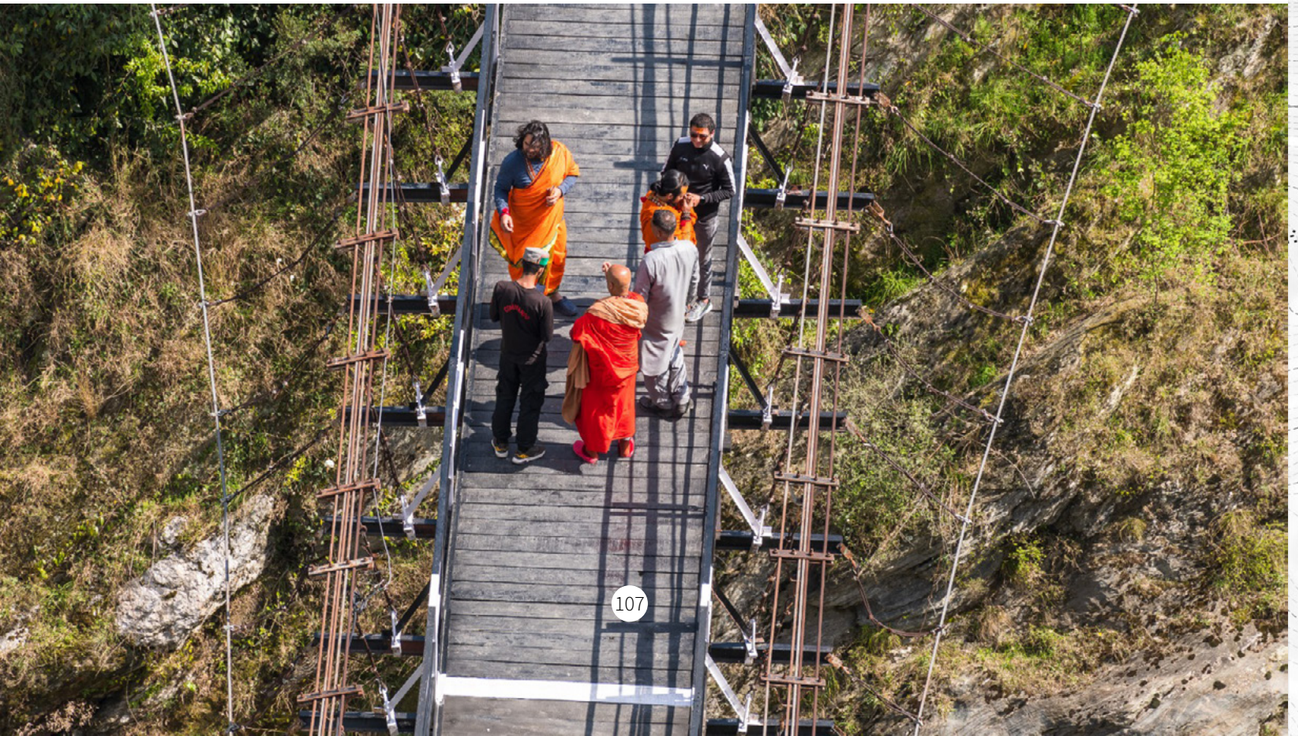


Figure 5.5
A map showing the Teetwal Village with Kishan-Ganga-River acting as a defacto boundary between Bharat and Pakistan.

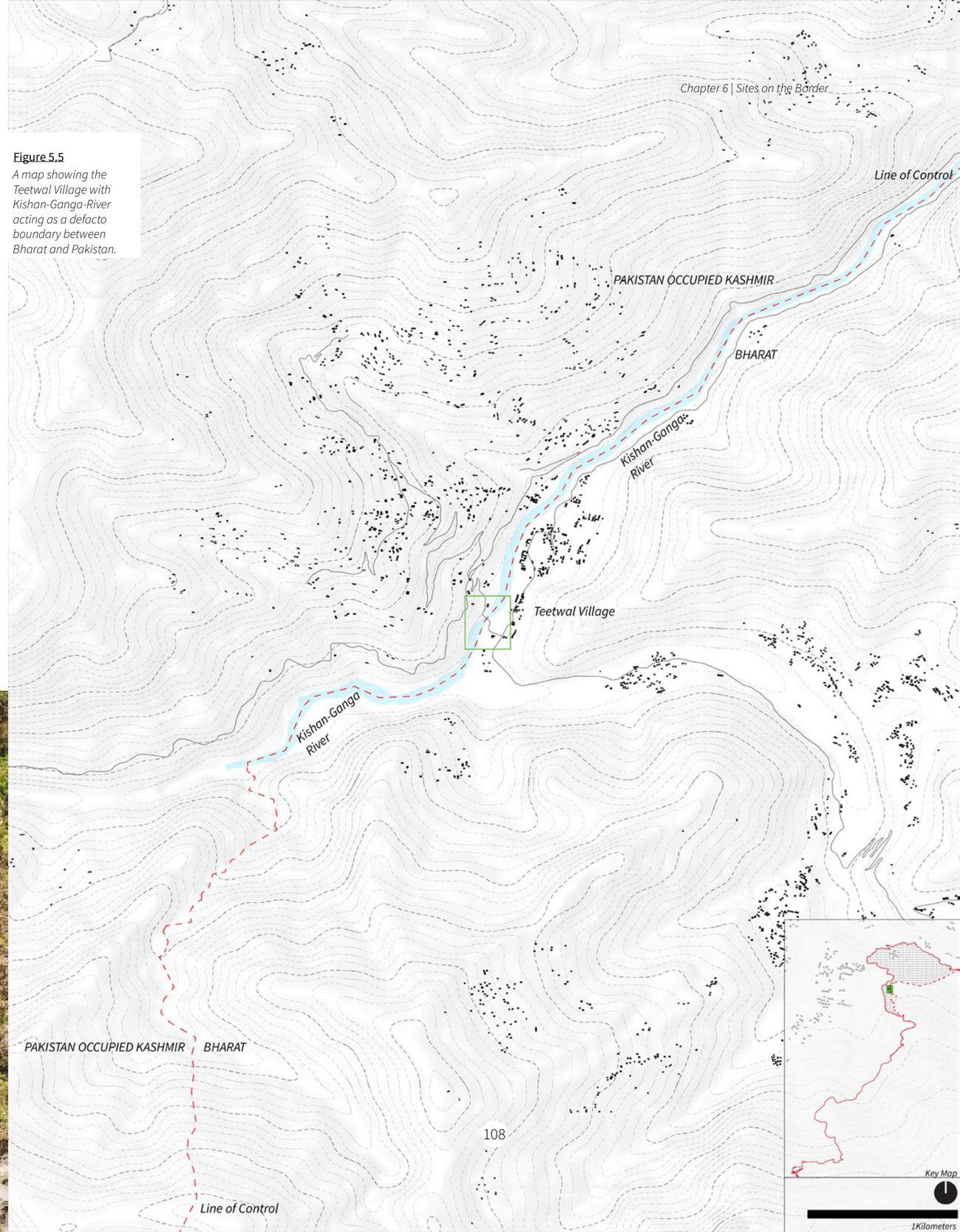




Figure 5.6
A veiw of the whole site that has a visitor center with a huge Indian Flag leading upto the Bridge connecting both the countries.



Figure 5.7
A close-up shot of the bridge over the Kishan-Ganga River with a white line painted over it officially marking the border between Bharat and Pakistan. On the right lies Bharat and on the left lies Pakistan.

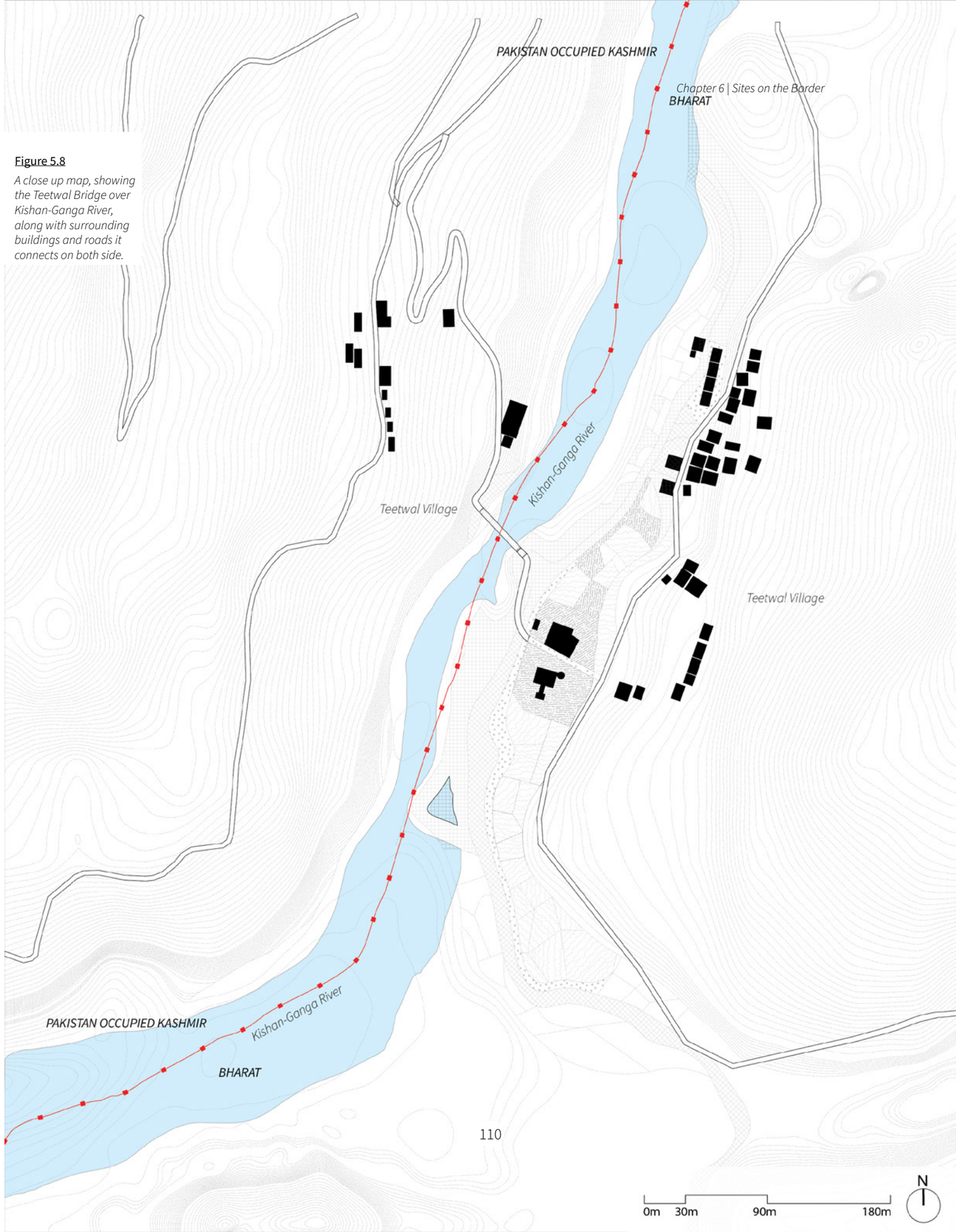


Figure 5.8
A close up map, showing the Teetwal Bridge over Kishan-Ganga River, along with surrounding buildings and roads it connects on both side.

5.4 Aman Setu Bridge -a friendship trade bridge

The Aman Setu, also known as the "Bridge of Peace," is a vital connection between India and Pakistan, located near the town of Uri in the Baramulla district of Jammu and Kashmir. This bridge spans the Line of Control (LoC) and was reopened in 2005 as part of confidence-building measures aimed at easing tensions between the two countries.[99] The Aman Setu facilitates not just the movement of people, particularly those divided by the Partition of 1947, but also symbolizes ongoing efforts toward peace and reconciliation in the region. The bridge is notable for enabling the Srinagar-Muzaffarabad bus service, which reunites families separated for decades, thereby maintaining cultural and familial ties across the border. Despite occasional disruptions due to political tensions, the Aman Setu remains a beacon of hope and a symbol of the resilient spirit of the people living in this conflict-ridden region.[100]



Figure 5.9

An Image of a tourist Danish Naseer infront of the Indian Gate before entering the bridge connecting to Pakistani.

Photograph by Danish Nasser ,Used with

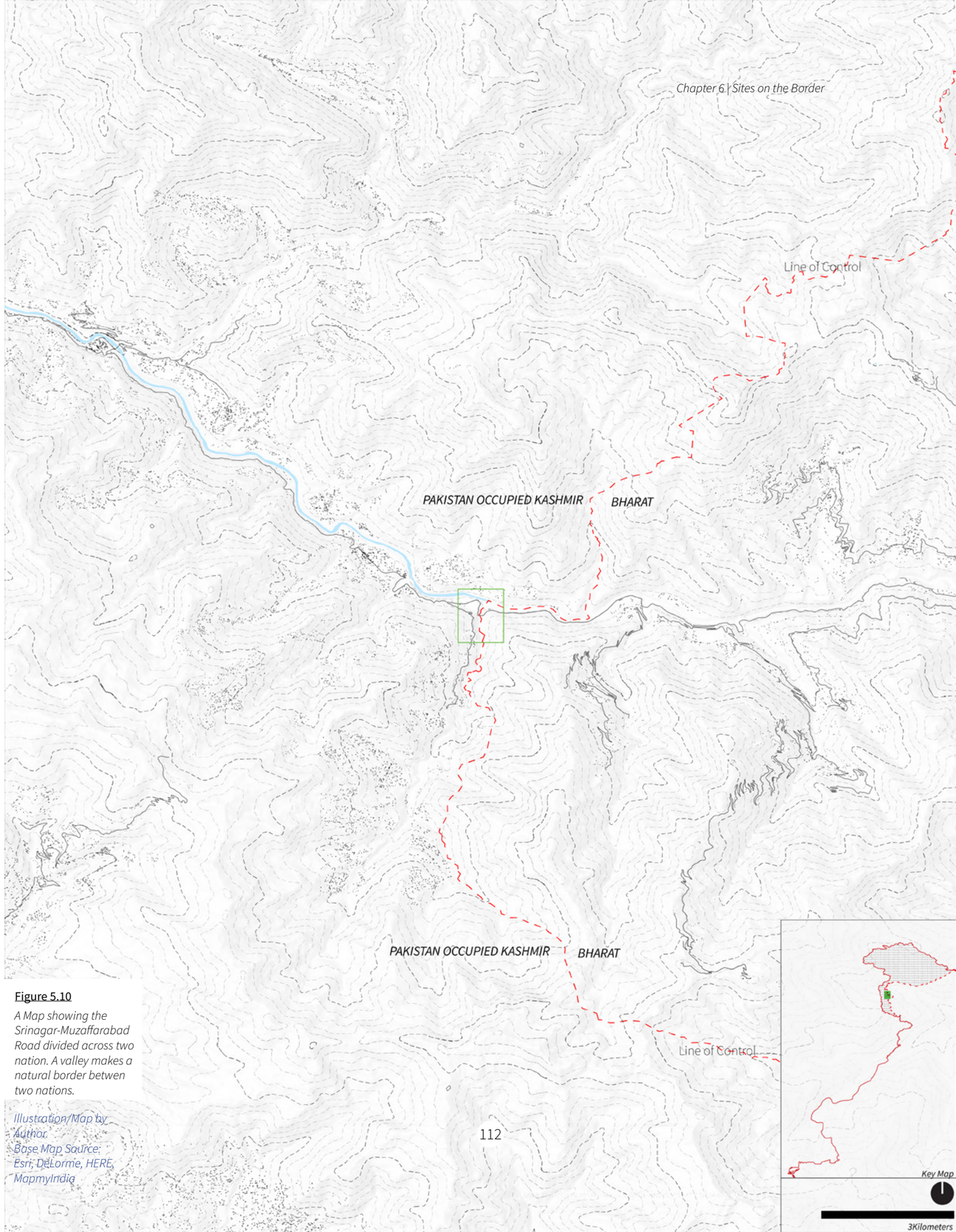


Figure 5.10

A Map showing the Srinagar-Muzaffarabad Road divided across two nation. A valley makes a natural border betwen two nations.

Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia



Figure 5.11
Army personel exchanging gifts on Kaman-Aman Setu bridge on the occasion of Eid.



Figure 5.12
Army Offices(Barracks) before approaching the Aman-Setu (also called Kaman Post) Bridge on the Indian Side.

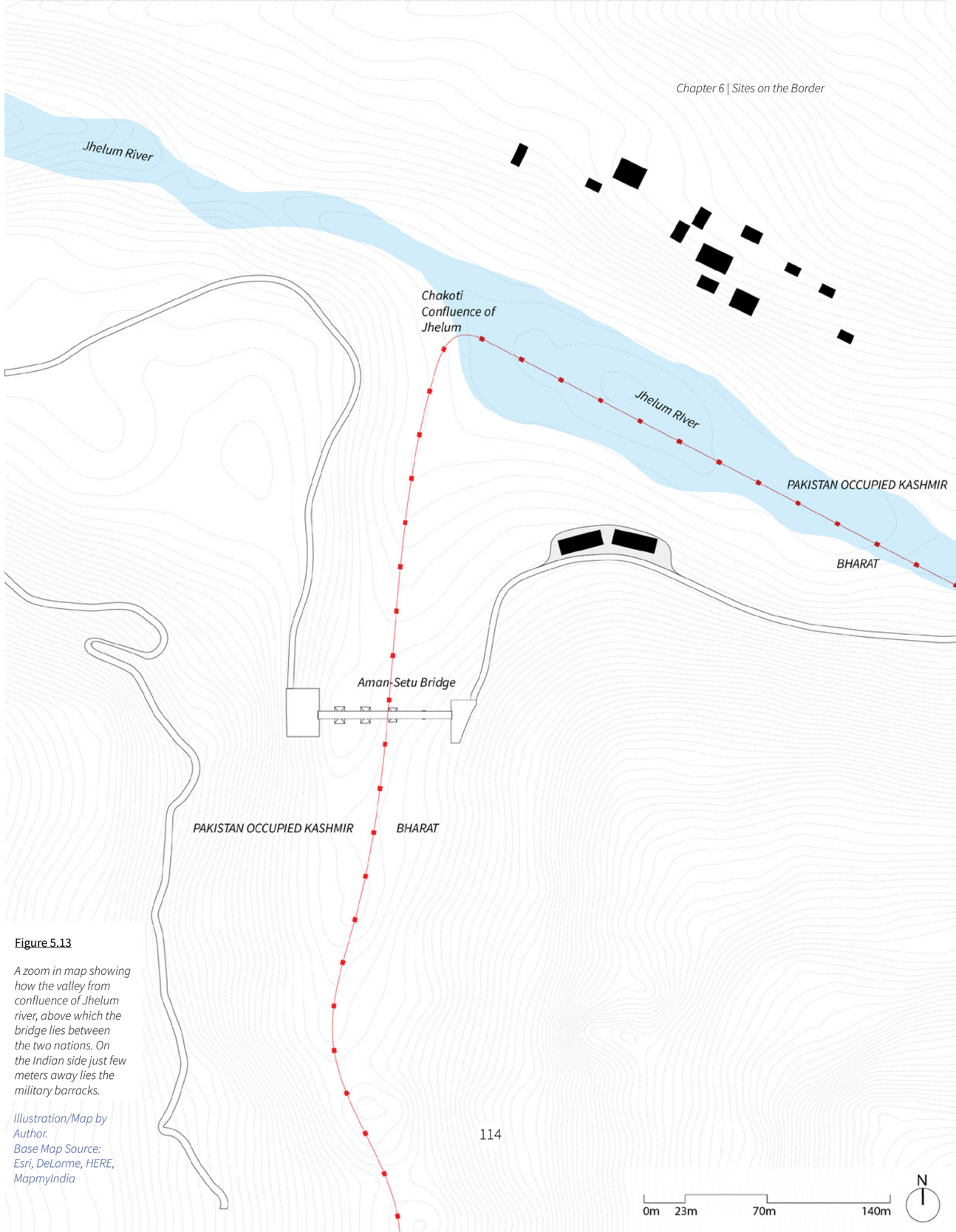


Figure 5.13

A zoom in map showing how the valley from confluence of Jhelum river, above which the bridge lies between the two nations. On the Indian side just few meters away lies the military barracks.

Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

5.5 Suchetgarh Border

-where a Banyan Tree marks the Border.

Suchetgarh Border, historically significant as a route to Sialkot during and before Partition, lies just 11 kilometers from the border post. One of the current border's most unique features is that it hosts a tree—not a traditional concrete pillar—that marks the boundary between the two countries. This tree wasn't always the dividing line; years ago, a concrete, pyramid-shaped pillar, numbered 918, stood in its place. Over time, the trunk of the tree expanded and engulfed the pillar. Rather than cutting down the tree, the Indian Border Security Force (BSF) and Pakistani Rangers, who guard their respective sides, chose to paint the 918 marking on the tree itself. The next marker, Pillar 919, is made of concrete, but the "Pillar Tree" has become an unusual and popular attraction for visitors from various parts of the country.[101]



Figure 5.14

An image showing the Border crossing at Suchetgarh. The White line demarcates the border and each side had a small military barrack with their respective national flag.



Figure 5.15

A map showing the two major cities , Jammu on the Indian side and Sialkot on the Pakistani side with roads connecting each other. Right at the intersection of road and border lies the Suchetgarh border post.

Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

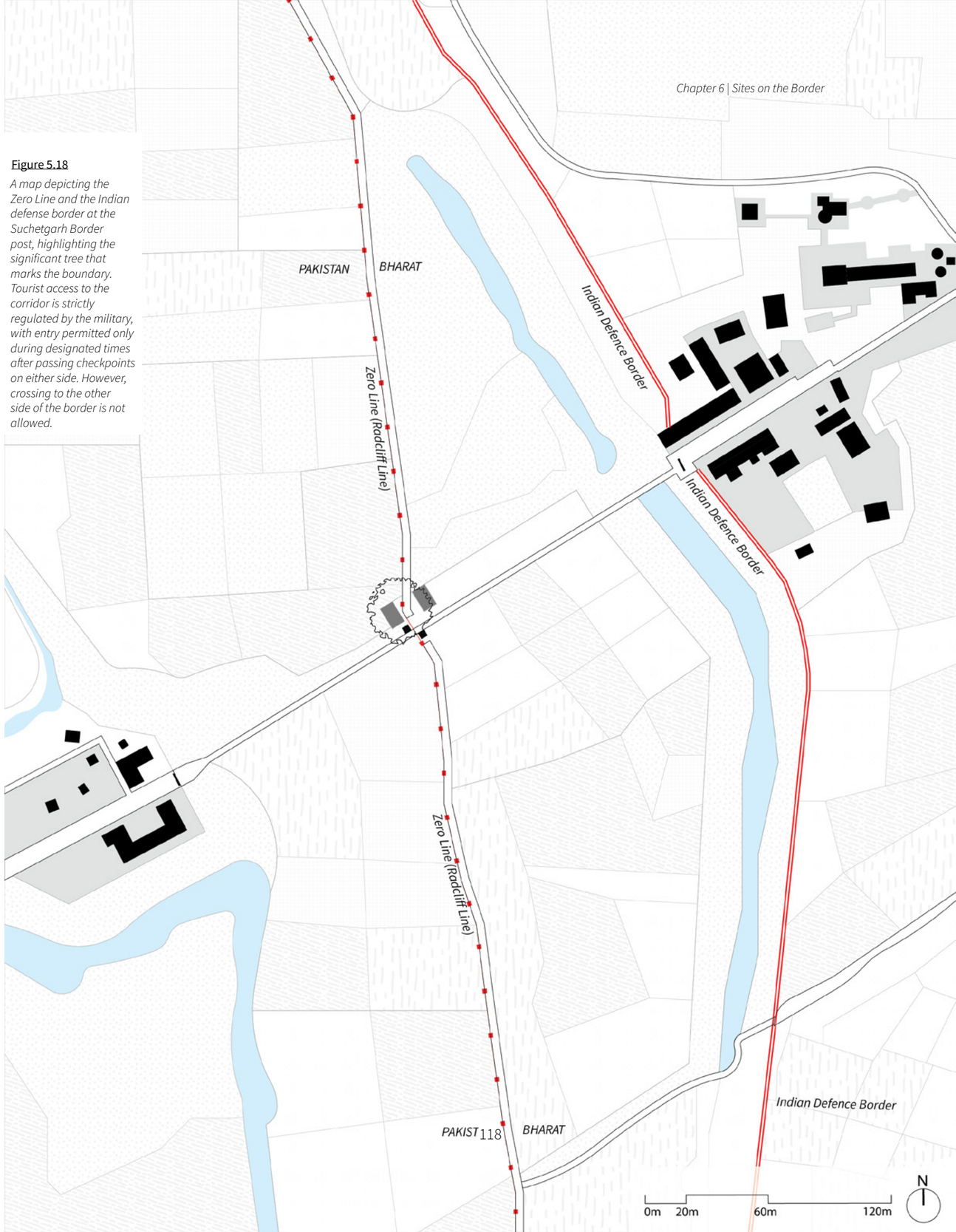


Figure 5.16
The gate before accessing the 230m cooridor that leads to the Border Post.. A road post shows Sialkor is just 11km away from the Indian side.



Figure 5.17
Border post 918 is a peepal tree on the Suchetgarh border in Jammu. The tree did not always demarcate the dividing line, concrete border pillar 918 stood there. The tree's trunk with the passage of time slowly engulfed the pillar.

Figure 5.18
A map depicting the Zero Line and the Indian defense border at the Suchetgarh Border post, highlighting the significant tree that marks the boundary. Tourist access to the corridor is strictly regulated by the military, with entry permitted only during designated times after passing checkpoints on either side. However, crossing to the other side of the border is not allowed.



5.6 Kartarpur Corridor - a step to connect sikhs to their Mother-Land

The Kartarpur Corridor is a 4.7-kilometer visa-free pathway connecting Dera Baba Nanak Sahib in India's Gurdaspur district with Gurdwara Darbar Sahib in Kartarpur, Pakistan[102]. This corridor, inaugurated on November 9, 2019, is of immense religious importance to Sikhs, as it allows them to visit the site where Guru Nanak Dev Ji, the founder of Sikhism, spent his final years. Despite strained relations, India and Pakistan collaborated on this project, highlighting its significance as a bridge of peace and spiritual connection. The corridor represents a rare instance of cooperation between the two nations, serving as a symbol of hope and reconciliation for the region[103]. My site visit and firsthand experiences provided detailed documentation of the corridor's architecture and the application process, highlighting how the structure not only facilitates a physical journey but also embodies a significant cultural and religious bridge between the two countries.



Figure 5.19

Gurdwara Darbar Sahib Kartarpur, also called Kartarpur Sahib, is a gurdwara in Kartarpur, located in Shakargarh, Narowal District, in the Punjab province of Pakistan.

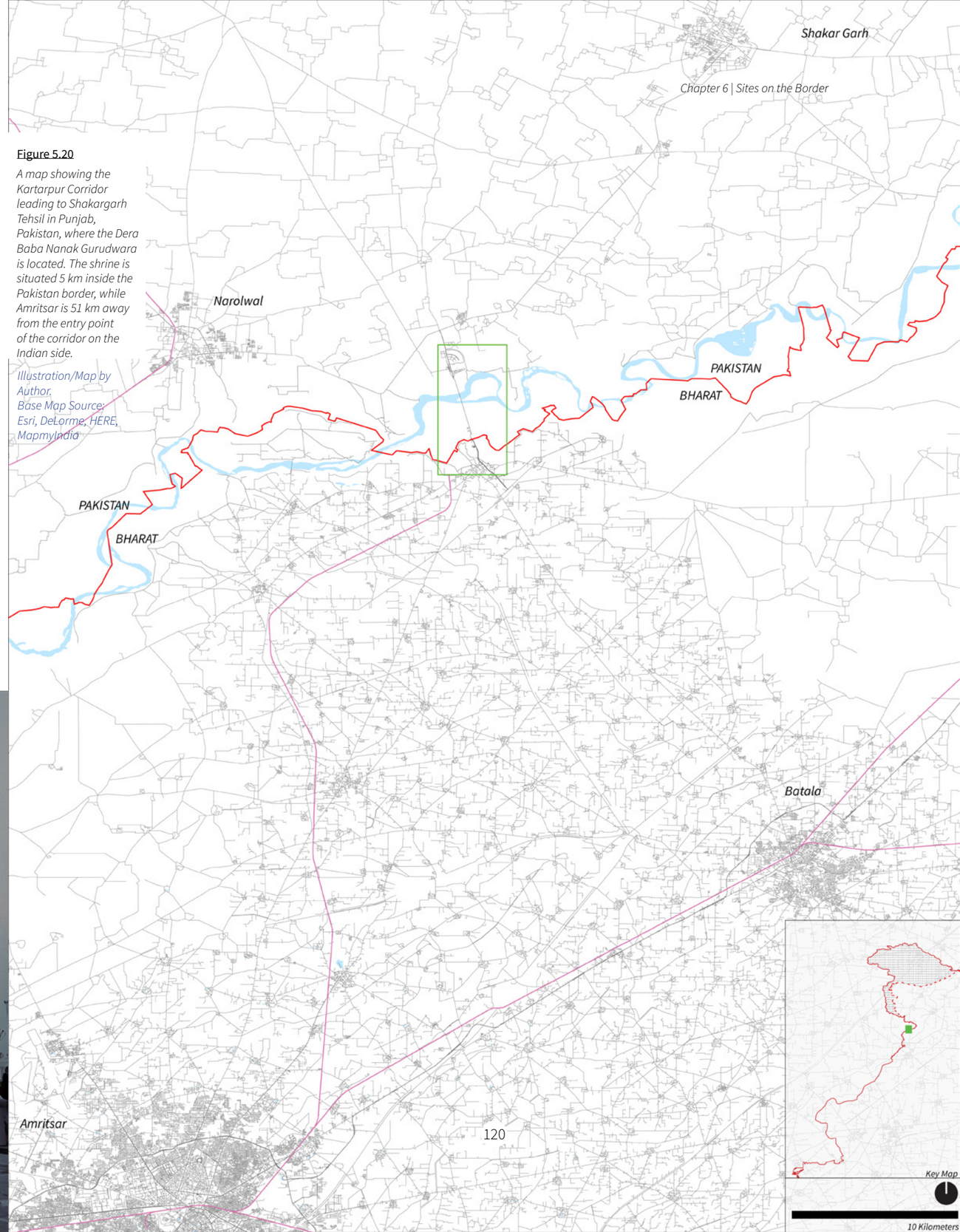


Figure 5.20

A map showing the Kartarpur Corridor leading to Shakargarh Tehsil in Punjab, Pakistan, where the Dera Baba Nanak Gurudwara is located. The shrine is situated 5 km inside the Pakistan border, while Amritsar is 51 km away from the entry point of the corridor on the Indian side.

Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

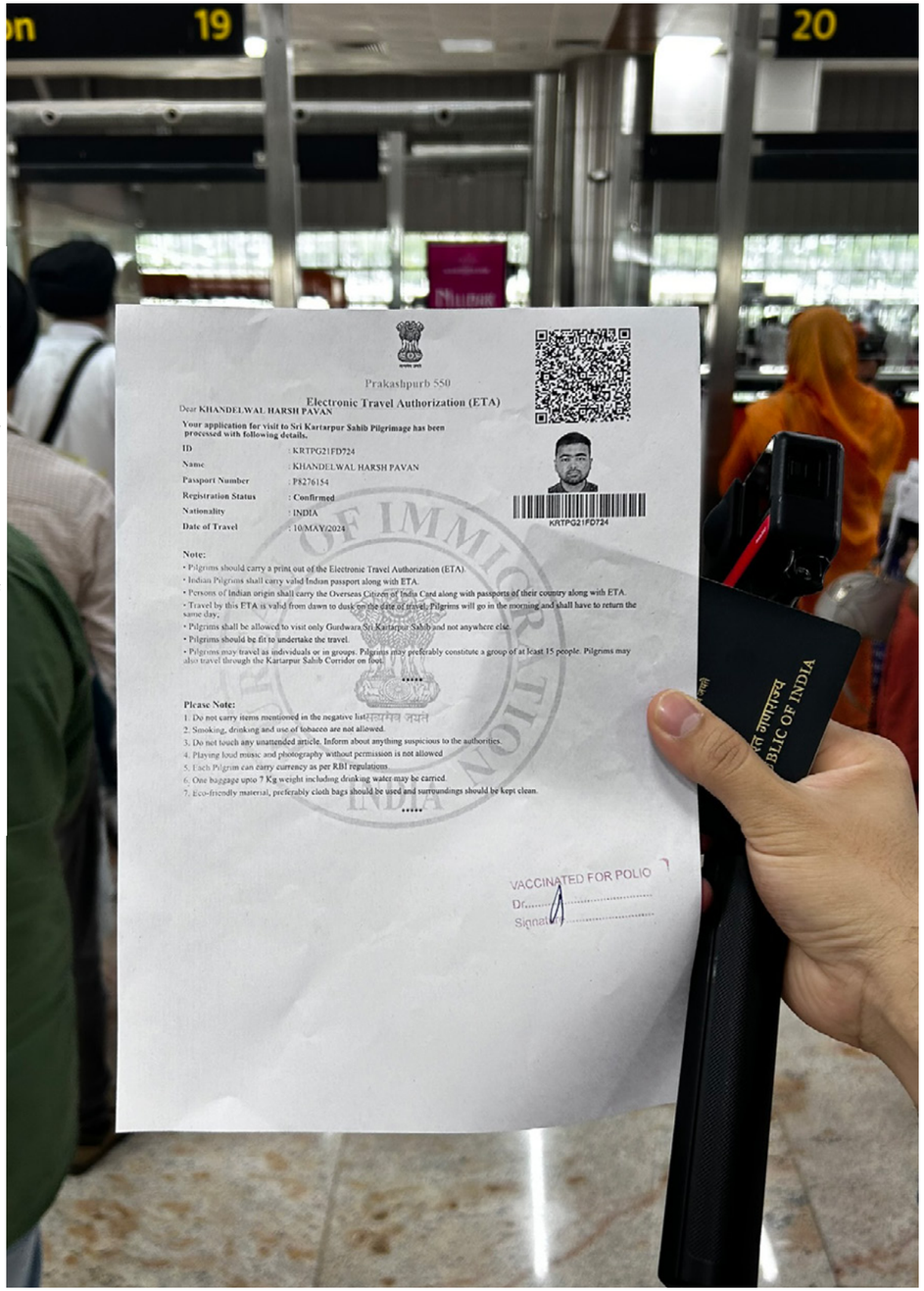


Figure 5.21

To visit Kartarpur, travelers must apply online at least 14 days in advance, undergo police verification, and receive an Electronic Travel Authorization (ETA). On the travel day, after passport and ETA verification at Dera Baba Nanak, along with Polio and COVID-19 vaccinations, visitors walk through the corridor to the Gurdwara Darbar Sahib in Pakistan and return the same day. The Image shows the ETA just before the Immigration check done (inside India) and the ETA is stamped.



Figure 5.22

After completing the initial immigration process at the Indian Immigration Center, travelers are escorted to the Zero Line Gate. Here, their Electronic Travel Authorizations (ETAs) are checked by Pakistani authorities. Once cleared, visitors board a bus that takes them to the Dera Baba Nanak Gurdwara in Pakistan.The map shows all the important checkpoints one need to cross to reach the place of worship.

Illustration/Map by Author.
Base Map Source:
Esri, DeLorme, HERE, MapmyIndia

Figure 5.23

The first sight upon approaching the Kartarpur Corridor by car is a large steel canopy that creates a transitional space leading to the main immigration building just beyond it. This canopy area includes a cafeteria on the right side. Despite its imposing size and modern architectural style, the design somewhat misses the opportunity to evoke the spiritual significance of the journey to a religious site, instead resembling the scale and function of an international airport's immigration facility.



Figure 5.24

After passing through the canopy, visitors encounter a religious symbol significant to Sikhs, "Ek Onkar," which represents the oneness of the Sikh faith. This symbol stands prominently with the main immigration building serving as its backdrop. The building is the final checkpoint where all documents are thoroughly checked before crossing the border.



Figure 5.25

To enter the building, visitors must present their passport, ETA, and COVID vaccine certificates. After this, they must take a polio vaccine and exchange currency, ensuring they have 20 USD, the fee required by Pakistani immigration for visiting Dera Baba Nanak. Following these steps, a security check is conducted. After clearing security, visitors enter a large waiting space (as depicted in the image), where they proceed to the final immigration desk for an ETA stamp (Figure 6.21). Subsequently, instructions are given regarding permissible items for bringing back from Pakistan before exiting the building



Figure 5.26

After exiting the building, visitors wait for their turn to board one of the electric travel cars that transport them to the Zero Line, which makes them cross the Indian Defence Border.





Figure 5.27
A 360-degree photo taken at the Zero Line after crossing the border. On one side is the Indian Gate, and on the other, the Pakistani Gate. This crossing is done on foot, followed by a bus ride to the Pakistani Immigration Center and then to the Dera Baba Nanak

5.7 Hussainiwala Border -the mini attari-wagah border

After Wagah Border, there is Hussainiwala Border, named after its nearest village, Hussainiwala. It lies very near to the city of Firozpur, a district in the state of Punjab. It can be seen that since it is very close to Wagah Border, the influence is there; thusly, there is a Joint Beating retreat border ceremony held by two nations. The ceremony is quite a small scale compared to Attari-Wagah Border in terms of numbers. It is quite different from Attari-Wagah Border as the border has been closed for the purpose of crossing or immigration and only functions as a tourist spot these days.

Figure 5.28

Image showing the Pakistani Gate adorned with religious and national symbols, as viewed from the Indian side.



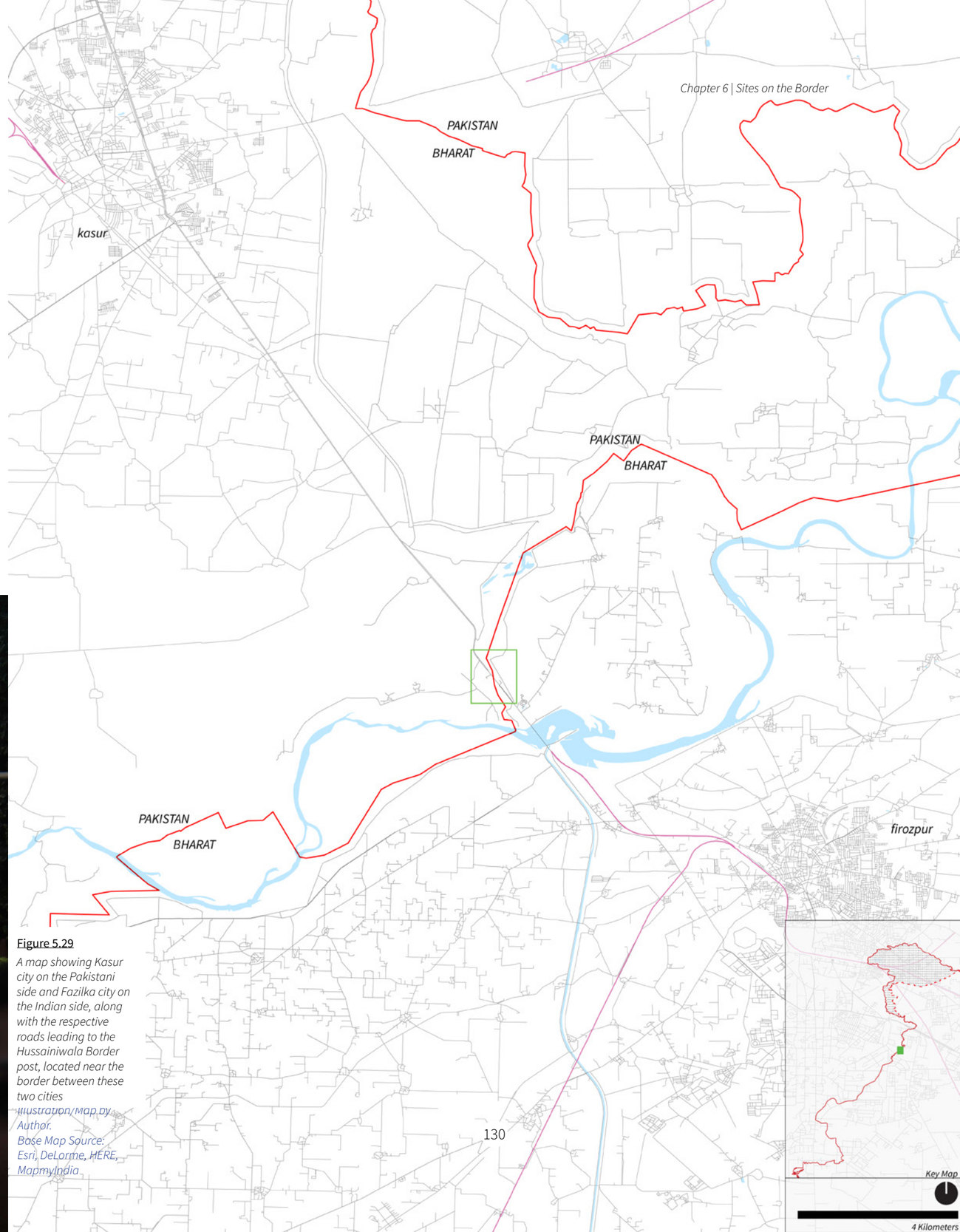


Figure 5.29

A map showing Kasur city on the Pakistani side and Fazilka city on the Indian side, along with the respective roads leading to the Hussainiwala Border post, located near the border between these two cities
Illustration/map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia



Figure 5.30
An image showing a Indian Soldier and Pakistani Ranger permorming the Parade. The border is demarcated by two different materials used on the floor and the temporary poles are removed during the parade.
Image by Anubhav Rampal and Kanika. An excerpt taken from the vedio uploaded on their youtube page



Figure 5.31
A huge gate welcomes you to the border site on the Indian Side
Photograph by Stalinjeet, CC BY-SA 4.0, via Wikimedia Commons. Source: https://

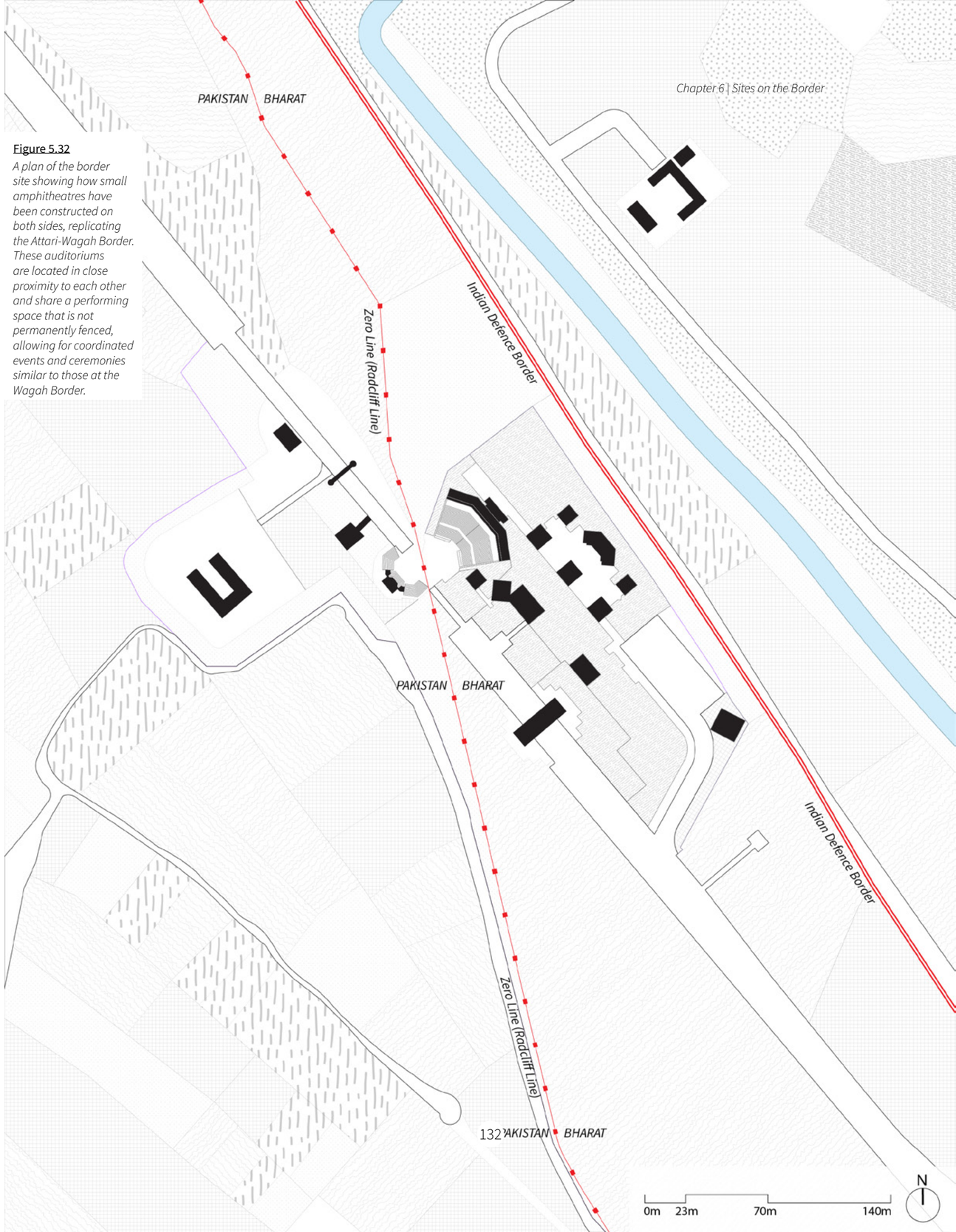


Figure 5.32
A plan of the border site showing how small amphitheatres have been constructed on both sides, replicating the Attari-Wagah Border. These auditoriums are located in close proximity to each other and share a performing space that is not permanently fenced, allowing for coordinated events and ceremonies similar to those at the Wagah Border.

5.8 JCP Sadqi Border -the trend continues

The third and the last site in the state of Punjab lie near the Sadiqi village on the India-Pakistani border in Punjab's Fazilka district. While the language of having a small auditorium and sitting on either side to enjoy the beating retreat remains the same, this site happens to be the smallest among them all. It attracts tourists in the least numbers yet is one of the sites of national importance for both countries. However, the crossing is not allowed, and it is the least militarized border points of them all.

Figure 5.33

Image taken from the Pakistani side looking over to the Indian side. The permanent fencing now separates the site, unlike the previous border. A small border post is visible in front of the fencing, adorned with the Pakistani flag.



Figure 5.34

A map showing Fazilka city and the sites approach from India and Pakistan.

Illustration/Map by Author.
Base Map Source: Esri, DeLorme, HERE, MapmyIndia

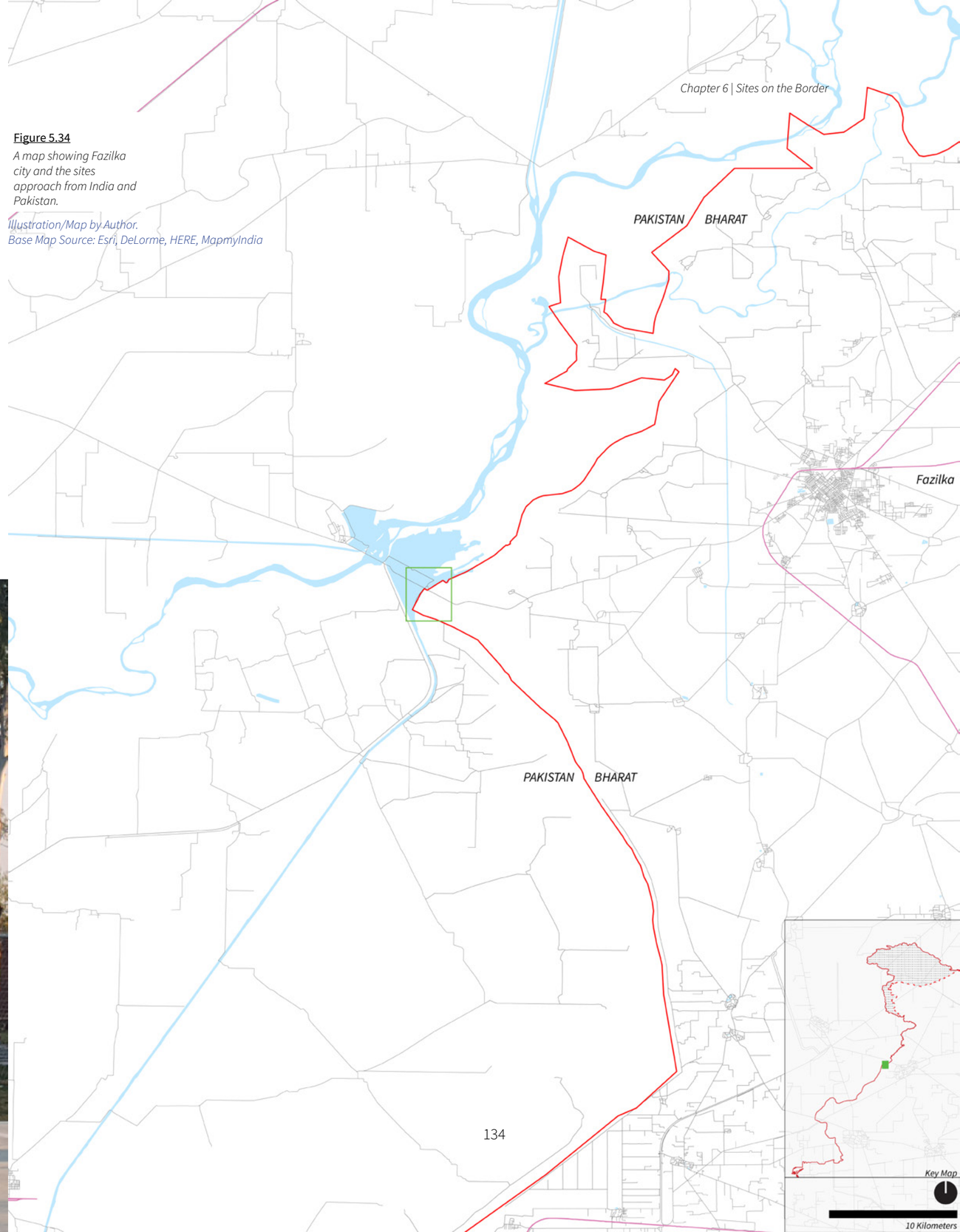


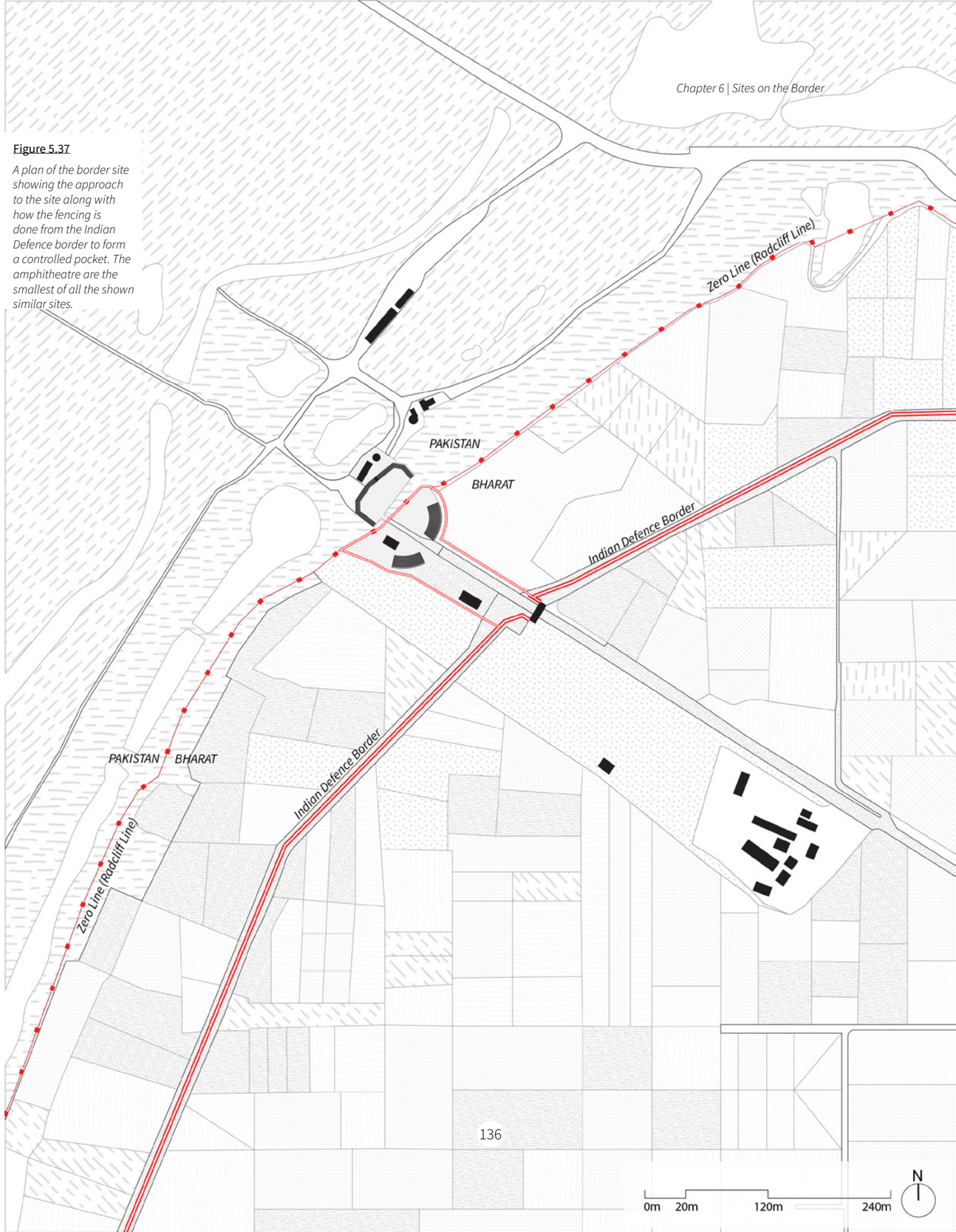


Figure 5.35
An image from the Pakistani amphitheater looking towards the Indian amphitheater, with fencing separating the two sides..



Figure 5.36
An image from the Pakistani side, showing the main gate and access corridor constructed by India to approach the amphitheater.

Figure 5.37
A plan of the border site showing the approach to the site along with how the fencing is done from the Indian Defence border to form a controlled pocket. The amphitheatre are the smallest of all the shown similar sites.



5.9 Khokharapar-Munbao Border -a connection via Railways

This is the sole border crossing in Rajasthan, and it stands out as one of the few operational railway crossings. Unlike other sites, this one is less geared toward tourism and primarily facilitates cross-border trade and commuting. Its unique location within a desert adds to its significance, as the area is remote from urban centers and accessible mainly by train. The site features two platforms on either side, serving as checkpoints until the train passes to the other side.

Figure 5.38

The Thar express crossing to the Indian Side through the Indian Defence Border after the Indian Military opens the Gate constructed at the Border.



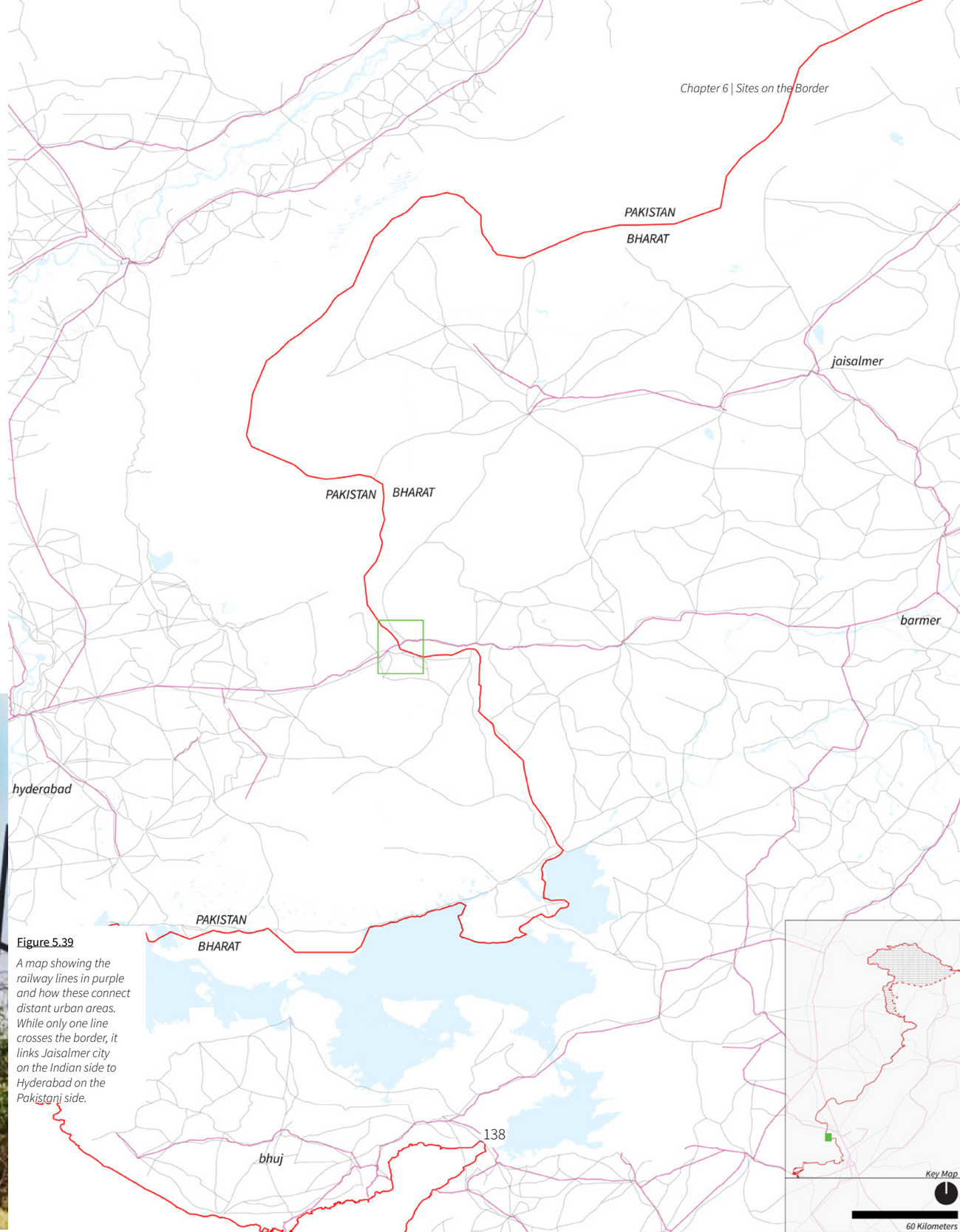


Figure 5.39

A map showing the railway lines in purple and how these connect distant urban areas. While only one line crosses the border, it links Jaisalmer city on the Indian side to Hyderabad on the Pakistani side.

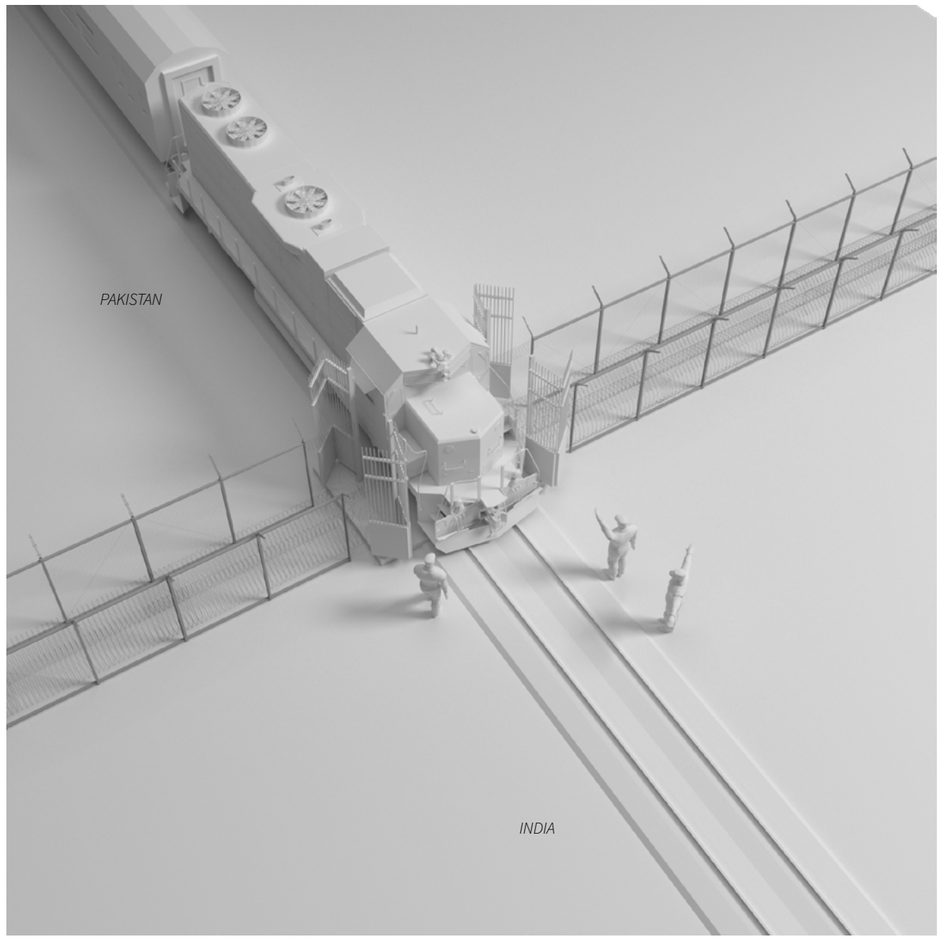


Figure 5.40

A conceptual render of the existing infrastructure that lets the train cross on the either side.

