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Opposite Arlington
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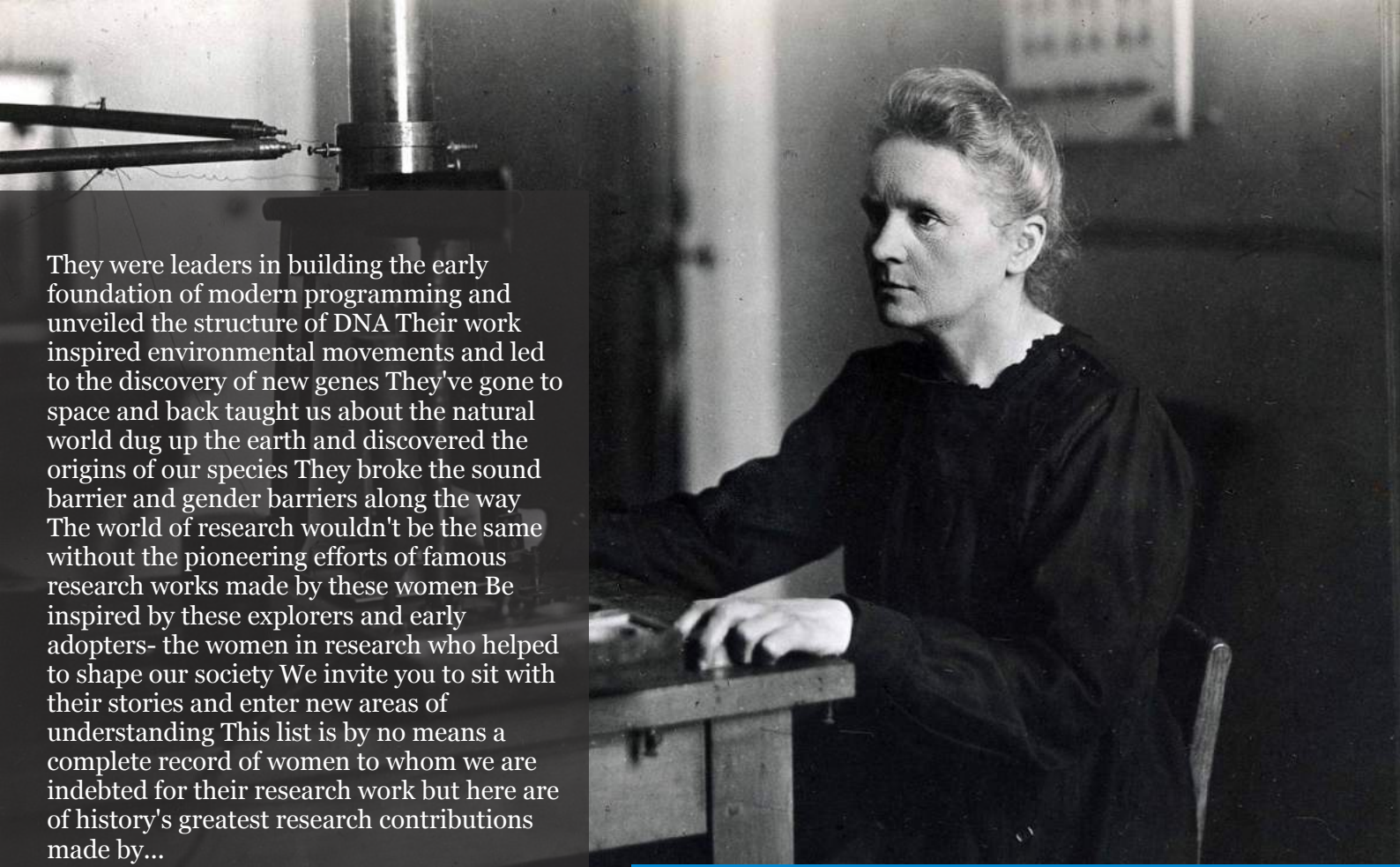
They were leaders in building the early foundation of modern programming and unveiled the structure of DNA Their work inspired environmental movements and led to the discovery of new genes They've gone to space and back taught us about the natural world dug up the earth and discovered the origins of our species They broke the sound barrier and gender barriers along the way The world of research wouldn't be the same without the pioneering efforts of famous research works made by these women Be inspired by these explorers and early adopters- the women in research who helped to shape our society We invite you to sit with their stories and enter new areas of understanding This list is by no means a complete record of women to whom we are indebted for their research work but here are of history's greatest research contributions made by...

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Research papers and articles

Max Weber's Outer World/Inner World and the Principle of Rationality

Steven Gerardi

ABSTRACT

Max Weber (1864-1920) revealed his major Sociological observation, of the "Principle of Rationality". The Principle of Rationality consisted of two social movements, Substantive (traditional culture/inner world) and Formal Rationality (modern society, Money Economy (Outer world).

Keywords: NA

Classification: LCC Code: HM447

Language: English

Max Weber's Outer World/Inner World and the Principle of Rationality

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ABSTRACT

Max Weber (1864-1920) revealed his major Sociological observation, of the "Principle of Rationality". The Principle of Rationality consisted of two social movements, Substantive (traditional culture/inner world) and Formal Rationality (modern society, Money Economy (Outer world).

Author: Ph.D. Professor Emeritus for Sociology, New York City College of Technology (CUNY).

I.   PRINCIPLE OF RATIONALITY

IN Substantive rationality (Inner world) personal relationships are without the purely measured acts of economic calculability. Usually with a patriarchal charismatic leader with mystical power.

On the other hand, Formal Rationality (Otherworld View) is antagonistic to Substantive (traditional) Rationality. Indeed, Formal rationality is centered around "advanced institutions" and the "money economy". Indeed, Formal Rationality embraces bureaucratic authority in both the private economy and the political, with the objective discharge of business in a "precise, unambiguous, continuous manner.

Moreover, this historic-religious transformation, Weber labeled "Disenchantment/Iron Cage" which is a general trend in Western Civilization in which there is no way out, no returning to a time in which the world would be seen through magical/ mystical religious imagery. According to Weber The Iron Cage is blocked everywhere as a consequence of Substantive Rationality ongoing traditional quasi-magical elements within the economic ethics of the World View or Inner world.

According to Weber, the "Iron Cage" is only found in Formal Rationality where magical elements of thought are displaced by that of rational, intellectual objective articulation.

Moreover, Formal rationality to a large extent has progressed to an intellectual, impersonal, calculating image based in rules and scientific laws, pushing back religion and the supernatural into the realm of the irrational. The outcome is the reduction of human relations to an objective and impersonal stance. Formal Rationality views World Events with systematic domination, through empirical knowledge, technological Knowhow, educational skills, and the intellectual elaboration of the world with a consistent and unified stance. Creating a dominant culture in which Modern Capitalism and Rationality treat the human population, and Nature in an impersonal and objective position, with formal Scientific and technical rules, or *Disenchantment*.

In the *Protestant Work Ethic and the Spirit of Capitalism*, Weber argued that the protestant sect of Calvinism changed Western Civilization through "hard work" and the accumulation of "wealth". This wealth or "Good Works assists "GOD" in developing "thereby creating "Grace" for the Individual.

This caption expresses the above concept well, "On Earth man must be certain of his state of grace, must do the works of him (GOD)who sent him.

No leisure and enjoyment, but only activity (work)serves to increase the "glory of god". Waste of time is thus the first and principle of the deadliest of sins." not leisure and enjoyment but only work activity serves to increase the glory of god. The "Waste of time" is thus the first and principle of the deadliest of sins." (Pg. 26 A Brief Survey of the Sociological Imagination 3RD Edition, Kendall Hunt, 2010 Steven Gerardi.

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II.   CONCLUSION

The outcome of John Calvin (and his followers) was the transformation of   Western Civilization. The base believed that hard work and the accumulation of wealth ultimately leads to the "Grace of God" here on Earth, leading to eternal life in Haven. This simple concept has become the early Basis of American Capitalism, changing Western Civilization, and World history forever.

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Max Weber's Outer World/Inner World and the Principe of Rationality

Material Adaptation in the Classroom and the use of Typhlotechnology as Teachers of Students with Visual Impairment: Students' Perspective

Noriega Perez Guadalupe Patricia

ABSTRACT

Technologies have been a fundamental part of education for several decades since, through their use, all students can access information more easily and remotely. However, it is not until recent years that it has been latently noticed how the attention of educators and researchers has been redirected towards students with visual impairment or other special needs in an attempt to promote their inclusion in today's classrooms. It should be noted that the adaptation of material in the classroom and the use of typhlotechnology as teachers of students with visual impairment has not been studied much from the perspective of the students; hence the objective of this study. The data analysis was collected through the use of interviews that provided first-hand information from students with visual impairment in relation to the knowledge that their teachers have -or not- about typhlo technology and the adaptation of materials to cover their curriculum. The data analysis was carried out with the coding of four students' responses and with the identification of topics based on the research questions. Consequently, the study indicates that students with visual impairment consider it important that their teachers are aware of the technologies used by the aforementioned to adapt the materials depending on their educational needs.

Keywords: typhlotechnology, material adaptation, visual impairment, students' perspective.

Classification: LCC Code: HV1596

Language: English

Material Adaptation in the Classroom and the use of Typhlotechnology as Teachers of Students with Visual Impairment: Students' Perspective

La Adecuación de Material en el Aula y el uso de la Tiflotecnología como Maestros de Alumnos con Discapacidad Visual: Perspectiva del Alumnado

Noriega Perez Guadalupe Patricia

ABSTRACT

Technologies have been a fundamental part of education for several decades since, through their use, all students can access information more easily and remotely. However, it is not until recent years that it has been latently noticed how the attention of educators and researchers has been redirected towards students with visual impairment or other special needs in an attempt to promote their inclusion in today's classrooms. It should be noted that the adaptation of material in the classroom and the use of typhlotechnology as teachers of students with visual impairment has not been studied much from the perspective of the students; hence the objective of this study. The data analysis was collected through the use of interviews that provided first-hand information from students with visual impairment in relation to the knowledge that their teachers have -or not- about typhlo technology and the adaptation of materials to cover their curriculum. The data analysis was carried out with the coding of four students' responses and with the identification of topics based on the research questions. Consequently, the study indicates that students with visual impairment consider it important that their teachers are aware of the technologies used by the aforementioned to adapt the materials depending on their educational needs.

Keywords: typhlotechnology, material adaptation, visual impairment, students' perspective.

RESUMEN

Las tecnologías han formado una parte fundamental en la educación durante varias décadas puesto que, mediante su uso, todo el alumnado puede acceder a la información de manera más fácil y remota. Sin embargo, no es hasta estos últimos años que se ha notado latentemente cómo la atención de los educadores e investigadores se ha redirigido hacía el estudiantado con discapacidad visual o con otras necesidades especiales tratando de fomentar su inclusión dentro de las aulas actuales. Cabe destacar que la adecuación de material en el aula y el uso de la tiflotecnología como maestros de alumnos con discapacidad visual no ha sido muy estudiada desde la perspectiva del alumnado; de ahí el objetivo de este estudio. Los datos del presente estudio se recabaron mediante el uso de entrevistas que aportaron información de primera mano de estudiantes con discapacidad visual en relación a los conocimientos con los que cuentan -o no- sus profesores sobre tiflotecnología y sobre la adaptación de materiales para cubrir su curriculum. El análisis de datos se llevó a cabo con la codificación de responsivas del alumnado y con la identificación de temas basados en las preguntas de investigación. En consecuencia, el estudio indica que los alumnos con discapacidad visual consideran importante que sus maestros sean conocedores de las tecnologías que ocupan los susodichos para adaptar los materiales dependiendo de sus necesidades educativas.

Palabras Clave: tiflotecnología, adaptación de material, discapacidad visual, perspectiva del alumnado.

I.   INTRODUCTION

As mentioned in my previous work, it was found that most of the teachers and institutions neither have the appropriate infrastructure or classroom materials adapted in braille nor *do* they have other devices used by visual impairment students to enhance and accompany their learning process inside the academic field. As evidence of this, it was reported that as teachers "not only is it fundamental to be aware of each condition present in their groups but also to have materials previously acquired or designed according to their particular demands." Noriega Pérez, Paz Dominguez, Hernández Ángeles & Hernández Alvarado (2023).

For this reason and by working for the service of blind and visual impairment kindergarten children up to youngsters for a year now, I have noticed that the implementation of typhlo technological devices is essential for their education, active learning and autonomy inside and outside the classroom. On account of that (Aquino Zúñiga, García Martínez & Izquierdo Sandoval, n.d., as cited in Vilchis, 2023) claim that there are specialized means that low vision and blind students can appropriate to their learning process such as "talking systems, audio recording systems, computer peripherals and optical systems". These are some examples in which everyday technologies not only can become suitable didactic learning tools for these types of students but also an opportunity to facilitate and engage them in learning. For instance, Stadler-Heer (2019) agrees that in order to have learners actively engaged, "computer-assisted technology" and other approaches can be used with each learner. Moreover, it is also necessary to trigger the students' autonomy and independence as equals with the rest of the population, hence, promoting their social inclusion. As the United Nations (2022) insist, people with visual disabilities and sighted ones are the same since both parties are capable of socializing with others, being independent and productive. (p. 11).

Regarding material adaptation in classroom activities, it is imperative -as teachers- to modify accessible educational materials for sighted people in a way that visual impairment students can avail the knowledge the same way other students do. On the contrary, if teachers do not readjust their material focus, visual impairment students who assist to regular classrooms will feel disadvantaged and definitely not involved in terms of educational inclusion. "Because of the imbalanced focus on visual learning materials, students with visual impairments are often at a disadvantage." (Kaplan-Rakowski & Heap, 2023). This means that, as teachers of students with visual impairments not only should we be thoughtful on the material selection to prompt their learning and language acquisition -if they are learning any language- but we should also have typhlotechnological knowledge that we can put into practice in case students have any doubt during their learning process or do not remember which shortcuts are used on their computer for certain actions. Thus, the aim of this study is to raise awareness on the importance of having the basic knowledge on the use of typhlotechnology as teachers to provide better teaching and better attention to visual impairment students of preschool, primary, secondary, high school and university; as well as adults who, for some reason, lost their sight. Besides, it aims to explore whether students with visual disabilities are provided with educational materials adapted by teachers to facilitate their learning.

The research questions addressed in the present study are the following: What are the main advantages of learning how to use typhlotechnology as a teacher? How does the use of typhlotechnology help visual impairment students in learning? and What are the advantages of adapting materials for visual impairment students?

This study is significant to identify the advantages of knowing how to use typhlotechnology as teachers of visual impairment students and to determine whether or not we successfully adapt the accessible materials to facilitate their learning to broaden their academic development.

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To this extent, Velázque Wong & Rodríguez Robles (2024) acknowledges that "likewise, there is little research that takes into account the voice of students with VI, regarding how they experience barriers in inclusion support services." (p. 7) Thence, although there have been studies regarding inclusive education; the extent to which Spanish or English teachers have the essential knowledge regarding typhlotechnological devices and how can they guide their students learning when using such devices yet adapt accessible classroom materials according to their needs has been little delved into from the students' perspective.

II.   LITERATURE REVIEW

2.1 Typhlotechnology

To begin with, Organización Nacional de Ciegos en España, best known as ONCE (n.d.) defines typhlotechnology as the "set of techniques, knowledge and resources aimed at providing people with blindness or severe visual impairment with the appropriate means for the correct use of technology." To this extent, it can be inferred that typhlotechnology is the means by which blind and visually impaired people can have an approach to information through the use of social media and websites with the help of other means such as computer or cell phone speakers -in most cases- to reinforce their autonomy within the society and communication with others.

Therefore, as claimed by Vilchis et al. (2023) "typhlotechnology emerged to help people with blindness or visual impairments to access electronic information and communication technologies in order to facilitate their independence and personal autonomy." (para 2) It should also be noted that the same author lists some tools that were modified throughout the time or improved to be used by visual impairment students like "voice synthesizers, screen readers, optical character readers, Braille keyboards, text and image magnifiers, talking scanners, among other solutions" As can be seen, there have emerged a wide variety of technological devices for blind and visual impairment students whilst the digital world evolves through the years and

with that, as teachers, we try *to* use these gadgets to include the learners as much as possible onto the society offering equal approach to the information displayed in the network.

Similarly, this means of technology for visual impairment students has represented a change in societal and academic inclusion allowing special and unique people to access the same information as the sighted part of the population. For instance, Pegalajar Palomino (2013) observes that

> "The introduction of ICT in schools provides teachers with a series of aid for the improvement of teaching and learning processes, which has an impact on positive way in the students. However, it is not a simple process, as it requires of a series of didactic and organizational changes in the classroom as well as the consideration of certain general aspects associated with its implementation." (p. 13)

Based on what has been formerly said, thanks to the invention of the braille system by Louis Braille in 1824 up to the current advanced Information and Communication Technologies (ICT) for these parties, there has been an outstanding impact in the learning process of visual impairment and sighted students as mentioned by the author; however, it is also necessary to make some modifications so as to achieve a substantial implementation of the materials in use during all student academic performance.

Correspondingly, (Kaplan-Rakowski & Heap et al., 2023) emphasize that "evolving digital environments need to keep pace and offer equivalent learning opportunities to visually impaired individuals. Therefore, the existence of assistive technologies is fundamental to allow for diversity and inclusion." In fact, not everything is as it seems since, despite now having the material and technological resources necessary to provide equal education to students with visual impairment or other types of disabilities, not all teachers are sufficiently trained in public or private schools to meet the educational needs and demands of the students in question. As evidence of this, Noriega Pérez, Paz Dominguez, Hernández

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Ángeles & Hernández Alvarado et al. (2023) report that "it is necessary to delve deeper into other people's perspectives since they may feel that, superficially, there is inclusion in the classrooms. Also, being given coaching would help them address their students' needs adequately" (p. 62) Still, this is a strong assertion that makes us reflect on the importance of having the basic knowledge about the typhlotechnologies used by students with visual impairment as well as the curriculum and material adequacies that can be made so that the educational demands of today's students can be met.

2.2 Curriculum Material Adaptation

As aforementioned, by being informed about the way of working and teaching students with visual impairments, together with an informed adaptation of materials within the school curriculum, activities can be carried out in a significant way to strengthen the learning of all students equally. Furthermore, should teachers acquire knowledge respecting both means, future generations of students would have the required attention from their educators whenever they have an inquiry inside the academic terrain.

It is worth mentioning that Rodríguez Puerta (2021) describes a curriculum adaptation as "tools used in education to help students with special educational needs. In general, they consist of modifying aspects of the syllabus or teaching method, so that the educational objectives are suitable for all students."

Besides, the same author describes different formats in which a curriculum can be adapted to the needs of these particular students like *"Curriculum Access Adjustments"* that encloses "physical access accommodations" and "communication access accommodations", to mention some of them.

The first ones are those that modify some parts in terms of physical means to provide an accessible classroom and environment (e.g. "ramps, adapted furniture or support staff within classrooms to help students with severe motor problems"). The second one is related to the adaptation and/or modification of "teaching materials" for a "certain group of students" such as "books written in Braille for blind people or audio recording of school materials". These are some of the examples given concerning the adaptation of curriculum materials and changes that can be made depending on the special educational needs of each student with the intention of adapting the knowledge to be acquired by them.

III. METHODOLOGY

In terms of the outline of this study, it was chosen a constructivist worldview, a case study design and a qualitative approach. Moreover, a qualitative instrument was implemented to collect data to answer the following research questions: What are the main advantages of learning how to use typhlotechnology as a teacher? How does the use of typhlotechnology help visual impairment students in learning? and What are the advantages of adapting materials for visual impairment students?

Respecting the viewpoint of this study, a *constructivist worldview* was adopted to explore the students' perspective about the importance of having basic knowledge on the use of typhlotechnology as teachers of students with visual impairment and its adequacy in classroom activities.

Additionally, a *qualitative approach* was implemented. According to Creswell and Creswell (2018), a qualitative approach is meant for "exploring and understanding the meaning individuals or groups ascribe to a social or human problem" (p. 41). This means that the firsthand perspectives that visual impairment students have is vital so that they perform the same activities that their other classmates without disabilities do. Thus, promoting equitable and inclusive treatment.

It was also essential to interview students in order to understand their point of view concerning this matter and how their prior experiences with their teacher's material adaptation influenced their social meanings and learning. On account of that, a case study design was favoured.

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The *setting* of this study was a private non-lucrative foundation in Pachuca de Soto, Hidalgo named Ciegos Fundación Hidalguense (CIFUNHI). The institution promotes the autonomy of each beneficiary through the ripening of their self-development in terms of social and educational skills. It is a foundation for genetically blind and visually impaired babies, children, youngsters and young adults, some of whom are combined with other special needs such as blindness with cerebral palsy, blindness with bipolar disorder, blindness with autism, blindness with muscular atrophy, possible beneficiaries with attention deficit hyperactivity disorder and visual impairment with hearing problems. As well as adults who used to see but lost their sight due to different circumstances.

This building houses four main areas: preschool, primary, secondary / high school and computer room. The additional rooms are a music room, a playground, the headmasters office, five bathrooms and a kitchen in which all the beneficiaries discover and deepen their autonomy by carrying out daily activities. Withal, the setting impacted this research due to the differences in the availability that students had to be interviewed due to their classes, together with the places in which they could be interviewed without getting interrupted. For this reason, the interviews were conducted in the afternoon in the music room since at that time of day there were just high school students and teachers inside the building.

The *participants* in this study were four students who attend this Foundation; one university student attending law online classes and three high school students attending the same regular classroom as an agreement between both institutions. They were interviewed since they all use typhlotechnological devices to carry out their school and extracurricular activities. There were two women and two men aging between sixteen and twenty-one years old; each has different years of knowledge and experiences using typhlotechnological devices in this institution.

The key *instrument* of this study was an interview that consisted of 20 open-ended unbiased questions to compile first-hand information about these students' honest perspectives in relation to their previous and actual experiences with their teachers' curriculum and material adaptation in classroom activities and typhlotechnological knowledge to prompt their particular development and provide these students with better resources to strengthen their learning. The interview questions were written in Spanish to obtain slightly more extensive answers since the students have little or basic knowledge about the language. (appendix 1)

The *piloting* of the instrument was done once the interview was completed. A piloting session was scheduled with a high school student to proofread the questions that were similar to avoid reiteration and consolidate its better understanding. On account of that, the participant was chosen for the rapport we have established throughout this time we have known each other along my English teaching practice in addition with the years of experience they had using typhlotechnological devices. The piloting session lasted around 30 minutes depending on the length of the answers; it was conducted at CIFUNHI. On the whole, the piloting of the instrument facilitated the weighting of viable and non-viable questions so that the pertinent arrangements could be made before their official application to the students to be interviewed. Plus, it helped to verify whether the interviewee's answers were fruitful to clarify the research questions or not.

In consequence, a consent form was given to the parents of the participants as an ethical issue to fill in on behalf of the students to authorize their interview recording and the later analysis of their answers since they are minors. It was also asked for the students' consent to record their interview. (appendix 2)

IV. DATA ANALYSIS

In the aftermath of the application of the instrument, an exhaustive analysis of the student´s answers were made. Besides, the analysis of the data took place to couple relevant information that would answer the research

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questions. As part of the coding process, interviews were transcribed and key ideas that provided evidence regarding the importance of having basic knowledge about the use of typhlotechnology as teachers of students with visual impairment and its adaptation in classroom activities were highlighted. The participants' responses were classified by colours with the purpose to identify themes, as well as to have a better understanding of each question's responses. For this reason, the patterns vested by the feedback of the participants was of utmost importance and first-hand since their personal experiences were taken into account.

The prior mentioned analysis was significant in the sense that it helped identify the perspectives of visual impairment students towards the importance for teachers to learn the basics of typhlotechnology nowadays along with its adequacy in classroom activities.

V. FINDINGS AND DISCUSSION

Apropos of the above mentioned, the following three central themes related to the research questions were attained: teachers' knowledge, helpful typhlotechnological devices and material adequacy. Moreover, the ensuing subcategories were implicitly divided within the former themes: reasons to have basic knowledge as teachers, more helpful devices for students learning until now, ways in which devices help students to learn, material adaptation, external teachers' material adaptation and advantages of using different materials in class. This feedback was the foremost important from these visual impairment students' perspectives related to the subject matter of this study. Each theme is furtherly explained below.

5.1 Teachers' Knowledge

Data gathered from the students' perspective pointed out that some of the reasons as of why teachers should know how to use typhlotechnology is based on their previous experiences from attending regular classrooms where some teachers did not know how to treat them, how to work with them and support them considering their needs and learning patterns;

ending up excluding them. Additionally, student 4 states that having knowledge on this subject matter is a must if you want to expand your job prospects as a teacher apart from providing an egalitarian education for all types of students.

Because many times...eh...me, who attended normal schools. For having a disability, not only visually but the issue of all (persons') disabilities...eh...teachers- when they don't have the basic knowledge- and I'm talking about how they don't even know how to treat a person with a disability. They exclude us a lot in terms of activities. In fact, I had several experiences that- I don't know, they gave me eh- 10 without having done anything. Why? They excluded me from the activities or failed me because I had not turned in work... but they did not let me do anything either. I had many problems with respect to that but because teachers do not take the time to obtain the knowledge (even if it is basic) to treat a person with a disability. (Student 1)

Eh- because...well, if a- a child needs help to move something in the computer well...ah...For being able to support him it is important to learn to use the computer because as I say, if at any time a child requires your help then obviously you can't tell him "I don't know". No! Or-" I don't understand this technology thing" Right? This- "Check out how you can fix the problem yourself". And so, yes, it is very important that teachers are also updated, right? Or focus a little more on what technology is. (Student 2)

I think they should have knowledge because they should also learn how to treat a blind or visually impaired person...because if not, when they see a visually impaired person, they obviously will not understand what that person does. And I think it is very good that they learn to have that knowledge so that in the future they can learn how to help those visually impaired people. (Student 3)

I believe that having the knowledge in typhlotechnology for teachers, apart from the

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fact that it opens a more extensive field of job opportunities, endorses what the Third Article of the Constitution mentions in terms of education for all. (Student 4)

These statements show that visual impairment students would want their teachers to be knowledgeable for different reasons: to know how to treat and include them, to understand how they work, to have broader job opportunities and to provide these students with equal education.

Ergo, attending regular classrooms was a watershed for two of the students' personal experiences before the personalized attention they now have at this Foundation. According to these participants' perspectives and prior involvement within mainstream classrooms, both student 1 and 3 concede that their previous teachers neither have the adequate knowledge regarding braille nor they had enough awareness on the typhlotechnologies they used to consolidate their learning. In fact, hindering their learning and excluding them from the activities and assessment since they had no or little comprehension on how their students worked and how they can adapt the methodologies to teach them. Velázque Wong & Rodríguez Robles et al. (2024) insist as a result of their study that there is a great need to prepare teachers in terms of accompaniment in classrooms and to provide them with information on the teaching strategies or methodologies that they can adapt in their classes; based on that they can know how to deal with and how to work with students who have a disability, not necessarily visual, but of all kinds. Likewise, these authors report in their study that attitude is important if you are a teacher of students with visual impairment since "sometimes they do not have the empathy and willingness to take into account their needs as students" (p. 13)

In respect to what student 2 suggests, being an updated teacher is a benefit for both parties; the students involved and the educator in charge of their learning by virtue of the support they can avail if a quality teaching is provided. Hence, Zamora López and Marín Perabá (2015) believe that teachers must be updating themselves regularly because it can suppose "offering good

and quality teaching for students with this disability"; on the contrary, if the teacher is not knowledgeable regarding technological aspects, they might not comply with their visual impairment students demands.

Perhaps, the UNESCO (2005) claims that in order to cater quality and inclusiveness inside the classroom there should be "flexibility and variation at the centre, structurally as well as in terms of content, with the goal of offering every individual a relevant education and optimal opportunities for development." (p. 16) So, as student 4 declared, knowing about technologies -not only as teachers who work specifically for these students, but also teachers in regular schools- is essential to widen our personal careers, to contribute to an equal education for all and to encourage others to be inclusive within the academic realm.

5.2 Helpful Typhlotechnological Devices

In regards to the tyohlotechnological devices that have mostly helped these students on their learning process until now, they mentioned that the Perkins machine, computers and cell phones along with applications installed within them -that involve talking systems- have been the most outstanding means used by them that have favoured their academic development and learning. Being the NVDA one of the talking systems mentioned below by participant 2.

Eh...the Perkins machine...eh...the computer speaker and the phone speakers that at first, I used the entire pack that is the Android one. But now I use the (incomprehensible) that is the iPhone one. (Student 1)

Well, I think that the computer. Because maybe to be able to write eh...I feel like I write a little faster. I have the mobility of my hands, eh...and I write more- like more fluently. (Student 2)

...For example, mine when we bought it...eh...It didn't bring anything, it only had the basics like Word, Powerpoint... all that comes with a computer. And here they installed the NVDA- it's called NVDA...and

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this one- it's very functional... well... for blind people (sigh) because with that you can open Power Point documents and so. (Student 2)

Well...look. What has helped me a lot is the mobile phone and the computer. I use- I always use the computer because it's like the one I know how to use the most. And they're just teaching us how to use – they're teaching us, how can you say? the use of mobile phones and computers. I feel that I already understand more functions. (Student 3)

I certainly think technological gadgets like smartphones and computers with a talking system have been very useful for my academic development. (Student 4)

As reported by these students, the most common technological resources they use are computers and cellphones with talking systems to be able to listen to what they write and to have their devices read the texts and documents they are given by their teachers or texts displayed on their computer. Given this circumstance, (Ruiz, 2015, as cited in Zamora López and Marín Perabá et al., 2015) proposes "other tools with typhlo technology" such as "screen readers, software that uses a speech synthesizer to read a given information on the screen or to be read through touch." (p. 6) Moreover, to clarify what student 2 mentioned, Comunidad de NVDA en español (n.d.) explains in their website that the Non-Visual Desktop Access (NVDA) is a "free and open screen reader" that aids visual impairment students when using computers due to a "synthetic voice" that reads any text that they have on their computer screen.

