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Joe Biden's Inauguration Speech

A Case Study of Mount Frere Town

Highlights

Experimental Contemporary Poetry

Conflict & Reconciliation of Binary

Discovering Thoughts, Inventing Future

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The Cross-Border Condition in Experimental Contemporary Poetry

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Abstract- This work analyzes the cross-border category as a compositional and discursive condition of contemporary experimental poetic writings, within an interdisciplinary and intermedia theoretical framework. The cross-border, as a topological metaphor encompasses formal, compositional, discursive and metapoetic aspects and can be defined as a prevailing aesthetic condition, marked by principles of displacement and delocalization as well as by the absence of systematization, hybridity and transmediality. The study analyzes recent texts by Spanish experimental poets (David Fernández Rivera, Giusseppe Domínguez and Alfonso Aguado Ortuño) in which cross-border is a form of aesthetic and cultural knowledge production.

Keywords: *cross-border, spanish experimental poetry, intermedia.*

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The Cross-Border Condition in Experimental Contemporary Poetry

Lo Transfronterizo En La Poesía Experimental Contemporánea

Laura López Fernández

Resumen- En este trabajo se analiza lo transfronterizo como condición compositiva y discursiva de las escrituras poético-experimentales contemporáneas, dentro de un marco teórico interdisciplinario e intermedial. Lo transfronterizo, como metáfora topológica abarca aspectos formales, compositivos, discursivos y metapoéticos y se puede definir como una condición estética imperante, marcada por principios de desplazamiento y deslocalización así como por la ausencia de sistematización, la hibridez y la transmedialidad. En el estudio se analizan textos recientes de poetas experimentales españoles (David Fernández Rivera, Giusseppe Domínguez y Alfonso Aguado Ortuño) en las que lo transfronterizo es una forma de producción de conocimiento estético y cultural.

Palabras clave: *lo transfronterizo, poesía experimental española, intermedialidad.*

Abstract- This work analyzes the cross-border category as a compositional and discursive condition of contemporary experimental poetic writings, within an interdisciplinary and intermedia theoretical framework. The cross-border, as a topological metaphor encompasses formal, compositional, discursive and metapoetic aspects and can be defined as a prevailing aesthetic condition, marked by principles of displacement and delocalization as well as by the absence of systematization, hybridity and transmediality. The study analyzes recent texts by Spanish experimental poets (David Fernández Rivera, Giusseppe Domínguez and Alfonso Aguado Ortuño) in which cross-border is a form of aesthetic and cultural knowledge production.

Keywords: *cross-border, spanish experimental poetry, intermedia.*

> Consequently, this state of current art practice is best referred to as the post-media condition, because no single medium is dominant any longer; instead, all of the different media influence and determine each other.
>
> *Peter Weiber. The PostMedia Condition, 2006*

> It is perhaps only in the age of the word processor or PC that, as writers, we have begun to pay attention to the spaces between the words.
>
> *Russell West-Pavlov. Space in Theory: Deleuze, Kristeva, Foucault, 2009*

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I. Introducción

El concepto de sistematicidad[1] es un modo operativo que no ha sido muy estudiado en la poesía experimental y que, dentro del marco genérico del estructuralismo, la semiótica y la teoría estética de la intermedialidad,[2] nos permite distinguir varios principios axiológicos que permean los distintos estilos de estas escrituras. Algunos de esos principios relacionados con la sistematicidad compositiva, medial, formal y material son la tendencia por parte de los autores hacia una concepción atomística y "molecular" del signo, (cuyo antecedente más significativo sería la poesía concreta de la segunda mitad del siglo XX) mecanismo en virtud del cual los semas pueden funcionar de manera aislada dentro del texto y transformarse en signos polivalentes. Este principio favorece la descomposición estructural y activa la noción de obra abierta y lector activo (U. Eco 1962). Otro principio compositivo muy frecuente es la materialización de los signos del poema (objetuales, sonoros, fonéticos, performance) que puede coexistir con el componente verbal, si lo hay. Otra práctica habitual es el énfasis en procesos intermediales de composición y el uso de la transcodificación de sistemas de expresión, o transmodalización si queremos usar el termino usado por Genette en *Palimpsestos* (1989). Esto ocurre cuando un sistema verbal puede operar como sistema sonoro, o gráfico, etc. Se trata a grandes rasgos de la transformación de los textos de un género a otro enfatizando el desplazamiento de un modo de comunicación estética en otro.

[1] El concepto de sistema y sistematicidad aplicado a la lingüística, retórica, y literatura ha sido articulado mayormente por el estructuralismo ruso, y por la teoría de la información y las ciencias sociales.

[2] Hay una abundante bibliografía en torno a la intermedialidad. Dick Higgins acuña el término de artes intermedias en 1967 generando un nuevo entendimiento del fenómeno poético y artístico que continúa hasta nuestros días. Todavía hoy no existe un consenso en torno a la terminología usada por la crítica (interdiscursividad, intermedialidad, transmedialidad, etc.). En este estudio se utilizará el término dentro de un marco teórico interdisciplinario.

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Y ante el contexto interartístico de estas escrituras hay que añadir también el papel de las tecnologías actuales que hacen posible que exista un mayor grado de experimentación creando nuevas formas de textualidad[3] que favorecen a su vez, la interacción entre distintos lenguajes y medios, de modo que además de su valor instrumental las tecnologías operan en un sistema estético que les permite focalizarse en lo periférico, lo transitorio, lo transfronterizo, lo transgenérico y lo transtextual, como espacios y rasgos de la hibridez estructural y semiótica que caracteriza a una gran parte de la poesía actual, la cual favorece una lógica de espacios intermedios donde convergen distintos modos de significación.

Los desplazamientos continuos apuntan hacia la ausencia de un criterio estable de sistematización, la cual se convierte en una condición de la estética contemporánea. La intermedialidad – combinación de medios, tecnologías, géneros artísticos– (Rajewsky 2005) es un principio compositivo y discursivo que contribuye a alejarse del carácter exclusivamente verbal de lo poético para aportar una cualidad interdiscursiva que tiene el efecto de comprometer no solo la especificidad de medios, géneros literarios y artísticos sino también la noción de representación de la obra de arte.

Estos procedimientos apoyan el uso de la transcodificación y la configuración de espacios transfronterizos que generan plurisignificación a múltiples niveles –textual, hipertextual,[4] hipotextual, modal, formal, compositivo, temático, material– eludiendo tipologías de género y explotando la ambigüedad, entendida esta como una propiedad intrínseca e inalienable de todo mensaje centrado en sí mismo (Jakobson 1960).

El objetivo principal de este estudio es analizar el grado de sistematicidad compositiva que existe en textos de tres poetas españoles contemporáneos; Giusseppe Domínguez, David Fernández Rivera y Alfonso Aguado Ortuño, bajo el marco de una perspectiva interdisciplinaria, intermedial e interartística de géneros. Para ello se empleará el concepto de lo transfronterizo como categoría de análisis semiótico. En la heterogénea y prolífica obra de estos autores lo transfronterizo se puede leer como clave discursiva de su obra y del mundo en que vivimos. En virtud de esta metáfora de carácter topológico, lo espacial y lo intersticial se conceptualizan en base a las distintas funciones que ejercen los signos y sistemas de signos en el poema.[5]

Como se sabe, el término transfronterizo tiene una larga historia. Históricamente los términos "frontera" y "fronterizo" han ido adquiriendo una gran carga semántica dentro de un contexto conceptual de bipolaridades – centro-periferia, integración-separación, inclusión-exclusión, control-caos, límites-no límites, igualdad-diferencia. El diccionario de la R.A.E. define lo transfronterizo como "que opera por encima de las fronteras". Se trata de un concepto que sigue siendo motivo de estudios constantes en la literatura y adquiere valores polivalentes de acuerdo al marco teórico utilizado (Balibar 2005; Amoor 2006; Amoore, Marmura, Salter 2008; Crampton 2010). Estos y otros términos afines ("límite", "borde", "margen"), además de ser usados por la crítica en múltiples disciplinas, también circulan diariamente en la prensa y poseen una gran carga ideológica y de formación intelectual hasta el punto de que todavía hoy se siguen utilizando como formadores de opinión pública en temas sociales, de identidad, cultura, economía, racismo, derechos humanos, etc.

Lo transfronterizo en poesía experimental – tipográfica, sonora, fractal, visual, cibernética, etc., – facilita procesos de intermediación y nos permite evaluar parámetros estéticos y compositivos de deslocalización que desafían la sistematicidad tradicional de los géneros literarios y plásticos. Lo transfronterizo opera también como estrategia de resistencia –estética y discursiva– donde la forma y los procesos compositivos particulares del poema adquieren poder de agencia activando una lógica de descategorización de prácticas estético-culturales. Dicho de otro modo, el desafío a la sistematicidad compositiva y de géneros, el trasvase de signos y estructuras y el proceso incesante de discontinuidades formales, son prácticas habituales en poesía experimental que apoyan una descodificación del texto desde el concepto de lo transfronterizo.

Es relevante mencionar al respecto, la conceptualización de frontera articulada por Lotman (1996), quien la identificaba como un filtro bilingüe que permite que los textos se traduzcan de un sistema a otro. La transmodalidad y la transcodificación son estrategias semióticas habituales en estas escrituras. Otro rasgo de la poesía experimental es generar espacios intersticiales en los que se crean zonas de convergencia que, son a su vez, espacios autónomos que nos invitan a hacer micro lecturas del texto. Los espacios intersticiales permiten la movilidad de sistemas de signos dentro del poema y apoyan procesos de espacialización temporal.

[3] Recordemos con Peter Weibel (2006) la noción de condición postmedia como estado imperante del arte.

[4] La hipotextualidad según Genette (*Palimpsestos*) sería "toda relación que une un texto A (que llamará hipotexto) a un texto posterior B en el que se inserta de un modo que no es el comentario".

[5] M. Foulcault es uno de los primeros críticos en explorar lo espacial en el arte. "Utopías y heterotopías" y "El cuerpo utópico", son dos conferencias radiofónicas pronunciadas en diciembre de 1966, en France-Culture, donde el autor alude a la relación entre utopía y literatura, a la noción de contra-espacios, yuxtaposición de espacios incompatibles, sistemas de cierre y apertura específicos, etc.

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Una característica de esta poesía es el uso de una textualidad híbrida, dinámica e inestable, la cual genera su propia dinámica de lectura. Otra práctica habitual es la técnica de la apropiación.[6] Cuando el poema experimental se acerca a otros géneros como la poesía discursiva tradicional, la novela convencional, la música, la pintura, etc., está hibridando su discurso en el proceso de apropiación de técnicas y recursos utilizados por dichos estilos obteniendo como resultado una escritura que participa de varios géneros a la vez, pero sin pertenecer a ningún género en particular y generando espacios intermedios que pueden ser analizados desde la perspectiva de lo transfronterizo. La apropiación y consiguiente desplazamiento de sistemas significantes primarios en un proceso de resemantización es un método compositivo que se puede entender desde la metáfora de lo transfronterizo, categoría que nos permite ver mecanismos intrínsecos de cognición visual y estética.

El desplazamiento de la comunicabilidad de los signos prolonga el carácter dinámico, incompleto y fragmentado de la obra que se actualiza en cada lectura. Un ejemplo del desplazamiento y movilidad de los signos es la función visual, fractal, musical de los fonemas y letras del alfabeto. Se trata de significantes aislados que se convierten en signos en virtud de un proceso de desarticulación de las funciones primarias y de la utilización de otros códigos de comunicabilidad –visuales, cromáticos, etc., – dejando de operar como significantes textuales. En los poemas tipográficos, por ejemplo, las letras dejan de ser unidades textuales primarias. Se desafía la estandarización del lenguaje verbal convencional y con el soporte de otras tecnologías de escritura se construye un lenguaje complejo que incluye códigos visuales, fijos o dinámicos, y simbólicos donde el tiempo se espacializa y un efecto de esa transposición es la reificación del presente en los objetos y signos del poema, y en el presente de lectura del texto. Esto es habitual en la poesía tipográfica, visual, objetual, fractal, etc. En la poesía fractal, lo temporal adquiere una dimensión particular pues se explota una secuencialidad procesual donde el fragmento sonoro, visual, objetual, es a la vez, parte y todo de un sistema de signos en secuencias aislados, que a la vez son conectados entre sí por la correspondencia de estructuras a distintas escalas, por la recursividad de las mismas y por el isomorfismo.

La recursividad, el isomorfismo y la inclusión en el poema de estructuras sígnicas aisladas son factores co-determinantes de agencia de la temporalidad en el texto contribuyendo a crear sistemas de significación simbólica inscritos en espacios discursivos. Se puede decir, que nos hallamos ante procesos de activación de un tercer espacio (E. Soja 1996), íntimamente relacionado con los espacios intermedios, intermediales e intersticiales que pueden transcender el pensamiento sistémico estructural binario y los códigos secuenciales de escritura. El tercer espacio puede ser conceptualizado en estas escrituras como un espacio transfronterizo en el que lo estético y lo simbólico, de acuerdo al grado de experimentación del texto, activa una lógica visual y formal particular que desautomatiza la asociación de esos signos con realidades discursivas prefijadas, y facilita una discursividad alternativa a una dialéctica socio-temporal causal.

La espacialización y el enfoque en escrituras de procedimiento o procesuales crea una sintaxis híbrida en el poema que invita a hacer micro lecturas del texto o lecturas por segmentos ya que pueden estar configurados de manera casi autónoma y tener poder de agencia. La sintaxis visual, estructural, fonética, objetual, fractal del poema puede privilegiar no solo sistemas de signos sino también signos aislados como puntos, líneas, trazos, flechas, cromatismo, subvirtiendo los procesos compositivos tradicionales.

Una dimensión estético discursiva de lo transfronterizo en poesía experimental es, como se ha indicado más arriba, el uso diferencial de las categorías de tiempo y espacio, distanciándose de la lógica de causalidad y secuencialidad de la narrativa tradicional. La espacialización temporal de estos textos borra la temporalidad secuencial, modo habitual de la literatura discursiva representacional y, en efecto, estos textos no se centran tanto en la representación como en la presentación. Los nuevos espacios poemáticos producen una lógica de códigos que se enmarca en una dinámica de uso transversal e interactivo en la que el lector es un productor activo que recrea y manipula los signos. Hay una negociación constante por parte del lector y ese trasvase de signos se produce en virtud de lo transfronterizo, de espacios intermedios. El lector como usuario recrea semióticamente los signos del espacio poemático, organizado para ser visto, oído, leído, etc. El lector, es un sujeto agente de cambio que, en su lectura, resignifica, actualiza y redimensiona los signos del poema.

La transfronterizo es en estas escrituras una categoría estética e ideológica que evidencia no solo la crisis de los géneros literarios y artísticos y sus cánones, sino que también revela una crisis de paradigmas - estéticos, humanísticos y científicos - al utilizar la apropiación de códigos, técnicas, tecnologías y discursos de múltiples disciplinas, así como el uso simultáneo de estrategias formales de apertura y cierre.

[6] Véase, por ejemplo, el ready made "L.H. O.O.Q" (1919) de Marcel Duchamp, inspirado en el cuadro de la Mona Lisa. La apropiación problematiza, entre otras cosas, los derechos de autor e incide en el carácter continuo de la obra de arte frente al concepto clásico fijo de autor, autoridad y obra.

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II. David Fernández Rivera

El joven artista multifacético vigués David Fernández Rivera –poeta, performer, director escénico, compositor, artista sonoro y visual– presenta una trayectoria interartística representativa. En uno de sus últimos poemarios, *Libertad* (2020), el autor adopta un posicionamiento estético no conservador en el que se privilegia la heterogeneidad y se dan cabida a signos lingüísticos, extralingüísticos, verbales, icónicos, acústicos, y de variada naturaleza material y simbólica - encarnación de nuevos lenguajes, oralidad, ritmo visual y verbal, etc.-.

Superando las convenciones del canon tradicional occidental, *Libertad* (2020) - poemario breve que comprende catorce poemas de distinto calibre y tenor compositivo-, se caracteriza por la hibridez, movilidad y deslocalización de signos. Se trata de una escritura que vive dentro y fuera de los códigos culturales de comunicación y sistemas estéticos conocidos y donde se recrean diversos estilos literarios, géneros, voces, registros y contextos. En estos poemas se favorece una conciencia perceptiva heterogénea y unas prácticas estéticas que borran las diferencias lingüísticas y de géneros. Sin embargo, no se trata de poemas que se inscriben en una estética del caos o del fragmento, sino que se gestan en lo transfronterizo como espacio transgresor y generador de significación que actúa validando el desplazamiento de los signos y sistemas de significación. La hibridación estructural y de géneros, maximiza a varios niveles, la proyección simbólica del límite (de lo conocido y esperado) y la frontera como clave estructural de *Libertad*.

Los imaginarios estéticos en la escritura de Fernández Rivera han sido construidos a través del carácter transfronterizo del surrealismo poético, la poesía concreta, la plasticidad literaria, la escritura dramática, la oralidad, el canto, el ritmo y la visualidad y se entrecruzan en las páginas de *Libertad* demarcándose a su vez de una corriente especifica. Las fronteras entre unos estilos y otros mutan en el poema y se deslocalizan buscando una nueva lógica espacial y temporal en la que se combinan estrategias estéticas que son simultáneamente de apertura y cierre formando heterotopías que las aíslan del espacio compositivo que las rodea.

Como se ha dicho más arriba, *Libertad* no se adapta a los modelos prescriptivos de género y se resiste a una metodología reduccionista y monodisciplinar de análisis. *Libertad* - como su título insinúa - es un poemario que, en su hibridez de medios, lenguajes, estilos y técnicas, aboga por una comunicación intersensorial y plurisensorial o como conceptualizó el poeta, teórico y crítico de los movimientos de neovanguardia, Adriano Spatola (1969) por el arte total que requiere por parte de una lectura crítica una lectura integral de micro lecturas y sistemas de signos autónomos. Afín a múltiples líneas vanguardistas (G. Apollinaire, F. Soupault, T. F. Marinetti, A. Spatola, D. Higgins, J. Miró, A. Artaud, etc.), los catorce poemas de este poemario revelan una gran sincronización interartística y autonomía de medios y códigos.