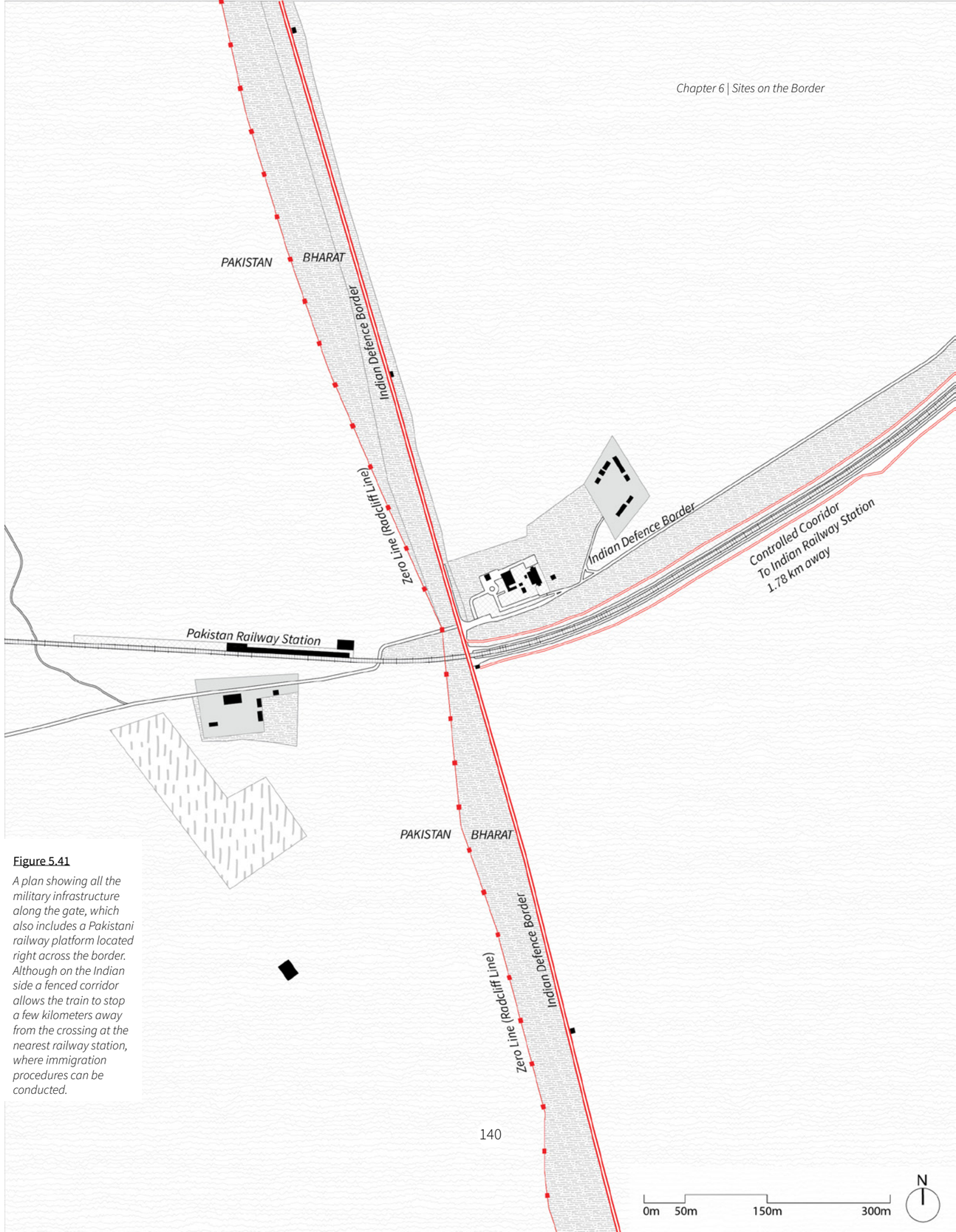


Figure 5.41

A plan showing all the military infrastructure along the gate, which also includes a Pakistani railway platform located right across the border. Although on the Indian side a fenced corridor allows the train to stop a few kilometers away from the crossing at the nearest railway station, where immigration procedures can be conducted.

5.10 Nadabet Border -the site explicitly for border tourism

The last border post, though not an actual crossing, open for public visits is the Nadabet Border. This is the only border post without any known historical significance related to partition or migration. Although it is developed solely on the Indian side with closed fencing and no plans for future crossing, it has become a popular tourist attraction as it is the closest border post to the state of Gujarat. With upcoming infrastructure to support tourism, Nadabet serves as a prime example of how minimal facilities can attract visitors to border sites. The available amenities include cultural programs, overnight stays, and even sports activities.

Figure 5.38

An image showing the newly constructed infrastructure supporting tourism, known as the T-Junction, which serves as the entry point to the site and leads further towards the border.



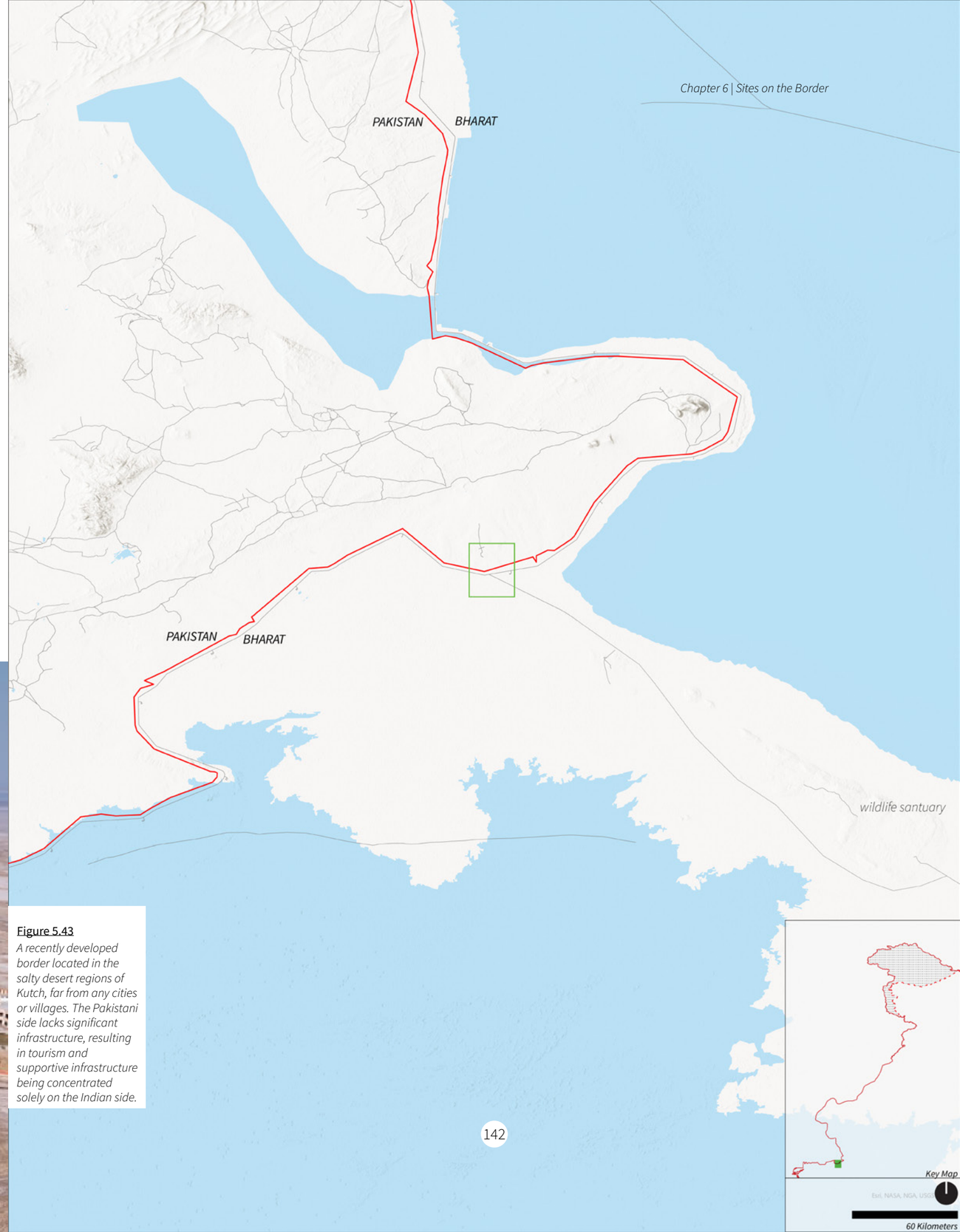


Figure 5.43

A recently developed border located in the salty desert regions of Kutch, far from any cities or villages. The Pakistani side lacks significant infrastructure, resulting in tourism and supportive infrastructure being concentrated solely on the Indian side.

Endnotes

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97. S. P. Sharma, "Unique Banyan Tree Demarcates India-Pakistan Border in Jammu," The Statesman (blog), January 8, 2021, https://www.thestatesman.com/india/unique-banyan-tree-demarcates-india-pakistan-border-jammu-1502945307.html.

98. Iqbal Singh Sevea, "The Kartarpur Corridor: Symbolism, Politics and Impact on India-Pakistan Relations," n.d.

99. "Pakistan, India Reopen Kartarpur Corridor for Sikh Pilgrims | Religion News | Al Jazeera," accessed August 22, 2024, https://www.aljazeera.com/news/2021/11/18/pakistan-india-reopen-kartarpur-corridor-sikh-pilgrims-guru-nanak.

From Borderline to Borderzone

Let’s reflect on what we’ve explored and turn our focus to the vision this thesis seeks to pursue.

06|GOAL OF THESIS

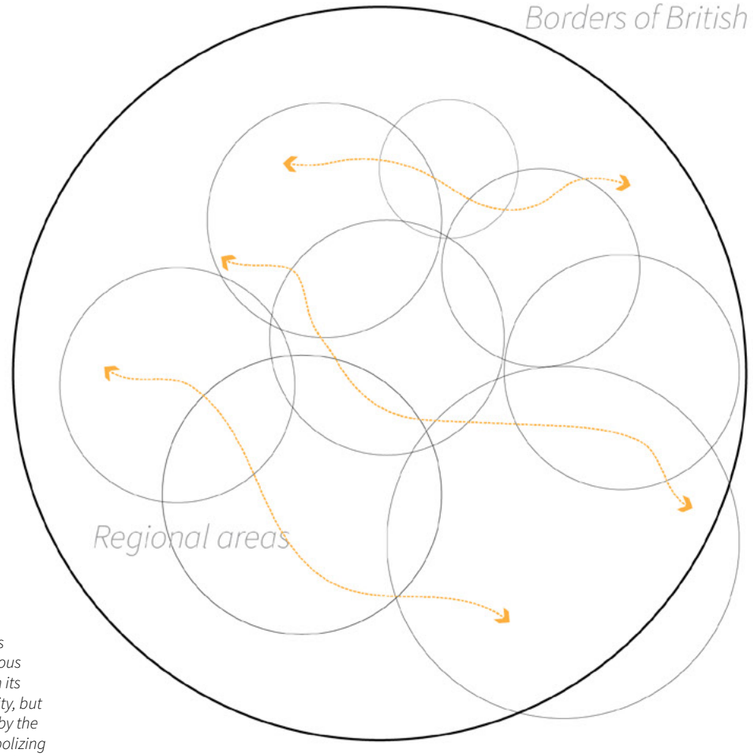


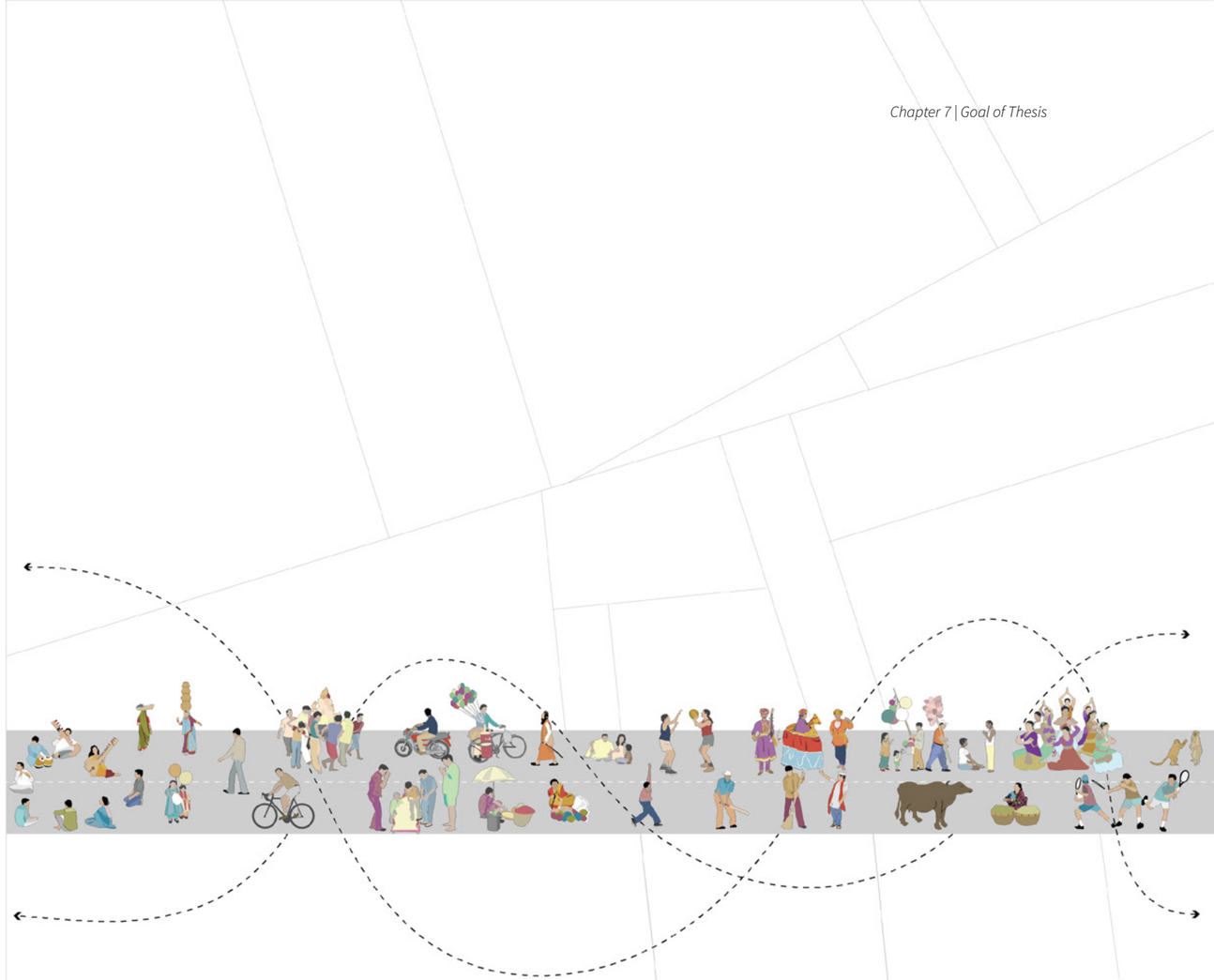
Figure 6.1

The smaller circles represent the various regions, each with its own unique identity, but all encompassed by the larger circle, symbolizing the overarching national identity of living in Hindustan/Bharat.

Figure 6.2
On the Right

The road exemplifies how infrastructure that connected these regions facilitated the sharing of cultures and traditions across different areas bridging the smaller circles and reinforcing the larger national identity.

British India was a conglomerate of various regions, characterized by open and fluid movement. Here, regional identities often supersede religious ones, with individuals identifying with their region before their religion. The regions were interconnected by infrastructure like roads, canals, and rivers, fostering intra- and inter-regional connections. This infrastructure, integral to daily life, enabled communities to share traditions and cultures, enhancing regional trades and deepening connections among people.



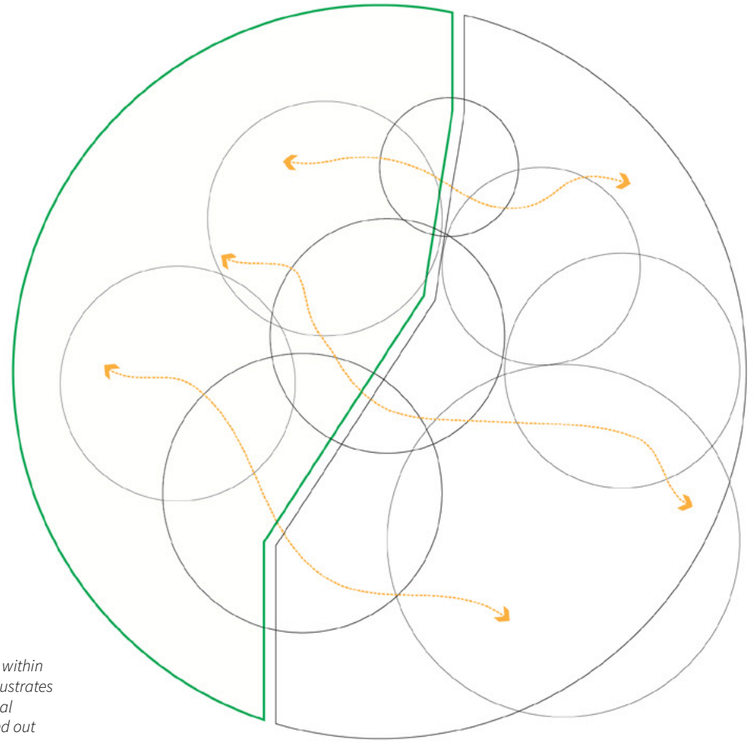


Figure 6.3

The green section within the larger circle illustrates how a new national identity was carved out of the previous one, delineating regions based on their geographic location within the newly defined borders.

Figure 6.4

On the Right

The green and orange sections represent the Muslim and Hindu religions, respectively, illustrating how the red line was drawn based on the majority religion in each region.

The partition of India in 1947, however, overlooked these regional connections, dividing the land based on religious majority. This action disregarded the cultural and traditional ties that had bound these regions together for years, resulting in the division of communities and severing of longstanding connections. The Infrastructure of Connections were now converted to routes of Migration.

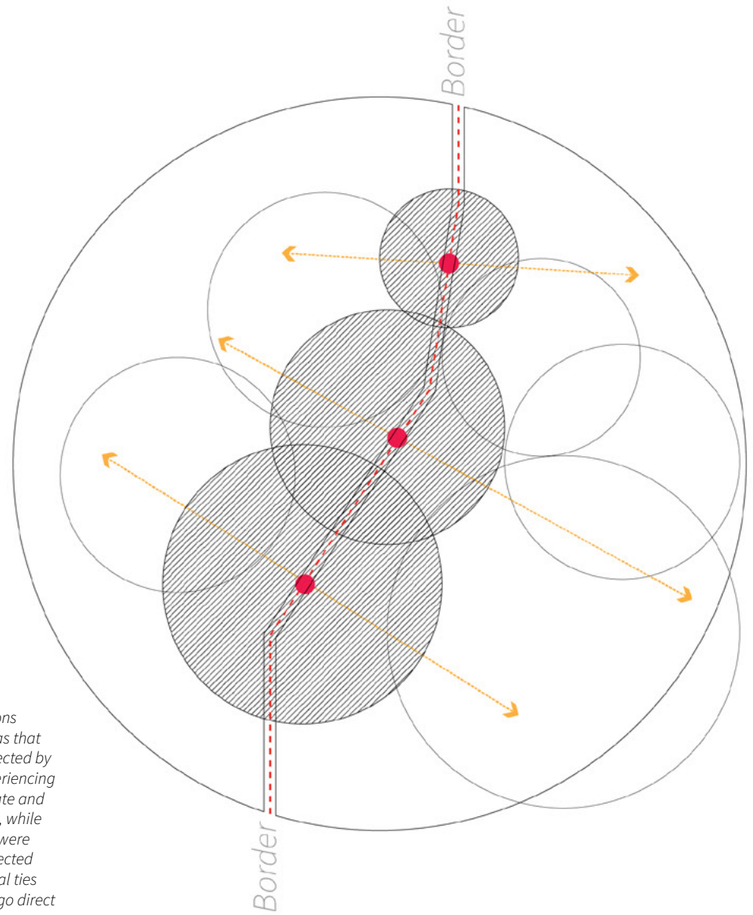


Figure 6.5
The hatched regions represent the areas that were directly dissected by the Partition, experiencing the most immediate and profound impacts, while the other regions were primarily disconnected from their historical ties but did not undergo direct division.

Figure 6.6
On the Right
As the Radcliffe Line was drawn and Partition occurred, these infrastructures were quickly occupied by military forces to control access and movement across the new border.

The partition of India in 1947, however, overlooked these regional connections, dividing the land based on religious majority. This action disregarded the cultural and traditional ties that had bound these regions together for years, resulting in the division of communities and severing of longstanding connections. The Infrastructure of Connections were now converted to routes of Migration.

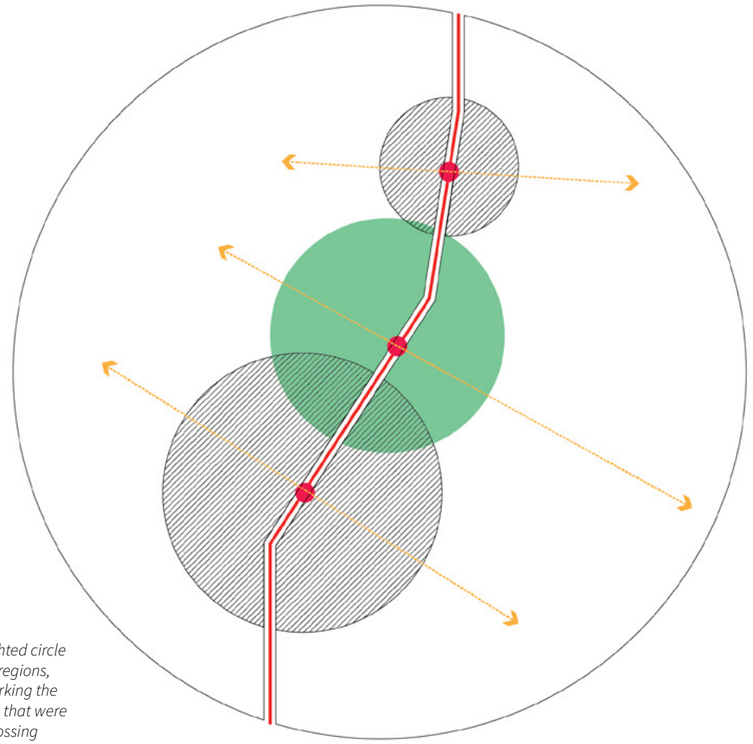


Figure 6.7

The green highlighted circle indicates specific regions, with a red dot marking the only access nodes that were developed into crossing points. These nodes, initially established for cross-border movement, eventually evolved into popular tourist destinations.

Figure 6.8

On the Right
As access to the other side was increasingly restricted, the infrastructure at these border sites evolved into major tourist attractions, driven by curiosity to see the "unknown" beyond the border.

Over the next 75 years, as tensions decreased, these sites transformed from defense lines into major tourist attractions. This evolution has introduced tourists as new key stakeholders, alongside the military. These changes prompt a crucial inquiry: Could borders be reimagined to restore zones of connection, bringing back regional communities as primary stakeholders?

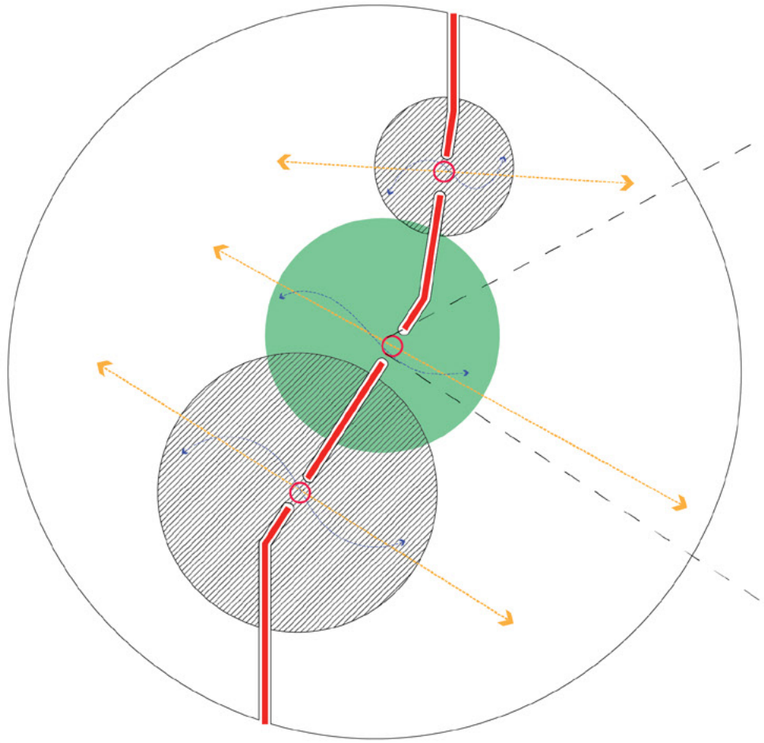


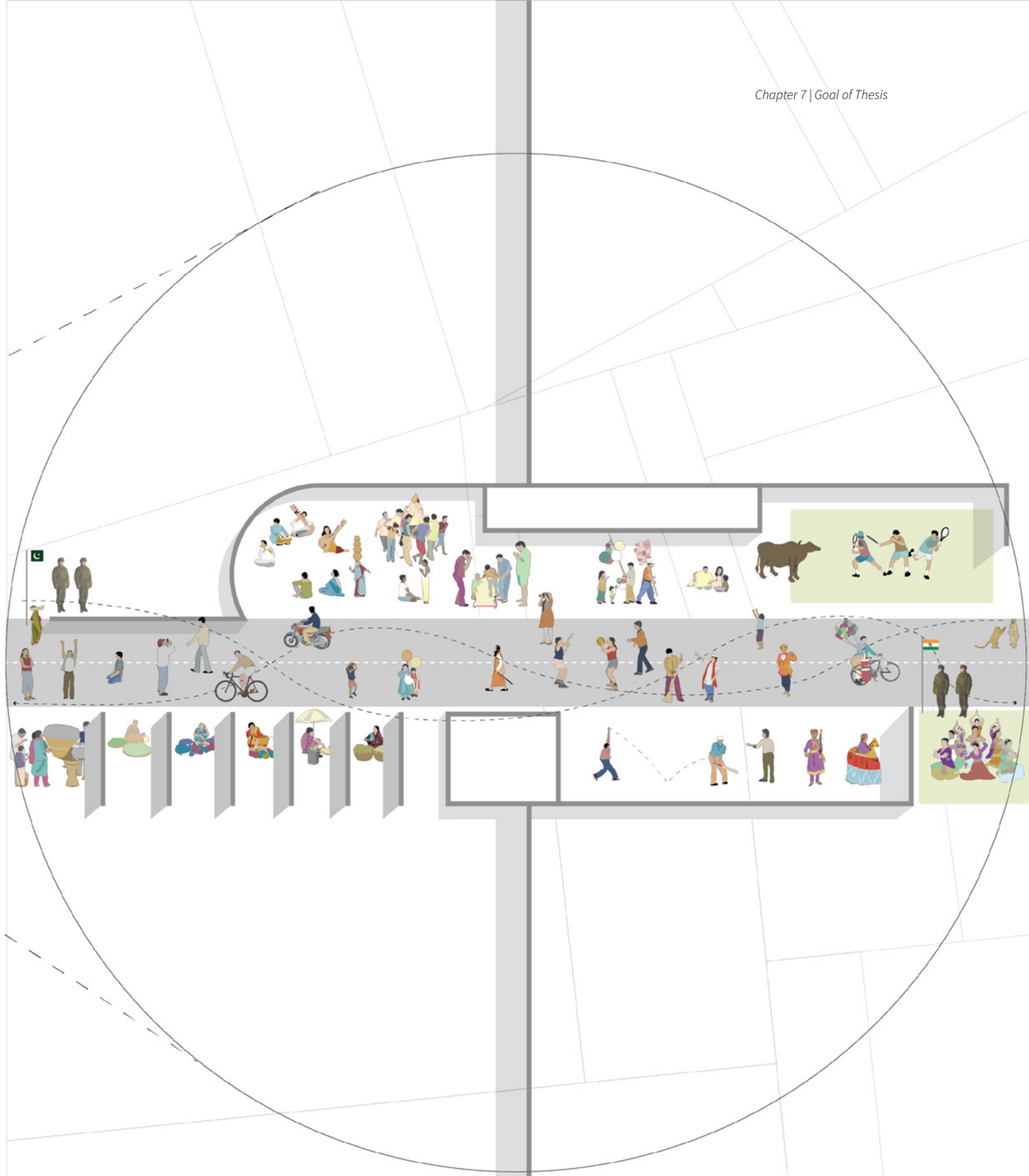
Figure 6.9

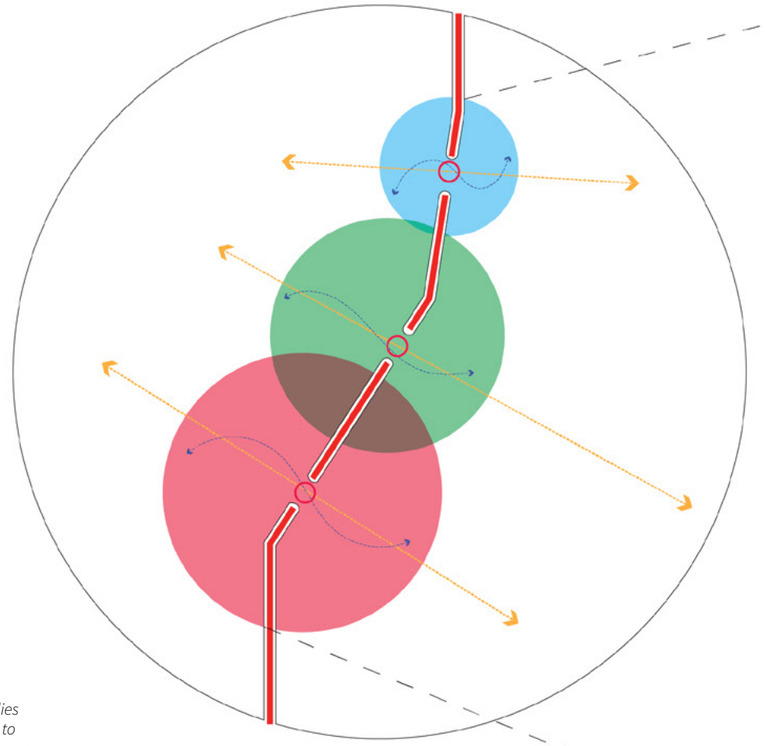
This diagram highlights the imagined informal exchanges, illustrating how these nodes could become semi-porous zones, fostering reconnection across the border.

Figure 6.10

On the Right
The diagram zooms in on the node and illustrates how this thesis envisions these points functioning, offering a vision to reimagine the border's role

This thesis examines architectural interventions along the border with the goal of re-establishing regional communities' moral ownership of these sites, supported by tourism. It proposes creating zones for trade, cultural festivals, and spaces for cross-border family reunions, encouraging everything shared between the divided communities.





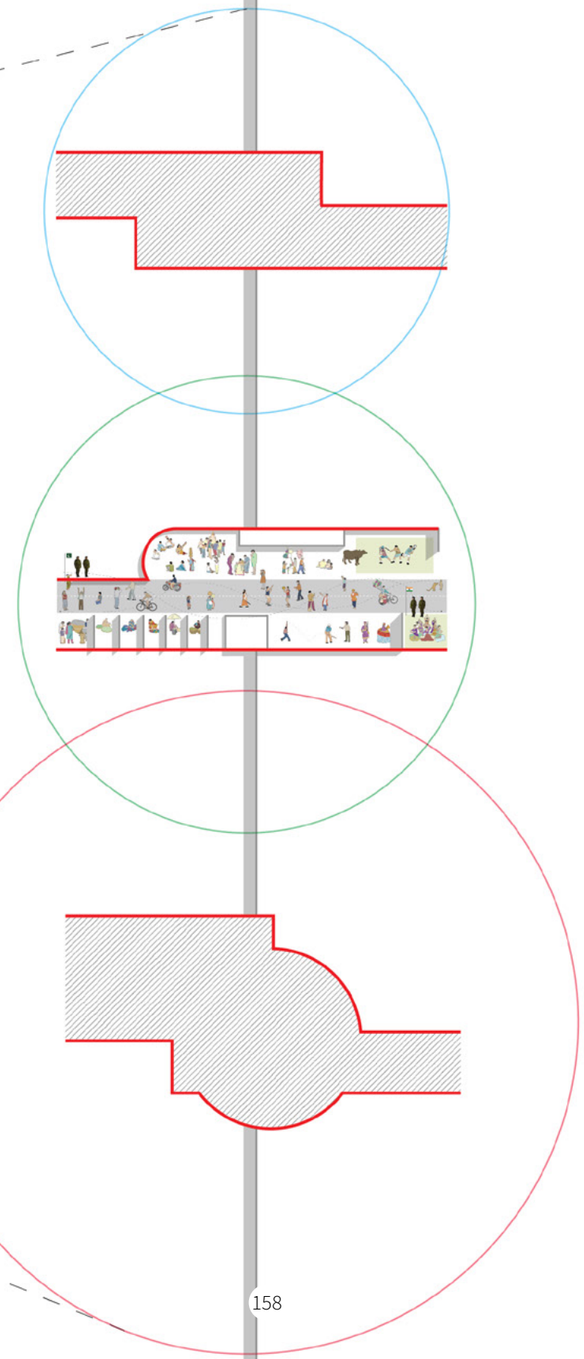


Figure 6.11
The diagram applies the same concept to other highlighted zones, with different colors emphasizing their unique characteristics.

Figure 6.12
On the Right
Zooming out, this diagram reveals a porous border where these nodes form unique infrastructures, creating a shared zone for cultures and traditions to converge, allowing both nationalities to meet and interact.

