

Analysis of Everyday Life Through Philanthropy and Charity: The Culture of Begging

Hayırseverlik ve Sadaka'nın oluşturduğu Bir Yaşam: Dilencilik ve Dilencilik Kültürü*

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ABSTRACT	ÖZET
<p>Although many definitions have been made about identifying the begging, there has not been a common definition. Because begging emerges as a multifaceted phenomenon apart from the purpose on which it is based and has many forms and dynamics. The profession or sector of begging, the people in this sector, the daily lives of beggars and the dynamics which emerge in this life constitute a problematic that needs to be investigated in a multidimensional way. The most important way to combat begging is, to remind that begging is not a good thing, to send the sons of beggar families to school absolutely, and to minimize the alms given to beggars. By that, useful results will emerge even if they became micro-scale. The main purpose of the study, which is presented within the framework of this problematic, is to distinguish the appearance of begging in this equation with many unknowns, the attitudes and behaviours of beggars from the identity of poverty. In the context of this disintegration, the great similarities and affinities between the phenomenon of begging and poverty will be detailed over sub-objectives, and the semantic codes will be examined over categories that it refers to.</p>	<p>Dilencilikğin tespiti ile ilgili birçok tanım yapılmış olmasına rağmen ortak bir tanım yapılmamıştır. Çünkü dilencilik, dayandığı amaç dışında çok yönlü bir olgu olarak ortaya çıkmakta, birçok biçim ve dinamiği bünyesinde barındırmaktadır. Dilencilik mesleği ya da sektörü, bu sektördeki insanlar, dilencilerin günlük yaşamları ve bu yaşamda ortaya çıkan dinamikler çok boyutlu olarak araştırılması gereken bir sorunsal oluşturmaktadır. Dilencilikle mücadelede en önemli yöntem, dilenmenin iyi bir şey olmadığını hatırlatılması, dilenci ailelerinin çocuklarının mutlak suretle okula gönderilmesi ve dilencilere sadaka verilmesinin minimum düzeye indirgenmesidir. Böylece mikro boyutta olsa bile yararlı sonuçlar ortaya çıkabilecektir. Bu sorunsal çerçevesinde sunulan çalışmanın temel amacı, pek çok bilinmeyenli bu denklemde dilencilikğin ortaya çıkışını, dilencilerin tutum ve davranışlarını yoksulluk kimliğinden ayırt etmektir. Bu çözülme bağlamında dilencilik ve yoksulluk olgusu arasındaki büyük benzerlikler ve yakınlıklar alt amaçlar üzerinden detaylandırılacak ve anlamsal kodlar atıfta bulunduğu kategoriler üzerinden incelenecektir.</p>
<p>Anahtar Kelimeler Dilenci, Dilencilik, Sadaka, Sadaka, Gündelik Hayattaki Yoksulluk.</p>	<p>Keywords Beggar, Begging, Charity, Charity, Daily Life Poverty</p>

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1. Introduction

Who is the beggar? It should be stated that there is not any general definition for begging and it has many socio-cultural definitions. A generally accepted definition can be expressed as individuals who do not have the adequate economic fund to make their life sustainable due to individual or social reasons, and who want some of the money or commodities they own with certain discourses and behaviours from individuals who have funds. On the other hand, they also exhibit attitudes towards people's consciences and feelings through discourse, writing or behaviour as if they need it although they have sufficient economic fund (Munzer, 1999; Kürker, 2014). Therefore, the beggar is the one who wants and demands (Kutlu, 2019: 5; Çakıcıoğlu, 2015).

Besides that, there is no determination about when begging, a cultural behaviour, started; it has appeared as one of the undesirable situations throughout human history. It has been defined as the unpopular group that is positioned as the lowest group in social stratification. In addition to showing the deterioration of social justice in social life, it also shows the underdevelopment of the social structure (Tekin, 2008:347).

It is possible to classify and arrange events and phenomena structurally and formally within the showy character of social life, and by clarifying the distinction or relation of the relationship between substance and form. In the propositional language of sociological logic, the substance that expresses the original and distinctive features of event, fact or behaviour sets and the form that includes the images and reflections of the social patterns in question are autonomous categories beyond the relational dimension. Just as the form cannot determine the substance, where the form is used to obscure the substance is discussed. It seems that there are realities that preserve their codes in the social structure. If the distinction between commitments and implicit commitments is revealed, the place and identity of the examined reality in the social space will have become clear in the direction of crystallization. Therefore, the ink structure, raw mass or ontological body of the analysed reality is becoming an important component that makes the categorical arrangement more difficult or easier in this sense. (Parin 2008, 2).

2. Background of Begging and Factors

According to Mirjat, begging is also an integrated socio-economic factor in a society. (Mirjat and et al., 2017). And begging is a global problem that requires more attention (Ali, 2019: 96). It can be said that beggars carry out their actions mainly through two dynamics (Ahamdi, 2010). First of all, beggars beg because they cannot reach various opportunities due to the difficulties of life created by poverty. It has been seen that these people do not perform begging when they reach the aid of certain official institutions or civil institutions and organizations. It can be said that the rate of beggars who leave begging when they reach certain economic opportunities is quite low. Therefore, these people do not take begging as a profession and tend to abandon the begging because they find it disturbing. We can say that if these people are considered as poor in the poverty category, they should not even be thought of as beggars. Another dynamic shows the source of the practice of begging in a large extent. Through this dynamic, it has been seen that begging has been acquired as a profession and in many respects, people's feelings are exploited with certain forms of discourse, writing or behaviour. This category which constitutes a large part of begging, has emerged as a psycho-social problem that needs to be tackled. Because by adopting begging as a profession, people aim to atrophy their emotions and use other people's emotions. In accordance with this purpose, many methods, including the abuse of women and

children, are used beyond discourse, writing and behaviour in order to obtain something economically from other people. There is no problem in the practice of begging on the streets by women and children (Namwata and et al., 2012: 307). In this context, beggars internalize the situation in various problems and risks on the streets and go to prison when necessary, and this situation creates an irreversible process as a social wound. In the research conducted, many instances to set an instance for this situation have been encountered, as well as in television and newspaper broadcasts made by the mass media. Combating this situation by the mass media in question will raise awareness in people and will make great contributions to the fight against the police (Karacoşkun 2008, 216). The beggar, who has obtained the license of legitimacy and freedom of movement in social life, seeks to determine the areas of unearned income that will maximize his economic gains. The begging attempt bears indications that it has a hidden agenda based on rational calculations in its purpose, image and target audience preferences and in its applications to realize this (Yağşi, 2019: 7-8).