En conjunto se puede afirmar que *Libertad* es un libro intermedial e interartístico, constituido por poemas que son simultáneamente verbales, visuales, fonéticos, sonoros, y gráficos y que versan en torno al tema de la creación artística y biológica (poemas que recrean el tema de la vida y la muerte). Desde el primer poema "Vacío" hasta el último poema "Infinito", nos hallamos ante unos textos, que si bien son versátiles, técnica y compositivamente, están temáticamente entretejidos entre sí y muestran una voluntad no solo de liberación del lenguaje como sistema de comunicación logocéntrico sino también de liberación de los códigos canónicos de género, a través de la hibridez y la ruptura; véanse, por ejemplo, los poemas visuales "Agonía", "Tridente", "Hydra", el poema verbal y fonético "Zashima", el poema visual y performativo a cuatro voces "Iceberg", o el poema visual ideográfico "Infinito" con el que se cierra el poemario revelando una apertura y una continuidad más que un cierre.

En la andadura reflexiva y versátil que simboliza *Libertad*, habitan metáforas verbales, sonoras, performativas y visuales, que activan una descodificación por partes en la que se interconectan sistemas de significación autónomos como es el caso del poema n. 12 "Iceberg" un poema performativo y visual compuesto con un lenguaje verbal creado por el autor a cuatro voces. Visualmente el poema se compone de cuatro columnas que son a su vez cuatro micropoemas, cuatro voces dispuestas a modo de guión teatral. La voz número cuatro difiere de las otras tres voces en su material compositivo ya que se compone de signos gráficos agramaticales sueltos. Las voces 1-3 se componen de un lenguaje inventado. "Iceberg" recrea una conciencia verbal no lingüística, una conciencia gráfica, rítmica y también sonora de la creación.

Al igual que "Iceberg" el poema verbal y fonético "Zashima" está en una lengua inventada. El poema tiene una dimensión verbal, visual y fonética - en el sentido de que se incluye la voz del autor recitando el texto - que transciende todo intento de descodificación lingüística para concentrarse en lo verbal-sonoro como sensación, percepción y emoción. No es un poema para ser entendido. No es un texto para ser descifrado o descodificado gramaticalmente. El poema recitado por el autor abre nuevas fronteras y sistemas comunicativos desmarcándose de siglos de predominio logocéntrico. La naturaleza visual, rítmica y sonora de "Zashima" (voz y silencio), produce una resonancia especial, activando un sistema comunicativo evadiendo cualquier tipo de descodificación lingüística y

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superando así cualquier significado lógico. "Zashima", con un código verbal, sonoro y rítmico propios constituye un ejemplo de poema intersticial que transciende códigos de diversos lenguajes.

Zashima

A María Couñago

La**brê**

acth´da**ha**ra.

Selme

ah**ni**na

nu**but´**si

dome.

(...)

Dêcre-me

indu**lâh**...

***

Sa**lôh**...

Fig. 1: David Fernández Rivera, "Zashima", *Libertad.* Amargord Ediciones, 2021. (n/p)

Los poemas "Iceberg" y "Zashima" si bien utilizan mímicamente las letras del alfabeto latino, no se identifican con ningún lenguaje conocido configurando una especie de punto cero de la escritura, un "ceroglífico" a la manera de Spatola, que es partitura, pintura y lenguaje a la vez. El poema "Iceberg" instaura una conciencia plástica y performativa del lenguaje poético y en su carácter de texto performativo desencadena una serie de procesos sígnicos en el marco de la materialidad del lenguaje:

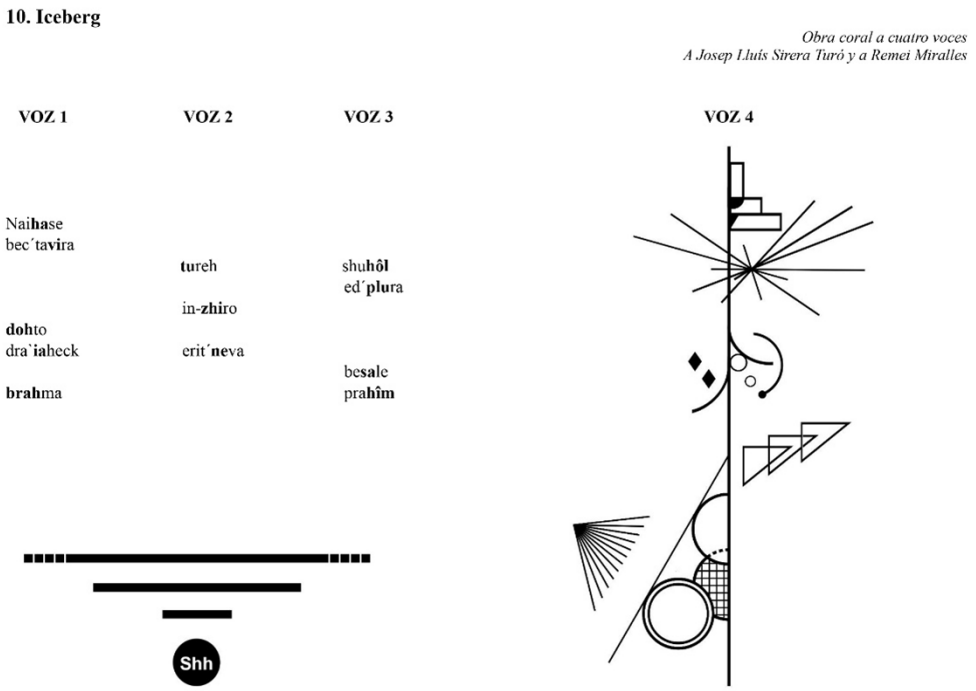


Fig. 2: David Fernández Rivera "Iceberg" *Libertad*. Amargord Edic. 2021. (n/p)

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La ausencia de apoyos referenciales en el poema se ve apoyada incluso con el título "Iceberg" (único referente del poema) en el sentido de que connota aislamiento, soledad, frío, singularidad y también desterritorialización (es natural del iceberg flotar por mares ajenos a su origen). Análogamente, la lengua inventada, sin origen geográfico, es como un iceberg. El poema opera discursivamente en virtud de un proceso de desplazamiento semiótico de lo que entendemos por lengua, lenguaje poético, genero literario, teatral, dibujo y performance.

En la línea de las neovanguardias artísticas, invocando la materialización del lenguaje poético en poemas que son a la vez artificios y artefactos ideoestéticos se muestra lo transfronterizo rompiendo fronteras no solo de género sino también cognitivas.

III. Giusseppe Domínguez

Otro poeta multifacético es Giusseppe Domínguez,[7] licenciado en química cuántica, actor, director teatral, estudioso de matemáticas e inteligencia artificial. Ha realizado performances en distintos lugares de Europa (Madrid, Albacete, Burgos; Helsinki, Basel). Domínguez a realizado recitales de poesía y proyectos de Arte de acción y fotografía, y ha coordinado talleres de poesía y escritura creativa desde el año 2002. En su página web el autor expone que le interesa aproximarse a la poesía desde un acercamiento científico y tecnológico. Le atrae el arte experimental y serial en la creación poética y ve su trabajo poético en términos de proyectos de investigación. Desde el 2017 el poeta madrileño lleva a cabo una investigación poética que titula como "Poesía programable" o "code poetry" en inglés.

El polifacetico autor, también ha trabajado la poesía fractal: "Si hablamos de otras dimensiones, mencionaría los Fractales: realizar poemas que ocupen espacios de dimensión fraccionaria, o bien aprovechar la sibisemejanza para conseguir que los poemas se expandan por el espacio de manera infinita."[8] Domínguez además ha experimentado hacer poesía con principios y postulados de la mecánica cuántica de niveles discretos, fusionando ciencias como las matemáticas, la física, los lenguajes de programación en el contexto actual. Veamos a continuación "Distopías" un poema visual característico de nuestro mundo actual:



Fig. 3: Giusseppe Domínguez "Distopías" Feb. 26, 2021 https://www.giusseppe.net/blog/

[7] Sus poemas se pueden ver en su página web: https://www. giusseppe.net/gsp.html
[8] G. Domínguez, *Poesía programable*: https://www.giusseppe.net/ poemas/prog/index.html

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El poema "Distopías" es relevante a muchos niveles. A primera vista podemos observar la fusión de lenguajes visuales (diagrama de Venn) para exponer el contexto sociocultural de nuestro tiempo. En un diagrama de Venn aparecen múltiples referentes de textos y películas de ciencia ficción y distópicas que están relacionadas con temas de nuestro tiempo. En la parte de arriba, como eje clave de apertura temática aparece se escribe en negrita la novela de Aldous Huxley, *1984*.

Los títulos de novelas y películas pertenecen a la isotopía semántica del género de ciencia ficción y al subgénero distópico. El término distopía puede incluir en grado mínimo ciertas utopías, pero suele refiere a un destino no deseado, o temido. Tiene una connotación negativa. El título de este poema visual "Distopías" presenta una serie de referentes textuales del mundo literario y fílmico que actúan como iteraciones de un mundo distópico. Sin embargo, el poema incluye un referente diferente, el icono "You are here" que actúa como sema discursivo que invita a ir más allá de la lectura denotativa proponiendo una temporalidad presente vinculada con el género distópico. Se trata de un desplazamiento de sentidos referenciales en los que el género literario y fílmico se traslada al presente histórico (pandemia) que estamos viviendo a nivel global, generado por los medios de prensa oficiales, que actúan como organismos distópicos. Los paralelismos entre los referentes literarios distópicos y el mundo actual global (2020-2021) están implícitos en la lectura pero dentro de esa lectura son indiscutibles.

La novela *1984* (1950) y *La naranja mecánica* (1984) de George Orwell son dos de los principales referentes del poema. La novela *1984* por la posición espacial que ocupa en el texto y por estar subrayado en negrita y ocupar un tamaño más grande es el referente que más atención requiere por parte del lector. Esta novela es un clásico del género y predice de manera profética el futuro, si se quiere el presente. Se trata de una novela centrada en la tiranía de un gobierno totalitario que lo controla todo y donde el ministerio de la Verdad está encargado de que se reescriba la historia de acuerdo a sus intereses. Otro referente es la película futurista "*V de Vendetta*" (2006) basada en la serie cómica de Alan Moore y David Lloyd, en un tiempo futuro (2020), donde los paralelos con lo que realmente pasó en 2020 con la pandemia son extraordinarios, y van en la línea de George Orwell.

Blade Runner (1982) es una película de ciencia ficción basada parcialmente en la novela de Philip K. Dick (1968) *Do Androids Dream of Electric Sheep?*. La novela distópica *Un mundo feliz* (1932) de Aldous Huxley es otro texto referencial con múltiples paralelos en el mundo actual. En la novela distópica Gattaca (1997) aparece una sociedad dominada por la eugenesia o selección genética encaminada a la reducción de la población. El título de la película *G. A. T. C.* se refiere a guanina, adenina, timina y citosina que son las cuatro bases nucleicas del ADN. En un futuro cercano la eugenesia será un lugar común. Habrá una base de datos de registro genético que utilizan tecnologías biométricas para clasificar a los seres creados de este modo, que son los "válidos", mientras que los concebidos por medios tradicionales y más susceptibles a trastornos genéticos se conocen como "no válidos". La discriminación genética es ilegal, pero en la práctica la elaboración de perfiles de genotipos se utiliza para identificar a los válidos que son los que realmente serán aceptados para un empleo profesional, mientras que los inválidos son relegados a trabajos serviles. En la actualidad estamos viendo procesos similares al respecto de las vacunas experimentales y sus tecnologías (CRISPR), primer intento en la historia de la humanidad de aplicación masiva de una nanotecnología combinatoria para reprogramación genética (irreversible) en los seres humanos. La eugenesia es otro tema al orden del día discutido por los líderes del nuevo orden mundial desde hace décadas.[9]

Otro referente del poema es la serie distópica británica *Black Mirror* (2011) creada por Charlie Brooker centrada en las consecuencias de las nuevas tecnologías. Otro referente mencionado es la novela distópica *Fahrenheit 451* (1953) del escritor americano Ray Bradbury. La novela presenta un mundo de censura de libros en la sociedad americana y donde los bomberos queman cualquier libro que se encuentren. Igualmente se menciona la película *The Road* (2009), ("La carretera") de John Hillcoat que presenta un escenario postapocalíptico y La trilogía *The Hunger Games* (2008-2009-2010) o "Los juegos del hambre" en español.

La película de ciencia ficción *The Matrix* (1999) escrita y dirigida por los Wachowskis, describe una sociedad en el futuro atrapada sin saberlo en un escenario de simulación real creado y controlado por la inteligencia artificial. El último referente es la serie de televisión distópica estadounidense *The Handmaid's Tale* de Miller, basada en la novela del mismo nombre de la autora Margaret Atwood (1985).

Gráficamente el poema incluye en el diagrama de Venn doce referentes textuales y fílmicos distribuidos en cuatro conjuntos que guardan una relación de pertenencia y de interconexión entre dos conjuntos. La

[9] Véase al respecto el plan del nuevo orden mundial de Klauss Schwab, *Shaping the Fourth Industrial Revolution*, 2018 y del mismo autor, *COVID-19: The Great Reset*. Forum Publishing, 2020. Desde una perspectiva científica véase Judy Mikovits et al. *Plague: One Scientist's Intrepid Search for the Truth About Human Retroviruses and Chronic Fatigue Syndrome (CFS), Autism, and Other Diseases*, Skyhorse Publishing,2014, y Kent Heckenlively y Judy Mikovits *Plague of Corruption: Restoring Faith in the Promise of Science*, Skyhorse Publishing, 2020.

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mayoría de los referentes textuales forman parte de dos o tres conjuntos. Los únicos referentes que solo pertenecen a un conjunto son *1984,* situado en la parte superior del poema y, *El cuento de la criada,* ubicado en la parte inferior vertical. Y el icono "You are here" que está en el centro y matrix del poema es el único referente que pertenece a los cuatro conjuntos mostrando la relevancia discursiva de la isotopía semántica de la pandemia del "covid" como distopía.

Uno de los motivos centrales del género distópico es mostrar escenarios deshumanizados a nivel social sirviéndose de la tecnología. Suelen ser escenarios futuristas "negativos" con tintes realistas y utópicos. Los referentes textuales del poema son conocidos a nivel mundial debido, en gran parte, a la labor de difusión masiva de la industria cinematográfica de Hollywood la cual a lo largo de las décadas se ha encargado de incluir sutilmente información con programación predictiva.

La clave de una lectura discursiva del poema está en el centro del diagrama que posibilita el salto o desplazamiento semántico en virtud del icono que dice "tú estás aquí", indicando que el futuro de esos referentes es nuestro presente histórico. Esa es la clave que genera la tensión semántica que existe entre el título y los referentes. El icono "You are here" o "Tú estás aquí" pasa de ser un referente denotativo de carácter geoespacial a operar como un referente en segundo grado indicando que el género distópico se ha transformado en un referente cultural y social de nuestro tiempo. Las distopías mencionadas han dejado de ser distopías. El futuro se ha convertido en presente y el se está volviendo histórico. En virtud del trasvase de signos que sugiere el icono central se crea una nueva dimensión semántica presentando la literatura distópica como una realidad del presente.

Otro poema del mismo autor que merece la pena destacar por su actualidad temática es "Nueva normalidad":



Fig. 4: Giusseppe Domínguez. "Nueva normalidad" Ag. 24, 2020 https://www.giusseppe.net/blog/archivo/2020/08/

"Nueva normalidad" es una de las frases más utilizadas por la prensa oficial y otros medios de comunicación masiva. Es una frase comodín que representa los discursos de las autoridades gubernamentales como expresión de la narrativa oficial global de la pandemia (2020 y 2021) con el efecto de subordinación y, en muchos casos, erosión y eliminación de los asuntos nacionales. Las letras A y Z son inclusivas (principio y final del abecedario) de todos los discursos posibles como el tema económico, el médico y de salud, el educativo, el político, el administrativo, el deportivo, etc. La nueva normalidad alude a un mundo distópico de distanciamiento entre seres humanos, un mundo de encerramiento, de vacunación masiva con infraestructura militar, control de movilidad total, limitaciones de transporte, incursión de miedos, enfermedad, cuarentena y muerte. Una narrativa ante todo de control y vigilancia usando las nuevas tecnologías.

Visto desde el aspecto compositivo "Nueva normalidad" se puede leer dentro del marco del poema objeto (aspecto material: cartones superpuestos) y visualmente puede formar parte de la tradición del poema visual y alfabético. Semánticamente hay que destacar el referente globalista de la pandemia, resumido en la frase "nueva normalidad" y la actualización discursiva que se hace del típico estilo asemántico de los poemas alfabeto "A" y "Z". En este poema, a diferencia de poemas que utilizan el motivo del alfabeto, el autor está conjurando un tercer espacio o espacio transfronterizo en la línea crítico sociopolítica del globalismo al igual que el poema anterior. En ambos poemas se expone de manera simbólica, a través de un tercer espacio o espacio transfronterizo ("nueva normalidad", "You are here") el alfa y el omega de la agenda globalista.

