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# NEW HORIZONS

A Multidisciplinary Research Journal

Double-blind Peer Reviewed



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Chandigarh

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towards the publication of this issue.



**Mehr Chand Mahajan**

DAV College for Women

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## Visual Objects: Types, Forms and Status

Dr Rustam Singh  
Independent Scholar

There are objects that are purely visual objects. However, most visual objects are not just visual objects. This paper talks about the visual aspect of those objects that can also have one or more non-visual aspects. It argues that there are man-made visual objects, but there are also forms of the visual in nature. The man-made visual objects are of two kinds: art forms, and non-art forms. Non-art forms of the visual objects are again of two types: forms that carry an intellectual and emotional content, and forms that do not carry such content. Further, there are visual objects that are sovereign and independent, but there are four types of visual objects that are *not* sovereign and independent. These are violated visual objects, appropriated visual objects, mediated visual objects and mediatised visual objects. The latter two visual objects are produced by humans and, as such, are not to be found in nature, but only in settings which are created by humans and are *human-dominated settings*. But visual objects in the first two categories—the violated and the appropriated visual objects—are also *damaged* visual objects. They are impinged upon or invaded or enslaved and are not fully in possession of their being. Part of their being, and as such their destiny, is in the possession of someone else. Visual objects in both these categories can be both living and nonliving visual objects. Finally, it is argued that when we no longer see objects in their sovereign state and can see them only in their violated, appropriated or damaged form, then, our own ability to see, and thus our being itself, too, has been damaged, if not violated.

Keywords: visual objects, sovereign visual objects, violated visual objects, appropriated visual objects, mediated visual objects, mediatised visual objects, damaged visual objects, damaged being.

## **The Trauma and Tragedy of Partition through the Eyes of a British Cartoonist: Reading Selected Cartoons by Leslie Illingworth**

Barnali Saha

PhD Research Scholar

University School of Humanities and Social Sciences

Guru Gobind Singh Indraprastha University, New Delhi

Critical responses to Partition tend to study and appropriate its problematics mainly through a focus on its literary narratives and representations. Though significant in themselves, these studies – in ignoring representational narratives that fall outside the domain of the literary – fail in comprehending the extensiveness of the phenomena, resulting in an obvious lacuna within the critical genre of Partition studies. The present research paper seeks to address this critical-epistemological gap by problematizing the politics and poetics of cartoons on Partition as cultural representations/texts that visually documented/narrated the phenomenon. The paper discourses on a lesser addressed perspective — that of the British point of view through a study of selected political cartoons by Leslie Illingworth. These cartoons reflect the prejudices and sentiments of the British on India's Partition. From food shortage to Nehruvian politics, the Illingworth cartoons cover a range of heterogeneous subjects which share a lateral coalition with the Partition. The White Man's Burden is unmistakable in these cartoons as well as the diminutive racialization of Indian subjects and their nationalistic plans for themselves. Most importantly, the cartoons feature the British exculpating themselves from the violence of the Partition by squarely placing blame on the communal politics of India. The paper seeks to analyze the Illingworth cartoons through an eclectic understanding of orientalism and structuralism with a view to disrupt the dominant colonial account of Partition and to contribute the genre of Partition studies.

**Keywords:** Partition, colonialism, Indian independence, Illingworth, cartoons, history, politics



## **Articulating the Politics of Postfeminism through Music: Madonna and her Transgression of Gender Constructs**

Dr.Prakriti Renjen  
Assistant Professor  
MCM DAV College for Women, Chandigarh

Popular music carries strong potential of excavating negotiatory spaces for resisting ideological apparatuses. The dissident voice of popular music disturbs the status quo of power relations and acts as a powerful antidote to the supremacy of the establishment. The 20<sup>th</sup> century witnessed the birth and rise of the iconic female pop artist, Madonna, who, through the subversive lyrics of her music, has undermined not only patriarchal power structures, but has also strived to re-work the contours of a monolithic and archaic feminist politics. Madonna has transformed the gender landscape of rigid binaries as her liberatory music does not associate itself with any gender alliances. Her music is rightfully postfeminist as it transcends the zones of patriarchy and feminism, sexual identity and pleasure and re-defines the meanings of all gendered constructs, morality and immorality, God and evil, the legitimate and illegitimate, exposing them to be culturally and historically contingent edifices. This paper is an attempt at tracing and understanding the postfeminist politics of Madonna's music through which she repeatedly demolishes our previous understandings of manhood and womanhood.