Ancillary, the use of diverse typhlotechnological gadgets is preponderant for these visual impairment students in question; this as a result of the functionality, accessibility and easier understanding they have on how to use such gadgets together with the help of these "synthetic voice" screen readers that lightens their reading process in braille by just deciphering the computer input written by them.

Furthermore, the extent to which these devices facilitate their learning is considerable by virtue of the information that they can search academically speaking. However, one of the students highlighted the importance of joining the theoretical with the practical, of course, adapting the materials available so that they have an approximate idea of how things, objects, among others really look through their physical representation by using textures according to the color of these meanings. It was also noted that even if the devices they use improve their lives; for student 2 is easier to use the Perkins machine rather than the computer when having to read.

Eh...for example, when it is not- eh... well, when we don't know what they are talking about, for example, I don't know, let's say... a cell in biology because obviously we cannot see the cell so we do not know. Theoretically we know what they are talking about, but in terms of knowing what it is like... Not really; but many times, they recreate all that with materials and I think it helps me to learn in an exact way, for example the cell, to be able to know and understand theoretically and connect all those dots. (Student 1)

Oh, they help me a lot because...because thanks to them I can eh- ah- learn. This- it has helped me at the same time because, for example, I tell you that I love to compose and as I have the slate right now. And I'm one of those who grabs the guitar, takes notes, and then I write and check the notes. And it's a bit of a hard time for me because, if I have already written a verse, I don't know...eh... let's say "three little carts pulled my horses" or so.... If I didn't write...I pick up the guitar again and do another verse that I didn't write and see where I left off. I get lost a lot...and of course the Perkins machine was- it's, it's, easier, isn't it? And I'm grabbing the guitar here, I'm going to sing this... and read what I left behind. (Student 2)

On the computer it's kind of complicated because when it comes to writing I have to go back. And when you read it, that's what I tell you, it's complicated. (Student 2)

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I think they help me, they help me a lot because now, as I mentioned before, we can make our daily lives much easier because before- in the years before, a person not only with visual impairment but any person...how did they do it, right? They had to do things more by hand, looking...for example, if a task was left as homework, searching in books or in what else... in magazines they searched. Or they went to a museum to do some research...and I think that yes, it has helped me much easier because you just search on Google what such a thing means. (Student 3)

As quoted by student 1, even with the use of various tools, their teachers have to adapt the accessible materials they have so as to provide them with a meaningful language that owns a signified and signifier as mentioned by Saussure. With reference to this statement, Bigot (s.f.) cites that

> "Saussure then calls the combination of concept and acoustic image a "sign", and this is a psychic entity. Since in current usage the word "sign" was used to designate only the acoustic image, Saussure proposes to retain the word "sign" to designate the whole, and replaces "concept" with "signified" and "acoustic image" with "signifier". (p. 51)

In other words, the oral and written language is a system of signs. Perhaps, the signified is the union of characteristics that generate a graphical idea; for instance, the physical image that we have of a tree (branches, leaves, tree trunk). On the other hand, when we talk about the signifier, we refer to the information that we have about the signified, that is, the word as it is (e.g. t-r-e-e). Finally, the acoustic image is the mental memory of the sound of that word. Considering what has been said, in this case the role of the teacher is to bestow the necessary adapted materials for the students to create a mental image of a word, together with their sound and its written form by reading braille materials or using typhlotechnologies to accelerate the identification and association of vocabulary with textures, silicone enhanced images as well as talking systems.

5.3 Material Adaptation

In accordance with what is mentioned in the previous subcategory, the extent to which typhlotechnological devices facilitate learning is tethered with the material adaptation so as to achieve a meaningful learning of visual impairment students through the recreation of didactic educational means and the adaptation of regular course plans together with the use of a well-structured teaching strategies; always considering their learning styles.

Yes...Yes, yes, yes, because right now that we're in high school...we study high school by a school, eh...so the teachers- they send the course planning...eh, but planning like all students. And they have to adapt that planning so that we can learn. A clear example was that in the first semester we were given a book with the elements of the periodic table in Braille and each element- each group of elements had a texture. For example, the gases were cotton so it was easier for you to locate the elements. (Student 1)

Well, I believe that everyone knows the learning style from each one and maybe...For example, disability too. The same...maybe- I with a way of learning- well, perhaps if they tell me... Let's see, do- I'm going to give you an example, I like music. If a teacher from above tells me to make a poem for him, then obviously I will be able to do it a little faster than my classmates... maybe something is more difficult for them, for others not, and so on. (Student 2)

I think so, yes. They know how to adapt them so that we can feel...even if it is through an image how that material feels and I think that yes, it is a very good idea that they learn to adapt it because we, as well as teachers can-- or as well as people who can see how something really is...also a person with visual impairment has that right. They cannot see it but they can feel it and use- or let your imagination run wild. (Student 3)

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Without a doubt, I consider that my teachers are more than capable of adapting the necessary tools for my classes. (Student 4)

Putting all of the above together, it leads us to analyze that visually impaired students go through the same process but differently from that of a sighted person. Vision being replaced by touch, hence the recreation of objects with materials for students with disabilities, resulting in meaningful learning as Ausubel declares in the cognitive paradigm of education. Hernández Rojas (1998) emphasizes that

"From the Ausbelian perspective, the teacher must be deeply interested in promoting meaningful learning of school content in his or her students, either through a well-structured expository strategy that promotes meaningful learning by reception, or through a didactic strategy that promotes learning by autonomous or guided discovery." (p. 135-136)

This conveys that, as teachers we must further the inclusion of visual impairment students by adapting materials for them to acquire meaningful input beyond learning the basics of typhlotecnology as teachers to assist them when needed while using computers or cellphones. What is more, implementing various strategies to meet their requirements when learning; whether in Spanish or English.

In terms of the external teachers that some of them have had, two of the students mentioned that they were provided with the means to reinforce their learning by using materials teachers had at hand for them to understand what they were being taught. Even when their teachers did not know the specific textures used by visual impairment students to identify the colors or other objects, they tried their best to boost their academic development. The same with the implementation of typhlotechnological devices with high school students; even with no knowledge on this area their teachers took the time to include them in their own way. So, one of the reasons they decided to attend this Foundation is to have a particular attention, better inclusion and learning materials.

It's that...some yes and some no, for example, I had two teachers who taught me how to use – well one of them had knowledge of braille and made me write in braille when I was very young and then I forgot how to write and made me – for example, when I reviewed the tens, hundreds and that, I did the tens with a little circle the hundreds with a triangle and so on. Oh- and when I was in first grade of high school another teacher that- eh...did all the activities orally for me, that is, homework, she read me math operations and I had to answer them right there. Ehm... she taught me how to use the white cane... Eh, but I also had experiences with a third-grade teacher... that because she lacked on basic knowledge; I was excluded from many activities, and I did very badly...I failed many subjects because I did not do the activities... Not even she taught me. (Student 1)

Eh...in fact they supported me a little more, for example, for exams...they sat with me to read my questions and obviously I was answering them. In the case of writing with the Perkins machine, they only dictated and I wrote it. And in the case of handing in work, some were taught what the braille system was, but they left. There were new teachers...and there was no opportunity to teach them what the braille system is. And with some of them we had a small problem in terms of exams...eh- because some did tell me: "I'm going to give you your exam, answer it by yourself" I stayed like that...so how? Answer it by myself? It's not in- You see that they give it to you on a sheet of paper? They give it to you in bold. (Student 2)

Yes, they adapted them. For example, the first year I entered- when I entered fourth grade, they gave us all notebooks, but I didn't know what to use them for, I just scratched them until I entered fifth grade. What my teachers did was, for example, we had 3 notebooks, one that was math, which was obviously the subject of mathematics, and there they adapted me in silicone...my teachers made me a figure or a drawing for me to color it.

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We had the language one, which was Spanish...they adapted things related to Spanish, for example, they drew me a mandala or so –I don't remember– so that I could color it. And cultural areas that were science, geography and history, and in those they also adapted some drawings so that I could only draw and fill in the drawing that was inside the notebooks. They also put cardboard embossed with materials, for instance, maps of the republic. Obviously, everyone in life was given a map of the republic or a world map, they made me color the states or the continents on the enhanced map. (Student 3)

Although in external matters, very few teachers have been concerned with the adaptation of typhlotechnological tools. Perhaps there have been two or three teachers throughout my career, who have done their best to adapt the contents. (Student 4)

These quotes show that the inclusion of teachers towards visual impairment students is paramount for the latter ones since they feel considered when their educators design materials in braille or adapt them in silicone for them to avail the acquired knowledge provided in class in concordance with the use of typhlotechnological devices to accompany their academic process. Willings (n.d.) insists that

"Print textbooks and instructional materials used in classrooms are not always accessible to students and can present barriers to learning. Students must be provided with materials in a format that they can access to participate and achieve in the general curriculum. Many students with visual impairments may require one or more specialized formats including braille, large print, audio and/or digital. When specialized formats, paired with support for proper use, are matched to a student's unique learning needs and combined with effective instruction in reading, the result can mean the difference between exclusion and achievement across the curriculum." (para 5)

I cannot agree more with this author because what she mentions is exactly what happens with the design of materials for the students in question. In the case of the Foundation they attend, they have the advantage of owning all the essential materials and devices to carry out their activities whereas in external schools there is little chance that teachers have supportive devices for this type of students, the adequate training or even the initiative to learn about how to treat students with any disability as mentioned above by the participants. The same is true of the extent to which educators who teach in regular classrooms nowadays are informed or updated about the devices used by visually impaired students to guide them in their learning without leaving them excluded. In fact, it is important for these students to have knowledgeable teachers who help them in any need or doubt they have during their learning process making a big difference in their academic achievements and withal stimulating an inclusive classroom environment for their visual impairment students.

Last but not least, there were mentioned some advantages with which a teacher of a blind or visual impairment student can benefit themselves and others with such as bringing their students a clearer idea of how things are when using the correct adequation of pedagogic resources and by considering the characteristics and particular needs of each undergraduate.

Eh, the advantages...that you have more creativity in terms of- uh...I don't know, for example, about a demo or something like that. You already have many ideas on how to do it, that is, for example... In this part of the model, we are going to put foamy and in this other- eh...styrofoam and so on. (Student 1)

The advantages are that you can organize yourself and there are some materials that you may like, others that you may not. And you can feel comfortable when it comes to working. (Student 2)

The advantages that I think are very easy is that thanks to the materials we can more or less feel how things really are, for example a

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house- that they enhance a house we feel how the shape of that house is. Or for example, what else, the sun...it can be seen but we can also feel what's its true- or more or less what the shape of the sun is. Yes, the same with the colors that they differentiate with different textures. (Student 3)

All in all, these statements show that the advantages that students and teachers have in common is the fact that they both can harness the resources adaptation in the classroom to make learning more efficient and create an association of objects with their real color based on textures by having a mental idea of what they are being presented with or taught. Pegalajar Palomino et al (2013) agrees that

> "Faced with this new situation, the teacher is not exempt from work but, on the contrary, his task must focus on the structuring, organization and adaptation of such resources to the characteristics and needs of the students as well as their cognitive demands and specific learning styles." (p.14)

Nonetheless, there is no doubt that teachers must put extra effort on organizing the structure of the material usage to fortify the cognitive development of their students by acknowledging that each visual impairment undergraduate has a personalized learning style that helps them during their learning process apart from adapting the curriculum -if given- to further their academic growth.

VI. CONCLUSION

This study yields fundamental findings respecting visual impairment students' perspectives on how important is for them to have versed educators in diverse matters so that they are able to put into practice what they know such as supporting their special students to solve issues they might encounter while implementing typhlotechnological resources inside and outside the classroom to enhance their autonomy. On that account, the intention of this study was to explore and center its focus on visual impairment students' outlook on the subject of typhlotechnological knowledge and material adaptation within their educational curriculum at Ciegos Fundación Hidalguense (CIFUNHI) in Pachuca de Soto, Hidalgo. On the whole, this study aspiration was to raise awareness among teachers of preschool, primary, secondary, high school and university students; as well as adults who have a visual impairment to keep up to date with the medical conditions that their students may present and thus know how to treat and include them appropriately in the classroom. Lastly, I strongly believe that if you -as a Spanish or English teacher- want to have truly inclusive schools, why not start preparing and looking for specialized organizations so that we understand how to treat these people? Or simply, to have the initiative to request information from someone who has had more in-depth contact with what it implies teaching visual impairment students and ultimately prompt partnerships between specialized foundations and schools or any organization to expand the professional development of every person regardless of what they have studied or what they do. Everyone can learn, not just educators.

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APPENDIX 1

1. ¿Cuál es tu nombre?
2. ¿Cuál es tu pasatiempo favorito?
3. ¿Cuánto tiempo llevas acudiendo a la Fundación?
4. Me podrías decir si ¿sólo acudes a la Fundación o acudes a otra escuela de estudios académicos?
5. Me podrías comentar un poco sobre ¿por qué decidiste acompañar tus estudios en la Fundación?
6. ¿Prefieres venir a estudiar a la Fundación o preferirías ir a una escuela regular?
7. ¿Qué es lo que más disfrutas de venir a estudiar a la Fundación?
8. ¿Sabes qué es la tiflotecnología?
9. Me podrías decir ¿cómo aprendiste a usar la tiflotecnología?
10. ¿Qué aparatos tiflotecnológicos te han ayudado más en tu aprendizaje hasta ahora?
11. Me podrías dar una razón de ¿por qué como maestros debemos tener conocimientos básicos sobre la tiflotecnología?
12. ¿Crees que tus maestros saben adaptar sus materiales para tus clases? ¿Por qué lo crees así?
13. Tus maestros externos a la Fundación que has tenido ¿adaptaban sus materiales para que participaras en las mismas actividades que tus compañeros?

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14. Cuando tus maestros diseñan materiales pensando en tu aprendizaje ¿te sientes incluido(a)?

15. ¿Consideras que los maestros que te dan clases actualmente o que te han dado clases usan material variado?

16. ¿Qué sugerencias tienes para tus maestros sobre los materiales que pueden usar para dar sus clases?

17. ¿Qué crees que hace falta en cuestión de materiales y de su diseño para facilitar tu aprendizaje?

18. ¿De qué manera te ayudan los materiales tiflotecnológicos para aprender?

19. ¿Cuáles son las ventajas de utilizar diferentes materiales en las actividades de clase?

20. Para tí ¿por qué es importante que tus maestros sepan usar materiales tiflotecnológicos, la máquina Perkins u otros materiales en negrilla?

APPENDIX 2

FORMA DE CONSENTIMIENTO PARA CONDUCIR Y GRABAR ENTREVISTA

Nombre del padre o tutor: _____
Contacto: _____
Fecha: 7-10-24

PROPÓSITO DE LA ENTREVISTA

La presente entrevista tiene como objetivo recabar información sobre la *perspectiva* de estudiantes con discapacidad visual acerca de los conocimientos que tienen sus maestros en el uso de aparatos tecnológicos y de la adaptación de materiales que realizan los mismos para ayudarlos en su aprendizaje.

GENERALIDADES DEL CONSENTIMIENTO PARA CONDUCIR LA ENTREVISTA

Por la presente, autorizo que mi hijo(a) sea entrevistado(a) con **fines educativos, didácticos y de investigación**; así también que se grabe la entrevista [audio].

Por ende, las **respuestas** que se obtengan de la entrevista serán usadas con los fines anteriormente mencionados por la C. Guadalupe Patricia Noriega Pérez; egresada de la Licenciatura en Enseñanza de la Lengua Inglesa por la Universidad Autónoma del Estado de Hidalgo (UAEH). La cual actualmente se desempeña como voluntaria y encargada del área de preescolar en Ciegos Fundación Hidalguense (CIFUNHI).

Así mismo, yo eximo a la C. Guadalupe Patricia Noriega Pérez de:

1) toda responsabilidad ante reclamos por daños posteriores a la autorización del presente acuerdo,
2) toda indemnización que se manifieste por las actividades llevadas a cabo en el presente acuerdo [entrevista, grabación - transcripción de la entrevista y uso de las respuestas].

DERECHOS Y RECISIÓN

El padre o tutor y el alumno entrevistado tiene derecho de hacer valer y de cumplir con las siguientes clausulas:

PRIMERA. Puedo negarme a firmar la presente autorización.
SEGUNDA. Tengo derecho a recibir una copia de esta forma de consentimiento.
TERCERA. Soy consciente de que no recibiré ninguna compensación financiera.
CUARTA. En mi calidad de padre, tengo plena consciencia de que mi **hijo/a**) puede solicitar que cese la grabación de la entrevista en cualquier momento si así lo cree conveniente.
QUINTA. Una vez conducida la entrevista, puedo solicitar una copia de las respuestas obtenidas de la misma.
SEXTA. Puedo rescindir esta autorización antes de que se utilice la información recabada de las respuestas de mi hijo(a) en una fecha razonable. Si rescindo de mi autorización, debo hacerlo por escrito hacia la C. Guadalupe Patricia Noriega Pérez.

Firma de quien autoriza: _____

Firma del entrevistador: _____
C. Guadalupe Patricia Noriega Pérez

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Reuse of the Gipuzkoan Megalithic Landscape: From Ceremonial Sites to Livestock Farming and Hunting

Izaskun Egilegor Uranga

University of the Basque Country

ABSTRACT

For several decades now, the landscape has been studied from multiple fields due to its complexity and the wide variety of aspects it encompasses. Each discipline approaches the landscape from a particular perspective, analyzing both its physical characteristics and its cultural, social, and symbolic dimensions. Research has emphasized the reuse of the landscape, considering the living societies of the past and their evolution. The megalithic phenomenon follows the same diachronic line. For years, megalithism has been treated as a prehistoric element without understanding its reuse by different contemporary communities around it. The use of these elements has been prevalent throughout history, and it has been varied. Local communities have used these elements for purposes ranging from quarries for the extraction of raw materials to other types of functions. Therefore, it is necessary to understand megalithism as an evolutionary phenomenon connected to the changes in local communities. Thus, the reuse of the landscape and its resources along with subsequent societies, basing the study on the understanding of these elements that have come down to us as heritage to the present day. For this, the bidirectional socialization of megalithic heritage must be considered and studied in future research.

Keywords: megalithism, reuse, resources, multitemporality, cultural heritage.

Classification: LCC Code: CC135

Language: English

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I. INTRODUCTION

We have inherited from our ancestors the landscape we see today. It is not a new assertion that megaliths have been reused throughout history, both in prehistoric times when they continue to have their meaning (burials), and when they cease to have a burial meaning, through another function. The organization of these reuses is not a simple and easy thing, and there, are multiple parameters to be used to make this classification (Mañana-Borrazas, 2003). While passing from the nature of reapplying, through the doubts of chronology, to the presence of materiality, there can be questions of classification. Therefore, in this work, a division is proposed to analyze the different uses of megaliths in Gipuzkoa and its history.

The phrase "the past and the present in the present" often refers to how historical events and cultural heritage influence and coexist with contemporary life (Olivier, 2020). It underscores the idea that the past is not simply a series of events that happened long ago, but rather a continuous thread that shapes current identities, traditions, and societal structures. This perspective can be applied in various fields, such as archaeology, history, and cultural studies, emphasizing the ongoing relevance and impact of historical contexts on modern-day experiences and practices (Gomes, 2019).

This is why megalithism offers us a different perspective on the simple prehistoric analyses that have been conducted for decades. Megaliths, being reusable and repurposed elements, have come down to us with a notable overlay of materials. All of this allows us to understand the contemporary reuse of these landscape elements

as manifestations of cultural continuity and an evident presence of social change.

II. GEOGRAPHICAL CONTEXT

At first glance, the territory of Gipuzkoa appears to be quite rugged. The region was formed around 40 million years ago due to the Alpine orogeny, influenced by the movements of the Iberian and Eurasian tectonic plates. The Bay of Biscay, along with the Basque Mountains and the Pyrenees, were created by the collisions between the Iberian plate and the southwestern part of France (Batzuen Artean, 1991).
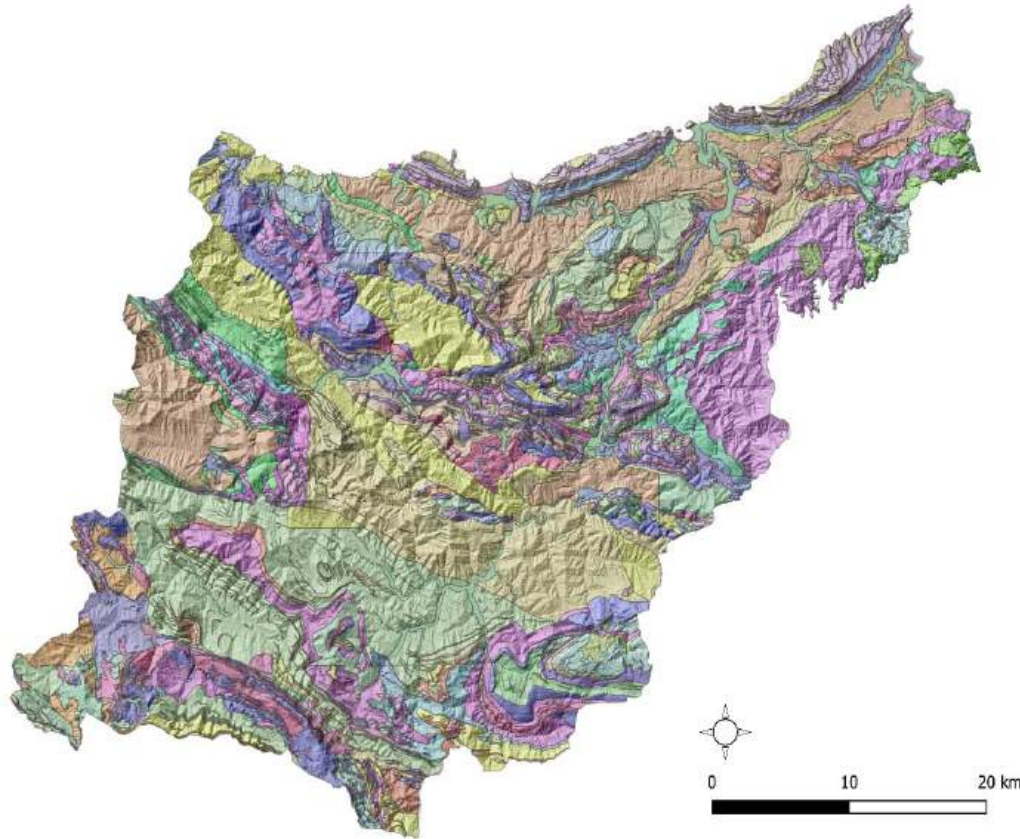
(Source: the author)

Image 1: Hillshade and lithology maps of Gipuzkoa

The area covers approximately 1980 km² (Gipuzkoa Provincial Council, 2012). In terms of physical environment, three distinct geological zones can be identified: the Northeast, dominated by Paleozoic materials (slate, quartzite, and granite); the coastal zone, composed of materials from the Tertiary period (sandstone, limestone, slate, and clay); and the rest of the territory, characterized mainly by Mesozoic elements, particularly Cretaceous, with predominant limestone and structures (Batzuen Artean, 1991). The different densities and differential erosion of these materials have created a landscape with elevations ranging from 500 m to 1544 m. Various chains and corridors have formed in the area: the coastal chain, the pre-coastal corridor, parallel valleys between them intersected by transverse structural alignments, and the inner chain forming overall (Meaza *et al.,* 1996) (Image 1).

Only about one-tenth of the surface has a slope of less than 15%. While 26% of the territory is located below 200 m, there is a noticeable 83% lies below 600 m. Only 3% is above 1000 m. As we will examine later, this will have a direct impact on the analysis of the site locations (Gipuzkoa Provincial Council, 2012). The rivers in Gipuzkoa run perpendicular to the coast and the fold axes, influenced by the proximity between

the watershed and the sea. The river slopes are steep, with gradients of up to 25% in the upper sections, resulting in significant erosion (Meaza *et al.*, 1996).
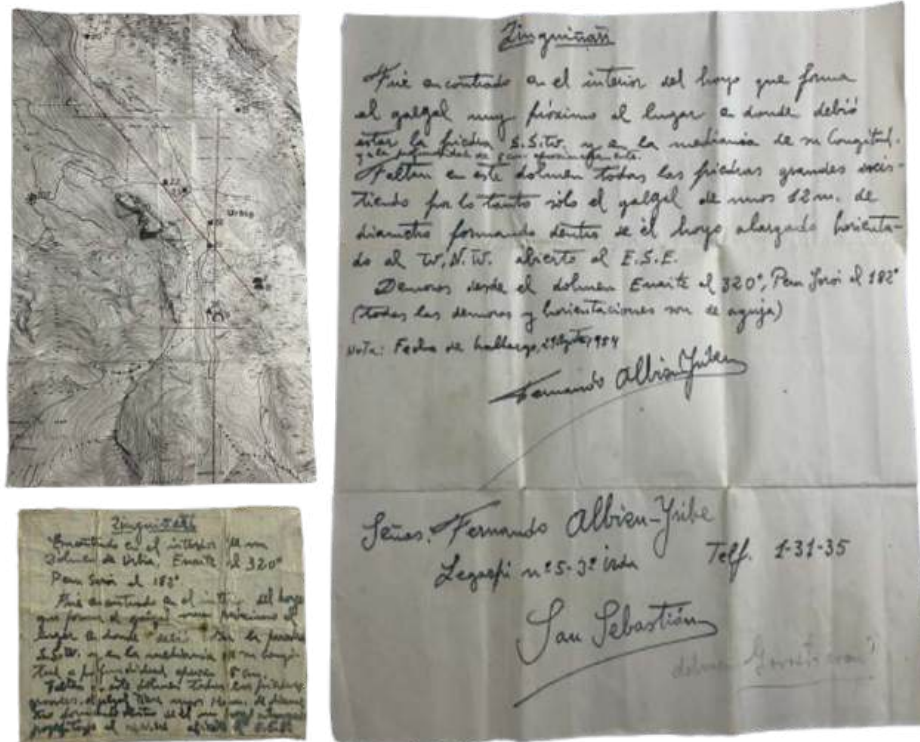
(Source: Gipuzkoako Gordailua)

Image 2: Field notes from some archaeologists during early 20th-century excavations in Gipuzkoa

Throughout history, and especially since the discovery of the first dolmens, there has been significant interest in these peculiar structures in Gipuzkoa and beyond its administrative boundaries. James Fergusson identified the concept that unified all these structures as megalithism. Given that they are burial monuments, the monumentality they exhibit and the remains found within them have allowed for the development of work related to this phenomenon. In Gipuzkoa, this is even more pronounced, as there are numerous traces of this phenomenon, and both Basque Country and Pyrenean megalithism have been the subjects of detailed research. The first dolmen found in Gipuzkoa was the Jentilarrikoa (Aralar) in 1879 (Altuna *et al.,* 1990). At the beginning of the last century, significant discoveries of large monuments were made. The architecture and placement of these monuments followed a similar scheme to those found in France or England. In Gipuzkoa, T. Aranzadi, J. M. Barandiaran and E.

Eguren were the ones to initiate a scientific and systematic study of megalithism, starting with their group work around 1916 (*Aranzadi et al.*, 1922; Aranzadi & Barandiaran 1924; Barandiaran, 1935; 1946; 1953; 1972; Apellaniz, 1973; Altuna *et al.*, 1990). This does not mean that work on this subject was not already being carried out before (Image 2).

III. THEORETICAL FRAMEWORK

3.1 Multitemporality

In recent decades, debates within archaeology and its theoretical framework have set aside the affirmation that archaeology itself conducts research into the past. The epistemological aspects of archaeology have been neglected in favor of ontological aspects. Today, archaeology has become part of the elements and processes of the past that are maintained (Shanks, 2007). The past is an element that resurfaces through time. Identified as a trajectory, part of a process

(Delporte, 1979). Establishing it at a specific date may be a mistake, as the past immerses in itself between those dates and also positions itself within the future. It does not end; through archaeology, we become part of this temporality, aligning with various societal processes, and everyone must be part of it. The past should not be identified as a datum but as a network of relationships. The ideas of linear, continuous, immutable, and chronometric time have long been set aside (Fasolt, 2004).

Bergson, however, proposes a different way of understanding time, based on experiences that are mnemonic and situated between matter and time. The present is filled with moments stored in memory. It is located on specific matters, which have unique possibilities for persistence. It encompasses different moments: origin, transformation, reorganization, and thus, moments that coexist are revealed (Deleuze, 1991:60).

Therefore, the present is not made up of events occurring at this moment but rather is a collection of all past time. The present must be understood as a instead deposit of the past (Olivier, 2013b), that is, a present created by the continuous accumulation of the past (Olsen, 2013). Thus, archaeology does not study the past but rather the material elements that have been preserved from that past (Hamillakis, 2015: 150-155; Olivier, 2013b: 121-122; Olsen, 2013:2). All changes and reconfigurations that occur in the present affect those preserved material elements; they have a direct impact. Therefore, each contemporary change in materiality should be considered part of that materiality (Olivier, 2013a; 2001). Hence, when humans conduct research based on changes made through different temporalities, the material cannot have a precise chronology. The past has been identified as the materiality of the present, as the material of the present is constantly reconstituted (Al-Saji, 2004).

3.2 Utilization of Megalithic Resources

The use of megaliths as quarries is an intriguing archaeological and historical phenomenon that illustrates how ancient societies not only constructed megalithic monuments but also repurposed these large stone blocks for other uses. This utilization can reveal important aspects of social organization, technology, and changes in cultural practices over time.