IV. Alfonso Aguado Ortuño

El poeta Alfonso Aguado Ortuño (Valencia, España, 1954) es otro artista polifacético que ha trabajado muchos géneros artísticos, plásticos y literarios como la poesía visual, el arte postal, la pintura, la fotografía, el libro objeto, la escultura, la poesía verbal, un arte objetual compuesto con latas que denomina "latas", etc. Es también coordinador de la revista ensamblada de poesía visual y experimental *La jirafa en llamas.* El poema visual que vamos a ver a continuación "Matemáticas y poesía" aborda el tema de

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la comunicación poética (metapoema) y de la comunicación matemática. Estructuralmente el poema en blanco y negro está dividido en dos partes. En la mitad superior tenemos el lenguaje numérico que presenta un factor de multiplicación: "1x1=1" y en la mitad inferior del texto tenemos un sintagma visual que también utiliza el factor de multiplicación, en este caso "dos x dos = 4" pero en un lenguaje poético:

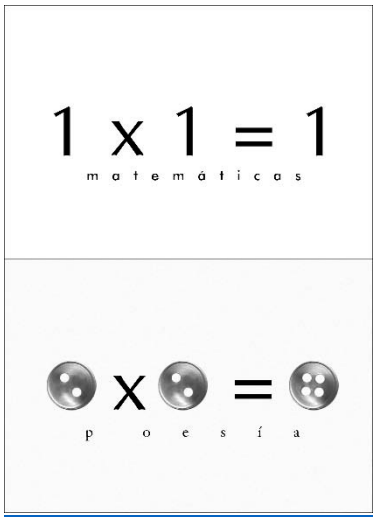


Fig. 5: Alfonso Aguado "Matemáticas y poesía"[10]

El poema utiliza referentes verbales en el plano léxico (dos palabras separadas en el texto y unidas en el título por la conjunción copulativa "y"), referentes visuales de carácter objetual y del mundo cotidiano (botones) y referentes numéricos del lenguaje de las matemáticas. El factor de multiplicación no se expresa con referentes numerales sino objetuales que pertenecen al campo semántico de la costura, diferente al campo semántico de las matemáticas.[10] El autor expresa la fórmula de la multiplicación en virtud del número de agujeros que tienen cada uno de los tres botones. El significado referencial de los botones (lenguaje denotativo primario) es desplazado al de referente numérico de modo metonímico (una parte del botón que son los agujeros) que, a su vez, ejercen otra función en una tercera lectura caracterizada por un espacio discursivo metapoético. La dimensión estética y metapoética del poema acontecen en un tercer espacio o espacio transfronterizo donde se ha dado un desplazamiento triple de signos y lenguajes.

El carácter metapoético del poema está basado en la idea de que el lenguaje poético puede presentar la misma realidad matemática, pero de forma no explícita en virtud del desplazamiento de los signos a nivel primario (denotativo) y secundario (connotativo). El lenguaje matemático opera con números que son referentes universales, pero para referirse al lenguaje poético el autor empleó la técnica del extrañamiento cognitivo (botones), creando una comunicación estética centrada en sí misma (poeticidad del poema) pero que expresa un pensamiento matemático en el contexto del poema.

La naturaleza metapoética del texto nos invita a ahondar en las tipologías de género (¿qué es un poema?, ¿qué lenguajes debe incluir el poema?) y en la inclusividad de otros lenguajes considerados no poéticos como el lenguaje matemático para hacer poesía. En general, el lenguaje matemático se sirve del valor funcional y de la lógica universal de los signos numéricos a través de un lenguaje formulaico con un fin práctico en el cual los signos numéricos carecen de valor autónomo y, en cambio, el lenguaje poético se basa en la autonomía de dichas representaciones situándose en el extremo opuesto del espectro.

Este poema enfatiza el valor creativo y expresivo del lenguaje poético –visual, verbal, matemático, objetual– y ahonda en el valor conceptual y estético de los signos. El poema alude también al problema de los géneros canónicos al romper con la exclusividad verbal del poema tradicional e incluir el lenguaje poético al utilizar una fórmula matemática de modo creativo. El poeta explota estéticamente la interconexión entre distintos lenguajes y disciplinas como modos de expresividad, que utilizan diferentes tipos de lógica que llevados a grados más sutiles se encuentran y se cruzan en el camino. Conviene mencionar una frase de Albert Einstein para quien las matemáticas puras son a su modo la poesía de ideas lógicas. "Pure mathematics is, in its way, the poetry of logical ideas". [11]

[10] El poema se halla en su página web: http://www.alfonsoaguado.com/

[11] "The Late Emmy Noether.; Professor Einstein Writes in Appreciation of a Fellow-Mathematician."*The New York Times* May 5, 1935.

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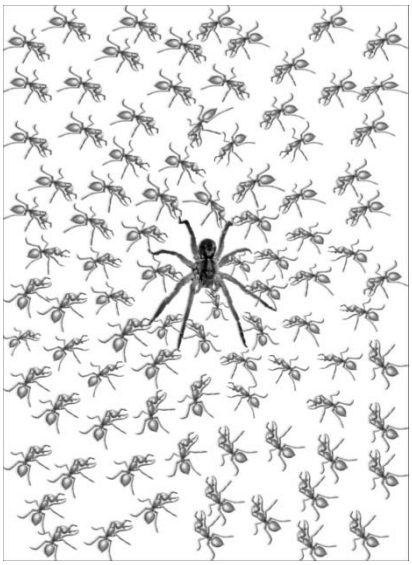


Fig. 6: Alfonso Aguado "El dictador"[12]

El poema visual "El dictador" focaliza una configuración espacial-visual-verbal polivalente y está basada en el desplazamiento y resemantización de los signos utilizados. En una primera lectura vemos que el referente visual primario del texto –las arañas dispuestas visualmente en forma circular– ocupa todo el espacio del texto poemático creando un efecto visual de caos, estrés, virulencia y muerte. El aspecto monocromático del texto – arañas negras y el espacio de fondo en blanco– crea un contraste visual que opera en consonancia con la superabundancia de arañas.[12] El título, es el único componente verbal del poema, añade una nueva dimensión semiótico-discursiva a la vez que genera un mayor contraste y un vacío de sentidos en virtud del extrañamiento cognitivo que propone a primera vista. En principio no existe ninguna relación entre arañas y dictadores. Ambos referentes pertenecen a campos semánticos muy diferentes. La relación semántica título-imagen, produce un efecto de sorpresa en virtud de una irracionalidad que activa el campo de la indeterminación y la ambigüedad a primera vista.

Sin embargo, en posteriores lecturas, se puede observar una relación semiótica entre imagen (arañas) y texto (título) que opera en virtud de mecanismos de asociación y a través de una lectura simbólica en la que los significantes del poema se "traducen", trasladan, o desplazan a nuevos sistemas de signos activos en un tercer espacio semiótico en virtud de operaciones discursivas o por medio de la utilización del uso de figuras retóricas (metáforas, sinécdoques, metonimias, oxímoron, hipérbole, etc.). Una lectura asociativa que usa una figura retórica a este nivel es la que surge en virtud de una metáfora verbo-visual simple A=B, siendo el referente verbal "El dictador" el término A y el referente visual principal "la araña" el término B. El aspecto icónico espacial del poema muestra cómo el referente visual "araña" invade y controla su territorio de manera análoga al dictador que invade por la fuerza y ejerce un control (casi) absoluto sobre un territorio. Un sema análogo que apoya esta lectura es la multiplicación de las arañas y el control absoluto de las mismas sobre la superficie (territorio) del poema.

Otro sema visual que también afirma el tema del dictador es el monocromatismo, (ausencia de color), una realidad en blanco y negro, de buenos y malos, una realidad binaria de extremos opuestos. Estamos condicionados a ver el blanco y el negro como opuestos simbolizando luz y oscuridad, presencia y ausencia. En el campo semántico del dictador, el sema visual binario (espacio en blanco y negro) y la interacción verbo-visual (componente textual del título y referente visual de las arañas) se transforman en semas discursivos sociopolíticos. La aparente sencillez compositiva del poema no lo es tanto cuando se tienen en cuenta las distintas micro lecturas del poema. Con un mínimo de competencia del lector, vemos que se actualiza una isotopía connotativa[13] que nos transporta a hacer una lectura discursiva dentro y fuera del texto, en un tercer espacio o espacio transfronterizo.

V. Conclusión

Los poemas aquí seleccionados son representativos de una modalidad creativa transformacional en la que se ha subordinado la secuencialidad temporal y verbal y la sistematización

[12] El poema se halla en su página web.

[13] El término isotopía ha sido ampliamente estudiado en semiótica. Aquí se utiliza en sentido amplio una definición de isotopía de A. J. Greimas, (1983), quien lo define como conjunto redundante de categorías semánticas que hacen posible la lectura uniforme de un texto. Se podría hablar de isotopía vertical en el sentido de F. Rastier (1972)o de isotopía en el sentido de M. Arrivé (1973).

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a micro lecturas que requieren procesos de descodificación transmediáticos. Estos poemas, siguiendo en parte, la tradición interartística de los distintos movimientos de vanguardias y neovanguardias, transcienden el concepto de poema, obra, autor, y género literario, que eran considerados conceptos hegemónicos en los estudios literarios. La ausencia de una sistematicidad fija o estable en distintos estilos poético-experimentales es una constante compositiva y discursiva muy utilizada hoy en día por los artistas que, a su vez, se sirven de la metáfora de lo transfronterizo como artificio y artefacto poético-político para presentar signos de nuestro tiempo enmarcados bajo una condición estética que implica nuevos paradigmas no solo de escritura sino también de lectura e interacción con el mundo que nos rodea.

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Joe Biden's Inauguration Speech: A Persuasive Narrative

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Abstract- In Joe Biden's inauguration speech we can find standard emotional and rational stratagems that form its persuasive strategy to obtain the public's approval. The techniques and themes used by the President are the same identified in the modern principles of commercial advertising, of the persuasion theory and of the propaganda discourses, in particular from war propaganda. These techniques and themes consist in revealing a problem in order to suggest the solution, the repetition and the simplicity of the message, the use of a colloquial language and of significant and easily understandable symbols, the participation or the quote of testimonials, the bandwagon effect, the necessity of provoking emotional responses, the plain folks appeal, the card-stacking and the use of glittering words. The attention to the choice of the most persuasive words to express the author's ideas, to defend an ideal and to restore American identity is impressive. These stereotyped formulas are also used to simplify situations with no need of argumentation.

Keywords: *propaganda, war propaganda, persuasion, manipulation, advertising.*

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Abstract- In Joe Biden's inauguration speech we can find standard emotional and rational stratagems that form its persuasive strategy to obtain the public's approval. The techniques and themes used by the President are the same identified in the modern principles of commercial advertising, of the persuasion theory and of the propaganda discourses, in particular from war propaganda. These techniques and themes consist in revealing a problem in order to suggest the solution, the repetition and the simplicity of the message, the use of a colloquial language and of significant and easily understandable symbols, the participation or the quote of testimonials, the bandwagon effect, the necessity of provoking emotional responses, the plain folks appeal, the card-stacking and the use of glittering words. The attention to the choice of the most persuasive words to express the author's ideas, to defend an ideal and to restore American identity is impressive. These stereotyped formulas are also used to simplify situations with no need of argumentation.

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I. Introduction

The following study is a content analysis of Joe Biden's inauguration speech whose aim is to obtain public consensus by employing emotional and rational stratagems, in other words using a persuasive strategy. The techniques and themes used by the President are the same identified in the modern principles of commercial advertising, persuasion and propaganda discourses. From the Great War onwards, propagandists have always used stereotyped formulas to package their messages and their discourses to influence the people's opinions and actions, in order to obtain public approval and to mould the agenda setting of the citizens and defend the identity of the nation.

Information communicates a truthful presentation of the facts to the public, whereas propaganda packages the same facts in a way which arouses a desired response using the principles of persuasion.

In general, through the years, propaganda has been variously understood as «a direct attack against man» (Ellul, 1965), as the «systematic mistreatment of truth and information and their procedural safeguards» (Cunningham, 2002), or simply as «a mere tool» (Lasswell, 1927a) and as «a practical process of persuasion» (Taylor, 1992) to instil a way of thinking in the recipients.

Therefore it is not simple to give a definition in a few words of «propaganda», but the one proposed by Pratkanis and Aronson (1991) is very complete in capturing its essence because these scholars see propaganda «as the dissemination of biased ideas and opinions, often through the use of lies and deception…The word propaganda has since evolved to mean mass suggestion or influence through the manipulation of symbols and the psychology of the individual. Propaganda is the communication of a point of view with the ultimate goal of having the recipient come to "voluntarily" accept the position as if it were his or her own».

«Voluntarily» means that propaganda, as persuasion does, requires an atmosphere of free choice, because, according to Simon (1986), it «is a form of influence that predisposes, but does not impose». In this way the recipient is not always conscious of its effect.

Also Marlin (2002) writes intriguing words describing it as an «organized attempt through communication to affect belief or action or inculcate attitudes in a large audience in ways that circumvent or suppress an individual's adequately informed, rational, reflective judgement».

All these definitions of the term share a common understanding in relation to its purpose «to control public opinion» (Bernays, 1928) in particular its «actions by influencing attitudes» (Qualter, 1962) without a constraint and to direct the sympathies: moreover propaganda, as a strategic mix of selective facts and fiction blended to promote a particular point of view, is the «management of collective attitudes by the manipulation of significant symbols» (Lasswell, 1927b) including the national flag, music (Lady Gaga and Jennifer Lopez for Biden) and words (Amanda Gorman for Biden).

In this sense we can observe the use of propaganda, this «invisible government» (Bernays, 1928), in most aspects of social life, even politics.

In fact, since the Great War, propaganda has become always more complex, drawing from fields such as advertising theory, public relations, social-psychology and political marketing.

All these notions often refer to similar discoursive strategies of persuasion or with manipulative intent, so much so that advertising, propaganda and political marketing seem to use the same rules to obtain public consent and to justify or legitimise certain actions, to create, strengthen, modify or extinguish beliefs, attitudes and behaviors, to direct public sympathies towards some values, decisions or, as above said, a subjective «point of view».

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In order to reach all these aims, propaganda tends to rely on ethically suspect methods of influence and therefore it is not necessary to tell the truth and, according to Bernays (1928), it can be easily abused «when it is used to over-advertise an institution and to create in the public mind artificial values».

Therefore propaganda becomes «a language that thinks for you» (Klemperer, 2006), a language that changes the ideas «directing the frame of thinkable opinion» (Chomsky, 1973) and the ruling class can not discard its rules if they want to construct compelling information.

In this sense we have to understand the harsh criticisms that essentially see in propaganda the tendency of the government to manipulate information to finally dominate the public opinion building the desired «factory of consent» (Lippmann, 1922; Bernays, 1928) in a fragmented society.

Similarly, for the modern times, Noam Chomsky (1973) considers that propaganda is an essential component in the entire political process and affirms that «democratic systems must control what people do and think because in a democracy the politically active segments of the population, the most educated and privileged, have to be kept under control».

II. Advertising and Propaganda Elements

Joe Biden's presidential speech is made up of fundamental elements typical of advertising and propaganda discourses.

Already in 1921 Bertrand Russell (Russell, 1941) certified that «propaganda, conducted by the means which advertisers have found successful, is now one of the recognized methods of government in all advanced countries and is especially the method by which democratic opinion is created».

Propaganda shares with advertising the need to obtain public approval, to create expectations as to succeed in guiding attitudes and behaviour. Its main technique is to reveal a problem in order to arouse an emotional reaction in the recipient and to suggest the solution. This is made using other peculiarities taken from advertising: such as the repetition and the simplicity of the message, the use of a colloquial language and of significant and easily understandable symbols, the participation of testimonials, the bandwagon effect or social proof (Cialdini, 2006) and the necessity of provoking emotional responses into the public because it is more involving and more convincing.

The Institute for Propaganda Analysis identified other basic propaganda techniques (Miller, 1937) that we have found in the President's speech, such as the plain folks appeal, card-stacking and glittering words.

Generally these stereotyped formulas are also consciuously used to simplify problematic situations with no need of argumentation and with the risk of deliberate disinformation or manipulation.

III. A Discourse Made for a Noble Cause

War propaganda teaches that in any war the real motives (economic and/or geopolitical) have to be masked behind the defence of an ideal or a value which is widely shared and legitimated by the audience.

The first impression the reader receives in examining Joe Biden's investiture speech is that it has a lot in common with war propaganda.

In persuasive ways propagandists appeal to the fundamental values and beliefs of their culture and bestow so much care on the vast verbal output with strong emotive resonance, also known as «glittering words» (Miller, 1937; McClung, 1939) or even «sham ideals» (Ponsonby 1928), which have essentially an adhesive function.

a) Unity

In fact, before the declaration of war, as in any emergency situation, the call to unity, to internal cohesion, is the first priority for every warring nation.

In Biden's speech, unity is presented as the solution to all the problems that America is facing now and with synonyms and variations («indivisible», «together», «union», «unity», «united» and «one nation») the concept appears 30 times in the text to underline the urgency of the moment.

It is now that the citizens have to demonstrate their attachment to the nation and the President will tell them how.

In all this Biden has to demonstrate to be innovative («new» appears 5 times, and «change», that entail a renewal, once), with ideas that will bring «progress» (a «glittering word» that appears twice in the text).

b) Reveal problems and offer solutions

As already said, both propaganda and advertising aim to obtain approval and to create expectations in the beholders with the final goal of controlling their actions by influencing their attitudes.

To generate the biggest impact into the recipient of the message first you have to evoke, as President Biden did, unpleasant feelings (to recall the problem to solve, that affect emotions like rage, disgust, sadness or fear) and in a second moment to evoke a feeling of approaching (the solution: surprise, trust or joy. In Joe Biden's speech: trust for democracy and truth).

To recall unpleasant feelings and their possible consequences is part of the strategy of fear.

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The reinforcement theory assumes that people are motivated to avoid pain and fairly seek pleasure, therefore the persuasive messages must include specific recommendations (as social advertising does) in order to avoid the harms, along with reassurances that if the recipient follows the recommendations, everything will be fine. We can see in the solution proposed by President Biden his endorsements too.

Some critics, in particular N. Chomsky (1988), consider that denouncing a problem and suggesting the solution, liberating the recipients from the task of finding one and guiding them along desired channels of interpretation is a manipulative strategy.

Persuasive or manipulative, we can find this stratagem in the writings and discourses of politicians and religious leaders from the first centuries a.D. until today.

The problems that the President Biden recalled are various and absolutely actual: the virus, loss of lives and jobs, growing inequalities, systemic racism, nativism, climate in crisis, political extremism, domestic terrorism, America's role in the world, the fear and demonization of the other.