Keywords: Madonna, music, postfeminism, body, gender constructs, sexual identity, manhood, womanhood

## **EPIPHYTIC LICHEN FLORA OF GARHWAL HIMALAYA**

Dr. Amit Jakkhal  
Assistant Professor  
PGGCG-11, Chandigarh

A tabulated account of 94 epiphytic corticolous lichen species from Garhwal Himalaya has been provided. Out of these, 63 species have been found to inhabit Gymnosperms and 70 species have been recorded to occur on Angiosperms, whereas 39 species have been found to occur in association with both angiosperms and gymnosperms. Ten species have been found to inhabit down/dead/decaying logs. Ecological observations regarding occurrence and distribution of epiphytic lichen flora in the study area have also been made.

**Keywords:** Corticolous lichens, diversity, Garhwal Himalaya.

## **Bhojki Priests of Jawalamukhi and their Relation with Britishers**

Pallavi Mishra  
Assistant Professor  
P.G.G.C.G -11, Chandigarh

The *Bhojki* priests are the hereditary priests of the temples of Kangra, Jawalamukhi, Naina Devi, and Baijnath. They are perhaps a unique feature of District Kangra. They claim to be Saraswata Brahmins, but they are certainly low in the social scale as compared to other Brahmins of the district. They are not found in any other part of the country and are peculiar to hill states. Their primary duty is to conduct daily prayers at the temple. This brings money to the priest and to the temple and helps in the economic growth of the area where the temple is situated. Hindu priests are known to perform services often referred to as *puja*. Priests are identified as *pundits* or *pujaris* among devotees. The priest enjoys a qualitatively different kind of relationship with his patron. In Kangra, the term *jajman* and *jajmani* are used in accordance with their religious etymology. A clan of any caste which is entitled to the services of a priest has a fixed relationship with the *Bhojki* priest and they are the *kul purohit* of various rulers. In India, various gods and goddesses are said to be associated with the founding of various kingdoms. Many stories and legends portray the kings' successful conquest and consequent rights of sovereignty over local people coming to them with the blessing of the deities. The Jawalamukhi temple is no exception. *Bhojkis* prayed to the Goddess for the well being of the king and his victory and conducted various rituals in this regard. In lieu of their prayers, they got legitimacy over the temple and its income. *Bhojkis* gained prominence and entire authority over the temple with the help of Katoch Rajas. Later they became family priests of various princely states. They had good relations with princely states who granted money for their personal use and for the upkeep of the temple. With the passage of time, their monopoly over the temple became so strong that the food which was to be distributed daily to the *fakirs* (beggars) found its way into the homes of the several *Bhojkis*. The temple was not looked after well and with each passing year, the condition of the temple deteriorated. The present paper throws light on the relation between the Britishers and *Bhojki* priests. The Britishers tried to intervene and give decision in respect to the administration of the temples. The paper also depicts the origin of *Bhojki* priests, their relation with kings, and how they became masters of the temple from being attendants. The scope of this paper is to explain the distinct priestly caste and their relations with various categories of rulers.