In some cases, stones from megalithic monuments, such as dolmens and menhirs, were repurposed to construct other buildings or structures. This practice often occurs when megaliths are no longer considered sacred or when communities change their ceremonial practices. Regarding resource exploitation, the quarrying of megaliths involves extracting stones from megalithic structures construction, which may reflect changes in the significance or functionality of these monuments.

> "In historical terms, it is emphasized that "many of the blocks that are part of dolmens have long served as excellent quarries, providing local blacksmiths with abundant material from which they crafted sharpening stones for their workshops (Aranzadi *et al.,* 1920:20)."

As religious and ceremonial practices evolved, societies might have stopped considering certain megalithic monuments important, leading to their dismantling or reuse. In some instances, the repurposing of megalithic stones may reflect changes in social organization or economic needs, where resource extraction becomes a priority. Additionally, there are practical needs in this aspect. The rocks from megaliths, being of considerable size and quality, were a valuable source for building homes and other structures. The different phases of use provided readily available, high-quality materials. In some cases, megaliths deteriorated naturally over time, and the stones were used for other purposes, especially if the monuments were no longer utilized or maintained.
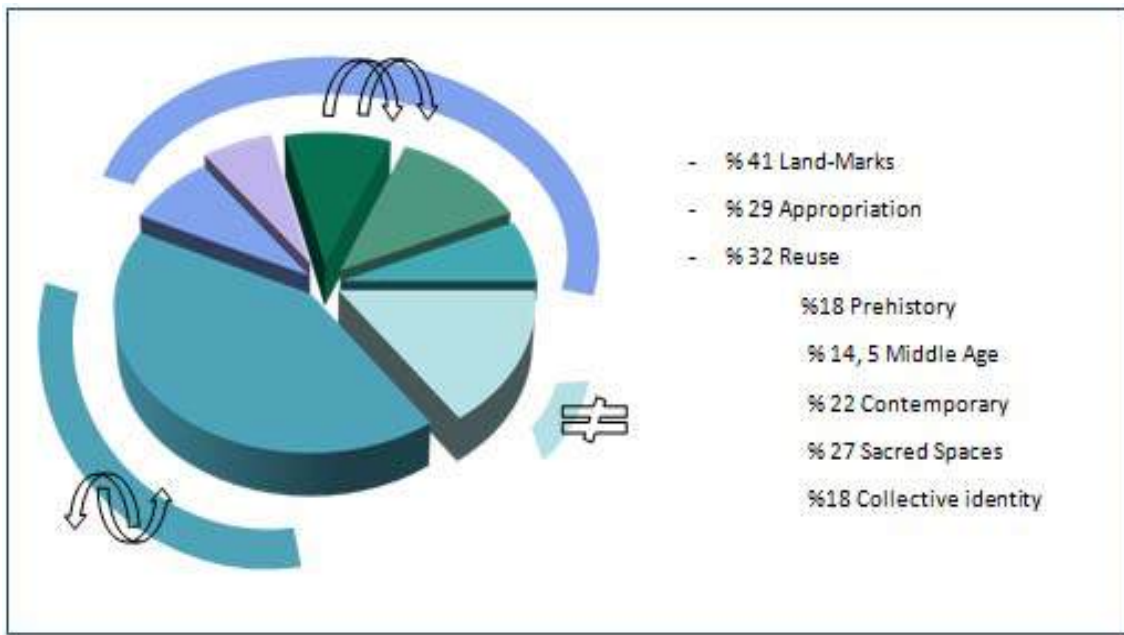
The extraction of stones from megaliths can affect the integrity of archaeological sites, complicating the interpretation and preservation of these monuments. Studying how and why megaliths were reused provides valuable insights into cultural and economic transformations. The historical use of megaliths often leads to renewed

interest in their preservation and protection. Recognizing their cultural and archaeological value has led to efforts to conserve and protect these sites.

IV. REUSE OF MEGALITHIC STRUCTURES

The information gathered from various sources leads us to the classification that we will examine later, which is divided into three main concepts. Among the 293 megalithic sites known in Gipuzkoa, 227 show signs of reuse. They are categorized as: A) First, the appropriation of megaliths. B) Next, there are changes in the meanings of the megaliths as land-marks. C) To conclude the classification, we will cover the reuse of megaliths (Images 3-4).

- % 41 Land-Marks
- % 29 Appropriation
- % 32 Reuse
   %18 Prehistory
   % 14, 5 Middle Age
   % 22 Contemporary
   % 27 Sacred Spaces
   %18 Collective identity

((Source: the author)

Image3: Reuse of the megaliths of Gipuzkoa

Among these three concepts, the Basque Language Academy (Euskaltzaindia) defines the term 'appropriation' with meanings such as 'to make one's own,' 'to adopt,' or 'to bring into one's possession.' Within the megalithic sites of Gipuzkoa, signs of appropriation and assimilation can be found throughout the Historical Territory. In the process of assimilating a megalith, its use can vary in each case, or it may have undergone different appropriations and assimilations at other times. However, a sub-classification can be made if we consider the different modes of appropriation. Among the 293 known megaliths in Gipuzkoa, 39 are recognized for having been given a various use due to the assimilation process. Among these, 13 have been used for building huts or farmhouses. Eight have been transformed into hunting posts, nine into spaces for warfare, eight into pastoral areas, and three have been assigned to various other uses.

Firstly, reuse for *building huts, farmhouses, or shelters* has been observed. A part of the 'Zorroztarri' standing stone from the Aizkorri megalithic site was used to construct a shepherd's hut in the vicinity. This occurred around 1950 (Mujika, 1989). It is described in the 1982 Gipuzkoan Archaeological Report as follows: 'According to L. Peña Santiago, B. Igartua, who participated in the construction of the Perusaroi shelter, the menhir was split in half, with one part used as a lintel for two small windows in the north wall of the shelter. The remaining fragment was set upright shortly afterwards, a few meters from its original location. This destruction seems to occurred between 1947 and 1948' (Altuna *et al.,* 1982). In the Aralar megalithic site, the slabs of the 'Labeo' and 'Arraztarangaina' megaliths were used to build nearby shepherd's huts (Edeso & Mujika., 2012).

In the Satui-Arrolamendi megalithic site, the 'Arrolamendi I' and 'Arrolamendi II' dolmens were exploited for similar purposes. In the case of the first, it is described in the 1964 publication 'Excavación de la estación de «túmulos» de Satui – Arrolamendi. Legazpia (Guipuzkoa)' as follows (Altuna *et al.,* 1964): 'The "tumulus," upon our arrival, had undergone extensive alterations, and part of its slabs had surely been used in the construction of a very nearby hut.' In the second case, the same publication describes it as: 'The slabs were used for the construction of the nearby hut of the Kosoro farmhouse'.

In Elosua-Plazentzian, 'Atxolin Txiki' is located, which is described as follows: 'We later observed that it did not contain slabs typical of the dolmen; they have undoubtedly been used in modern constructions, as has happened at other sites, and this suggests the proximity of a hut along the lower path in this part of the mountain.' As if that were not enough, within the same megalithic site, a hut known as Gazteluain was built in the space of the 'Trekutz' dolmen (Altuna *et al.,* 1990): 'In 1973, it was almost entirely dismantled during the construction of the shelter association. Today, only a part of the tumulus remains, with a diameter of 19.50 m and a height of 1.75 m. The interior has been destroyed due to a trenches that crosses three-quarters of the structure' (Tapia, 2022).

In Ataun-Burunda, 'Balankaleku H' and 'Napalatza': "This monument, due to its exterior shape, resembles a somewhat irregular stone heap, having been dismantled by treasure hunters and those who used its mound as a quarry to build huts, the remains of which are still found beside it. For this reason, its dimensions cannot be precisely determined" (Aranzadi *et al.,* 1920), and 'It is observed that the monument has suffered from human activity throughout history. Therefore, a substantial portion of its central region, particularly the southern half, has been utilized as a quarry for sourcing stone for the nearby structures (walls and a hut) (Mujika, 1991).

"In Udala Intxorta, 'Goinzari Zelaia': 'The eastern arch was reduced to 0.35 m in height (possibly due to the use of its stones in the nearby farmhouse)' (Altuna *et al.,* 1990). In Belabieta, 'Moa': 'In the center, there is a large hole, undoubtedly due to the removal of material by some pigeon hunters who built a hut next to it' (Aranzadi *et al.,* 1923). In Elgea-Artia, 'Egea I' dolmen: 'Likewise, the capstone disappeared from its place; probably, the charcoal burners used it as building material for one of the two huts they had just built' (San Martin, 1956).

Among other uses, megaliths have also been used as *hunting posts*. This means that the material of the megalith was used to build a hunting post. Examples include the 'Irumugarrieta' dolmen in Brinkola-Zegama: 'The hunters from the area have used stones from the dolmen to build an on-site strategic 'stand' for pigeon hunting' (Elosegi, 1952). In the Ataun-Burunda 'Praalata' dolmen: 'Furthermore, it should be added that for decades the existing crater was reused and adapted for use as a hunting post' (Mujika, 1993). In Igoin-Akolako, 'Sagastietako Lepua' dolmen: 'We noted that the enclosure, over the past few years, has served as a hunting post, chicken coop, and strategic hideout' (Atauri *et al.,* 1951; Ceberio & Tapia, 2015). The 'Akolako Lepoa' dolmen is considered a hunting post by the Hernani Municipality: 'It has since been reused as a hunting post, and only 2 of the four capstones remain in situ' (Barrero & Millan, 2014). Hunting posts require specific protection zones, and the morphology of a dolmen can offer opportunities for such use. As noted by the Hernani Hunting Association in their 2022 minutes, the Akolako Lepoa II dolmen is identified as a hunting point (Hunting Federation of Hernani). In Altzania, 'Tartaloetxeta': 'Around the crater, a 0.60 m high wall was built on the tumulus for use as a hunting post' (Altuna *et al.,* 1990). In Ataun-Burunda, 'Urrezuloko Amurea', used for preparing stakes: 'Later, the monument suffered damage from hunters who turned the crater into a hunting post' (Mujika, 1999).

In the Elosua-Plazentzia megalithic site, lead bullets were found in the 'Keixetako Egiya' dolmen, indicating its use as a hunting post (Aranzadi *et al.,* 1975). In the same site, lead bullets were also found in the 'Irukurutzeta',

'Keixeta', and 'Kurutzebakar' dolmens, indicating their use as defense positions (Altuna *et al.*, 1990; Aranzadi *et al.,* 1975). Lead bullets were also found in the 'Akolako Lepua' and 'Sagastietako Lepua' dolmens in Igoin-Akolako (Atauri *et al.,* 1951).

Other megaliths have also had uses as *shepherding areas.* For example, the 'Sagasti Tako Lepa' dolmen in Igoin-Akolako: 'We noted that the enclosure, over the past few years, has served as a hunting post, chicken coop, and strategic hideout' (Atauri *et al.,* 1951). In Aralar, 'Supitaitz': 'a circular structure attached to the monolith at its NE end seems to be the remains of a small corral, possibly intended to protect some livestock (breeding season...), with the floor covered with flat stones. Similar constructions are known in other places in this same mountain range' (Peñalver, 1984).

In the Aizkorri megalithic site, 'Gorostiaran M' and 'Gorostiaran E' megaliths contained metal nails and artifacts (Aranzadi *et al.,* 1919). In Altzania, specifically in the 'Zorroztarri' dolmen, a ferrule indicating its use as a shepherding space was found (Altuna *et al.,* 1964). In Aralar, the 'Ausokoi I' dolmen contained metal nails from a hut used as a shepherding space (Apellaniz & Altuna, 1966), and the 'Igaratza I' dolmen contained a ferrule (Millán & Lizarralde, 1982). In Belabieta, metal supports in the 'Belabieta Txiki' dolmen indicate its use as a shepherding space (Aranzadi *et al.,* 1923).

In Ataun-Burunda, 'Urrezuloko Armurea' was used for preparing stakes: 'Later, some used the slabs from the monument to make stakes or shepherding tools, with blocks showing chisel marks' (Mujika, 1999). Additionally, the slabs from the Murumendi 'Larrarte' dolmen were used as boundary markers between plots: 'The stones from the dolmen might have been used to build a small wall that formerly served as a boundary marker for the plot' (Mujika & Armendariz, 1991). The 'Tximista' dolmen in Oindi-Mandoegi was used to build a nearby snow pit: 'Most of the missing landmarks have disappeared over the centuries due to erosion, and also because they were used to build the adjacent snow pit and

auxiliary structures' (*Altuna et al.,* 2002). We can confirm that the nature of the 'Ondarre' stones in Aralar has changed over history (Mujika *et al.,* 2016; 2018). From being stones, they became a boundary marker for the Ondarre's grazing area in the Middle Ages. In Elosua-Plazentzia, the edge of the 'Aitzpuruako Zabala' dolmen was used to find the base of a Bronze Age hut (Tapia, 2019; 2020; Tapia, 2022).
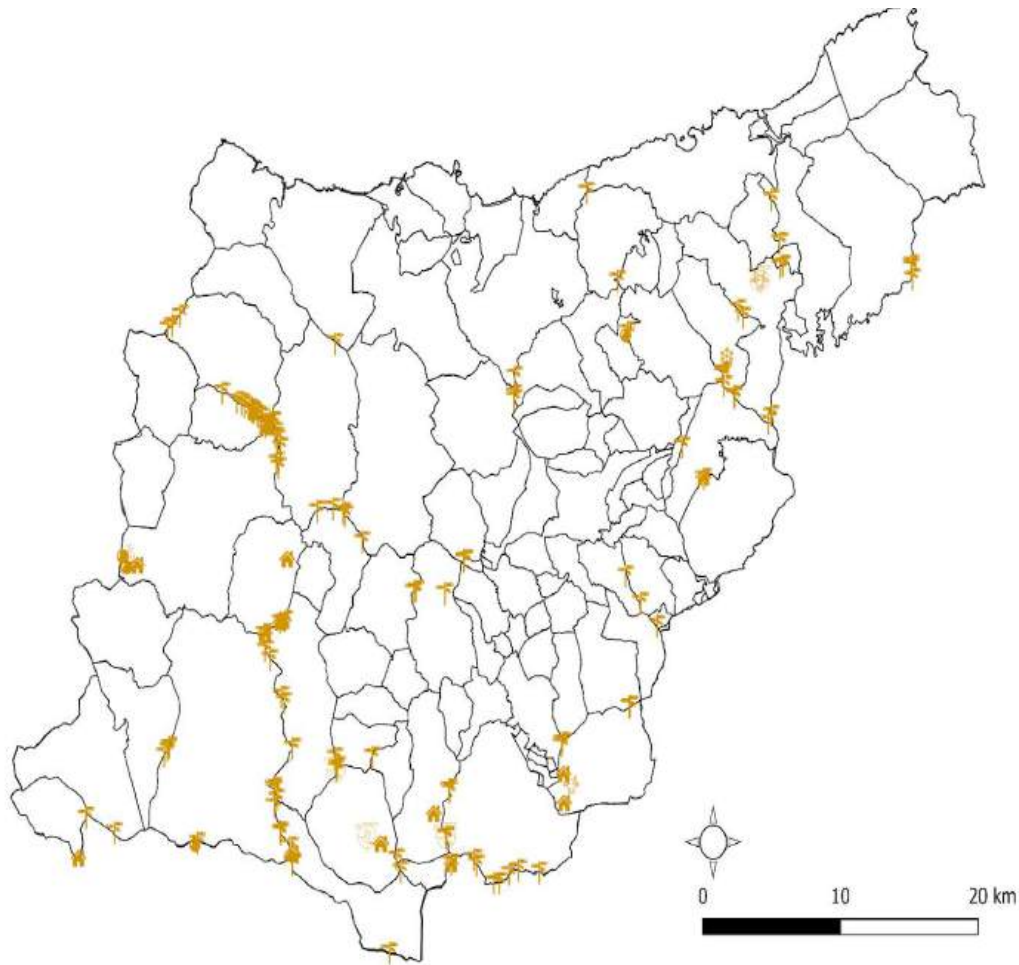
(Source: the author)

Image 4: Megaliths of diferent reuse in the province of Gipuzkoa

V. DISCUSSION

5.1 Livestock Spaces

Many megalithic monuments are found in areas suitable for livestock farming, such as fertile valleys, pastures, and areas near water sources. These locations allowed for efficient livestock management and the construction of monuments in visible and accessible sites. In summary, the relationship between megalithism and livestock spaces reflects the interdependence of economic practices and cultural expressions in prehistoric and later societies. Megalithic monuments not only had ritual and symbolic functions but also played a practical role in landscape organization and livestock resource management. It is undeniable that the reuse of megaliths as grazing spaces has modified the character and meaning of the megalithic element itself. The structures have been used as protection against the elements, providing a more comprehensive understanding of the interactions between culture, economy, and landscape.

The relationship between megalithism and adjacent livestock structures is a fascinating topic that illustrates how societies integrated their economic and cultural practices. The presence of livestock structures next to megalithic monuments suggests a close connection between the construction of these monuments and a livestock-based economy (Bueno-Ramirez *et al.,* 2008). The continuity of livestock farming at megalithic sites reveals how ancient economic and cultural practices persisted and evolved. Megalithic monuments, initially built for

ceremonial and symbolic reasons, often remained relevant to local communities due to their strategic location and cultural significance (Alvarez, 2011).

(Source: Gipuzkoako Gordailua)

Image 5: Horseshoe and cowbell found in the dolmen of Mulisko Gaina, Urnieta (Gipuzkoa)

Dolmens and other megalithic monuments are often located in areas that are also suitable for livestock farming. This may reflect territorial planning where ceremonial importance was combined with economic needs (Agosto, 2023). The presence of megaliths in livestock-suitable landscapes suggests that these monuments had not only ritual significance but also formed part of a productive economic environment (Edeso & Mujika, 2011).

In several megalithic sites, remains of enclosures and pens have been identified, which would have been used for the containment and management of livestock. These pens, made from perishable materials like wood or stone, provide direct evidence of livestock activity near megalithic monuments (Agosto, 2023). Some excavations have revealed structures that might have served as stables or animal shelters, as previously noted. These can be found in areas adjacent to megalithic monuments, indicating that animals were an integral part of daily life and the ritual activities taking place at these sites (Agire *et al.,* 2012). An example of this are the megaliths of 'Ausokoi'[1] (Aralar), 'Belabieta Txiki'[2] (Belabieta), 'Gorostiaren E'[3] and 'Gorostiaren M'[4] (Aizkorri), 'Zorroztarri'[5] (Altzania), 'Trikuaizti'[6] (Murumendi), 'Mulisko Gaina'[7] (Oindi-Mandoegi) (Image 5) and 'Keixeta'[8] (Elosua-Plazentzia).

Livestock farming may have provided the necessary resources for the constructing of megalithic monuments. Animals would not only have served as food for workers but also as sources of materials like hides and tendons, used in the construction and transport of stones. It is possible that pens and other livestock structures were used in ritual contexts, such as animal sacrifices during ceremonies related to the megalithic monuments. This is supported by

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[1] Modern nails (Apellaniz & Altuna, 1966).
[2] Metal stirrups (Aranzadi *et al.,* 1923)
[3] Machete, among other modern materials (Aranzadi *et al.,* 1919).
[4] Nails and machete (Aranzadi *et al.,* 1919).
[5] Horseshoes (Altuna *et al.,* 1964).
[6] Modern objects (Altuna *et al.,* 1990).
[7] Modern objects (Altuna *et al.,* 1990; Gipuzkoako Gordailua).
[8] Modern objects (Tapia, 2022; Gipuzkoako Gordailua).

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findings of animal remains in ritual contexts at some archaeological sites (Edeso & Mujika, 2012). Livestock structures near megalithic monuments could reflect a sophisticated organization of territory, where grazing areas and monumental construction zones were carefully planned and managed (Agirre-García *et al.,* 2012).

Over time, the livestock structures near megalithic monuments may have been adapted or expanded to accommodate changes in livestock practices. This includes the construction of more permanent enclosures or the addition of adding new types of structures for livestock management.

The continuity of livestock activities at megalithic sites suggests that these places maintained their significance over time. This may have reinforced cultural memory and community identity, linking generations of herders and farmers to the ancient monuments. The evolution of livestock structures shows how societies adapted to environmental changes, technology, and economic practices. This adaptability is a testament to the resilience and innovative capacity of ancient communities. The continued presence of livestock activity at these sites contributed to the conservation and transformation of the landscape (Tilley, 1994). Megalithic monuments were not only preserved as historical sites but also formed part of a living, constantly used landscape.

Many megalithic sites are located in areas with good natural resources, such as fertile pastures and water sources, which make them ideal for livestock farming. This strategic location contributed to their continued use. These megalithic spaces often maintained a cultural and symbolic significance that persisted over the centuries (Criado-Boado, 1989; 1999; Mujika *et al.,* 2023). This cultural connection encouraged their continued use and preservation by local communities. The livestock structures at these sites demonstrate how communities have been able to adapt and reuse the landscape effectively (Castillo, 2011). The evolution of livestock practices and the introduction of new technologies reflect these societies' adaptability and teach us about a current landscape that is readable and necessary to investigate.

The proximity of livestock structures to megalithic monuments would have facilitated livestock management and control, ensuring efficient use of the territory and protection of the monuments. The integration of livestock structures into the megalithic landscape would have helped protect the monuments from intrusion and damage while maintaining practical use of the space for livestock farming. The combination of megaliths and livestock structures reflects advanced territorial planning, where economic and ceremonial needs were integrated into landscape organization (Agosto, 2023).

The continued presence of livestock activity at megalithic sites has contributed to the conservation of these monuments. Livestock structures, by being used and maintained, have helped preserve the natural and cultural environment. The adaptation and evolution of livestock structures around megaliths reflect changes in agricultural and livestock practices, as well as the social and cultural needs of communities over time.

5.2 Hunting Spaces

This is a privileged place for pigeons and for bird migration in general. In autumn, numerous species of birds from northern and central Europe head south (Iberian Peninsula and Africa) (Saenz de Buruaga *et al.,* 2012). They flee from polar cold and frozen, snow-covered ground, where it is difficult to find food, to spend the winter in much more welcoming areas, both in terms of climate and food availability. This migration phenomenon is an innate characteristic of birds; they react this way (Bea & Sanchez, 2001).

Megaliths are often located in strategic places that were also useful for hunting. For example, they might be situated in areas with good observation points or access to animal migration routes. The construction of megaliths in hunting areas suggests a landscape planning that took both ceremonial and economic aspects into account. In some cases, megalithic monuments might have served as observation points for hunting activities, providing a broad view of the surrounding terrain (Alvarez, 2011).

When pigeons head south, they encounter the Pyrenees mountain range, where bad weather is typical at this time of year. The southern wind we are used to causes large concentrations of clouds in the Pyrenees, which hinders their visibility (Bea & Sanchez, 2001). So, they seek the coast and lower areas with better weather. That's why this region is a common area for their passage and hunting, as they fly lower and can be seen. Pigeons have always been spotted here in the autumn. This tradition dates back to ancient times, with documents mentioning pigeon hunting from the late 1800s, in fixed posts or with nets (Saenz de Buruaga *et al.,* 2012).

As described earlier, the bird migration routes in the Basque Country, especially in the provinces of Gipuzkoa and Araba, are strategically located. This has resulted in some cases where dolmens have been reused as hunting posts. However, as Álvarez describes in his publication: "although for the most part they have built shelters linked to bird hunting (especially pigeons), they have also played a role in the capture of mammals of different species, often wild boars "(Álvarez, 2011). An example of this are the megaliths of 'Irumugarrieta'[9] (Brinkola Zegama), 'Praalata'[10] (Ataun-Burunda), 'Sagastietako Lepua'[11] and 'Akolako Lepua'[12] (Igoin-Akola), 'Tartaloetxeta'[13] (Altzania) (Image 6), 'Atxolin Txiki'[14] and 'Keixetako Egiya'[15] (Elosua-Plazentzia), and 'Urrezulko Armurea'[16] (Ataun-Burunda).

It should be emphasized that the effort required to adapt these structures as hunting shelters is minimal. This makes their reuse for this purpose quite common, especially in the province of Gipuzkoa. But that's not all; in some other cases, the dolmen chamber has been filled to create a shelter for hunters. Evidence of this can be found in the remains left behind, such as cartridges, glass bottles, or other contemporary debris (García San Juan, 2003; Álvares, 2011; Tapia, 2022). As we mentioned in the previous section "*Reuse of megalithic structure - hunting posts,*" it is not only the archaeological evidence that defines these spaces as reused, but also various written evidence that supports this.

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[9] Elosegi, 1952.

[10] Mujika, 1993.

[11] Atauri *et al.*, 1951.

[12] Barrero & Millan, 2014.

[13] Altuna *et al.*, 1990.

[14] Tapia, 2022.

[15] Tapia, 2014.

[16] Mujika, 1991.
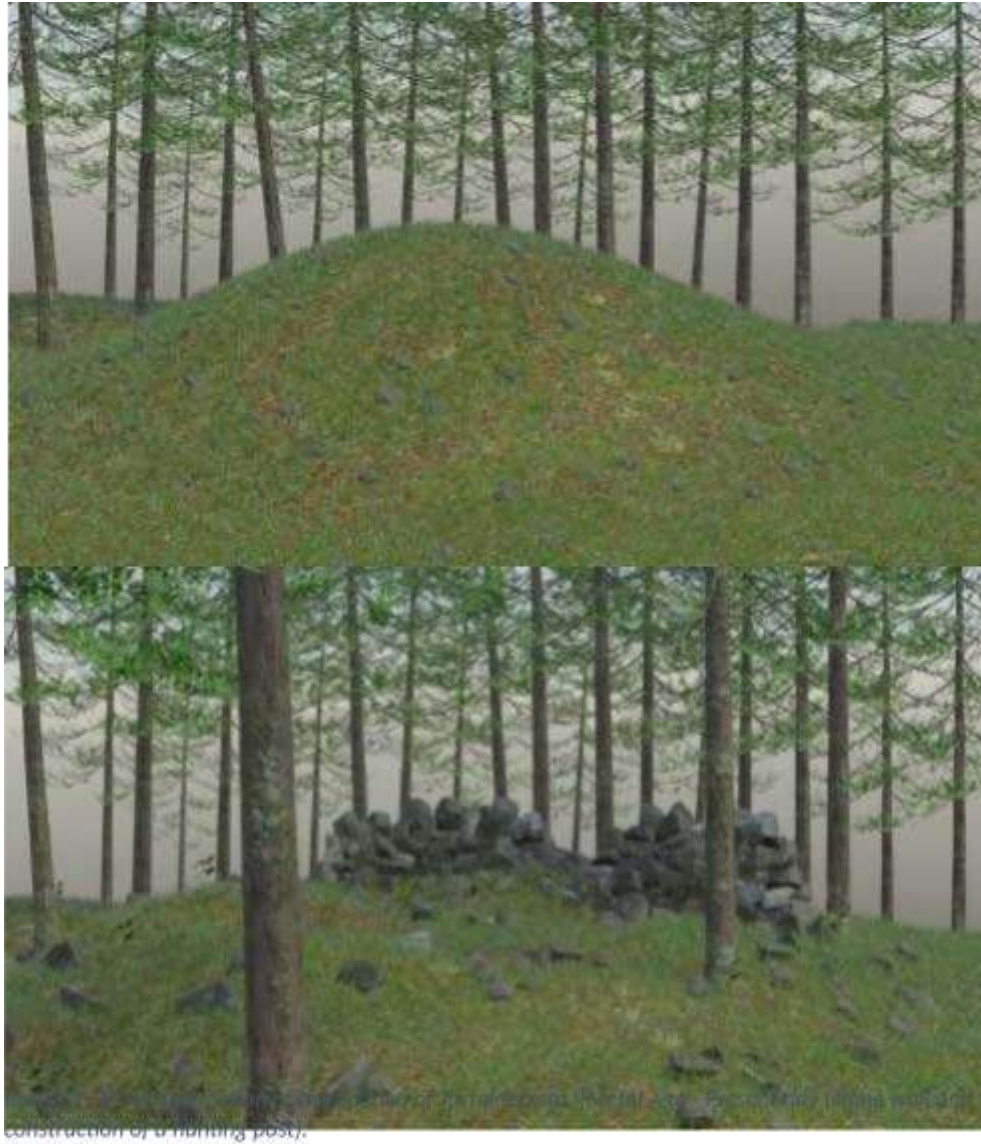
(Source: the author)

Image 6: 3D reconstruction of the dolmen of Tartaloetxetal(Metal Age - Present day (stone wall and construction of a hunting post)

5.3 War Spaces

As we have previously analyzed, there are various megalithic monuments located in strategic places that might have had defensive value, such as hills or areas with wide views. This suggests that site selection could have considered ceremonial importance and defensive capability. In some cases, megaliths have been found in the regions that show signs of military activity or fortification, such as fences, trenches, or bullet impacts. Contemporary military material has even been found in their surroundings.

(Source: Gipuzkoako Gordailua)

Image 7: Musket balls in the dolmens of Gorostiaran W (Aizkorri) and Irukurutzeta (Elosua-Plazentzia)

Some megaliths might have been used as landmarks or observation points in broader defensive systems. Their visibility and size could have provided strategic advantages in defending the territory. Occasionally, megaliths have been modified or repurposed in military contexts, such as the construction of fortifications or the creation of barricades. An example of this are the megaliths of 'Irukurutzeta'[17] (Image 7), 'Keixeta'[18], and 'Kutzebakar'[19] (Elosua-Plazentzia), 'Akolako-Lepua'[20] and 'Segastietako Lepua'[21] (Igoin-Akola), Gorostiaran W (Aizkorri)[22] (Image 7) and 'Mulisko Gaina'[23] (Oindi-Mandoegi).