The formless capital created by the dramatic image and religiously-referenced rhetorical memorization both reinforces its role in the social planes or areas where it will generate the most income and serves the goal of increasing its daily volume. How much does a tragic image or monologue gain in which social life areas? Where the social stock market adds value to the begging fund, these and equivalent questions are shaped by the marketing techniques and rational regulations of the beggar organization. However, the shaping rational power in the capital composition of the beggar has been veiled by the emotional atmosphere and elements created by the images, words and behaviours. The concept of relationship and behaviour built by rationality is rendered indistinguishable by the context created by the dramatic sections presented to the society. (Parin, 2008; 4)

Tablo 1- Difference Between Beggar and Poor

	Poverty/poor	Begging/beggar
Definition	Poverty has a framework that is limited to the condition that basic biological and social needs such as nutrition, health, education and shelter are below the minimum level that will ensure the continuity of life. Poverty is a phenomenon that has many subcomponents of economic, cultural, political, social. The phenomenon of poverty, which can be encountered in almost every society, emerges as a result of socio-economic inequality.	Begging is defined as the occupation of people who try to gain economic power by making their actors passive or by displaying behaviours that reinforce the claim that they are powerless and poor. In this sense, begging is a profession. Begging is not a situation encountered in every society.
Reason	Poverty arises from reasons that can change periodically, such as insufficient production, old age, natural disasters, economic recessions during crisis periods. In the formation of poverty, the effect of macro-social processes and conditions is more evident rather than personal inadequacies such as health problems and the economic size of the family.	Social attitudes have a decisive influence on the formation and spread of begging. Laziness, social and religious attitudes, and seeing housework as an economic loss are shown as causes of begging.
Continuity	A person may face poverty at various points in the life process within the framework of developments in his socio-economic status and may experience temporary poverty from time to time. It is possible to observe the changes in the situation of poverty. Poverty is a socially and institutionally legitimate situation.	Since begging is an optional and rewarding mechanism, it is continuous. It is not easy to observe the changes in the situation of beggars. Although it has a side that is seen as legitimate by the society, it is not seen as legitimate from an institutional point of view.

Style	Poverty is a phenomenon that has collective manifestations such as family, community or society rather than individual manifestations.	Begging manifests itself on an individual scale and in the image of a fragmented family.
Elation	Social actors (persons or institutions) help them by controlling the living conditions of the alleged poor or the masses. There is a flow of relations from society to the poor.	The beggar camouflages real life conditions and demands help from social actors. There is a flow of relations from the beggar to the society.
Riterion	Although insufficient, economic criteria such as health, education, food, clothing, and shelter, and the evaluations of the poor about their own social position are used in the determination of poverty.	The beggar tends to prove her claims of poverty by using situations such as old age, motherhood, and disability.
Social Policy	Contribution/aid to the poor by the society consists of certain and observable items such as money, clothing, food, education and fuel. All supports within this framework make sense as help. The social policies of the state include the fight against poverty and improvements such as family assistance and child law.	Community contribution to the beggar is usually limited to coins. Supports in this framework generally make sense as charity. There is no improvement for beggars in the social policies of the state, and begging is considered a crime.
Expressions	While poor family is a phrase that does not contradict the nature of both poverty and family, rich poor are mutually exclusive words.	Phrases such as beggar family, wealthy beggar, seasonal beggar, beggar, professional beggar with a criminal record are expressions that reveal the economic/sectoral aspect of begging.

(Parin, 2008; 10)

3. Categorically Begging

257

Beggars are evaluated in two categories relatively within themselves. Those who fall into the first category seem innocent at first because they are poor individuals and families. However, even such begging individuals and families, who are found to be really poor and in need of help, often do not have the understanding of trying to overcome or reduce poverty that is, to earn by working. Thus, such individuals and families are constantly provided with cash, food, fuel, children's education expenses, etc. It has been observed that they do not give up on begging from time to time, although there is sufficient support for their issues. Therefore, it has been understood that operating only the social assistance mechanism will not be the solution to prevent the phenomenon of begging in general. Undoubtedly, this mechanism should be operated in any case. Because it cannot be ignored that this mechanism reduces begging at least to a certain extent. In order to prevent some poor and unemployed families and individuals from becoming begging, the support given to a large number of families who cannot beg but are poor and helpless is no less important than discouraging beggars from begging. Regarding the beggars in the second category, they are those who continue to beg even though they have reached a certain socio-economic level of welfare. It is this style of begging, to which more society reacts. In other words, from the point of view of our general opinions, the begging of the poor is seen as legitimate and even supported by our actions to a significant extent, while the begging of the non-poor is condemned. However, these evaluations made by looking at the details will not help us to overcome the phenomenon of begging, and are open to being misleading. Because beggars do not look or behave like a good person while begging. Nevertheless, we help them by looking at them purely from a religious and conscientious point of view. All in all, if the beggar is poor, he can earn his living by begging and exploiting his religious and conscientious feelings. If he is not poor, we give him the right of the poor. If he is not poor, leave the rest to God. Shallow approaches like this cause poverty to increase rather than decrease, while so much charity and aid is being

given in our society. So how will this wound be treated? Should police measures be abandoned altogether? Who should fight against begging and how? What could be the solution focus of the problem? Before evaluating the answers to all these questions, it would be right to talk about the current situation of beggars and their struggle to eradicate begging in various ways and methods. (Karacoşkun, 2008; 217)

4. Organized Begging, Begging of Disabled and Children

The thread that begging may pose in terms of security lies on the basis of perceiving it as a social problem. Beggars are perceived as a marginal group in society. In some studies, in which they belong to low-income groups, is seen as excluded from society and integrated with social depression, beggars are also considered as a factor which can threaten security in the society as they do not contribute to the lives of other individuals and are unreformable. Begging stands before us as a phenomenon that cannot be prevented from the past to the present. Helping beggars for many reasons such as earning rewards and pity is the most important factor in the continuation of this problem. Thus, as the income obtained can reach significant sums, illegal organizations fed by begging and a situation threatening the society may also arise. (Özer-Yontar, 2008; 215)

5. The Outlook of Social Risk: Begging

Beyond sociological approaches and therefore understanding of social phenomena, it is necessary to consider poverty-related begging in many aspects in terms of social policy. As a due diligence, poverty is a social problem beyond being a social reality with its social policy dimension. With its social security dimension, every social problem is also a type of social risk that needs to be addressed and awaits a solution. It is correct to evaluate the begging due to poverty within this framework. Therefore, if it is desired to take decisive and effective steps in the fight against begging, it would be beneficial to evaluate begging (especially due to poverty) within the scope of social risk and to produce social policy tools and solution strategies (Seyyar, 2008; 330). However, there may be serious drawbacks to looking at all types of begging as a social risk without a comprehensive analysis of all the causes leading to begging. It may not be possible to get effective results from the social policies that are intended to be implemented, without correct analyzes and diagnoses regarding begging.

6. The Outlook of Social Deviation: Begging

Types of begging which are not directly related to poverty and livelihoods have not been allowed socially. Whether begging is done for the purpose of exploitation, due to personal inertia and laziness, whether it is seen as a method of bad habits and easy money, whether it is done for professional and commercial advantages or in an organized way by using children, the elderly and the disabled, it is generally not approved by the society. Since all individual actions and initiatives which are not based on poverty exceed the limits of social tolerance and legitimacy, professional begging can also be considered in the category of social deviation. The problem of professional begging, which is not directly related to poverty, is very difficult to solve with classical penal sanctions and policies. Because, in social deviation, they do this because of their moral weaknesses rather than economic reasons. Those who disregard social values and exploit well-intentioned people and philanthropists are therefore considered as socially problematic groups that tend to deviate. Those who make an excuse of their poverty even though they do not need it or can benefit from the public social assistance system, need social services (Seyyar, 2008; 331).