Keywords: Bhojki priests, British colonialism, caste politics and hierarchy

**लोकसाहित्य में सामाजिक-सांस्कृतिक परिवेश**  
**(विशेष संदर्भ हिमाचली लोक साहित्य)**

डॉ. गुरमीत सिंह

सहायक प्रवक्ता

हिन्दी विभाग, पंजाब विश्वविद्यालय, चण्डीगढ़

साहित्य और समाज का अटूट संबंध है। मनुष्य के प्रगतिशील जीवन का लक्षण साहित्य है। वही साहित्य श्रेष्ठ होता है जिससे जनमानस के भावों और विचारों को गति मिले। साहित्य का उद्देश्य मानव मूल्यों की स्थापना तथा संरक्षण होता है। साहित्य के माध्यम से ही समाज को समझा व परखा जा सकता है। सामाजिक और सांस्कृतिक जीवन के वास्तविक रूप को समझने के लिए उस समाज के साहित्य का अध्ययन आवश्यक होता है परंतु उस समाज के मूलभूत रूप, वहाँ की संस्कृति, रीति-रिवाज, रहन-सहन, खान-पान, धारणाएँ, मान्यताएँ, प्रथाएँ, नियम-कानून, इतिहास आदि को गहराई से समझना हो तो उस समाज के लोकसाहित्य का अत्यधिक महत्त्व होता है। लोकसाहित्य में ही मानव जीवन और उसके सामुदायिक जीवन का समस्त लेखा-जोखा प्राप्त होता है।

मूल शब्द: लोकसाहित्य, संस्कृति, लोकगाथा, लोकगीत, लोककथा, लोकनाट्य, प्रकीर्ण साहित्य

