The Daily Lifestyles Of Beggars And the Social Bond. Case Study of Some Beggars In Chaamba Community In Metlili Ghardaia Province

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Introduction

Studying the daily lifestyles of the individual within a society is one of the most important studies that explains the simplest interactions of the individual in such a society. It determines the social interaction that represents the total activities of the individual in his daily life and through which reality is reproduced as well as produces a new pattern through these behaviors and practices. Social groups in a society vary not only in the degree of acceptance of social changes and the degree of adoption of methods, but also in cultures, customs and traditions. This is not only because of the degree of learning but also because of the standard of living that has a key role and what we seek to study is the social groups that fall within the fragile marginalized classes of society such as the category of beggars who invaded roads and areas, especially after the pandemic that hit the world (Covid 19). Crime and deviant behaviors, the problem of the elderly, and the problem of racism are social pathology problems, i.e. social diseases which are a term borrowed from medical sciences. Among these problems, beggaring that has swept all places from public spaces and public utilities to homes, and everyone is disturbed by this action and some call these beggars professionals that need shameless, and others see them as doing acts of rudeness while others sympathize with beggars.

This phenomenon has often been associated with the concept of social link, social construction, social relations and the intreaction extent between members of society. The social link is often embodied in joint organizations or informal social institutions created by members of society to be the social symbol that brings them together, holding their common characteristics, values and goals to

be the basis for the control of this group, which involves a single social link. Thus, through what exists in reality, a social survey is often conducted of all cases in need by the upper-class, the well-off, or the actors in civil society organizations, especially in religious events, in which members of the affordable social class contribute to the support of the destitute, the poor and the people with low incomes, as well as social groups that engage under the name of social support holders.

Beggars formed their own class in the community of Chaamba. Every time, they create methods and techniques in which they seek creativity and practice rituals that highlight the conflict image and the incompatibility of values with social relations by the consciousness that seeks to separate from the laws and values of the family and relatives class that restricted their work within society. It is social control that hinders their economic gains. Despite the actions of all civil society organizations and State institutions, begging is still a daily way of life for this class. From a sociological concern, it has been questioned: What is the impact of the social link crisis on the strengthening of beggars' lifestyles in Chaamba community?

To answer this question, it should have been attached to sub-questions:
- Does the social link restrict the beggar's way of life in Metlili Chaamba community?
- Has the crisis of social bond contributed to the spread of the beggar's way of life in the society of Metlili?

We proceeded from the following assumption:
- The crisis of social bonding affects the dominance of the beggar's lifestyle in Chaamba community in Metlili.

We based our study on the following hypotheses:
- The more and the stronger social bond moves towards the social protection of relatives, the more organic begging crystallizes in the Chaamba community.
- The more and the weak social bond moves towards social alienation, the more the face-to-face begging in the Chaamba community will crystallize.

This study aims to reach scientific results that contribute to finding solutions to facilitate the eradication of this phenomenon that invaded the society by knowing the social conditions of beggars, which will give strategies to take care of these actors and ensure social support for them, especially after identifying the characteristics of the poor from those who are in this profession -begging- without the need, relying on the qualitative methodology that suits the nature of the subject of the study.

1. Concepts and theoretical approach to the study

1.1. Procedural concepts of the study

Within this study, many sociological concepts were addressed, especially those who are about the first and second variables, but we decided to include a number of procedural concepts that were deduced from the field study, as new concepts that contribute to enriching the conceptual aspect in the discipline of cultural sociology.

1. Beggar's lifestyles: Everyday lifestyles are defined as

> "Much of everyday life — thinking, feeling, and doing — is automatic in that it is driven by current features of the environment (i.e., people, objects, behaviors of others, settings, roles, norms, etc.) as mediated by automatic cognitive processing of those features, without any mediation by con scious choice or reflection" (Robert S. Wyer, 2014)

The beggar's lifestyles are a number of movements, practices and methods that determine the pattern of begging, by repetition, continuity and spread this pattern develops to be a culture called begging culture for this group.

2. The culture of begging: There is a number of values, rituals, and customs that the beggar sanctifies and makes him a professional individual in begging.