7. The Outlook of Criminal Case: Begging

Do social policies or criminal policies come first among the methods which ensure social order and thus social peace and tranquillity? Along with the emergence of the problem of begging, it becomes difficult to answer this question. It is a fact that especially protective social policies prevent the emergence of many social problems and committing an offense. From this aspect, (protective) social policies have been an important tool for the establishment of a healthy society living in prosperity. However, all kinds of begging have been seen even in welfare societies, whether due to poverty or not. From this aspect, begging is a social reality. Since the attitudes and behaviours of people who have begged by profession cannot be approved, classical social policies are often ineffective and it is inevitable to support them with penal sanctions. In addition to the effectiveness of the criminal policies that are intended to be applied against the unacceptable types of begging with its social dimension, the size of the punishment is also a controversial issue. In this context, it is controversial whether begging due to poverty and "silent" begging types that do not disturb the environment should be included in the scope of punishment. Those who argue that penal sanctions should be applied in the very early stages and most severely, regardless of the reason for the emergence of begging, base their claims on the "Broken Windows Theory". (Seyyar 2008, 332)

7.1. Characteristics of The Beggar

In the scans made on the basis of divans, it is seen that some characteristics of beggars are expressed in the poems. It is possible to classify these features as follows: (Dikmen-Çetin 2008; 530-533; Özcan, 2002: 6)

a) Demanding Something From Someone:

The most important quality of the beggar is to ask for help from others, to demand something (Khan-Fahad, 2020: 1).

b) Being Bedraggled:

It is a tradition that has been going on since the past, for beggars to wear torn and worn-out clothes for appealing people's mercy.

c) Shedding Bloody Tears:

Beggars also have the feature of shedding bloody tears to stir up people's feelings of compassion.

d) Being Bruised:

People who engage in begging pretend to be sick or crippled to activate people's feelings of pity; It is a well-known fact that they have made their illness or disability an intermediary for this work. It is even seen that gangs who abuse this situation sometimes maim children and use them.

e) Bending Head:

It is a frequent gesture for beggars to make requests by bowing their heads and spreading their hands to the sides. In Hayâlî's couplet, such a dream is discussed between the violet and the beggar. Because violet, due to its botanical characteristics, is a flower whose flowers look towards the ground. Due to the curvature and shape of its neck, it is thought like a beggar standing in front of it.

f) Being Homeless:

It is a social phenomenon that some people who are really in need do not have their homes or that some bad-willed people force children to do these jobs. Those people live either in certain places or in public places such as parks.

g) Being Blind:

Some beggars look like as blind, disabled, sick, etc. in order to impress people. Besides, there is a considerable amount of people who have to beg because of such ailments.

8. Using the Expression "For the Sake of Allah...":

Beggars do not work and they have special skill which is used for earning the money (Khan-Fahad, 2020: 2). They make demands from the people in front of them with classical begging practices such as "an alms to the poor for the sake of Allah", "May Allah bless his work", "May Allah bring him back to the one he loves", "May Allah forgive his child". Religious feelings are exploited by always adding the word "Allah" into the sentences formed under the name of prayer. In ancient times, it is seen that beggars used the expression "şey'en lillah", which is the equivalent of "an alms for the sake of Allah".

a) Having Hand Out:

As it is understood from the couplets, beggars used to have bowls, cups, etc. in ancient times. They begged even by handing out their hands or skirts without using any materials.

b) More Begging on Special Days such as Holidays:

Places such as cemeteries, tombs and mosques, which are places where religious feelings have been exploited, attract attention as the most favourite places of beggars. At the same time, Fridays, the month of Ramadan and holidays are like the holy days of beggars.

c) Emotions of Beggars;

The feelings of beggars have been various and can be listed as follow (Dikmen-Çetin, 2008;535):

d) Inability to Hear Bad Words:

Beggars who demand something often appear to oppose ill-treatment. In fact, it has been seen that beggars prefer not to receive what they demand rather than hearing bad words.

e) Shyness:

Another notable emotion is the attribution of shyness to beggars.

f) Arrogance:

The couplet, in which it is mentioned that beggars display an arrogant attitude when their wishes are not met, shows that this has become a custom. It is stated that they expect to be forgiven after this attitude.

9. Findings and Discussion

The analysis unit of the research conducted in the city centre of Van has been determined as the beggar himself. It was not taken into account whether the selected beggar had any handicap, but for the purpose of the research, married beggars have been chosen more intensely. While the research has been being conducted, there has not been many opportunities to take photos, it has been preferred to stay away from this situation as it was thought that it would cause the intimacy of the researcher to disappear. Quantitative and qualitative techniques were used together in the research.

Graphics and qualitative research results are also presented in the presentation of quantitative research analyses.

9.1. Techniques Used in Research

Apart from previous interviews, observations and experiences on the field, basically two research techniques were used in the research:

First of all, a questionnaire form has been applied to 84 people selected by purposeful sampling in accordance with the purpose, and it has been tried to show how they evaluated their living standards, their perspectives on begging, their socio-cultural characteristics and their own situation. The surveys have been conducted on 45 men and 39 women and each survey has lasted approximately 30-45 minutes. The length of the interview period has not been only a disadvantage, but as time passes, a route of conversation and trust has formed, making the work more efficient. While conducting the surveys, some beggars – actually Eastern beggars – speak Kurdish, and since a safer environment was created when Kurdish was spoken; assistants who can speak Kurdish well have been also used together with the researcher.

While preparing the applied questionnaire, various poverty questionnaires have been used, albeit partially, but mostly the questions have been prepared by the researcher himself. This questionnaire form consists of 64 questions. However, in this study, questions and answers that are considered important in order to make a general assessment and that a healthier interpretation can be made as a result of the analysis have been included.

The obtained data have been analysed with the Statistical Program called SPSS using appropriate statistical techniques and the results have been presented in both tables and graphs. For the purposes of the research, the Frequencies method has been applied and the analyses have been presented in order.

9.2. Population and Sample

The population is the beggars begging in Cumhuriyet, Kazım Karabekir and Sıhke Streets in the city centre of Van. In order to see the gender differences within the framework of begging, 84 people were determined as a sample group among these beggars and 45 men and 39 women were selected from 84 people.

9.3. Findings and Evaluation of Findings

Table-2: Gender

Answer	Frequency(f)	Percentage(%)
Man	45	53,6
Women	39	46,4
Total	84	100

As it is seen in Table 1, the phenomenon of "gender" is shaped as follows. While 45 of our sample group are men and have a rate of 53.6%, 39 women have corresponded to a rate of 46.4%. Of course, this choice has been chosen by chance, as it is mentioned on the previous pages.

Table-3: Where Are You From?

Answer	Frequency(f)	Percentage(%)
From Van	15	17.9
Immigrant	65	82.1
TOTAL	84	100

As it can be seen in Table 2, 15 people answered "from Van" with 17.9%, and 69 people answered "Immigrant" with 82.1% to the question "Where are you from".

Table-4: Where Have You Come From?