Various military conflicts throughout history, especially in the 19th and 20th centuries across Europe, can be seen reflected in the remains found in the megaliths and their surroundings. Although contemporary archaeological practice does not place much emphasis on this type of artifact in megaliths, the use of these structures as hideouts and shelters was already highlighted the early research on funerary structures (Aranzadi & Barandiaran, 1953).

VI. CONCLUSIONS AND FUTURE OBJECTIVES

Reusing megalithic sites as livestock enclosures highlights a fascinating intersection of ancient and modern practices. Megalithic monuments, initially constructed for ceremonial or burial purposes, have been repurposed over the centuries for agricultural use. These structures, located in fertile valleys and grasslands, provided natural enclosures and vantage points for managing livestock. This adaptation reflects the practical and evolving relationship between humans and their landscape, where ancient cultural heritage continues to serve contemporary economic needs. These examples illustrate how ancient megalithic monuments have been integrated into rural and agricultural life, maintaining their relevance over the centuries and adapting to the needs of local communities (Edeso

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[17] Lead bullets (Altuna *et al.,* 1990; Tapia, 2022).

[18] Lead bullets (Aranzadi *et al.,* 1975; Tapia, 2022).

[19] Lead bullets (Aranzadi e*t al.*, 1975; Tapia, 2022).

[20] Lead bullets (Atauri *et al.,* 1951).

[21] Lead bullets (Atauri *et al.*, 1951).

[22] Lead bullets (Edeso & Mujika, 2012).

[23] Musket Stone (Altuna *et al.,* 1990).

et al., 2010/ Edeso & Mujika, 2012). In any case, using megalithic structures has been the basis for their reuse (Beguiristain, 1999); Álvarez, 2011).

Burials have often acted as inscriptions in space. They mark sites of memory and are capable of surviving in space (Llorente, 2015). With the help of the monumentality they display (the size and structure of their form), they will be respected in subsequent times. It should be noted that within this logic, the deceased were the first to have a permanent place (Mumford, 1961). In this case, megalithism would mark their place, and communities of later periods would settle around the constructions that mark their testimony (Criado-Boado, 1999). They are based on a space-time relationship, offering monumentality outward from the Earth. From the moment space is considered sacred, it will continue to maintain that character in subsequent times (Sommer, 2017). We must consider that megaliths have had different values throughout history; at the very least, as analysed, they have symbolic, archaeological-historical, and territorial marker value (Martiñón Torres, 2001).

These locations, referred to as sites of memory, are expressed in society today as aspects of identity. However, it is undeniable that this memory has changed. In the context of the dynamism of history, the modes of communication have preserved the character of exploitation that this area once had as a model of what it was. On the other hand, the intangible heritage has been based on elements of oral literature, mythology, stories, and the imagination derived from the relationship with nature, which have all emerged from the traditional livestock farming in Gipuzkoa. Thus, as Aranguren says, 'There is no intangible heritage if there are no people' (Auzmendi *et al.,* 2018).

It is necessary to discuss and understand, in the near and distant future, the socialization of megalithism and its multitemporality through its uses and materiality. It is essential to highlight the bidirectional socialization of megalithic heritage and its current uses. The object is a significant element that extends beyond its concrete and physical form; it is considered an element with its inherent meaning. However, it acquires excellent educational value, offering the possibility to establish abstract elements in fixed objects and to include objects in a process of inquiry from different perspectives within the social sciences. Furthermore, the aspect and its entire context become attractive when all social groups have worked with their objects, providing opportunities for investigation. Combined with megaliths, this offers a specific line of research that connects megalithism with the evolution of elements created for a particular function.

On the other hand, it should be noted that different analyses guiding the study of megalithism towards this concrete function confirm that megaliths have experienced different use phases. Those functions have been preserved through transformation to the present day. In the study of megalithism and megaliths, therefore, elements that have persisted to the present emerge. Each contemporary transformation is part of its materiality. This necessitates a modification of the abstraction generated about the social sciences and emphasizes the educational value of the object, projecting students towards a megalithic heritage as their own, addressing the multitemporality of the megalith itself as a reusable heritage element based on the authenticity of the object.

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Transcendent and Immanent Perception and Cognitive Equilibrium in Space-Time

Dr. Mario Camacho Cardona

Universidad Nacional Autónoma de México

SYNOPSIS

Perception is generated through the sensation captured by the sensors in a transcendental way, as well as through apperception in an immanent way as a result of memories; Both senses are valued in sensitivity and generate the first cognitive perceptual image. In everyday life, as well as in scientific and technological life, perceptions-emotions are based on acts acquired by teaching and learning, both; family, educational, social coexistence such as laws, rites, percepts and norms. Hence the expressions in reality that are embodied in matter intime and space on the basis of perceptions – emotions called "precepts" that express the modes of social being of human groups in certain sociocultural conditions. These expressions will be interpreted a posteriori by apperceptions that are the product of cognitive, perceptive, emotional and volitional syntheses, which are kept in the "cognitive balance". From where, what is expressed and represented in reality is understood by what is kept in the cognitive balance, which can be accepted or rejected, but, if there is acceptance, a significant transcendental and immanent fulfillment is obtained, which can lead in its maximum expression to a mental rapture, both; scientific, aesthetic, mystical, as well as spiritual.

Transcendent and Immanent Perception and Cognitive Equilibrium in Space-Time

La Percepción Trascendente e Inmanente y el Equilibrio Cognitivo en el Espacio-Tiempo

Dr. Mario Camacho Cardona

SYNOPSIS

Perception is generated through the sensation captured by the sensors in a transcendental way, as well as through apperception in an immanent way as a result of memories; Both senses are valued in sensitivity and generate the first cognitive perceptual image. In everyday life, as well as in scientific and technological life, perceptions-emotions are based on acts acquired by teaching and learning, both; family, educational, social coexistence such as laws, rites, percepts and norms. Hence the expressions in reality that are embodied in matter intime and space on the basis of perceptions – emotions called "precepts" that express the modes of social being of human groups in certain sociocultural conditions. These expressions will be interpreted a posteriori by apperceptions that are the product of cognitive, perceptive, emotional and volitional syntheses, which are kept in the "cognitive balance". From where, what is expressed and represented in reality is understood by what is kept in the cognitive balance, which can be accepted or rejected, but, if there is acceptance, a significant transcendental and immanent fulfillment is obtained, which can lead in its maximum expression to a mental rapture, both; scientific, aesthetic, mystical, as well as spiritual.

Keywords: transcendent perception, immanent perception, cognitive equilibrium.

Author: Las abreviaturas de FES Acatlán UNAM son; Facultad de Estudios Superiores Acatlán Universidad Nacional Autónoma de México.

SINOPSIS

La percepción es generada a través de la sensación que captan los sensores de manera trascendental, como también por medio de la apercepción[1] de manera inmanente producto de los recuerdos; ambos sentidos son valorados en la sensibilidad y generan la primera imagen cognitiva perceptiva. En la vida cotidiana, como también la científica y tecnológica, las percepciones-emociones son parte de actos adquiridos por enseñanzas y aprendizajes, tanto; familiares, educativos, sociales de convivencia como leyes, ritos, preceptos y normas. De donde las expresiones en la realidad son plasmadas en la materia en el tiempo y el espacio en base de percepciones – emociones denominadas "preceptos" que expresan los modos de ser social de los grupos humanos en determinadas condiciones socioculturales. Estas expresiones serán interpretadas a posteriori por apercepciones producto de síntesis cognitivas, perceptivas emotivas y volitivas, que esta guardadas en el "equilibrio cognitivo". De dónde, lo expresado y representado en la realidad es comprendido por lo guardado en el equilibrio cognitivo, que puede ser aceptado o rechazado, más, si hay aceptación sé obtiene un cumplimiento significativo trascendental e

[1] Apercepción (Del lat. v. tr. Pāro, appăro, præpăro, as, āre, ăvi, ātum: Procurar, disponer de antemano, preparar, anticipar). f. Percepción clara e inmediata, respuesta intuitiva a lo captado sensorialmente en la realidad y se relaciona directamente con los recuerdos guardados en la memoria y con los instintos según el carácter biológico-cognitivo, que dan un conocimiento inmediato de la realidad, por lo que, se considera una percepción acompañada de conciencia. Cada estimulo sensorial captado de la realidad variará su comprensión inmediata e intuitiva en base el desarrollo del sujeto.

inmanente², que puede llevar en su máxima expresión a un rapto mental, tanto; científico, estético, místico, como espiritual.

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² Percepto m. El objeto tal como lo percibe el sujeto, por lo que se valora por el manejo perceptivo. Establece la diferencia entre las nociones de concepto y percepción, siendo el percepto un contenido artístico que se presenta como el resultado de formas con rasgos de excelencia artística, que definen las diferencias entre las formas artísticas y le dan cierta originalidad identificable como producto artístico Está dirigido a la estética y al arte. Cuando es al arte permite describe el objeto en todos sus elementos y rasgos como un todo artístico único o dentro de un estilo, en base de experimentaciones de sensaciones que producen los estímulos físicos fenoménicos relacionados al ambiente que generan, por lo cual se definen los rasgos de figura que dan el carácter a un estilo artístico y en el caso arquitectónico o urbanístico y aún más en efectos fenoménicos de iluminación, transparencia, claro oscuros , texturas, colores etc. Cuando es a la estética se relaciona a esencias de cualidades que dan sentido sémico de distinción a cierto objeto estético. En la estética filosófica de Gilles Deleuze, los perceptos se relacionan al arte y son en sí sensaciones relacionadas con el objeto percibido y el ambiente que se genera alrededor del objeto, que son estimados por lo que experimenta las sensaciones, más si profundizamos seguiremos la valorización de los datos sensibles estimados por la apercepción que son datos guardados en la memoria de tipo sentimiento, emociones, conocimientos etc. Generándose en la sensibilidad en la mente la reunión de sensaciones y datos aperceptivos dando una idea intuitiva inmediata, que posteriormente se sigue valorando en la percepción de manera reflexiva, de esa forma se reconocen los perceptos de un estilo generalizado o los de una artista en particular. El precepto estima la excelencia artística que trasciende de la obra y la identifica a sí misma y a su momento histórico artístico, así como se integra o genera movimientos artísticos definidos. Deleuze plantea los preceptos y afectos. De donde los afectos son devenires vivenciales que se relaciona de un cuerpo con otra cosa, y son lo que se desbordan de la obra artística y producen experiencias tanto consonantes o disonantes. De tal manera el artista crea perceptos y afectos, y al generarlos se independizan trascendiendo al artista quedando impregnados en la obra. En sí el rapto estético podría ser considerado como la estimulación que genera la obra artística en afectos estimulantes que subyugan al ser que la percibe hasta abstraerlo en una empatía entre obra y sujeto que se embelese y que experimenta un rapto de la realidad. El artista al aptar la realidad pragmática de una sociedad y lo lograr con su percepción generar perceptos que lo impulsan a modificar plásticamente la materia generando obras artísticas llenas de perceptos y afectos; el artista a través de los perceptos y afectos ofrecer a una sociedad obras de arte que serán valoradas por los grupos humanos aceptándolas o rechazándolas. (ampliación diccionario de arquitectura y urbanismo de Editorial Trillas (Inédito)

Palabras Clave: percepción trascendente, percepción inmanente, equilibrio cognitivo.

RESUMEN

La percepción trascendental permite la captación del mundo real y la realidad sociocultural artificial humana, gracias a los sentidos y su capacidad como sensores que transmiten la información trascendental a la mente, como sensaciones que llegan a la sensibilidad como primer paso cognitivo. En la sensibilidad se generar la primera idea gracias a la percepción inmanente, que interpreta los datos enviados trascendentalmente de manera aperceptiva; esta primera confrontación de las percepciones trascendente e inmanente es un acto sémico³. Este acto sémico es el primer paso producto de la interpretación inicial inmediata por la percepción inmanente gracias a la apercepción. De este primer paso se iniciará los siguientes procesos cognitivos que concluirán en el equilibrio cognitivo que almacenará las informaciones como una memoria del recuerdo que tendrá la cualidad de irse ajustando según llegan nuevos datos ya sea de conceptos o perceptos que serán valorados por: la emoción, la voluntad y la inteligencia. Algunos datos que llegan al equilibrio cognitivo pueden corregir datos anteriores o aumentar nuevos datos en un continuo de retroalimentación de manera de compensación. En base los estudios de reducciones esenciales fenomenológicas y sus

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³ Acto sémico m. (Del lat. actus, hecho, acción. Semema, significado a cada morfema). Es el que da sentido cognitivo trascendental para iniciar el proceso perceptivo, este acto es provocado por la comunicación de objeto-ambientes en sensaciones - apercepciones que van de la realidad a la mente del observador; lo inicial son la captación de los datos sensibles que los sensores envían a la sensibilidad, los que son estimados por la apercepción la que recurre para su interpretación a la memoria rescatando: recuerdos, emociones, sentimientos, conocimientos tanto de contenidos, conceptos y perceptos, en sí, todo lo que ha sido memorizado, convirtiéndose en el regreso al recuerdo. Gracias a la posición intuitiva natural que no está valorando las condiciones físicas de los objetos, sino su presencia por medio de su figura marcada por los rasgos formales, y las condiciones ambientales que ubican al objeto en la realidad; de inmediato se hace presente el acto sémico que comunica la capacidad sensible de captación del objeto en la realidad e inicia la interpretación aperceptiva, siendo el primer contacto con el proceso cognitivo.

campos llegó en 1974[4], se logró comprender el equilibrio cognitivo como el último reducto esencial en la correalidad mental[5], estos estudios permitieron comprender el continuo retroalimentar de las esencias en el tiempo y el espacio de manera cognitiva, como se explicará posteriormente en los esquemas de los campos esenciales fenomenológicos que integran una constante valorización entre los campos esenciales dentro de la correalidad, que son; intelectual, emotivo y volitivo genera la base de la percepción inmanente que participará en la sensibilidad con la apercepción que interpreta los datos trascendentales gracias al acto sémico, generándose la primera idea sensible-aperceptiva que iniciará el proceso cognitivo para volver a llegar finalmente al equilibrio cognitivo. Sin embargo, al comparar los estudios y las afirmaciones de Jean Piaget, en año 2020 se encontraron similitudes de lo que consideró el equilibrio cognitivo en una constante valorización entre lo intelectual, emotivo y volitivo. Donde afirma la continua y constante equilibración del equilibrio cognitivo[6], gracias a estos estudios publicados por Jean Piaget se afinaron más los alcances del equilibrio cognitivo.

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[4] Estos contenidos se dieron a conocer de manera pública hasta el año 2000 que se publicaron en el libro "Hacia una teoría del espacio, Reflexión fenomenológica del ambiente", editorial Universidad Iberoamericana Puebla y BUAP, también se publicaron en 2005 en el Libro "Espacio sémico urbano arquitectónico" editado por la UTP de Loja Ecuador.

[5] "Correalidad; f. Concepto empleado por Max Bense, relacionado con el término estético que designa lo ontológico de la belleza como un trascender de la realidad en el acto estético, de donde la belleza necesita de la realidad para sostener su trascendencia. Dentro de las teorías clásicas del modo de ser, elaborada por Nicolai Hartmann, se presenta la necesidad, la realidad, la posibilidad, así como sus formas negativas, -según Oskar Becker- la conecesidad –(la existencia matemática constructiva o intuitiva)-y al coposibilidad -(existencia matemática dentro de una teoría matemática ideal o abstracta)-. Bense planteó la correalidad de manera aumentativa a los anteriores modos."; (Camacho Cardona. M.; Diccionario, p, 2026.) En sí, el concepto de correalidad es que es empleado en este texto tiene una base ontológica de la relación realidad-correalidad, donde lo trascendental es la realidad y lo inmanente es la correalidad. El espacio ambiental humano se integra de lo real, la realidad y la correalidad como modalidades del ser ambiental: Lo real se sustenta por Entes de organización natural integrada por sistemas naturales denominados ecosistemas, generados por lo natural y verdadero, tanto biótico como abiótico, definidos por las condiciones geográficas, en estos emplazamientos geográficos las sociedades humanas sé adaptan generando ecosistemas analizados por la ecología humana, que define procesos sistémicos sostenibles que requieren las sociedades humanas para sus sostenimientos, reproducción y evolución. La realidad se establece por la acción humana que participa en el tiempo y el espacio por medio de acciones, actos y actividades humanas que dan organizaciones espaciales-temporales, tanto: regionales-urbanas-arquitectónicas, siendo estas los hábitats humanos, en sí, es el espacio significado. La correalidad considerada como una modalidad trascendental de la realidad, en sí es, una modalidad trascendental de condición cognitiva, por lo que, tienen las mismas composiciones de la realidad, pero en su valoración trascendental cognitiva, siendo: volitiva, emotiva, perceptiva y conceptual, ya que son juicios y valorizaciones mentales que realiza el sujeto como individuos socializados, en sí, con cualidades del sujeto que percibe la realidad. Nos genera la posición de cualquier individuo socializado en sus condiciones de sujeto pensante. La comunicación entre realidad y correalidad será por medio de conceptos de conocimientos, de perceptos del proceso perceptivo, de emociones por medio la inteligencia emocional.

[6] *"Para Piaget (1954/2001), hay dos premisas básicas sin las cuales no se pudiese comprender esta interrelación: (1) el hecho de que no hay mecanismos cognitivos sin elementos afectivos y que, a la inversa, (2) no existe estado afectivo puro, sin elementos cognitivos. Si toda actividad "inteligente" es una instancia de readaptación, y toda adaptación es el restablecimiento del equilibrio entre el organismo y el medio* -contextual ambiental- *al cual tienden todas las estructuras cognitivas como parte de la construcción del conocimiento, no puede haber acto de "inteligencia" sin experimentar un momento afectivo de insatisfacción, de desequilibrio cognitivo. A esto Piaget (1954/2001) le llama una "sensación de laguna". La afectividad nutre esa energética del comportamiento que se configura a través de la "inteligencia" humana. Por tal razón, reconoce la complejidad de la afectividad y su inextricable vínculo con los mecanismos cognitivos para explicar el aprendizaje/desarrollo."* (López Garay, pp. 48-49)
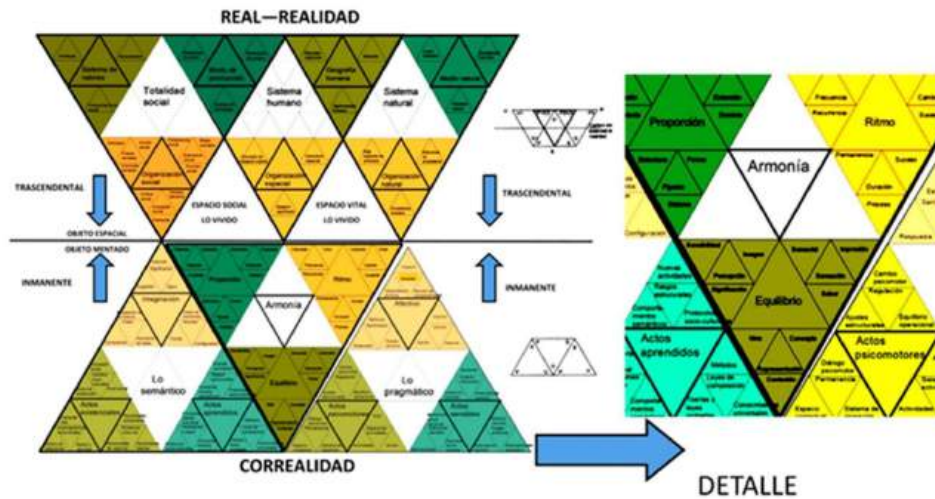
FUENTE AUTOR.

Estudios fenomenológicos de: lo real, realidad y correalidad, Que fueron Iniciados en 1974, Practicados en la XII Confrontación de escuelas de arquitectura de la Unión Internacional de Arquitectos en Varsovia Polonia 1999, y publicados en el año 2000 en el libro "Hacia una teoría del espacio. Reflexión fenomenológica del ambiente; Editorial Universidad Iberoamericana Puebla y Benemérita Universidad Autónoma de Puebla. Después en el año 2005 en el libro "Espacio Sémico urbano arquitectónico; Editado por la UTO de Loja Ecuador.

I. EL EQUILIBRIO COGNITIVO

El equilibrio cognitivo[7] está en un continuo proceso de desarrollo compensatorio de lo anteriormente aprendido y lo que en ese momento se está asimilando por medio del proceso cognitivo de enseñanza-aprendizaje, por lo que, el ser humano sociocultural que es sujeto/objeto/corpóreo evalúa la realidad y genera una continua retroalimentación de los datos obtenidos en la práctica psicomotriz, los cuales son enviados por la percepción trascendental a la mente del sujeto, donde serán valorados por juicios del proceso cognitivo hasta ser asimilados en el equilibrio cognitivo de manera inmanente, produciéndose un estado de continua retroalimentación trascendente e inmanente.[8] Ante lo expuesto se puede afirmar que la percepción trascendental producida por las sensaciones que captan el mundo exterior de la realidad son enviadas a la sensibilidad mental de los individuos retroalimentando un proceso mental cognitivo continuo[9] que interpreta los fenómenos de la realidad y abastecen la imaginación y en algunos casos las ilusiones, pero,

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[7] El equilibrio según Jean Piaget es la conclusión del sistema intelectual o cognitivo que regula las interrelaciones del sujeto ahí en el ambiente en su realidad, y su proceso intelectual o cognitivo. Generando un proceso equilibración a través de tres niveles: 1.- Equilibrio del sujeto ante los acontecimientos externos en la realidad que convive. 2.- Equilibrio cognitivo del sujeto en su mente. 3.- Equilibrio que ordena jerárquicamente las asimilaciones mentales. *"Piaget propone la 'teoría constructivista del aprendizaje' en la cual hace notar que la capacidad y la inteligencia se encuentra estrechamente ligadas al medio social y físico, así considera que los dos procesos que caracterizan a la evolución y adaptación del psiquismo humano son la asimilación y acomodación, (...) Asimilación: consiste en la interiorización o internalización de un objeto o un evento a una estructura comportamental y cognitiva preestablecida. (....) Acomodación: consiste en la modificación de la estructura cognitiva o del esquema comportamental para acoger nuevos objetos y eventos que hasta el momento eran desconocidos para el aprendiz."* (Valdez Velázquez; p. 2.)

[8] Jean Piaget: plantea que el equilibrio cognitivo se relaciona a dos procesos complementarios: La Asimilación y la Acomodación; donde la Asimilación es la respuesta a estímulos que recibe el sujeto ahí en el ambiente contextual de la organización social de la realidad. La acomodación es la respuesta que modifica el ambiente de la organización social. De tal manera que la asimilación y la acomodación participan en el proceso de la equilibración o ajustándose el sujeto a las condiciones externas a él, obteniendo un equilibrio regulando un continuo de reestructuración cognitiva, que ajustaran coordinadamente a los procesos de asimilación.

[9] Adaptación; "• Según Piaget, el desarrollo de capacidades mentales conforme los organismos interactúan y aprenden a enfrentarse con su medio. Está compuesto por la asimilación y la acomodación o ajuste. (Wadsworth, 1989) (Amézquita, Glosario Piaget, p. 2)

son movimientos continuos cognitivos[10], que retroalimentan al equilibrio cognitivo.

El equilibrio cognitivo es el resultado de todos los procesos mentales como son los emotivos-sentimentales, volitivos y conceptuales del conocimiento. Al sumarse todos esos contenidos de conocimiento-emociones-voluntades gracias a procesos cognitivos de concatenación lógica[11] que se guardan en el recuerdo como una memoria que permitirá comprender y entender los que en lo real natural como en la realidad se nos presenta, y se convierte todos estos recuerdos en la percepción inmanente que explica todo lo que la percepción trascendente envía a la mente. Cuando los recuerdos identifican y comprende lo que se presenta en la percepción trascendente se obtiene una comprensión plena lográndose el equilibrio significativo, en este momento se genera una plena comprensión entre lo real, la realidad y la correalidad mental. El equilibrio cognitivo planeará acciones mentales que generaran actos y actividades psicomotoras que actuaran en la realidad; si las nociones del equilibrio cognitivo interpretan a la realidad de manera plena o por partes se genera un sentido de cumplimiento significativo al operarlas las acciones mentales en la realidad de manera psicomotora se obtenga una interpretación inmanente en respuesta trascendente en la realidad, generándose el sentido de cumplimiento significativo. Este cumplimiento significativo regresará trascendentalmente a la sensibilidad.

Para que el equilibrio cognitivo compense y calibre sus anteriores interpretaciones con nuevas, requiere de nuevos datos enviados por la percepción trascendente que son producto de vivencias valoradas en la realidad de la vida cotidiana sociocultural, o sea, valoradas por las enseñanzas de los ciclos de educación-aprendizaje, como son: protocolos, ritos, normas,

leyes, procesos sociales, contenidos de conocimiento etc., los que se aceptan como conceptos o perceptos nuevos, para ser asimilados por el equilibrio cognitivo. Al generarse un cumplimiento significativo trascendental-inmanente como sujeto/objeto/corpóreo se retroalimenta el equilibrio cognitivo generando una equilibración cognitiva, que serán guardados en la memoria. Cuando se obtiene un cumplimiento significativo trascendental-inmanente se produce una empatía de gozo cognitivo, que busca aumentar las motivaciones del gozo y regresa a la sensibilidad absorbiendo más sensaciones de los sensores provocadores de gozo, hasta obtenerse un rapto cognitivo. En el acto de fe religioso, se hace presente este cumplimiento significativo en la sensibilidad entre la percepción trascendente y la percepción inmanente a través de la educación religiosa que el individuo tiene; y que se provocan por el espacio-tiempo arquitectónico de las edificaciones religiosas. La arquitectura busca por medios fenoménicos producir sensaciones que lleven a provocar raptos mentales, también se aúnan a estas sensaciones fenoménicas esencias fenomenológicas religiosas de escenas motivadoras de arte sacro que provocan recuerdos aprendidos. El conjunto de estímulos genera un rapto místico y religioso, que estimulan la exaltación espiritual.

En el acto de fe religioso se presentan las características anteriormente mencionadas, en base de juicios de reconocimiento religioso que identifican los recuerdos aprendidos y fijados inmanentemente por la educación religiosa y sociocultural, generando embellecimientos tan plenos que provocan el rapto místico o religioso tanto mental como corpóreo. Lo fenoménico pueden ser estímulos provocadores de sensaciones, como: olores, sonidos o luces o cambio de luces, etc., que se presentan en la realidad y que evocan contenidos inmanentes del equilibrio cognitivo generando un cumplimiento significativo interpretado y condicionando a las enseñanzas religiosas o socioculturales. De esta manera cualquier fenómeno natural que se presente accidentalmente y de improviso puede provocar gracias a los contenidos inmanentes del

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[10] Según Jean Piaget es un proceso de Asimilación que lo define como "la toma de información y su categorización con base en lo que ya se sabe, más común, absorción; asimismo es un fenómeno psicológico social, subrayando la analogía entre individuos similares". (Glosario Piaget; Piaget y Wallo, 1963) (Amézquita, Glosario, p. 4)

[11] Métodos de concatenación lógica son las maneras que el proceso cognitivo encadena entre lazando conceptos, ideas, códigos formando nuevas concepciones.

Transcendent and Immanentperception and Cognitive Equilibrium in Space-Time

equilibrio cognitivo exaltaciones: religiosas, emotivas, amorosas, etc.

En el arte se plasman en la materia modalidades del ser social, obteniéndose objetos artísticos generados por un ser humano-artista perceptivo, que plasma los modos el ser social del momento y genera expresiones que al ser percibidas por seres sociales al mismo momento sociocultural valoraran la expresión a posteriori con juicios mentales en base contenidos y perceptos guarda dos en el equilibrio cognitivo inmanente. Este fenómeno tiene dos fases en el proceso cognitivo, la primera fase se realiza en la sensibilidad y participa la percepción trascendente y la apercepción inmanente producto de los recursos guardados en el equilibro cognitivo y es un juicio inmediato que da un primer resultado de cualidades estéticas, como son; Belleza, Majestuosidad, grandeza, etc., en un segundo momento del proceso cognitivo se van realizando juicios de esencias estéticas como son: equilibrio, ritmo, proporción que concluyen en armonía de todas las modalidades del ser plasmadas en la materia. El objeto de arte es la materia trasformada plásticamente como medio de expresión perceptiva-emotiva de los modos de ser sociales en un momento histórico, su expresión no va a reportar utilidad ni otro tipo de función, solo reporta esenias plasmadas en la materia de tipo perceptivo – emotivo.