The envisioned transformation of the border is not as a solid line but as a porous, dotted line with connection zones that draw divided communities closer. It raises a question: Can these interventions create sustainable zones where people can connect, despite their national identities?

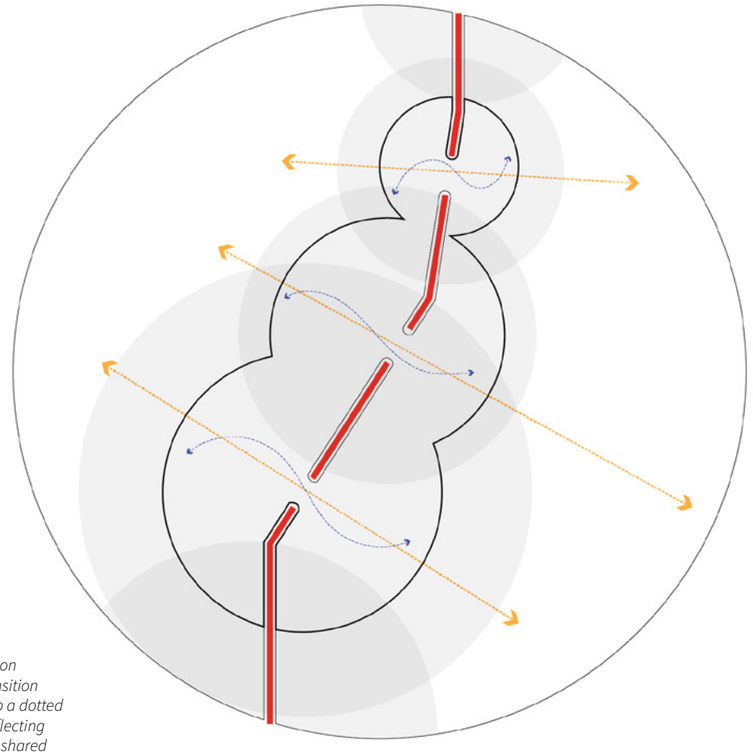
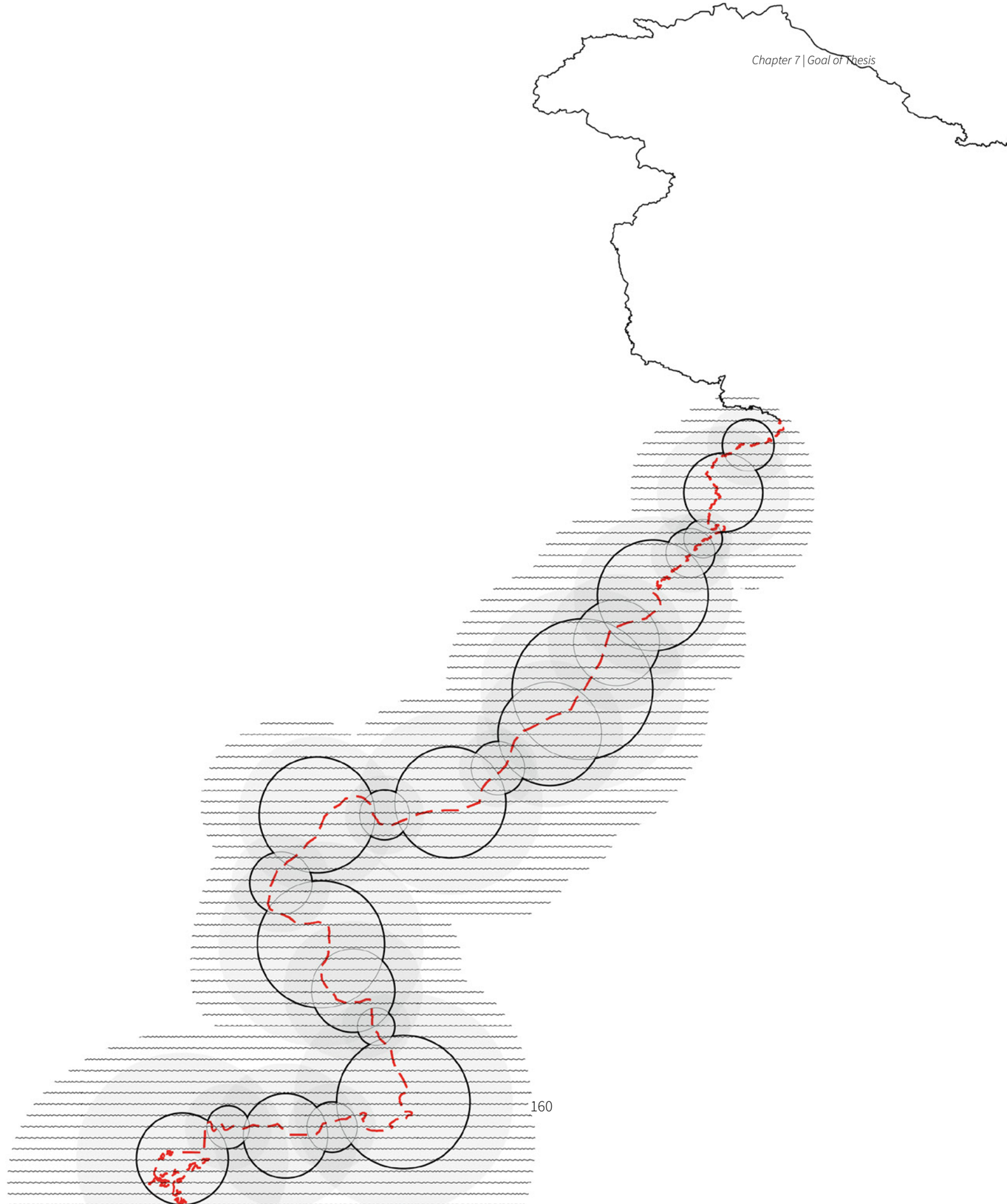


Figure 6.13
The long-term vision illustrates the transition from a solid line to a dotted or dashed line, reflecting the recognition of shared regional cultures while maintaining distinct national identities.

Figure 6.14
On the Right
This small infrastructure has the potential to create a border zone where people across the border can trade, meet, and connect. This concept reflects the vision that this thesis presents, although its scope is not fully comprehensive.

Amplified on a national scale, this approach could redefine borders as spaces that honor regional integration without dismissing national distinctions. It leads to a critical question: Can architectural interventions kickstart a long-term vision for transborder cooperation, transforming borders from barriers into bridges for regional communities?



Learning from Bridged Borders

A case study of Borders around the world that set an example of how Borders can act as Bridges

07|BORDERS AS BRIDGES

7.1 Borders Transformed into Bridges (Border Markets)

When discussing the transformation of borders into bridges, the focus often shifts to reconnecting separated families and fostering cross-border connections. However, this goal faces challenges due to the relatively small, affected population compared to the broader national demographic, making it difficult for governments to justify significant investments in border infrastructure. In today's capitalist-driven world, economic incentives increasingly justify opening specific border points for trade and controlled exchanges of goods, providing a compelling reason for broader public support. While borders remain crucial for national security, strategically opening them for trade can boost economic growth and regional development. In some cases, informal cross-border exchanges happen without full government regulation but are often overlooked due to the mutual benefits they offer, fostering cultural exchange and peaceful coexistence.

Why open up the Borders

Four case studies outside the Indian subcontinent illustrate how border markets, varying in size and scale, support human interaction and bring communities closer. These markets typically involve nonstandard channels and unrecorded small-scale trade, differing from formal border crossings. Such markets, prevalent worldwide, are shaped by unique local realities and supporting policies. Some large bazaars in Central Asia, with centuries-old traditions and sophisticated logistics, are akin to shopping malls in industrialized countries[104].

Case-Studies

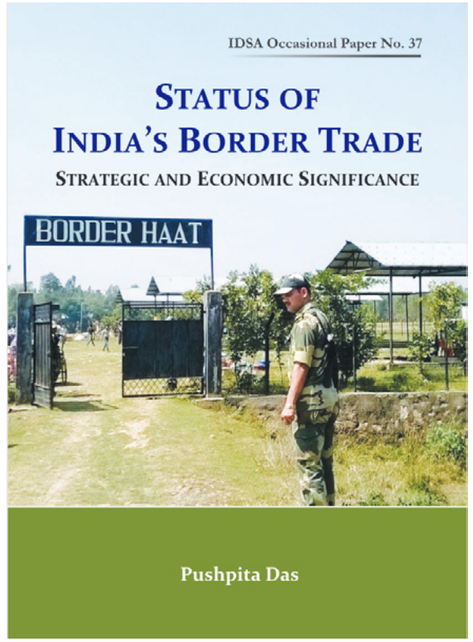


Figure 7.1

The Occasional Paper 'Status of India's Border Trade' focuses on the existing trade sites and zones between India and neighboring countries, emphasizing the infrastructure that facilitates trade between them. It also highlights the challenges these trade routes face and explores how they can be improved for more efficient operations.

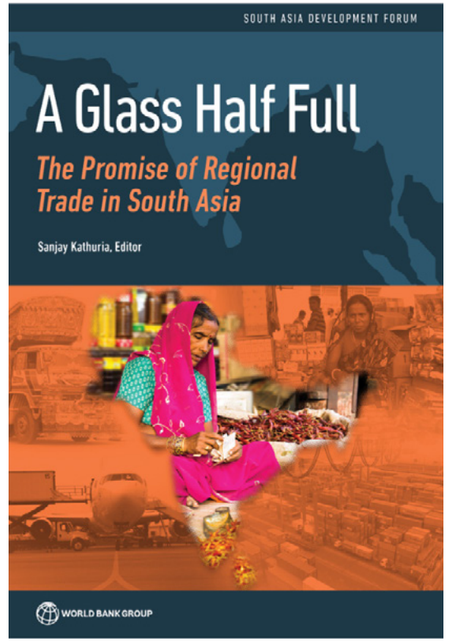


Figure 7.2

A Glass Half Full: The Promise of Regional Trade in South Asia" highlights the gaps in today's trade between India and its neighboring countries, particularly with Pakistan, where it underscores the significant potential for trade benefits. The book also examines various borders around the world, offering insights into how regional trade can be enhanced.

Khorgas Bazzar
(China and Khazakhstan)

Ishkashim Market
(Afghanistan and Tajikistan)

Goma Border
(Democratic Republic of Congo - Rwanda)

Sirkin Border Market
(Indonesia and Malaysia)

Figure 7.3
A map showing four different border sites across Asia and Africa. The light maroon lines show the historical silk routes.

Esri, TomTom, Garmin, FAO, NOAA, USGS



Figure 7.4
A map showing the border site between China and Kazakhstan, with a circle highlighting the access node where people can cross to the other side to reach a mall. This mall is a small part of the large land port located at the site.

The Khorgos Border Market is located on the Kazakhstan-China border and is one of the largest and most dynamic border trade hubs in the world. The Khorgos Gateway was established as a part of China's Belt and Road Initiative and connects China to Europe, making it an important node in the trans-Eurasian trade network.[105] While large-scale trading through railways and trailers is conducted via this major hub, it also hosts a shopping mall where people can come and buy goods. By promoting trade and regional integration on all scales, this market also facilitates people-to-people connections.[106]

Figure 7.5
Khorgas border gate between China and Kazakhstan from the Chinese side



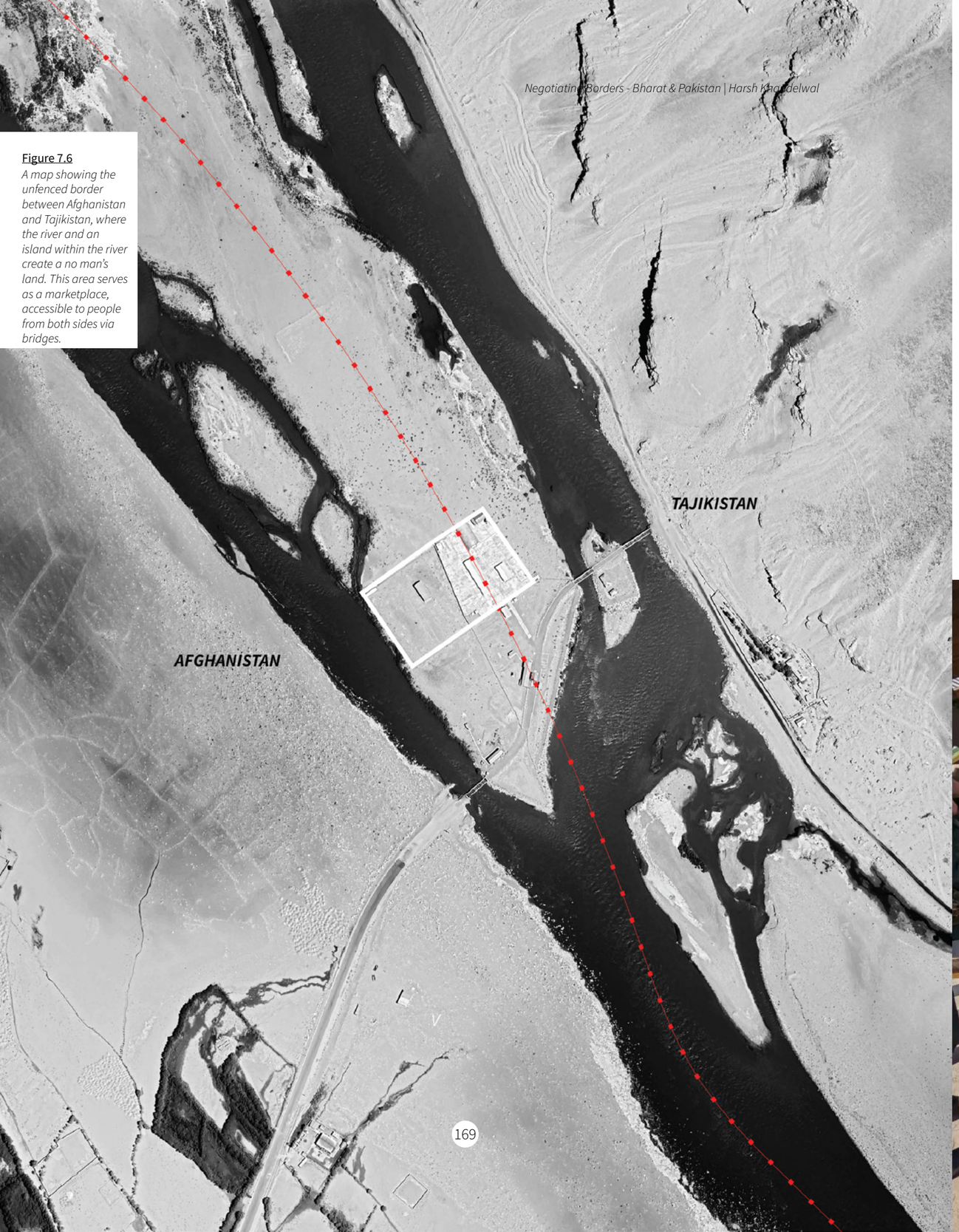


Figure 7.6
A map showing the unfenced border between Afghanistan and Tajikistan, where the river and an island within the river create a no man's land. This area serves as a marketplace, accessible to people from both sides via bridges.

The Panj River acts as a natural dividing line between Afghanistan and Tajikistan, with a small island in the river serving as a natural no man's land. Here, locals from both countries meet to buy and sell goods, creating a unique border market. Unlike the large-scale operations at Khorgos, this market functions on a much smaller scale and primarily serves regional communities, with some exceptions for tourists. One distinctive feature of this market is its low level of regulation; visitors can cross the river via a bridge to enter the market without going through an immigration process. This informal market underscores the importance of local, cross-border trade in fostering regional connections and maintaining cultural ties.[107]

Figure 7.7
Markets are regional and often sell regional handmade products or local produce.



DEMOCRATIC
REPUBLIC OF CONGO

RWANDA

171

Figure 7.8
Cross-border trading is encouraged and not restricted in the region and there is no official policy restricting it in DRC or Rwanda. Traders indulging in cross-border trading live off their trade and often make daily commutes across the border to ply their trade. For example, in Congo's Goma, women from Rwanda enter the city daily to sell fresh milk while Congolese traders cross over to Rwanda to buy meat.

MALAYSIA

INDONESIA

172

Figure 7.9
Serikin Border Market, located along the Malaysia-Indonesia border, is a vibrant marketplace known for its cross-border trade and cultural exchange. This bustling market attracts visitors from both countries, offering a diverse range of goods, including textiles, handicrafts, and local produce. Serikin Border Market serves as a unique meeting point where the traditions, languages, and economies of Malaysia and Indonesia converge, fostering a dynamic atmosphere of trade and community interaction.

7.2 Border *Haats*

Positives of border trade

Author Pushpita Das, in her book ***Status of India's Border Trade: Strategic and Economic Significance***, notes, "The significance of border trade lies at various levels—at the international diplomatic level, it is a 'high visibility-low cost' image-building exercise, projecting India and its neighbors as mature political entities committed to regional peace. At the bilateral level, border trade serves as a major confidence-building measure (CBM), particularly between India and China, and India and Pakistan, by reducing trust deficits, encouraging constructive engagement, stabilizing borders by reducing frictions, and importantly, providing a legal basis to previously disputed international borders. At the local level, opening trade routes brings economic prosperity to people residing in remote border areas and positively impacts their emotional well-being. Additionally, it aids in better border management by focusing on the regulation of the traffic of goods and people across the international border."[108]

Haats between Bangladesh and Bharat.

While this thesis focuses on the western frontier of Bharat, an examination of the eastern frontier with Bangladesh—formerly part of Pakistan until 1971—reveals the presence of border *Haat*s.[109] These markets, situated along the India-Bangladesh border, are enclosures constructed on the zero line and open once a week (Wednesdays for Kalaichar and Tuesdays for Balat) from 10 am to 3 pm. The commodities sold in these *Haat*s are exempt from customs duties, allowing purchases up to ₹4,000 per person, with transactions conducted in local currencies or through barter systems. People residing within a 9-10 km radius of the border frequent these *Haat*s, even though the stipulated distance is only 5 km. The items sold in Indian stalls include prayer mats, cumin seeds, bed covers, quilts, blankets (imported from China/Korea through Moreh), cosmetics, toiletries, bay leaves, and betel nuts. Meanwhile, Bangladesh stalls offer vegetables, plastic and melamine products, and ready-made garments. Traders typically transport their goods as head loads or on hand carts.[110]

Why Haats are important

Border *Haat*s aim to promote the well-being of people living in remote border areas by reestablishing traditional systems of marketing local produce through local markets. These *Haat*s enhance bilateral people-to-people relations, rejuvenate the border economy, create jobs, and provide a diversity of goods at cheaper prices, particularly in remote areas.[111]

Pushpita Das also highlights that trade with neighboring countries has led to significant tangible and intangible benefits for both bilateral relations and the people residing along various borders. The successful conduct of trade and the positive changes it has brought to the lives of the people have prompted several border communities and state governments to request the reopening of additional trade routes. Among these requests, there has been a strong demand to reopen the Jammu-Sialkot route for trade and travel as part of the CBM between India and Pakistan.[112]

The report *A Glass Half Full: The Promise of Regional Trade in South Asia* identifies four major findings that demonstrate the positive outcomes of border *Haat*s:

1.Border *Haat*s Are a Boon for Local Jobs and Real Income

2.Women Entrepreneurship Varies by Context and Support Measures:

3.Cross-Border Relations Have Improved Through People-to-People Contact

4.Informal and Illegal Trade Has Decreased in Border *Haat* Areas:

These findings underscore the potential of border *Haat*s not just as economic tools but also as instruments for fostering peace and cooperation in the region.[113]

The positives of Haats and open borders.

Trading in *Haat*s has significantly boosted the income of transporters, laborers, and vendors. Additionally, other economic activities have emerged, such as food stalls lining the approach roads to the *haat*s on both sides, which are seen as a positive spillover effect. However, these semi-temporary and often similar structures do have certain limitations.

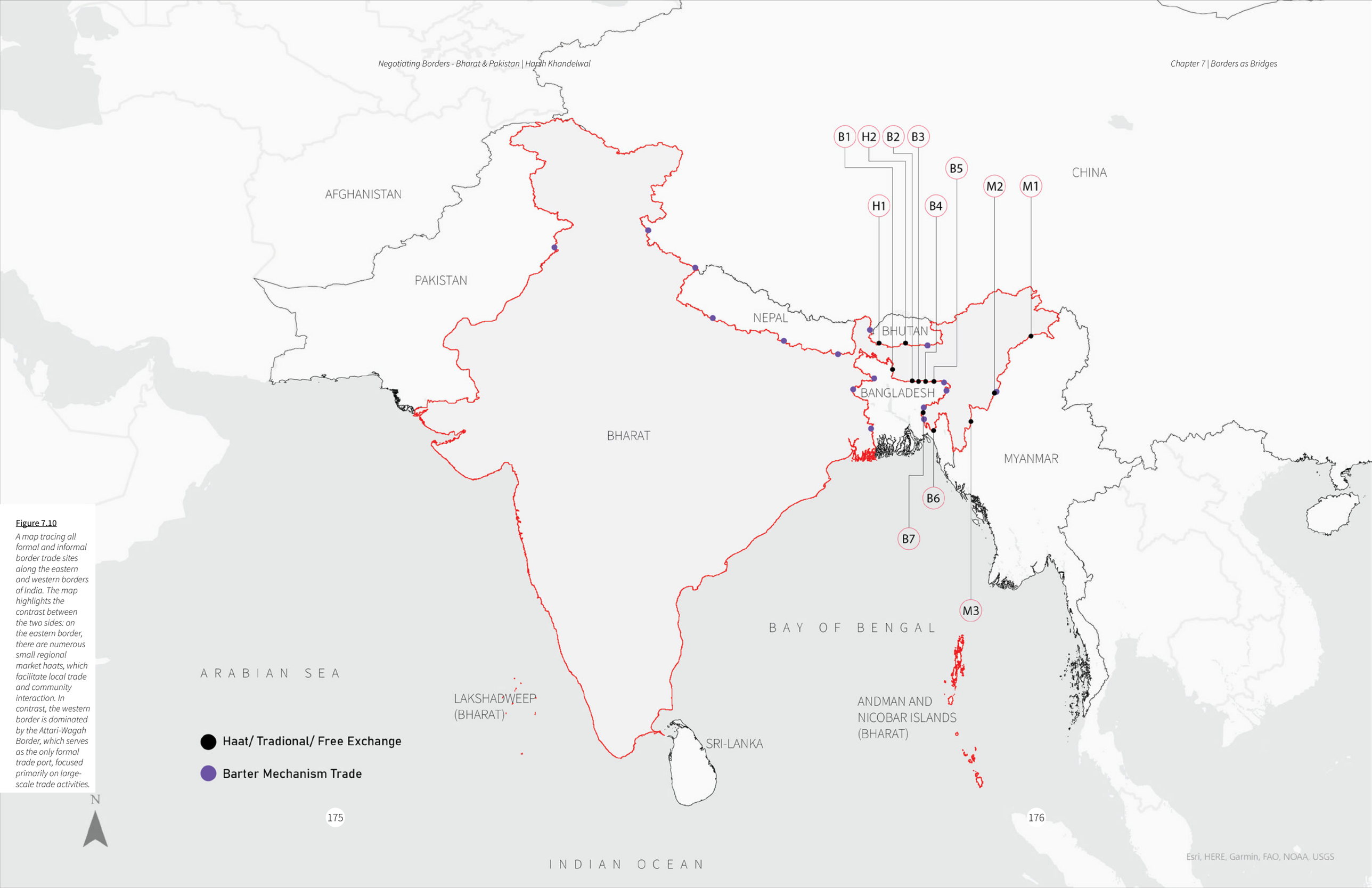


Figure 7.10

A map tracing all formal and informal border trade sites along the eastern and western borders of India. The map highlights the contrast between the two sides: on the eastern border, there are numerous small regional market haats, which facilitate local trade and community interaction. In contrast, the western border is dominated by the Attari-Wagah Border, which serves as the only formal trade port, focused primarily on large-scale trade activities.



Figure 7.11
B1:Baliamari-Kalairchar Haat

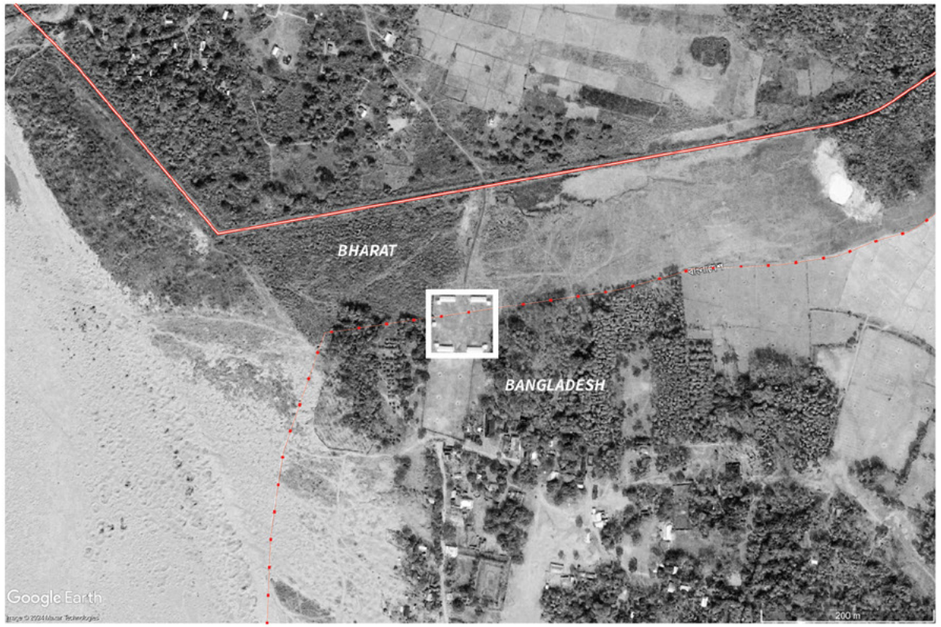


Figure 7.12
B2 - SunamGanj Haat

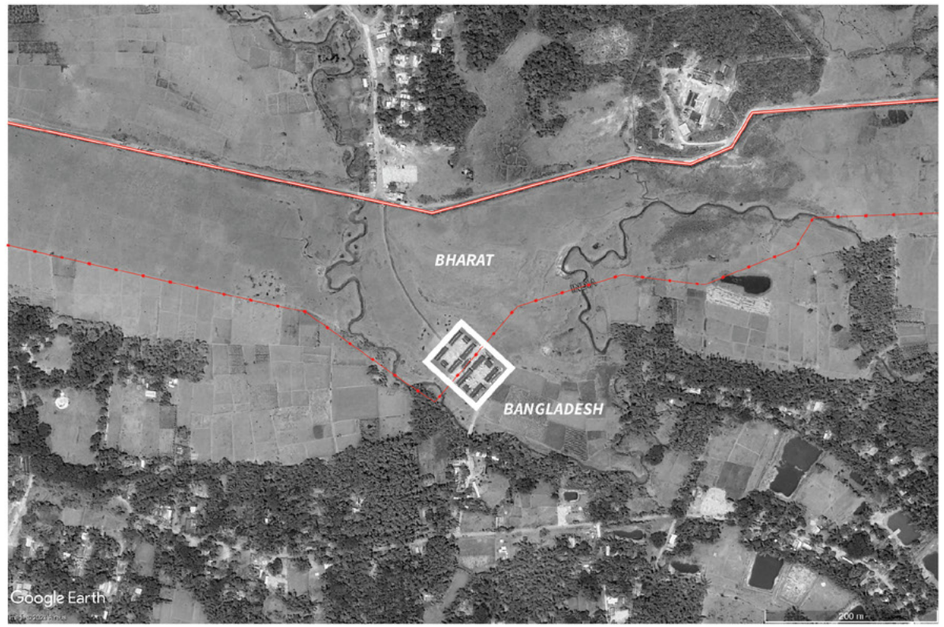


Figure 7.13
B3- Balat Border Haat.

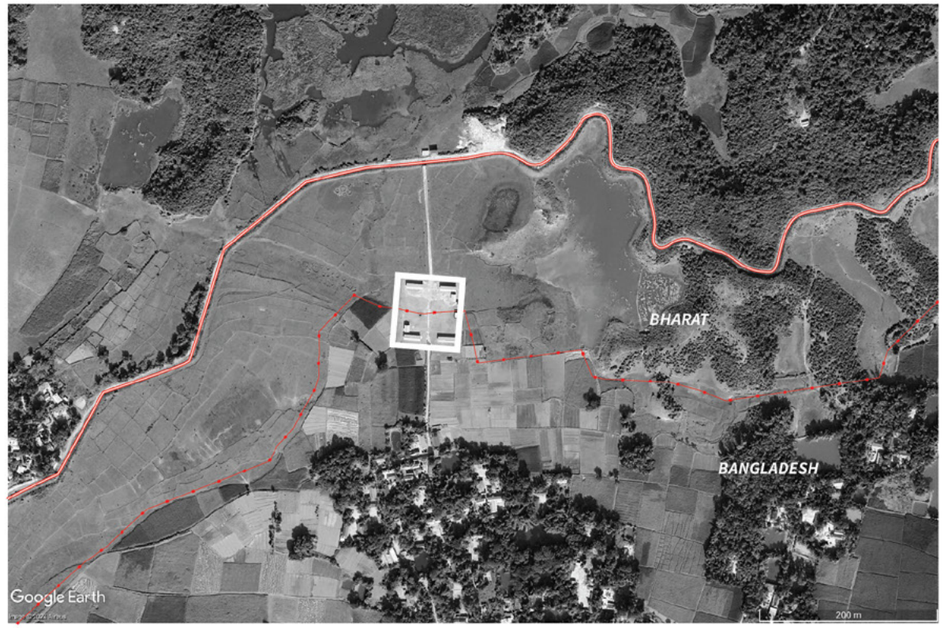


Figure 7.14
B4- Balat Bari Haat



Figure 7.15
B5: Bholaganj-East Khasi Hills

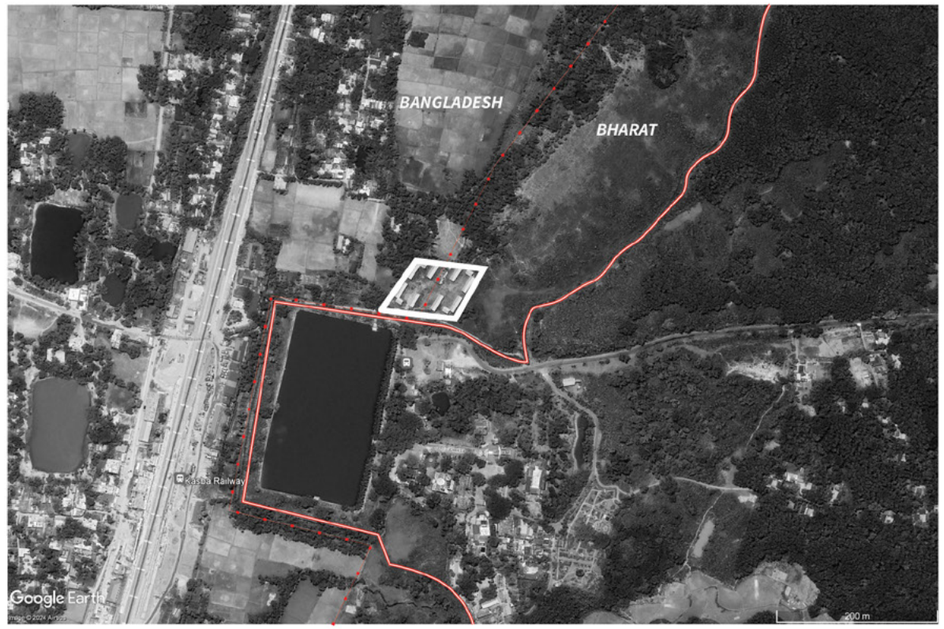


Figure 7.16
B6: Tarapur-Kamalasagar Haat



Figure 7.17
B7: Chhagalnaiya-Srinagar Haat



Figure 7.18
A typical haat features basic infrastructure designed to support regional trade and is consistent across all sites. These haats consist of steel shed structures with raised plinths, providing space for traders and vendors to sell their produce.