Answer	Frequency (f)	Percentage(%)
Hakkâri	14	16.7
Diyarbakır	4	4.8
Şırnak	8	9.5
Adana	9	10.7
Malatya	12	14.3
Başkale	2	4.8
Bahçesaray	4	4.8
Özalp	4	4.8
Siirt	5	6
From Van (Missing)	15	17.9
TOTAL	84	100

As it can be seen in Table 3, 14 people have answered the question of "where have you come from" as "Hakkari" with a rate of 14.7%, "Çatak" with 4 people with a rate of 4.8%, "Diyarbakır" with 8 people with a rate of 9.5%, 7 people with "Şırnak" with the rate of 8.3%, 9 people "Adana" with the rate of 10.7%, 12 people "Malatya" with the rate of 14.3%, 2 people with Baskale with 2.4%, 4 people with Bahçesaray with the rate of 4.8%, 4 people with Özalp with the rate of 4.8%, 5 people with "Siirt" with a rate of 6.0%, and the group expressed as missing (unidentified) correspond to 17.9% with 15 people. Group named Missing is beggars from Van, so only 15 people in this sample group have been beggars from Van.

Table-4: How Many Years Have You Been Begging?

Answer	Frequency (f)	Percentage(%)
1-3 Years	4	4.8
4-5 Years	20	23.8
6-10 Years	39	46.4
11 Years and Above	21	25
TOTAL	84	100

As it can be seen in Table 4, the question "How many years have you been begging" has been answered by 4 people with a rate of 4.8 "1-3 years", 20 people with a rate of 23.8 "4-5 years", 39 people with a rate of 46.4 "6-10 years" and 21 people have been followed by "beggars who beg for 11 years and over" with a rate of 25.0. Most of the beggars who beg for many years have "forced displaced" families. These families consist of families who were forced to migrate to the city between 1990 and 1999 and have become beggars. Of course, there are families from

Malatya and Adana in particular, and since they do this as a profession, the years of begging sometimes exceed those in the east.

Table-5: Are You Married?

Answer	Frequency (f)	Percentage(%)
Yes	82	96.7
No	2	2.4
TOTAL	84	100

As it is seen in Table 5, almost all of the sample group, namely 82 people, answered "yes" to the question "Are you married" and only 2 people gave the opposite answer. As can be seen from Graph 6, the "yes" answer covers almost the entire graph.

Table-6: Age

Answer	Frequency (f)	Percentage(%)
31-40 Years Old	9	10.7
41 and Older	64	76.2
I do not know	11	13.1
TOTAL	84	100

As it is seen in Table 6, 9 people answered "age" "31-40 years old" with a rate of 10.7, 64 people with a rate of 76.2 "age 49 and older", and 11 people with a rate of 13.1 replied "I don't know".

Table-7: How Many Kids Do You Have?

Answer	Frequency (f)	Percentage(%)
1-3 Kids	13	15.5
4-5 Kids	42	50
6-7 Kids	24	28.6
8 and Over	3	3.6
No kids	2	2.4
TOTAL	84	100

As it can be seen in Table 7, 13 people answered the question "how many children do you have" with "1-3 children" with the rate of 15.5, 42 people with "4-5 children" with the rate of 50.0, 24 people with "6-7 children" with the rate of 28.6, 3 people with "8 and Over" with the rate of 3.6, with and 2 people with "no kids" with the rate of 2.4. As it can be seen from the graph, the answers "4-5 children" and "6-7 children" are seen more frequently. It would be useful to state that the number of children is high and the beggars are from the East and Southeast.

Table-8: Do Your Kids Beg?

Answer	Frequency (f)	Percentage(%)
Yes	7	8.3
No	77	91.7
TOTAL	84	100

As it seen in Table 8, while 7 people said yes to the question "Do your children beg?" with a rate of 8.3, 77 people said no with a rate of 91.7. But I don't think they gave the right answer to this question. Because almost every beggar has had children with them and they have said that they take them everywhere. It may be concluded that the answer to this question is "no" because of fear. The beggars I asked questions thought that I was an official from the municipality.

Table-9: Is There Any Other Begging in The Family?

Answer	Frequency (f)	Percentage(%)
Yes	76	90.5
No	8	9.5
TOTAL	84	100

As it can be seen in Table 9, the answer given by 84 people to the question "Is there any other begging in the family" is "yes", that is 90.5%, and "no" is 8, that is 9.5%. If the answers given in the

graph are examined, we can see that the "yes" answer covers almost the entire circle. So, we can say that in most of the families of beggars – including secondary relatives – there are other beggars as well. This may mean that begging has become functional within the family.

Table-10: How Did You Come to Van

Answer	Frequency (f)	Percentage(%)
Bus	36	42.9
Minibus	32	38.1
Straddle Truck	1	1.2
Missing (From Van)	15	17.9
TOTAL	84	100

As it can be seen in Table 10, the question “How did you come to Van” has answered with “bus” with a rate of 42.9 by 36 people, with “minibus” by 32 with a rate of 38.1 and by 1 with “straddle truck” with a rate of 1.2. Group named Missing has not answer because this group of 15 people is from Van. As seen in the graph, “bus” has been the most preferred option.

Table-11: Why Did You Come to Van

Answer	Frequency (f)	Percentage(%)
Job Opportunities	48	57.1
Closeness	9	10.7
I Have Heard Beggars Earn Too Much	12	14.3
No Answer (From Van)	15	17.9
TOTAL	84	100

As it can be seen in Table 11, the question "Why did you come to Van" has been answered by 48 people with "job opportunities" with 57.1, "closeness" with 9 people with 10.7, and 12 people with "I have heard beggars earn too much" with a rate of 14.3. and 15 people have not answered because these 15 people are already from Van. However, when I asked a few of the 12 people who answered "I heard that beggars earn a lot" how did you hear this, I was very surprised when they got the answer "beggars travel from city to city, they know about everything". It is understood from this that begging operates like a systematic sector. Thanks to this research, I have learned that beggars distribute cities among themselves and come to the cities they choose at various times of the year. After a while, they implicitly stated that preparations were made to go to cities other than these cities they came from, and that the reason for this was that the people of that city or that place recognized their own faces after a while and that they could no longer beg there. They explained the reason why they came to Van because they heard that there was a lot of smuggling here and that these smugglers gave plenty of alms to beggars as atonement for their sins. As seen in the graph, “job opportunity” covers most of the graph. The beggars, on the other hand, stated that this option was valid when they first came, but now it is not valid. This job situation is especially valid for Eastern beggars. When these beggars first came to Van, that is, when they were brought by force, they had emphatically stated that their intention was not really to beg. However, they stated that they chose this path as a result of the shock of harmony they encountered for a while and that they could no longer give up this path - begging.

Table-12: Where Were You Begging Before

Answer	Frequency (f)	Percentage(%)
In My Hometown	21	25
I was not begging	39	46.4
I do not know / I do not remember	9	10.7
Missing (From Van)	15	17.9
TOTAL	84	100

As it can be seen in Table 12, 21 respondents answered "Where were you begging before" with a rate of 25.0 "in my hometown", 39 people with a rate of 46.4 "I was not begging", 9 people with a rate of 10.7 "I don't know / I don't remember" and 15 people named as missing did not respond with a rate of 17.9. The reason for this is that these 15 people are already from Van. As it can be seen from the graph, most of my sample of 84 beggars in Van selected the "I was not begging" option beforehand. The reason for this is related to "forced displacement" as stated before.

Table-13: How Is Your House

Answer	Frequency (f)	Percentage(%)
Slum	48	57.1
Detached	23	27.4
Hovel	4	4.8
No Answer	9	10.7
TOTAL	84	100

As it can be seen in Table 13, 48 people answered "slum" to the question of "How is the house you live in" with the rate of 57.1, 23 people answered "detached" with the rate of 27.4, 4 people answered "hovel" with the rate of 4.8 and 9 people did not answer this question with a rate of 10.7.

