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ELECTRONIC BEGGING IN ALGERIA: PERSUASIVE STRATEGIES AND EMOTIONAL MANIPULATIONS USED BY THE ELECTRONIC BEGGARS
AN ANALYTICAL DESCRIPTIVE STUDY
ON THE FACEBOOK GROUP'S 'TAHADOU TAHABOU, ALGERIA'

Abstract: This research aimed to identify the persuasive techniques employed in digital begging across social media platforms, focusing on Facebook due to its popularity in Algerian society. The study aimed to analyze the strategies and tools used by online beggars, using social media posts as the unit of analysis. Classified as a quantitative descriptive-analytical study, it included the Facebook group "Tahadou Tahabou", selected through participatory observation, with the study conducted from January 1 to January 31, 2024. A content analysis tool was applied to 56 units from the overall research community.

The study yielded several general findings that support the hypothesis of prevalent persuasive techniques in digital begging on social media. These include appeals based on the merits of charitable acts, prayers for and gratitude towards donors, and the use of religious texts encouraging generosity, solidarity, and charity. Emotional appeals were ranked last. It was discovered that most of their persuasive techniques prominently featured religious overtones rather than just strategic efforts by activists in digital begging. These techniques prove effective in the Muslim Algerian society, where reminders of charitable virtues can induce embarrassment and emotional pressure, and religious appeals resonate deeply, given the sacred status of religion, which leaves little room for debate. This results in emotional appeals being less impactful compared to other employed methods.

Keywords: Electronic Begging, Sedrata, Algeria, Facebook, Descriptive study, fraudulent behavior.

Introduction

Begging became a daily social phenomenon, and it is as old way of gaining easy money as the existence of humans. Recently, with the appearance of technology and specifically the internet, the virtual world became a huge space which attracted a massive number of users. So, the panhandling, using corrupted behaviors, has moved from the streets to the social media because the beggars could find easy and hidden spaces to practice their playful activities where can publish their lies and fake stories to win more supports and donators every day. For instance, Facebook opened the doors for a new illegal practices and behaviors that were called the 'Electronic Begging'. In order to gain easy money or to get quick and free services, many people started publishing their needs on any Facebook groups and pages, such as asking for paying off debts and bills, helping poor families and patients. The issue in hand was a sensitive topic to be discussed, because this social phenomenon, which could be seen as a "positive social action", was criminalized by the law but was protected by the religion, humanity and human conscience in Algeria.

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This new phase of the 'Traditional Begging' attracted the attention of many researchers. Therefore, this problematic issue of the 'Electronic Begging' and how those users could persuade their victims, who had "altruism" tendencies, needed a deep study for better understanding. Moreover, it investigated its effect on the Algerian society and its moral values. Hence, many questions should be answered such as, what is the meaning of the 'Electronic Begging'? How did the technology help in the spread of this phenomenon? What were the strategies used to convince the victims on Facebook page, 'Tahadou, Tahabou' in Algeria? And how could those beggars affect their victims and the society?

The purpose of the study

Online Begging has entered into an age of technology and as such many people have started begging online as a result of the popularity and widespread use of the Internet (Said, 2007). Thus, this research was conducted for many reasons. First, it focused on the wrong usage of the Social Media as a vast source of emotional manipulation and how it opens the doors for the beggars to gain more victims. Moreover, the quick development of the Electronic Begging and its convincing methods deserved an urgent study and so, the mechanisms to fight this crime. Finally, this phenomenon affected the Algerian social values, and the credibility of the Facebook usage, specifically this kind of pages.

The significance of the Study

The "E-panhandling" was an emerging phenomenon which developed after the creation of many websites to solicit the public support and sympathy. The first main reason behind designing this research was to investigate how the Electronic Beggars could persuade their victims on Social Media. In addition to other various goals such as,

(1) The quick evolution of the 'Electronic Begging'

(2) The investigation of the strategies used on the begging groups and pages on Face book.

(3) The observation and the assignment of the logical, emotional, and yet, both logical and emotional persuasions used on the begging groups on Facebook.