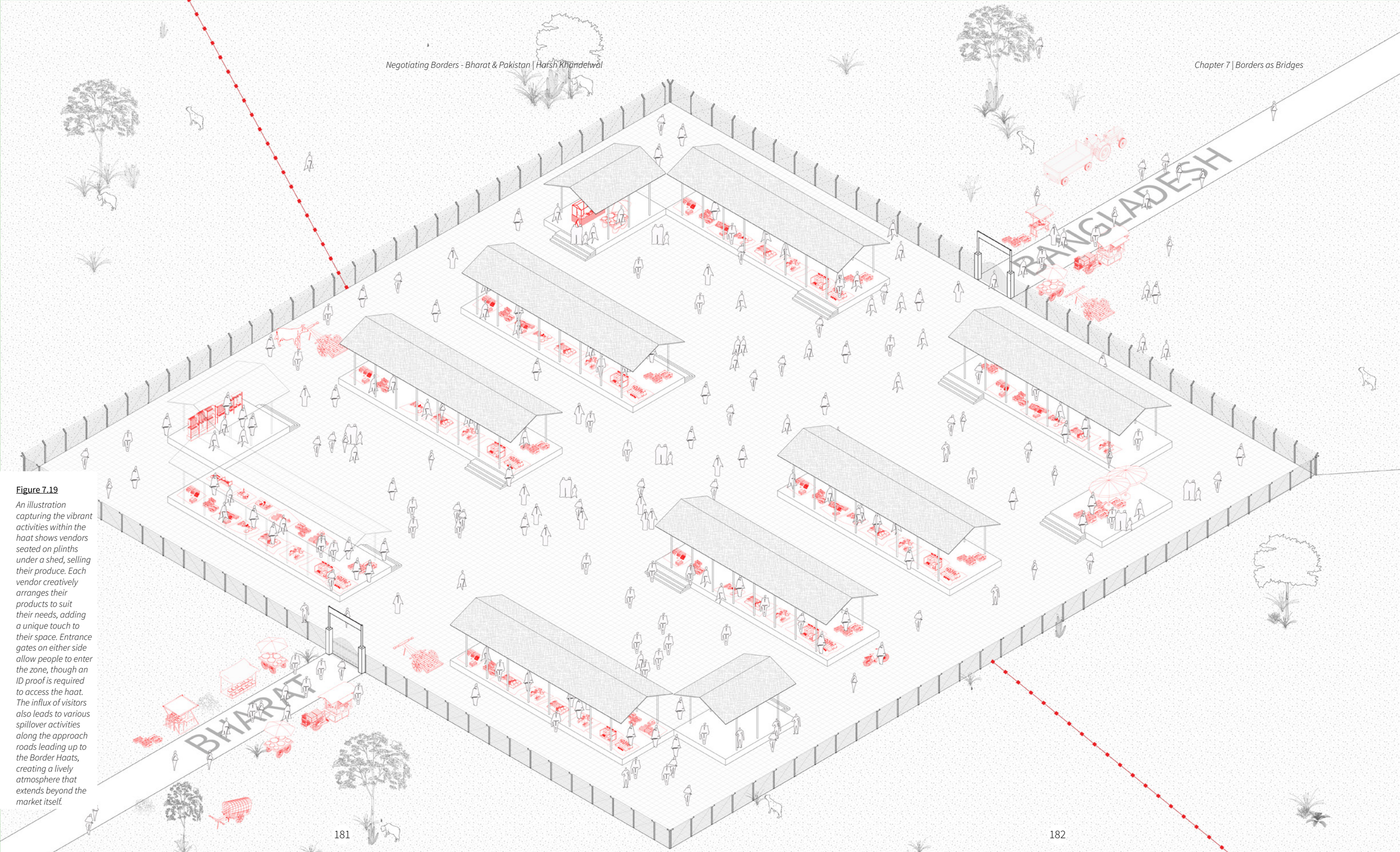


Figure 7.19

An illustration capturing the vibrant activities within the haat shows vendors seated on plinths under a shed, selling their produce. Each vendor creatively arranges their products to suit their needs, adding a unique touch to their space. Entrance gates on either side allow people to enter the zone, though an ID proof is required to access the haat. The influx of visitors also leads to various spillover activities along the approach roads leading up to the Border Haats, creating a lively atmosphere that extends beyond the market itself.



Figure 7.20
Vendors install horizontal poles to hang their clothes, enhancing the display and making their products more visible and accessible to potential buyers. This arrangement adds to the vibrant and organized appearance of the haat, allowing for a more efficient use of space and a better shopping experience for visitors.



Figure 7.21
Vegetable vendors sit on the floor in the traditional manner, arranging their vegetables in a unique, personalized way. Each vendor's display reflects their individual style, with vegetables carefully organized to catch the eye of shoppers, adding to the haat's diverse and colorful atmosphere.

Proposed improvements in Haats

The report provides design recommendations to scale up the potential of *Haat*s. It suggests the development of a common covered space that could be used for occasional cultural and sports activities. Engaging a specialist in architecture is recommended to better design spaces and layouts for the various activities that might arise alongside trade.

Furthermore, the report proposes that using *Haat*s for cultural, educational, or sports activities would be an effective way to engage the youth. It also provides operational guidelines to streamline the management of cross-border spaces where people-to-people connections are possible, along with specific infrastructural needs like drinking water stations and pit toilets. A pay-per-use system could finance the cleaning and maintenance of these facilities. One major deficiency highlighted is the lack of meeting areas or seating, particularly for women and children who often gather at the *haat*s. The report also addresses the need for improved infrastructure for vendors, as well as proposing facilities like currency exchange centers, first aid centers, visitor centers, and storage facilities. These improvements could greatly enhance the functionality and appeal of *Haat*s.[114]

Studying the positives and deficiencies of *Haat*s became integral to proposing architectural interventions on the western side of the border. The insights gained from these observations were applied indirectly to ensure a more advanced and contextually appropriate evolution in the architecture of *haat*s if implemented on the western border, which faces distinct political, geographical, and infrastructural challenges. Hence moving further learnings from case studies were simplified to understand the dynamics of how these bridges on the borders have helped in fostering peace, trust by interdependency and trust and how this can be seen in the context of Bharat and Pakistan and the opportunities that exist.

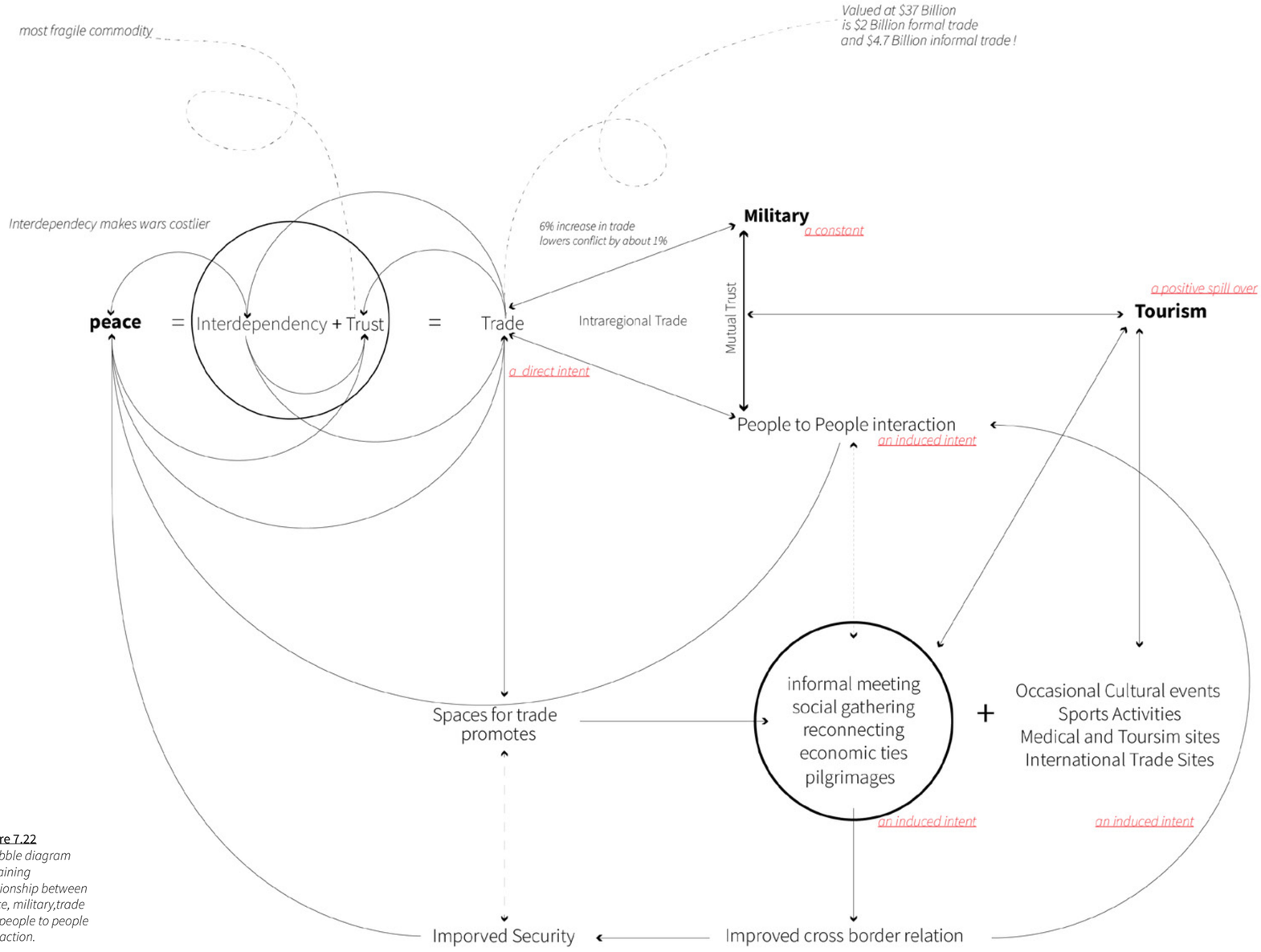


Figure 7.22
A bubble diagram explaining relationship between peace, military,trade and people to people interaction.

Trust remains the most fragile commodity between India and Pakistan, yet it is the underlying foundation of any trading relationship. Trust promotes trade, and trade, in turn, fosters trust, creating a positive cycle where both elements reinforce each other. This stable cycle of trade generates economic interdependency between the countries, making war and conflict more costly. Studies show that a 6% increase in trade can reduce the measure of conflict by 1%. These dynamics contribute to peace-building, further complementing the relationship between trade and trust. Additionally, intraregional trade facilitated by the military at the border promotes people-to-people interaction, helping to establish mutual trust between military personnel and regional communities. This daily interaction within a shared goal of trade fosters better understanding, dispels myths, and engenders greater trust, leading to a peace dividend that creates funds for productive expenditures. Moreover, these trade spaces offer opportunities for informal meeting spaces, social gatherings, reconnecting families, and creating economic ties, all of which contribute to better cross-border relationships and improved border security by reducing illegal trades and providing a legal platform. On a national level, tourism, which already exists, can be leveraged as a positive spillover effect at these sites, elevating them to national importance and benefiting regional communities. This complex relationship where multiple factors are at play encourages constructive engagements, stabilizes borders by reducing friction, and gives a legal basis to previously disputed international borders. By focusing on regional integration within these physical spaces, national-level integration becomes an inherent byproduct.

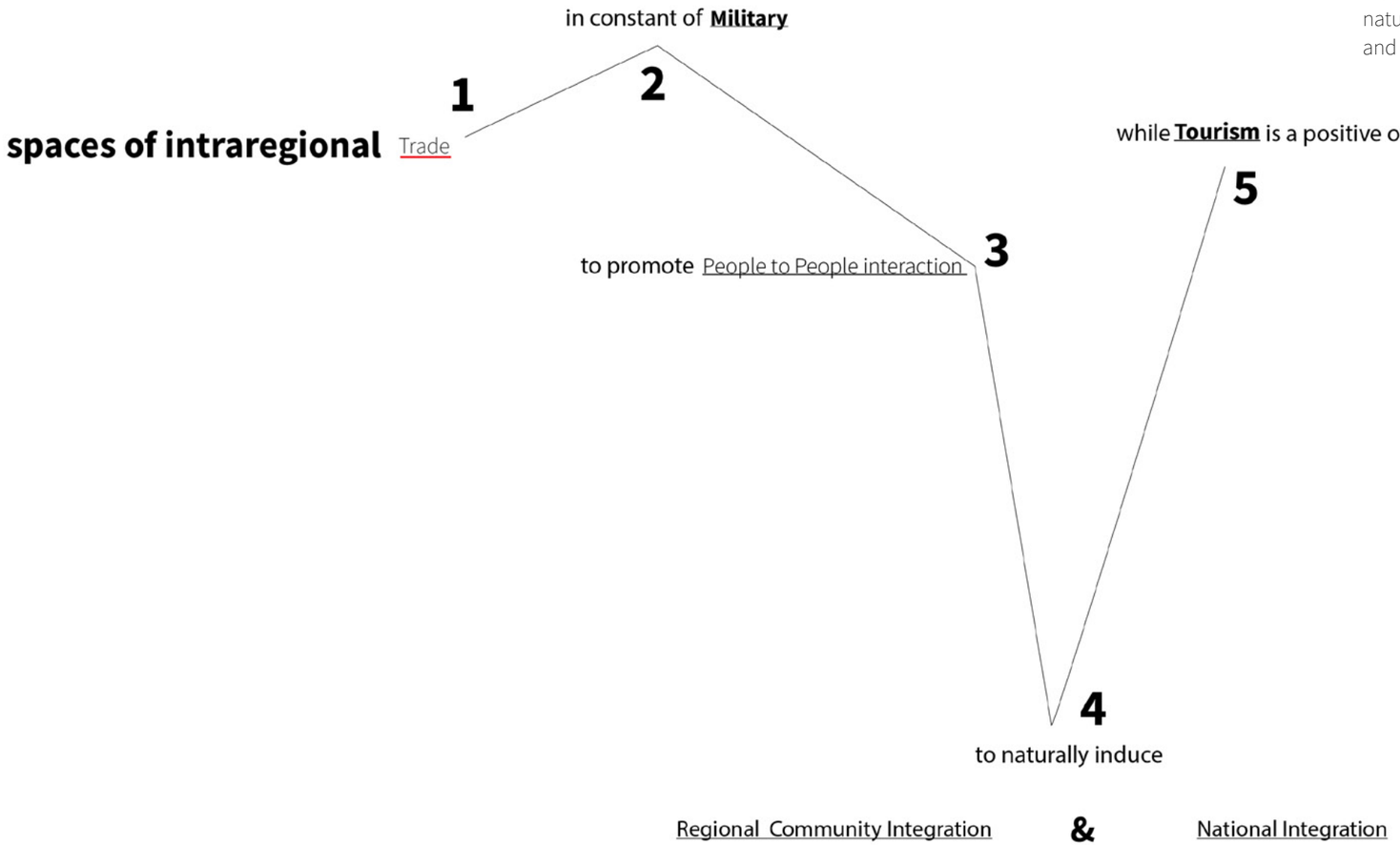


Figure 7.23
An illustration that explains the goal of the thesis by incorporating insights from the case studies and building upon the existing conditions.

Therefore, the aim is to create spaces that facilitate Intraregional Trade with the presence of the Military as a steadfast element to encourage person-to-person connections, inherently fostering regional community cohesion. These adaptable spaces are also intended for national integration. By hosting such intricate relationships at the border, the already present tourism sector will naturally experience an enhancement, drawing more visitors to these dynamic and interactive environments.

Endnotes

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110. Kathuria, 224.

From Lines to Zones

Design Proposals on Bharat Pakistan Border

08|DESIGN PROPOSALS

8.1 Strategic Site Selection and Program

Inputs from Case Studies

The case studies in the previous chapters, particularly the analysis of Haats, prompted a shift in my thinking about regional architecture. While Haats exhibit a functional and somewhat uniform architectural approach, they offer valuable lessons in constructing infrastructure along the Zero Line that separates two national identities. Therefore, the design proposals focused on selecting three distinct sites that present unique challenges and opportunities in terms of geography, regional traditions, and community contexts.

Why Teetwal Village

The decision to start with Teetwal Village in the northernmost part of the border stems from its unique context as one of the few unfenced borders, where a river naturally divides India and Pakistan. The historically significant bridge connecting the two sides, along with the challenging hilly geography, adds layers of complexity. Despite their national division, the communities on either side share a common “Pahadi” culture, yet remain separated, with festivals no longer celebrated together. This makes Teetwal an ideal site to explore how architecture can bridge divides and restore cultural connections.

Why Jammu and Sialkot Border Post

The second site was identified between Jammu and Sialkot, each with its own unique characteristics. This border area, although fenced, holds significant potential for reconnecting people on both sides on a larger scale. Despite being underexplored, it hosts a vast corridor that could be transformed into a multi-activity site, bridging two of the most important cities between India and Pakistan. Geographically distinct from the first site, it lies on expansive plains, further enhancing its potential for development and cultural reconnection.

The third and most intriguing site is home to one of the last remaining railway connections between the two countries, with platforms situated directly across the border. This unique infrastructure, located in the arid desert lands of Thar, holds immense potential to serve the local communities, which are often isolated and far from dense urban areas. The railway not only has the capacity to reconnect nearby populations but also offers the possibility of providing essential services across the border to communities living far from the immediate border zone.

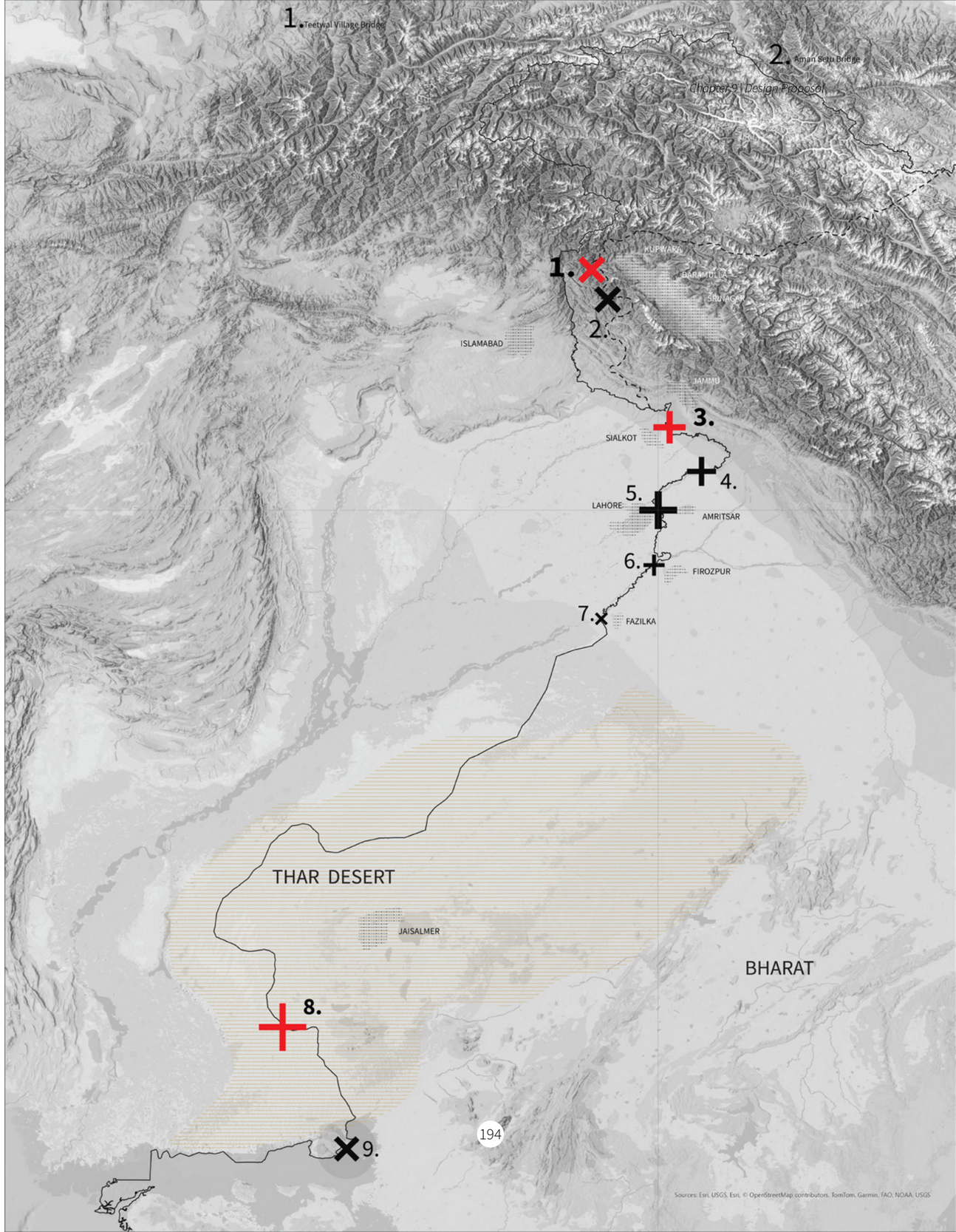


Figure 8.1
The three sites that were picked for intervention are highlighted in red.

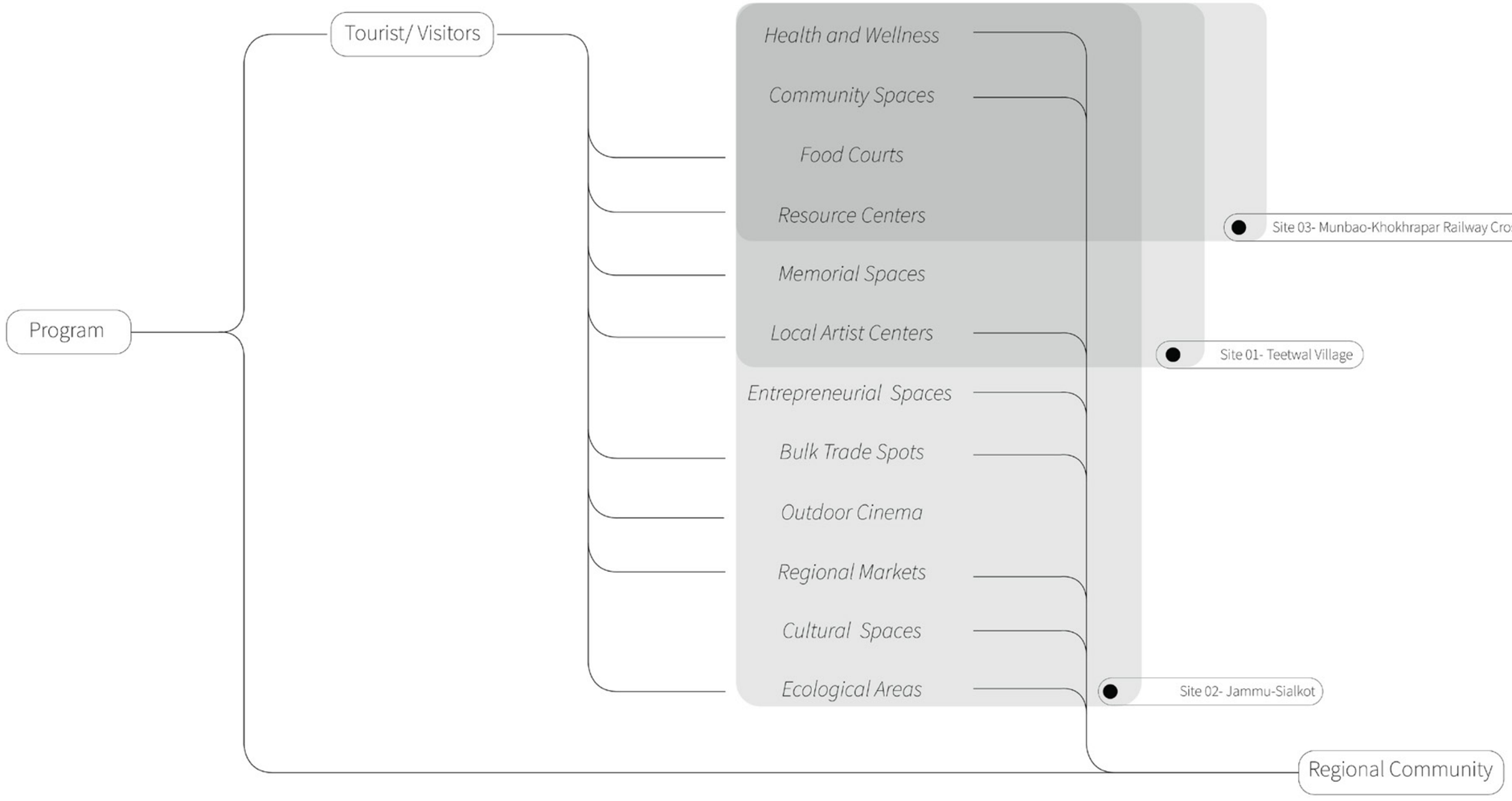


Figure 8.2
An illustration depicting the proposed program for each site, with overlapping elements to highlight the interconnected nature of the sites.

8.2|Proposal for Teetwal Village

Teetwal Village is situated along the Line of Control (LOC), which separates the Indian-administered Jammu and Kashmir from the Pakistani-administered parts of Kashmir. The original bridge, constructed in 1931, was destroyed during the first Kashmir War but was jointly reconstructed by India and Pakistan in 1988, reconnecting both sides. With the ceasefire in place, tourists have gradually begun visiting the area, and the military, while maintaining a presence, seeks to blend in with the local community. The Ministry of Tourism (Bharat) has promoted several events in the region, including the Border Tourism Mela (Fair), Tug of War, Talwar Bazi (Sword Fight), Pahari Cultural Programs, Student Lazium, and photography and sightseeing opportunities. Although reunions have become rare, the crossing point remains a symbol of hope for reconnecting people divided by the border.

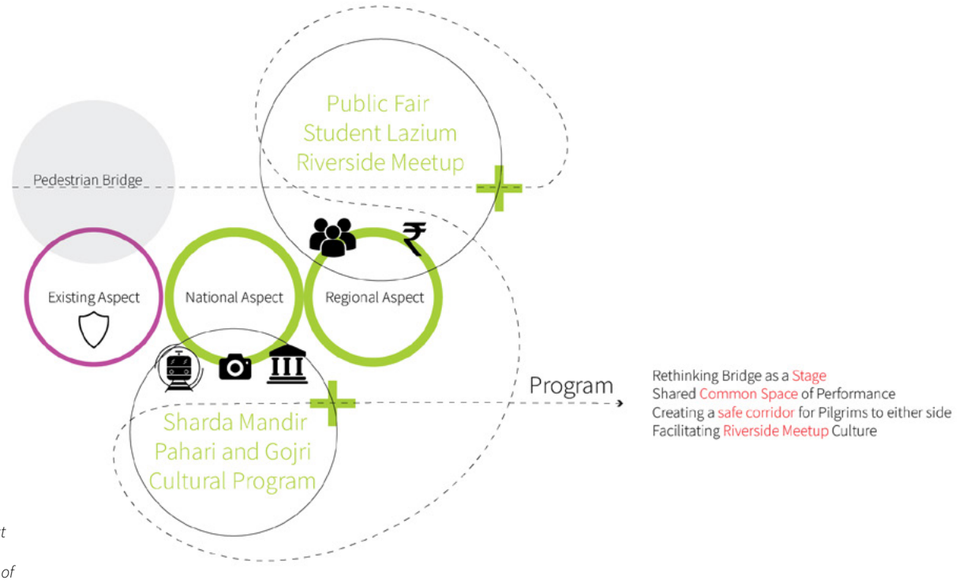


Figure 8.3
A figure showing existing, national and regional aspect that influence the proposed program of the site.

The proposal began with a deep recognition and understanding of the contextual architecture in Teetwal Village, located in the northern region, which experiences heavy rainfall, occasional snowfall, and limited sunlight during winter. The local architecture, characterized by sloping roofs, reflects the climatic needs unique to the area, differing from the architectural styles commonly seen across Bharat.

The design process started by replicating the basic geometry of the village houses, preserving their original essence while subtly deforming the shapes to adapt to a public building's multifunctional requirements. Large skylights were introduced, addressing the need for natural light in a space intended for communal use.

The primary goal of the proposal was to create a shared space that could serve as a meeting point or reunion area for communities long separated by the border, thereby sustaining the enduring shared cultures and traditions. The upper level of the building houses a classroom, designed to host shared lectures for students from both nations at certain times each week, particularly beneficial given the scarcity of educational institutions on either side.

Informal activities already take place along the Kishan Ganga River, where people from both sides often gather, waving, shouting greetings like "Hello" and "Namaste," and even mimicking actions like playing cricket, reflecting a strong desire to communicate and connect across the border. The proposal envisions this space accommodating these interactions on two levels: supporting tourist activities and providing a venue for regional communities to come together and celebrate shared heritage, such as the lost Sharda Mandir—a 6th-century historic temple complex destroyed during the war by Pakistani military forces.

The goal of the architectural proposal is more symbolic than functional. Rather than prescribing a specific use, the building is envisioned as a place that embodies shared culture and traditions—a symbol that guides and unites communities from both sides. It aims to become a safe, shared space where people can reunite for reasons of their own choosing, fostering a sense of connection and continuity amidst division.

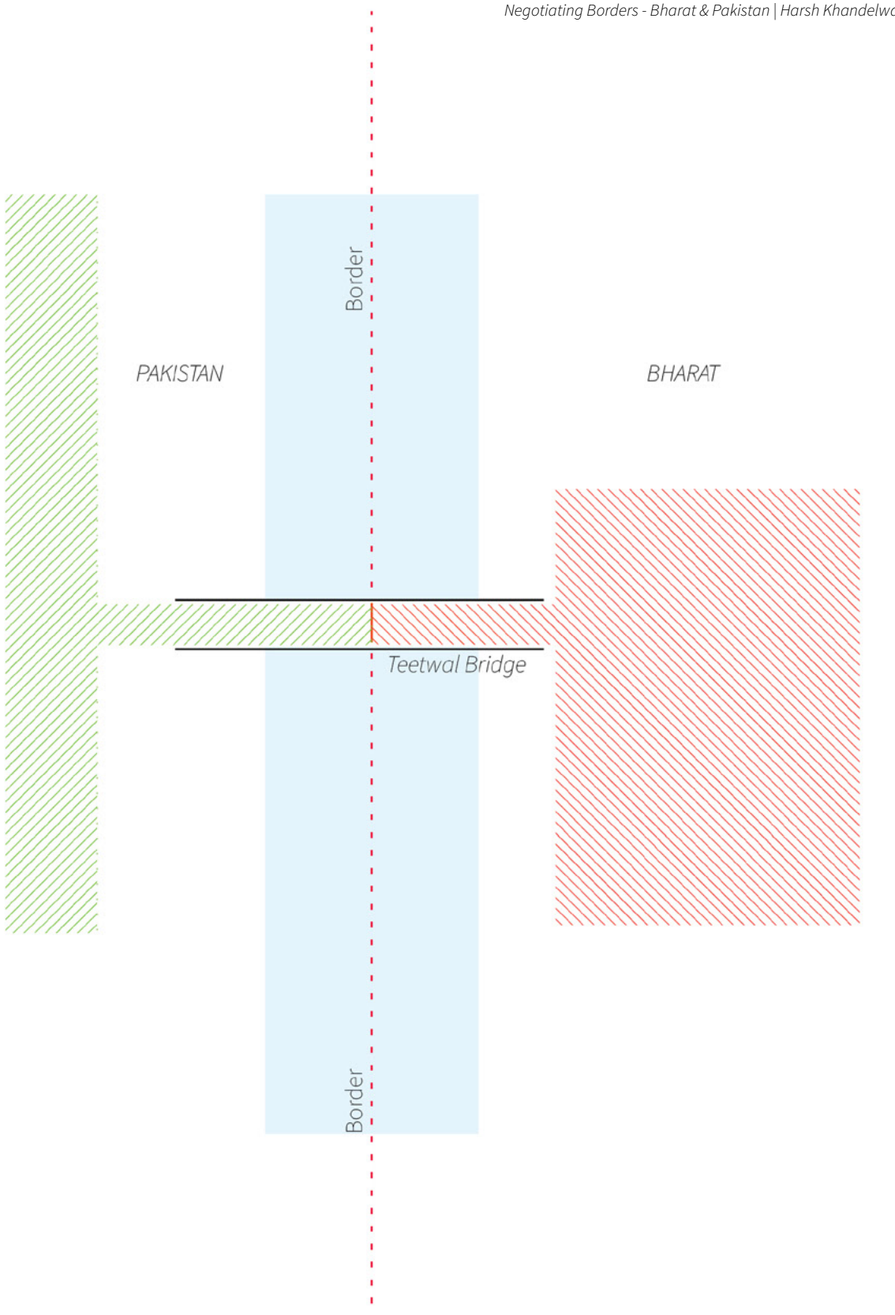


Figure 8.4
The existing site condition where the bridge becomes the frontier for nationalities.