3. Types of begging: Begging in our study was divided into two types:

- **Organic begging:** vague mendicity through which the individual does not declare his begging because of the network of social relations governing him and the social link that constitutes a collective conscience that prevents the individual from showing his begging despite the need of the individual.

- **Face-to-face begging:** traditional mendicity without excuses, mendicity by confrontation, mendicity by the challenge in all ways and by all known traditional procedures that are not subject to the authority of the social bond and the network of social relations that does not matter, and it is often mobile in all neighborhoods, places and regions and not limited to a specific place.

- **Social link:** It is the sum of practices between the individual and the other, the individual and the family, the individual and the society through which a strong social relationship arises, These practices are represented

in solidarity, cooperation, brotherhood, love, support and care, These practices that spin invisible threads of connection with intuition finally embody a collective conscience. There are "concrete social ties: the family, the school, the institution, the association. i.e. everything that can be calculated, measured, and embodied in any form or organization of human organizations and social institutions, And abstract ties: language, values, beliefs … etc, which take the value meaning and they are representations in the mind of each individual that he acquired through contact with individuals, and through a set of knowledge areas that he obtains from social institutions." (AbdAlaziz, 2018) A number of links branched out of this bond.

- **Innate social link:** an inherent bond between members of the same family, which carries the meaning of blood neurons within the narrower range, this link is formed between the members in one family and does not extend to other social circles.

- **Inter-social link:** It takes the meaning of neurons in its broad sense, i.e. tie of kinship and it means social bonds between members of the throne or the same denomination, and all those who share the lineage and whose origins come from one grandfather.

- **Official link:** The social link within an institution, whether associations, organizations, entities with an organizational structure to which they are subject and they have rights in it and it imposes duties on them.

- **Social protection:** One of the concepts related to the concept of social bond is social protection: these are customary laws that seek to give the individual dignity and social power through support and cooperation, and this is through inter-relationships within the same social bond. It can be said that there is an innate social link: an inherent bond between members of the same family, which carries the meaning of blood neurons within the narrower range. This link is formed between the members in one family and does not extend to other social circles. As well as the inter-social link: It takes the meaning of neurons in its broad sense, i.e. tie of kinship and it means social bonds between members of the throne or the same denomination, and all those who share the lineage and whose origins come from one grandfather. And the official link: The social link within an institution, whether associations, organizations, entities with an organizational structure to which they are subject and they have rights in it and it imposes duties on them.

4. **Social alienation**: the intended social isolation of an individual and the non-recognition of the social values provided by that group, so he rebels against them. It is also an exclusion from the group out of non-compliance with the values and social control dictated by the group to the individual. This exclusion happens through marginalization and racism.

1.2. A theoretical approach to the study

Each study needs a theoretical aspect on which to interpret and analyze the results, the theory is defined as "an intellectual framework that interprets a set of scientific assumptions and puts them in a related scientific structure", since the subject is the culture of begging and social association and based on the general hypothesis, the crisis of social bond affects the dominance of the culture of begging in the Chaambacommunity in Metlili. This shows the existence of a social conflict between the layers of society and this is what is explained and analyzed by the exclusive Marxist offering. Marxist theory has therefore been supported by a number of concepts that place hypotheses in a scientific format called the methodological approach, which contains the concept of conflict, alienation, class, means of production and strong production.

Conflict theory emerged as an ideology and intellectual current in the second half of the 19th century in Eastern Europe, and Karl Marx (1818 – 83) adopted everything that came from the intellectual heritage of the time, in which he was a contemporary of German classical philosophy. English classical political economy and French socialism took the conflict theory as purely material in nature. It is far from metaphysical and idealistic and its basic principle is the ownership of the production means by individuals, which are owned by the capitalist class and are lacking in the working proletariat class, as well as the succession of society development from one class to another. This transformation is carried out only with the existence of conflict between these classes as well as the development of dialectic and historical laws and adopting them as an approach to theory. As I mentioned earlier, I borrowed concepts from the theory whose usage differs from what was stated in the theory due to the specificity of the subject and the field of study, which are as follows:

1. **Alienation**: "It is the loss of power and meaning resulting from technology, which is an exploitation symbol of the working class". (abdAl-Aziz, 2012) As for alienation in terms of studying the lifestyle of the beggar and the social link, it means the lack of integration that the individual has, which leads him to exclusion within the community, whether individually by choice or through the members of the

community, In which the one reaches the degree of exclusion as if the individual beggar does not belong to the society in which he or she lives.