The latter of these problems comes from war propaganda, where the dichotomy between *us and them* is highlighted and the «slander of the enemy is esteemed a patriotic duty» (Ponsonby, 1928), a duty that you can conduct demonizing or otherwise delegitimizing the positions of the other.

All these problems have put America in a «difficult moment», «a dangerous period», «a dark winter», and it has become «a devasted land», a «harsh and ugly reality», with an allusion to his predecessor as the creator of the present situation where «facts (…) are manipulated or even invented» for a need of «power and personal gain».

The result is an identity crisis, and according to Cialdini (2016) to defend someone's own identity is a principle of persuasion. The solution is to struggle together against «the forces that divide us», because a united nation is stronger and can defend itself better. Hence «I'm going to be a president for all Americans. All Americans».

Biden repeats almost twice these problems and all his concepts, because this way the message is perceived as more important and repetition is a notorious mechanism of organising the mind of the beholder and his agenda setting. The repetition has also a lot to do with familiarity. According to Cialdini (2006) familiarity belongs to the principle of persuasion named «liking».

Most research on the repetition suggests that putting the strongest argument either first or last is the best strategy. According to Miller (1959) with time the recipients tend to remember information they receive first. The latter influences the result. But if you want to be sure of your impact repeat the message first and last.

Repetition is a powerful weapon of persuasion, but the way people respond to it depends on how personally relevant the message is to the audience.

According to Petty and Cacioppo's *elaboration likelihood model* (Petty, 1986), there are two distinct routes to persuasion: a central route and a peripheral route. The first includes thinking or cognitive elaboration, the second relies on mental shortcuts or heuristic cues. The authors conceptualize motivation as a central cue to persuasion, and we can say that the examples and the stories told by President Biden are very involving for the audience. Repetition and stimulation of both central and peripheral routes contribute to make the discourse very persuasive.

c) Democracy

Words and images that you evoke are the most effective weapons in a war of ideas, overall if they are skillfully used.

The most important value that compose the American identity is democracy. At the very beginning of Biden's speech this term is repeated 5 times (11 times in all the discourse): «This is the day of democracy», «We are celebrating the triumph (…) of democracy», «democracy is valuable», «democracy is fragile», «democracy has prevailed».

According to Miller (1937) «democracy» is a «glittering word», a «virtue word», such as «truth, freedom, honor, liberty, social justice, public service, the right to work, loyalty, progress, the American way, Constitution defender», that are mentioned from the source of a message because they are positively perceived by the collective imagination even if they are vague and ambiguous. With the language you can shape the ideas, the thoughts and manipulate the will of the people who look for heuristics or simple recognition devices to make sense of perplexing political realities.

According to Weaver (1953) it is a sort of simplification thanks to which some words labeled as charismatic in our culture (over all «democracy») have a power that is in some ways mysteriously and inexplicably given.

To Miller' list (1937) also «security», that appears twice in the text (the search of certainties influences our lives) and «opportunity», 3 times in the text (1 with the synonymous «possibilities») could be added. America is also known as the "Land of Freedom and of Opportunities", two terms that also belong to the war propaganda. Sure enough during the Great War the words «chance», «freedom» and «opportunity» were perhaps the most repeated words on the billboards to convince the volunteers leaving for the front: the Great War was presented as an opportunity to make a «great adventure» (T. Roosevelt), to learn a trade, to travel, to be happy, to express the self-esteem, identity, pride, virility and the own patriotism (defending the freedom of the land).

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These terms are all present in the discourse of the President and the message that Biden wants to communicate is that «America had a problem, now it faces the solution», as the second sentence of the speech «America has once again put to the test and America has taken up the challenge» confirm, using two euphemisms of «war».

Moreover, in the same semantic field of «war» (term that appears 4 times) are «challenge» (4), «put to the test» (3), «violence» (3), «struggle» (2), «conflicts» (2), «battle» (1), «attacks» (1) and «rebellious mob» (1).

It is interesting to note that in 1963, Edward R. Murrow, Director of U.S. Information Agency, used the same analogy to underline the importance of intangible sources: «Our arsenal of persuasion must be as ready as our nuclear arsenal and used as never before» (VV.AA., 2008).

During wartime the importance of the war of ideas is as powerful as the weapons, especially when such ideas motivate the fellow citizens.

Returning to the presidential speech, we note that Biden's predecessor, who is never mentioned, represented the obstacle to democracy, a threat to the traditional values of «hope, truth and justice» that assemble «democracy». Hence, the election of Biden is part of the solution to restore democracy.

For this reason it is essential to have an antagonist in order to perceive yourself as a close and reliable group. According to Cialdini (2006) this belongs to the principle of social proof. An enemy, or just a problem to solve, helps to outline and reinforce the identity of a nation by means of contrast. Following this rule the argumentation of Biden's speech lies into the presentation of simple couples of opposite nouns that highlight his intent: war/peace, truth/lies, open our souls/hardening our hearts, hope/fear, unity/division, light/darkness, decency/dignity.

This is another expedient taken from war propaganda. During the Great War the propagandists convinced volunteers to support the war effort by frightening them with the consequences of a possible defeat: autocracy vs. democracy, slavery vs. freedom, chaos vs. order. Safeguarding values and lifestyles is directly linked to the strategy of fear, which facilitated acceptance on the part of its public of messages containing indications of how to confront the threat. From the time of Machiavelli politicians have often manipulated public fear and, according to Cialdini (2006), this strategy belongs to the principle of scarcity.

d) We have to defend our identity

«To defend» is another important verb both for propaganda and in Biden's speech. Threats to survival have always drawn people's attention. From the Great War onwards every war has always been presented as a self-defense.

Actually President Woodrow Wilson justified armed intervention as the defence of American ideals and values (democracy, liberty, justice and family). According to Cialdini (2006) also this belongs to the principle of scarcity.

Lord Ponsonby denounced this motivation as a well-known lie because every belligerant nation supported the priority of defense, and he added that «if the truth were told from the outset, there would be no reason and no will for war» (Ponsonby, 1928). In any case this priority is well motivated because «so great are the psychological resistances to war in modern nations, that every war must appear to be a war of defence against a menacing, murderous aggressor. There must be no ambiguity about whom the public is to hate. The war must not be due to a world system of conducting international affairs, nor to the stupidity or malevolence of all governing classes, but to the rapacity of the enemy». (Ivi)

This factor still exists in the description of every conflict because it is «the fundamental doctrine according to which the State is in itself good and guided by the most noble intentions, only trying to defend itself and does not figure as an active subject in world affairs but simply reacts to the crimes of others, at times imprudently because of its own naivety, the complexity of history or its incapacity to understand the evilness of the enemy» (Chomsky, 1973).

According to neuropsychology theories to promise to protect the *status quo* from what someone can lose is always more persuasive than put forth new conquests (Kahneman, 2012). Therefore, Joe Biden promises (verb that returns 5 times in the speech, and once the variation «I give you my word») that he wants «to defend the truth», «to protect the nation» and he concludes his discourse by declarating that «I will defend the Constitution. I will defend our democracy. I will defend America».

The identity of America is in danger and the President wants to save it by looking at the «future» (4 times in the text, and «children», as a metaphor of future, appears 6 times) «in our uniquely American, restless, bold, optimistic way».

This emphasis of the uniqueness of America is very interesting because it is a principle of the modern marketing: if you want to spark interest into your target you have to underline the extraordinariness of your product or project (Godin, 2003).

Biden knows «the strength of our nation», because «this is a great nation. We're good people», and to save the identity of the nation is a «duty and a responsability», an «obligation» for everyone. To call people to their duty is an expression relentlessly repeated in times of war, when everyone has to demonstrate his love for the country and his sense of belonging. According to Cialdini (2006, 2016) when you give someone a duty, you stimulate them to be

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consistent with the idea and role that you are expecting from them.

Now the destiny of your country depends on you, you are the solution to the problem, it is your responsability to help.

In this way the system strengthens the self-guiltiness of the individuals, and this is also a stereotyped formula in the rules of manipulation (Chomsky, 1988): the individual is at fault in his bad luck and therefore to blame, and instead of protesting against the political system, he passively accepts the situation. This is the sense of the following statement of the speech: «each of us has a duty and a responsibility, as citizens, as Americans, and above all as leaders — leaders who have pledged to honor the Constitution and protect the nation — to defend the truth and fight against lies». The turning point is «now» (with «today» 16 times repeated).

e) The emotional register

To Aristotle, rhetoric consisted in three elements of persuasion named ethos (character and qualities of the speaker), logos (the message) and páthos (to cause emotions in the beholder). In *The Rhetoric* (1932) he wrote that the public has always to be moved emotionally (páthos). And that is right even today because scholars generally agree that masses are almost exclusively governed by the unconscious and irrationality (Kahneman, 2012). Therefore propaganda semplifies the problems in presenting only one side of the story to draw attention to «truth» done on purpose and provoking an emotional response. Miller (1937) baptizes this phenomenon «card-stacking».

The emotional response to the message (already recommended in former times by Aristotle) is also shared by advertising and war propaganda. In fact, Bernays (1928) underlines its importance in the messages of war propaganda and amongst the duties of the public relations experts because «abstract discussions and heavy arguments . . . cannot be given to the public if they are not previously simplified and dramatised». In this way the recipient's instincts of projection and identification are simplified.

The use of the emotional register causes a sort of shortcut in the rational analysis and enables to open the door to the unconscious mind in order to inject ideas, desires and fears and to cause behaviours. That's the reason why «the psychological factor in war is just important as the military factor» (Ponsonby, 1928).

Politicians establish an emotional relationship with the voters telling stories, narratives of hope (3 times in the text), empathy, pride, and feeling of being part of the same group as well. That's why Biden very often speak to the public using «we» (rather than «I»): «we aim to be the nation we know we can be and should be».

It is interesting and meaningful to note that in the presidential speech the terms «story» and «history» are repeated 17 times in total. You have to tell stories to the people to strengthen the national identity. Stories that tell to them how the country is and how you see it (as we have seen talking about identity), in which you put simply daily and familiar scenarios shared by your public. Therefore Biden, as advertising does, recall his «father» and his «mother» in everyday life situations. This is a cornerstone of the persuasion named the principle of «liking» (Cialdini, 2006).

Persuaders and leaders present themselves as «just plain folks» (Miller, 1937) to establish an identity with ordinary people thinking that «I am one of you, I have your tastes, I live the same problems, that's why you can trust in me». Other words used by Biden during his speech that belong to the same register are: «heart» (5 times), «soul» (5), «love» (5), «dream» (twice) and «angels» (once).

Even during his political campaign three of the most repeated terms by Biden have been «folks» (once in the text), «light» (1) and «soul» (5). Besides protecting democracy his mission is to give light and soul to America once again after four years of his predecessor. Significantly, «again» appears 12 times in the text to communicate he wants to restore the situation before Trump.

In the emotional strategy of the speech there is also a phenomenon known as the *indentifiable victim effect*, which suggests that people are more willing to help specific, recognizable victims than anonymous ones, statistical victims who belong to a vaguely defined group. According to Lee and Feeley (2017) an identifiable victim evokes stronger emotional reactions than a statistical victim. Following this rule, Biden doesn't only tell that 400,000 Americans have lost their lives due to Covid-19, but he specifies in a longwinded way that they were «moms, dads, husbands, wives, sons, daughters, friends, neighbors, and colleagues». In this sense it is simpler for everyone to feel involved.

IV. Conclusion

According to Aristotle sources facilitating the persuasiveness of the message (ethos) are highly regarded, worthy of confidence, authoritative, believable, expert (competent, professionally successful), honest and trustworthy.

Joe Biden's speech results very credible and compelling because it is a composite of these characteristics. To be credible, President Biden had to demonstrate to know what he was talking about and to be experienced, informed, qualified, skilled, intelligent, expert, competent and bright.

That's the reason why he quoted authoritative sources or testimonials (such as G. Washington, A. Lincoln, Dr. King, St Augustine and the Bible) to endorse his principles, and it doesn't matter if he quoted some fragmentary information only. In any case authority is a

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strong principle of persuasion (Cialdini, 2006) also known as «experts heuristic» (Kahneman, 2012).

In his speech Biden used many devices to demonstrate his trustworthiness and goodwill: he belongs to the people and he cares about them, he will work for their interests, he is not self-centered, he is sensitive and he understands his folk. Therefore his speech results to be a multidimensional construct that depends on the audience and on the context.

In *The Rhetoric* Aristotle (1932) proclaimed that the ingredients «which inspire confidence in the orator's character…that induce us to believe a thing apart of many proof of it…are good sense, good moral character, and good will». Together with many principles of propaganda, advertising and persuasion theory we can find even these precepts in the careful and accurate discourse of President Biden.

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Conflict and Reconciliation of Binary Opposition in *A Passage to India* and *A Passage to England*

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Abstract- The well-known myth of binary- England and India creates a conflict for the contrastive attitude in E. M. Forster's A Passage to India and Nirad C Chaudhuri's travelogue A Passage to England. The binary opposition of Anglo-Indian as colonizers and Indians as colonized leads to another set of binary, white-colored, and civilized-primitive in A Passage to India. This binary contradicts each other to form them in another set of binary, controller-controlled during the British imperial rule in India. The contrastive structure is in the form of conflict reflected in their outlook, behavior, and lifestyle in this novel. On the other hand, by an eight-week-journey in western countries, Chaudhuri, as an Indian in England, exposes what he observes in the west together with the reality of India in the travelogue. He recognizes the social binaries upheld by Jacques Derrida in A Passage to England. Chaudhuri in his book has executed this binary sense as England-India, British-Indians possessing two independent entities of the world. The two writers, through Hegel's dialectic process, place the binary opposition implanting Derrida's view. The article focuses on the nature of the conflict and tries to explore reconciliation of the conflicts based on the comparative analysis of two books.

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Conflict and Reconciliation of Binary Opposition in *A Passage to India* and *A Passage to England*

Mahmoda Khaton Siddika

Abstract- The well-known myth of binary- England and India creates a conflict for the contrastive attitude in E. M. Forster's *A Passage to India* and Nirad C Chaudhuri's travelogue *A Passage to England*. The binary opposition of Anglo-Indian as colonizers and Indians as colonized leads to another set of binary, white-colored, and civilized-primitive in *A Passage to India*. This binary contradicts each other to form them in another set of binary, controller-controlled during the British imperial rule in India. The contrastive structure is in the form of conflict reflected in their outlook, behavior, and lifestyle in this novel. On the other hand, by an eight-week-journey in western countries, Chaudhuri, as an Indian in England, exposes what he observes in the west together with the reality of India in the travelogue. He recognizes the social binaries upholded by Jacques Derrida in *A Passage to England*. Chaudhuri in his book has executed this binary sense as England-India, British-Indians possessing two independent entities of the world. The two writers, through Hegel's dialectic process, place the binary opposition implanting Derrida's view. The article focuses on the nature of the conflict and tries to explore reconciliation of the conflicts based on the comparative analysis of two books.

I. Introduction

Forster, in his novel *A Passage to India,* starts his narration showing the central problem for the gaps and differences with many views in the Mosque part of the novel. The most glaring gap is between Indian and Anglo-Indian. Chandrapore has two sections- the native states and the English city station. From these places, the town looks different. The City Station shares with the city only the "overarching sky" (32). Anglo-Indians occupy the City Station and restrict Indians from entering. They hold this place as a central point to rule the Indians, that is an alienated place from other parts of the city. But this part cannot separate the natural encompassing sky of the globe. This setting shows the fundamental differences between them, indicating binary sense. Moreover, it is screened from Indian Chandrapore behind the exuberant vegetation, meaning that the Anglo-Indian world is cut off from the Indian society. Like the setting of the novel, all through the development of the plot prevails an opposition which shows conflicts over culture, relationship, behavior for possessing binary oppositions of Indians and Anglo-Indians. This binary sense, Anglo-Indian and Indian, moves through Anglo- Indian dealings as thesis and Indian attitude as an antithesis. Conversely, Chaudhuri, in every chapter of his travelogue, places an opposite view regarding binary sense- India and England by the process of thesis-antithesis-synthesis. Through this process, the writer himself attains an absolute sense regarding each idea. Using the binary opposition, the writer subtly exposes his Indianness. But in *A Passage to India,* the conflict for binary opposition is their relation of the controller and controlled, ruler and ruled. Though the context of these two books is different, these books deal with the same binary opposition- the English as colonizer and independent self and Indians as colonized and separate person. It is a matter of question that the conflict for binary opposition and a negative platform of reconciliation in *A Passage to India* can turn into reconciliation by observing the lifestyles, thinking, and cultural differences in social binary in *A Passage to England*.

II. Binary Opposition

Macey (2001) points out that Binary opposition upholds a kind of myth that the world considers everything in a binary sense such as night and day, female and male, and so on. The French deconstructionist Jacques Derrida finds out the presence of binary sense in the social encounter. Derrida exposes that such opposition in the society creates 'a tacit hierarchy' that is, the one in this opposition holds superiority over the other one as Abrams and Harpham (1929) say. These dualities do not possess static condition, but flexible and they exchange their position. Between these dualities, Derrida makes this binary unstable. This binary in society lacks certainty and falls in the undecided condition. This opposition reestablishes itself.

The social binaries are visible in *A Passage to India* and *A Passage to England*. In *A Passage to India*, the duality of civilized-primitive, white-colored, and colonizer-colonized sense is evident. This binary opposes each other to rebuild them in new binary sense, controller-controlled. In *A Passage to England*, Nirad C. Chaudhuri follows the binary of idea-reality, Indians-British, and India-England. They oppose each other through different views. The binary opposition constitutes a collective binary of the two separate poles of the earth in this travelogue. This binary opposition is needed to explore the nature of the conflict of binary

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opposition between Indo-British integration. Thus, the thesis explores a bridge between two separate poles of the earth in these two literary works to explore reconciliation in the conflict of binary opposition.