## ਭਾਸ਼ਾਈ ਹੈਜ਼ਮਨੀ ਅਤੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾ

ਡਾ. ਹਰਜੀਤ ਸਿੰਘ

ਸਹਾਇਕ ਪ੍ਰੋਫੈਸਰ

ਡੀ.ਏ.ਵੀ. ਕਾਲਜ, ਸੈਕਟਰ-10, ਚੰਡੀਗੜ੍ਹ

ਹੈਜ਼ਮਨੀ (hegemony) ਸ਼ਬਦ ਦੀ ਵਿਉਂਤਪਤੀ ਗ੍ਰੀਕ ਭਾਸ਼ਾ ਵਿਚ 'ਅਗਵਾਹੀ ਕਰਨ' (dominate) ਦੇ ਚਿਨ੍ਹਤ ਨਾਲ ਸੰਬੰਧਤ ਹੈ। ਇਸ ਸ਼ਬਦ ਦਾ ਦਾਰਸ਼ਨਿਕ ਪੱਧਰ ਤੇ ਸਭ ਤੋਂ ਪਹਿਲਾ ਪ੍ਰਯੋਗ ਲੈਨਿਨ ਵੱਲੋਂ ਕੀਤਾ ਗਿਆ ਅਤੇ ਇਟਲੀ ਦੇ ਮਾਰਕਸੀ ਚਿੰਤਕ ਅਨਾਤੋਨੀਊ ਗ੍ਰਾਮਸ਼ੀ (1891-1937) ਨੇ ਆਪਣੀ ਪੁਸਤਕ 'ਜੇਲ ਡਾਇਰੀਆਂ' (The Prison Notebooks) ਵਿਚ ਹੈਜ਼ਮਨੀ ਨੂੰ ਸ਼ਬਦ ਤੋਂ ਅੱਗੇ ਸੰਕਲਪ ਪੱਧਰ 'ਤੇ ਵਿਚਾਰਿਆ ਅਤੇ ਸਥਾਪਿਤ ਕੀਤਾ। ਗ੍ਰਾਮਸ਼ੀ ਤੋਂ ਬਾਅਦ ਵਿਭਿੰਨ ਦਾਨਸ਼ਵਰਾਂ ਵੱਲੋਂ ਵਿਭਿੰਨ ਕੋਣਾਂ ਤੋਂ ਹੈਜ਼ਮਨੀ ਦੇ ਸੰਕਲਪ ਨੂੰ ਸਪੱਸ਼ਟ ਅਤੇ ਪਾਸਾਰਨ ਦਾ ਕਾਰਜ ਲਗਾਤਾਰ ਜਾਰੀ ਰਿਹਾ ਹੈ। ਇਨ੍ਹਾਂ ਚਿੰਤਕਾਂ ਵਿਚੋਂ ਸਮਕਾਲੀ ਖੋਜ-ਕਰਤਾ ਸੋਰੇਜ ਨੇ ਹੈਜ਼ਮਨੀ ਦੇ ਦਾਰਸ਼ਨਿਕ ਆਧਾਰਾਂ ਨੂੰ ਸਪੱਸ਼ਟ ਕਰਨ ਲਈ ਪ੍ਰਧਾਨ ਅਤੇ ਮਤਾਧੀਨ ਸ਼੍ਰੇਣੀਆਂ ਦੇ ਸ਼ਕਤੀ ਸੰਬੰਧਾਂ ਦੇ ਅਧਿਐਨ ਨੂੰ ਆਧਾਰ ਬਣਾਇਆ ਹੈ (2002: 213)। ਉਹ ਗ੍ਰਾਮਸ਼ੀ ਦੇ ਹੈਜ਼ਮਨੀ ਦੇ ਸੰਕਲਪ ਦੀ ਵਰਤੋਂ ਕਰਦਾ ਕਹਿੰਦਾ ਹੈ ਕਿ ਹੈਜ਼ਮਨੀ ਕਿਸੇ ਪ੍ਰਕਾਰ ਦੀ ਸ਼ਕਤੀ ਤੋਂ ਬਿਨਾਂ ਨੈਤਿਕ ਤੇ ਬੌਧਿਕ ਤੌਰ 'ਤੇ ਸਹਿਮਤੀ ਸਥਾਪਿਤ ਕਰਕੇ, ਅਗਵਾਹੀ ਕਰਨ ਦੀ ਪ੍ਰਕਿਰਿਆ ਹੈ। ਸੋਰੇਜ ਦੇ ਨਾਲ ਹੀ ਫੋਨਟਾਨਾ ਵੀ ਹੈਜ਼ਮਨੀ ਬਾਰੇ ਆਪਣਾ ਮੱਤ ਦਿੰਦਾ ਕਹਿੰਦਾ ਹੈ ਕਿ “ਹੈਜ਼ਮਨੀ ਦੇ ਸਮੁੱਚੇ ਢਾਂਚੇ ਵਿਚ ਅਗਵਾਹੀ ਕਰਨ ਵਾਲਾ ਗਰੁੱਪ ਅਲਪ-ਸੰਖਿਅਕ ਦੀ ਸਹਿਮਤੀ ਤੇ ਇੱਛਾ ਰਾਹੀਂ ਆਪਣੀ ਸਥਿਤੀ ਨੂੰ ਸੁਰੱਖਿਅਤ/ਮਜ਼ਬੂਤ ਕਰਦਾ ਹੈ ਅਤੇ ਇਹ ਸੁਰੱਖਿਆ ਲੋਕ-ਸਹਿਮਤੀ ਨੂੰ ਬਣਾਕੇ, ਲੋਕ-ਵਿਸ਼ਵਾਸਾਂ ਦੇ ਨਿਰਮਾਣ ਰਾਹੀਂ ਅਤੇ ਸਮਾਜਿਕ ਵਿਵਸਥਾ ਦੀ ਸੋਧ ਦੁਆਰਾ ਪ੍ਰਵਾਨ ਚੜ੍ਹਦੀ ਹੈ। ਇਸ ਨੂੰ ਲਾਗੂ ਕਰਨ ਵਿਚ ਯੋਜਨਾਬੱਧ ਤਰੀਕੇ ਨਾਲ ਸੰਚਾਰ-ਸਾਧਨਾਂ ਅਤੇ ਸਮਾਜਿਕ ਸੰਸਥਾਵਾਂ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਵਿਚਾਰਾਂ ਅਤੇ ਜੀਵਨ-ਜਾਚ ਅਨੁਸਾਰ ਬਣਾਇਆ ਜਾਂਦਾ ਹੈ, ਜੋ ਮਨੁੱਖੀ ਵਿਹਾਰ ਤੇ ਕਾਰਜ ਨੂੰ ਨਿਰਧਾਰਿਤ ਕਰਦੇ ਹਨ” (1993: 512-30)।