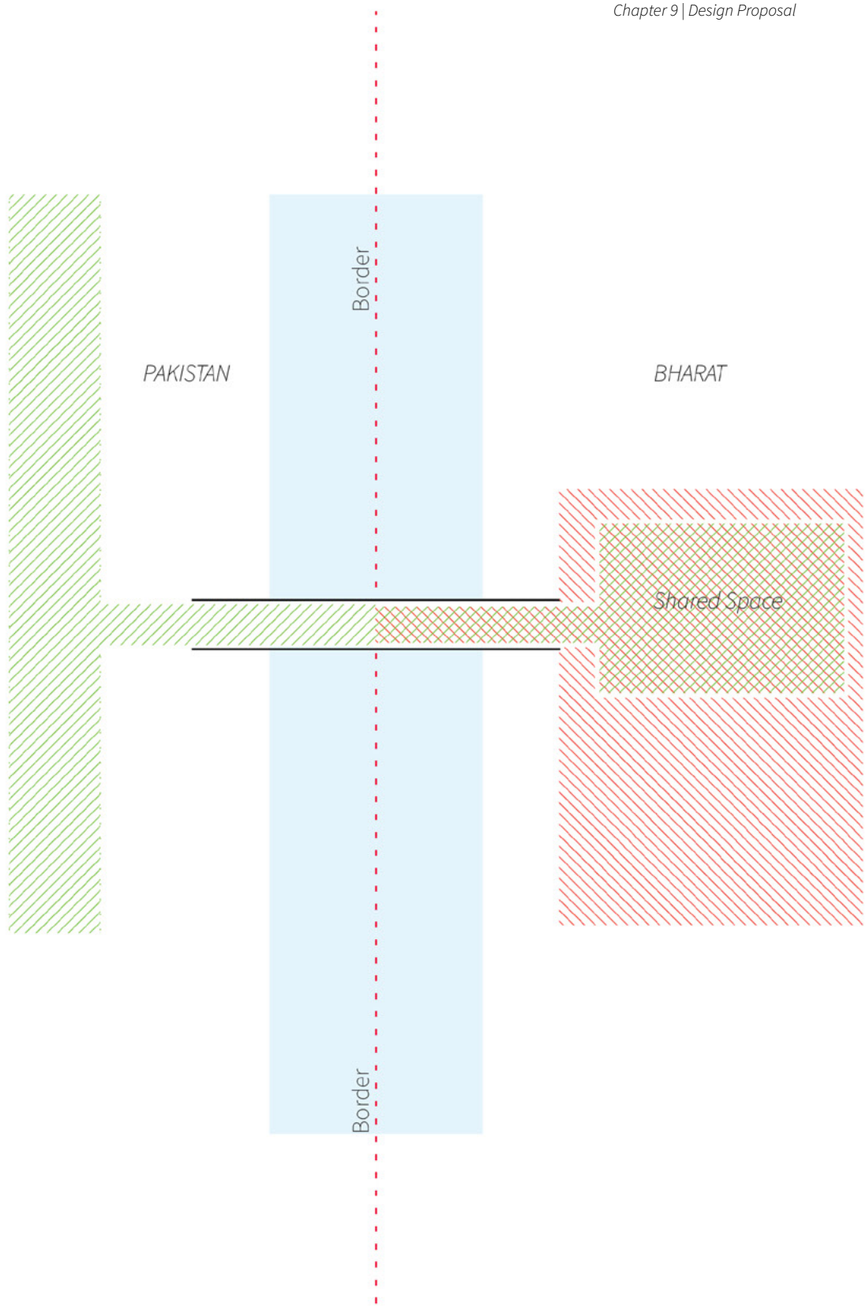


Figure 8.5
The proposed condition where the bridge is restores connection for regional communities.

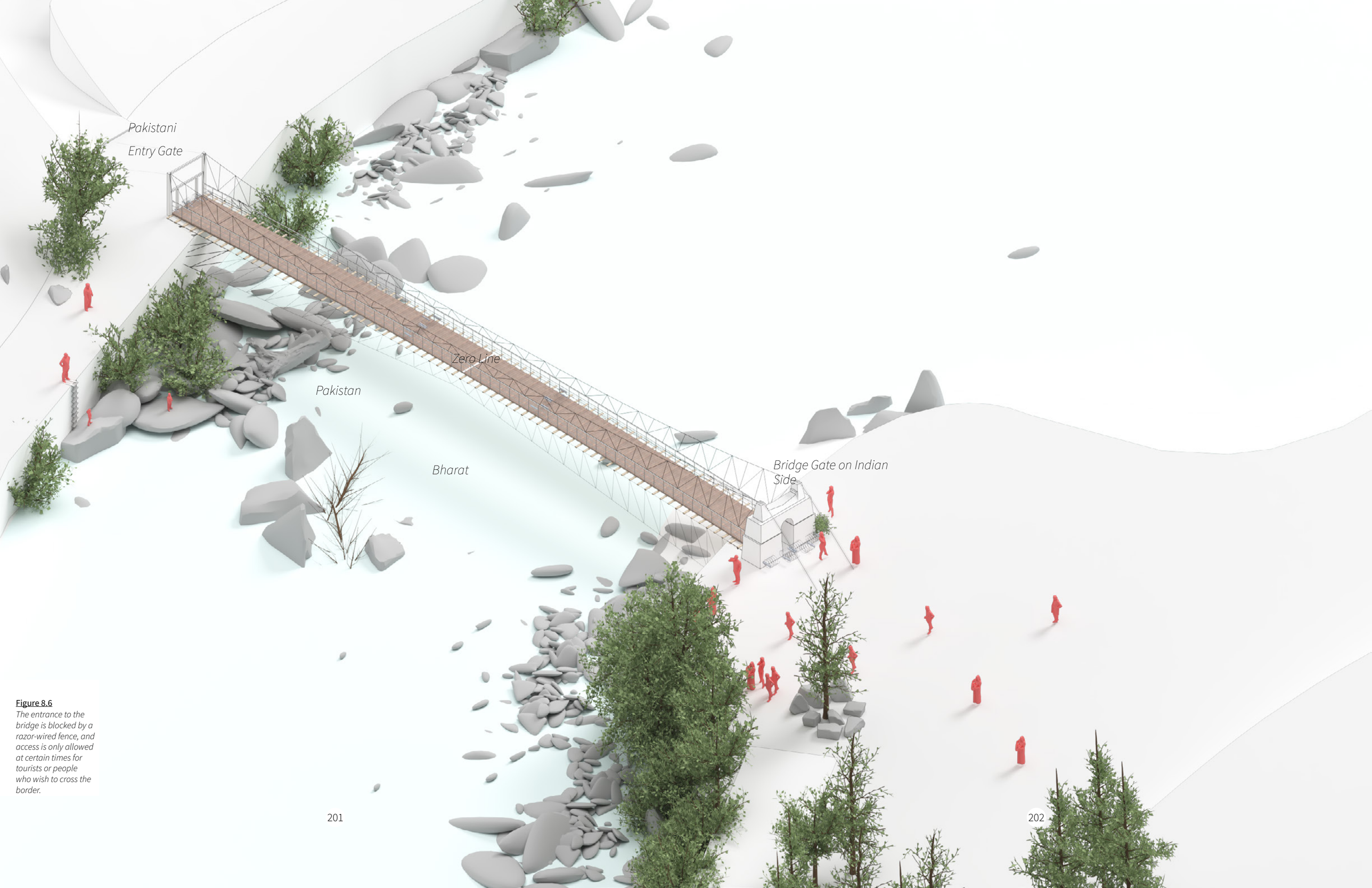


Figure 8.6
The entrance to the bridge is blocked by a razor-wired fence, and access is only allowed at certain times for tourists or people who wish to cross the border.

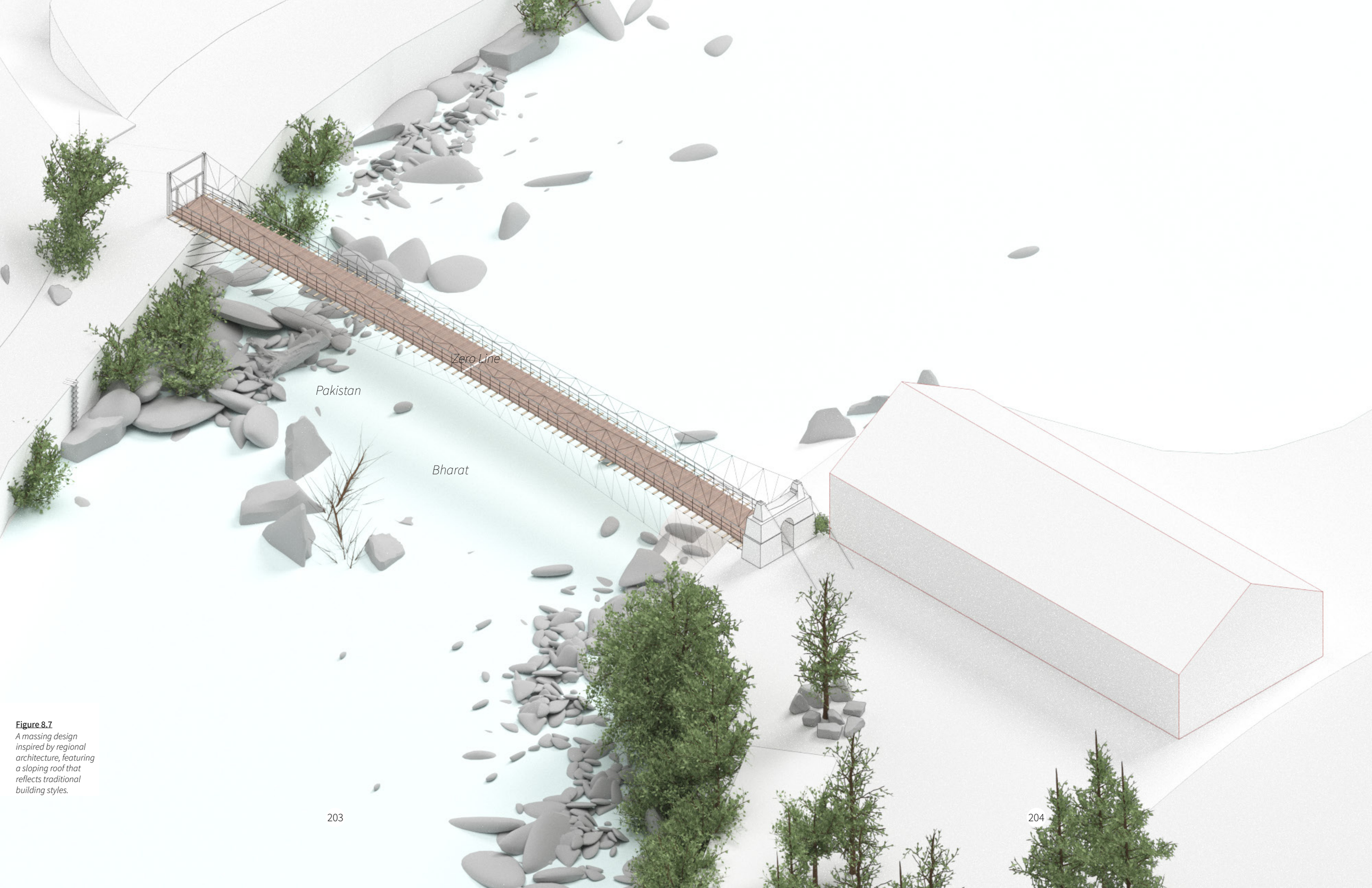


Figure 8.7
A massing design inspired by regional architecture, featuring a sloping roof that reflects traditional building styles.

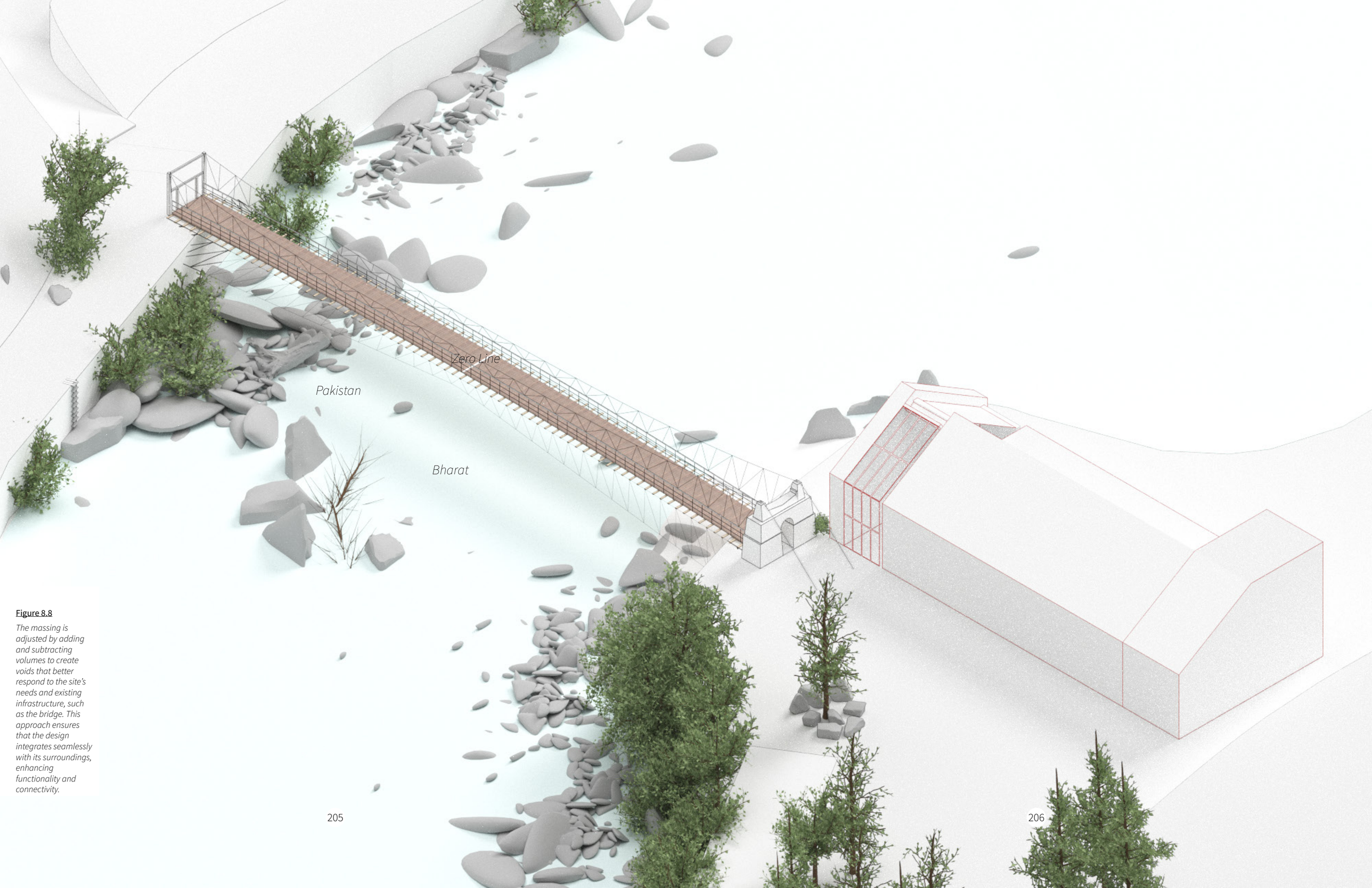


Figure 8.8

The massing is adjusted by adding and subtracting volumes to create voids that better respond to the site's needs and existing infrastructure, such as the bridge. This approach ensures that the design integrates seamlessly with its surroundings, enhancing functionality and connectivity.

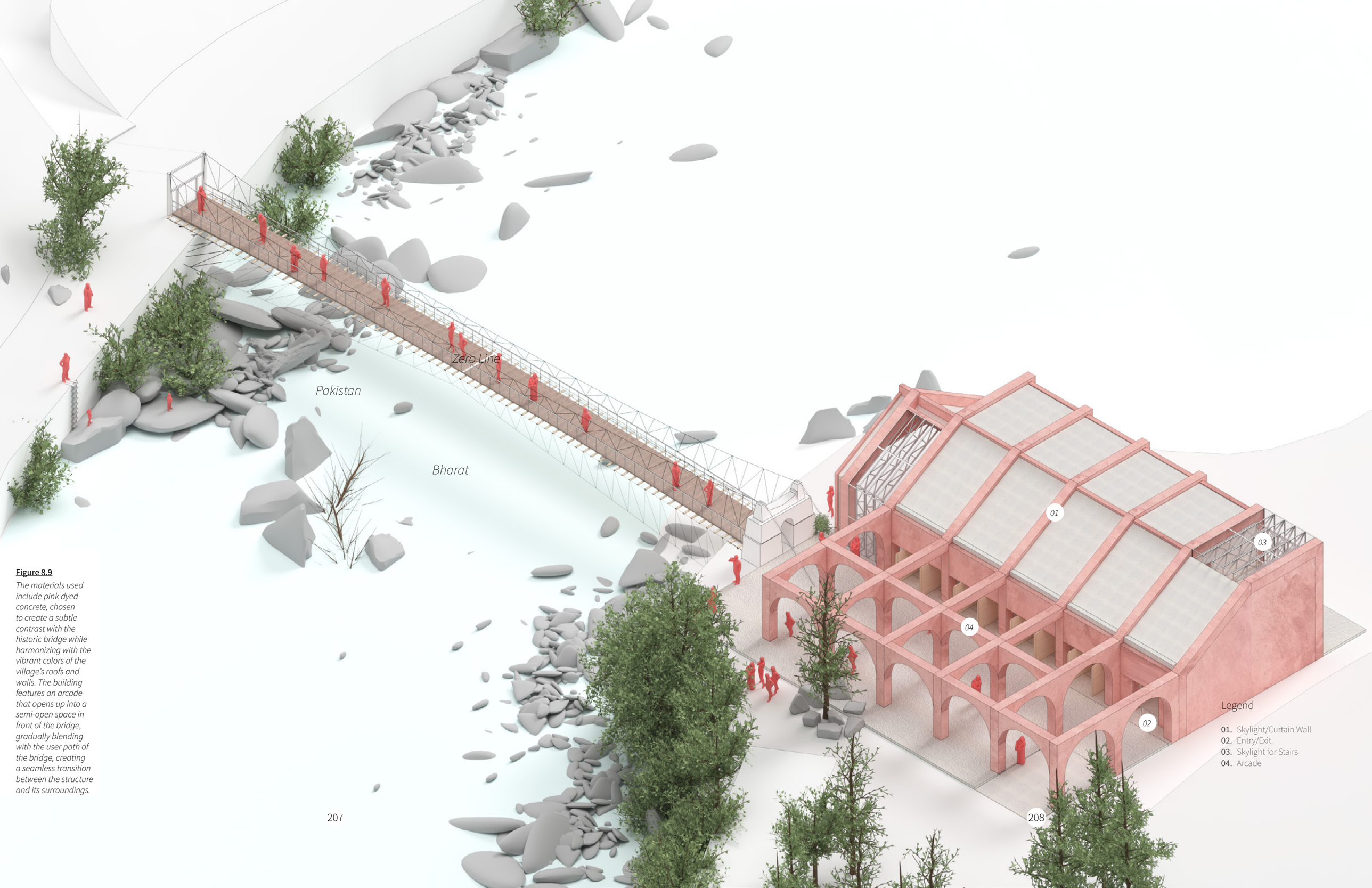


Figure 8.9

The materials used include pink dyed concrete, chosen to create a subtle contrast with the historic bridge while harmonizing with the vibrant colors of the village's roofs and walls. The building features an arcade that opens up into a semi-open space in front of the bridge, gradually blending with the user path of the bridge, creating a seamless transition between the structure and its surroundings.

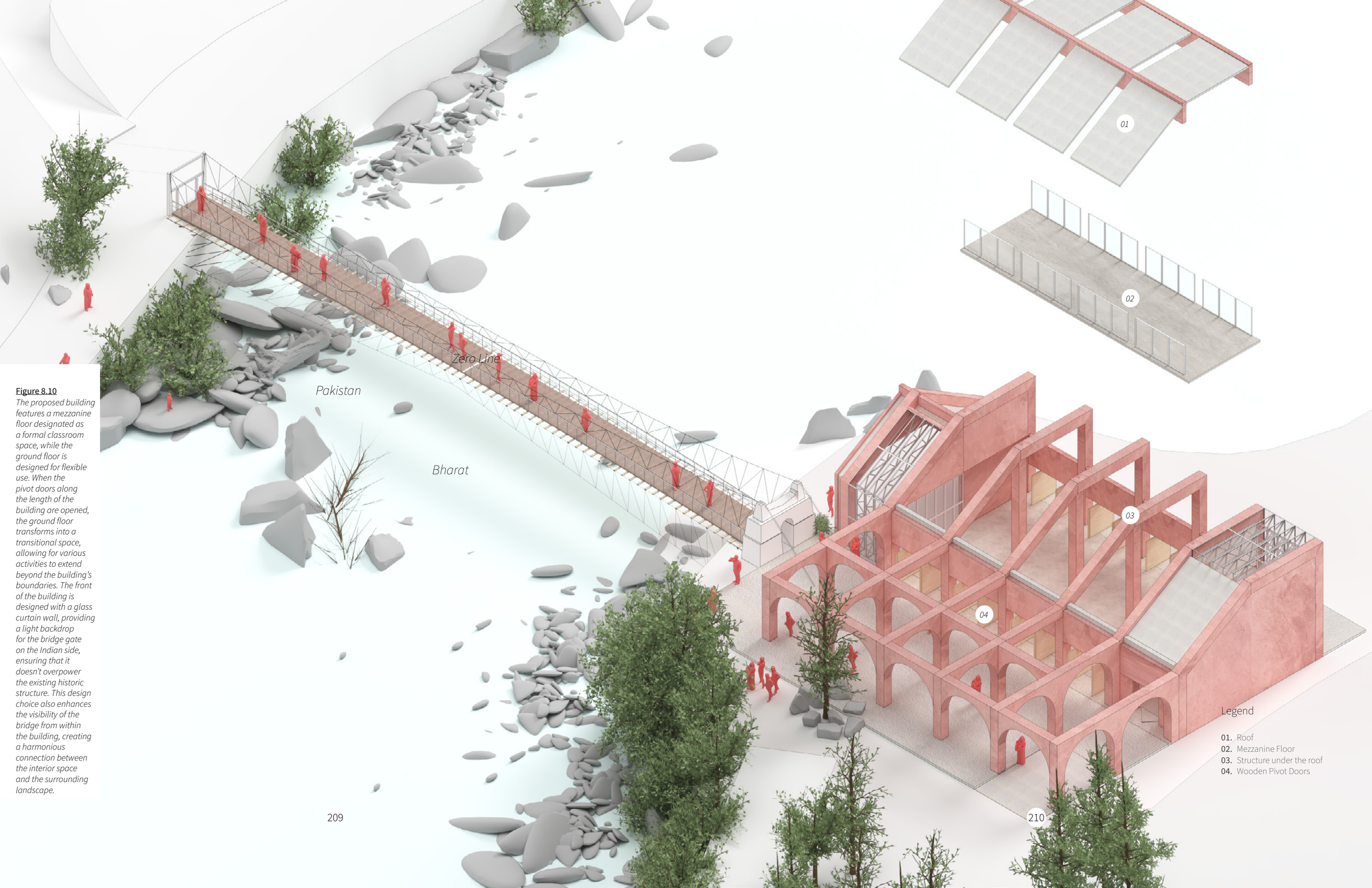


Figure 8.10
The proposed building features a mezzanine floor designated as a formal classroom space, while the ground floor is designed for flexible use. When the pivot doors along the length of the building are opened, the ground floor transforms into a transitional space, allowing for various activities to extend beyond the building's boundaries. The front of the building is designed with a glass curtain wall, providing a light backdrop for the bridge gate on the Indian side, ensuring that it doesn't overpower the existing historic structure. This design choice also enhances the visibility of the bridge from within the building, creating a harmonious connection between the interior space and the surrounding landscape.

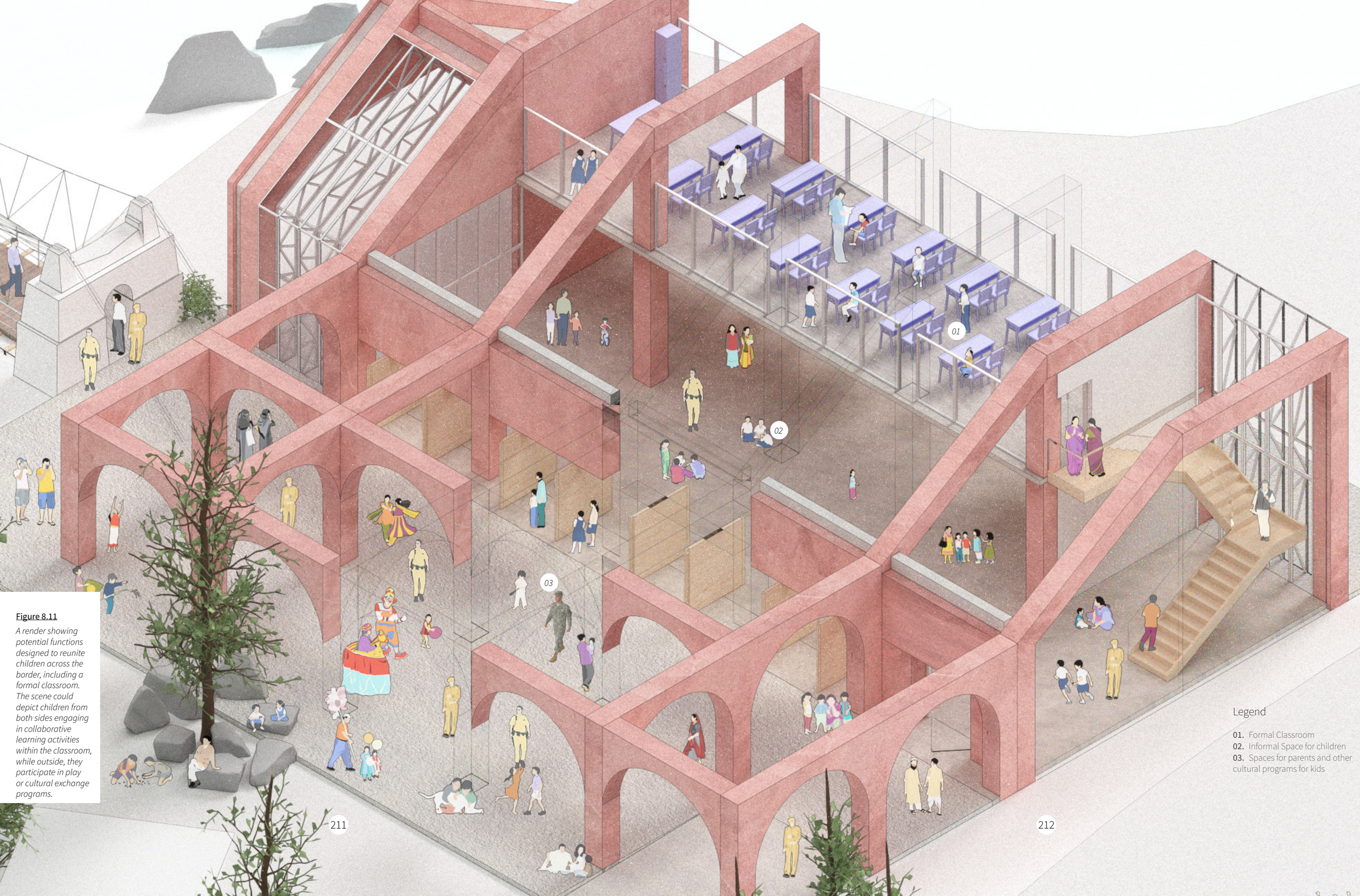


Figure 8.11

A render showing potential functions designed to reunite children across the border, including a formal classroom. The scene could depict children from both sides engaging in collaborative learning activities within the classroom, while outside, they participate in play or cultural exchange programs.

Figure 8.12
On other days, the building could open up to host joint marathon runs, with the exterior plaza transforming into a bustling local bazaar. Additionally, the building could support various religious festivals, which often see people crossing the bridge to participate.

Legend

01. Common space for cultural celebration
02. Exterior Arcade space being used as Local Bazzar, Marathon starting point.
03. Religious Celebration on the river side

Figure 8.13

A render from the Indian Side showing the Pivot Doors on the ground floor open.

8.3|Proposal for Suchetgarh Border (Jammu-Sialkot)

The border site between Jammu in India and Sialkot in Pakistan holds significant historical importance, nestled in the northern plains of both countries. Sialkot is approximately 7 kilometers from the Indian border, and on clear days, one can easily see the city lights of Jammu from Sialkot, along with the breathtaking views of the snow-capped mountains of Jammu and Kashmir. The site is geographically located on flat plains, featuring a large corridor that leads to the Zero Point, where tourists can view the Zero Line and the Banyan Tree that serves as a border marker between the two nations. This corridor extends about 100 meters on both sides and is accessible after passing through the respective checkpoints of India and Pakistan. This unique infrastructure, with its extended length, offers potential for hosting activities that run perpendicular to the corridor, creating opportunities for shared spaces between the separated communities on either side of the border.

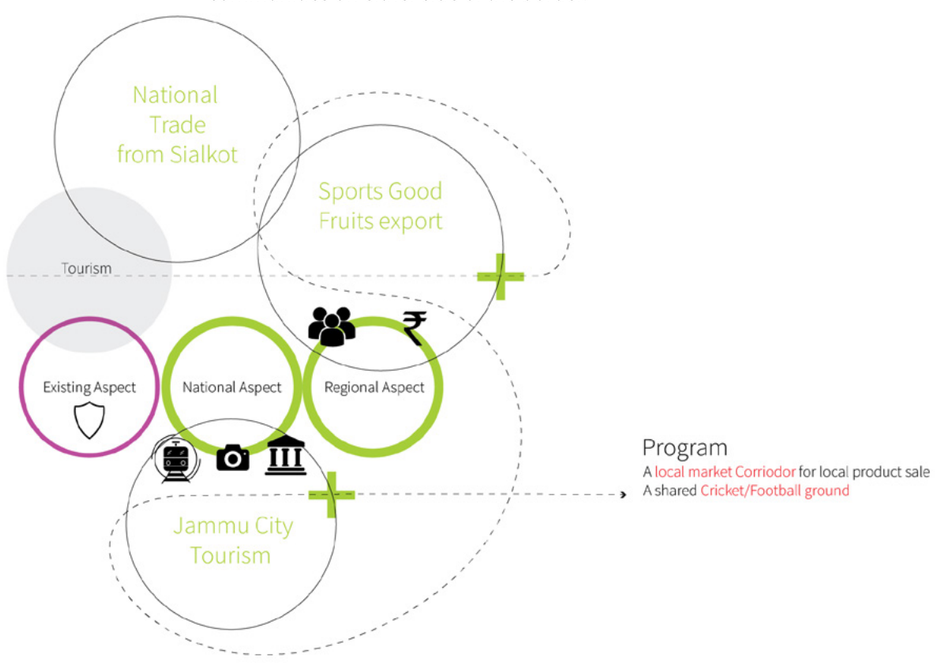


Figure 8.14
A figure showing existing, national and regional aspect that influence the proposed program of the site.