2. **Social classes**: The social class is defined as "a group of individuals who play the same role in the production process" (Alaziz, 2012) The concept of social classes in the study means that there are different classes in wealth and means of production. There is a class that lacks the means of production and another that owns them, meaning that there is a spending class that has significant economic capital and another class that lacks the existence of economic capital. We find this among its beggars.

3. **Conflict**: In class conflict, Marks assumed that all human history was a history of conflict between the exploiter and the exploited classes, because Marx assumes that in the stage of capitalist production where the owner of capital has the means of production and makes huge profits from the surplus labor of workers. So the owner of this capital takes the largest share of the profit and does not give the worker except what he can survive with. The problem with Marks can be summarized as the unfair distribution of production returns between the owner of capital and workers. It is noted that the unfairness of distribution is a concept that includes a moral element, as distribution is an economic concept, but its justice or otherwise is a moral act, The concept of distribution itself is devoid of every characteristic, which does not exist in social reality, but what social existence gives is the addition of justice or non-justice status, and therefore the fairness of distribution or lack thereof is an economic act based on an ethic rule that guides it. This concept was borrowed in the analysis in order to show the value conflict that exists between the rich class and the poor class, who see that the begging is a reaction to the exclusion that these people suffer, and the struggle is necessary for this class to emerge, and the conflict has forms, mendicity and its methods are one of its types.

2. Study approach and procedures for the field study

2.1. The Study approach and tools

By virtue of the subject nature and the study population, the qualitative approach has imposed on us, "so it is possible to clarify what qualitative research is by clarifying the methodology of research in social sciences that focuses on the description of phenomena and the deeper understanding of them, and it

> differs from quantitative research, which usually focuses on experimentation and on the detection of cause or result based on numerical data. The question in the qualitative research is open-ended and is more concerned with the process and meaning more than it cares about cause and result". (Abed A.-R. R., 2003)

By choosing the qualitative approach, we seek to describe, analyze and then explain the phenomenon to be studied, i.e. the daily lifestyle of the beggar, and to know its relationship with the social link. Therefore, the qualitative approach is appropriate in such topics, which need to delve deeper into the personality of the survey sample first and in the style of his relationships second.

> Each scientific method has its own techniques. Also, the nature of the subject and the research community have imposed the case study technique, which is "a method of studying a particular unit in a deep, detailed study in order to clarify all its aspects and to come up with generalizations that apply to similar cases. and the French have called it the 'mongrafie approach', which is intended to describe a single subject at length". (Abed, 2007)

2.2. The Study tools and sample presentation

Like any sociological research that is not without a number of basic tools in data collection, our research was like this. So the simple and deep observation and even observation by participation was the basis of the research and since the first step in it as we relied on the interviews which are aligned with the qualitative approach in addition to the recording and photography tools that are the basis for documenting the daily events of beggars andas a first step on the field side, we opened the study by presenting the cases and presenting their biography. This topic (beggar's lifestyles and social bond) is difficult and sensitive, and it is a taboo in society, not everyone can delve into it, and the researcher remains between staying away from subjectivity and clinging to objectivity, and ensuring to preserve human rights. Some critical questions make the sample psychologically damaged and greatly affected, so sociological fiction in this case plays a major role in linking the events that were in the lives of each individual of the sample.