The Literature Review

Vocabulary and concepts

The Persuasive Methods: In order to convince people to agree upon a certain idea or opinion, many logical and mental methods and strategies could be used besides using strong proofs and arguments. The humans' minds could be controlled and directed to react in a certain way towards certain issues via using various shapes of the persuasive methods in different ways. "Platforms like Facebook, Twitter, Instagram, Snapchat, and TikTok are built on persuasive technology which is created specifically to change its users' opinions, attitudes, or behaviors to meet its goals "(Persuasive Technology, 2021). Those computing systems had a vast number of users from different community layers and it helped the spread of any idea or changed another one. Why did the beggars move towards using technology to persuade rather than the traditional ways? The answer is that it had more advantages over the latter which are; using anonymity, persistency, rich of data, more modalities to convince, and ubiquitous (Persuasive Technology, 2021). So, the mentioned features helped the beggars to use an "Emotional Manipulation" over their victims. The Emotional Persuasion was an operation used to effect others' opinions and emotions via setting various proofs, arguments, examples, psychological drives, desires and tendencies to be accepted (Hajab, 2003: 2). Thus, the internet beggars focused more on using pitiful ways and emotional speeches on Facebook to gain the support of the people easily. Hence, according to Rokeach and DeFleur (1976) The Persuasive Strategies were defined as, in the past, people were spreading others' ideas and behaviors through Rhetoric language. However, when the media was appeared, it became an effective way to convince people easily and quickly and directed them toward specific behaviors by planned messages. This art of speech was popular in the Roman and Persian Empires especially in the Courts of Law and the Political Forums. Defleur and Rokeach proposed three strategies of persuasion which are the Psych-Dynamic strategy, the Socio-Cultural Strategies and Building Meaning Strategies (Hijazi, 2018: 83). Those strategies nowadays were used easily on social media especially the Facebook platform.

The Social Media: or the social network was a concept used to describe a group of sites on the internet which appeared with the Second Generation Website (WEB 2.0). Nowadays, the virtual

world attracted a massive number of browsers everywhere, and they could express their situations, emotions, ideas and opinions freely. The users could distinguish between the real and the fake stories because it was not a direct communication but they could persuade each others. Those cites facilitated the communication between users according to their interests and affiliations (Alyan, 2003: 127). Thus, it played a crucial role in spreading the 'Cyber Begging'.

The Electronic Begging: the 'Traditional Begging' became an old way for getting free services, fast responses, more supports and sympathy. Therefore, people moved toward social media especially the Facebook in order to gain money and help from bigger amount of victims. This new trend of panhandling has been called the 'Electronic Begging', 'Cyber Begging', and the 'Internet Begging', where people were hiding behind fake personalities to save their 'Self-Image' and they could use all the techniques available to convince them. For instance, using pictures that were supported by well-constructed stories written in a simple language and they used certain terms to manipulate the target readers easily.

Theoretical Framework

In order to create a theoretical framework for the issue in hand, the researcher needed to check other related studies, both Arabic and Foreigners. The Study of the researcher Rania Mohammad Atia Alhashlamoun was conducted about the 'Electronic Begging' and its Social and Economic Effect on the Jordanian Society according to a sample of Facebook users. The aim of this study was to investigate the Electronic Begging phenomenon and its effect on the Jordanian society, socially and economically. Moreover, it proposed suitable solutions to mitigate its negative effect in the future. The Descriptive Analytical Method was used to understand this phenomenon along with a 'Content Analysis' which was directed toward five hundred people. The sample was a group of people from various social and cultural Facebook groups.

The results showed that the 'Electronic Begging' had a negative effect on the national economy in specific and on the society in general. It led to the loss of confidence on the real poor, and it reduced the social solidarity. Economically, it spread the unemployment and it created a lazy citizen who could not be a part of the "Gross Domestic Product". The beggar became a burden on the society because he played a role in increasing the crimes. Therefore, this study worked on spreading the awareness among the Facebook users and Businessmen about the danger of the Electronic Begging. Unlike this study, the study of Rania Mohammad Atia Alhashlamoun (2021) focused on the economic and social effects of this issue on the Jordanian society, in order to find an effective measures to reduce its effect on the future. Alhashlamoun used an Electronic Survey towards 500 who were chosen randomly.