III. Anglo- Indian Dealings as Thesis in *A Passage to India*

As an Englishman, the writer starts his novel describing Chandrapore in India with nothing extraordinary except Marabar Cave, "the city of Chandrapore presents nothing extraordinary" (31). The Ganges offers nothing holiness, only full of rubbish on its bank, "scarcely distinguishable from the rubbish it deposits so freely" (31). The writer himself as an English shows his outlook regarding India negatively, as any other English shows in dealing with Indians. This negative outlook builds up a sense of alienation from Indians and the non-acceptance of Indians. So, they consider, "India isn't home" (54). They treat Indians in an official tune, "the only link he could be conscious of with an Indian was the official" (93). In their encounter, "every human act in the East is tainted with officialism" (188), and "where there is officialism every human relationship suffers" (212). People do not make a friendship of equals since all relationships are controlled by political reality. So, it is quite unbelievable for Anglo-Indian that "an Indian could be a channel of communication between two English people." (99). This kind of outlook is reflected in their dealings. The English woman treats the Indians as a queer body of the earth. They think of the Indians as a creeper, and Indians always try to find out a stick (the English man) to climb up. The English woman makes a barrier between them and Indians for only their non-acceptance attitude of Indians. Even an English nurse makes herself keep aloof from India for creating a disappointing situation to be "a nurse in a Native State" (48). Adela, a newcomer from England to India, takes India "as a frieze, never as a spirit" (66). During her journey to Marabar Cave, "Anglo-Indian life she had decided to endure" (148). At last, she admits that she sees India in what way the English place it.

In Anglo-Indians formed structure, they do not tolerate any break or hindrance. As an Englishman, Cyril Fielding winning the mind of Indians makes a gulf between his countrymen and himself as his countrymen regard him as a "disruptive force" (80) for his dangerous ideas, and he applies these ideas through the "interchange" (80) method. He feels comfortable to match with Indians, for which he has to give a price. Mr. Fielding chooses Dr. Aziz, an Indian Muslim, to develop his likings and relationship with him. His intimacy with Aziz is continuously haunted by a club's comment on making himself "cheap as usual" (126). After Adela's insult in the Marabar Caves, the Police Super tries to prove Aziz's character as a demoralized one by showing a woman's photograph in his pocket. Aziz is accused of the guilty of Adela's murder and rape at the same time. By withdrawing accusations of Dr. Aziz, Adela fells herself into the mass Indian shopkeeping class. As a result, her community except Fielding alienates her from them for their habit of non-acceptance of truth. Here, love, humanity, and reality become insignificant.

IV. Indian Attitude as an Antithesis in *A Passage to India*

The English's non-acceptance of Indians creates misunderstanding and misconception between Indians and Anglo-Indians. The English people's behavior as a ruler makes the Indian hesitated to deal with the English people as Dr. Aziz feels hesitant to enter into the bungalow of Civil Surgeon. Whatever happens between Indo-British is explained negatively between Anglo-Indians and Indians. Their views are shaped based on any previous happening. Aziz's hesitation to enter Major Callendar's office creates a dilemma, "an Indian gentleman had driven up to an official's house" (39).

The English bridge party to integrate Indo-British becomes an antithesis to widen the gulf between them because of doing nothing and showing their typical behavior towards Indians. Adela and Mrs. Moore try to avail any opportunity to converse with "friendly Indians" (62), but Indian women's lack of cooperation makes a hindrance. To Indians, "Bridge Party did well rather than harm" (64) and they analyze this with different impressions. They think that Anglo-Indians are rude to Indians which is a barrier to attach them smoothly. Indians attend any party of the English with a mind of happening a disaster. The collector organizes a party with Indians. Nawab Bahadur inspires all to attend. They attend with a prediction in their mind that "disaster may come" (73). At first, Dr. Aziz determines not to go to the English Party for his wife's death anniversary. He does not depend on English people for their inability to understand him and even they can mock him.

Indians always try to create a good impression on the English people doing positive works like proper time management accomplishing any work on time. They are busy with removing prejudice that "Indians are incapable of responsibility" (145). Moreover, Indians receive the other country's people as a guest giving remarkable hospitality. Any discomfort of a guest is like tearing his soul. Dr. Aziz's honest thinking of the expedition to Marabar Caves to honor guests not to forget the Indians becomes ironic at the end of this expedition. He is arrested for insulting Miss Quested in the Marabar Cave. After relieving from accusation, all Indians are happy to win the battle against their enemy, the English.

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V. Thesis and Antithesis in *A Passage to England*

a) The Cultural Life

English cultural life, an enriching aspect of English life signified the intellectual and artistic pride, is connected with religion. English people think of Christianity for its noteworthy contribution to the upgrading of their civilization. General people prefer spending in the university town to living in the seaside resort. The common visitors show their actual devotion to the chapel belonging to the same sensational divine spirit.

Hindu religion lacks the spirit to give light to the people, for they devote themselves to both their political leader and their divine god, thinking them as "quasi-religious" (177). The general people visit the temple to show respect to divine potentate as they do for their king unlike the English people. Temple cult derived from Western Asia is not a part of authentic Hinduism which produces the devotee to create a welfare society. But the prevailing practice of Hinduism involves attaining the aspiration of everyday life. Hindu people attempt to amalgamate worldly prosperity and happiness and spirituality. Conversely, English spirituality lacks human affairs. In practical experience, "religion and civilization were still interwoven with each other in England" (180). The influence of democracy and industrialization makes their lives uncivilized. After all, it occurs for "forbidden ignorance" (180). Religion is for the general people in England, but it is observed in different conditions in India. Indian religion, the vibrant section, gets priority, not considering the "unhappiness of their people" (181).

b) Atmosphere

The writer's description of the atmosphere in the travelogue follows Hegel's triadic movement. He makes a sense that Indian's unrealistic sense is created for the weather of India. The temperature and light tempt them to leads a life in sleeping beauty; so warmth is necessary to arouse the spirit. This sleeping beauty is not visible in the day light of cold countries. Since Indian heat and light are hot and sunny, people in the cold country like the English Viceroy in India appear at dawn only. He notices the beauty of Qutb Minar at dawn, not at day light. The branches of trees become visible like fans. The outcome of light bears the testimony in architecture, and we observe the elegance of light in it. English natural landscape, along with architecture, shows an impression of solidity, but such beauty is absent in India. Things are as like as mirage. The light covers the Mogul building, in a disruptive way to show its visible existence with a "modicum of impressiveness" (20). Indian flowers with spectacular colors spread fragrance in the surrounding atmosphere of India. Indian landscape "tends to resolve into a silhouette" (21). Though it is observed two dimensions, the Indian garden exposes itself as a "horticultural extension of the flat and linear Persian art" (22).

In other way, it is a matter of wonder that the cold countries have an experience of soothing dawn except during daylight. Thus, the tropical people find happiness since it is "impossible to be gay" (18). But the writer feels the optical effect or the reality of the third dimension when he is in India. What he notices French and English park is visible from his verandah in Delhi. English trees look like "paper-cut" (18). The branches of trees appear like sprouting flowers in France. The architectural grandeur molds Cambridge, Oxford, and Place Vendome. The flowers inflict to awaken the sensation of the plastic color in the painting. The English landscape moves round like "an into-the picture movement" (21). It gives a new sensibility to the outsider. The beauty of the country appears different, even the gardens in England reflect three-dimensional sense.

The writer wants to harmonize that this difference of these two diverse worlds reflects the "natural appearance of the visual phenomenon" (22). When we look at the East, it controls our way of seeing, "a rarefied way" (24), and when we are in the western world, "a concrete way" (24). This thinking goes on for the difference in reality, though the Eastern people call European cubes, in the same way the Europeans name Eastern a pack of cards,

c) Behavior

The writer also maintains Hegel's triadic sense of behavior to reach the absolute truth. During his visit, Chaudhuri sees that life in London is similar to a silent film. Though the public and streets places are crowded, no hustle and bustle disturbs anyone. The constant streams of people in the underground station and Oxford Street remind the writer of a "long line of ants going into their holes" (81). The silence or speechless situation is evident in common people's behavior in England. Besides, noise is an essential part of India to show cheerfulness. But life in England is "like a film of pre-talkie days" (82) because people walk in the underground station as the long line of ants what is different in the bazaars of India. So, the writer calls it "the eternal silence of these infinite crowds" (82). He does not hear any conversation in any place in England, even in the club, but all locations in India are "booming with talk" (82). The word 'silence' is a bizarre notion to the Indian. The places of public areas, worship, homes or roads signify the Indian way of life. Nirad Chaudhuri emphasizes that "...for us noise is as essential a condition of cheerfulness as is the warmth of the sun" (80). Physical closeness has a different vocabulary in India, "in the buses of Delhi, all of us make use of one another for bodily comfort" (81). The buses whir with conversations on topics of private and public. Chaudhuri

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names the coaches of Delhi "a microcosm of our national life" (83). Very subtly, he balances the dreariness of the English people's public behavior with the "*comedie humaine*'*1"* (84)- the large-heartedness of the Indians. There is a secret of English silence, which is for reserving energy to do work. It is useless to compare the talkativeness of Indians with it. This difference in the self-expression of the two countries is governed by the climate of the two countries. The Indian weather constrains the capacity of its people giving advantages of the vocal cords; on the other hand, the English people's self-expression rests on their activities. The writer tells this in the chapter titled 'Tell Me The Weather And I'll Tell The Man' which tells about to arouse curious speculation within Indians and the English. English weather is provoking and distrust, which has molded the English people's sensibilities. It forces them to be responsive to various changes in the environment and makes them immune to surprises, whether pleasant or unpleasant.

d) Love for Money

The Englishman's attachment to money is immeasurable. The writer reveals that English people's attraction for money is "reasonable and decent" (105). It is a country of easy money, "everybody was not only expected to pay his dues promptly and regularly but also, generally speaking, did so. In our society, the willingness to pay decreases as the capacity to pay increases" (102). The writer gives an analogy to show the level of their love for money- they are eager to have it as the wild animals show for their young. The attitude to money is wholly psychological, but not religious or others. The English people keep a shrine for "normal Christian worship" (106) but not a private sanctum of cash. But Indian people do so to worship a shrine of Lakshmi, a goddess of prosperity, as a sign of their devotion acquiring financial well-being.

Indian people's "religiosity covers every aspect of money-making, including the dishonest and violent" (106). But Christianity is not attached with financial interconnection directly. The religious attitude in India rests in economic affairs, which is a familiar affair, although the people consider themselves avant-garde. So India is, to all economists, El Dorado. Indian's connection with money is as same as lovemaking. But the English treat money smoothly, and they do not feel sad to be a part of the capital. They maintain morality in business. They think the "love of money to be enjoyed must be restricted" (109). On spending, it comes a different scene, "on this side there was as much assertiveness as there was secrecy on the other" (104). The English are of two types- the miser and the spendthrift. The controlling power is in the hand of the second one. Spending is highly taken as a positive urge and ideal, but frugality as the reality of expenditure. They aspire for pleasure to attain virtue. They have to spend but it gives them pain. But Indian people do not spend money in cold blood as English people do. To them, hoarding is a kind of satisfaction. But it is a kind of pressure for moderate people in England to spend money on their modern living, and it is a "temptation, passion or panic" (110) for the wealthy people.

English government and economists have notified English people to be cautious against spending habits because they maintain a hierarchy in spending. They continue it not for their standard of living but for being "style in living" (114) making them careless in their way of life. Surprisingly, unable persons to be casual are forced to pretend to be so. Those who are successful do not pretend to feel sore for their sartorial style. Then they compromise with this moral deterioration. The English middle-class shows uncomfortable attitude in a Bond-street shop. The difference is not for comparison, but it is a traveller's scrutiny into observation. The tourist Chaudhuri enjoys the situation,

> I can hardly say how it gladdened the heart of a spendthrift in both principle and...my means...to find myself in a country in which spending was respectable. I liked the English people for their devotion to spending- 'That's the way the money goes'. (107)

At last, the writer, as an eye-opener, learns from their financial attitude that "the best use for money is to spend it on the good things of life" (114). It is a kind of thought which is an anathema to the Indian mind-set.

e) Love

Love is the basic inspiration of English people the same way as Indian people's money-making, which is a revelation, "in England, as indeed all over Europe, love seemed to be a primary motivation of human beings, a major occupation of men and women..." (109). Love shows the fundamental unity in England. But this sense is absent in Indian society because "love-making at first hand is virtually impossible" (115) since England the history of love in India is the source. Indian "deals with love from the literary end" (116). Love follows the passage of English literature to Bengali Literature, which is shown in life. It becomes delicate for this process of passing. Indians gather the experience of two kinds of marriage- legitimate marriage and love-marriage, a source of discontent for son's mother. Love after marriage becomes transient in the long run, "it is a marginal luxury, a fancy value, which is never taken into explicit account as one of the pleasures of marriage state" (110). Without love, they even lead a happy life without moorings of love. Due to comprehend the aspect of the English, he emphasizes the Indian attitude towards love. Conversely, it is evident that love in western society, an independent body, not a mere literary phenomenon, is "an easily observable activity (117). They expose their love without hesitation and want to exalt the mental and physical organs in lovemaking even at the time of exhaustion. Englishmen in

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lovemaking expose "their dignity and French-men their intelligence" (117) because the country is dedicated to safeguarding their freedom. The democratic behaviour towards lovemaking forms sensibility by making a romantic and idealized love between the two sexes' secret relationship, "the most significant movements in the evolution of sensibility, which has brought about the emergence of romantic and idealized love as a basis of the intimate relationship between men and women" (112).

However, "it is Europe's special contribution to the life of passion of mankind." (118). Love is treated as a biological term meaning that their family life and love pass through the same passage in western society. Love without family life is valueless in this society. Love is idealized and romanticized here. Their literature makes it more significant. The English unlike Indians take a frigid stance at the point of heart and tender feelings. In Hindu society, family life without love creates tiredness and boredom. Love even erroneous love transforms into "pity than repulsion" (119) in western culture. But Hindu society treats love on a moral basis and considers fidelity as the end of love. In Europe, man is the maker of any relationship, but a woman in India establishes the sense of faithfulness man has to oblige. However, many westerns do not comprehend the Indian marriage system and the value attached to it. But many Indian people perceive happiness in this marriage pattern. At this point, the writer is concerned with the virtues of the Indian marriage system. Chaudhuri astutely points out the difference in the two cultures with an actual perception, "in Europe the idealization of relations of the sexes was the work of man; in India or, to be more acute, in Hindu society it was that of the woman" (113).

The realistic matter is that anything is not beyond limitations. The failure of the western system is that making love passes into wild situation at the end, "which sends men and women out on a selfish chase after a will-o'-the-wisp" (120). To the writer, love is significant in human life to make life blessed. Besides, loveless life is equal to a tragic death inflicted misery on any other. The western male and female living together with satisfaction and love soon lose their happiness, which leads to the separation of each other quickly. The English deal with love with the abstraction of love, whereas Indians do so with more concretized in their matrimony. Romance in Eastern and love in western are not comparable to each other, because dissatisfaction and satisfaction make a harmony to each other by executing the formula- life plus love=life minus love though the writer is critical of Indian for developing this uprightness.

f) Origin

It is impossible to correlate England with the invaders having differences with Roman, Celt, Dane, Saxon, or Norman. Besides, India is correlated with Scythians, Aryans, Huns, Muslims and British. English people belong to different features in speech and behavior above all in appearance. To the writer, a clerk of Indian high officials is as the working people in Hyde Park. The writer sees the common traits without any differences whenever the writer meets several types of people of different professions. "They all conformed to what to my unpracticed eye seemed to be the upper-middle-class type, to be distinguished from the lower-middle-class, which I could also recognize" (72).

Since everyone thinks that India, "more a continent than a country" (73), not a country, is the amalgamation of regional cultures and many languages. The heterogeneity in their dress, appearance and attitude do not expose any explanation since deeper forces are active. But it is shown that anybody finds that weather and climate make different modes in the West and the East. The cold weather forces the West to execute an enormous will-power. The writer does not find uniformity in mass people, unlike India. Indian people observe two kinds of people- the common people without pretension and others one middle-class. Almost all women in England wear regular clothes without a beautiful face. But fair complexion is the main aspect of all Indian women's physical beauty. There are two types of women- "who are considered beautiful and consider themselves beautiful" (77) who are unequal. But they do not accept other's negligence by overlooking them. Unlike English women with a natural appearance, the dark complexion woman decorates them artificially. The fashionable Indian women dressed themselves in excess. The writer exposes the real human physical beauty found in art from the West "its amazing nudes" (78).

g) Synthesis

In *A Passage to India*, Dr. Aziz's acquaintance with Mrs. Moore in the mosque, mother of City Magistrate Mr. Heaslop is the first step of making as a friendship between Indo-British. The similarity in their personal life being widow and widower and having three children- Aziz's Ahmed, Karim, and Jamila, and Mrs. Moore's Ralph, Stella, and Mr. Heaslop- smoothes the path. This similarity makes them curious about each other and advances their relation. The actual communications between them make Aziz feel her as "an Oriental" (45) making a synthesis between them. In the danger of Aziz's jail, she declares his innocence. Moore alienates herself from the court and all other happenings related to Aziz after the expedition. She only wants to leave the place immediately to avoid trial, marriage and Indian hot weather, and does not want to face all these evil happenings to Aziz. She feels remorse for her failure to fulfill her dream to make Aziz happy and alienate herself from India by catatonic withdrawal. At last, she detaches herself eternally from the world by

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being dead. Reminding her, Aziz lets Adela off the paying. Whenever he sees Mrs. Moore's son Ralph Moore at Mau in India, he becomes overwhelmed with him from his heart because "with the name that is very sacred in my mind namely Mrs. Moore" (314).