The study was carried out on a group of individuals who are characterized with the status of beggin and who have become professionals in the profession of begging and for the absence of a road map we had to look for members of this sample by going to the places where these beggars are located. The sample is defined as a part and portion chosen by the research community in order to disseminate its results to the entire community -The survey population- in an effort to represent The study community and provide an honest picture even in the use of its data, trying to find new estimates. As for the subject of the study,

we had to choose the purposive sample, because of the specificity of the subject matter, in which individuals are selected because of their characteristics that serve the subject of the study and who are part of the study community. In the application of research techniques, it appeared that the respondents invited each other, and this is a problem preview through the snowball sample, Since the subject is specific, we have to choose 7 cases. The sociological habit and custom in the study required the researcher to look at the angles of the studied phenomenon, armed with a number of tools for sociological scientific research, he has choosen his sample individuals on purpose by the methodological logic on which he based from the first steps in enriching his subject and be distignshied with it.

The subject of the study and the research community necessitated a number of key and sub-techniques, including the study of the case or biography of the members of the sample studied, there were cases that could be said to fall under the type of Purposive sampling chosen on purpose, and the other such as the snowball method that imposed itself because the studied phenomenon from the special phenomena, which imposes on the researcher a specific method, steps and techniques.

2.3. Analysis and interpretation of the hypotheses results

2.3.1. Social Protection for Relatives and Organic Begging in the Chaamba Community

Through this element, we can show the relationship between the hypothesis variables and analyze and interpret the results obtained, and through these epistemological steps we will test the hypothesis: the more the strong social bond tends towards the social protection of relatives, the more crystallization of the organic begging method in the Chaamba community.

2.3.1.1. Social support for the respondents

We were able to summarize the results after social support in the following table, which shows the distribution of dimension indicators to cases:

Table 01. Shows the social support for the sample members

Social support	Case number	Repetition	percentage
Material assistance	1,6,3	3	43%
Moral assistance	1,6,3	3	43%
recurrent question	1,6,3	3	43%

Source: The Author Ben Seddik Khadidja

Social support is defined as strategies that activate the cluster and inter-protection through providing material and moral assistance and by recurrent question about individuals, This support promotes and strengthens the intensity of the social bond. Social support is one of the mechanisms of activating it, through which the weak bond becomes strong and new bonds are established.

Case No. 01 has received social support in terms of financial and moral assistance, recurrent questions about family members and checking them from a young age, despite the social circumstances of male domination within the family, which imposes the decision-making power of the father and brothers.

We also find in this support in case No. 03, which lived in a stable social environment in which there was no competition or gender conflict, the stage before the practice of mendicity, whose appearance was associated with the case of a split in a new social relationship link, which later generated several changes in other social ties.

As for case No. 06, it stated that there is inter-social support in the beggary class (i.e. among members of the same social, economic or political bloc) and they help him with all the requirements of material life and in the economic crises that his family is going through, And even morally, every time the oppression came to his diaries by frequently asking him and his family members, and checking them through visits that remove all those concerns, and this is the problem of new social ties in this group and within this social class.

While the other cases denied the existence of any social support of any kind and form, and this only indicated the disintegration of the social bond among these people, whether before or after transforming begging to a profession.

Through the descriptive presentation of cases after social support, on the one hand, it is clear that its indicators that are represented in financial assistance, moral assistance and repeated question vary in grades, we find that the frequent question is non-existent among the respondents no. (02.04.05 and 07). This is due to the existence of a social crisis within the social circles of these individuals, while the cases that stated the existence of social support demonstrate that they have the same social characteristics and the same intensity of the link, but there are differences between each case and each case is a special case. The social support in case No. 01 extended from childhood to the present day within the family, while social support in other social circles did not appear until after they were stimulated by the female respondent, i.e. by begging. This is evident through the indicators of casual and seasonal beggary. The female respondent stated that she made the people sympathize with her for the support of her daughter's operation

expenses. She also went to civil society organizations crying in order to help her build her house, which does not have the minimum conditions for a healthy and safe life, and this only indicates the existence of a great relationship between social support and organic begging.

The social support of the female respondent No. 03 changed from the trend towards intensity and strength to complacency in the bond, whose manifestations are social support, This is after the social crisis that occurred to the female respondent, which made her look for other social circles to create false or temporary social support, she delved deeper in These acquired and new social circles by asking for donations and crying and telling her story and how she suffers from violence from her family.