Cuando el objeto artístico tiene incluidos aspectos que reportan utilidad de cualquier tipo será necesario valorar por separado las expresiones perceptiva-emotiva por un lado y las expresiones utilitarias de tipo funcional por otro lado como ese el caso del objeto arquitectónico. Sin embargo, con relación al equilibrio cognitivo que valora los contextos urbanos-arquitectónicos no solo se valorará; lo estético, lo constructivo, lo ambiental, en si el confort de vida que genera un contexto vivencial, tanto; natural, artificial constructivo utilitario, emotivo, estético etc., es un ambiente contextual completo como se da en la realidad y que incluyen lo real natural. *"Los movimientos actuales se presentan dentro de interés ambientalistas, que exigen un cambio de paradigma de pensamiento que pasa del racionalismo-funcionalista al ambientalista*

considerando al ser humano con existencia y modos de ser para su permanencia que son relacionados a un ambiente contextual, siendo un ser que es sujeto/objeto/corpóreos, y su relación es un contexto ambiental integrándose a lo real-natural y a la realidad sociocultural que se convive en la vida cotidiana diaria por lo que es una parte del contexto ambiental dentro de una simbiosis biótica, abiótica sostenible donde para su existencia de sus modos de ser se generan esencias de vida y existencia. Como sujeto una participación activa dado su capacidad de reflexión como objeto es un cuerpo más entre todo un sistema de cuerpos del contexto y como corpóreo es un cuerpo que exige ciertas condiciones para existencia de ambiente como son condiciones necesarias para vivir y para comer y reproducirse etc." (Objeto de la arquitectura p. 2)[12]

El equilibrio cognitivo será el que contextualice los ambientes arquitectónicos provocados por exaltaciones fenoménicas de la materia en sus cualidades y cantidades como son; sonidos, luces, cambio de colores, sensaciones dérmicas etc. Pero también se provoca al equilibrio cognitivo con esencias socioculturales de los modos de ser sociales de los individuos en su convivencia en la realidad, como son; conductas, costumbres y tradiciones, que serán exaltadas en el tiempo y el espacio, tanto: urbano, arquitectónico, como artístico. Para entender el contexto espacial-temporal de la arquitectura se generan programas arquitectónicos tanto particulares como generales. De esta manera los programas particulares serán la comprensión del momento histórico sociocultural técnico, científico y artístico que se está viviendo. En el programa arquitectónico

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[12] *"El seguir pensando de manera racionalista funcionalista se interpreta al contexto viviente natural como medio ambiente como algo fuera del ser humano y que lo rodea, plantea ciertas condiciones que el ser humano interpreta y que él causa impactos a ese medio ambiente es una idea antropocéntrica y en si el medio ambiente está al servicio del hombre, es pensamiento ya no debe existir dado que es pensamiento planta a la arquitectura como la máquina del hombre, como la segunda piel del hombre etc. En si el nuevo paradigma exige pensar que el ambiente contextual integra el hábitat humano dentro del contexto conviviendo simbióticamente con otros hábitats de varios seres vivos."* (Objeto arquitectónico, p. 3)

general se analizan las áreas y sitios que integrar una forma arquitectónica, definiendo áreas, superficies métricas, mobiliarios antropométricos y espacialidades ergonómicas.

II. EL PROCESO ENTRE LA PERCEPCIÓN TRASCENDENTAL Y LA PERCEPCIÓN INMANENTE
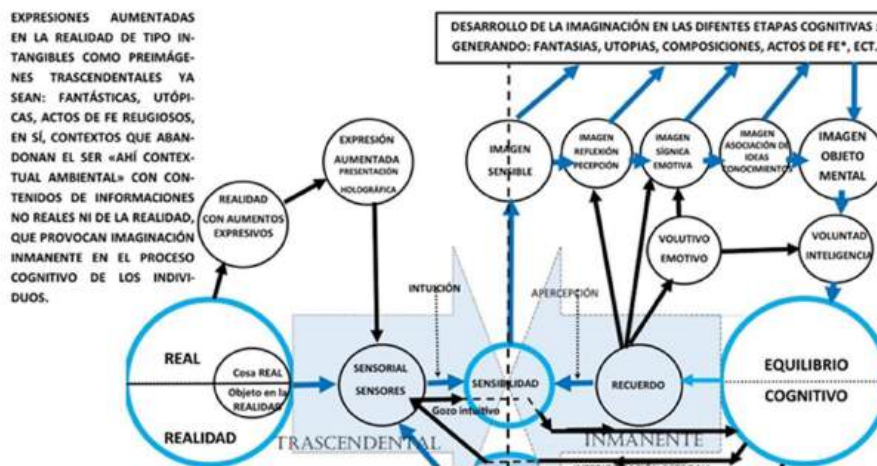
Autor

Desarrollo cognitivo de la imaginación y del equilibrio cognitivo y su impacto en la percepción inmanente.

La percepción[13] inmanente en planeamiento del pensamiento de Edmundo Husserl, *"Es el regreso de la conciencia pura del recuerdo a la conciencia empírica. lo que se llama reflexión fenomenológica, o percepción inmanente. Para obtener el recuerdo se logra partiendo del residuo producto de las reducciones mentales que quedan inalterables, y las cuales se identifican dentro de un campo esencial producto de las interrelaciones de los elementos esenciales puros para obtener una unidad coherente como un campo estructurado de los elementos puros en un mismo nivel de reducción donde los elementos esenciales se complementan en una unidad estructurada, evitándose seguir reduciendo y constituyen un unidad -(epojé)- que se convierte en recuerdo que será almacenado en la memoria. (…) Cuando se logra que el objeto mental del recuerdo se relacione con el objeto en la realidad se obtiene el sentido significativo."* (Camacho Cardona, Hacia). Dentro de la memoria participan lo emotivo y lo volitivo, generando los contenidos del equilibrio cognitivo que se ha empleado en este artículo. *"La distinción entre esencias trascendentes y esencias inmanentes. exactamente como por respecto a las objetividades individuales hay la distinción entre inmanentes y trascendentes, también la hay para las respectivas esencias."* (Husserl, Ideas I, § 60, pp. 137-138)

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[13] El arquitecto José Villagrán García propone que el programa es una serie de exigencias que se tiene que satisfacer, bajo este principio y plantea dos tipos de formación del programa que es le general y particular. El general representa en momento dado con la creación arquitectónica y sociocultural del momento histórico. El programa particular se relaciona con el género arquitectónico con un carácter arquitectónico que representa al género que está dedicado, y con la evolución artística del modelo y las características que el individuo requiere. La categoría esencial del programa es que sea habitable, es habitabilidad, sino es habitables no es arquitectura sería una escultura o un monumento sin uso habitable. Da una correspondencia de lo que requiere los individuos o individuos para la realización de sus actividades. También nos plantea una ley que la llama cronotrópica el destino, la ubicación y la economía están relacionada con lo habitable. Ante estas consideraciones la *"habitabilidad, con la ubicación y la calidad subjetiva-objetiva constituyen el triángulo categórico-esencial del programa"*. (Villagrán, 1970, p. 300).

El mundo artificial realizado por el hombre como un ser en el ambiente contextual tanto real natural como en la realidad generada socioculturalmente, que es todo lo artificial del hábitat humano, los sitios, áreas, locales muebles, lugares de esparcimiento etc.

III. CUMPLIMIENTO SIGNIFICATIVO ENTRE CONVIVENCIA EN LA REALIDAD Y EQUILIBRIO COGNITIVO

Partiendo del cumplimiento significativo que se genera entre la percepción inmanente y la percepción trascendente y la obtención del equilibrio cognitivo del sujeto percipiente, el cual es un proceso dinámico en una continua asimilación de la realidad en base la convivencia con ella, los que produce en la mente juicos basados en: lo volitivo, lo intelectual, lo emotivo y afectivo[14], que van generando contenidos conceptuales como son los conceptos y los perceptos. *"cuando una nueva información no resulta inmediatamente interpretable basándose en los esquemas preexistentes, el sujeto entra en un momento de crisis y busca encontrar nuevamente el equilibrio (por esto en la epistemología genética de Piaget se habla de un equilibrio fluctuante), para esto se producen modificaciones en los esquemas cognitivos del niño, incorporándose así las nuevas experiencias."* (Desarrollo cognitivo). Cuando se logra el sentido del cumplimiento significativo entre equilibrio cognitivo y las actividades realizadas en la realidad se provoca un proceso cognitivo que regresa trascendentalmente a lo sensorial exaltando la sensibilidad y los sensores que participaron en ese proceso de cumplimiento significativo que retroalimenta la exaltación mental.

El proceso que se realiza de equilibrio cognitivo genera acciones cognitivas que plantean los actos corpóreos y mecánicas del cuerpo biológico hasta obtener las actividades que harán presentes en la situación objetiva de la realidad, en ese momento se puede generar el cumplimiento significativo donde se estimará lo percibido trascendental y la apercepción inmanente que participa sensorialmente en la sensibilidad generán dose los gozos producto del cumplimiento significativo.

"Ahora bien, esa equilibración progresiva se modifica continuamente debido a las actividades del sujeto, y éstas se amplían de acuerdo a la edad. Por lo tanto el desarrollo cognitivo sufre modificaciones que le permiten consolidarse cada vez más. (...) Piaget, de acuerdo con Claparede, dice que toda actividad es impulsada por una necesidad, y que ésta, no es otra cosa que un desequilibrio, por lo tanto toda actividad tiene como finalidad principal recuperar el equilibrio." (...) *Para Piaget asimilar es: (...) incorporar las cosas y las personas a la actividad propia del sujeto y, por consiguiente (...) 'asimilar' el mundo exterior a las estructuras ya construidas"* (Desarrollo cognitivo, pp. 8-9).

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[14] *"Scheler comienza a describir lo que llama experiencia fenomenológica. Una experiencia que no se limita, siendo esto —y este es el segundo rasgo de la intuición fenomenológica— a la experiencia cognoscitiva, sino que se extiende también a toda vivencia volitiva y sentimental. Estas regiones, sobre todo la afectiva, son sin duda componentes muy fundamentales que integran la vida humana, aunque resulte difícil su estudio. En este terreno se concibe como continuador de la tradición agustiniana y pascaliana."* (Enciclopedia filosófica.)
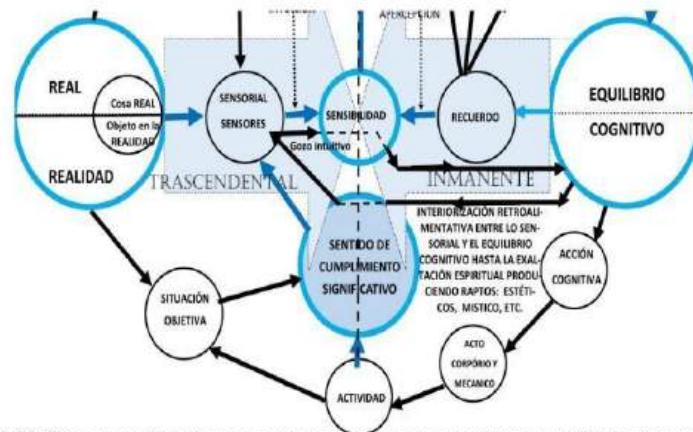
FUENTE: EL AUTOR: LA FE*, TIENE EXISTENCIA EN POTENCIA PERO NO ES UN ACTO, DANDO SU PRESENCIA POTENCIALMENTE EN LA RALIDAD SIN LLEGAR A SER UN HECHO

Existen objetos artificiales hechos por el hombre que desde su realización tienen en sus formas rasgos evocadores de los modos de ser humanos producto del contexto ambiental sociocultural del momento y que son plasmados en las formas de los objetos artificiales que realiza el hombre y que expresan en su representación formal rasgos que evocan los modos de ser a los valores que están dirigidos los objetos artificiales, como es el caso de los objetos y espacio-tiempo religioso que presentan rasgos que fueron anteriormente enseñados en la religión en su catequización y sostenidos por las vivencias familiares y sociales en las costumbres y las tradiciones generando recuerdos que son ya estimados dentro del equilibrio cognitivo y fijados en la memoria para ser empleados cuando el observador capta en las figuras esos rasgos evocadores. *"Esta comunicación es a posteriori de manera mental en la correalidad* (-donde lo trascendental es la realidad y lo inmanente es la correalidad-) *gracias a los procesos de sensación-intuición-percepción que generan varias imágenes en el proceso cognitivo hasta obtener objetos mentales producto de categorías y campos esenciales basados en los modos del 'ser ahí en el contexto ambiental de la realidad'. Al lograrse la correalidad mental se completa el ciclo de modos de ser dando comunicaciones continuas entre la realidad y la correalidad partiendo de lo real."* (Camacho Cardona, El ente y el ser, p.1), En sí, es una comunicación anteriormente enseñada y valorada en el equilibrio cognitivo de manera inmanente, que serán reconocidas en las representaciones en la realidad y que serán enviadas por la percepción trascendental y estimadas por la percepción inmanente aceptándolas por ser anteriormente ya incluidas en el proceso de equilibración de manera inmanente en el equilibrio cognitivo.

Figura 1: Relación Entre realidad y cor realidad en el ambiente contextual humano

Los actos de fe religiosos, en sí son, contenidos que evocan al ser ahí dentro de un contexto de alta connotación inmanente producto de la educación religiosa. Cuando los objetos en la realidad expresan rasgos evocadores de los modos de ser religiosos, y son estos rasgos formales ya anteriormente aceptados por la percepción inmanente, siendo ya parte de los contenidos del equilibrio cognitivo y de los juicios cimentados en la educación tradicional religiosa, son identificados estos rasgos sémicos en las formas y objetos en la realidad, de inmediato por la apercepción inmanente se identifican. Lo mismo sucede en relación a los grupos sociales cara-cara que establece códigos y define roles de actuación definidos dentro del grupo y externamente del grupo se buscan acciones sociales que generan actividades en beneficio al grupo, de esta manera los grupos simbólicos sociales determina las acciones, actos y actividades a realizar, definiendo este fenómeno de convivencia social como campos simbólicos sociales. Estos grupos de campos simbólicos sociales serán los que definen los modos de ser social y sus formas de vida

determinando las características de la creación del arte, arquitectura y el urbanismo[15].

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[15] Es *"una investigación semiótica fenomenológica que explica los fenómenos tempo-espaciales que se dan en el arte y particularmente en el espacio urbano – arquitectónico realizada y practicada por el autor de 1979 a 1992, y -presentada en. El congreso Ludís -Vitalis. (…) Las concepciones teóricas se realizaron por el autor en el año de 1979, y se han ido retroalimentando hasta la actualidad por medio de prácticas de campo por cinco grupos dirigidos por el autor. (…) el método que se empleó para las concepciones teóricas se basa en la fenomenología trascendental y parte de abstraer de la realidad las esencias de los fenómenos urbano-arquitectónico hasta obtener un campo esencial en la conciencia, quedando en la realidad en el contexto tempo-espacial objetual -(percepción trascendental)- y en la correalidad mental en la conciencia -(lo inmanente)-, presentándose dos sentidos de comunicación entre la realidad y correalidad, que son; uno que comunica la realidad objetual -(trascendente)- a la conciencia por medio de la percepción y el otro de la conciencia en al correalidad al escenario objetual (inmanente) por medio de las acciones y las actividades en un espacio psicomotor en el espacio tiempo dentro de un contexto simbólico."* (Camacho Lo lúdico, 3-4)

EXPRESIONES AUMENTADAS EN LA REALIDAD DE TIPO INTANGIBLES COMO PREIMÁGENES TRASCENDENTALES YA SEAN: FANTÁSTICAS, UTÓPICAS, ACTOS DE FE RELIGIOSOS, EN SÍ, CONTEXTOS QUE ABANDONAN EL SER «AHÍ CONTEXTUAL AMBIENTAL» CON CONTENIDOS DE INFORMACIONES NO REALES NI DE LA REALIDAD, QUE PROVOCAN IMAGINACIÓN INMANENTE EN EL PROCESO COGNITIVO DE LOS INDIVIDUOS.

FUENTE: EL AUTOR: LA FE*, TIENE EXISTENCIA EN POTENCIA PERO NO ES UN ACTO, DANDO SU PRESENCIA POTENCIALMENTE EN LA REALIDAD SIN LLEGAR A SER UN HECHO

IV. CONCLUSIÓN

Los en la religión católica están llenos de representaciones sémicas, que son representativos de actos o pasajes religiosos, como son: figuras iconográficas alusivas a personajes o a escenas religiosas acompañadas de atributos simbólicos, como son: símbolos, iconos, señales que se incluyen en todo tipo de representaciones en la realidad, como: objetos o esculturas o pintura o efectos fenoménicos que exaltan los sentidos. En sí, son figuras simbólicas que provocan la imaginación mística o religiosa, en base de la interpretación apoyada en las enseñanzas religiosas de la iglesia o las actividades socioculturales tradicionales o costumbristas, si los datos sémicos contienen nuevas interpretaciones entran en la equilibración cognitiva para ser aumentados en el equilibrio gracias a los actos pedagógicos de tipo endocultural que dará nuevos aspectos a los existentes reforzando y actualizando. .

En la realidad se pueden evocar la imaginación al realizar; modelos iconográficos, que motivan exaltaciones sensoriales fenoménicas, como también se hacen presentes en las realidades aumentadas o exposiciones virtuales de holo gramas u otro tipo de exaltaciones que puedan tener una representación en la realidad.

Las figuras que se representan en la realidad, y que tiene cargas de contenidos evocadores inmanentes de los modos de ser religiosos en las formas de estos, como son rasgos formales apoyados en la enseñanza - aprendizaje religiosa y cumplen con su cometido de exaltación preceptiva, tanto trascendente como inmanente respondiendo a un acto o varios actos de fe. En sí, son objetos reales con representaciones de rasgos inmanentes. La percepción trascendente ya lleva evocaciones inmanentes desde su presencia en la realidad, que solo pueden ser interpretados por la percepción inmanente de un sujeto que tenga contenidos: intelectuales, emotivos y volitivos generados por la enseñanza – aprendizaje religioso. Como es el caso de la siguiente figura, que representa a Jesucristo en su proceso de reencarnación y está saliendo de su tumba atravesando la piedra que la sellaba su tumba y va acompañado del espíritu santo. En escena que solo el que sepa del nuevo testamento puede interpretar los símbolos que contiene esta escultura y entenderá y comprenderá, gracias a su apercepción inmanente los contenidos y rasgos que evocan su memoria ya adaptada por el equilibrio cognitivo y de esta manera podrá aperceptivamente comprender la escultura.

FOTOGRAFÍA DEL AUTOR

Escultura en el exterior de la parroquia de los santos Cosme y Damián, en la calle Serapio Rendon 5 de la Colonia San Rafael, Ciudad de México.

Como ejemplo también la bóveda de Santa María Tonantzintla, Municipio de San Andrés Cholula estado de Puebla, México.

Se encuentra un pinjante o pinjante que en su parte inferior esta una paloma que representa al Espíritu Santo, rodeada ésta con figuras en color dorado, que al ir acercándose a ellas se perciben círculos decorativos de ángeles, querubines, flores, etc. La bóveda en su intradós se remarca en base de gajos que van generando el cuerpo de la cúpula, formando sectores de esta. En el primer círculo de ángeles aparecen envueltos entre roles y giros, flores y elementos decorativos; hasta llegar al arranque de la cúpula donde hay ángeles con cascos. Lo mismo sucede en las partes superiores de los vanos tipo lucarnas de la bóveda, donde también hay querubines que emanan de flores.

FOTOGRAFÍA DEL AUTOR

Bóveda de Santa María Tonantzintla, Puebla, México.

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From Shadow to Stage: Female Voices from São Gonçalo and the New Face of National Rap

Victor Hugo Sodré da Costa & Ana Claudia Ramos Sacramento

Universidade de Brasília

ABSTRACT

The study addresses the fundamental role and relevance of women in the development of the Rap musical genre in the city of São Gonçalo, in Rio de Janeiro and in Brazil. Despite facing obstacles such as sexism and lack of recognition, Rappers have shown resistance and creativity, creating their own space in the rhythm. Her authentic lyrics reflect personal and social experiences, challenging stereotypes and redefining the role of women in the Hip Hop movement. In addition to music, these artists serve as leaders and activists, using their influence to empower other young women. Thus, the research celebrates the influence of these women, who transformed Rap into a movement of social and cultural change.

Keywords: rap, women, são gonçalo.

Classification: LCC Code: ML3531

Language: English

From Shadow to Stage: Female Voices from São Gonçalo and the New Face of National Rap

Da Sombra ao Palco: Vozes Femininas de São Gonçalo e a Nova Face do Rap Nacional

Victor Hugo Sodré da Costa[α] & Ana Claudia Ramos Sacramento[σ]

ABSTRACT

The study addresses the fundamental role and relevance of women in the development of the Rap musical genre in the city of São Gonçalo, in Rio de Janeiro and in Brazil. Despite facing obstacles such as sexism and lack of recognition, Rappers have shown resistance and creativity, creating their own space in the rhythm. Her authentic lyrics reflect personal and social experiences, challenging stereotypes and redefining the role of women in the Hip Hop movement. In addition to music, these artists serve as leaders and activists, using their influence to empower other young women. Thus, the research celebrates the influence of these women, who transformed Rap into a movement of social and cultural change.

Keywords: rap, women, são gonçalo.

Author α: Mestrando em Educação – Universidade de Brasília.
σ: Professora Associada do Departamento de Geografia Universidade do Estado do Rio de Janeiro.

RESUMO

O estudo aborda o papel fundamental e relevância das mulheres no desenvolvimento do gênero musical Rap na cidade de São Gonçalo, no Rio de Janeiro e no Brasil. Apesar de enfrentarem obstáculos como o sexismo e a falta de reconhecimento, as Rappers têm mostrado resistência e criatividade, criando um espaço próprio no ritmo. Suas letras autênticas refletem experiências pessoais e sociais, desafiando estereótipos e redefinindo o papel da mulher no movimento Hip Hop. Além da música, essas artistas atuam como líderes e ativistas, usando sua influência para empoderar outras jovens. Assim, a pesquisa celebra a influência dessas mulheres, que transformam o Rap em um movimento de mudança social e cultural.

Palavras-chave: rap, mulheres, são gonçalo.

I. INTRODUÇÃO

Nos últimos anos, temos testemunhado um fenômeno transformador no cenário do Rap brasileiro: o crescimento exponencial da presença e influência das mulheres. Esta ascensão não é apenas um reflexo da evolução musical, mas também do poderoso movimento de empoderamento feminino que tem ganhado força em todas as esferas da sociedade. Desde os primórdios do Rap no Brasil, nos anos 90, as mulheres enfrentaram desafios significativos para se afirmarem como artistas dentro deste universo predominantemente masculino. Naquela época, a presença feminina nos palcos era escassa e muitas vezes subestimada, obrigando as poucas que se aventuravam a adotarem uma estética que ocultasse sua feminilidade, vestindo-se com roupas largas e masculinas para serem levadas a sério, conforme destaca Herschmann (1997, p. 204) afirma que "nenhuma delas usa roupas provocantes, com medo justamente de ser estigmatizada por isso. Sua indumentária lembra roupas pesadas e largas dos homens."

Segundo Marques e Fonseca (2020), o Rap contribui para que as mulheres possam ter autorreconhecimento e autoafirmação no reconhecimento à igualdade ao destacarem em suas letras as suas identidades, suas experiências pessoais, seus sentidos de compreender os preconceitos, os estereótipos e as diferentes maneiras que elas percebem e analisam as suas vidas socialmente. Desta maneira, colabora para

que as mulheres possam lutar contra a desigualdade de gênero presente nas rodas de batalhas e em outros espaços.

Por isso, ao longo das décadas seguintes, um movimento gradual e poderoso começou a ganhar força. Mulheres como Negra Li, Karol Conka, Kamilla CDD, Clara Lima, Tasha e Tracie, Dina Di e Drika Barbosa emergiram trazendo identidade, desafiando estereótipos e reivindicando seu espaço nos palcos e estúdios. Elas não apenas trouxeram suas vozes únicas e perspectivas femininas para o Rap, mas também abriram caminho para uma nova geração de talentos femininos que estão moldando ativamente a cena musical brasileira.

Pode-se dizer que o crescimento da presença feminina no Rap não é apenas uma questão de números, mas também uma evolução cultural e social. As mulheres estão cada vez mais se unindo, fortalecendo-se mutuamente e reivindicando seu lugar de direito na indústria da música (Marques e Fonseca, 2020). Este movimento não se limita apenas à visibilidade nos palcos; é também sobre o reconhecimento e a valorização das experiências e perspectivas das mulheres na criação artística.

Além disso, as letras e temas abordados pelas artistas femininas no Rap brasileiro têm sido instrumentos poderosos de expressão e conscientização. Elas exploram questões de gênero, identidade, feminismo, desigualdade social e racial, desafiando normas e inspirando tanto mulheres quanto homens a refletirem sobre suas próprias posições na sociedade. Hoje, nomes como Bivolt, Azzy, Tássia Reis, Drik Barbosa, entre outras, estão continuando o legado das pioneiras, elevando ainda mais o perfil e a relevância das mulheres no Rap nacional e internacionalmente (Costa e Sacramento, 2023).

Essas Rappers começaram a dominar o território a partir do momento em que se reconhecem como parte do processo de criação e formação do Rap conjuntamente com os homens, demarcando e se identificando como expoentes parte da presença feminina não apenas enriquece a diversidade sonora do Rap, mas também enriquece o

movimento cultural como um todo, promovendo um ambiente mais inclusivo e representativo.

Compreende-se que estudar as mulheres no Rap nacional permite espacializar as diferentes manifestações que elas desenvolvem a partir de suas representações nas letras e nos movimentos de Rap, colaborando para os estudos na Geografia a partir das diferentes formas culturais presentes no espaço geográfico.

Desta maneira, este texto objetiva discutir a respeito da importância da mulher no Rap brasileiro, em especial ao município de São Gonçalo-RJ.

O estudo se baseia a partir da pesquisa qualitativa (Neves, 1996) a partir de levantamentos bibliográficos e documentais a respeito do Rap e da inserção das mulheres, neste território e a partir de pesquisa de campo para identificar onde acontecem as batalhas e quem é o público presente, sendo elas mulheres no Brasil e em especial no município de São Gonçalo (Costa e Sacramento, 2023).

É inegável que estamos vivendo um momento histórico no Rap brasileiro, no qual as mulheres não apenas estão quebrando barreiras, mas também redefinindo completamente o que significa ser uma artista de Rap neste país. Com suas vozes corajosas, habilidades impressionantes e mensagens profundamente impactantes, elas estão não apenas moldando a cena musical, mas também inspirando uma geração inteira de jovens a seguir seus próprios sonhos e desafiar as expectativas impostas pela sociedade.

II.   AS MULHERES NO RAP BRASILEIRO

Costa e Sacramento (2023) destacam que este gênero musical nasceu em guetos urbanos para dar voz a experiências marginalizadas, mas enfrenta uma batalha constante contra preconceitos e estereótipos, especialmente quando se trata das mulheres que o abraçam. As artistas do Rap enfrentam frequentemente a criminalização de histórias que tratam de temas como violência, desigualdade social, racismo estrutural e vida quotidiana suburbana. Suas letras francas e muitas vezes provocativas são

interpretadas por alguns como uma ameaça ao status quo, levando ao preconceito e, em casos extremos, à criminalização.

O relatório de Arruda (2019) informa a necessidade contínua de esforços concertados para garantir uma representação justa nos festivais de música. Estas incluem o aumento da diversidade na curadoria de eventos, o reforço das políticas de inclusão e o apoio a artistas femininas, especialmente aquelas de origens racialmente diversas que frequentemente enfrentam várias formas de discriminação.

Botelho (2018) afirma que o movimento Hip Hop, principalmente nas periferias, é um dos mais importantes esforços de empoderamento dos últimos 30 anos. Ele argumenta que através da sua libertação das estruturas da indústria fonográfica comercial, o Rap adquiriu novas funções: educar, inspirar e promover novas perspectivas para jovens de comunidades marginalizadas. Esta função vai além do entretenimento e fornece uma plataforma para discussões críticas e apaixonadas sobre questões étnicas, regionais e globais. Em relação às mulheres no Rap, o autor destaca que embora houvesse mulheres pioneiras nas décadas de 1980 e 1990, sua presença era limitada. Nesse momento, o foco estava nas festas dançantes e passou a abordar questões étnico-raciais e o reforço da identidade negra.

A presença das mulheres no Rap brasileiro ao longo das décadas foi marcada por uma evolução de resistência, conquista e transformação. As mulheres enfrentam muitos obstáculos para se afirmarem como artistas e serem reconhecidas como iguais num gênero musical que tem sido historicamente dominado por homens, Herschmann (1997). Contudo, nas últimas duas décadas, a participação das mulheres aumentou exponencialmente, não só diversificando o mundo musical, mas também desafiando e redefinindo as narrativas culturais dominantes, como destacam (Marques e Fonseca, 2020, Costa e Sacramento, 2023).

Desta maneira, as Rappers estão se tornando cada vez mais proeminentes e influentes. Além de se concentrarem na performance vocal, as mulheres também desempenham um papel importante na produção e mixagem musical e participam ativamente em outros aspectos da cultura Hip Hop, como o grafite e o breakdance. Aliás, com as rimas, as Rappers também abordam temas centrais como empoderamento feminino, violência contra a mulher e uma crítica à masculinidade que persiste na sociedade atual.

Assim, a crescente influência das mulheres não é apenas um reflexo de seu talento artístico individual, mas também um movimento em direção a uma indústria musical mais justa, mais inclusiva e verdadeiramente representativa da diversidade da sociedade brasileira, medindo o tamanho de seu progresso.∴

Entende-se que as mulheres potencializam as formas de pensar e agir no território uma vez que elas precisam se mostrar e sobressair para serem respeitadas e estarem presentes no espaço muitas vezes machistas e preconceituosos. Desta maneira, a Geografia colabora para a leitura e análise desses diferentes territórios ocupados pelas mulheres e os significados dessa corporeidade nas rodas de batalha, bem como em outros palcos.

Hoje, as mulheres no Rap não apenas continuam a defender o empoderamento feminino, mas também enfrentam abertamente a misoginia e se envolvem em uma resistência mais direta do que nas décadas anteriores. Este movimento reflete não apenas desenvolvimentos artísticos, mas também atitudes políticas e sociais que questionam as normas e incentivam a mudança. Mais mulheres estão assumindo papéis de liderança no Rap brasileiro, não apenas ultrapassando os limites da expressão artística, mas também redefinindo o papel da música como ferramenta de mudança social e cultural.