Table-14: Are You Literate?

Answer	Frequency (f)	Percentage(%)
Yes	49	58.3
No	35	41.7
TOTAL	84	100

As it seen in Table 14, 49 people answered "yes" with 58.3, and 39 people answered "no" with a rate of 41.7 to the question of "Are you literate". The reason for the high number of yes is seasonal beggars. Seasonal beggars are people who are a little more educated and aware of the country than eastern beggars.

Table-15: Educational Background

Answer	Frequency (f)	Percentage(%)
Primary School Graduates	31	36.9
Secondary School Graduates	14	16.7
High School Graduates	2	2.4
Primary School Drop Out	7	8.3
Not Literate	30	35.7
TOTAL	84	100

As seen in Table 15, 31 people have answered with 36.9 percent "primary school graduates", 14 people have answered "secondary school graduates" with 16.7 percent, 2 people were "high school graduates" with 2.5, to the question "educational background". 7 people gave the answer of "primary school drop out" with a rate of 8.3, and 30 people answered with a rate of 35.7 as "not literate". As it can be seen from the table, most of the beggars are either primary school graduates or illiterate. Most of the literate people are beggars from Malatya and Adana, who also come from the regions close to central Anatolia in Turkey.

Table-16: Why Do Not You Work

Answer	Frequency (f)	Percentage(%)
I am disabled	9	10.7
There is no job	64	76.2
I do not know anyone	3	3.6
The Money I Earn is Enough	6	7.1
Other	2	2.4
TOTAL	84	100

As it seen in Table 16, 9 people answered "I am disabled" with a rate of 10.7, 64 people said "there is no job" with a rate of 76.2, 3 people "I do not know anyone" with a rate of 3.6, 6 people with a rate of 7.1, "the money I earn is enough" and 2 people chose "other" with a rate of 2.4.

Table-17: Would You Work If You Have Job?

Answer	Frequency (f)	Percentage(%)
Yes	29	34.5
No	55	65.5
TOTAL	84	100

As it is seen in Table 17, 29 people answered "yes" with 34.5 and 55 people answered "no" with 65.5 to the question "Would you work if you have a job?" As it can be seen in the table, most of the beggars said "no" to the question of whether they would work if they had a job. Even if there are other excuses, the answer to this question is hidden in the beggars have turned this a profession. Because beggars seem to be quite content with their lives like this. And they have no intention of spoiling their satisfaction.

Table-18: How Much Do You Earn

Answer	Frequency (f)	Percentage(%)
1-5 TL	4	4.8
6-10 TL	36	42.9
11-20 TL	44	52.4
TOTAL	84	100

As it is seen in Table 18, 4 people answered "1-5 TL" with a rate of 4.8, 36 people said "6-10 TL" with a rate of 42.9, and 44 people answered "11-20 TL" with a rate of 52.4 percent to the question "how much do you earn". As it can be seen from the table, most of the beggars earn between 11-20 TL per day. Of course, I doubt that this is very true. Because I have witnessed myself that the beggars caught by the municipal teams are paid between 40-50 TL per day.

Table-19: Where Do You Beg More

Answer	Frequency (f)	Percentage(%)
On the Streets	25	29.8
In Front of the Mosques	18	21.4
In Front of Bread Bakery	16	19
At the Entrance of the Business Centre	1	1.2
In the Cemeteries	6	7.1
Anywhere	18	21.4
TOTAL	84	100

Beggars, differ spatially (Shara and et al., 2020). As it can be seen in Table 19, 25 people answered the question "where do you beg more" with "on the streets" with a rate of 29.8, 18 people with a rate of 21.4 "in front of the mosque", 16 with a rate of 19.0 "in front of bread bakery", 1 person answered "at the entrance of the business centre" with a rate of 1.2, 6 people answered "in the cemeteries" with a rate of 7.1, and 18 people answered "anywhere" with a rate of 21.4. As it can be seen from the table, beggars beg mostly on the "streets" with a small margin, while they beg at "business centre entrances" with a very small percentage. From this perspective, two points come to the fore in the relationship between begging and urban life. First, cities are centres of attraction for all social groups, including beggars, as they are residential areas where wealth and surplus value are collected. The second important point in the urban problematic of begging is the fact that beggars continue their existence in the unclaimed spaces of the city. The fact that streets, avenues, mosque courtyards, hospital gardens, subways, underpasses and overpasses are the areas where the population flows the most and where the beggars are the most brings us to this reality. It is possible to give an example to illustrate this situation. We do not allow anyone

else to start a business, do business, engage in economic activities or cause problems within the boundaries of the residence or workplace we own in the urban area. For example, all kinds of movements of beggars are prevented in workplaces and residential areas protected by security systems and security guards. In the case of the ownership of the space, begging is seen as an element that erodes the normative structure of urban life and deforms the perception of order. What is done outside of our borders is not of much concern to us. Because we do not take responsibility for the area outside of us. From this point of view, begging is essentially an economic activity. Urban areas where this economic activity is carried on are public rather than privately owned areas. (Parin-Tuna, 2008; 149).

Table-20: Are You Ashamed While Begging?

Answer	Frequency (f)	Percentage(%)
Yes	79	94
No	5	6
TOTAL	84	100

As it is seen in Table 21, 79 people answered "yes" with a rate of 94.0 to the question "Are you ashamed while begging", while 5 people answered "no" with a rate of 6.0. People who say they are only ashamed stated that this state of embarrassment was more in the first days, they gradually got used to it, but it was still difficult to "open their hands". As it can be seen from the table, the rate of "yes" answers to the question "are you ashamed" is quite high.

Table-22: Have You Had a Hard Time When You Beg for The First Time?

Answer	Frequency (f)	Percentage(%)
Yes	84	100
TOTAL	84	100

As it is seen in Table 22, all 84 people in the sample answered "yes" to the question "Have you had a hard time when you beg for the first time". When I asked this question, beggars asked me, "Aren't you ashamed when asking for money?" I should only point out that this shame phase is very short lived. In the next period, this becomes a profession for beggars.

Table-23: Why Are You Begging

Answer	Frequency (f)	Percentage(%)
Because I am Disabled	15	17.9
Because There is No Job	28	33.3
Because I earn Good Money	1	1.2
Because I Can No Longer Do Another Job	7	8.3
Because I Earn Easy Money	8	9.5
Because of Government Policies	25	29.8
TOTAL	84	100

As it can be seen in Table 23, 15 people answered the question "Why are you begging" with the rate of 17.9 "because I am disabled", 28 people with the rate of 33.3 "because there is no job", 1 person with the rate of 1.2 "because I earn good money", 7 people answered "because I can no longer do another job" with 8.3 rate, 8 people answered "because I earn easy money" with 9.5 rate and 25 people answered "because of government policies" with 29.8 rate. The option "because of state policies" was often chosen by Eastern beggars. The reason was that during the period of terror (1990-1995), the state forcibly removed them from their villages. That's why these beggars are angry with the state, and when we say the state, of course, we mean the military. A beggar said, "I had 3 cows, 10 sheep, a small land and a house, but we got into this situation when the state pressured us to leave them all". This obviously shows that begging also stems from political factors. It would be a correct method to reveal that line of disagreement between the village and the city with the situation the beggars face. These beggars – from the east – have not

left their homeland for some periods of the year, like the seasonal beggars coming from Malatya or Adana, but have decided to immigrate from their villages and settle in the city, as it is now compulsory. Otherwise, these beggars have no desire to leave their homeland. I have understood this from their eyes while chatting with the beggars. These answers have been found in other amplitudes as well (Namwata and et al., 2012: 312; D'Hondt-Vandewiele, 1984).