Furthermore, a survey by The Decision Center of the Media Studies was investigated the 'Electronic Begging' on Twitter and what were the 'Persuasive Methods' and the 'Manipulation Strategies' used by its users. The goal of this study was to discover the general hints about the 'Electronic Begging' on Social Media, taking Twitter as a model, and as a highly used website in Saudi Arabia. Thus, they worked on two units of analysis which were accounts and Tweets. The results of the study confirmed the hypothesis of the existence of corrupted accounts that tweet the baggers' demands and its incredibility. Their style of writing was steady and systemized which proved that there were specific persons and directions that used those Begging Tweets to ask for help. In general, they were opportunists who used emotional speeches to provoke the people's sympathy. They also insisted on Begging via publishing Tweets in a massive way trying to manipulate as much users as they could. They reinforced their words with citing from religious sources. Moreover, those accounts did not mention governmental agencies such as, Fourijet and Ihssan platform, the Ministry of Human Resources and the Ministry of Society Development. For those reasons, the study recommended the spread of the awareness among people via Mass Media. The latter could inform people about the Governmental Associations, the legal and reliable channels in Saudi Arabia. Also, it emphasized the importance of cultivating the Saudi Arabians, who had good tendencies to help others, to not be victims for those 'Baggers'. Finally, it called for reinforcing the Security Measures to follow the users of those manipulated accounts. The study of the Decision Center of the Media Studies (2021)worked on Twitter; specifically, the accounts and the Tweets. The sample was a Purposive Sample composed of

101 accounts which published 10609 tweets at the same time. However, this study used the Content Analysis with a sample of 312 Facebook publications.

Chinar and Boulahbal (2017: 63–72) stated that Cloward and Ohlin in their book 'Dellinquency and Apportunity' mentioned that the American proletarians tended to succeed in their lives through legitimate methods and styles. However, they were perceived by limitations in their society which denied these opportunities. According to them, many reasons played a crucial role in preventing their success such as, the individual differences, culture, language, financial limitations, and being far from natural resources. Thus, they suffered tremendous frustrations which pushed them to opt to illegitimate ways to reach their goals and dreams.

The Research Methodology

The Population

In order to gather reliable and scientific data, the population of study should be defined. The population consisted of all the units to be examined and observed during the researches' steps. (Delio, 2015: 16) The population of this study was the Facebook group 'Tahadou Tahabou', Algeria' in order to discover the convincing methods used by Electronic Beggars.

The sample

The sample was a group of participants under study which could be examined by the Analytical and Operational surveys. It had to represent the population perfectly and ensured the Generalizability. (Huissein, 2006: 293).

The data collection procedure

The Descriptive Analysis Approach was applied on this study in order to gather enough and exact Data about the topic of 'Electronic Begging' in a specific period of time, in order to ensure the objectivity and the scientific results. On the one hand, the descriptive method was used to describe the situation and the current ideologies. On the other hand, the Analytical Method was used to investigate and to explain the reasons and the effects of this dilemma.

The Content Analysis

To have a reliable research and to answer the research questions, the researcher should choose effective tools to gather data. The researcher conducted an analysis on many contents on the begging groups on Facebook. The 'Content Analysis' was used in some researches as a tool and in others as a method. In the research of media and technology sciences, this method helped in gathering data and it was defined as group of methodic steps that was used to find the real meanings of content, the relations between those meanings, using an Objective Quantitave and Qualitative Research. This research should be objective and organized in this context (Hasouna, 2015).

This method was applied as a tool of study on the Facebook group 'Tahadou Tahabou, Sedrata'. It was an Intentional Sampling since the researcher was one of the members for two years and a First Hand Observer. Since the group had a huge number of members, the period of study was one month days starting in Junuary 1ˢᵗ, 2024 till 31ᵗʰ. This group had about 18497 Active Users; 76.6% women, 2207% men, and 0.4% unspecified. The members' ages were between 13 to 65 or more years old. Also, it had 3280 invitations, 3242 were confirmed except one was ignored and 37 demands were masked. Moreover, it had 1725 publications, 46700 comments and 110900 reactions. The space of this group was large and more active in some places such as Sedrata (8325), Soug Ahras (4601), Annaba (946), Medaourouch (569), and Algiers (431).