As for case No. 06, which arose under a weak social bond that did not know social support in any way until after transforming begging to a profession, the category of beggars formed a strong social bond in which they support each other against the values of other groups to form a class that opposes the existing classes in society. This support was formed by paying electricity and water bills instead of the sample as well as by doing symbolic work for a sum of money.

Accordingly, it appears that social support existence varies from one social circle to another. Some of them are false social support that is formed through occasional and temporary circles and acquaintances, and some of them are constant and continuous, which are the result of a strong social bond. The presence of support of another kind led to the formation of a social class opposed to other classes, and through the analysis and interpretation of what was stated in the in-depth interviews, social support contributes to the emergence of organic begging, and social support through the sample of the study has types:

- Innate social support is created with the individual within the same community in which he was born.
- The Class social support is formed through the individual's involvement within a specific group that wrestles with other social classes, which conflict with them in values, principles and gender.
- False social support is formed by subjecting the individual to a group of individuals for supporting him or her, either through coercion or extortion.

2.3.1.2. Social support

The following table shows the extent of the distribution of the sample members through indicators of the social support dimension:

Table 02. shows the social support of the sample members

Social support	Case number	Repetition	percentage
Grants and salaries	1,3,4,7	4	57%
building houses	1	1	14%
Visits and check circumstances	1	1	14%

Source: The Author Ben Seddik Khadidja

Social support is one of the dimensions of social protection, but through social circles other than the innate (takes the same concept of blood neurons of (Ibn Khaldoun) and inter-social circles, One of its indicators is the granting of salaries and support in the construction of houses, the visits, checking the circumstances. What distinguishes social support is that it is economic in nature, so the spending social circles are always from the classes that are characterized by social evolution and economic power. Case No. 01 received social support from civil society organizations, She was granted a widow's grant of 3000 Algerian dinars by the municipality, She also received an annual grant from the Supporting Social Affairs Department of needy families and stated that she received assistance from an association to build her house, these same associations always check her, as is the case with her family and brothers that come every now and then, Hence, a new social bond arose through civil society organizations after it was innate in social support, related only to the family and acquaintance circle, and the existence of the new type of bond was associated with the mechanisms of organic begging, The existence of the new type of link was associated with the mechanisms of organic beggary, which was represented in visits to civil society organizations periodically and during occasions to request a donation from them. This new official product (the official social link) created in this case is a reaction against the social values that characterize the innate social bond, which Formed a value dominance over this class of beggars, this is why this new type of formal bond was formed and it is a defensive mechanism.

Cases 3, 4 and 7 partnered with the first case in the first indicator of the social support dimension, which is represented in grants and salaries, Case No. 3 has a monthly salary because it works in a social network formula where it receives about 5 thousand Algerian dinars. While case No. 4 (the widow) also has a grant from the municipality within the context of supporting these categories, as for case No. 7, she first receives 4 thousand Algerian dinars which is her children's alimony while receiving the divorced women grant as well from the municipality and This is how we explain this participation in the first indicator, Both cases 3, 4 and 7 consider these grants to be their right and must be taken by any means, that

they are licensed to all of them as long as the grants came from the state, and that they are owners of the means of production, while case 3 considers that salary is her effort and should not pass it up, and it is the value of the working hours that she spends every day.

As for cases 5, 6 and 2, they are all males who have not received any social support of any kind. This is why we find them alienated from the official social link that deprived them of grants and salaries, and they stand in opposition to it through face-to-face begging, by asking for money in public places and the postal center, declaring a challenge against Civil society organizations represented by the municipality that did not give them the right and value, unlike the category of women who receive salaries for their social status.

From the above, it has been shown that the official social link through social support indicators is what contributed to the increase and spread and crystallization of organic begging, This new link is the face of a conflict between the beggars' class and civil society organizations, and begging is nothing but a defensive mechanism in order to activate that conflict, through which they seek to protect the innate and acquaintances social circles, which is represented in the network of family social relations that Ibn Khaldun called blood neurons, in this case, the innate social bond formed a defined social group, characterized by inter-protection and agglomeration in contrast to another social group represented in the formal social link who is identifiable, Members of both groups wrestle through organic begging that seeks to protect the marginalized group and maintain the network of internal relations, and accordingly, the more social support increases, the more organic begging spreads in the community of Chaamba in Metlili.