Table-24: Why Is It Not a Sin to Beg

Answer	Frequency (f)	Percentage(%)
Because I Have To	70	83.3
I listened at the Preachers	2	2.4
I Make an Effort to Earn Money, So It Is Halal	7	8.3
Other	1	1.2
No Answer	4	4.8
TOTAL	4	100

As it can be seen in Table 24, the majority of the sample group of 84 people answered the question "why is it not a sin to beg", 70 people have answered as "because I have to" with a rate of 83.3, 2 people "I listened at the preachers" with a rate of 2.4, 7 people "I make an effort to earn money, so it is halal" with a rate of 8.3, 1 person "other" with a rate of 1.2 and 4 people have not answered the question with a rate of 4.8.

Table-25: When Do You Earn More

Answer	Frequency (f)	Percentage(%)
Religious Holidays	22	26.2
Religious Days	6	7.1
On Thursdays and Fridays	23	27.4
Ramadan Months	33	39.3
TOTAL	84	100

Begging is not a good behaviour for Islam but beggars do not care about it (Öztoprak, 2013; Kutup, 1962). As it can be seen in Table 25, 22 people answered the question "when do you earn more" at "religious holidays" with 26.2, 6 people on "religious days" with a rate of 7.1, and 23 with a rate of 27.4 "on Thursdays and Fridays" and as it can be understood from the answer "Ramadan months" given by 33 people with the rate of 39.3 beggars earn the most during "Ramadan months".

Table-26: What Do You Say While Begging

Answer	Frequency (f)	Percentage(%)
For the Sake of Allah	44	52.4
For the Sake of Your Love	10	11.9
For a Piece of Bread	23	27.4
I am hungry	3	3.6
I Have a Patient	4	4.8
TOTAL	84	100

As it is seen in Table 26, 44 people answered "for the sake of Allah" with a rate of 52.4, 10 people answered "for the sake of your love" with a rate of 11.9, 23 people answered "for a piece of bread" with a rate of 27.4, and 3 people answered "I am hungry" with a rate of 3.6. and 4 people answered "I have a patient" with a ratio of 4.8. As can be seen from the table, beggars who uses the phrase "for the sake of Allah" the most (52.4%) uses the "hungry" answer the least.

Table-27: Do You Lie While Begging?

Answer	Frequency (f)	Percentage(%)
No	84	100
TOTAL	84	100

As it can be seen in Table 27, all 84 people in the sample answered "no" to the question "Do you lie while begging". Of course, this answer is not sincere. Because I've seen most of the beggars make money by "lying". For example, I witnessed a woman who had put her child to sleep in her arms, begging by saying "my child is sick", and then her child woke up and ran into the bakery. Thousands of such examples can be given for beggars. Also, when the municipal teams caught the beggars and took them away, the beggars claimed that the belongings that were not theirs were also taken by the municipal teams and put the teams in a difficult situation.

Table-28: Do You Use Materials While Begging?

Answer	Frequency (f)	Percentage(%)
Yes	17	20.2
No	64	79.8
TOTAL	84	100

As it can be seen in Table 28, when asked "Do you use materials while begging", 17 people answered "no" with a rate of 20.2. The reality that I discovered with the material is tools such as "document, crutch, etc." I have seen that most beggars do not have such a situation, but their ability to deliberately pretend to be "handicapped" does not surprise me either. Unfortunately, many beggars continue to practice this unethical behaviour.

Tablo- 29: Is It Uncomfortable If There Are Beggars in The Place Where They Are Begging?

Answer	Frequency (f)	Percentage(%)
Yes	64	76.2
No	20	23.8
TOTAL	84	100

As it can be seen in Table 29, 64 people answered "yes" with a rate of 76.2 to the question "Is it uncomfortable if there are beggars in the place where they are begging", while 20 people said "no" with a rate of 23.8.

Table-30: Why is The Begging a Problem

Answer	Frequency (f)	Percentage(%)
I earn less	64	76.2
(Missing) Not Defined	20	23.8
TOTAL	84	100

As it can be seen in Table 30, 64 people answered "I earn less" with a rate of 76.2 to the question "why is the begging a problem". The part that appears as Missing (not defined) represents the sample group that answered "no" in the previous question. Indeed, the presence of another beggar in the place of one beggar has emerged as a disturbing situation for the beggars. Normally this is not a very tolerated situation, but the beggars being relatives or long-time acquaintances can change the situation.

Tablo-31: Why Is It A Problem To Earn Less

Answer	Frequency (f)	Percentage(%)
Needs are not Met	62	73.8
I Get a Reaction From My Family	4	4.8
I am Starving	17	20.2
Other	1	1.2
TOTAL	84	100

As it can be seen in Table 31, 62 people answered the question "Why is it a problem to earn less", saying that their "needs are not met" with a rate of 73.8%, 4 people answered "I get a reaction from my family", 17 said "I am starving" with a rate of 20.2. 1 person who answered "other" also corresponds to 1.2. As it can be seen from the table, earning less poses an important problem for

beggars since their needs are not met. However, since the beggars always keep the money they collect, it is clear that their money never runs out. I have seen that the beggars caught and searched by the municipal teams had a lot of money.

Table-32: How Many Hours Do You Beg in A Day

Answer	Frequency (f)	Percentage(%)
4-6 Hours	62	73.8
7-10 Hours	22	26.2
TOTAL	84	100

As it is seen in Table 32, 62 people gave the answer "4-6 hours" with a rate of 73.8 to the question "How many hours do you beg in a day", while 22 people gave the answer "7-10 hours" with a rate of 26.2.

Table-33: Do You Suffer Sexual Harassment While Begging?

Answer	Frequency (f)	Percentage(%)
Yes	37	44
No	1	1.2
Missing (Undefined)	45	53.6
TOTAL	84	100

As it can be seen in Table 33, the question "Do you suffer sexual harassment while begging" is only addressed to women, so 45 men in our sample were exempted from this question. 37 of 39 women stated that they had been sexually harassed while begging, with a rate of 44%; 2 women said "no" with a rate of 2.4. While the beggars I talk to state that men constantly make fun of them because they are usually over 35 years old and not very old, I must say that this is mostly seen in women from "Malatya and Adana". The women of these regions insistently stated that they were harassed. The thing that caught my attention was that women who said they were harassed were constantly showing their young girls around and men were always offering them money. Missing (Undefined) value in the table corresponds to the sample group of 45 men.

Table-34: Which Brand Do You Smoke?

Answer	Frequency (f)	Percentage(%)
Marlboro	1	1.2
Camel	6	7.1
Prestige	17	20.2
Samsun	5	6.1
All Types	55	65.5
TOTAL	84	100

As it is seen in Table 34, one person answered the question "Which brand do you smoke?" with "Marlboro" with a rate of 1.2, 6 people answered "Camel" with a rate of 7.1, 5 with "Samsun" with a rate of 6.1, 17 with "Prestige" with a rate of 20.2 and 55 people gave the answer "all kinds" with a rate of 65.5. As it can be seen from the table, beggars mostly smoke "all types" and "prestige" cigarettes. Marlboro, Camel and Samsun cigarettes are mostly smoked by beggars from Malatya and Adana.