The Description of the Content Analysis

The content on its final version had two specific units, and each unit had group of sub-indicators.

Validity and reliability

It was ensured according to two types of validity which were first the 'Face Validity' that was done through the accordance of this tool with the theoretical approaches and the prior studies. Second, the 'Validity of the Experts 'by which could be decided that this tool was useful.

The reliability of the 'Content Analysis' on the group of 'Tahadou, Tahabou' was counted by counting the 'Coefficient Reliability'. This means that the researcher reached the same results, in case he repeated the analysis under the same conditions (El- Assaf, 2010: 187). The researcher chose intentionally the group of 'Tahadou Tahabou' to apply the content analysis. After that, the operation was repeated after one week in order to test the reliability of this tool, in addition to using the Holsty Coefficient.

$$RELIABILITY\ COEFICIENT = \frac{T2}{dN1 + N2} = \frac{2 * 12}{14 + 14} = \frac{24}{28} = 85.71\%$$

T was the number of the cases of agreements between the researchers, N1 was the size of the sample in the first application and N2 was the size of the second operation. The reliability coefficient was 0.85 which showed that the content was valid.

The Answers of the Research Questions

The Units of Analysis

The unit of the study was the 'Idea' which was used as a main measure of the 'Content Analyses' of the topic. This helped the researcher to specify and classify the topics according to their disciplines.

Categories of Analysis

The typical method was used to analyze the media materials relying on the two units; the form and the topic.

The Form: **The how?** It composed of the type of the publications (it consisted of the shared status, text, text and the image, text and a video, images, videos and links.), the language, the pictures, the colors and the reactions.

The Types of the Publications: it consisted of the shared status, text, text and the image, text and a video, images, videos and links.

The Topic: what is said? It composed of Methods of proof, Emotional appeals, General framework for begging, Begging themes, Form of request, Type of beggar, Theories used (Theory of differential opportunities, Persuasion strategies of Melvin Defleur and Sandra Rokeach)

Tableau 1 Analytical Research

	Liste de codes	Fréquence	percent
How it was said ?			
Interactivity	Like	1652	82,148185
	Comments	359	17,851815
	Share	0	0
Total		2011	100
Type of images	Written images	16	7,30593607
	Symbolic images	2	0,91324201
	Illustrative images	199	90,8675799
	Photographic images	2	0,91324201
Total		219	100

Language category	Vernacular	16	32,6530612
	Mix between Classical and Vernacular	31	63,2653061
	French	0	0
	Classical Arabic	2	4,08163265
Total		49	100
Category of posts	Video	1	0,38167939
	Text + Video	0	0
	Links	0	0
	Image	212	80,9160305
	Text	6	2,29007634
	Text + Image	43	16,4122137
	Shared post	0	0
Total		262	100
What was said?			
Methods of proof	Display of images	36	36,3636364
	Narration of details	44	44,4444444
	Display of numbers	19	19,1919192
Total		99	100
Emotional appeals	Reminder of the merit of doing good	60	43,1654676
	Prayers for the donor	35	25,1798561
	Use of religious texts	32	23,0215827
	Addressing emotions	12	8,63309353
Total		139	100
General framework for begging	Exaggeration	3	6,52173913
	Using women	10	21,7391304
	Using children	10	21,7391304
	Using the elderly	1	2,17391304
	Using the sick	7	15,2173913
	Invocation	3	6,52173913
	Exhaustion of resources	12	26,0869565

Total		46	100
Begging themes	Paying bills	2	3,38983051
	Judicial execution	0	0
	Supporting a family	7	11,8644068
	Unemployment	0	0
	Health condition	19	32,2033898
	Humanitarian situation	2	3,38983051
	Debts	0	0
	Donations	29	49,1525424
Total		59	100
Form of request	Unspecified	6	10,9090909
	For oneself	1	1,81818182
	For relatives	0	0
	For others	48	87,2727273
Total		55	100
Type of beggar For them	Unspecified	27	46,5517241
	Family	7	12,0689655
	Men	5	8,62068966
	Children	8	13,7931034
	Women	11	18,9655172
Total		58	100
Theories used			
Theory of differential opportunities	Severe frustration	11	17,4603175
Persuasion strategies of Melvin Defleur and Sandra Rokeach	Meaning-making strategy	6	9,52380952
	Socio-cultural strategy	29	46,031746
	Psycho-dynamic strategy	17	26,984127
Total		63	100
	Total	1158	/