New social ties have been born on which the beggar is based to challenge other social circles. The beggar in The Chaambacommunity as a strong social actor controls the severity and the laxity of the social bond through the strategies on which the pattern of begging that he lives in is based, Thus, the more social support among the inter-social circles, the greater the organic begging in the Chaamba community, and the more severe the social link, the higher the cases of organic begging. By analysing the dimensions and indicators of the first hypothesis variables, the more the strong social link towards the social protection of relatives, the more organic begging in the Chaamba community crystallizes.

2.3.2. Social alienation and face-to-face beggaing in Chaamba community

Clarifying the relationship between social alienation and organic beggary through this element and the extent to which the variables influence some of

them. It is also possible to know the validity of this hypothesis by linking social alienation with the methods of face-to-face begging.

2.3.2.1. Social exclusion

The following table shows the extent to which members of the research sample are subject to exclusion within the community:

Table (03). Shows the social exclusion of the research sample

Social exclusion	Case number	Repetition	Percentage
Not asking	2,4,5	3	43%
expulsion from home	2,4,5,6	4	57%
confinement in a room	4	1	14%
Prohibition of eating and drinking	2,5	2	28%

Source: The Author Ben Seddik Khadidja

Social exclusion is defined as displacing the individual's position within the inter-social bond circles, where a group of people imposes material or moral punishments on the individual in order to remove him from the circles of that interconnection by not asking about his or her condition, Or the expulsion from the house and imprisonment in a room with the prohibition of eating and drinking in order to subjugate him. So this individual will have a aggressive reaction either by moving away irreversibly or engaging in hostile behaviors to these individuals, including face-to-face mendicity and through the sample cases we found:

That both case 2, 4 and 5 suffered social exclusion in terms of lack of asking and attention by members of the same blood, and the same cases in addition to case No. 06 suffered expulsion from the house and not being sought by her group, There was a break in all the implicit ties and the network of social relations, so this social actor became face to face beggary by asking for money in public places and by appearing in worn clothes, showing a chronic impairment or disease and crying in the corridors of public spaces, spreading in weekly markets and mosques, in defiance and conflict of the values that society brought and openly rebelled against them and confronting even the closest people to them by begging.

Among the indicators of internal social exclusion is imprisonment in isolated rooms with the prohibition of eating and drinking, and this is what case No. 04 was exposed to, which stated that her husband was imprisoning her and linking her with the donkey as a symbol of male dominance and authority over the woman, and she is considered one of the means owned by the head of the family,

while the cases 2 and 5 which are represented by males, it was forbidden for them to eat and drink and not providing the minimum requirements of life to them, as a means of pressuring them to move away from the circle of inter-social bonding, the result of this disintegration was begging of all kinds and depending on the season and occasion, cutting off the necessities of life on the individual which calls for compulsory begging that is a part of the begging, the authority of the social link that excluded these social actors led them to go out to public places, and to ask for charity by forcing people On that.

By analyzing the previous data, we have concluded that the greater the social exclusion within the circles of the social bond, the greater the face-to-face beggary, which is an aspect of the struggle against a system of methods and behaviors that forced this social actor to acquire a new culture that guarantees him the right to continue to live.

2.3.2.2. Social marginalization

Social marginalization affects the extent to which the phenomenon of begging has worsened, as shown in the following table by the exposure of the sample members to it:

Table 04. Shows Social marginalization in the research sample

Social marginalization	Case number	Repetition	percentage
Contempt	2,4,5,6,7	5	71%
Non-involvement in family matters	2,3,4,5,6,7	6	85%
Indifference	2,3,4,5,6,7	6	85%

Source: The Author Ben Seddik Khadidja

Social marginalization is defined as the intentional removal of all common characteristics among individuals through behaviors that rob individuals of their natural rights in the same group, regardless of its type or size, which represents a natural social link. Among the indicators of this dimension is contempt and the non-involvement in family issues and indifference, with presence of these social actors, most of the members of the sample suffer from this marginalization and from all its indicators except case 01, we find in contempt index the participation of all the samples except case 01 and case 03, and the other five sample members suffer from contempt either from their social situation or from being poor and marginalized and without any educational level, which led them to beg in response to their marginalization and to show their strength through their presence in public places and mosques.