Mr. Fielding, principal of a government college, is the only person who is gay to be with everyone who they are- Indians or British, and Mrs. Moore and Adela's amicable attitude towards Indians make a smooth path of synthesis. Fielding's understanding is that goodwill and well behaviour can be a way of integration since "God has put us on the earth in order to be pleasant to each other" (70). To him, the world "is a globe of men who are trying to reach one another and can best do so by the help of goodwill plus culture and intelligence-a creed ill-suited to Chandrapore" (80). To contact each other without racial feeling through the process of goodwill, culture, and intelligence can bridge them as he does so. His first meeting with Dr. Aziz is with a language, "please make yourself at home" (81), and his "unconventional behavior" (81) makes a smooth path to be close with Dr. Aziz. They build an intimate relationship because they know "only good of each other" (82) and they can "afford to dispense with preliminaries" (82). Though Aziz's speech rattles during their conversation and he goes back in history, Fielding as an optimist does not feel irritation for their relationship build-up, only thinking over "what is friendship without confidence?" (268). Mitigating any disagreement by pointing out a fact "some misunderstanding" (85), his willingness to integrate with the Indians is to avoid the wrong idea about India. Set aside the politics of the British in India, he makes himself a reliable person to understand Aziz. Indians are fascinated with the kindness of Mr. Fielding for visiting them. Being intimate, they are "beginning to trust each other" (123). He places himself in India like that everything in the world is dying, but in the dying place they still think over "the existence of a beneficent Providence" (123). He retains his view of understanding another individual more to mix up with other civilizations like Indians. After the expedition, Fielding understanding Miss Quested's "some hideous delusion" (177), claims of Aziz's innocence to show his genuine friendship and humanity. Though "nothing embraces the whole of India, nothing, nothing (156), as Edward (2002) says that "a cave is a capsule of nothing: only humanity introduces whatever meaning it has".

Holding the brotherhood concept, "men are my brothers" (128), Aziz considers Fielding as his brother because of his behaviour even if he does not do that. So, he shows his wife's photograph to him. His wife can meet his brothers though he believes in the purdah. Fielding regrets that the world's people would behave like this; there would have no other purdah or rift between anyone. Aziz is very much pleased with the news of Fielding's marriage with Stella, Mrs. Moore's daughter. Though Aziz declares their impossibility of friendship during British Raj in India having a gap between them, Fielding's realization of power and integrity of character can turn the difficulty into possibility. Tayeb (2004) says that Fielding out of high principle and human understanding "stands out as the staunchest adherent of cross-cultural friendship and the wisest observer of the blind bigotry and mutual lash of racial prejudice and hatred." Through the image of cobra in the last part of the novel when Fielding and Aziz are riding, Forster expresses a hope of their synthesis which typifies as one of the roles of liberal humanism irrespective of race, belief, and gender. Kennard (1973) says that "at the end of the novel Fielding and Aziz, the representatives of East and West, separate as do Dickinson and the holy man. East had not met West, but at least they had shaken hands across the gulf."

With atonement and confession, Adela withdraws everything regarding accusation towards Aziz during the trial. At last, Aziz appreciates her for her boldness, which makes Fielding happy. Though the English have to live twenty-year to know about India and Indians because India is a place of wonder, language becomes an integral part of them to express appropriately. Adela is delighted to find English-speaking people in the Bridge Party, and Fielding is so much overwhelmed with the liveliness of the young generation's accent of the English language though they change their emphasis. The writer mentions the educated Indian who creates a new social outlook for communicating with the English. Thus, he creates a bridge of harmony in this binary to generate an entity amalgamating the two as the English's attempt to organize the Bridge Party creates a platform of the integration of Indo-British "to bridge the gulf between East and West" (49). White (1953) unearths that "if multiplicity is the fact, unity of some sort is the desire. The first kind of oneness affirms and ratifies the differences and separations natural to life, the second attempts to embrace and to reconcile them by goodwill, sympathy, kindness, and love".

The opposition in lifestyles, thinking, and cultural differences between Anglo-Indians and Indians in this novel is for the relation of the colonizer and colonized, ruler and ruled. So, the conflict in their integration is evident in their way of life. But the whole set of negations in the novel suggests the possibility of affirmation. Thus, we see that the individual attempt to reconcile the conflict without the support of the central point finds fruitless at the end of the novel for the ruler and the ruled condition. But there is a hope of regaining reconciliation by proper integration, as we see in Dr. Aziz and Mrs. Moore, which leads to making a bond with Ralph Moore as a sign of humanity. Moreover, genuine feelings and understanding of kindness can turn the rift into a bonding as we see between Fielding and Dr. Aziz, though reconciliation appears in the negative platform.

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On the other hand, there is a constant swing between his country and the travelled country in the first half of the travelogue. The contrasts and comparison are evident but not severely exposed. But it is very subtly done. The author does not degrade the origin of his country at any point; even he does not exalt England. But many think that he shows different views of India and England in every chapter of the book giving the superiority of any one of them. But he authentically synthesizes this difference by showing actual reality. Through his knowledge of western culture from reading books, he sometimes unfolds superiority of English on Indians to express the fact to remove the oppositions. He wants to make a bridge between them by accepting the real sense regarding Indians and the English.

The writer narrates how Indians can encounter with the British by comparing and contrasting many aspects of life in India and England. As a part of humanity and with the technique of praising, which is real in India and England, he takes an initiative to create a passage of proper integration between them. Though his position in his country is oscillating for debasing his country, he exposes what he witnesses during his travelling. The popular myth of oppositions- India and England makes a proper admixture of the popular myth of the opposition in Nirad C Chaudhuri's travelogue *A Passage to England*. To think of the East and the West as one body of the globe anyone finds a soothing explanation. Physically, it is impossible to resemble them in one trait for being part of two separate entities of the world. There creates opposition for being part of two different independent countries around the globe. This separation confirms an opposite sense in their attitudes, lifestyles, cultural behavior, values, and habits. Once again, he admits that climate and weather shape the different individual behavior of the East and the West. If anybody from either world tries to amalgamate them in one trait, it "would be a suicide revolt against nature" (26).

VI. Conclusion

By the comparative analysis of these two books, it is seen that since in binary opposition the first one governs the second one, Chaudhuri in his book depicts the governing position given to England, not India in almost every pattern of life. But it is seen that as Derrida says, the center does not belong to static; the writer's superior placement of Indian family life and generous behavior over the English set of life bears the hope of changing the position of center. Indians willing to adopt all things from England what is right make them equally superior which will be the absolute truth, as Hegel exposes in his triadic movement. Since conflict is unavoidable for the binary oppositions of the English and Indians and it arises in the binary mind holding contrastive practices for separated circumstances around the globe, mutual recognition and understanding can overcome their resistance by displacing differences.

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Time's Monster: History, Conscience, and Britain's Empire

By Pavittarbir Singh Saggu
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Introduction- Priya Satia's book "Time's Monster: History, Conscience, and Britain's Empire" shows persuasively colonial policies that sought to reform and civilize the colonized were supported by economic exploitation.

History and history were the handmaidens of British imperialism in the 19th century. Historians wrote to justify the empire and history was used by politicians and public figures to rationalize conquering acts. At that time, the idea of progress that was derived from the Enlightenment and the development of capitalism after the industrial revolution dominated the intellectual landscape.

In all good conscience, well-intentioned people were convinced that it was their duty, their moral responsibility, to civilize people who had not yet experienced progress, meaning capitalist modernity. Capitalist modernity not only meant an economic system, but it denoted an entire intellectual apparatus and institutional practices. British imperialism originated as an organized system of economic exploitation through which, at the expense of conquered and colonized territories, Britain enriched itself.

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Policies aimed at improving and civilizing the people who lived in India, Africa and other parts of Asia that had been conquered by Britain had come to support this economic exploitation by the third decade of the 19th century. This reform effort was influenced by a swayed historical sensibility, which first denied that places such as India had histories of their own and then proceeded to imply that the only possible history was the one that the British empire established and fashioned. Historians and intellectuals were complicit in this project, as Priya Satia convincingly demonstrates in her book.

There was a two-pronged strategy to justify conquest at the academic level: Empire and Reform. India is not only the most typical case but also the most important. The first step was to deny that India and its people had a history of their own. In his influential writing 'History of British India,' James Mill claimed that India's history could be written as part of British history. The German philosopher, Hegel, admired the literary and cultural achievements of India but believed that India had no past. Hegel wrote:

> "Anyone with even a rudimentary knowledge of the treasures of Indian literature can see that this country, so rich in truly profound spiritual achievements, has no history."

More than once, he has made the same claim. Even Karl Marx argued that India was trapped in a warp of "changelessness" (read no history), which he conceptualized as the "Asiatic mode of production" as a characteristic. The lack of history made India inferior to Europe, so India was not yet prepared to accept the gifts of freedom and liberty offered by the Enlightenment. For India to receive the gifts of independence, democracy, and capitalist modernity, they had to be prepared (reformed). A benevolent despotism was the best that a nation like India could hope for until the liberty and democracy training was completed. John Stuart Mill wrote in On Liberty- one of the foundational texts of liberalism- that, "Liberty, as a principle, has no application to any state of affairs before the time when humanity has evolved to the point where it can be improved through free and equal discussion. Until then, they have no choice but to submit to an Akbar or a Charlemagne, if they can find one."

This explicit declaration left unclear how long it would last for the tutorials on independence and democracy and it nurtured what was called "the illusion of permanence" by the historian Francis Hutchins. In 1872, Gladstone, the liberal prime minister, wrote to Lord Northbrook, the then viceroy of India, "when we go, if we are ever to go." and, of course, there was no recognition that the British empire, on which the sun was never meant to set, was built on vile invasion, theft, plundering and systemic abuse of India's people and wealth. All of these aspects of the empire were justified by the British civilizing project-the onerous White Man's Burden. Conquest and exploitation were never accepted as part of a well-thought-out policy design product. As historian J.H. Seeley (in) famously stated, the empire was acquired in a fit of inattention.

It is important to criticize Seeley and his ilk because his influence lasted far beyond the 19th century, and Priya Satia does so with great force. In the second half of the twentieth century, historians started to investigate the activities and functions of the English East India Company in terms of "self-interests" of

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individuals or groups of individuals, influenced by Lewis Namier's method of historical research. Thus, plunder and conquests were not the results of policies but self-seeking aspirations of men at the outposts, whether they are governor-general or private traders. Thus, imperialism vanished as a category to be replaced by interest-group competition.

The opposite of imperialism-nationalism-also came to be seen as an extension of this form of analysis as the product of conflicting self-interests of displeased elites. More recently, a "new imperial history" has emerged on both sides of the Atlantic Ocean, attempting to deny the coherence of imperialist policies. Instead, there were a variety of projects with various objectives, as well as the tantalizing prospect of several imperial futures. The empire, it is inferred, originated from this mess. It is equally important to emphasize, at the heart of the Satia book, the double standards used by British historians, intellectuals, and policymakers of the nineteenth century: independence and democracy at home, despotism in the territories conquered. These double standards were developed by conquest and empire-building, to which most British were complicit, wittingly or otherwise. Partha Chatterjee, a social scientist, has coined the phrase "the rule of colonial difference," which works as follows:

> "When a supposedly universally valid normative proposition is held not to apply to the colony due to some inherent moral deficiency in the latter. As a result, even as the rights of man were declared in revolutionary assemblies in Paris in 1789, the revolt on Saint Domingue (now Haiti) was suppressed because those rights could not apply to black slaves."

The operation of this rule was motivated by the belief that what had occurred in a small part of the world, Europe, was fundamentally superior to what existed in other parts of the world, to the institutions and the ideas that had evolved there. A province of the globe claimed to be the globe.

While the strength and lucidity of the claims of Satia are admirable, it is also apprehensive about using "conscience" as a category of historical analysis. Are human beings, even decent, well-intentioned beings, always guided by their conscience, or are they always true to their conscience? Let us consider a group of exceptionally gifted 20th-century individuals who, in good faith, pursued an illusion. Three of the best historians of the second half of the last century (in my opinion)-E.P. Thompson, Christopher Hill, and Ranajit Guha- were/are all people of great intellectual wisdom and dignity. They can be characterized by no reckoning as men without conscience. But for most of their adult lives, before the Soviet invasion of Hungary in 1956, all three embraced and justified Stalinism as members of the Communist Party, a dictatorship that systematically exploited the people of the Soviet Union and Eastern Europe. It is hard to understand by consciousness this process of following an illusion before a disruption kills innocence.

Very notably, Satia mentions the example of the historian Margery Perham, or dame Margery as she was referred to in Oxford, who, due to the rediscovery of her Christian faith, moved from being a liberal imperialist into a skeptic of the empire. The example may be given by Edward Thompson, the founder of E.P., or by Charles Freer Andrews. He, as Christian missionaries, could never reconcile with British imperialism and remained lifelong friends of Indian nationalists.

The larger argument that I am trying to make through these examples is that consciousness is an individual-centered entity almost by definition. Imperialism, most emphatically, is not creating an empire. Individual fears and anxieties-or, to put it another way, consciousness-operate and register at a different level than state policy that led to imperial expansion and the rhetoric that justified it. The views of the empire's paladins were molded by the dominant discourse emanating from the intellectual machinery of the enlightenment in the 19th century. Even people with "conscience" could not avoid the contagion of this discursive formation more easily. Despite his understanding of the violence associated with British rule in India, Karl Marx saw British rule as an unconscious instrument of history.

The book of Priya Satia dazzles by its insight but also points to other riddles and mysteries that historians have to address and decipher, notably self-conscious radical historians.

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Victimological Perspectives on Factors that Contribute to Elder Abuse: A Case Study of Mount Frere Town in Umzimvubu Local Municipality, Eastern Cape, South Africa

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Abstract- The aim of this study was to explore factors contributing to elder abuse in Mount Frere Town, at Umzimvubu Local Municipality in the Eastern Cape. A qualitative approach was used in the study, with purposive sampling to select 14 participants. The data was obtained through focus group interviews. Thematic analysis was used to analyse data and interpret results. The cornerstone of this study was based on theories to generate critical questions and also make contributions to the existing knowledge. The Routine Activity theory by Cohen and Felson and the Lifestyle/Exposure model were used to direct this study. Results revealed that the elderly people were not getting enough support or protection from government structures, such as the Criminal Justice and the Department of Social Development.

Keywords: *caregiver, elderly, abuse, offender, protection, victimisation.*

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Victimological Perspectives on Factors that Contribute to Elder Abuse: A Case Study of Mount Frere Town in Umzimvubu Local Municipality, Eastern Cape, South Africa

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I. Introduction and Background

Elder abuse is a worldwide social problem and South Africa, with its increasing crime rate, is no exception (Richard, 2013). South African elderly people are facing various challenges, such as those brought by their socio economic status, demands due to the HIV and Aids pandemic, and especially physical, emotional and financial abuse. This problem remains hidden behind closed family systems where cases of abuse are not reported to the relevant authorities (Phakathi, 2011).

The non-reporting of cases of the abuse of the elderly is disheartening as the abuse of the elderly is in direct conflict with their ascribed human rights. The South African Constitution Act 108 of 1996 chapter 2 argues that Human Rights are basic and universal to all human beings by virtue of their humanity (Sen, 2004). Hence, these rights have to be acknowledged and protected. In the South African context, the Older Persons Act 13 of 2006 has been put in place for the protection of older persons as well as the promotion and maintenance of their status, rights, wellbeing, safety and security, as well as prevention of their abuse (Richard, 2013).

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In Section 12 of the South African Constitution, it is stated that "everyone has the right to freedom and security of the person, inclusive of a right to be free from all forms of violence from either public or private sources" (Juta's Statutes Editors, 2010:7). The existence of crime in society means that this right is impinged upon. Various stakeholders in society have the responsibility to address factors that threaten people's rights. With an increase in the aging population, it is also envisaged that the occurrence of elder abuse will undoubtedly increase. This study presents the extent of abuse suffered by the elderly citizens of the Mount Frere Area, which is under the Umzimvubu Local Municipality in the Eastern Cape Province.

II. Operationalisation of Key Concepts

Elder Abuse: Elder abuse is the infliction of physical, emotional/psychological, sexual, or financial harm on an older adult. Elder abuse can also take the form of intentional or unintentional neglect of an older adult by the caregiver (Strydom, Strydom, 2014; American Psychological Association [APA], 2012).

Caregiver: A caregiver is a person known to the elderly person and with whom they have a relationship implying trust. It is also person usually has some sort of control or influence over an older person, such as family members, friends, staff in residential facilities or anyone the older person relies on for basic needs (Peri, Fanslow, Hand & Parsons, 2008).

Abuse: Abuse is the mistreatment of a person (s) by another person or institution if not organisations. This mistreatment can be in the form of physical, sexual, psychological and economic exploitation (Peacock, 2013).

Crime: According to Castree, Kitchin and Rogers (2013), crime can be simply defined as any act that is seen as an offence and thus punishable by law.

III. Statement of the Problem

Dong (2015:04) submits the number of people aged 60 and older globally is estimated to reach 2 billion

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by 2050. This increase in the older population heightens the concern about elder abuse and neglect. In South Africa, the elderly population is under the supervision/ monitoring of Department of Social Development. However, elder abuse is a global public health, human rights, and criminal justice problem. It goes beyond socioeconomic classes, regions, languages, and ethnicities, but remains understudied. According to Stats South Africa (2015:20), elderly abuse led to the proposal to introduce a policy aimed at protecting the elderly population who are physically vulnerable so that they could live in a secure environment, without fear of any forms of crime.

Elderly people are currently exposed to abusive conditions. They are often victims of different crimes (rape, assault, murder etc.) within study area. There are many factors contributing to their victimisation, including pension grant. The researchers observed that elder abuse is an issue that can no longer be neglected in Mount Frere. Mount Frere is a relatively small rural town that has been witnessing a significant rise in the rate of crimes committed against the elderly people. Some of these crimes emanate from negative attitudes towards the elderly and subsequent accusations that elderly people practise witchcraft. As a result, community members take matters into their hands (in the form of mob-justice) to deal with the suspect (elder person), in many instances assaulting them to death or burning them to ashes.

At times, elders are abused by their own family members, and they are either raped, denied access to medication or have had their social grants taken from them. Therefore, this raises questions regarding the safety and the general wellbeing of the elderly citizens. It is against this background that the researchers explored the factors contributing to the widespread abuse of elderly people in Mount Frere Town.

IV. Aims and Objectives of This Study

The aim of this article was to explore factors that contribute to elder abuse in Mount Frere Town, at Umzimvubu Local Municipality. Specific objectives of the study were:

- To identify factors that lead to elder abuse;
- To determine the extent of elder abuse;
- To identify preventive measures.