The source: the current study using MAXQDA

Based on the previous table, we found:

Digital tools in social networks represent an important means for expressing and affirming meaning or even fully formulating the media message. Therefore, network analysis processes for these tools are a main axis in reaching the overall meaning and the nature of communicative behavior across social media platforms. From this general standpoint, the results of analyzing the use of digital tools in Facebook posts on electronic begging have shown the following: The numbers recorded through Table No. () and the graphical representation indicate that images are the most used, with a percentage of 80.91%, followed by text + image at 16.41%. The reliance of electronic begging publishers on objective images and texts as the most used medium in their posts, in contrast to the near-complete neglect of video, can be explained by the fact that modifying images is easier than videos, as most were illustrative by 90.86%. This is, according to our assessment, due to the extensive use of illustrative images aimed at conveying the message to the targeted audience by clarifying the situation and the information specific to donation requests, addresses, and phone numbers to expedite the donation process. The page also focused on publishing images from the event site and posting them on the page to encourage page followers to undertake effective initiatives, in addition to fostering a spirit of solidarity and assistance by posting images of patients and the needy in an attempt to ensure an immediate response to them. While it is difficult to use video for the same documentary purpose, as it requires significant expertise, and this leads us to conclude that the group administrators lack experience in dealing with high technology, in addition to the fact that video makes it difficult to falsify facts and hide information that they do not want to appear, such as images of the people begging. The prevailing language in displaying the page›s posts is a mix between Classical Arabic and colloquial, which was estimated at 63.26% and was used only in Quranic verses, followed by colloquial at 32.65%. If we scrutinize the posts, we would find that the actual use of language was attributed to colloquial language regardless of the prepared template for formulating the posts. This is, according to our assessment, because the page relied on Arabic and colloquial language, considering it the prevalent language in the Algerian society, thus increasing the importance and value of the topic and making it easy, simple, and readable. If this indicates anything, it shows targeting the general class in society, and often there is a clear use of colloquial language considering that some requests need more understanding and their meaning becomes clearer in colloquial language due to their reliance on religion in their orientation and their frequent use of Quranic verses and prayers, which are originally in Classical Arabic, in addition to the template placed for formulating the posts was in Classical Arabic while any changing information used colloquial language to narrate details of the begging or details of donations and so forth.

As we have observed, the group administrator has established a special template for formulating the posts, which reflects our way of speaking and the preferred manner that influences the Algerian people. It was structured as follows: the address begins by appealing to individuals' emotions and stating that kind words plant hope in souls, followed by thanks and prayers for the donor, then religious texts are used, and finally, a reminder of the virtue of doing good, which takes up the lion's share of the posts. The nature of the topic requires practitioners to fully rely on emotional appeals to play on human emotions and instincts to achieve the outlined goals. The results have shown that the beggars on Facebook use several emotional appeals in a single post as a form of emotional insistence and an attempt to ensure gaining the sympathy and interaction of the followers. However, the most prominent of these appeals are: reminders of the virtue of doing good at 43.16%, prayers for and thanking the donor in second place at 25.17%, using religious texts that encourage giving, solidarity, and charity in third place at 23.02%, and addressing emotions in the last place at 8.63%. It is noted that most of their persuasive techniques were more religiously oriented rather than purely persuasive efforts by activists in the field of electronic begging. These methods have a persuasive ability in the Muslim Algerian society where reminding of the virtue of doing good causes embarrassment and pressure on the emotions, and prayers are a point of weakness for the Algerian people, and religion is considered the sacred source that cannot be questioned in the society, leading to emotional appeals returning to the last rank due to their weak impact compared to the other methods.