As a marginalized category within the same group, this led to their not being involved in any of the family issues and making them owned only for biological needs such as wives, for example, case No. 4 and 7, or working inside the house with their muscular effort as for the cases 2, 6 and 5, Case No. 03 was marginalized because of an experience in her life that made her suffer from rejection by the family, which made her confront other social groups by creating a new type of strategic beggary that ranges between face-to-face and organic, that seeks profit in any other social circle, disguised as pity and has hostile through blackmail and coercion.

The face-to-face begging appeared as a conflicting reaction to these behaviors, which are deliberately carried out by members of the same group, in order to plunder their social and economic rights, the Indifference to them is a way to provoke and stimulate these actors and make them search for new methods that guarantee their existence, activity, and considering them as individuals who are human beings and not things and means, This confirmed the relationship between marginalization and face-to-face beggary, The greater the social marginalization, the greater the face-to-face beggary as a defense mechanism to highlight the entity of these social actors.

2.3.2.3. Social racism

The following table shows the prevalence of sample members through indicators after social racism:

Table 05. Shows social racism in the research sample

Social racism	Case number	Repetition	percentage
name-calling	2,3,5,4,6,7	6	85%
Beating	2,4,6,7	4	57%
Torture and abuse	2,4,6,7	4	57%
Threat	4,7	2	28%

Source: The Author Ben Seddik Khadidja

Social racism is the strictness of behavior towards other individuals, such as the expression of ostracism and contempt and classifying them on inferior degrees, from its indicators: name-calling, beatings, torture as well as a threat as if it were enslavement with a new nature. Like other dimensions of social alienation, it affected all cases of the sample, especially in the index of name-calling, except for case No. 01, as well as beating, torture and violence. All the sample members received these acts, except for case No. 1, 3 and 5, Cases 1 and 3 have social characteristics that bring them closer to social protection than social alienation.

As for Case No. 05, the social, environmental and even personal circumstances of this case made them isolate themselves from individuals, so there is no contact with them, which makes relationships limited only in the context of begging and when needed, where money is required from specific families and individuals with its appearance that highlights its economic level, while other samples have been subjected to violence because of the circles in which they live that consider them as a private property like things and they must control their lives and decisions.

Cases 4 and 7 have lived in difficult family conditions, where their husbands consider them just people who have the right to dispose of them and enslave them, so we find them recounting many incidents about abuse and exploitation by the husband, There was control and domination and they considered them personal property to do what they wanted, so once they were liberated from this power they went to the street begging for confrontations with the society and their families, going to markets, public places and even civil society organizations.

From above, it became clear that the higher the social racism, the more the beggars became alienated, which led to the spread of face-to-face beggary, which is hostile to all the previous societal values in which these beggars lived, as if it was a revolution against a previous system that enslaved them materially and morally, therefore, whenever the social bond tends to be lax, face-to-face beggary appears.

- The greater the social exclusion within the circles of the social bond, the greater the face-to-face beggary, which is an aspect of the struggle against a system of methods and behaviors, which forced this social actor to acquire a new culture that guarantees him the right to continue to live.
- -the higher the social racism, the more the beggars became alienated, which led to the spread of face-to-face beggary, which is hostile to all the previous societal values in which these beggars lived, as if it was a revolution against a previous system that enslaved them materially and morally, therefore, whenever the social bond tends to be lax, face-to-face beggary appears.

Conclusion

Through this research paper we were able to reach a number of results, studying the daily lifestyles of the beggar and the social association highlighted the practical or behavioral meaning of a culture, through the practices and rituals adopted by the beggar in performing this craft, work or mission.

We have also concluded that social link has limitations on the daily lifestyles of the beggar in the Chaamba community, which makes begging either face-to-face or organic.