Before Partition, Jammu and Sialkot were well-connected through a network of roads and railways, facilitating travel and commerce between the two cities. The book 'Fieldwork in South Asia: Memories, Moments and Experiences' by Ali Khan highlights Sialkot's role as an industrial hub, with a strong foundation in small-scale industries run by local entrepreneurs. The industrial success of Sialkot attracted workers from Jammu, who would frequently travel to the city by train. On weekends, especially Sundays, residents of Sialkot would visit Jammu for leisure activities, often enjoying picnics along the Ranbir Canal and savoring the cool waters, bringing with them local delicacies like mangoes and milk. These exchanges not only fostered economic ties but also deepened social and familial connections between the two cities.

Sialkot, today, stands as one of Pakistan's most crucial industrial hubs, renowned globally for its production of surgical instruments, musical instruments, sports goods, leather products, and textiles. The city's sports industry is particularly noteworthy, supplying equipment to international brands like Nike and Adidas. Impressively, Sialkot is responsible for 70% of the world's soccer balls, with over 43 million balls worth $191 million produced in 2021/22 alone. As a result, Sialkot is the second-largest contributor to Pakistan's foreign exchange earnings through exports.

On the other hand, Jammu has developed into a significant tourist destination, with tourism becoming its primary industry. The region is also known for its export of basmati rice, especially from the R.S. Pura area near Jammu, where the rice is processed in local mills. Additionally, Jammu hosts numerous industrial units producing carpets, electronic goods, and other products. Despite their economic differences, Jammu and Sialkot share a rich cultural heritage, heavily influenced by Punjabi and Kashmiri traditions. This shared cultural background is evident in their cuisines, with dishes like Tandoori Chicken, Bhuna Ghost, and Sarson da Saag being common to both. The regions also share languages such as Dogri/Darhab, Urdu, and Punjabi, further reinforcing their historical and cultural ties.

The design process began with the aim of transforming the corridor, which currently serves as a mere passage to the Zero Line, into a dynamic space where activities take place on both sides. This reimagined corridor could shift its function from being solely a route of movement to becoming a space of connection, fostering interactions between the communities on either side of the border. The proposed program leverages the unique potentials of each side, reflecting what they have to offer culturally and economically. It's important to note that projects of this nature often start on a smaller scale, requiring careful planning and phased implementation. Phased development allows the military who is a not a user although an important stake holder to gradually establish policies and rules, ensuring that they receive continuous feedback from tourists and stakeholders, rather than implementing the entire project at once. This approach not only helps manage security concerns but also ensures that the space evolves in response to the needs and experiences of its users.

Phase 1 begins with revitalizing the corridor leading to the space surrounding the tree, introducing a pavilion around it as a focal point, complemented by an open amphitheater. This design draws inspiration from historic Vedic traditions. Moving to Phase 2, a small visitor center with amenities is introduced, along with an observation deck offering views of the Himalayas on the Indian side during the evening. Focusing on tourism initially is crucial, as increased visitor numbers will transform the site into a major attraction. Phase 3 shifts the focus to regional trade by adding a multipurpose local marketplace, seating areas, an evening food court, and a permanent farmers market that highlights the agricultural produce from both sides, promoting cross-border trade. In Phase 4, a flexible shop space is proposed, which can serve as pop-up markets, catering to traditional sellers who sell directly from trucks. This space can also be adapted into temporary medical or carnival stores. Phase 5 introduces a fabricated structure designed to attract local artists, particularly those specializing in the traditional truck painting, allowing artists from both sides to collaborate with truckers. This space can also host makeshift workshops to train laborers. The final phase adds a large playground capable of hosting cricket and football events, reflecting Sialkot's significant sports manufacturing industry. Given the history of sports as a unifying force, this space could foster healthy competition and interaction among the youth from both countries.

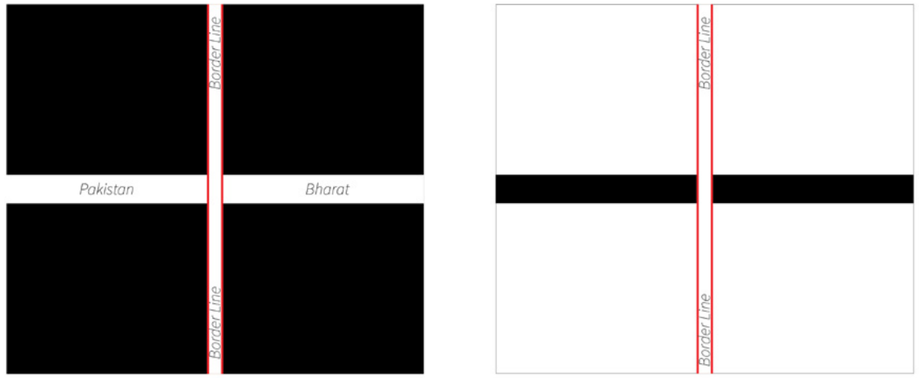


Figure 8.15
On the Right

Process diagrams explaining evolution of Border zone from the Border.
(a)-Exisitng connection and border
(b)-Activating connection
(c)-Adding program and functions
(d)-Extending the thresholdof the boundry

Figure 8.16
Existing site condition. The check post are about 200m away from where the tourist enter and go to the Zero line.

Legend

01. Pavilion
02. Amphitheatre

Pakistan

Zero Line

Bharat

02

01

Zero Line

223

224

Figure 8.17
Phase 1 focuses on redeveloping the corridor and proposing an open amphitheater shared across the border. A pavilion is planned around the central tree, giving the tree an architectural presence and integrating it into the design. The pavilion will provide a shaded space for performances, enhancing the functionality of the amphitheater while creating a harmonious relationship between nature and architecture.

Legend

01. Pavilion
02. Amphitheatre
03. Ramp
04. Veiwing deck
05. Resource Center/Library/
Information Center/Exhibition center

Pakistan

Zero Line

Bharat

02

01

03

04

05

Zero Line

225

226

Figure 8.18
Phase 2 involves adding a viewing deck with a visitor center and indoor shops for farmers to sell fresh produce. This phase aims to attract more visitors by offering additional amenities and creating a vibrant marketplace, further enhancing the site's appeal and supporting local agriculture.

Legend

01. Pavilion
02. Amphitheatre
03. Ramp
04. Veiwing deck
05. Resource Center/Library/ Information Center/Exhibition center
06. Multipurpose building for Farmers Market// Food Court// Pop up Restaurants
07. Wholesale truck shops// Food Truck//Open Ground for cultural events

Pakistan

Zero Line

Bharat

01

02

03

04

05

06

07

Zero Line

227

228

Figure 8.19
Phase 3 introduces a space with flexible and modular furniture, allowing for various uses throughout the day. In the morning, vendors can set up a bazaar, while in the afternoon, the area can be converted into a shaded seating space. In the evening, food stalls can take over, transforming the space into a makeshift food market. A multipurpose building will support all the necessary amenities for the outdoor space and provide an indoor dining area for specific needs, ensuring versatility and functionality for a wide range of activities.

Figure 8.20
Phase 4 focuses on adding spaces and permanent multipurpose shops to support and promote trade conducted by truck vendors. These spaces are designed to celebrate and encourage the culture where vendors sell their produce directly from their trucks. In India and Pakistan, trucks are often beautifully decorated, reflecting the pride of their owners. The new spaces will accommodate this unique trade practice, providing a dedicated area where the vibrant truck art can be showcased while facilitating direct sales from the trucks.

Legend

01. Pavilion
02. Amphitheatre
03. Ramp
04. Veiwing deck
05. Resource Center/Library/ Information Center/Exhibition center
06. Multipurpose building for Farmers Market// Food Court// Pop up Restaurants
07. Wholesale truck shops// Food Truck//Open Ground for cultural events
08. Truck Extension popups//Medical //Carnival Shops.

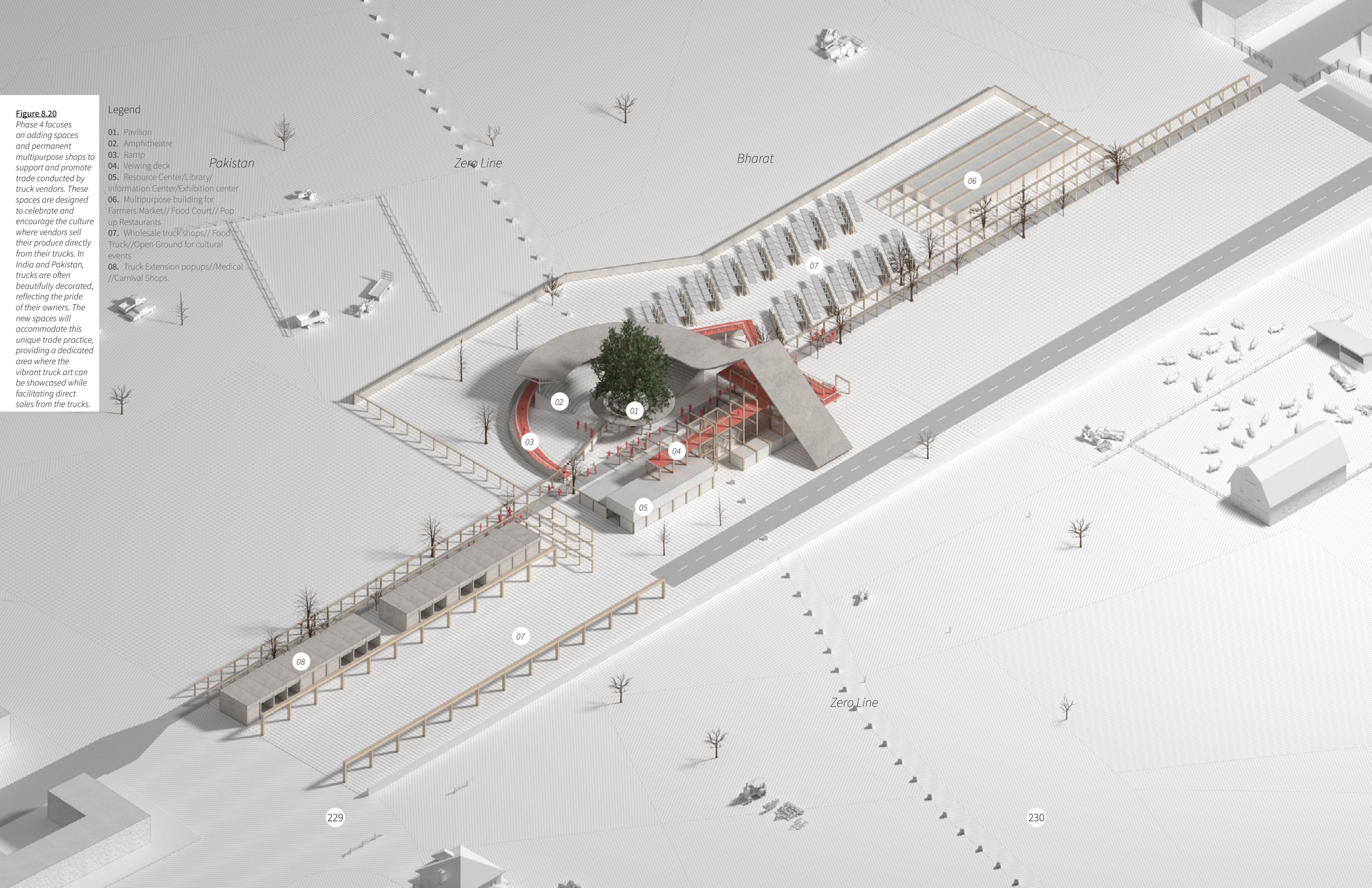


Figure 8.21
Phase 5 introduces a shaded space for multipurpose use, inspired by traditional haats. This area is designed to attract truck painting artists from both India and Pakistan, offering them a platform to share their art. Truck owners can bring their vehicles to the site to have them painted by their favorite artists. This initiative is expected to draw a large audience from both sides of the border, creating a cultural exchange hub. Additionally, the truck artists can promote their work by displaying and selling small merchandise to visitors, further enhancing the cultural and commercial vibrancy of the site.

Legend

01. Pavilion
02. Amphitheatre
03. Ramp
04. Veiwing deck
05. Resource Center/Library/ Information Center/Exhibition center
06. Multipurpose building for Farmers Market// Food Court// Pop up Restaurants
07. Wholesale truck shops// Food Truck//Open Ground for cultural events
08. Truck Extension popups//Medical //Carnival Shops.
09. Truck Paiting and Skills Corner
10. Garden/Green Open Spaces (shaded) for informal meeting.

Pakistan
Zero Line
Bharat
Zero Line
231
232

Legend

01. Pavilion
02. Amphitheatre
03. Ramp
04. Veiwing deck
05. Resource Center/Library/ Information Center/Exhibition center
06. Multipurpose building for Farmers Market// Food Court// Pop up Restaurants
07. Wholesale truck shops// Food Truck//Open Ground for cultural events
08. Truck Extension popups//Medical //Carnival Shops.
09. Truck Paiting and Skills Corner
10. Garden/Green Open Spaces (shaded) for informal meeting.
11. Football/Cricket/Event Ground

Pakistan

Zero Line

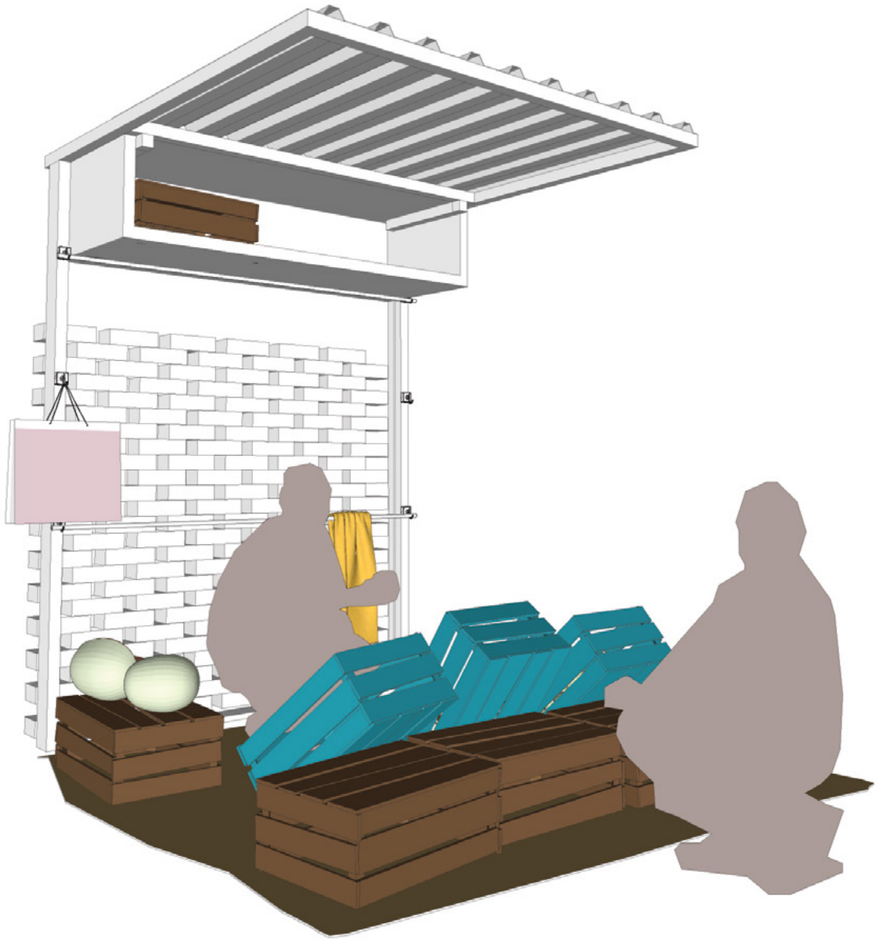
Bharat

Zero Line

233

234

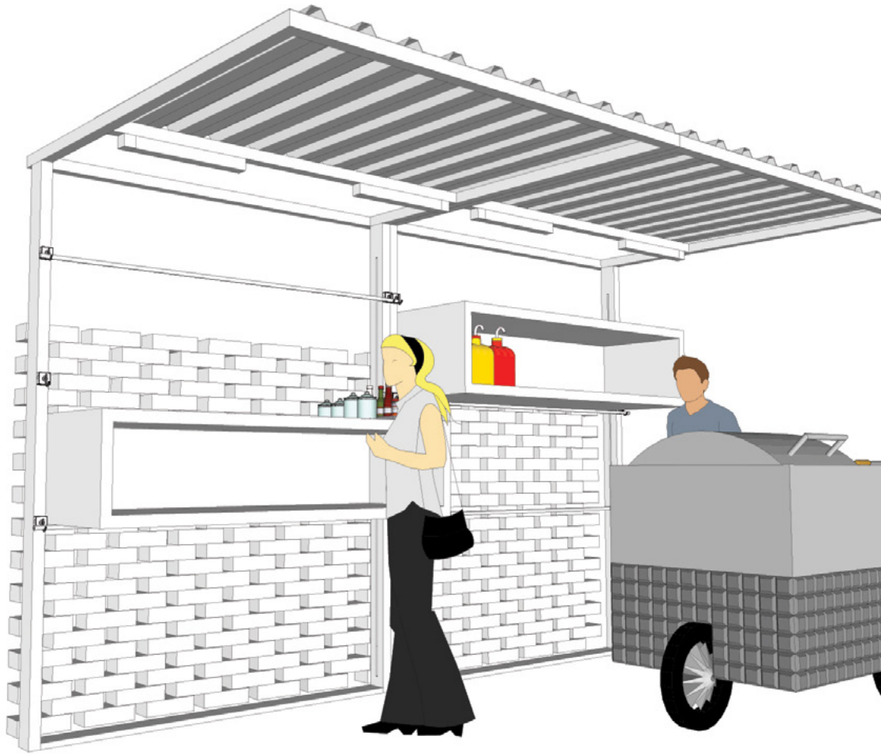
Figure 8.22
The final addition to the site centers on bringing sports to the forefront, particularly cricket and football, which have long been sources of positive and healthy competition between India and Pakistan. Leveraging Sialkot's renowned sports manufacturing industry, the site will promote a culture of friendly matches between the youth of both countries, as well as between military teams. These sporting events will not only foster camaraderie and mutual respect but also serve as a powerful symbol of unity and collaboration between the two nations.



(a)



(b)



(c)

Figure 8.23
The open and flexible space introduced in Phase 3 includes modular furniture designed to be transformed into three configurations based on need:
(a) Clear Floor Space for Traditional Market: The furniture can be reconfigured to create a clear floor space, with the seating units doubling as storage for vendors.
(b) Seating Space: The furniture can be arranged to provide seating for visitors, creating a comfortable area for rest and socializing.
(c) Quick Eating Tables for Evening Food Stalls: Some units can be transformed into quick eating tables, offering a convenient dining option for those visiting the evening food market.

Figure 8.24

A render showing how the permanent shops can seamlessly transform into extensions of the trucks, creating an integrated space that promotes the truck selling culture. The visual could depict trucks parked alongside the shops, with the shop fronts opening up to connect directly with the truck stalls. This integration celebrates the vibrant truck art and enhances the shopping experience by combining traditional and modern retail approaches.



Figure 8.25
A render from the Pakistani Side looking towards the famous banyan tree which marks the border of Bharat and Pakistan.

Figure 8.26
A render from the Pakistani Side looking towards the famous banyan tree which marks the border of Bharat and Pakistan.



8.4|Munabao-Khokhrapar Crossing

Located in Rajasthan, within the expansive Thar Desert, this site is distant from major urban centers but holds strategic importance due to its accessibility to regions across India, primarily because it hosts one of the few railway infrastructures that enable cross-border travel. Munabao, a small village situated just 2 kilometers from the border, features the first railway station on the Indian side. On the Pakistani side, the closest railway station is a mere 10 meters away, specifically established to facilitate cross-border transit. The rail link, restored in 2006, allows the Thar Express to travel once a week from Karachi to the Indian side, with passengers changing at Munabao before continuing to Jodhpur, as per the agreement between the Indian and Pakistani Railways.

The proposal gains its uniqueness through the innovative program, which leverages the site's strategic location and existing railway infrastructure to connect people from distant regions. Situated far from dense urban centers, this site offers a rare opportunity to bring people in via railways. On the other hand, India's medical tourism industry is booming, with an estimated value of around

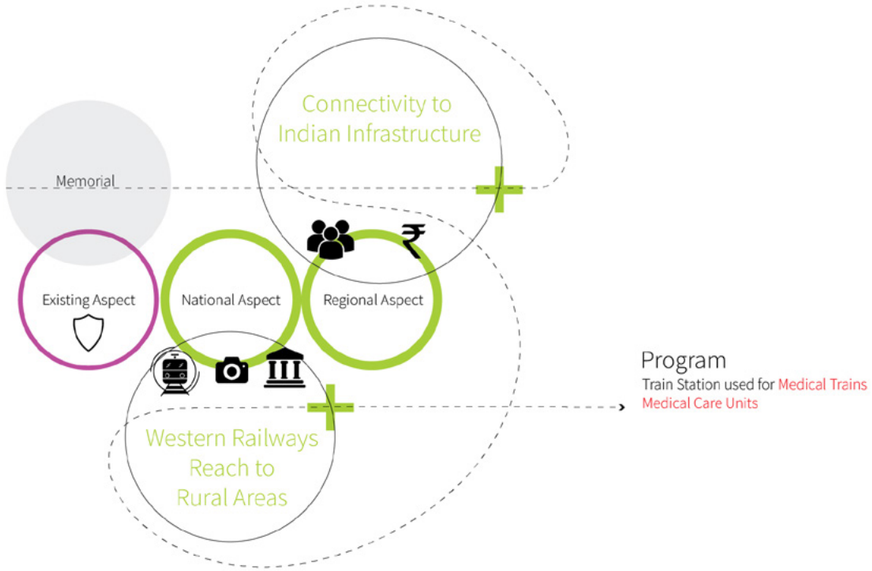


Figure 8.27
A figure showing existing, national and regional aspect that influence the proposed program of the site.

$9 billion and approximately 1.4 million medical tourists visiting annually, largely due to India's reputation as an affordable and reliable provider of medical care.

One significant aspect of India's healthcare outreach is the Lifeline Express, also known as Jeevan Rekha Express, which has been operational since 1991. This train provides on-the-spot diagnostic, medical, and advanced surgical treatment, particularly in rural areas with limited access to healthcare services. Given the large number of Pakistani citizens who cross the border to seek medical care in India, the potential to extend the Lifeline Express's services just across the border remains untapped. This proposal suggests that by stationing the Lifeline Express near the border, the process for Pakistani citizens to access medical care could be simplified, eliminating the need for a medical visa and making healthcare more affordable and accessible. This could incentivize both governments to invest in better infrastructure at the site, benefiting both Indian and Pakistani citizens.

The envisioned design for the site begins by transforming the existing station from a purely functional metal structure into an architectural form that addresses local climatic needs while reflecting the cultural context. The design incorporates two additional branches to the existing railway connection, which will support the arrival of both patients and the medical train from India, along with an extra platform for any additional needs that may arise.The structure is characterized by large concrete arches that facilitate natural air circulation and ventilation. The walls are constructed from yellow limestone sourced from Jaisalmer, a material locally abundant and known for its ability to keep interiors cool and shaded, ideal for the harsh desert climate. The arches are proportioned in a way that allows for future adaptability, such as the easy addition of mezzanine floors for expanding the facility's program as demands change. Different arch profiles are employed to optimize light and ventilation based on specific needs.

In the fourth phase of the project, the infrastructure will be capable of supporting the arrival of patients, including all necessary registration, documentation, and pre-medical checkups. The design also includes Post-Anesthesia Care Units (PACUs) as part of the extension. Given that the medical train is not expected to cross the border daily but rather remain for a few days at a time, a lounge for doctors is also included in the design, providing necessary amenities during their stay.

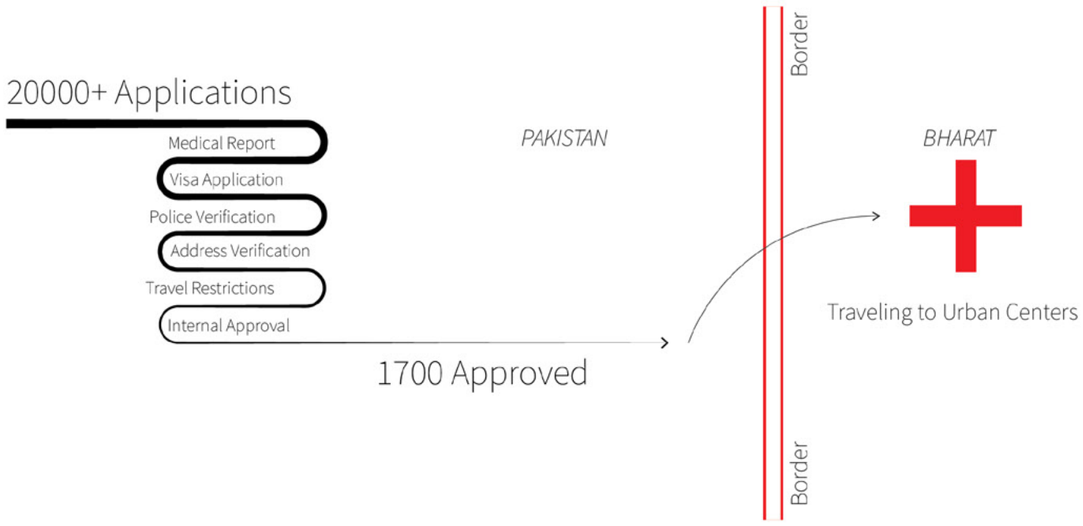


Figure 8.28
A figure showing process of Medical Visa for Pakistani people and problems they face.

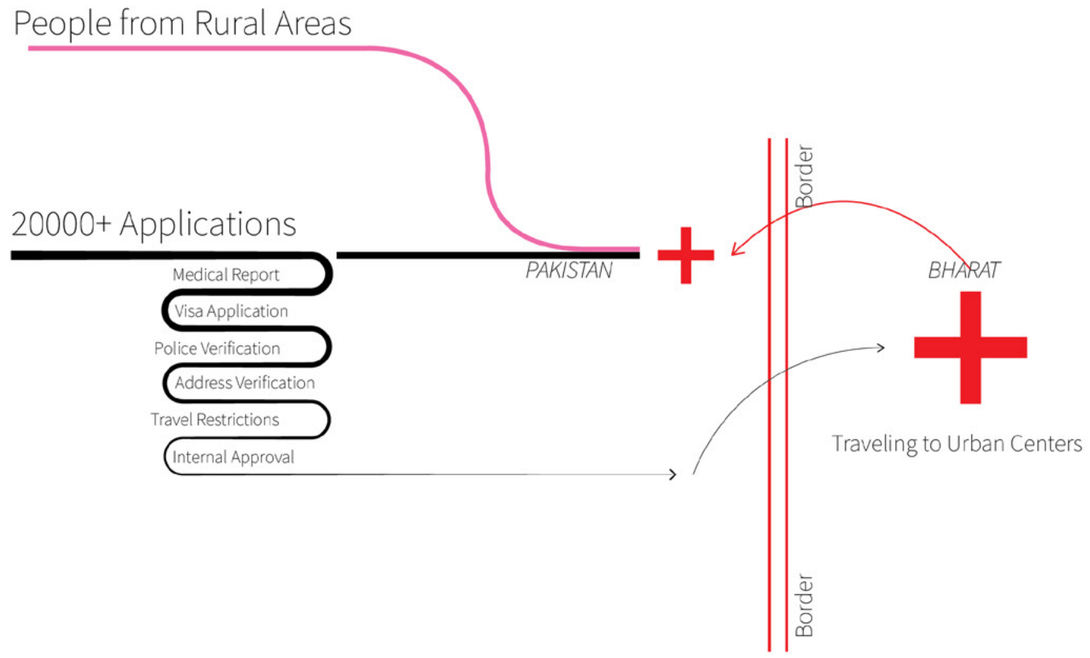


Figure 8.29
It is Proposed that if the medical train can cross mere 100m inside Pakistan it could bring down the cost, time and efforts for pakistani to go through the visa process and give them easy access to medical facilities.

Pakistani military checkpost

Pakistani Railway Station

PAKISTAN BHARAT

Indian Defence Border

Zero Line marked by checkpost

Indian military checkpost

PAKISTAN BHARAT

The Border Gate

Fenced corridor to the Indian (Munabao) railway station.

PAKISTAN BHARAT

Zero Line marked by checkpost

Indian Defence Border

Figure 8.30
The existing condition of the site. The Indian Defence Border has a gate that allows the train to cross. A Pakistani railway station is seen just few meters away while a fenced corridor allows the train to reach the nearest railway station on the Indian Side just 2.3kms away.

PAKISTAN

BHARAT

Indian
Defence
Border

Zero Line
marked by
checkpost

PAKISTAN

BHARAT

Two new border gates

PAKISTAN

BHARAT

Indian
Defence
Border

Two new
railway
branches

Zero Line
marked by
checkpost

Figure 8.31
Phase 1 involves constructing a basic plinth and revamping the existing railway station to meet new needs with an architecture that is both regional and responsive to the local climate. The design incorporates yellow Jaisalmer stones, which are locally sourced and harmonize with the area's natural aesthetic. Large concrete arches are included to enhance ventilation, allowing hot air to escape and improving the overall comfort of the station in the region's hot climate.

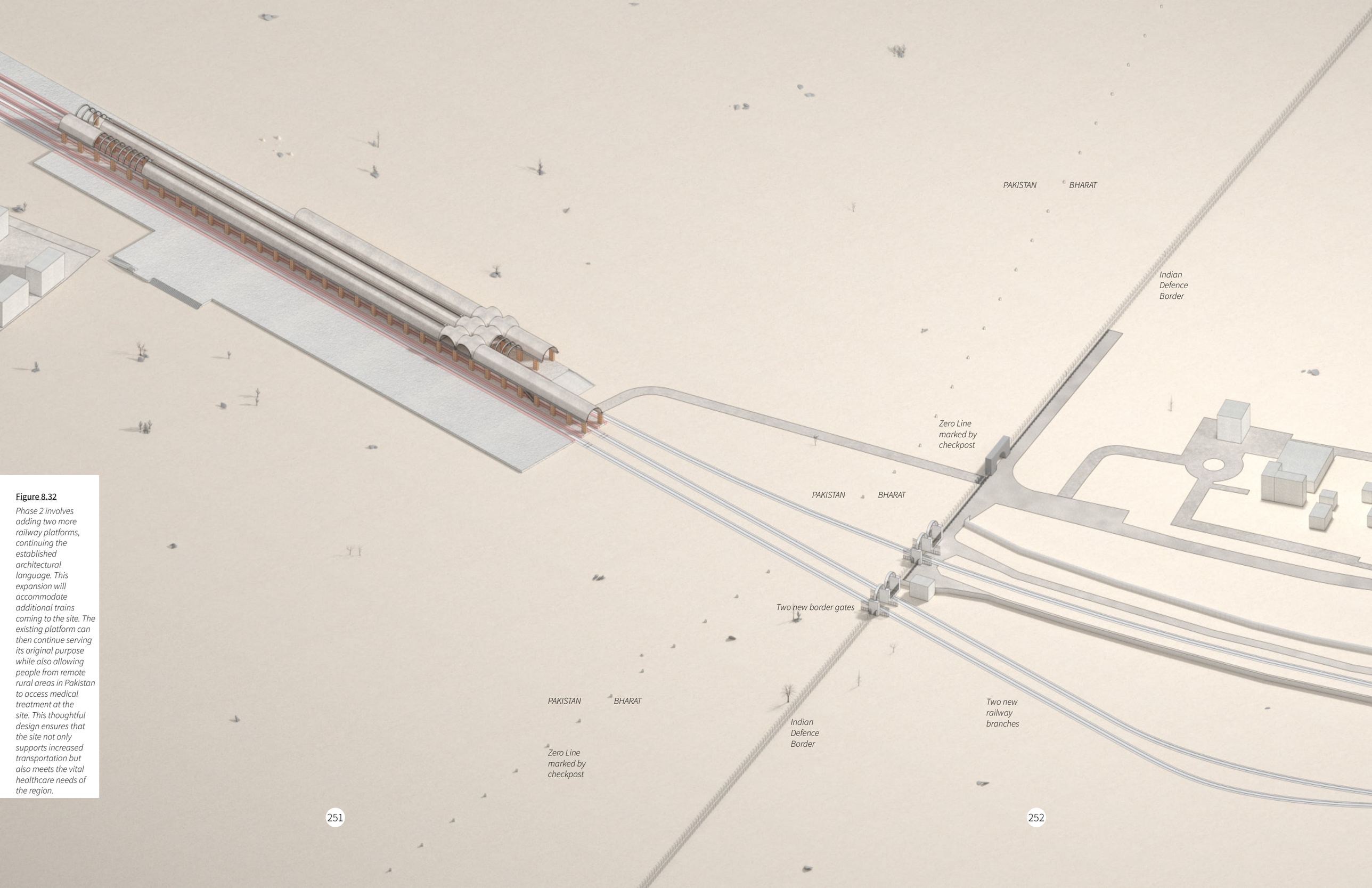


Figure 8.32

Phase 2 involves adding two more railway platforms, continuing the established architectural language. This expansion will accommodate additional trains coming to the site. The existing platform can then continue serving its original purpose while also allowing people from remote rural areas in Pakistan to access medical treatment at the site. This thoughtful design ensures that the site not only supports increased transportation but also meets the vital healthcare needs of the region.