As the study has shown through the comparison of persuasion strategies, the socio-cultural strategy was the most prominent at 46.03%, followed by the psychodynamic strategy at 26.98%, and then the meaning-building strategy at 9.52%. Regarding the personal traits as presented by beggars on Facebook, which appear through their profile data or even the formulations of their messages used to influence sympathizers, most of it was indirect begging (on behalf of others) at 87.27%. It appeared that the predominant gender of the beggars was unspecified at 46.55%, portraying them as homeless and shelterless, and the percentage of begging using women's gender only reached 18.96% of the total study sample, clearly appealing by showing them as sick. Meanwhile, the category of children ranked next at only 18.04% of the total study sample, then families at a weaker rate estimated at 12.06% by showing them as unable to support their families due to the illness of the family head, death, or divorce, while the least appearing category was men at only 8.62% of the total study sample, which may be due to their appearance in pictures as homeless, thus lowering their percentage in a prominent appearance in electronic begging. The requests varied and diversified among those used by beggars in displaying their posts related to financial aid requests, where the largest percentage of those topics was related to fundraising, which appeared at 49.15% of the total sample of study posts, followed by health cases at 32.20%, while topics of donations for poor and dignified cases and supporting a family came in the next rank at 11.86% of the total sample. A number of other begging topics represented in humanitarian cases appeared at 3.38%, sharing the rank with paying bills at the same percentage for each.

Regarding interaction, the following was observed in a total of 55 posts over the entire month of January: the category of ‹likes› ranked first with 82.14%, followed by ‹comments› at 17.85%. However, sharing of posts was non-existent, indicating that no one is inclined to share them on their own account, giving a sense that acts of charity are confined to that group alone without external dissemination. This is natural since the group is private and posts cannot be shared with just anyone; this oddity might raise suspicions about the page since it strives to do good, yet this behavior raises doubts. Normally, their goal should be to reach a larger segment of society by widely spreading their posts. This behavior leads us to question their behaviors and hidden objectives, and their legitimate presence in society. During our sample collection, we found only one video, making up 0.38% of the sample, for which we recorded a screen video to capture it. Meanwhile, images led the way at 80.91%, and most of the processed posts and texts, as previously mentioned, were supported by illustrative images at 16.41%, and texts were at a meager 2.29%, with all other categories absent, as previously explained.

Beggars on Facebook have, through the study, consistently demonstrated methods of proof to establish the credibility of their requests. The results showed a significant reliance on publishing images as a primary evidence of their honesty and the fate of donations at 44.44% of the total posts of the study sample. Also, there was a use of showcasing images, which were mostly illustrative of the donations received, or to identify the product or medicine required, or the size of the debt needed to be repaid, etc., at 36.36%. Meanwhile, reliance on displaying numbers in case of detailing the donations was used to prove their credibility, honesty, and transparency, which was the least shown in the study sample at 19.19%.

The Answers of the Hypothesis of Research

Tableau 2 : Hypothesis Testing

Hypothesis	Test	value	ddl	Sig
H1: There is a statistically significant relationship between proofing methods and emotional appeals used in electronic begging at a significance level of 0.05	**Pearson chi-square**	44,455ᵃ	12	,000
	Contingency Coefficient	,669	/	,000

N d'observations valides		55		
H2: There is a statistically significant relationship between the general framework of begging and the topics of begging at a significance level of 0.05	**Pearson chi-square**	43,614[a]	12	,000
	Contingency Coefficient	,665		,000
N d'observations valides		55		
H3: There is a statistically significant relationship between the topics of begging and the emotional appeals at a significance level of 0.05	**Pearson chi-square**	15,144[a]	12	,234
N d'observations valides		55		
H4: There is a statistically significant relationship between the persuasion strategies of Devillier and Sandra Rockeach and the emotional appeals at a significance level of 0.05	**Pearson chi-square**	16,337[a]	12	,176
N d'observations valides		55		
H5: There is a statistically significant relationship between the theory of differential opportunities and emotional appeals at a significance level of 0.05	**Pearson chi-square**	18,808[a]	4	,001
	Contingency Coefficient	,505		,001
N d'observations valides		55		
H6: There is a statistically significant relationship between the images used and the emotional appeals used in electronic begging at a significance level of 0.05	**Pearson chi-square**	43,836[a]	12	,000
	Contingency Coefficient	,666		,000

- a. 17 cells (85.0%) have an expected count less than 5. The minimum expected count is 0.58.