Como mostra o estudo de Arruda (2018), a presença crescente de mulheres em festivais de música brasileiros não apenas reflete uma tendência de crescimento numérico de longa data, mas também enfatiza a importância crítica da representação e da igualdade de gênero na indústria musical. Contudo, de acordo com um

estudo realizado pelo Itaú Cultural em 2022 (Morel e Santos), a representação feminina no Rap brasileiro é surpreendentemente baixa, de apenas 8%, e essa realidade também se reflete em outros gêneros musicais. Destarte, ainda precisa-se debater sobre a presença das mulheres no Hip Hop, especialmente no Rap, dado que é complexo uma vez que este gênero musical está profundamente enraizado no contexto social, cultural e econômico da sociedade. O Rap ocorre frequentemente nas periferias das cidades, refletindo dinâmicas de preconceito e procura expressar histórias autênticas que repercutam no público.

Esse movimento torna-se ainda mais importante, porque vai além da simples inclusão de mulheres na programação, pois catalisa mudanças sociais e culturais significativas.

Isto leva à pergunta: Por que a representação das mulheres no Rap ainda é tão baixa, destaca os desafios de viver em um mundo que muitas vezes é dominado pela masculinidade? Num cenário em que a maioria dos músicos, produtores e promotores são homens, as vozes femininas são frequentemente marginalizadas e lutam para obter igual reconhecimento e visibilidade. A necessidade de expandir a participação das mulheres no Rap não é apenas uma questão de representação, mas também uma questão de justiça social e cultural.

Incluir mais artistas femininas não só enriquece o gênero com novas perspectivas e experiências, mas também desafia os persistentes estereótipos de gênero da indústria musical. À medida que continuamos a pensar sobre estas questões, precisamos de um espaço mais inclusivo para todas as vozes no Hip Hop para garantir que o Rap realmente capte e reflita a diversidade da sociedade atual é essencial. O Rap feminino provou ser uma expressão poderosa de resistência e identidade na cultura de rua, enfrentando não apenas desafios artísticos, mas também a criminalização que muitas vezes acompanha o Hip Hop e a sua expressão.

Como afirma Klein (2002, p. 339), "É uma das ironias de nossa época que agora, quando a rua se

tornou a mercadoria mais quente na cultura da publicidade, a própria cultura das ruas esteja sitiada". A criminalização manifesta-se em políticas públicas que restringem a liberdade de expressão artística, em práticas policiais que muitas vezes estigmatizam a juventude negra e em sistemas judiciais que muitas vezes punem a pobreza e a marginalização.

Desta maneira, concorda-se com Marques e Fonseca (2020, p. 27) que: "A Geografia possibilita compreender onde estão as mulheres, quem são e qual seu papel na produção do espaço, os fenômenos vivenciados por elas – segregação sócio-espacial e territorialidades, por exemplo –, além de contribuir no encontro de caminhos que possam tornar a produção do espaço mais justa, baseada na equidade".

As mulheres são parte representativa no papel da construção espacial e as Rappers, ao se tornarem, presentes num espaço masculinizado, busca superar as desigualdades presentes nos espaços onde elas também podem estar inseridas para mostrar o papel de luta e de capacidade social e musical para representar seus lugares de origem.

III. METODOLOGIA DE PESQUISA

Este estudo parte das discussões realizadas na pesquisa de Costa (2022), durante o trabalho final de conclusão de curso, a respeito da cidade de São Gonçalo-RJ como berço dos talentos do Hip-Hop no qual tem saído muitos Rappers para o mundo.

Ao longo de suas diferentes rodas culturais e batalhas de rimas, os e as diferentes Rappers têm se constituindo e se apropriando do território gonçalense em espaços públicos a fim de democratizar essa cultura no município.

A pesquisa caracteriza-se como qualitativa, pois buscou identificar o modo como o rap contribui no desenvolvimento do processo de construção do ser e estar nas mulheres dentro desse movimento (Neves, 1996). Assim, como o pesquisador também se coloca ativo no meio da pesquisa estudada por ser de caráter social.

Durante a pesquisa de campo entre 2021 a 2022, Costa (2022) teve a preocupação de buscar compreender as dinâmicas do rap em São Gonçalo, e para tanto, mapeia em quais lugares se encontravam os rappers no município.

São Gonçalo, localizada a leste na região metropolitana do Rio de Janeiro, é o lugar de vivência de inúmeras situações cotidianas (Figura 1). É uma cidade com problemas sociais expressivos, no qual o tráfico de drogas, a violência urbana e a desigualdade urbana dinamizam formas de ações entre a população local e os espaços de vivência. Também podemos considerar as baixas condições de vida e o acesso à cidade, por conta de uma melhora no saneamento básico, na dificuldade em determinados lugares ao acesso do transporte público, ainda ruas sem asfaltos e várias com iluminação precária, dentre outros elementos que fazem parte do cotidiano da cidade, não excluindo disso a cidade vivencia todos esses problemas do processo urbano caótico. Assim, o rap acaba sendo uma manifestação cultural e política frente às diferentes demandas que se apresentam à população (Costa, 2022).
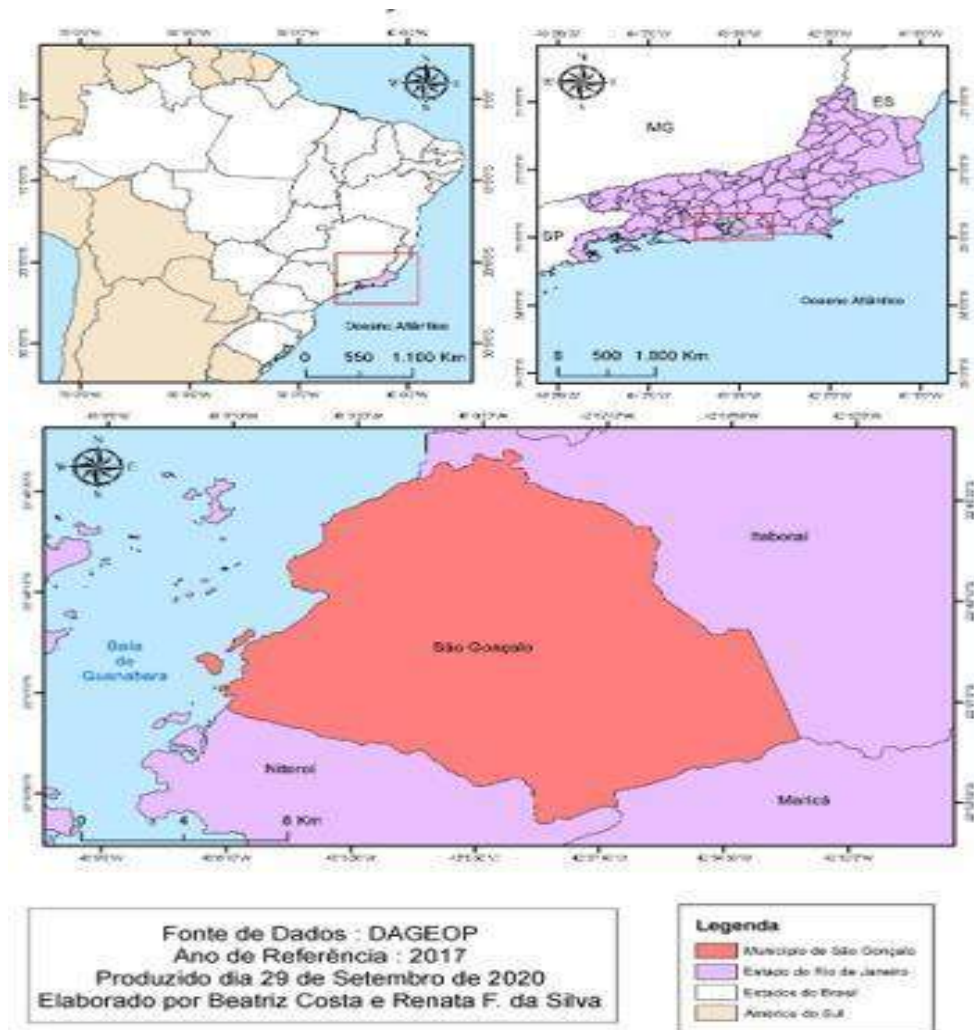
Fonte: Grupo Dinâmicas Ambientais e Geoprocessamento (DAGEOP, 2020)

Figura 1: Mapa de Localização do Município de São Gonçalo-RJ

Nas atividades de campo realizadas por Costa (2022), as mulheres foram observadas presentes, buscando seus espaços num ambiente dominado pelos homens. Neste sentido, a partir de levantamento bibliográfico e de documental, buscaram-se elementos para pensar sobre as rappers gonçalenses. Por isso, esta pesquisa versa a partir dos corpos femininos que estão presentes na cidade e que contam e cantam a partir de suas leituras de mundo sobre o universo gonçalense.

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IV. A CIDADE DE SÃO GONÇALO COMO CONSTRUÇÃO DA IDENTIDADE FEMININA DO RAP BRASILEIRO

Dentro da pesquisa de Costa e Sacramento (2023) eles observam-se os impactos da cultural do Hip-Hop na cidade de São Gonçalo para o mundo, por meio da pesquisa desses autores, ao mostrar os rappers que tiveram destaque e alcançaram fama com números de streaming e reproduções me plataformas de vídeo ou áudio de maneira elevado no ano de 2023. Dentre eles se destaca uma mulher, a Azzy.

A necessidade de se fazer representativa no cenário da cultura, fez com que uma educadora formada em Letras pela Faculdade de Formação de São Gonçalo, da UERJ, e a Rapper Aika Cortez sejam as responsáveis pelo projeto chamado "Batalha das Musas", incentivando a participação de toda a sociedade, mas trazendo ao palco somente mulheres para as batalhas de rimas e improvisação. Criada em março de 2017 para celebrar o mês da mulher (oito de março), a batalha é realizada mensalmente. As batalhas focam no conhecimento e eliminam ataques pessoais, masculinidade, sexismo e estereótipos, resultando em muitos pontos positivos tanto para participantes quanto para espectadores.

Nesse aspecto, pode ser observado a promoção da igualdade de gênero e o empoderamento. Ao criar espaços no qual as mulheres possam expressar as suas competências e conhecimentos, as batalhas focam na participação das mulheres, mostrando que ambos todos têm uma contribuição para a cena do Hip Hop. Ao eliminar o machismo e o sexismo, este concurso proporciona um ambiente seguro e inclusivo para as mulheres participarem sem medo de discriminação ou estereótipos negativos (Fernandes e Herschmann, 2020).

Focado em tópicos educativos, as batalhas incentivam as participantes a explorarem e compartilharem informações sobre história, ciência, literatura e outros assuntos importantes, promovendo assim o aprendizado contínuo. O público, especialmente as mulheres jovens, pode ser inspirado ao ver outras mulheres demonstrarem conhecimento e inteligência e incentivá-las a valorizar a educação e a busca pelo conhecimento. Ao eliminar ataques e insultos pessoais, o combate cria um ambiente de respeito mútuo onde os participantes se sentem valorizados e ouvidos.

As batalhas podem ser uma plataforma para as mulheres construírem amizades e cooperação que se apoiam umas às outras, em vez de se oporem ativamente. Ao enfatizar a diversidade do pensamento e das capacidades das mulheres, esta luta ajuda a quebrar os estereótipos de gênero e ajuda as mulheres a tornarem-se intelectualmente sofisticadas e criativas. Este formato fornece uma plataforma para que mais mulheres sejam vistas e ouvidas no mundo do Hip Hop tradicionalmente dominado pelos homens (Fernandes e Herschmann, 2020).

A participação nas batalhas ajuda as mulheres a melhorar as suas competências de comunicação, argumentação e apresentação de ideias. As rimas baseadas no conhecimento incentivam os participantes a serem criativos e inovadores na apresentação de informações. Este formato ajuda a redefinir o significado da Batalha de Rima e mostra que podemos competir de forma saudável e construtiva. Ao promover uma abordagem mais positiva e educativa, esta luta pode influenciar outras partes da cultura Hip Hop a adotarem práticas mais inclusivas e respeitosas. Este formato não só capacita as mulheres, mas também enriquece a cultura Hip Hop com novas perspectivas e valores positivos.

Outro evento de destaque na construção da identidade feminina do Rap gonçalense ocorreu na FFP/UERJ, onde a universidade se tornou palco de um evento transformador: o Trap Delaz. Este evento, dedicado exclusivamente a artistas femininas no universo do Rap, não apenas celebra o talento musical, mas também destaca o papel significativo das mulheres na participação cultural da cidade. Historicamente, São Gonçalo tem sido um caldeirão cultural, onde diversas vozes se entrelaçam para formar uma tapeçaria única de expressões artísticas e sociais. No entanto, a contribuição das mulheres muitas vezes foi subestimada ou negligenciada, especialmente em gêneros musicais tradicionalmente dominados

por homens, como o Trap, subgênero do Rap. A Trap Delaz surge como uma resposta a essa dinâmica, oferecendo um espaço exclusivo para que artistas femininas brilhem e compartilhem suas histórias, perspectivas e talentos. Este evento não apenas amplifica suas vozes, mas também redefine o que significa ser uma artista no cenário do Rap, desafiando estereótipos e abrindo caminho para uma representação mais inclusiva e diversificada.

Além de proporcionar entretenimento de alta qualidade, a Trap Delaz é um reflexo da evolução cultural e social de São Gonçalo. Ao destacar e valorizar o talento feminino, o evento contribui para fortalecer a identidade local, oferecendo um espaço de expressão e empoderamento para as mulheres da cidade. No contexto mais amplo, eventos como o Trap Delaz não apenas celebram a arte e a música, mas também promovem um diálogo sobre igualdade de gênero e representatividade na cultura urbana.

Elas desempenham um papel crucial na construção de uma comunidade mais inclusiva e resiliente, onde todas as vozes são ouvidas e todos os talentos são valorizados. Portanto, ao celebrar o mês do Dia Internacional da Mulher com o Trap Delaz, São Gonçalo não apenas honra suas artistas femininas, mas também reafirma seu compromisso com a diversidade, a criatividade e o potencial transformador da cultura local. Este evento não é apenas uma festa musical, mas um marco na jornada contínua da cidade em direção à igualdade e ao reconhecimento pleno das contribuições das mulheres para sua identidade vibrante e multifacetada.

Entre as artistas de destaque nacional, mencionaremos a Azzy, a maior Rapper de São Gonçalo na atualidade (Figura 2). Como afirma Costa e Sacramento (2023) e Lima (2024), Azzy tem ganhado destaque na cena musical com sua habilidade lírica e presença marcante. Conhecida por abordar temas como empoderamento feminino, questões sociais e pessoais, Azzy tem conquistado uma base de fãs crescente. Aqui estão alguns números que ilustram seu impacto e sucesso. O canal de Azzy no YouTube tem milhões de visualizações em seus vídeos, com algumas músicas superando facilmente a marca de 10 milhões de visualizações. Como exemplo, sua colaboração com outras artistas e participações em "Cyphers" também acumulam grandes números de visualizações. No Spotify, possui centenas de milhares de ouvintes mensais, com algumas de suas músicas mais populares acumulando milhões de reproduções. Canções como "Liberdade" e "Empoderada" têm uma forte presença de destaque na plataforma.

Figura 2: Azzy durante apresentação no Rock in Rio 2022

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Azzy conta com uma base significativa de seguidores no Instagram, onde compartilha atualizações sobre sua carreira, projetos futuros e insights pessoais. Sua presença na plataforma é ativa, engajando os fãs regularmente. Uma das músicas mais populares, "Liberdade", se destaca pela sua mensagem poderosa e produção de alta qualidade. A faixa conta com milhões de reproduções no Spotify e visualizações no YouTube. Outra faixa marcante, "Empoderada", reforça a posição de Azzy como uma voz importante no empoderamento feminino dentro do Rap.

A música é amplamente celebrada e frequentemente mencionada em discussões sobre o impacto das mulheres no Hip Hop brasileiro. Azzy já colaborou com diversos artistas renomados, aumentando sua visibilidade e alcance. Essas parcerias muitas vezes resultam em músicas que rapidamente ganham popularidade nas plataformas de streaming e redes sociais. Ela tem sido reconhecida por seu talento e impacto na música, recebendo indicações e prêmios em diversas cerimônias importantes no Brasil (Globo, 2022). Sua presença em festivais de música e shows ao vivo é constante, onde atrai grandes públicos e entrega performances energéticas e memoráveis. A artista continua a crescer tanto em popularidade quanto em influência, com novos lançamentos regularmente adicionados ao seu repertório. Seu futuro no Hip Hop brasileiro parece brilhante, com muitas oportunidades para expandir ainda mais sua carreira.

Com muito amor pela cidade de origem, a artista compôs uma música destacando a participação da metrópole em sua vida. Em "São Gonçalo", a artista revela uma poderosa afirmação de identidade, poder e resiliência, com uma narrativa que se destaca pela autoafirmação e pela denúncia social. Nascida em 2001 em São Gonçalo e criada no bairro Rio de Ouro, a artista utiliza sua música para retratar sua jornada pessoal e as realidades da periferia urbana.

Azzy, nome artístico de Isabela Oliveira da Silva, afirma ter conquistado suas realizações por mérito próprio, rejeitando qualquer dependência ou subordinação a outros. Ela continua

destacando sua origem humilde em São Gonçalo e sua ascensão para além dessas fronteiras, simbolizando uma vitória pessoal sobre as adversidades. A referência ao "poço eu vim lá do fundo" evoca uma jornada de superação pessoal e de enfrentamento dos desafios impostos pela realidade social e econômica. A música também confronta diretamente o sexismo e a misoginia presentes na sociedade e na indústria musical.

Assim, desafia estereótipos de gênero ao reivindicar seu espaço e reconhecimento como uma artista de Rap competente e respeitada. Ela reflete sobre as dificuldades enfrentadas por mulheres no Rap, onde habilidades muitas vezes são menosprezadas em comparação com seus colegas masculinos. Além disso, a artista aborda a importância de sua família e seu compromisso com suas filhas, enfatizando que seu trabalho e sucesso são motivados pela melhoria das condições de vida delas. Isso reforça a mensagem de responsabilidade pessoal e de inspiração para as gerações futuras. A música também inclui críticas à criminalização e ao estigma associados à cultura das ruas, onde a voz dos artistas de Hip Hop muitas vezes é reprimida ou distorcida pelas autoridades e pela mídia. Azzy se posiciona como uma figura que desafia essas narrativas negativas, buscando redefinir o papel do Rap como uma forma de expressão legítima e poderosa.

V. CONCLUSÃO

O desenvolvimento do Rap feminino em São Gonçalo é uma história de resistência, criatividade e transformação. O artigo destaca o papel fundamental que as mulheres têm desempenhado na criação e desenvolvimento deste gênero musical na região. A história da presença feminina é caracterizada pela superação de dificuldades, superação de barreiras e pela busca constante por espaço e reconhecimento dentro de um cenário historicamente dominado pelos homens. As Rappers de São Gonçalo e do Brasil enfrentaram e ainda enfrentam vários obstáculos, incluindo o sexismo, a discriminação e a falta de oportunidades.

Contudo, a sua determinação e paixão pela música ajudaram as mesmas a criarem a sua própria

plataforma, um espaço de resistência e expressão. Elas transformaram a adversidade em inspiração, usando suas experiências de vida como material para letras poderosas e autênticas. Ao desafiar estereótipos e mostrar que as suas vozes são essenciais, estas artistas não só redefinem o que significa ser mulher no mundo do Rap, como o reinventam.

A criatividade fica evidente na variedade de estilos e temas presentes em suas músicas. Desde questões sociais e políticas até experiências pessoais e empoderamento, estas artistas trazem perspectivas únicas e ricas para o Rap. São inovadoras não só na sua escrita, mas também na forma como se expressam e interagem com o público, utilizando as redes sociais e outras plataformas digitais para divulgar as suas opiniões e chegar a um público mais vasto. A influência dessas mulheres vai além da música.

São líderes, ativistas e líderes comunitários que trabalham para melhorar a realidade que os rodeia. Através de oficinas, palestras e projetos sociais, elas inspiram e capacitam outras jovens a seguirem seus sonhos e encontrarem suas vozes. Essa performance multifacetada mostra que o Rap feminino local e nacional não é apenas uma forma de arte, mas também um movimento de mudança social.

Desta forma, o artigo celebra as mulheres cuja coragem e criatividade moldam a identidade do Rap em São Gonçalo e além. Elas nos mostram que o palco é delas por direito e que sua contribuição é fundamental para a diversidade e riqueza do Rap brasileiro. Ao destacar as suas histórias e vozes, precisamos reconhecer e apreciarmos o imenso talento e resiliência destas artistas que continuam a inspirar e a abrir o caminho para as gerações vindouras.

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Legal Research on Child Abuse and Trafficking in India: Government and Judicatories Duty to Eradicate the Nations' Black Scars

Dr. V. Thangavel

ABSTRACT

Every day, thousands of women and children are trafficked. India is a country that is both a transit and a destination in the broader context of trafficking in South Asia. There is some trafficking from India to the Gulf States and Southeast Asia, in addition to a significant amount of trafficking within the country. Within the nation, there is also the sale of children and their trans-state transit. A report released by the National Human Rights Commission of India claims that 11,000 children go missing out of 40,000 kidnappings annually. According to non-governmental organizations, every year, the sex trade involves the trafficking of between 12,000 and 50,000 women and children into the country from adjacent countries. National Commission for Women declared in 1997 In Bombay alone, 40 000 girls between the ages of 10-16 years were selling their bodies from their doorsteps. MAITI Nepal published in September 1999 that there are about 1 to 2 lakh Nepali girls in Indian brothels alone, with about   5-7 thousand being sold every year. Another report suggests that more than 40,000 girls in the Calcutta Sonargachhi red light area are Nepalese. But all these figures are related to prostitution; very little information is available on the other forms of trafficking. According to ILO estimates, 21 million people are enslaved or forced into employment. Among them, one in four are said to be younger than eighteen. It is believed that 5.5 million children are trafficked globally.

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Aim: The primary focus of this article is the many purposes for which children are trafficked from India, as well as the criminal crimes associated with this issue. Overall, the majority of minors are abducted for sexual offences and sold to wealthy individuals across international criminal networks. Recommended eradicating the nation's black scars related to child abuse and trafficking.

Keywords: child sex trafficking. Child abuse. exploitation, violence, forced labour, prostitution, begging.

Author: Head-LIRC. St. Francis Institute of Management and Research-Autonomous, Mumbai, India.

I. INTRODUCTION

Children are the nation's greatest human resource, and their well-being health, education, safety, happiness, and access to opportunities is a barometer of the socioeconomic progress of the nation. The article begins by outlining the POCSO Act and its goals, which was introduced in 2012 in response to an increase in crimes against children [23]. According to NCRB data, out of the over 47,000 missing children in India, 71% are girls. Since 2018, there has been a mainly upward trend in the number of reported missing children. According to police and campaigners, the first 24 hours are critical in investigating such situations. Based on the most recent statistics available, the National Crime Records Bureau (NCRB) in India has reported over 47,000 missing children, of whom 71.4% are underage girls. The NCRB data for the five years leading up to 2022 likewise

demonstrates a generally increasing trend in the number of missing children, with a notable increase of 7.5% in 2022 over 2021, a notable spike of 30.8% in 2021 over 2020, a decline of 19.8% in 2020 over 2019 and again an increase of 8.9% in 2019 over 2018 and of 5.6% in 2018 over 2017. Numerous missing children have also been located or tracked down by state officials, but the disparity in the numbers is still unresolved. The NCRB's 2022 annual report, "Crime in India," was made public on December 3. 83,350 children (20,380 male, 62,946 females, and 24 transgender) were reported missing in the previous year, according to the data.

II. TYPES OF CHILD TRAFFICKING

The transportation, recruiting, transfer, harbouring, and receiving of people by compulsion, threats, or force are all included in the category of human trafficking. The primary aim of these acts is to take advantage of these people for a variety of demeaning uses. This kind of exploitation can take many different forms, such as forced labour, slavery, prostitution, organ trafficking, and sexual exploitation. Human trafficking is a global problem, but it is especially prevalent in some areas, such as Sub-Saharan Africa, Central Asia, and South Asia.

The exploitation of children for a variety of reasons constitutes child trafficking, a grave violation of children's rights. Among the various forms of child trafficking are:

- Human Trafficking
- Forced Marriage
- Organ Harvesting
- Bonded Labour
- Servitude
- Sex Trafficking
- Slavery
- Child Soldiers
- Sexual Exploitation
- Debt Bondage
- Begging

- *Human Trafficking:* Trafficking in human beings is the exchange of people for the purposes of forced labour, sexual slavery, or commercial sex. Both domestically and internationally, people can be trafficked. Different from people smuggling, which requires the consent of the individual being smuggled, is this one.

- *Forced Marriage:* A forced marriage occurs when one or more people are wed against their will or without their consent.

- *Organ Harvesting:* The criminal practice of medically taking a victim's organs against their will is known as "forced organ harvesting." They are taken out with force. As an illustration, consider victims who are abducted and have an organ forcibly removed.

- *Bonded Labourer:* When someone is forced to work as collateral for a loan, they are considered bonded labourers. After that, the person is duped or forced to labour for little or no remuneration. According to Articles 21 and 23 of the Constitution, bonded labour is illegal in India.

- *Servitude:* Slavery or anything that resembles it is called servitude. In colonial America, every Black person was enslaved to a permanent labour force.

- *Sex Trafficking:* The majority of the time, child sex traffickers kidnap or otherwise forcibly remove their victims. Adults, especially parents, should be alert to strangers who are looking to take advantage of children. Some young people with questionable morality end themselves in the sex trade. They shouldn't be a concern for us.

- *Slavery:* The act of one person owning another and denying them access to the majority of liberties is known as slavery. One way to describe it is institutionalized exploitation. Any circumstance in which a person is coerced into labour or exploited for financial or other personal advantage falls under the broad category of "modern slavery." Forced labour, forced marriage, debt bondage, human trafficking, and the sale and exploitation of minors are a few instances of contemporary slavery. Roughly 25% of the 49.6 million individuals who live in modern slavery are minors, according to the 2022

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Global Estimates of Modern Slavery. The act of apprehending, obtaining, or getting rid of someone to enslave them is known as the slave trade.

- *Child Soldiers:* In the global battles that are raging, boys and girls as young as eight years old are being recruited and utilised for more purposes than just combat, such as sexual exploitation. Not only is this a serious infringement on children's fundamental human rights, but it also signifies the untimely end of childhood. Children everywhere deserve so much more. The attack on children must end.

- *Sexual Exploitation:* Sexual exploitation is the act of taking advantage of someone sexually or invading their privacy without permission. seeing or allowing others to watch one or more people participating in sexual or intimate activity without their consent, such as taking a shower, changing, or using the loo.

- *Debt Bondage:* People who are obliged to work to pay off debts are subjected to debt bondage, also known as bonded labour or debt slavery. In portions of Western and Southern Africa as well as South Asia, it's a common practice.

- *Begging:* Begging is the act of pleading with someone to do you a favour, usually in exchange for money, with little or no prospect of return favours. A beggar or panhandler is someone who engages in such behaviour. Beggars may be found in public areas including marketplaces, parks, and transportation corridors.

III. TYPES OF CHILD ABUSE

3.1 Prevalence of Child Abuse

Child abuse is the term used to describe a variety of actions and behaviours that cause harm to children [26]. These actions and behaviours can be.

- Physical Abuse (PA)
- Emotional Abuse (MA)
- Sexual Abuse (SA)
- Neglect

According to a study, there are concerningly high rates of child maltreatment in India.

3.2 Psychological Effects of Child Abuse

The psychological effects of child abuse are severe and long-lasting, frequently resulting in a wide range of emotional and behavioural difficulties that continue into adulthood for the victims [26]. The widespread effects of child maltreatment on mental health and well-being are illuminated below.

- Post-Traumatic Stress Disorder (PTSD)
- Depression and Anxiety (DA)
- Low Self-Esteem and Self-Blame (LSESB)
- Impaired Interpersonal Relationships (IIR)
- Substance Abuse and Risky Behaviours (SARB)

3.3 Social Factors Associated with Child Abuse

The frequency and continuation of child abuse are frequently impacted by larger cultural causes, rather than being purely the product of individual actions [26]. The prevalence of child abuse is largely influenced by several socioeconomic factors, a few of which are indicated below.

- Socioeconomic Status (SES)
- Cultural and Social Norms (CSN)
- Gender Inequality (GI)
- Substance Abuse and Mental Health (SAMH)
- Legal and Child Protection Systems (LCPR)

3.4 Gender Relations and Abuse of Children

Research continuously shows the disproportionate impact of abuse on girls and the intricate relationships between gender norms, power dynamics, and vulnerability [26]. These results show how closely gender dynamics and child abuse are related.

- Prevalence of Gender-Based Violence
- Cultural Norms and Patriarchal Structures
- Effect on Mental Health and Well-being
- Barriers to Reporting and Support

3.5 Economic Context and Child Abuse

Research demonstrates the intricate interactions between poverty, inequality, and vulnerability.

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The economic environment greatly influences the frequency, dynamics, and outcomes of child abuse [26].

- Poverty and Stress
- Getting Resources and Assistance
- Intersections with Other Forms of Inequality
- Effects on the Growth and Welfare of Children

IV.   OBJECTIVES OF THE STUDY

Understanding the type and scope of child abuse and trafficking in India is the aim of this paper. The research looks at the several criminological factors that contribute to child trafficking and establishes the best course of action in cases of child abuse. It is the responsibility of the government and the relevant authorities to put an end to these unlawful actions within the nation.

V.   LITERATURE REVIEW

In 2021, there were 60,96,310 recorded crimes countrywide, consisting of 36,63,360 crimes under the Indian Penal Code (IPC) and 24,32,950 crimes under Special and Local Laws (SLL). The yearly crime rate has reduced by 7.65% from 66,01,285 in 2020 to 445.9 in 2021 (per 100,000 people), which is still much higher than the 385.5 rate in 2019[5,6]. Of all IPC crimes that could be prosecuted in 2021, crimes against property accounted for 20.8%, crimes against the human body for 30%, and other crimes for 29.7% [5].