V. Methodology

The researchers followed a qualitative research approach. The qualitative research approach was deemed appropriate given that it allows use of data-collection methods that yield detailed understanding about the phenomenon under study. On the other hand, a researcher can also explore the insights and experiences of multiple individuals (Patton, 2003:7), which contributes to our holistic and detailed comprehension of the phenomenon being studied (Bryman, 2012: 383-392; Patton, 2003: 14). Within the qualitative research paradigm adopted in this study, a multiple case study design was used, as it was exploratory in its purpose. Given our interest in capturing the lived experiences of elderly persons, using participants in an exploratory approach was deemed most appropriate. An explorative study usually involves delving into an unknown research topic. An exploratory study can be based on identifying key concepts, identifying key stakeholders, confirming assumptions, and prioritising social needs (Du Plooy-Cilliers, Davis & Bezuidenhout, 2014).

The population from which the study sample was selected consisted of two categories of participants. The first and main category comprised elderly people residing in Mount Frere Town. This study recruited elderly people who were 60 years and above, and had been abused and taken to caregivers (old age centres). We interested in their experience(s) as victims. The second category of the research population consisted of key informants, but they were people who were knowledgeable on elderly abuse and they specialised in elderly support initiatives. These participants were drawn from the local caregiver center. The overall population of this study was made up of two categories as highlighted above, with two groups of five elderly males and females and one group of four caregivers. In total, a sample of 14 people was selected for the study. Judgmental sampling was used to select all participants, including four key informants who were regarded as possessing expert knowledge on elderly abuse. Strydom (2005) in De Vos et al. (2005) considers this kind of sampling as deliberately selecting the sample based on certain criteria and based entirely on the judgement of the researcher and as the most important kind of non-probability sampling.

Two semi-structured interview schedules were prepared for the two different categories of participants. This study employed two focus groups of both male and female elders and in-depth interviews with caregivers in this study. In-depth interviews were used to collect data from participants; they were guided by the use of the semi-structured interviews schedules prepared for the two categories of participants. According to Patton (2003:339), the advantage of using face-to-face interviews is that they allow flexibility for both the researcher and the participant. Thus, the use of interviews allowed us to follow up and explore further all interesting points that were highlighted by participants. Probing also allowed the gathering of detailed participant accounts. The interview schedule was developed in English and then translated into IsiXhosa in order to accommodate participants, all of whom were Xhosa speaking. According to Cooper, and Schindler (2016), data collection instruments include questionnaire, interview, observation and reading. It is

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very vital for each study to select proper research methods as guided by the study objectives. Lastly, member checks was also done to ensure that a common understanding was established on what participants were saying. This is an important procedure in ensuring that findings are credible and therefore trustworthy (Shenton, 2004:68).

This study used Thematic Analysis as a method of data analysis. Patton (2003:109) notes that thematic content analysis allows researchers to categorise data into emerging themes, which will then guide the write-up process. The three steps identified by Attride-Stirling (2001:390) were used. These are data reduction or breaking down of the text, exploration of the text, and integration of the exploration. Ethics clearance for the research was obtained from the University of Fort Hare's non-medical ethics committee (Protocol Number MAG061SRAS01). Terre Blanche, Durrheim and Kelly (2006) support thematic data analysis, indicating that this method of analysis requires the researcher to organise all the information collected through interviews into meaningful themes. The units are then placed into categories, and in this way themes are systematically identified (Swartz, de la Rey, Duncan & Townsend, 2011).

VI. Ethical Considerations

A researcher has a moral obligation to be ethical, even when the participants are unaware or unconcerned about ethics. The researchers submitted an application to the University of Fort Hare Research Ethics Committee for the approval of the study. Permission was granted and the research was conducted following the guidelines set by the committee, such as avoidance of harm, informed consent and deception. The researchers ensured that participants were not harmed in any way. All the relevant information and procedures were made known to the participants and possible advantages and disadvantages were shared with them. Further, participants were not deceived in any way.

Further ethical issues observed included privacy, confidentiality and anonymity. The participants were made aware that they had the right to decide where, when, and to whom and to what extent their abilities, attributes, beliefs and behaviour will be revealed. This was maintained throughout the study. The information provided by the research participant was handled in a confidential manner. Further, anonymity of participants was ensured throughout the study. Caution was taken not to violate any of these ethical provisions.

VII. Biographic Information

All the research participants were given pseudonyms so that the principle of anonymity could be honoured. The biographic information of all the participants is tabulated below.

Table 1: Participant's Profile

M = Male

F = Female

CG = Care Giver

In House = elderly people who live in the care home

Off House = those who live in their homes

Participant's name	Age	Gender	Residency/Role
M 1	74	Male	In house
M 2	72	Male	In house
M 3	67	Male	Off house
M 4	69	Male	Off house
M 5	70	Male	Off house
F 1	66	Female	In house
F 2	70	Female	In house
F 3	70	Female	In house
F 4	61	Female	Off house
F 5	60	Female	Off house
CG 1	45	Female	Caregiver
CG 2	40	Female	Caregiver
CG 3	44	Female	Caregiver
CG 4	38	Female	Caregiver

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VIII. Findings and Discussion

We used open-ended questions to collect data from the participants in order to achieve the research objectives outlined in this article. The findings are presented thematically, and are linked to literature. All the emerging themes and sub-themes are presented separately in order to uncover new concepts about the topic. The following themes and sub-themes guide the discussion; Living Conditions, Daily Activities, Age and Gender, Alcohol Consumption, Family Victimization, Offender Related Factors, Elderly Protection, and the involvement of Non-Governmental Organisations.

a) Theme 1: Living Conditions

The declined of population grown as a results of young generation affected by life threatening diseases result to elderly left alone in many household. Families' health conditions, such as HIV and AIDS that have seen young people being affected at an early age, have exposed parents (elderly person) to various forms of abuse. Many South African populations in the Eastern Cape are still living in rural/remote (disadvantaged) areas and have limited access to basic services from the local municipality, such as electricity and water. Modernisation and urbanisation actively contribute to altering the traditional family structure of many African families, leaving most families without older children, and therefore necessitating that relatives take care of the elderly, thus leaving the elderly persons far from them and their grandchildren (Mathiso, 2011). Recent reports by Carnelley and Mamashela (2016) confirm that there is an increase in the number of elderly people, more especially elderly women, living alone, and this population group is exposed to different types of victimisation. This group represents the highest number of people who live alone (Lehohla, 2014).

In the African tradition, elderly persons are the responsibility of the young (child) members of the family. Conradie (1999) indicates that black traditional African families champion respect for the elderly and, thus, require that they be cared for within the home and community rather than being looked after by the government. However, Mathiso (2011) submits that families are incapable of taking care of the elderly through 'family extension' (extended family); nowadays due to economic constraints and the disjointment some families find themselves in because of various social factors, caring for the elders in the home is rare. The majority of participants in this study cited their living conditions as a contributory factor towards their experiences of victimization. Most of them were living either alone or with one or two grandchildren. As a result, other elderly people had retreated to the care centre or old age home for refuge. Some stated that they lived alone, and went to the centre (old age home) during the day. However, they were still vulnerable, as they had to spend the night alone in their homes.

i. *Sub-theme one: Absence of capable guardians*

Absence of capable guardians emerged as the leading sub-theme to support the influence of the main theme. Numerous reasons emerged when the participants were probed about their living conditions. However, one common theme that emerged from their responses was unhealthy living conditions, mainly due to the abuse and neglect experienced in their homes. Some of the responses from group two (elderly females) were as documented below. One said;

> *I live with my grandchildren, they are my son's - he lives and works in Gauteng* (F3).

However, an emotional participant indicated that;

> *The rest of us live here at the centre, we live here due to the circumstances and the challenges we have faced at our homes. I am talking about unhealthy living conditions and because of how bad our families have been treating us* (F5).

Another participant highlighted that;

> *She asked for help from a caregiver who used to visit me at my home and she was able to report that to the authorities even though they were slow but at the end I was able to get the help I needed* (F2).

These articulations echo the findings of Kimuna and Makiwane (2007) who posited that nowadays, the elderly are often left with no one to look after them. This, according to Bigala and Ayiga (2014), elevates their chances of victimization. These findings should be no surprise as the routine activity theory postulates that absence of a capable guardian could contribute to the vulnerability of the victim to crime (Miro, 2014). Therefore, if an elderly person lives alone or with young children, a potential offender could view that person as being vulnerable, especially if the elderly person is a female.

The Lifestyle/exposure model and the Routine activity model argue that in many situations there are high levels of rationality that occur on the side of the offender when choosing a suitable victim. The offender has to envisage enhancing benefits at low costs. Offenders select victims who display the required characteristics and are easily accessible, thus providing an opportunity to the offender to act at minimal costs (Policastro, 2013). Therefore, if an elderly person is living alone or with young children in an unsecure home, he or she could be viewed as a suitable target for an offender. When living in a safe and secure facility an elderly person might not be exposed or be vulnerable to many criminal victimisations. Frisoli (2016) argues that elderly care facilities have been blamed for not upholding elderly persons' right to adequate housing. This right has its origins in the Constitution of the Republic of South Africa Act 108 of 1996, and the Housing Act of 1997. Mukadam (2018) cites the Act, which decrees that

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all sectors of government should put forth the meeting of special needs housing.

Special needs housing alludes to state subsidised accommodation aimed at the most vulnerable population groups, including the elderly. This result in the Department of Social Development conducted an audit of residential facilities subsidised by the state to render services and conduct the monitoring and assessment of quality, while also identifying the management systems used to run these facilities (Frisoli, 2016). The Department of Social Development audit established that the majority of residential facilities were in no state to comply with the norms and standards specified in the Older Persons Act of 2006 (Frisoli, 2016).

In summary, the above discussion clearly highlights that elderly persons are vulnerable to any crimes. Living conditions/environment contribute to their victimisation, especially the ones who are neglected. Most young people are no longer willing to take care of the elderly members of their families. At times, it is because young people leave rural areas for better job opportunities in the cities. It is, therefore, because of this reason that the elderly people lack the presence of capable guardians for protection. This was evidenced by the decision of the elderly people to retreat to the centre for refuge. This showed that elderly people are in need of protection, despite the fact that elderly people could still experience some form of abuse in the care facilities.

b) Theme 2: Daily Activities

According to Routine Activity Theory, it is always easy for potential offenders to identify the potential victims based on their daily activities. The stabilisation of routine activity becomes the main objective when people are aging. Findings in relation to this theme indicate that the participants had routine activities; some of the activities had been influenced by their health. For instance, some indicated that they had to wake up early in the morning and prepare breakfast so that they could take their medication. Further, ill health does not prevent them from taking up daily activities such as gardening, sewing and knitting. Participants collectively agreed with one of them who said;

> *We wake up early, because we believe in waking up very early we don't like staying in bed and sleeping, you know my child – our days here on earth are numbered we are aging, so staying in bed does not help , we wake up early in the morning and prepare ourselves breakfast (F3).*

Another participant indicated that;

> *Because we are old and we suffer from different diseases such as diabetes, high blood, etc., we have to eat very early (F4).*

However, one respondent (elder person) indicated that;

> *During the day there are a lot of activities that we do here, we sew mats and knit, we usually sing, we play games here at the centre to keep ourselves fresh, also we plant crops and there's a lot that we do (F2).*

Participants who visit old age home during the day are involved in many activities. One of participants indicated that;

> *I live alone, and during the day, I usually come to the centre (F1).*

Pratt and Taranovic (2016) identify elderly people's routine activities as potentially including outside the house activities such as planting flowers in the garden. The literature review in this study also highlighted that in the South African context it may even include walking to old age care centres on a daily basis, going to the bush to fetch firewood, and visiting health facilities or pension pay-out points. These sentiments are in line with the narratives of the elderly participants. According to the lifestyle/exposure model, an elderly person who has to walk to the bush every day might be at an increased risk of victimisation.

Proposition 3 of the lifestyle/exposure model theorises indicated that individuals with similar lifestyles often socialise and interact with each other. This is in line with the findings of this study, as the participants reported playing games and being involved in such extra mural activities as sewing and knitting. Contrary to the above theories, this does not seem to put them at a greater risk of victimization as they usually gather in a controlled environment with people who can protect them. However, walking to these controlled centers increases their likelihood of victimization.

According to Frisoli (2016), in South Africa, a number of elderly people, especially those who live in rural areas, have limited access to proper health care. This is mainly due to expensive or non-existent means of transportation. This is, therefore, possibly why elderly people have to walk long distances and queue for a long time in clinics and other health care facilities. This is why according to the lifestyle/exposure model an elderly person who has to walk long distances might increase the high risk of victimisation.

In summary, it is very important to indicate that the daily activities theme is aligned to the main theory of this study. Apart from those who live on their own, many elderly people have simplified routines because they live at the care centre with caregivers who offer them protection. This means that caregivers allow them to have ample time for leisure related activities to decreases their chances of victimization.

c) Theme 3: Age and Gender

Victimologists have indicated that many victims of crimes are being targeted because of their age and gender. As in many parts of the world, elderly women in Africa are more susceptible to abuse than their male counterparts. Elderly women are said to be at greater risk of abuse because of their physical weakness, which is linked to their ability to protect themselves and

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ultimately avoid abuse (Ferreira, 2005). Contrary to the above, a study conducted in Namibia indicates that elderly men are equally likely to be abused by either their children, spouse or other family members as their female counterparts. It is also noted in the same study that more often than not, elderly men tend to fall victim and be neglected more frequently than elderly women (Ananias & Strydom, 2014). However, in this study it emerged that gender does not necessarily hold an edge over age. This is because perpetrators are deflected from committing an offence only if the potential victim poses a physical challenge. Unfortunately, elderly people, regardless of their gender, pose minimal challenges. Frailty is the only sub-theme that emerged from this theme.

i. *Sub-theme one: Frailty*

A significant number of participants highlighted their lack of physical strength as one of the major factors that contributed to them being victimised. They mostly indicated that because they no longer had the strength to fight off perpetrators, they were seen as easy targets. This is because offenders are usually much younger people who can easily overpower them. When they were asked if age and gender influenced their victimization, the following were some of their responses;

> *Of course mzukulwana (grandchild) as you see us here, we have been victimised, we have been abused and you know because we are old we don't have the strength to fight off (M2).*

One of the emotional participants further indicated that;

> *He is a man; however, he was abused by my children (M4).*

Another participant argued that;

> *Because they do not have the strength as I used to be when I was still fresh, this is what made me to be a victim (M1).*

In such cases, ageism can be said to be a factor that influences abuse of the elderly. This is confirmed by the observations of the World Health Organization [WHO] (2015) that some people believe that elderly people are weak and not important and, therefore, deserve mistreatment. Frisoli (2016) postulates that ageism has been found to be prominent in developed countries and is often combined with other forms of discrimination, on the grounds of gender. Contrary to this assertion, the findings of this study put forth that apart from ageing, gender does not seem to have much influence on who is likely to be victimised or not according to the narratives of the participants.

The lifestyle/exposure and routine activity model does not provide much on this type of abuse. This might be due to the fact that elderly people appear to be exposed to potential offenders all the time. This is highlighted by the fact that the participants report being victimised by their own children, in their own homes.

Therefore, it is important to note that apart from the fact that elderly women may experience different types of abuse such as rape, gender does not contribute much to victimization. Elderly people in the sample believed that they were being victimised because of their age, as they no longer had the strength to fight off the offenders.

d) *Theme 4: Alcohol Consumption*

African traditional beer is the most famous alcohol amongst the elderly population around disadvantaged areas across the country. It is easy to access this beer, because it is cheap and everyone in the study area can afford to buy it. Many elderly persons use medication that could have a negative reaction when mixed with alcohol. A study conducted by Peltzer and Phaswana-Mafuya (2013) indicates a moderate rate of risky drinking among the elderly people of South Africa. The study also suggested that males used alcohol more frequently than females. Findings in this study were in line with the above-mentioned findings. The study results showed that only the elderly males consumed alcohol. Collectively participants in-group 2 concured that that;

> *Yes, there are people who consume alcohol amongst us, but us as women we do not consume alcohol only the old men consume alcohol (F2).*

The fact that there are elderly people who consume alcohol is very unfortunate. Ananias and Strydom (2014) note that elderly people who consumers of alcohol and other drugs are at a higher risk of physical abuse. This may be because they might be verbally abusive to other people after the consumption of large amounts of alcohol.

Alcohol abuse might lead elderly men to spend their time at the taverns/pub drinking and end up being victimised when drunk especially late at night. The lifestyle/exposure model posits that this is very detrimental to an elderly person. Proposition one of this model stresses that the time an individual spends in public spaces, more especially at night, contributes to personal victimisation. Elderly people who are consumers of alcohol are likely to be in informal alcohol retailers (are) at night. Some elderly people would attend traditional ceremonies (*Imicimbi*) where there is usually alcohol. Being in such places at night could potentially put them at a risk of victimization. This is because according to the routine activity theory, in such places, the elderly people are likely to be exposed to potential offenders. It is also important to note that, in most cases, there are usually no capable guardians who can afford protection to the elderly person in such places.

In summary, elderly people who consume alcohol are vulnerable to victimisation as they are sometimes not able to protect themselves. Further, consuming alchohol often puts these elderly people in

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unsafe places. The same can be said about those elderly people who misuse over the counter medication(s), which at times can have addictive effects.

e) Theme 5: Family Victimization

Family abuse is becoming a problem to many households around Mount Fere (study area). Nkosi and Van der Wath (2012) submit that regardless of whether the abuse is physical, sexual or psychological, it increases the chances of the victim developing symptoms of mental illness, which can cause additional healthcare problems and over-utilisation of healthcare resources from the side of the government. The abuse could also lead the elderly person to experience challenges in personal areas such as physical health, psychological, spiritual and social functioning. Ferreira (2005) indicates that the abuse in most African nations is perpetrated collectively, unlike in Western nations, where it is mostly carried out on an individual basis, that is an individual acting singly against an older individual with an intent to cause them harm. In Africa, there are witchcraft-motivated acts of violence carried by mostly an entire community on one or two individuals.