Based on the previous table, we found:

H1: Looking at the chi-square value in the previous table, it is evident that there is a statistically significant relationship between "proofing methods" and "emotional appeals used in electronic begging," where the significance level is .0000, which is less than α=0.05.

To clarify the strength of the relationship, we use the Contingency Coefficient, which is .669, ranging from 0.4 to 0.7. Therefore, the relationship between "proofing methods" and "emotional appeals used in electronic begging" is a moderate positive correlation.

Based on the results, the first hypothesis stating that there is a statistically significant relationship between proofing methods and emotional appeals used in electronic begging can be accepted.

H2: Looking at the chi-square value in the previous table, it is clear that there is a statistically significant relationship between "the general framework of begging" and "topics of begging" where the significance level is .0000, which is less than α=0.05.

To clarify the strength of the relationship, we use the Contingency Coefficient, which is .665, ranging from 0.4 to 0.7. Therefore, the relationship between "the general framework of begging" and "topics of begging" is a moderate positive correlation.

Based on the results, the second hypothesis stating that there is a statistically significant relationship between the general framework of begging and topics of begging can be accepted.

H3: Looking at the chi-square value in the previous table, it appears that there is no statistically significant relationship between "topics of begging" and "emotional appeals" as the significance level is .2340, which is greater than α=0.05.

Based on the results, the third hypothesis stating that there is a statistically significant relationship between topics of begging and emotional appeals can be rejected.

H4: Looking at the chi-square value in the previous table, it is clear that there is no statistically significant relationship between the persuasion strategies of Devillier and Sandra Rockeach and the emotional appeals, where the significance level is .1760, which is greater than α=0.05.

Based on the results, the fourth hypothesis stating that there is a statistically significant relationship between the persuasion strategies of Devillier and Sandra Rockeach and the emotional appeals can be rejected.

H5: Looking at the chi-square value in the previous table, it is evident that there is a statistically significant relationship between the "theory of differential opportunities" and "emotional appeals," where the significance level is .0010, which is less than α=0.05.

To clarify the strength of the relationship, we use the Contingency Coefficient, which is .5050, ranging from 0.4 to 0.7. Therefore, the relationship between the "theory of differential opportunities" and "emotional appeals" is a moderate positive correlation.

Based on the results, the fifth hypothesis stating that there is a statistically significant relationship between the theory of differential opportunities and emotional appeals used in electronic begging can be accepted.

H6: Looking at the chi-square value in the previous table, it is clear that there is a statistically significant relationship between "the images used" and "the emotional appeals used in electronic begging," where the significance level is 0.000, which is less than α=0.05.

To clarify the strength of the relationship, we use the Contingency Coefficient, which is .6660, ranging from 0.4 to 0.7. Therefore, the relationship between "the images used" and "the emotional appeals used in electronic begging" is a moderate positive correlation.

Based on the results, the sixth hypothesis stating that there is a statistically significant relationship between the images used and the emotional appeals used in electronic begging can be accepted.

Discussion of Results

After theoretically addressing the topic of "Persuasive Methods Used in the Phenomenon of Electronic Begging, An Analytical Study of the Facebook Group 'Tahado Tahabo'," and reviewing the theoretical heritage that delves into this area, as well as organizing, classifying, quantifying, and presenting the data collected from the field study and analyzing it, this section aims to discuss and analyze the results obtained. This is to give a more objective and realistic dimension to the current study, and to provide a comprehensive understanding of the relationships observed during its conduct. Studies addressing electronic begging have been very scarce, and researchers rarely focus on such types of studies, which led to many difficulties in gathering scientific material.