Table-35: What Do You Think About the Environment You Live in?

Answer	Frequency (f)	Percentage(%)
I am grateful	12	14.3
I rebel	2	2.4
I am sad	68	81
I am jealous	2	2.4
TOTAL	84	100

As it is seen in Table 35, 12 people answered "I am grateful" with a rate of 14.3, 2 with "I rebel" with a rate of 2.4, 68 with "I am sad" with a rate of 81.0. and 2 people answered "I am jealous" with

a rate of 2.4. As it can be seen from the table, the "I'm sorry" option is the most common answer given by the beggars.

Table-36: How Many Times a Week Do You Take a Bath?

Answer	Frequency (f)	Percentage(%)
Once	79	94
Twice	1	1.2
Never	4	4.8
TOTAL	84	100

As it seen in Table 36, When the question “How many times a week do you take a bath?” was asked, 79 people answered “once” with a rate of 94.0, 1 person answered “twice” with a rate of 1.2 and four people answered “never” with a rate of 4.8.

Table-37: How Do You Spend the Winter

Answer	Frequency (f)	Percentage(%)
Warming in My House	84	100
TOTAL	84	100

As it can be seen in Table 37, all of the 84 people in the sample answered "how do you spend the winter" with "warming in my house".

Table-38: What Do You Do When You Get Sick

Answer	Frequency (f)	Percentage(%)
I am going to the emergency room of any hospital	68	81
I am waiting until I get over the disease	6	7.1
I am trying to cure myself	10	11.9
TOTAL	84	100

As it can be seen in Table 38, the question “What do you do when you get sick” was answered by 68 people with the rate of 81.0 as “I am going to the emergency room of any hospital”, 6 people with the rate of 7.1 answered as "I am waiting until I get over the disease" and 10 people with a rate 11.9 answered as “I am trying to cure myself”.

Table-39: Do You Have Health Insurance

Answer	Frequency (f)	Percentage(%)
Yes	62	73.8
No	22	26.2
TOTAL	84	100

As it is seen in Table 39, 62 people answered "yes" with a rate of 73.8 to the question "Do you have a health insurance", while 22 people answered "no" with a rate of 26.2.

Table-40: What Kind of Help Do You Recieve

Answer	Frequency (f)	Percentage(%)
Food	61	72.6
Clothing	3	3.6
No Answer	20	23.8
TOTAL	84	100

As it can be seen in Table 41, 61 people answered as “food” to the question "what kind of help do you receive" with a rate of 72.6, 3 people as "clothing" with a rate of 3.6, and 20 people did not answer. These beggars are what we usually call "seasonal" beggars. They are beggars who come to the East, especially to Van, in the summer and return to their hometowns when the weather gets cold. These beggars mostly came from Malatya and Adana.

Table-41: How Many People Live in Your Family

Answer	Frequency (f)	Percentage(%)
1-3 People	2	2.4
4-5 People	15	17.9
6-7 People	40	47.6
8 people and Above	27	32.1
TOTAL	84	100

As can be seen in Table 41, the question "how many people live in your family" is answered by 2 people as "1-3 people" with a rate of 2.4, 15 people as "4-5 people" with a rate of 17.9, and 40 people as "6-7 people" with a rate of 47.6. 27 people answered "8 people and above" with a rate of 32.1. The reason why Eastern beggars had more children was because of the multitude of jobs, as they often engaged in agriculture before begging. As can be seen from the table, beggars who choose 6-7 people and 8 people or more are seen more than other options.

Table-42: Which Age Group Gives Alms More

Answer	Frequency (f)	Percentage(%)
Young People	32	38.1
Middle-aged People	43	51.2
Elderly People	1	1.2
Kids	8	9.5
TOTAL	84	100

As it can be seen in Table 42, 32 people answered the question "Which age group gives alms more" as "young people" with 38.1 percent, 43 people answered as "middle-aged" with a rate of 51.2, 1 person answered as "elderly people" with 1.2 percent" and 8 people answered "children" with a rate of 9.5. Here's the explanation for the "kids" answer: For example, when a child is with his mother or father, or when he comes out of the bakery, the children definitely want to give the leftover coins to beggars. The mother or father of the child, of course, did not hurt the child. I witnessed this myself. When we look at the table, it can be said that the group that gives the most alms is the "middle-aged", which covers a large area, as it can be understood from the table, while it can be said that the ones who give the least alms are the elderly.

Table-43: How Do You Use the Money You Earn

Answer	Frequency (f)	Percentage(%)
I Save Some	4	4.8
I Give to My Family / Spend for My Family Needs	73	86.9
I Meet My Own Needs	7	8.3
TOTAL	84	100

As it can be seen in Table 43, to the question "How do you use the money you earn", 4 people said "I save some" with a rate of 4.8, 73 people with a rate of 86.9 said "I give to my family/spend for my family needs" and 7 people with a rate of 8.3 gave the answer "I meet my own needs".

Table-44: How Do People Treat You

Answer	Frequency (f)	Percentage(%)
Good	56	66.7
Bad	11	13.1
It does not matter	6	7.1
I do not know	11	13.1
TOTAL	84	100

As it is seen in Table 44, 56 people said "good" with a rate of 66.7, 11 people said "bad" with 13.1, 6 people said "it does not matter" with a rate of 7.1, and 11 people said "I do not know" with a rate of 13.1 to the question of "how do people treat you"? As it can be seen from the table, most of the

beggars stated that people treated them well. According to only beggars, people's being good or bad depends on whether they give more or less money.

Table-45: Do The Municipality Teams Cause You Problems

Answer	Frequency (f)	Percentage(%)
Yes	84	100
TOTAL	84	100

As it is seen in Table 45, all the beggars interviewed gave the answer “yes” to the question “Do the municipality teams cause you problems?”. The municipal teams I met in Van stated that “this is their opinion and they have to do it”. Although the municipal teams seem like beggars' nightmares, their behaviour towards beggars is very humane, and the beggars I interviewed said that the municipal teams treated them very badly, that they took everything and even their personal belongings were not returned.

Table-46: What Do You Want from The Municipality or The Governorship

Answer	Frequency (f)	Percentage(%)
Job	15	17.9
All	69	82.1
TOTAL	84	100

As it can be seen in Table 46, 69 of the beggars interviewed for the question "What do you want from the municipality or the governorship" answered "all" with a rate of 82.1%, while 15 of them said only "job" with a rate of 17.5%. The option specified as all includes the following; “salary, social security, housing, food and food aid”.

Table-47: What Would You Do If You Were Very Rich

Answer	Frequency (f)	Percentage(%)
I would help the poor	75	89.3
I would take a vacation	2	2.4
I would eat	1	1.2
I would start a business	4	4.8
I would beg again	2	2.4
TOTAL	84	100

As it seen in Table 47, 75 people answered the question “What would you do if you were very rich?” as “I would help the poor” with a rate of 89.3, 2 people as “I would take a vacation” with a rate of 2.4, 1 person as “I would eat” with a rate of 1.2, 4 people as “I would start a business” with a rate of 4.8 and 2 people answered “I would beg again” with a rate of 2.4. As it can be understood, the answer "I would help the poor" given by 75 people has a large proportion. The beggars I interviewed gave the answer to this question just now, saying, "No one understands the plight of the poor, brother."