PAKISTAN

BHARAT

Indian
Defence
Border

Zero Line
marked by
checkpost

PAKISTAN

BHARAT

Two new border gates

Two new
railway
branches

Indian
Defence
Border

PAKISTAN

BHARAT

Zero Line
marked by
checkpost

Figure 8.33
The final phase involves constructing local offices for pre-checkups, a doctors' lounge, a post-anesthesia care unit, and a registration and filing office. While these facilities are not typically required for a medical train, their inclusion acknowledges the reality that this may be the only medical facility available in the rural area. By adding these amenities, the project aims to significantly enhance the quality of medical services provided, ensuring more comprehensive and effective care for the community.

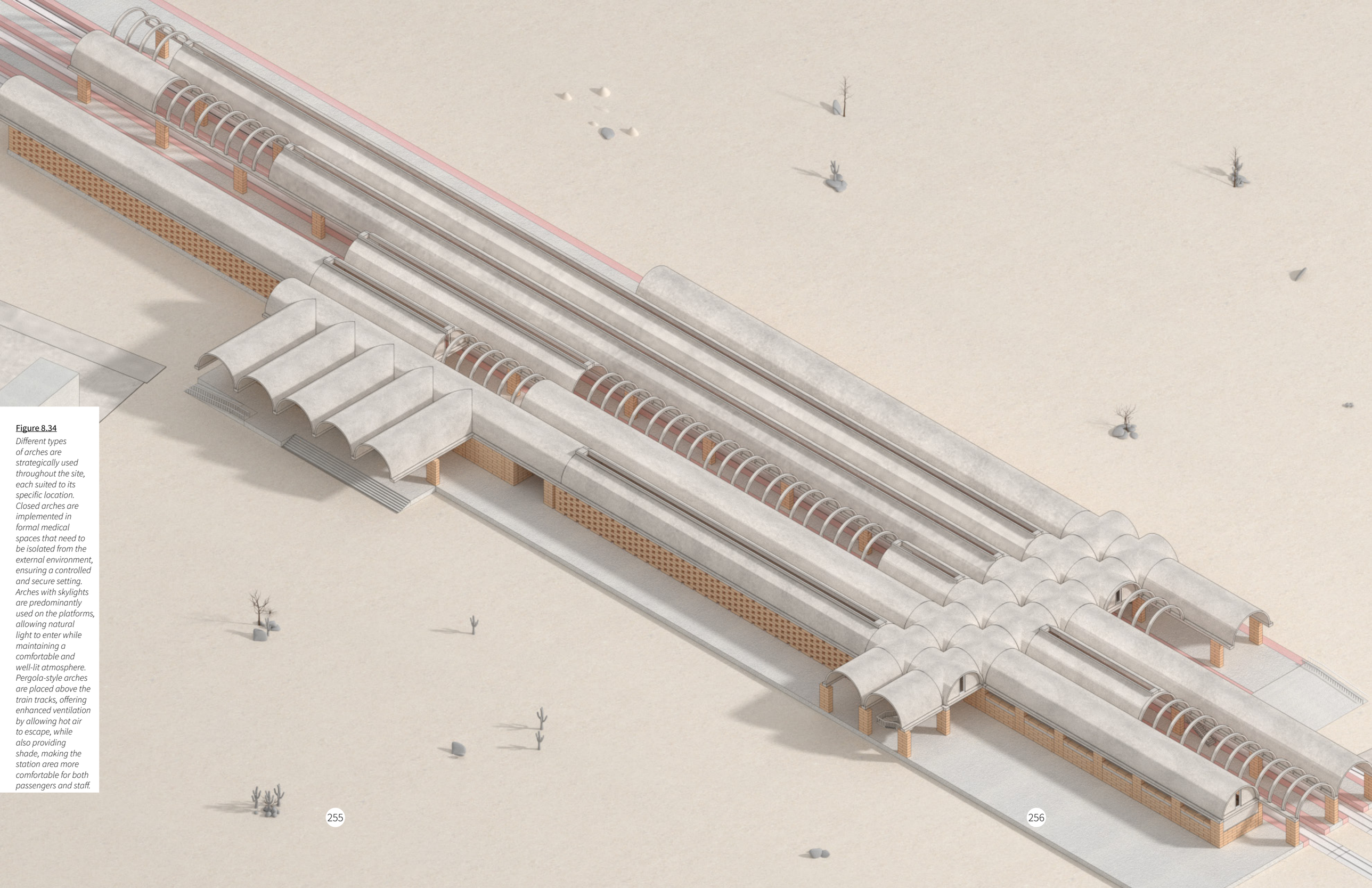


Figure 8.34

Different types of arches are strategically used throughout the site, each suited to its specific location. Closed arches are implemented in formal medical spaces that need to be isolated from the external environment, ensuring a controlled and secure setting. Arches with skylights are predominantly used on the platforms, allowing natural light to enter while maintaining a comfortable and well-lit atmosphere. Pergola-style arches are placed above the train tracks, offering enhanced ventilation by allowing hot air to escape, while also providing shade, making the station area more comfortable for both passengers and staff.

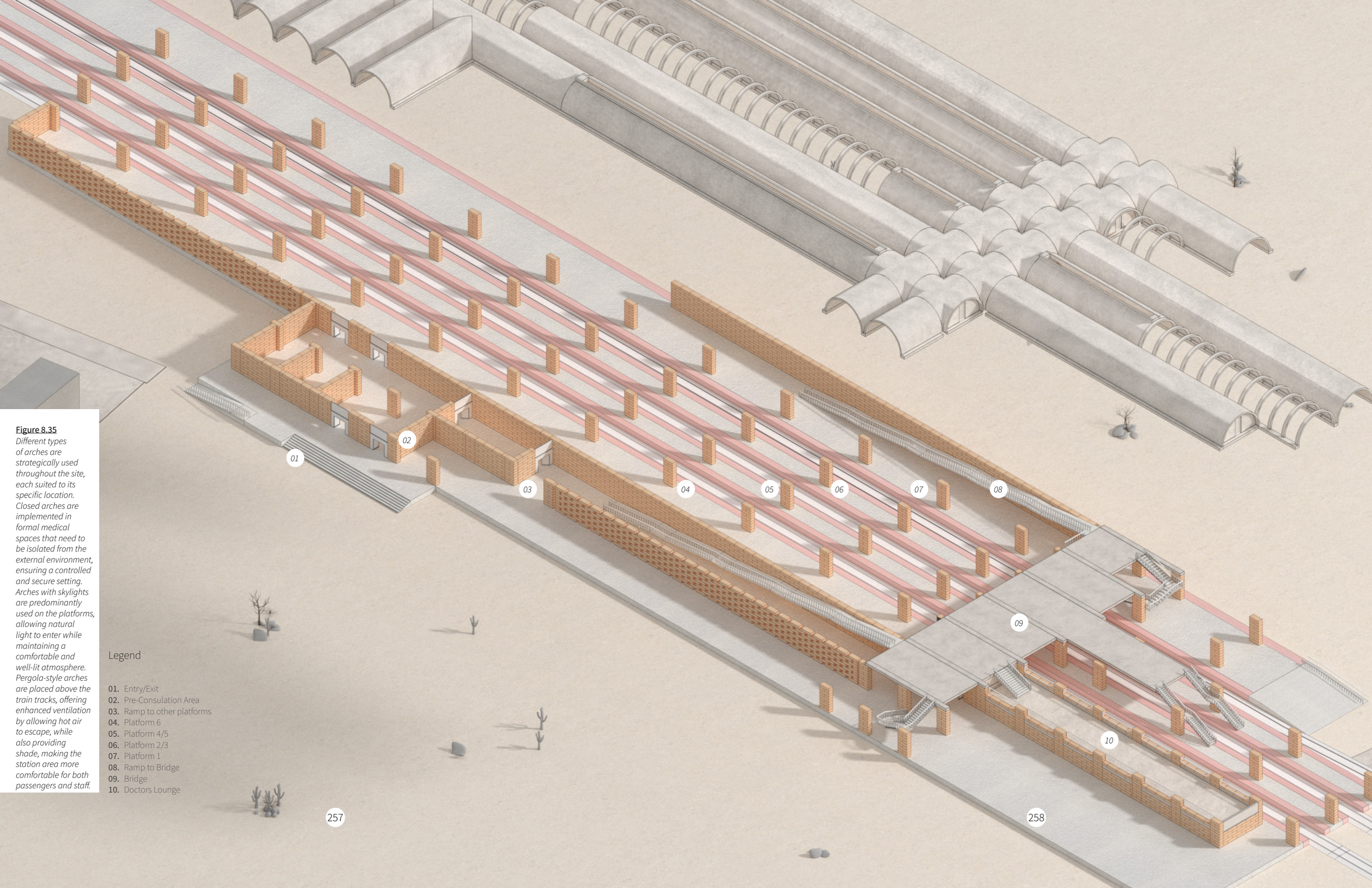


Figure 8.35
Different types of arches are strategically used throughout the site, each suited to its specific location. Closed arches are implemented in formal medical spaces that need to be isolated from the external environment, ensuring a controlled and secure setting. Arches with skylights are predominantly used on the platforms, allowing natural light to enter while maintaining a comfortable and well-lit atmosphere. Pergola-style arches are placed above the train tracks, offering enhanced ventilation by allowing hot air to escape, while also providing shade, making the station area more comfortable for both passengers and staff.

Legend

01. Entry/Exit
02. Pre-Consulation Area
03. Ramp to other platforms
04. Platform 6
05. Platform 4/5
06. Platform 2/3
07. Platform 1
08. Ramp to Bridge
09. Bridge
10. Doctors Lounge

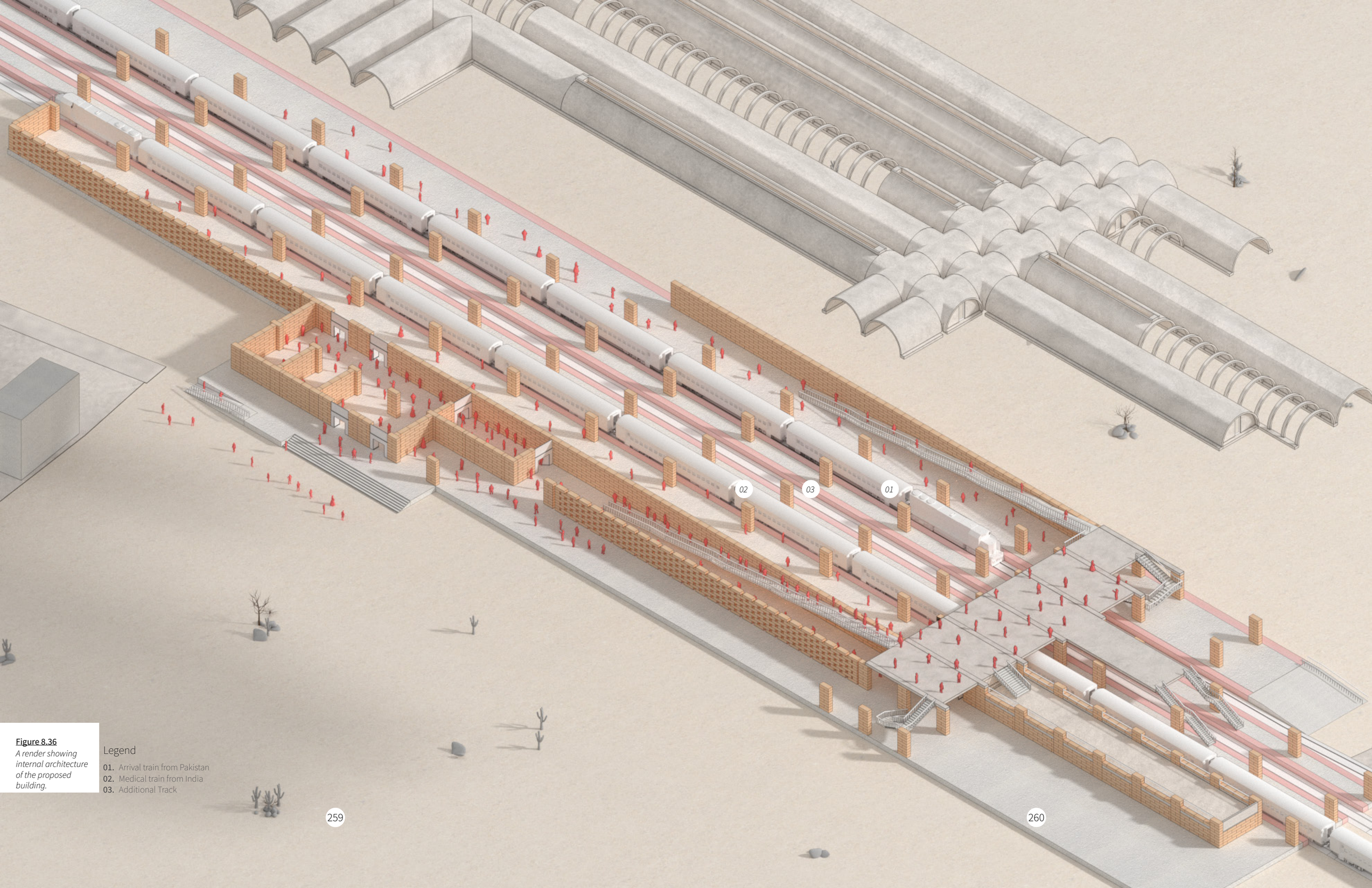


Figure 8.36
A render showing internal architecture of the proposed building.

Legend

01. Arrival train from Pakistan
02. Medical train from India
03. Additional Track

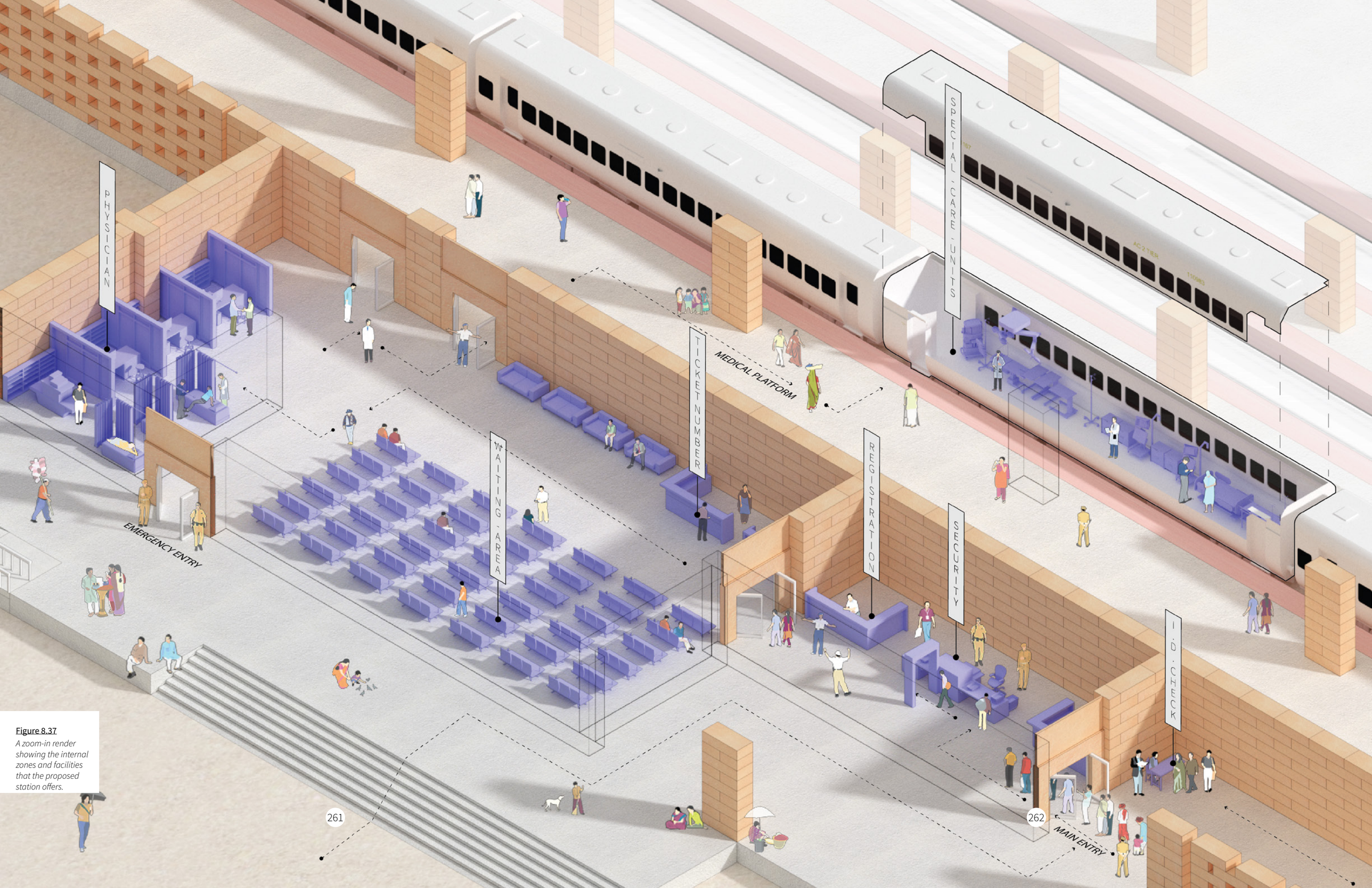


Figure 8.37
A zoom-in render showing the internal zones and facilities that the proposed station offers.

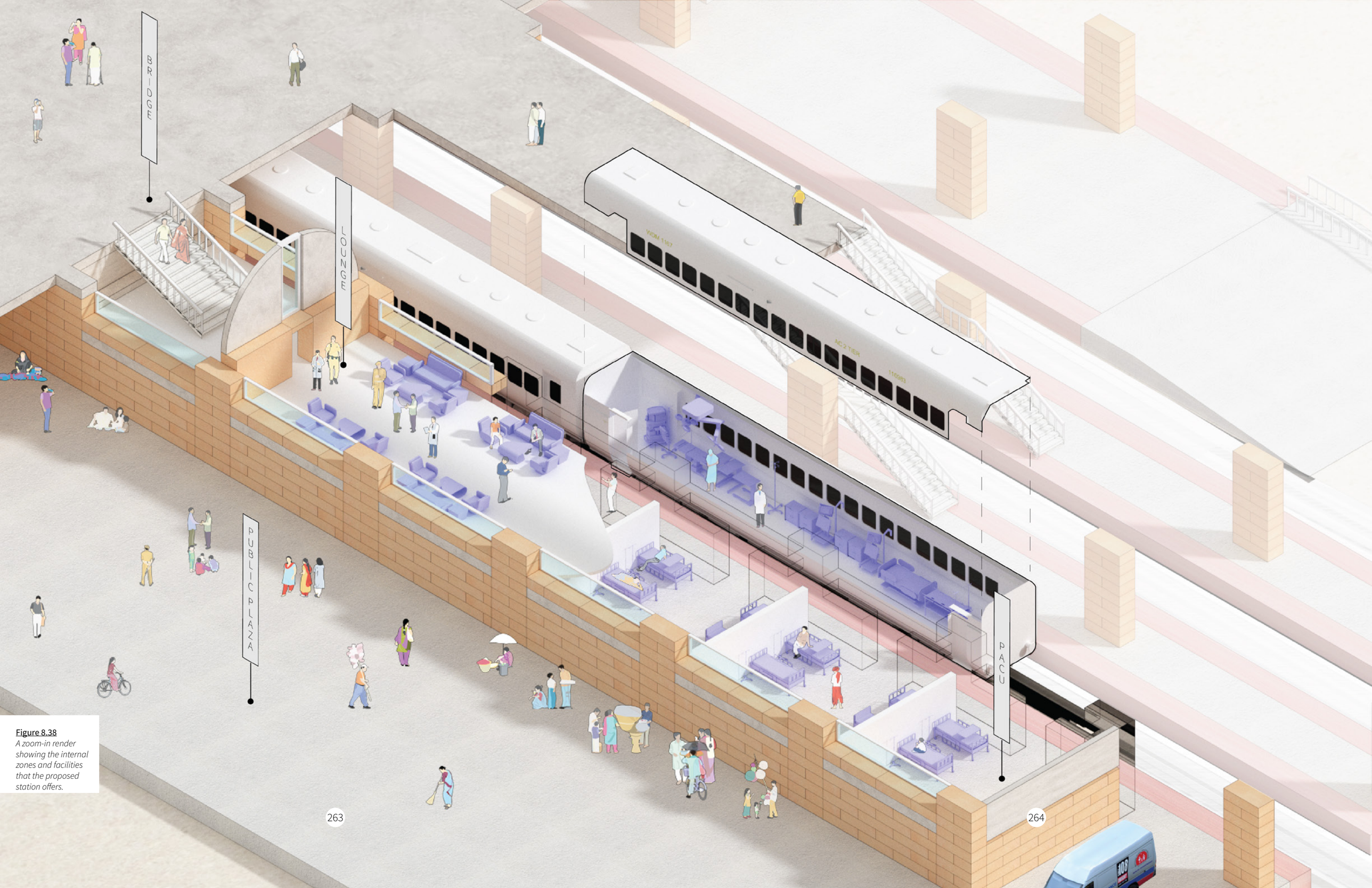


Figure 8.38
A zoom-in render showing the internal zones and facilities that the proposed station offers.



Figure 8.39
A render from platform 5, with medical train on the left.

Conclusion

Introduction and Research Objectives

This thesis set out to explore the transformative potential of spatial designs, particularly at the borders between Bharat and Pakistan, in redefining perceptions of unity and division. By delving into the historical context, this thesis documents the evolution of the border between these two post-colonial nations, a topic that has been largely overlooked in studies of frontiers. The research further examines historical data and the unique formation of this border, opening up an architectural discourse that challenges conventional notions and calls for a rethinking of borders.

Summary of Key Findings

The findings reveal that in this specific context, where multiple layers of identity intersect, the rigid division based solely on religion and the establishment of a non-permeable border have always been contentious. Documenting sites like the Attari-Wagah Border highlights how these nodes of migration possess potential, if thoughtfully designed, to reopen avenues for connection. While acknowledging the complex reality of two distinct national identities that have shaped this border, the thesis tests how architecture can serve as a tool for bridging divides and fostering community ties, especially for communities living near these border regions.

Implications for Modern Border Design

The implications of this research extend beyond the specific context of Bharat and Pakistan, challenging architects, urban planners, and policymakers to rethink their role in geopolitically charged sites. It encourages the exploration of innovative approaches that can transform these spaces into conduits for peace rather than conflict, without being naïve to their complexity.

Contributions to Knowledge and Documentation

This thesis, while primarily design-focused, seeks to document the historically evolving borders of India, consolidating information from various sources into a cohesive narrative. Notably, it traces the process of line mapping by overlapping significant historical maps with modern borders, offering a new perspective on the spatial and political evolution of the region. It also examines the border at several scales – from the national to the hyper-local, trying to understand and capture the local cultural practices and the spaces of exchange at a distinctly human level.

Architectural Documentation and Fieldwork

One of the most substantial contributions of this thesis is the architectural documentation of the development of the Wagah border, an endeavor that has not been undertaken before. The fieldwork conducted at Wagah Border enabled the first-ever 360-degree video documentation of the site.

Additionally, the visit to the Kartarpur Corridor provided firsthand documentation of this vital cross-border connection, offering new insights into the only available crossing between India and Pakistan. The thesis goes beyond these specific sites, producing detailed site maps for all significant border locations, thereby laying the groundwork for future in-depth studies. Furthermore, through the examination of various case studies and the documentation of Haats, the thesis also explores the architecture of cross-border trade and its activities along the eastern frontier of India.

Limitations and Future Research Directions

Despite its contributions, this thesis acknowledges certain limitations, particularly in the scope of fieldwork and the recognition that these sites are charged, with many actors and agendas at stake. However, the speculative proposals attempt to leverage existing local practices and conditions, as well as larger geopolitical agendas, to envision alternate futures. And the thesis hopes to reveal the rich complexity of the border, not as singular, militarized line, which the public images, but in fact, a dynamic zone, activated by ongoing human desires to reconnect, to trade, to celebrate shared history.

Why build?

By weaving together theoretical insights, detailed spatial analyses, and innovative design proposals, this thesis contributes significantly to the discourse on borders, advocating for their reimagining as spaces of connection, reconciliation, and peace. Through this multifaceted exploration, it underscores the potential of architecture in bridging divides, fostering community ties, and envisaging a future where borders serve as conduits for unity rather than division.The role of the architect here is less about creating specific architectural forms, but rather about the ability to document at multiple scales the spaces of the border, the programs, human interactions, and the activities that occur. This documentation is synthesized into proposals for subtly alternate realities, suggesting new ways to think about and design borders.

As I conclude, I am left with two pivotal questions—questions that have lingered even after dedicating the past year to this field.

If the foundation of Partition was the Two-Nation Theory, asserting that Indian Muslims are inherently different from Indian Hindus, then why are there still 204 million Muslims living in India today, and about 16 million Hindus in Pakistan and Bangladesh? To me, this suggests two possibilities: either the entire idea of Partition was a politicized narrative, or the process of partition and migration is an ongoing, evolving reality. In both scenarios, the need for bridges of connection, rather than isolation, remains critical.

Question 1

How might this shift in perspective change the vision and physical nature of the borders we see today? Could the process of border-making be institutionalized and approached as a public project rather than a solely national one? These questions invite us to reconsider the potential impact of architecture on geopolitics, urging us to reimagine sites such borders not as barriers, but as spaces of opportunity and collaboration.

Question 2

“When religion becomes the nation and spreads across various states, the world becomes a dangerous place to live in. A true and peaceful world is built when a state remains beyond the bounds of faith, and faith finds its rightful place within the sanctuary of the heart and home.”

In light of this, I invite the reader to reflect: Do you feel a closer kinship with your neighbor, who lives beside you, or with someone miles away, bound only by shared religion or nationality? Whose experiences and daily challenges resonate more deeply with your own? Often, our affiliations to nationality or religion are informed by broader narratives, but it is the immediate, local interactions that truly shape our daily lives. This thesis argues for recognizing the importance of local contexts and individual experiences in understanding our true connections and identities.

Jai Hind, Jai Bharat!

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Figure 3.9

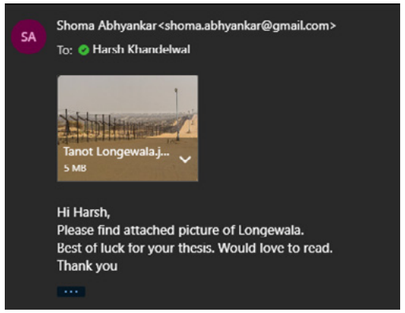


Figure 5.2

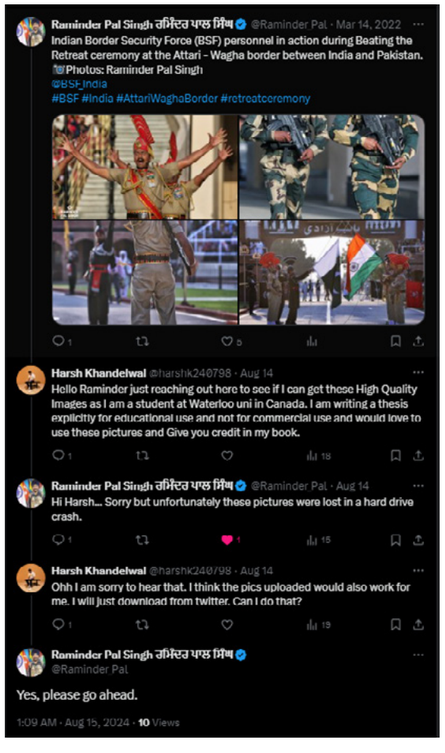


Figure 5.4



Figure 5.6

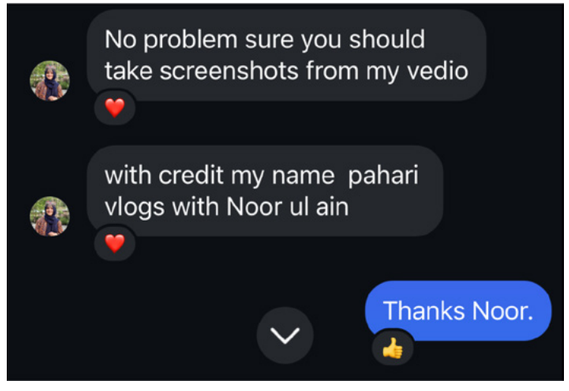


Figure 5.9

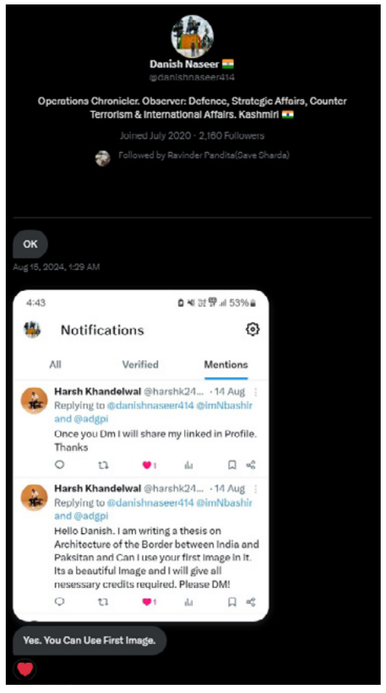


Figure 5.28

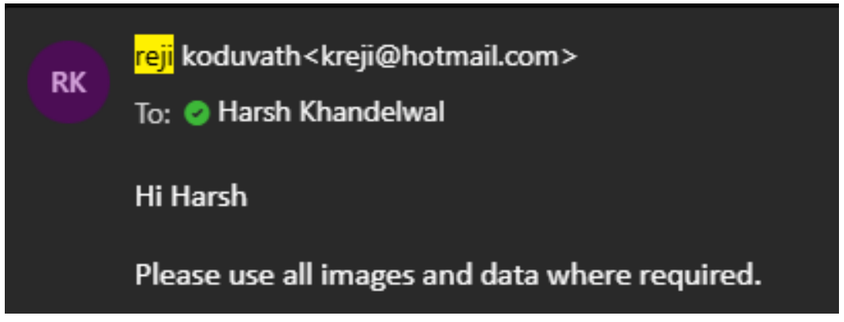


Figure 5.33

Figure 5.35

Figure 5.36