Carnelley and Mamashela (2016) draw some attention to evidence on inadequacy of the elderly social grant. These authors further theorise that most elderly people experience financial and emotional abuse from their children, grandchildren, neighbours and even institutions when accessing their grants. In line with the above notion, it was very unfortunate to note that most participants interviewed in this study reported abuse by members of their own family members. They reported experiencing different types of abuse, which ranged from financial abuse to verbal abuse where some would be accused of witchcraft. Four sub-themes emerged under this theme, namely Sexual abuse, Physical abuse, financial abuse, and Witchcraft Accusations.

i. *Sub-theme one: Sexual abuse*

Theme 3 complements this sub-theme. Gender plays an important role for the potential offender to identify the potential victims, considering age as factor. Female elderly persons are subjected to sexual victimisation due to their weakness, which is caused by aging. Some participants reported that they had experienced sexual abuse in the hands of people very close to them. One of the participants in group two emotionally narrated that;

> *She was abused by my neighbour, the son of my neighbour. He was a drunkard and was a smoker of weed. He came to my home, we were asleep, my grandchildren and I. He got into the house while we were asleep and went straight towards my bed; he touched me and tried to rape me (F3).*

Such narratives can be supported by the findings presented by the National Chamber of Provinces [NCOP] (2006). NCOP reported that older persons were becoming targeted victims of sexual abuse. This behaviour was exaggerated by community belief of "*older persons cleansing myth*" in which it is believed that by having sex with an older person you will be cured of HIV/AIDS. However, in this study the reason for the rape or attempted rape was not indicated relate to the cleansing myth. The fact that the offender was able to gain access to the house points to the conditions of the house, such as absence of burglar doors and windows. Theron (2014) alludes to this, stating that elderly people living in black communities were more vulnerable to abuse due to them living in unsafe houses.

ii. *Sub-theme two: Physical abuse*

Violent crimes committed against elderly persons are increasing on daily basis. Some participants reported that because of their age, their children turned against them and called them by derogatory names. One of the participants said;

> *She said her grandchild would beat she up if I don't give him my old age pension money every time she had it (M3).*

These findings are in line with the sentiments of Phakathi (2011) who discovered that a number of elderly abuse victims experienced physical abuse, which was manifested through pinching, hitting, biting, slapping, kicking and burning. What is important to highlight here is the fact that the offenders in this case are family members of the victim. These people would be normally expected to protect the elderly. Theron (2014) notes that elderly people were continuously being victimised by people who were meant to protect them. These findings refute the assertions of the lifestyle/exposure model, which posits that elderly people who stay at home and avoid public places are safer from abuse. This type of abuse could affect the elderly person's emotional state as they might not know to whom to report the offence(s).

iii. *Sub-theme three: Financial abuse*

In South Africa, elderly persons receive pension grant very month. However, this grant exposes them to victimisation by family members such as grandsons, sons and the extended family. Ferreira (2005) indicates that financial abuse directed to the elderly typically involves a perpetrator who is motivated to gain access to an elderly person's money, such as pension income or social grant. Perpetrators are sons and grandsons, and intimidate a grandmother to hand over her pension money by abusing her physically and emotionally, if she fails to hand over the money they may rape her and take the money. Participants reported mistreatment from members of their families. They had their bank cards forcibly taken away from them, and if they refused to release them, they would be beaten up. The following are the responses from different participants. One of the respondents indicated that;

> *She was abused by my children, after their mother (my wife) passed away, they started treating me very badly, and they took my bank cards (M1).*

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An emotional participant indicated that;

His son's wife used to abuse me, she denied me access to my pension money (M4).

This subject led to many participants to be emotional in their different narratives. Another emotional participant further indicated that;

He was starved by my son's wife. She took my old age pension money every month (M5).

These sentiments echo the findings of Bigala and Ayiga (2014) who stress that research shows that financial and emotional abuse are the most common types of abuse among the elderly. This is the same as physical abuse, where the fact that the offender is a family member discourages the elderly person from reporting the offence to authorities. The failure of both the lifestyle/exposure and routine activity models is to account or explain domestic related abuse, where the perpetrator and the victim live under the same roof.

iv. *Sub-theme four: Witchcraft Accusations*

In Africa, one of the other forms of abuse that the elderly, especially women, have to endure as they grow older is being accused of witchcraft. The abuse resulting from the accusation of witchcraft is a unique case as it often befalls older women because of their physical appearance (Frisoli, 2016). According to Ferreira (2005), if an elderly woman is frail, has wrinkled skin, has yellow eyes and lives alone; people start to suspect her of witchcraft, especially when ill fortune or negative events begin to befall the community, such as drought, floods and unexplained deaths. Once suspected, these women are strongly stigmatised and ostracised by the community. They suffer psychological abuse in being socially isolated and verbally assaulted. Sometimes they suffer physical abuse and in several cases they are set alight and killed for allegedly being witches. In line with the above assertions, the elderly female participants provided verbal evidence of witchcraft accusations voiced by mostly family members and community members. One of the participants recalled the following;

My son's wife accused me of being a witch and killing their son (F1).

An emotional narrative by one of the participant went thus;

My twin and I were attacked by community members at our home. Community members came to our home, they were carrying bottle kops, petrol and stones. They attacked us – accusing us of being witches. You see, this thing is very common here in Mount Frere, old people are no longer safe, they do not feel safe at all. My sister and I were beaten and she passed away (F5).

According to Phakathi (2011), the elderly, mostly women who suffer from dementia, are usually chased away from their community, accused of witchcraft, labelled as witches and had their houses burnt down and were accused of walking around at night. Furthermore, Kimuna and Makiwana (2007) postulate that the accusations made against these elderly women lead to them being stigmatised and ostracised. He also found out that elderly black women who lived alone, and have darkened wrinkled skin due to their advanced age, are branded as witches. The participant and her late sister were living alone when they were viciously attacked by the disgruntled mob.

In summary, the community is being encouraged or influenced by internal (family) accusations. In South Africa, there are cases whereby elderly persons are accused by their children of being witches. In deduction, this theme brings attention to the types of abuse experienced by the elderly people. The main concern is the label against the elderly by their own families and community members. This often proves to be fatal to the elderly people, as in some communities, more so, rural communities do not have care centres where these elderly persons can seek refuge.

f) Theme 6: Offender Related Factors

This theme was generated during caregivers' interviews. Mathiso (2011) highlights that social and domestic violence occurs where there is a breakdown in social relations within a household or community due to structural, economic and social strain. The violence, specifically social/community violence, includes criminal activities such as robbery, rape and drug-related violence. These conditions lead the elderly persons to experience exaggerated levels of fear and insecurity. Structural, economic and social strain also inhibit elderly persons' access to basic services, healthcare and their ability to socialise. A number of caregivers pointed out several factors that relate to the offenders being the ones that mainly contribute to victimization of the elderly. These ranged from substance abuse to unemployment and poverty. They felt that these factors influenced the behaviour of young people, where they would then target the elderly.

i. *Sub-theme one: Unemployment*

South Africa is currently facing serious challenges with the high rate of unemployment. A few of the above themes highlight living conditions and elderly abuse because of poverty to be influenced by lack of job opportunities. Some participants seem to be of the view that living in areas where there are high levels of unemployment creates an environment whereby the youth torment the elderly. Two participants in-group three (caregiver group) articulated the assumptions below. One said;

The high rate of unemployment is the cause. People need something to distract them. Creating jobs/ employment opportunities would eradicate the rate of elder abuse (CG5).

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Another participant further indicated that;

Poverty also causes aggression and we are victims of that (CG3).

These findings are supported by Ananias and Strydom (2014) who postulate that evidence from research conducted in South Africa showed high concentrations of violence in areas afflicted by social disorder, alcohol abuse, poverty, crime, unemployment and lack of education. These areas are historically marginalised in terms of access to basic needs and services, hence the high concentration of violence.

Theron (2014) assumes that evidence suggests that elderly people who live in historically disadvantaged communities where there is high rates of unemployment are more vulnerable to abuse. Krug, Dahlberg, Mercy, Zwi and Lozano (2002) state that community and societal factors are major contributors to elder abuse. This is because elderly people who live in underdeveloped areas often live in poverty, without the basic necessities of life and without family support, thus increasing their risk of abuse, neglect and exploitation. The lifestyle/exposure model supports this view by arguing that the chances of an individual becoming a victim depend on the similarity between the individual's demographic category and that of the potential offender. This is because offenders are more likely to socialise with and victimise individuals who they share similar demographic features with (Saponaro, 2013). The supporting theories both concur with this sentiment by theorising that offenders select victims who display the required characteristics and are easily accessible, thus providing an opportunity to the offender to act at minimal costs.

g) Theme 7: Elderly Protection

Mathiso (2011) puts forth an argument pointing out that legislation protecting the elderly in South Africa has been developed and adopted, yet the rights of elderly persons are not accorded the seriousness they deserve. The author goes on to draw attention to the current context of the HIV and AIDS pandemic and the extreme levels of poverty in South Africa where the elderly persons have no other choice but to take up the role of being caregivers and chief breadwinners. This argument serves as a humanistic call for the aid of the elderly persons who find themselves and their rights violated by the state. In line with the above, Mathiso (2011) further raise another important fact, noting that the burden on elderly persons has received little attention in the discussions of policy and programme development to support AIDS orphans. In fact, the role played by elderly women in caring for their Aids orphans is never taken into consideration. The author further states that the care elderly grandmothers provide is without support from the government. This has made many feel isolated, helpless and emotionally affected. Frisoli (2016) precisely notes that a significant number of elderly women in South Africa felt that this burden (caring for large numbers of dependents) they carry could be alleviated if government increased job opportunities for younger generations. Participants presented an array of views, regarding the safety of elderly people in their community. Safety alludes to the protection that is provided by state agencies such as the police. There were two sub-themes emerged under this theme; they are Law enforcement and Lack of policy implementation in the government.

i. *Sub-theme one: Law enforcement*

The South African Police Service (SAPS) have a mandate to fulfil the Constitutional (Act 108 of 1996) obligation to uphold safety and security to all citizens. The role of Law enforcement officials is very crucial when resolving the incidents of elderly victimisation. Some participants believe that the police are particularly doing their best to protect the elderly. While others feel let down by all law enforcement agencies, participants had different narratives, and others are emotional when they speak about the disappointment by law enforcement agencies. One said;

Sometimes I got up and we fought if police are not coming, I cried out loud and called people, and he tried to run away but he was caught and was imprisoned for a period of six years (F3).

An emotional narrative by one participant further indicated that;

After that incident, some of the community members were taken to the police station for questioning but they came back. Nothing was done (F5).

Another participant indicated that;

If government and the people who are supposed to make sure that older people are protected at all times, continue working the way they work, they are ignorant. They take these incidents lightly (CG2).

One more participant added that;

Law enforcement officials are failing that's the reason why youth are not scared to victimise them; and government authorities are failing, old people are no longer regarded as important (M3).

The elderly people are feeling neglected by the police despite the fact that the police are mandated by the constitution to protect them. The South African Police Service (SAPS) also has mandates outlined by the Older Persons Act 13 of 2006 to protect the elderly against abuse. Chapter 2, Section 9 (e) of the Act states that the act promotes the development and basic care of older persons in rural and urban areas. This section further puts forth the prevention of exploitation of older persons, promotes respect and dignity of elderly persons, ensures that older persons receive priority in the provision of basic services, and ensures that services and facilities are accessible to older persons (Older Persons Act, 2006). It is rather unfortunate that despite the existence of this act, elderly people who

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reside in rural communities feel neglected by the South African Police Service.

ii. *Sub-theme two: Lack of policy implementation*

The South African government has made its stance clear as far as the protection of the elderly is concerned through its commitment under international law. The government is a signatory to the declaration approved at the United Nations General Assembly Special Session (UNGASS) in 2001. Member states committed to enact "national policies and strategies [that] provide a supportive environment for orphans and girls and boys infected and affected by HIV and AIDS" by 2005 and to "review the social and economic impact of HIV and AIDS at all levels of society, especially on women and the elderly, particularly in their role as caregivers" (Frisoli, 2016). Almost all the participants in this study feel let down by their government, as far as the protection of the elderly people is concerned. They feel that the lack of government led support structures facilitates a culture of silence, where elderly people end up dying because of having no defined reporting structures.

Participants generally agreed with a participant who indicated thus;

> *Our government does not have structures to protect the elderly, we only hear that they are there but there is no implementation of those structures and the elderly are abused and exploited anyhow.*

They further indicated that;

> *Around our villages there are police forums. However, they are just there as a name but they are powerless because even the people who are put there are told that they should volunteer and there are stipends given to them.*

One participant also indicated that;

> *These incidents of abuse occur to the extent that some elderly people here in the villages of Mount Frere have been killed and raped due to the ignorance that exists in government departments* (CG3).

Despite the creation of such documents (Constitution108 of 1996, Older Persons Act 13 of 2006 and Domestic Violence Act 116 of 1998), elderly people in Mount Frere still report very high levels of abuse. This is because according to the South African Human Rights Commission [SAHRC] (2015), the Department of Social Development holds the central mandate for the welfare and protection of elderly people in the entire republic. The department has a welfare service that aims to create and provide protection for the most vulnerable groups in society. Clearly, according to the elderly people and caregivers in Mount Frere town and Mbodleni local village, the department has failed in carrying out its mandate.

h) Theme 8: The Involvement Of Non-Governmental Organisations

South Africa is currently under reform and has just introduced Black Economic Empowerment (BEE) system with the idea of empowering the black community that are oppressed since during the apartheid era. There are many non-governmental organisations rendering different services across the country. Participants' perceptions are that, through everything they have experienced, they still believe that something can be done to salvage the situation in their community. They feel that the government and its stakeholders have an active role to play when it comes to the protection of the elderly. One of the participants indicated that;

> *He as a person does not think elder abuse can ever end, nothing ends in this country. However, the government can try to create jobs for the unemployed because the perpetrators of these incidents, most of them are not working, if jobs are created they can find something to spend their time on rather than abusing us* (M2).

One participant indicated that;

> *In our villages, as we all know that KwaBhaca region is surrounded by villages: The officials, government officials, NGO'S and other organisations must try to create support groups to the people, have awareness campaigns and be taught about this because we are abused daily and nothing is done about this issue (CG5).*

However, most participants collectively agreed with one who indicated that;

> *Organizations that are around should make sure that they go to villages, and alert and teach people about this because it is there, it is happening and nobody is saying anything about it.*

Participants are worried because their community is infested by elder abuse. However, no one is willing to talk about it. They feel that there is need for awareness campaigns to expose people to the realities of elder abuse. From these assertions, it can be argued that another factor that contributes to elder abuse is lack of knowledge about the abuse. It could happen that cases of abuse, such as neglect and verbal abuse, are instigated by offenders unknowingly.

The involvement of non-government organisations can promote proper and safe living environments. However, BEE seems have political motives when it comes to warding tenders to the deserving NGOs to render services. This is one of the serious factors contributing towards shortage of service providers across disadvantaged areas in the country. Another source of support that could be useful to the community may be interdisciplinary teams as suggested by Rudnick and Teaster (2013). These teams could consist of a number of professionals such as community mental health workers, physical health professionals, and church members. Podnieks (2001) asserts that churches can have a positive effect on preventing elder abuse and neglect by heightening an awareness of elder mistreatment and providing services to victims and abusers' families. Rudnick and Teaster (2013) suggest that coordinated care, through congregational health

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ministries in churches, can foster health and healing to meet the complex psychological, spiritual, and physical dimensions of people. Faith-based organizations and houses of worship can play a critical role in addressing social and economic issues in a community.

IX. Conclusion

This research was conducted in a rural environment in Mount Frere Town, under the Umzimvubu Local Municipality in the Eastern Cape. The rationale for this choice was influenced by the increasing cases of elder abuse in the area. This article deliberated on the factors contributing to elderly abuse and its empirical findings were outlined in detail. The study was guided by the qualitative research method in order to conclude the findings. Thematic analysis was the cornerstone of this study, because all themes that were generated assisted the researcher to provide the meaningful findings. Literature, together with the theories, was consulted throughout in order to support the arguments under the research topic. Elderly abuse is considered as social problem amongst the community in Mount Frere Town. The findings indicate that this vulnerable group is neglect by both the family and government. The outcomes of this study also revealed numerous factors that put the elderly at risk of elder abuse, and these included living conditions, unemployment and frailty amongst others. Churches can have a positive effect on preventing elder abuse and neglect by heightening an awareness of elder mistreatment and providing services to victims and abusers' families. Faith-based organizations and houses of worship can play a critical role in addressing social and economic issues in a community. Nevertheless, during the course of this study, it became evident that the South African government need to introduce the intervention strategies through awareness campaign in order to reduce the high rate of elderly abuse. The factors that were discussed in this article range from mental health problems, where elderly people suffering from dementia are accused of witchcraft, to living conditions, where elderly people who are living alone are susceptible to crime and violence. Substance abuse also emerged as a major factor alongside ageism and historical background. In closing, the literature highlighted that even though there are legal frameworks that have been put in place to protect the elderly from acts of abuse and neglect, there are still elderly people who experience abuse and neglect. Sometimes they experience the abuse and neglect at the hands of those who are meant to protect them and uphold the law; for example nurses in old age homes or care centres.

X. Recommendations for Future Research

Considering the outcomes from this article, the following recommendations for future research are suggested:

- Empirical study on the evaluation of the stigma directed towards elderly persons as victims of crime.
- The investigation of police attitude towards cases reported by elderly persons.
- The investigation of psychological conditions of elderly persons exposed to victimisation.

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The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, “What words would a source have to include to be truly valuable in a research paper?” Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

Abbreviations

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

Formulas and equations

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

Preparation of Eletronic Figures for Publication

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

3. Ask your guides: If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

4. Use of computer is recommended: As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.



6. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

.

Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.



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Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



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Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection.

Segment draft and final research paper: You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

Written material: You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.

Criterion for Grading a Research Paper (Compilation) by Global Journals

Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals

Topics	Grades		
	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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