2021 saw 2.1% murders per 100,000 people, 7.4% kidnappings per 100,000 people, and 4.8% rapes per 100,000 people [5]. As per UN data, there were 40,651 recorded homicides in 2020, down from a peak of 5.46 per 100,000 in 1992. The rate has remained relatively stable since 2017, surpassing that of most countries in Asia and Europe but below that of most in the Americas and Africa, despite being among the highest numerically due to the large population[7].

The percentage of all cases that the police have dismissed, annulled, or withdrawn is known as the investigation rate. In India, 64.9% of IPC crimes were investigated in 2021 [8]. The charge-sheeting rate is the proportion of all cases resolved after an investigation in which

accusations were made against the accused. In India, 72.3% of IPC crimes were charged with a charge sheet in 2021. The percentage of all instances where the accused was found guilty by the court following the trial was known as the conviction rate.

In India, the IPC offence conviction rate in 2021 was 57.0%[8]. Police were looking into 51,540 homicides in 2021; 26,382 charges had been prepared for these cases; 46,127 rapes were the subject of police investigations; 26,164 charges were framed for these cases. Of the 2,48,731 homicides that were on trial in 2021, 4,304 resulted in a conviction; similarly, of the 1,85,836 rapes that were on trial in 2021, 3,368 resulted in a sentence. In 2021, the conviction rate for murder was 42.4%, while the conviction rate for rape was 28.6%.

VI.   PRIMARY CAUSES OF CHILD TRAFFICKING IN INDIA

In India, several reasons contribute to child trafficking, such as:

6.1 Demand for cheap labour and commercial sexual exploitation

Child labour is needed for construction, agriculture, and domestic work, among other industries. This demand also exists for commercial sexual exploitation, which fuels the trafficking of victims.

6.2 Social injustice and prejudice

The effects of child trafficking are disproportionately felt by marginalised groups and individuals who experience social prejudice.

6.3 Poverty and a lack of employment opportunities

Poor families are frequently tricked by human traffickers into believing their kids will have better lives than they do.

6.4 Illiteracy and ignorance

People and communities are vulnerable when there is a lack of knowledge and awareness of the risks associated with human trafficking.

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6.5 Religious and Cultural Practices

In some areas, the custom of selling children to brothels facilitates child trafficking and upholds religious and cultural practices like Jogin and Devadasi, in which young girls are offered as offerings to gods.

6.6 Criminal Syndicates or Ventures

After narcotics and firearms, child trafficking is now the third-most lucrative criminal sector globally. For criminal syndicates, it is an appealing venture because of the promise of large financial returns with little initial outlay[22].

6.7 Major Crimes in India and Cities 2023

Table 1: Major Crimes in India and Cities. Sources: NCRB Annual Report[2]

No	Crimes	At National Level	In Indian Cities	% in Cities
1	Crime Against Children	1 62 449	20 550	12.65
2	Crime Against Women	4 45 256	48 755	10.94
3	Kidnapping and Abduction	1 07 588	13 984	12.99
4	Murder	28 522	2 031	7.12
5	Crime against senior citizens	28 545	3 996	13.99

The bulk of the offences in this table, as seen in Table 1, are specifically directed towards children for the different reasons that they have been eaten by human animals and they have been harvested for their abnormal behaviours maybe dunked and drugged. The crimes should be punished, and the offenders must be sentenced to death by the respective jurisdictional authorities no one cannot stop this illegal trafficking.

VII. RULES AND LEGISLATION PRODUCED BY THE INDIAN GOVERNMENT

The Indian government has acted against child trafficking and given children legal protection by passing several laws and regulations. A few important laws include.

7.1 SITA ACT – Suppression of Immoral Immoral Traffic in Women and Girls Act 1956

In 1956 India passed the Suppression of Immoral Traffic in Women and Girls Act, 1956 (SITA). The act was further amended and changed in 1986, resulting in the Immoral Traffic Prevention Act also known as PITA.

The All India Suppression of Immoral Traffic Act (SITA) was passed in 1956 for the prohibition of human trafficking. It was later rives in 1986 and the Immoral Traffic (Prevention) Act was passed.

7.2 Immoral Traffic (Prevention) Act, 1956 (ITPA)

This law offers provisions for victim rescue, rehabilitation, and repatriation while outlawing trafficking with the intent to exploit people for commercial sex.

7.3 Bonded Labour System (Abolition) Act 1976

The outlaws bonded labour, which is frequently connected to child trafficking.

7.4 Prohibition and Regulation of Child Labour Act 1989

This legislation forbids the employment of minors in dangerous jobs and governs the working conditions of minors employed in non-hazardous jobs. Its goals include preventing child exploitation and promoting the moral, mental, and physical development of children. Additionally, through education, job training, and other support services, the act requires the rehabilitation and social integration of child labourers.

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7.5 Right to Education Act 2009 or The 2009 RTE Act

Up until the age of 14, this act gives every kid the right to free and compulsory education. It seeks to guarantee that all people have access to high-quality education and to remove obstacles to education, such as social exclusion, poverty, and discrimination. The RTE Act requires that all children, regardless of socioeconomic background or level, get free and compulsory education and forbids the employment of minors under the age of 14.

7.6 The Protection of Children from Sexual Offences (POCSO) Act of 2012

It is a piece of legislation that addresses sexual offences against minors and offers safeguards for their safety throughout the investigative and legal processes [22].

The Protection of Children from Sexual Offences (POCSO) Act of 2012 deals with sexual offences against those who are younger than 18 and are therefore regarded as minors by law. The Act establishes definitions for "sexual harassment," "penetrative sexual assault," and "sexual assault." If an offence is committed by a police officer, public servant, or employee at a jail, prison, hospital, school, protection or observation home, or by a member of the armed forces or security forces, the offence is more serious. With its associated rules, the Act, which has been in effect since November 14, 2012, is a comprehensive law designed to shield minors from sexual assault, harassment, and pornography. Establishing child-friendly procedures for reporting, gathering evidence, conducting investigations, and expediting trials through the appointment of Special Public Prosecutors and designated Special Courts, also guarantees that the child's interests are protected throughout the legal process. The Act includes kid-friendly processes for reporting, documenting, looking into, and prosecuting offences [22] [23].

7.7 The National Policy for Children 2013

To safeguard, advance, and ensure that children's rights are fulfilled in India, this policy offers a thorough framework. It highlights how different needs and obstacles that children face must be addressed through a multi-sectoral approach involving government agencies, civil society organisations, and other stakeholders. To accomplish these aims, the policy outlines methods and action plans and gives priority to topics such as child survival, health, education, protection, and participation.

7.8 The Juvenile Justice (Care and Protection of Children) Act, 2015

It is a piece of legislation that addresses the protection, rehabilitation, and care of minors. It also includes measures to prevent and control child trafficking.

VIII. REMEDIES TO STOP CHILD ABUSE AND CHILD TRAFFICKING

8.1 Law Number 21 of 2007 concerning the Eradication of the Crime of Human Trafficking

This law is specifically designed to combat human trafficking. It covers various aspects, including the definition of human trafficking, related criminal offences, victim rights, and the legal consequences for perpetrators of human trafficking, as outlined in Article 2 paragraph (1).

8.2 Government Regulation Number 44 of 2008 concerning the Protection of Victims, Witnesses, and Reporters

This regulation aims to provide additional protection for victims. This protection includes identity confidentiality, physical security, and legal assistance during and after the judicial process. This legal protection ensures that victims of these crimes not only receive protection from the exploitation they have experienced but also receive rehabilitation services for their physical and psychological recovery [25].

8.2.1 REmedies for Child Abuse

1. Ten Actionable Steps to Stop Child Abuse

- *Give your time:* Engage in community parent activities. Assist families with children who are at risk. Start a playgroup.

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- *Raise your children with appropriate self-control and mindful consideration:* Never correct a child when you're angry. Allow yourself some time to relax. Do not forget that discipline is a method of teaching your child. Use time-outs to help your youngster regain control and privileges to reward good behaviour.

- *Examine your behaviour:* Abuse is not only physical. Deep, permanent hurts can be caused by both words and deeds. Have a loving role as a parent. Demonstrate to kids and adults alike that disagreements can be resolved amicably without violence or abuse.

- *Educate both people and you:* The most effective strategy to stop child abuse may be to provide parents and kids with basic support. Among the many strategies to protect kids from danger are after-school programs, parent education courses, mentorship programs, and temporary relief from childcare. Speak up in your community in favour of these initiatives.

- *Teach children their rights:* Children are less likely to believe that abuse is their fault and are more willing to report an abuser when they are taught that they are unique and have a right to safety.

- *Support prevention programs:* Too often, abuse reports are the catalyst for intervention. More money must be put into initiatives that have been shown to prevent abuse before it starts, like family counselling and home visits by nurses who support new parents and babies.

- *Understand to know about what constitutes child abuse:* Maltreatment includes not just sexual and physical abuse but also failure on the part of parents or other carers to provide food, clothing, and other necessities for a kid. Rejected, chastised, or persistently alone children can also be emotional abuse.

- *Recognise the symptoms:* Abuse can manifest in ways other than only unexplained injuries. Depression, aversion to a particular adult, trouble forming friendships or trusting people, abrupt alterations in eating or sleeping schedules, inappropriate sexual behaviour, poor personal hygiene, concealment, and antagonism are frequently indicators of family

issues and may point to the neglect or physical, sexual, or emotional abuse of a child.

- *Report any mistreatment or abuse:* Notify your state's child protective services agency or the local police if you observe signs of abuse or see a child being hurt. When discussing abuse with a child, pay close attention, reassure them that reporting the incident to an adult was the correct thing to do, and reassure them that they are not to blame for what occurred.

- *Invest in children:* Advocate for community leaders to show support for families and children. Request family-friendly work settings from your employers. Encourage lawmakers in your community and at the federal level to support laws that will enhance the lives of and better safeguard our children [28].

2. Ways to Prevent the Shaken Baby Syndrome

- *Speak with the Family Help Line:* A national, toll-free emergency helpline for children in need of care and protection. The number is 1098 and is available 24 hours a day. To obtain the "What to Do When the Baby Cries" checklist. When the baby cries, consult the checklist that you've posted on the refrigerator. Upon completing the checklist, you'll feel like a super parent who has done everything in your power to support your child!

- *The Complaints Cell of Bachpan Bachao Andolan (BBA):* a hotline opens around the clock for reporting concerns regarding child abuse, including child labour, child trafficking, and missing children. 1800-102-7222 is the toll-free number, and complaints@bba.org.in is the email address you can use.

- *Recall the 10-foot rule:* Make sure the baby is in a safe area before you become extremely agitated or furious. After that, keep your distance from the child at least ten feet until you have cooled down. Parents say their lives have been transformed and their kids have been kept safe by this small rule.

- *"I am a good parent" list:* Put down three or more reasons why you make an excellent parent. When you're having one of those days

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where you can't take it anymore, pull out the list and consult it.

- *Indeed, babies cry:* Remind yourself that all newborns cry and that occasionally parents weep as well! Babies use crying as a stress-reduction and communication tool. It's not intended to give you a negative parenting image.
- *Sing your tension away:* Pick up a lullaby to sing. No matter how good you are at singing, babies like it. You can soothe the baby and yourself by repeatedly singing a family song!
- *I'm in love with my baby:* List your top five favourite aspects of your child. Take note of your baby's distinct characteristics already. What makes your infant giggle? What gives your infant a rush? Place the list on display so you can consult it when things get tough.
- *Not the baby but grab the phone:* List three contacts or locations you can contact if the burden of parenting is getting to you. Most of the time, all it takes is ten minutes of talking to someone who listens.
- *Move and take a breath:* Exercise is an excellent way to decompress after a tough day. When you're outside, wrap up the infant. Draw in deep breaths. Make your way around the block. Stress can be reduced even by spending a short while outside the home.
- *Never forget to laugh:* Laughing is a fantastic way to decompress. Post amusing jokes or cartoons that make you laugh. Have your favourite toys close at hand. Invest in a book or film that you can watch whenever you want to laugh. Make a call to your funny friend. A sense of humour is essential for parents!
- *Take a Break:* Every day, give yourself a minimum of 20 minutes to engage in an enjoyable activity. Raising a child demands a lot of labour. Whatever relieves tension and revitalizes you—listen to music, read, or take a hot bath—should be done. You'll become a better parent every day and you deserve it! [28].

3. For Suicide Prevention

Warning Signs

- A previous suicide attempt.
- Current talk about suicide or making a suicide plan.
- Strong wish to die, preoccupation with death, giving away prized possessions.
- Serious depression, moodiness, expressions of hopelessness.
- Withdraws from friends and/or social activities.
- Increased alcohol and/or other drug use.
- Changed eating or sleeping patterns.
- Severe drop in school performance.
- Takes unnecessary risks.
- Recent suicide attempt by a friend or family member.

Intervention Tips

- Offer help and listen. Encourage depressed youth to talk about their feelings. Listen, don't lecture.
- Be direct. Talk openly and matter-of-factly about suicide.
- Trust your instincts. If it seems that the situation may be serious, seek prompt help. Break confidence, if necessary, to save a life.
- Offer hope that alternatives are available but do not offer glib reassurance.
- Take action. Remove means, such as guns or stockpiled pills.
- Get help from persons or agencies specializing in crisis intervention and suicide prevention.

8.2.2 Remedies for Child Trafficking

Around the world, child trafficking is a horrifying reality. According to NCRB (2018), girls make up more than 80% of the victims of human trafficking, with children making up 51% of all victims. This statistic draws attention to the growing issue of child trafficking in India, which needs to be addressed. It's a pervasive problem that calls for cooperation from people, groups, and communities [29].

- *Raising Awareness & Educating People About Child Trafficking:* The reality of child trafficking is often not well understood, which

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contributes to its covert existence. We can enable communities to recognize and report possible cases by disseminating information about the strategies employed by traffickers, warning indicators, and the terrible outcomes. To inform communities about the value of education and the risks associated with child trafficking, CRY India organises awareness campaigns and demonstrations.

- *Aiding Families that are at Risk:* Families who experience financial troubles, lack of economic possibilities, or poverty are more vulnerable to the deceptive promises of improved lives made by traffickers. However, granting families access to social safety nets, vocational training, and sustainable livelihoods can empower them and end the despair that traffickers prey on. Through a variety of government initiatives, CRY India helps parents in poor communities find work, easing the financial strain that could otherwise result in child maltreatment.

- *Enforce Child Protection Legislation:* Laws must make forced labour, sexual exploitation, and domestic slavery, among other forms of child exploitation, illegal. This is because focusing on assisting victims and enforcing strict penalties for traffickers can put an end to this horrible crime. In addition to pushing for stricter child protection laws, CRY India works with government organizations to rescue and ensure the rehabilitation of trafficked children.

- *Assist Victims of Trafficking:* Survivors of child trafficking frequently experience severe trauma, abuse, and exploitation; therefore, they need extensive help to heal and reintegrate into society. Thus, they can recover and take back their life with the aid of safe havens, trauma therapy, medical attention, educational possibilities, and legal assistance. To assist trafficked children in overcoming their terrible experiences and gaining access to educational possibilities, CRY India provides counselling and rehabilitation programs.

- *Encourage to promote Moral Conduct:* To stop child exploitation, companies and organisations need to embrace corporate social responsibility and ethical standards. Businesses may end the market for inexpensive child labour and help fight child trafficking by putting in place reliable monitoring systems, carrying out audits, and guaranteeing fair work practices. CRY India promotes business alliances that put human rights, environmentally friendly methods, and child safety first.

- *Engaging the Community to Raise Awareness and Spread Other:* Local communities can be empowered to identify indicators of human trafficking and take preventative action by being involved in awareness campaigns, workshops, and community-led projects. Additionally, community-based watchdog groups and reporting systems can bolster the effort to combat human trafficking. By organising awareness campaigns highlighting the value of education and being vigilant against the strategies used by traffickers, CRY India empowers community-based initiatives to save children.

- *Work Together with An Organisation:* Non-governmental organisations (NGOs), who collaborate closely with victims, communities, and authorities, are at the forefront of the fight against child trafficking. Volunteering, advocating for these organisations, and providing financial assistance can strengthen their influence and help find long-term solutions. CRY India is a well-known non-governmental organisation that works to stop the trafficking of children. It aggressively tackles this problem and welcomes partnerships and collaborations to support its efforts.

- *Public Policy and Advocacy:* To prevent child trafficking at a systemic level, advocates for tighter legislation, enforcement practices, and resource allocation must influence public policy. NGOs, civil society organizations, and concerned citizens can interact with legislators, law enforcement, and other relevant parties to support child-friendly legislation and guarantee its efficient execution. CRY India vigorously promotes legislative modifications, the distribution of resources, and cooperative initiatives aimed at

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shielding susceptible children from human trafficking [29].

8.2.3 Remedies for Sex Trafficking

To safeguard citizens against sex trafficking, India has several laws and organizations, such as:

- *The National Commission for Women (NCW):* To assist in enhancing the capabilities of Anti-Human Trafficking Units (AHTUs), the NCW has established an anti-trafficking unit.
- *Anti-Trafficking Unit:* An Anti-Trafficking Cell inside the Ministry of Home Affairs advises states and union territories on how to handle law enforcement's reaction to human trafficking. The cell collaborates with various ministries and takes part in regional, national, and worldwide gatherings.
- *Laws:* Article 23 of the Indian Constitution forbids the trafficking of persons (1). One important piece of legislation that deals with trafficking for commercial sexual exploitation is the Immoral Traffic (Prevention) Act, of 1956 (ITPA). The Bonded Labour System (Abolition) Act of 1976, the Child Labour (Prohibition and Regulation) Act of 1986, the Juvenile Justice Act of 2000, the Goa Children Act of 2002, the Prohibition of Child Marriage Act of 2006, and the Protection of Children from Sexual Offences (POCSO) Act of 2012 are additional laws that deal with human trafficking.
- SELF-DEFENCE: It is illegal to use someone for commercial sex, which is known as "sex trafficking." Governments, businesses, communities, and non-governmental organizations may all work together to prevent it. The following are some strategies for preventing sex trafficking:
- *Recognise the danger indicators:* To determine if you or someone you know is in danger, be aware of the telltale indicators of human trafficking.
- *Configure your privacy settings:* To prevent information about you from being seen by traffickers, keep your social media accounts private.

- *Friends Request:* Only accept friend requests from people you know, therefore exercise caution while accepting them.
- *Avoid suspicious ads:* Be aware of employment ads that appear too good to be true, such as high compensation for little work. Stay away from dubious ads.
- *Notify authorities of any suspected activity:* Notify the authorities of any suspicious pages or actions.
- *Help yourself:* Free, private resources and helplines are available if you or someone you know is in danger or has been the victim of human trafficking.
- *Awareness:* Make a statement by donning blue. Human Trafficking Awareness Day is observed on January 11. Recognize the risk factors. Recognize what to do and who to report it to. Increase awareness in the neighbourhood. Recognize the effects on disadvantaged groups.

IX. RECOMMENDATIONS TO GOVERNMENT AND JUDICATORIES

A few recommendations to the respective state and local government and Judicatories to eradicate the nation's black scars related to child abuse and child trafficking. The respective national and jurisdictional authorities are to take immediate action against child trafficking and child abuse.

RECOMMENDATION

1. *Recommendation to National Government*

Article 23 (1) of the Indian Constitution forbids the trafficking of persons. The primary statute against trafficking for the purpose of commercial sexual exploitation is the Immoral Traffic (Prevention) Act, of 1956 (ITPA). Measures to combat human trafficking are outlined in Sections 370 and 370A of the Indian Penal Code, which are part of the Criminal Law (Amendment) Act of 2013. People trafficking is included in Section 370 of the Indian Penal Code (IPC) of 1860, and the Bharatiya Nyaya Sanhita (BNS) of 2023 contains a section that corresponds to this section. In legal references, the IPC has been superseded by the

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new criminal legislation, the BNS. Trafficking is defined as the act of enlisting, transferring, harbouring, receiving, or recruiting someone with the intention of exploiting them by Section 370 of the IPC. A corresponding part of the BNS addresses human trafficking.

The Act of 2012, Protecting Children from Sexual Offences (POCSO): Children are shielded from sexual exploitation and abuse by this statute. Each state's legislative assembly establishes a distinct cell to combat child abuse and trafficking, and the federal government, along with all state governments, takes the necessary measures to pass these laws.

- *IPC 302:* Used to refer to Murder: Section 302 of the Indian Penal Code (IPC) was changed to Section *103* of the Bharatiya Nyaya Sanhita (BNS).
- *304 (A) IPC:* Causing death by negligence is equivalent to *106 BNS*
- *304 (B) IPC:* Dowry death is equivalent to *80 BNS*
- *306 IPC:* Abetment of suicide is equivalent to *108 BNS*
- *307 IPC:* Attempt to murder is equivalent to *109 BNS*
- *309 IPC:* Attempt to commit suicide is equivalent to *226 BNS*

2. *Recommendation for Jurisdiction Authorities*

This BNS has lots of contravention in new laws. They have changed the laws and sections, but these are not suit for Legislators, because legislative authorities are not aware of the laws and don't worry about the future and the public. Most of the public or petitioners are only affected by these BNS. The supremacy of the Jurisdictional authority asks the appropriated State CJs' of the High Court and constitute a new committee. The superior can form a committee and then get approval from all state High Court CJs through respective state bars. There is no use to changing the laws of IPC's. The legal practitioners were now confused, and the government made fools of all. Without any approval from the Justice Department, they are implementing these kinds of laws. The Supreme must stop these kinds of activities in this process and it will affect in Indian

constitution also. So Supreme can take the right direction and stop these kinds of activities. The Changing of law looks like an old man painted with a new colour. The colour will fade within a couple of days and the paints are made with chemicals. The nature of the chemical reaction is to peel the old man's skin after that the old man is affected by an uncountable disease and flies and swarms are automatically created and spoil the flesh within days the stocky small will come out but the man lives with bad small and everyone in that surrounding area breath that trucking small and they also will affect. This disease spoils the public and spreads from one to another. The Jurisdictional authorities avoid approving the accused petition for bail. The petitioner should deposit the primary amount as per the new state laws TVPA of Rs 1-5 Crores. In case the petitioner is not able to deposit the primary amount the court must check their property and seize it by the special police protection team order directed by the court. The proper direction must be made by the court before seizing the accused property.

3. *Recommendation to State Government*

- *Trafficking Victims Protection Acts (TVPA):* Respective State governments pass a new rule through their MLAs' approval against Child abuse and child trafficking, the Trafficking Victims Protection Act (TVPA) [30] which one may integrate with POCSO and under the POCSO Act. The Act of Law helps trafficking victims with some of their needs subject to 1-5 Crore to make up for the harm the accused caused. The creation of the police special team TVPA and their assistance special assessment make up for the extra life imprisonment on the accused. The victim assistance and all enforcement investigations into human trafficking and child abuse are funded by the special assessment money 50% by the State Government and 50% must be collected from the accused and deposited in the TVPA [30] Account directly under the Court Screening Committee. This applies to Commercial sex workers also in case they are affected by the accused or involved in trafficking by another commercial gang.

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- *Special TVPA Protection Police Force:* The State Government to provide special training to the Special TVPA Protection Police Force to avoid this kind of activity from the public and to raise awareness among school to college level students' government employees, public rural to city and importance and advantages with disadvantages of the TVPA ACT. The state government does not allow these TVPA Police Force to any other government or other police department activities. They should do their duties related to the TVPA and submit awareness programmes in every nock and node.
- *Cradle Baby Scheme:* The "Cradle Baby Scheme" was initially implemented in all districts to end female infanticide and rescue girl children from the grips of death. The program was expanded to include all districts of each state. as these areas were known to practice female infanticide. Adoption programs have allowed children saved by the Cradle Baby Scheme to receive rehabilitation with a different family. Both in India and abroad, the creative Cradle Baby Scheme has received praise. *Benefits of Cradle Baby Scheme:* For a variety of socioeconomic causes, the 2011 census predicted an alarming decline in the child sex ratio in the districts of Cuddalore, Ariyalur, Perambulur, Villupuram, and Thiruvannamalai. To address this detrimental trend, the Cradle Baby Scheme was expanded to these districts in 2011 after being made aware of it [27].

My Citational View & Comparison about New BNS

- Human Body – Indian Constitution.
- BNS New Laws – IPCs painted by BNS
- Skin- IPCs Transferred by New BNS Section
- Disease-Spoil the Flesh, BNS spoil all IPC Section
- Stocky small-Destroy the blood vessels and organs
- Flies and Swarms- Automatically disarm the whole body to death. The constitution will be disarmed by someone.

- Breath: After a breath, the stocky small will generate a new disease vs will spread to other laws. Right to death.

Final: Collapse all and form a new constitution against Citizens and the Indian Constitution. Disarm the Old Indian Constitution. Treat to public as slaves because the New Education Policy (NEP) was also implemented on a compulsory basis by all state Governments. These are against fundamental rights. The BNS is the stepping stone to disarm the Indian Constitution. The government is not a single manpower. The MLA & MPs have been nominated by the Citizens of India. But this election had lots of malpractices by Voting machines. The Election Commission of India is run by the politicians, not by the Commissioner. Now Judicators also involved directly favour the politicians. For 2012 12 years most politicians only eat the girl's children and raped them from the street to the temple and destroyed the children to medical and media persons. Political influences have been occupied in all sectors. Most of the accused are from political backgrounds and utilized that political colour to rap the children in various places and groups of people. The Judiciary must stop these kinds of illegal sexual abuse by the laws which one already been implemented and use the Sevier action only death against Child trafficking and child abuse-related activities. There is no further action needed. The judiciary takes necessary and mandatory action against the offender, otherwise, the Judiciary directly supports sexual abuse and child trafficking also overrules the laws and violations.

These are some suggestions and recommendations to stop child trafficking and child abuse. Otherwise, no one can stop these kinds of activity. Once it is implemented one can get to know the punishment and disadvantages of TVPA.

X. DATA ANALYSIS

- *Children missing in India:* In this figure, one easily accesses the statistical data from 2015 to 2022. This period starting from 2015 has reflected it at a low level. But in this digital environment, it shows that it is very high 83,350.

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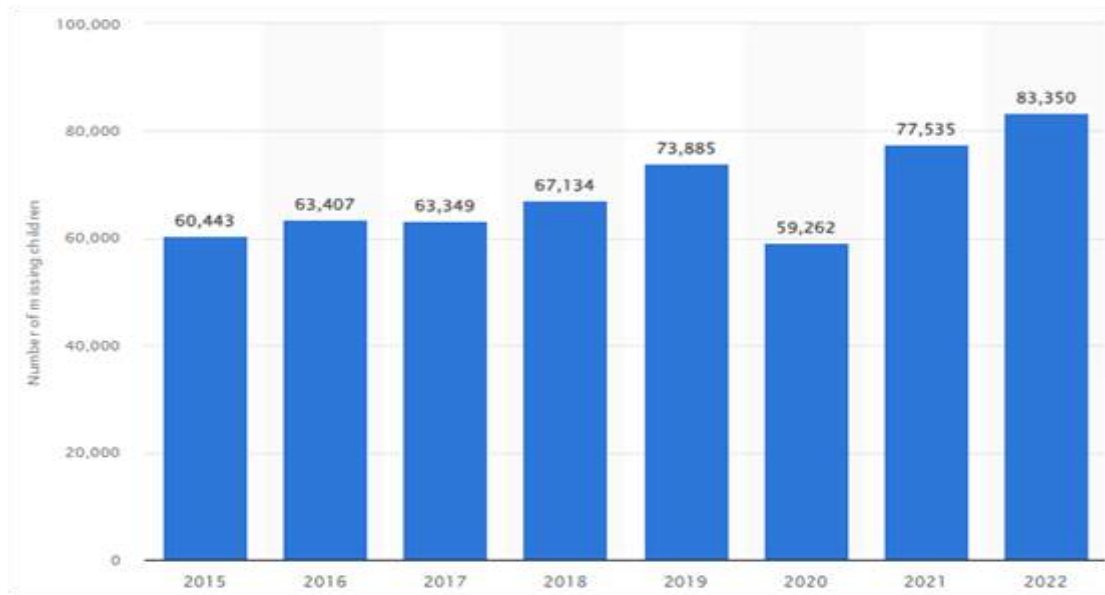
Sources: Statista[1]

Fig 1: No. of missing children in India from 2015 to 2022

Over 83000 children in India went missing in 2022. There were substantially more missing children in the nation this year than there was the year before. There was probably a strong connection between child labour and human trafficking in several of these situations.