The current study addressed the persuasive methods used in a Facebook group dedicated to electronic begging and reached the following conclusions:

• The phenomenon of electronic begging is more systematically organized online, and it is easy for some to own any account and start the begging process. Some engage in begging for trivial

reasons such as paying electricity and water bills, medical treatments, rent, school supplies, and even wedding preparations. Additionally, there are those who beg for more reasonable purposes like cancer treatment, and some even exploit emergency situations like fires to ask for aid.
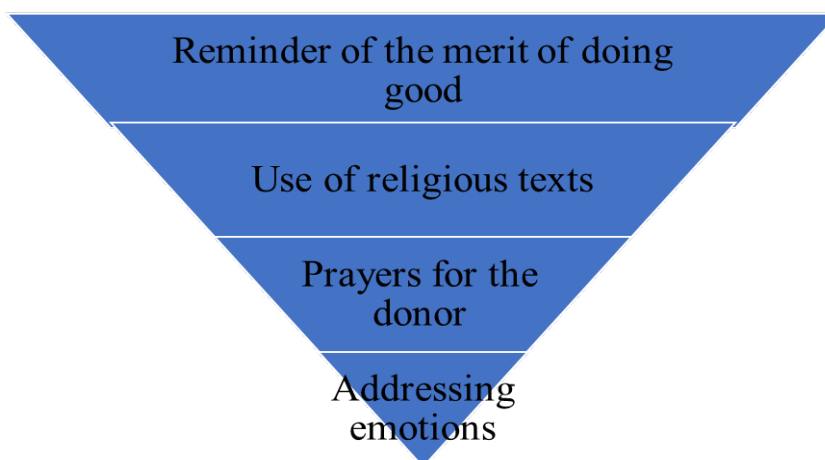
• The study found a strong relationship between proofing methods and emotional appeals used in electronic begging. This is due to the group administrators relying heavily on displaying numerous images to prove their honesty and the sincerity of their noble message, as they see it, while ignoring some negatives that arise from their actions, such as making it easier for some to meet their life's needs through electronic begging, which increases unemployment rates. One of the posts mentioned a requester who couldn't work because her husband wouldn't allow her to leave the house, yet she was able to seek free aid through electronic begging.

• The study confirmed a relationship between the general framework of begging and the topics of begging, where both are interconnected as the framework sets the topics to beg for.

• The study proved that there is no relationship between the topics of begging and emotional appeals, as the group administrators consider all cases to be similar humanitarian situations in need of assistance without discriminating between them.

• The study showed that the persuasion strategies of Devillier and Sandra Rockeach were not frequently used compared to the emotional appeals employed. It was found that the most significant motivator and best persuasive method relied upon to obtain aid was reminding of the virtue of doing good, which suggests that the page uses religion and all its methods for electronic begging. The most commonly used persuasive methods in electronic begging within Muslim Arab societies can be represented as follows:

Figure 1: Persuasive Methods in Electronic Begging in the Algerian Society

Reminder of the merit of doing good

Use of religious texts

Prayers for the donor

Addressing emotions

The study also indicated that the Theory of Differential Opportunities had resonance and a relationship with emotional appeals because the essence of the theory is to demonstrate extreme frustration and despair to the audience in order to achieve their desires. This is a method typically used by beggars or those acting on their behalf, such as group administrators, through their display of many images used in each post, which are directly related to the emotional appeals used in electronic begging.

Limitations

The limitations of this study are as follows: Firstly, we applied the study to one general group and did not distinguish between groups in major cities and in different countries where begging and its methods can vary from city to city and country to country. Consequently, different persuasive methods might emerge among the group administrators and the beggars themselves. Therefore, future research should explore the variations in electronic begging across cities and countries. Secondly, since this research focused exclusively on Facebook and did not cover other social media sites, and

not all sites present the same content in the same way, there is a limit to the generalizability of the research findings.

Studying other populations might yield different results since the purchasing power among populations varies and the nature of needs and demands differs from one country to another. Thus, future work should include comparative studies using many countries as participants. We suggest further studying this topic by expanding the scope to include multiple countries and regions and incorporating comparative studies using new social media sites in different countries. Despite these limitations, it is expected that the findings we have reached will contribute to the literature related to theories of persuasive methods concerning electronic begging and be useful for those who wish to combat this phenomenon in order to motivate others not to fall victim to such behaviors that tarnish the image of individuals and contribute to entrenching unemployment in societies.

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