ਮੂਲ ਸ਼ਬਦ: ਅਲਪ ਸੰਖਿਅਕ ਦਮਨਕਾਰੀ ਸੰਰਚਨਾ ਵਿਚਾਰਧਾਰਕ ਉਪਕਰਣ, ਰਾਜ-ਸ਼ਕਤੀ

## Locating invisibility: Rereading *Invisible Man* through Stuart Hall

Ms. Gurleen Kaur Babra  
Research Scholar  
Department of English and Cultural Studies  
Panjab University, Chandigarh

Identity, like gender, power, and racial discourses, is also socially constructed. Even though it originates naturally, it is seen to undergo a manufacturing to uphold itself. The present paper shall seek to study how Ralph Ellison's *Invisible Man* (1952), captures the 1930s Afro-American search for identity. Though it is the unnamed narrator, who grapples against various power blocks, it is essential to note that the powerful Black president, the White trustees, and the Brotherhood too, fight the same battle in a different way altogether. What is unique about the invisible man's identity is his ceaseless struggle throughout the novel, only to be rendered *invisible* in the end. This, however, helps us interrogate if his fight is against the system, the power holders, or his own race that he identifies with. The text at hand shall be 'reread' using Stuart Hall's concept of identity, who asserts that identity is not what we are, but rather what we become. This idea of "becoming rather than being" (1996) is central to Hall's question of identity. The power forces and the exclusion of the 'Other' helps construct or deconstruct (in case of the narrator) one's identity. One must at the same time, relocate the identity of the narrator through that of Wells' Griffin (*The Invisible Man*) to find if their quest for identities intersect and involve similar struggles or not. If identity is about becoming and "constructs us as subjects", then is our true selfhood not an interpellation itself? These are some questions this paper intends to answer through the development of identity in the narrator in Ellison's work.

Keywords: Hall, invisibility, identity, power, becoming, being, self, subject

## **Multiagent based Solution for Smart Cities: Essentials and Challenges**

Dr. Himani Mittal  
Assistant Professor  
GGDSD College, Chandigarh

Making cities smart is a dream of many developing nations. Several efforts are in action to implement this vision. The concept of Smart cities is a vision of making urban life better. Several research papers have discussed the applications based on multiagents that help in making the functioning of the city smart. There are autonomous, goal oriented and proactive solutions for Resource Allocation, Electricity Management, Supply Chain Management, Traffic Management, E-commerce, Disaster Management, GPS enabled Maps Kiosks, Smart Banking and Smart Governance. This paper is designed to review these solutions. The architecture for agent based applications is discussed consisting of three types of agents– database agents, task agents and interface agents. The foremost challenges in implementing agent based architecture are also listed and it is concluded that agents can help in realizing the smart city dream.

Keywords: smart cities, multiagents, database agents, task agents, interface agents

## **Rights of Prostitutes in India: A Legal Vacuum**

Dr. Amita Sharma  
Assistant Professor  
Army Institute of Law, Mohali  
and  
Ms. Gauri Sharma  
Lawyer  
Punjab and Haryana High Court

In the contemporary era of propaganda for women empowerment, it is pertinent to talk about the rights of women who are most ignored and marginalized by the society: the prostitutes, who continue to face identity crisis in a state of lack of legal empowerment. The paper aims to bring to light the current legal scenario in India for prostitutes, and the lacunae in laws with reference to their status in comparison to other countries, while discussing the impact of vacuum in laws upon them. The paper also recommends changes that could possibly benefit the women involved in this profession.

Keywords: prostitution, Indian law, trafficking, sex worker