The crisis of the social bond has affected the alienation of the class of beggars within the Chaamba community. The social bond in the case of strength and severity represented in social protection led to the presence of organic beggary, and in the case of inaction and crack, represented by social alienation, led to the existence of face-to-face beggary, this means that In both cases, it has created a crisis for these actors.

Thus, the crisis of social bond affects the dominance of the beggar's daily lifestyles in the Chaamba community in Metlili.

This study continues to represent the research community only and cannot be generalized, as the characteristic of qualitative research delves into the depth of the phenomenon and explains it according to the units of the study community, and it cannot be represented through it as a generalization of the study because the study sample was limited to 07 cases only.

The conclusion of a research paper needs to summarize the content and purpose of the article. The conclusion of a research paper needs to summarize the content and purpose of the article.

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Abstract

Begging varies from one season to another, and its indicators change from one period to another. While beggary takes the form of normal practices with continuity, it becomes a daily lifestyle for a specific group of people, and if it is linked to the social bond that is based on interaction and social communication, social relationships become all that touches the social link of changes. Reflects on the daily lifestyles of beggars. This study aims to clarify the ways of daily life of the beggars and explain them sociologically in order to draw the opinion of the public and the organizations of the general community for this social group As the results showed, the lifestyles of the beggars are controlled by the characteristics of the social bond, so it is organic if the social bond is very strong, and it is a

presence if the social bond is lax and fragile, and if there is a crisis in the social bond, it affects the dominance of the lifestyle of beggars in the community of Metlili Chaamba

Keywords

Lifestyles, social bonds, beggars, culture

مستخلص

يختلف التسول من موسم إلى موسم آخر وتتغير مؤشراته من فترة إلى فترة أخرى فبينما يأخذ التسول شكل ممارسات عادية مع الاستمرارية يصبح أسلوب حياة يومي لفئة محددة من الناس وان ارتبط بالرابط الاجتماعي الذي أساسه التفاعل الاجتماعي والتواصل العلاقات الاجتماعية أصبح كل ما يمس الرابط الاجتماعي من تغيرات ينعكس على اساليب الحياة اليومية للمتسولين . تهدف هذه الدراسة الى تبيان اساليب الحياة اليومية للمتسولين وتفسيرها سوسيولوجيا بغية لفت رأي العام ومنظمات المجتمع العام لهذه الفئة الاجتماعية

وكما اظهرت النتائج فأساليب حياة المتسولين تتحكم فيها خصائص الرابط الاجتماعي فتكون عضوية إن كان الرابط الاجتماعي شديد قوي وتكون وجاهية ان كان الرابط الاجتماعي متراخي وهش وان كانت هناك ازمة في الرابط الاجتماعي فأنها تؤثر على هيمنة اسلوب حياة المتسولين في مجتمع متليلي الشعانبة

كلمات مفتاحيّة

. أساليب الحياة اليومية. الرابط الاجتماعي. التسول. ثقافة التسول. أزمة الرابط الاجتماعي

Résumé

La mendicité varie d'une saison à l'autre, et ses indicateurs changent d'une période à l'autre. Alors que la mendicité prend la forme de pratiques normales avec continuité, elle devient un mode de vie quotidien pour un groupe spécifique de personnes, et si elle est liée au lien social qui est basé sur l'interaction et la communication sociale, les relations sociales deviennent tout ce qui touche au lien social de changements. Réflexion sur les modes de vie quotidiens des mendiants. Cette étude vise à clarifier les modes de vie quotidienne des mendiants et à les expliquer sociologiquement afin de tirer l'opinion du public et des organisations de la communauté en général pour ce groupe social Comme les résultats l'ont montré, les modes de vie des mendiants sont contrôlés par les caractéristiques du lien social, donc c'est organique si le lien social est très fort, et c'est une présence si le lien social est relâché et fragile, et s'il y a une crise du lien social, ça affecte la dominance du mode de vie des mendiants dans la communauté de Metlili Chaamba.

Mots-clés

Mendiant, modes de vie, liens sociaux, culture