● *Human Trafficking:* In 2022, the number of human trafficking cases per million population in India was 1.63. It was an increase compared to the values recorded a year before. In the last few years, the occurrence of this severe offense has gone down significantly [9]. Fig no 3 shows that, State-wise data on human trafficking cases reported (watchdogs, activists, and police believe the actual numbers are much higher).
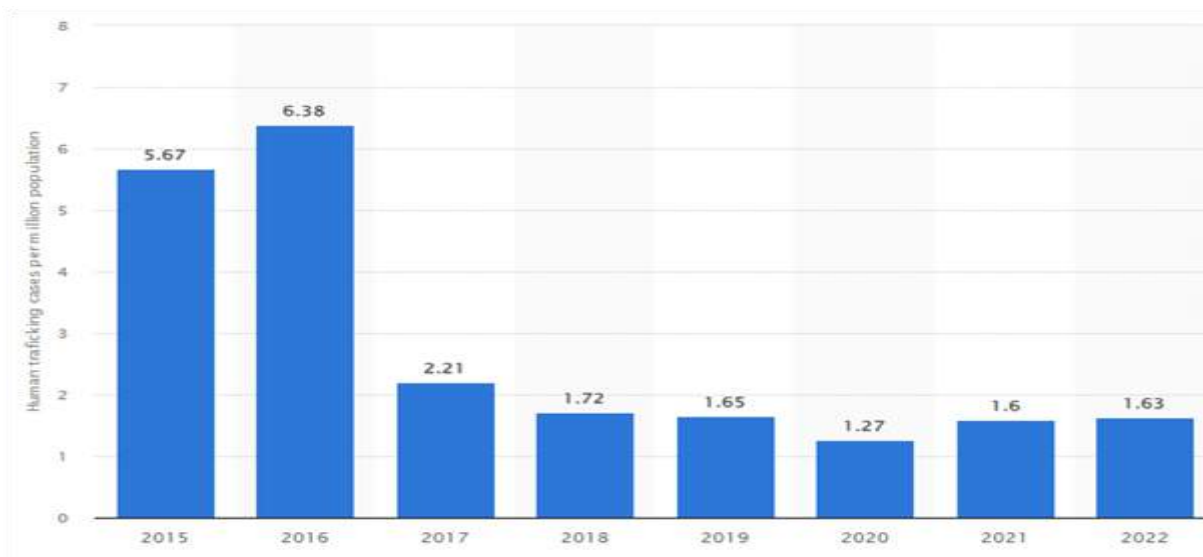
Sources: Statista

Fig 2: No. of human trafficking cases in India from 2015 to 2022 (per million Population)

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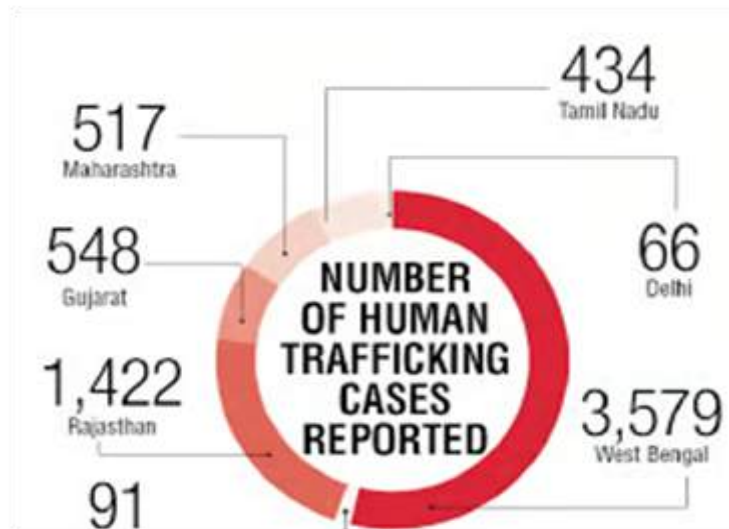
Fig 3: State Wise human trafficking cases

● *Forced Marriage:* A sizable fraction of all women who are forced into marriage are little girls. According to Figure 3, the proportion of minor girls among all women abducted and kidnapped for forced marriage was 39% in 2017 (11431 minor girls out of 29 082 total victims). This percentage slightly increased to 40% (13429 minor girls out of 33 458 total victims) in 2018. But in 2019 it increased by nine percentage points to 49% (15 437 minor girl victims out of 31 781 total victims), and in 2020 it decreased by 33% points (11 638 minor girls' victims out of 25 359 total victims). Every second lady in our nation who was forced into marriage against her will and permission was a kid in 2021 when 45% of victims of forced marriage were minors.
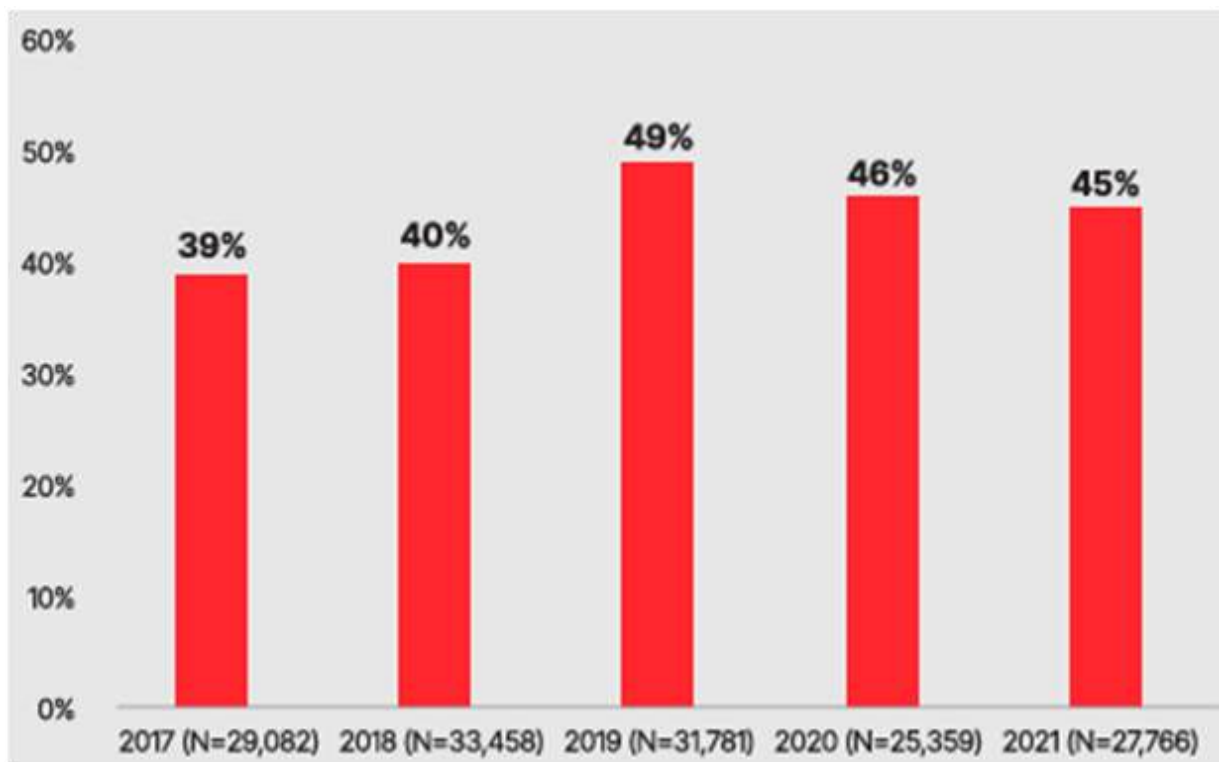
Sources: Satyarthi[10]

Fig 4: Percentage of minor girls amongst total women victims of forced marriage between 2017-2021

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- *Organic Harvesting:* "Despite a legislative prohibition on kidney sales, they discovered ample evidence of impoverished individuals in India selling kidneys. Over 300 people who had sold a kidney were easily identified and interviewed in just one month. Selling a kidney was linked to a reduction in health status and did not provide the seller with long-term financial gain [11]. In 2002, 305 kidney dealers from Chennai were the subject of a study [12], with an average age of 35 years old and 71% of the sellers being female. For 47 individuals, both partners had sold their kidneys. In 70% of the instances, middlemen were involved in the kidney trade. 96% of them had to sell their kidneys to pay off obligations related to marriage, food, rent, and other household and medical needs. The average money obtained for selling a kidney was 1,070 USD (range: 450-2,660 USD), compared to the amount promised of 1,410 USD (450-6,280 USD). At the time of the survey, 216 (74%) of the 292 individuals who had sold a kidney to pay off obligations were still in debt.
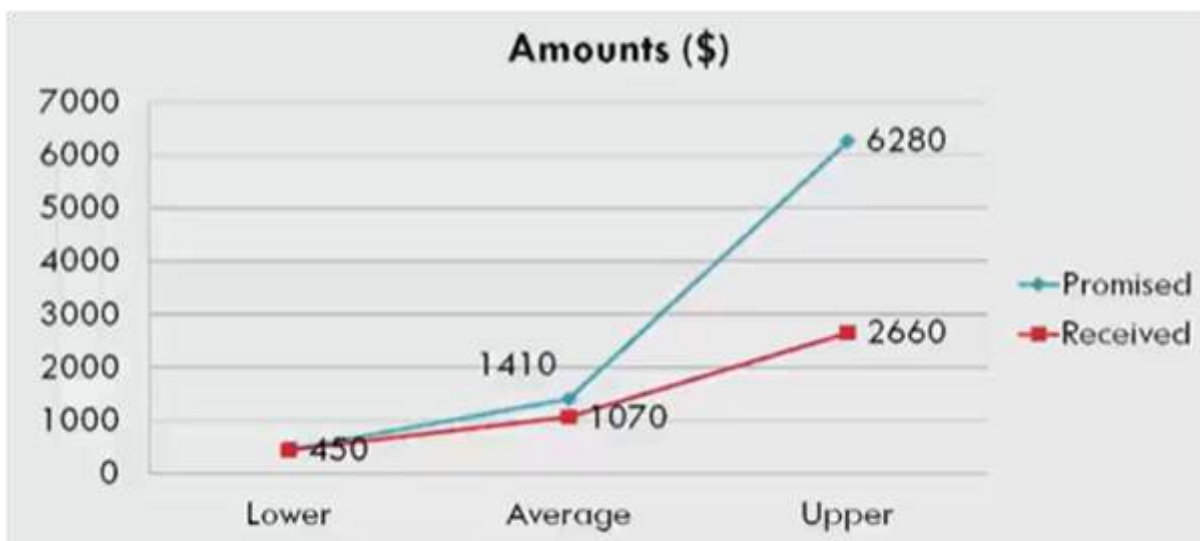
Source: CBCI

Fig 5: Financial Aspects of Organ Trafficking
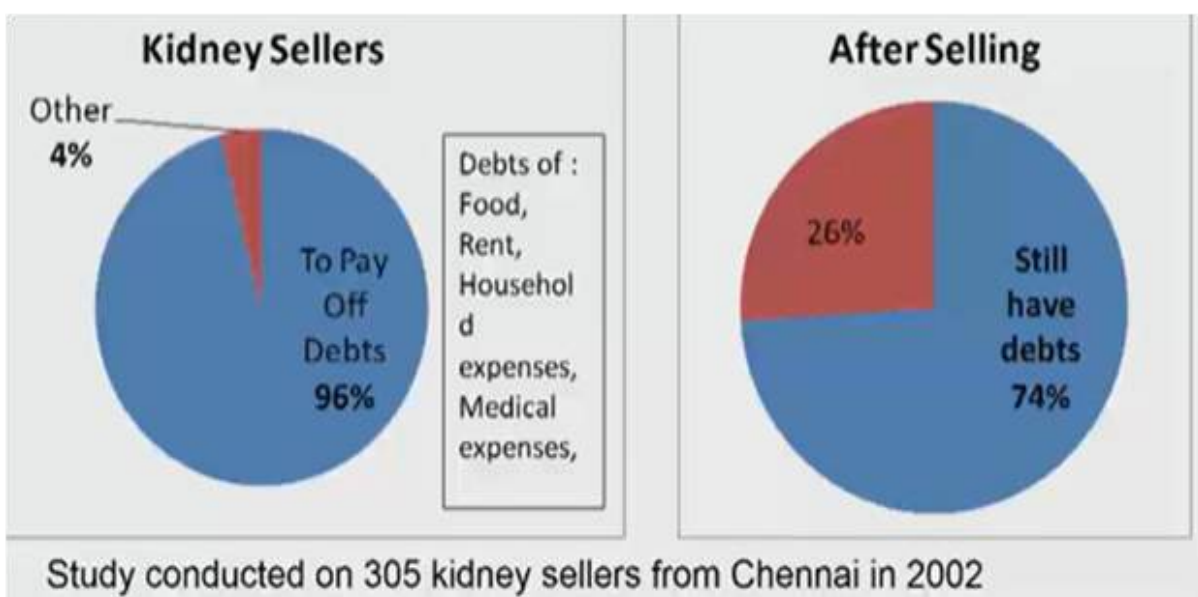
Source: CBCI

Fig 6: Financial Aspects of Kidney Sellers of Organ Trafficking

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- *Sex Trafficking: The third-biggest illicit sector in India is sex trafficking, a billion-dollar industry that is only growing.* Twenty million people work as commercial sex workers in India; sixteen million of them are victims of sex trafficking (Reuters). There are more than 500 of these "placement agencies" in Delhi alone, according to the police, and they entice tribal women from Chhattisgarh and Jharkhand by marketing them as "black diamond" beauties.

According to the NCRB, a young girl in MP goes missing every 55 minutes; in 2021 alone, 9,407 girls and 36,000 women were reported missing. According to the NCRB, 41,621 women in Gujarat went missing between 2016 and 2020. According to Legal Services India, 3 out of 4 girls in India are forced into sex work every hour [13].

Types of Trafficking Cases
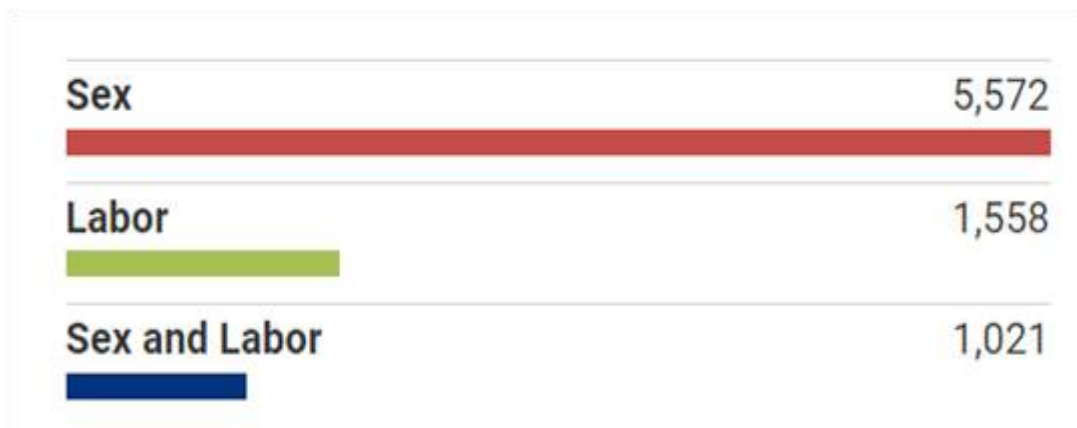
Fig 7: Types of Trafficking Cases.

Venues for Sex Trafficking

Fig 8: Venues for Sex Trafficking

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Agencies now have a harder time finding the operators because of the way that technology is changing sex trafficking and making it harder to track. Seldom are the traffickers' masterminds apprehended. According to advocates, the billion-dollar industry of human trafficking has become stronger in India over the past ten years.

- *Sexual Exploitation:* Women and children have been known to become victims of sexual assault. An estimated 50% of children in India experience some kind of sexual abuse, with 20% experiencing more severe forms, while 8.5% of women aged 15 to 49 experience some kind of sexual assault. Every youngster is impacted by violence. The children who are most at danger are those who are disabled or living with HIV/AID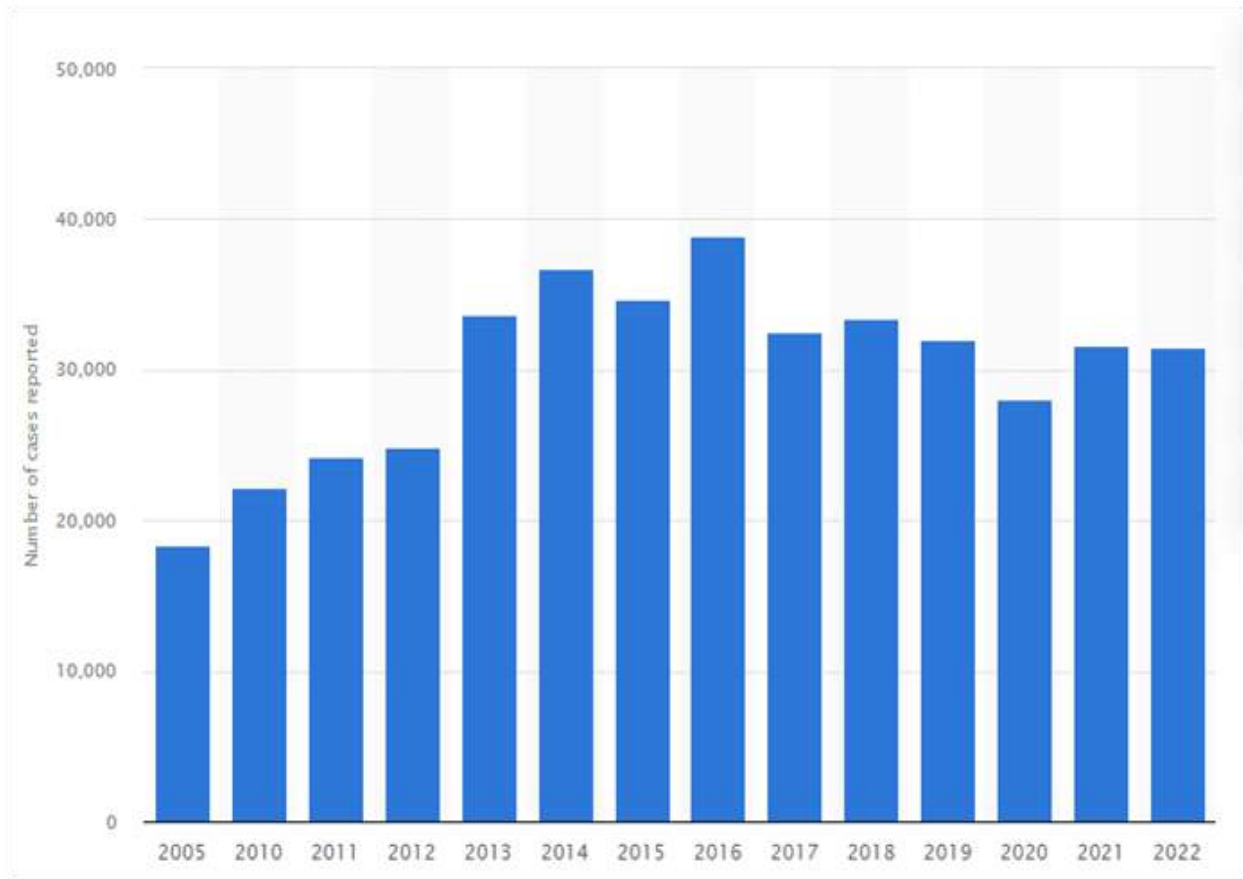S, those who are extremely poor, girls and boys receiving care in institutions, and children who are either separated from their families or who are in transit as migrants, refugees, or asylum seekers. Children who identify as members of marginalised social or ethnic groups, regardless of their sexual orientation or gender identity, are also more likely to experience violence. Even with these serious repercussions for their physical and mental health, the great majority of child victims never ask for or get treatment for their recovery. Furthermore, a new generation of victims is produced when children who see violence as they grow up are more likely to perpetrate it themselves as young adults and carers. Some incidents and natural things also about the children's exploitation are given below: 1. Violence in school 2. Violence in online 3. Direct Sexual violence 4. Child sexual exploitation and abuse in COVID-19. 5. Child sexual abuse and exploitation in time of war 6. Sexual abuse in tribal areas. [15].

15 million teenage girls between the ages of 15 and 19 have had forced sex at some point in their lives. Roughly 10% of children worldwide lack legal protection against physical abuse.

Almost one in three students in the 13–15 age range globally are victims of bullying.

One in four children under five, roughly 176 million live with a mother who has experienced intimate partner abuse. Approximately 300 million children, or 3 out of 4 children, are routinely subjected to physical discipline by their carers between the ages of 2 and 4.

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Fig 9: No. of rape cases reported in India from 2005-2022

Over thirty-one thousand incidences of rape were reported in India in 2022. In comparison to the prior year, there was a minor decline in the number of rape cases. Even though there are a lot of rapes that go unreported in the nation, the topic frequently hits the headlines and occasionally sparks demonstrations in the streets. Even if there have been more complaints of rape in recent years, the victim—rather than the offender—continues to feel ashamed of the act [16]. According to Kant and Tiwary, tribal girls and women are typically trafficked by other members of their own tribes who have already made their way to the city and whom they blindly trust. They continued by saying that these victims almost never have the resources to report the harm they endure. Activist Gupta claimed, "They are frequently told that these traffickers paid their families a huge sum for them, but they don't know the local language and have never been to a big city." "They believe that they must

allow themselves to be exploited to repay their families' loans." [17]

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Domestic Work	248
Restaurant/Food Service	122
Illicit Activity	35
Begging Ring	33
Landscaping Service	30
Health Care	22
Housekeeping/Cleaning Service	22
Health & Beauty Services	18
Traveling Sales Crew	17
Arts & Entertainment	16
Professional/Scientific/Tech Services	14
Peddling Ring	13
Hostess/Strip Club	6
Mining, Quarrying, Oil/Gas Extraction	4
Other	617

Fig.10: Venues for labour trafficking

XI.   DISCUSSION

In honour of Human Trafficking Awareness Month in January, NCMEC is thrilled to inform parents, guardians, and young people about child sex trafficking, including its definition, signs, and prevention techniques. According to our research, child sex trafficking occurs in every state, affecting children of all racial and gender identities. It is frequently carried out by loved ones, acquaintances, and even rivals who the child knows and trusts. Let's discuss what we see at NCMEC based on the over 19,000 complaints of potential child sex trafficking we received in 2022. Sadly, a lot of incorrect information is being circulated (2023)[4].

Vulnerable people are frequently the targets of human trafficking. Opportunists with a keen eye for seeing unfulfilled wants in young people are traffickers. Do you need to connect? amour? Was your sexual orientation or gender identity a reason for expulsion or rejection? Are you homeless and in need of food or housing? By establishing connections based on false trust, traffickers take advantage of these situations and vulnerabilities. "I spent the majority of my childhood being moved from foster home to foster home," one survivor stated.   Initially, my trafficker was the one who enquired about me, and my aspirations, and he paid attention. It was the first time I felt like I was being truly noticed by anyone. What can you do to keep the young people in your life from experiencing this? Talking to people honestly and openly about who they are talking to, whether in person or online, is a crucial first step. Treat these discussions with kindness, inquisitiveness, and impartiality. NCMEC

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provides resources such as Netsmartz to initiate online and interpersonal safety dialogues. To help you learn more, we also provide free online CST 101 courses via NCMEC Connect. Every government can enable youth to thrive by meeting them where they are and teaching them how to recognize safe people and wholesome relationships. Every child is entitled to a safe childhood.

In Murajhar, in the Hojai district of Assam, six people—among them a BJP leader—have been taken into custody on suspicion of human trafficking, authorities announced on Wednesday. The major suspect, Parbina Begum, Bilal Uddin, Afzal Uddin, Nasir Hussain, BJP leader Abdul Karim, and Ajmal Hussain have all been identified as the individuals who were arrested.

After being presented at the Sankardev Nagar district court in Hojai, the arrested were incarcerated. The other four were taken to judicial detention for additional interrogation, while Begum and her brother Ajmal Hussain were placed under two days of police custody. *Representative sex worker soliciting at a car window. Three of the four young women entering sex work in India every hour are doing so against their will.* [18].

Undoubtedly, Madhya Pradesh holds a prominent position in the list of states with significant trafficking incidence. Ironically, My Home is a hotel/bar that was raided in December 2019 by Ruchi Vardhan Mishra, the DIG (administration) of Bhopal, along with a team of police officers. Jitu Soni, a local goon, and his son Amit Soni were in charge of it. According to Mishra, "We were able to rescue 67 women, girls, and seven small boys who had been brought there from West Bengal, and I suspect some of them were from Bangladesh." In front of potential buyers, the women were forced to dance while wearing skimpy attire. These girls were being videotaped by Soni's goons, who threatened to reveal them to their relatives in the countryside if any of them attempted to flee." In their judging and traditional environment, this would be considered social suicide.

There are a lot of young females in West Bengal who are also drawn into prostitution. 8,478 girls went missing in the state in 2021, according to the NCRB. Unfortunately, when these girls disappear, the police do not report these cases under Section 370 of IPC as cases of trafficking, according to Rishi Kant, whose NGO Shakti Vahini has been actively involved in rescuing trafficked girls for over 20 years. They file them under the Missing Persons and Kidnapping Sections 363 and 366 of the Indian Penal Code. West Bengal only recorded 15 incidents of women being trafficked in 2021, but the real number is likely much higher.[18]

The Bombay High Court, in refusing bail to an individual detained for the abduction of a 10-month-old infant, declared that child trafficking is among the most egregious and severe types of exploitation, endangering not just the child and their family but also the fundamental foundation of society. In August 2021, as the infant was sleeping with her mother on a pavement in the Bandra suburban area, she was abducted. The police claim that Parandam Gudenti, the accused, sold the infant for Rs 1.05 lakh to a Telangana couple without children.

On March 14, a single bench led by Justice Anuja Prabhudessai observed that those who live on pavements, especially homeless children, are the most marginalised and vulnerable members of society and are therefore more likely to be victims of abuse and exploitation. "Child trafficking is one of the most serious and heinous forms of exploitation, which not only impacts the child and the family but threatens the very fabric of the society," the court added.

The court stated that, given the seriousness of the offense, it was hesitant to grant the accused bail.[19]

Ministry of Health and Family Welfare, Department of Health and Family Welfare, Loksabah Unstarred Question No. 723, Answered on July 26, 2024, Illegal Antrarctic Trade. The Minister of Health and Family Welfare would be happy to provide information on the following: (a) the number of cases in the illegal organ trade that have been reported over the last five years, broken

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down by State or UT; (b) the conviction rate of these cases, broken down by State or UT; (c) the steps that the government has taken, or has proposed to take, to put an end to these illicit activities; (d) whether any new regulations have been put in place to ensure ethical organ transplantation practices and prevent organ trafficking; and (e) if not, what those details are:

The Minister of State in the Ministry of Health and Family Welfare (SMT. ANUPRIYAPATEL) should respond to (a) through (e). The Transplantation of Human Organs and Tissues Act, 1994 stipulates that each State shall designate a suitable authority to investigate any allegation or violation of any of the act's or its rules' regulations. State subjects are "Health" and "Law & Order." Therefore, taking action to prevent and restrict organ trafficking, as well as to monitor it, is essentially the responsibility of the State Government and UT Administration. According to the Code of Civil Procedure, 1908 (5 of 1908), the State Appropriate Authority will have all the authority of a civil court to hear a lawsuit for this legislation. The concerned State or UT is notified of any complaints about organ trafficking that this Ministry receives so that necessary action can be taken. This Ministry no longer keeps the relevant data means the data in this regard is not maintained in this Ministry.[21]

Hypothesis

India is thought to be a center for human trafficking, yet the Indian government may not give the issue any attention. To prevent the trafficking and sexual exploitation of women and children, the Immoral Traffic Interference Act was first updated in 1956. Nevertheless, the Act does not provide a precise definition of "trafficking." The International Organisation Convention against Multinational Gangland was implemented in 2003 by an Asian nation. The Convention includes three protocols, one of which is the Protocol to Stop, Suppress, and Penalise Trafficking in Persons, Particularly of Girls and Children.

H_1: In India, there are no appropriate laws and regulations in place to stop child trafficking.

H_2: Stateless People are more likely to be exploited because they are less competent than citizens in solving issues and resolving (legal) conflicts.

H_3: Stateless people are more likely than citizens to have root causes of human trafficking, which makes them more likely to become victims of the trafficking network.

H_4: Perceived corruption can be used by corrupt traffickers as a means of victim recruitment and control. Because they have personally encountered or heard of corruption in their native countries, victims might not examine these threats.

H_5: Although it is frequently linked to forced prostitution, human trafficking can also happen in other industries, including construction, tourism, agriculture, domestic work, transportation, and meat processing.

H_6: The hypothesis proposed a relationship between victim blaming score and human trafficking myth, belief, and correlation.

H_7: Sexual assault can result from any offense and because women frequently identify crimes with sexual assault, fear of sexual assault can account for high levels of fear of crime among women. The "shadow of sexual assault hypothesis" is the term for this concept.

XII. CONCLUSION

Child trafficking is a rapidly expanding network that must be eradicated. The government must design, assess, and put into effect legislation and other measures to deter crime with the assistance of NGOs. It is the exploiters who need to pay the price, not the abused. The Act of 2012, Protecting Children from Sexual Offences (POCSO): The purpose of this act is to safeguard minors who have committed sexual offenses against adults during the investigative and legal processes. Abolition of the Bonded Labour System Act of 1976: This law forbids bonded labour, which is frequently connected to the trafficking of children.

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In India, child trafficking is a horrifying reality that results in many children being abused and exploited. The main causes of child trafficking include social injustices, poverty, ignorance, the need for inexpensive labour, and sexual exploitation. The Indian government has acted against this horrible crime by passing laws and regulations. Laws and initiatives may exist, yet the frequency of crimes related to human trafficking is concerning. Increasing awareness of this issue and improving community-based connections are imperative. It is necessary to act by implementing programs for community-based rehabilitation and reviewing the current legislation to close any gaps. To combat child labour caused by poverty, additional job possibilities for families must be created, allowing kids to attend school. Technical aid and cooperation must be improved to safeguard victims, bring criminals to justice, and promote international cooperation. Good data interchange is essential between governments at home and agencies like the police and non-governmental organisations and other countries. In general, strengthening the capacities of law enforcement organisations and non-governmental organisations involved in this field is essential to counter the menace of human trafficking effectively. India's child population suffers long-term and several reasons to the effects of abuse. A safer and more encouraging environment for vulnerable children can be created by stakeholders working together to adopt a holistic approach that integrates policy advocacy, intervention, and prevention. It is feasible to lessen the effects of child maltreatment and preserve each Indian child's rights and dignity by working together.

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