10. Conclusion

It is clearly seen that tackling poverty and the problems brought about by poverty has multidimensional effects and that the improvement in this area will lead to a rapid social and economic recovery, and a rapid social dissolution and backwardness if the problem is neglected, (Bilen-Sen-Aydin, 2005).

In fact, beggars are prohibited from entering any country (Gedik, 2008: 56; Baş, 2016) but humanitarian issues ignore it (Sağlam, 2021). The begging sector corresponds to an equation with many unknowns such as the extras employed by the sector, social channels that open a door to life for beggars, daily mobility maps of beggars, daily transaction volumes, savings styles, lifestyles outside of begging time, family structures, education levels. What we are trying to do

here is to separate the parasitic image, attitude and behaviour of beggars, which are settled in the world of poverty and belong to the same family, from the identity of poverty, within this equation with many unknowns; It is a limited effort to clarify the situation of similarity in question, which causes many social and economic problems. As a result, the similarities and affinities between the phenomenon of begging and poverty become evident as categories with different meaning codes when the details are examined.

In order to create inclusive and current social policies in the fight against begging, besides national and regional sociological analyses, numerical and demographic determination of beggars should also be made. In order to determine the right strategies for social work-oriented interventions, comprehensive data on beggars should be obtained; all statistical data about their socio-cultural and economic situation should be evaluated in terms of active social policy and social services, and the type, duration, size, estimated cost and social benefits of the policies to be formed within this framework should be determined; In the fight against begging, it should be clearly determined which authorities and institutions will be given. For the effective implementation of social protection programs, a healthy cooperation and coordination should be established between authorized institutions and organizations in the fight against begging; It is important that the measures and decisions are implemented, especially by the experts of the authorized and responsible institutions and organizations, within the framework of social solidarity and awareness of responsibility, with efficient harmony measures; Strategies determined in the fight against begging should be carried out on-site through local administrations (and social police teams) under central guidance and supervision. Official institutions should cooperate with NGOs in the complete eradication of social deviations and poverty-related begging; Within the framework of participatory democracy, social activities of voluntary organizations should be supported legally, logistically and organizationally. Voluntary organizations should be able to organize social protection (social assistance and social service) programs for beggars under the encouragement and control of the welfare state. The most effective method in combating poverty-related begging is to produce active employment policies within the scope of protective social policy and to reduce the number of beggars and poor families. For this, beggars (the poor) who are able to work must be made productive. Alternative employment models should be developed so that the beggars who are able to work can work in the normal labour market, in sheltered workplaces and in the home environment, with appropriate vocational training programs.

Commercial, professional and (or) organized begging needs to be prevented by both criminal sanctions and (spiritual) social service and incentive programs. In order for the legal regulations to be put forward in the fight against begging to be successfully implemented, all regulations must be interconnected and holistic. In order to ensure the effectiveness of holistic social policy practices, social content should be added to existing legal regulations. In this context, legal amendments should be made in the Misdemeanours Law dated 2005 and numbered 5326 and the Social Services and Child Protection Law dated 1983 and numbered 2828. When necessary, an independent law should be enacted on the axis of the social model in the fight against poverty and begging (Seyyar, 2008; 342-343).

According to Sancaklı (Sancaklı, 2008; 322-323);

-“It is necessary to take action and enlighten our people so that worships such as zakat, special forms of Islamic alms, sacrifice and aid become more common in our country. For example, it should be determined how much of the zakat is given or not. If everyone gives zakat, the needs

of the poor will be met to a large extent. It should be explained how good it is to take care of people in need and how virtuous it is.

- It should be explained that begging is not welcomed in our religion, it is even prohibited except for certain necessities, and that it is punishable in the hereafter. If the messages on this subject are delivered to those who do this work, it is certain that there will be those who give up.

-The importance and importance of a dignified and personal life should be taught through formal and non-formal education. It should be reminded that begging tramples human dignity and honour and drags people into disgrace.

-In our country, although the people living below the hunger limit, fed from garbage dumps, are fluff, there are sections of people who are in excessive consumption and waste. If only the bread thrown away on a daily basis was delivered to those in need, it would mean how many millions of people in need would be fed. In order to prevent the waste that manifests itself in every field at very high dimensions, the desired regulations and measures to be taken should be put into effect immediately. Otherwise, it means throwing away a great wealth, wasting it.

- Beggars should be interviewed comprehensively, surveys should be made with them, the reasons that lead them to beggars should be tried to be determined, and more accurate decisions should be taken by learning their views within this framework.

- NGOs should be made much more widespread and powerful, and they should be brought to a level where they can perform more active duties between the wealthy and the needy. It should be given the awareness that working/contributing in NGOs, that is, in social and solidarity institutions, is a kind of worship and brings rewards to the person. We must bring this awareness to our people. At the same time, municipalities should be active in this regard, identify the poor and the poor, and expand their aid much more. There are strong charitable institutions established to cover the expenses of those who are seriously ill but cannot afford the surgery, strong charitable organizations that help young people who are of marriageable age and cannot get married financially, etc. should be established.

-RAA's Office, Theology faculties, and the General Directorate of Religious Education, which are considered as religious institutions, should act together more intensively and prepare a new set of projects in order to enlighten the public on this issue. Particularly, it is extremely important that faculties of theology contribute to these issues by conducting scientific research and informing the public with their publications.

While begging has negative effects on the individual plan, it also has negative aspects and effects on the social plan. The prevalence of begging in a society is a phenomenon that undermines the prestige of that society. Therefore, in order to get rid of this, everyone as a society must do their part".

Besides these;

"Providing job opportunities in the neighbourhood markets within the possibilities for the registered beggars to earn their livelihood,

Visual and written media and mosque officials to warn the public against religious merchants and to declare that one cannot go to heaven with 1 YTL,

Obtaining information and support from people begged by organized crime organizations in order to bring down the organization,

To impose heavy penalties on mothers and fathers who beg their children, and to expose these people in the violent and visual media,

Providing rent aid to those who are really in need, within the means of the state, meeting the school expenses of the children who go to school, not receiving money from services such as electricity and water, and providing job opportunities” (Paksoy, Paksoy, Memiş, 2008; 562) are important in terms of preventing begging.

Poverty and begging is not a problem that needs to be tackled and eliminated in modern times. On the contrary, it is one of the means of producing and reproducing modern life. Therefore, the anti-poverty programs of modern societies should aim not to eliminate it, but to transform it into a commodity that can be consumed by redefining it, contrary to what it seems. For this reason, it will not be enough to try to understand the poverty of modern times independently of the consumer society and consumption culture. The solution of the problem undoubtedly requires a multifaceted approach/understanding and intervention. An understanding that integrates economic growth with a balanced development, eliminates inequality in income distribution, gives the public the main responsibility in the fight against poverty and begging, but does not exclude the contribution and participation of both non-governmental organizations and individuals, and gives responsibility to professionals at every stage from policy making to implementation is prevailing. In short, the necessity of being a social state has to be fulfilled.

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