

**How to Cite:**

Dehaimi, Z., & Samira, B. S. (2024). The cultural awareness of the Algerian family and its educational role in rationalising the concept of social stigma among its children-AIDS modelled an analytical study by presenting some studies. *International Journal of Health Sciences*, 8(S1), 186–197. <https://doi.org/10.53730/ijhs.v8nS1.14739>

# **The cultural awareness of the Algerian family and its educational role in rationalising the concept of social stigma among its children-AIDS modelled an analytical study by presenting some studies**

**Zineb Dehaimi**

University of Abi Bakr Belkaid, Tlemcen, Algeria

Email: [zineb.dehaim@univ-tlemcen.dz](mailto:zineb.dehaim@univ-tlemcen.dz)

**Ben Safi Samira**

University of Kasdi Merbah, Ouergla, Algeria

Email: [Anthropostlemcen13@gmail.com](mailto:Anthropostlemcen13@gmail.com)

**Abstract**--AIDS patients know a kind of rejection, discrimination and avoidance by their surroundings and this in different cultures across the world, and on the first institution in society, the family, and its awareness in assuming cultural responsibility in rationalising this concept for its family members and protecting them from social stigma through this research paper. We try to answer the question. Do AIDS patients really suffer from social stigma? And this is after clarifying. Who is the Algerian family? 2- What is the concept of consciousness? 3- The beginnings of the theory of social stigmatisation. 4- Social stigmatisation patterns. 5- Social stigmatisation of AIDS patients. 6- Studies that have been subjected to social stigmatisation in AIDS patients.

**Keywords**---AIDS, Algerian family, consciousness, stigma, rejection, marginalisation.

**Introduction**

Since AIDS became known to the world, health, psychological and social problems that directly affect the life of the infected person and the society in which he lives, and the family in particular, have long long gone. It has been found that there is a rejection and marginalisation of the infected with this disease all over the world, so there are many forms of rejection, some of which are related to what this

disease symbolises of the meanings that society rejects, including what is related to what can lead to infection with the same disease, from the above, it is important to know whether the reality of AIDS patients suffer from social stigma and what is the educational role played by the Algerian family in rationalising this concept among its children? Before we delve into the issue of social stigmatisation that is relevant to AIDS, we must provide a brief overview of the Algerian family and what it is, then we need to introduce awareness of this disease and then from the date of its appearance, its transmission channels and some information that can explain the question at hand.

- 1- The family is the basis of cohesion and social solidarity, and in order not to feel marginalized, the institutions of society must intervene with their spectrum to renew in their spirit the importance of their role and perform their functions and maintain the security and safety and then the security and safety of society from the inputs that threaten its entity and among the challenges faced by the Algerian family, its important role in raising the awareness of its children and preserving them from some chronic diseases that are forcibly transmitted or otherwise. From there, the concept of family must be standed.
- 2- The family is a language. It is mentioned in the tongue of the Arabs: (The family: it is the immune shield) and in the intermediate lexicon, the meaning of the family linguistically: means constraint, it is said: capturing him as a captive and a man, his constraint and captive; taking him captive, and its meaning is also: the fortified shield, the man's family and his clan, and the group connects it with a common matter.
- 3- The family is a term. Some social scientists have defined it as (a foundational and permanent social group, and a major social system, which is not only the basis of the existence of society, but it is the source of ethics and the first pillar for controlling behaviour, and the framework from which man receives the first lessons of social life. Dr. Fouad bin Abdul Karim mentioned several definitions of the family, including - An innate social institution between a man and a woman, in which the legal conditions for the meeting were met, each of whom adhered to what he had legally, a condition, or a law. - (The social institution that arises from the association of a man and a woman with a contract aimed at creating the brick that contributes to building society, and its most important pillars: husband, wife, and children).
- 4- As it's known the family defined as (a social form characterised by a distinctive cultural character that differs from one society to another, and this cultural system works to print and indoctrinate the individual from an early age the acceptable social behaviour, and learns within it the nature of interaction with individuals, customs and traditions, and the rest of the social systems prevailing in society) Some have defined it as: (A group of individuals, who are associated with a divine bond, is the bond of marriage, blood, or kinship) It also (it often consists of the father, mother and children, a group of members belonging to only two generations, the generation of fathers and the generation of children, and includes two family adults, male and female) It is noticeable that the first definition made the circle of the family wider; it made every association between individuals through marriage, blood or kinship, forming the family, while the second definition made it mostly composed of the father, mother and children, (the couple are the pillar and pillar of the family) (P.O. (2010), p.02)

## 5- The concept of the Algerian family:

- Definition of the modern Algerian family: According to the National Bureau of Statistics, "The ordinary family consists of one person or a group of people living in the same place and attending and eating together the most important meals under the responsibility of the head of the family. These people are often related to blood, marriage, or marriage and one person can form a normal family (National Bureau of Statistics, (2008), p. 9). It is "through the general population and housing censuses conducted in Algeria. The population can be classified into four categories: ordinary family, collective family, departed family, and separately limited population. The head of the family is defined according to the court as "a person, whether male or female, residing with his family members, to whom the decision to use the family income, and the family members are recognised as their boss or he is the one who declares himself that he is so" (National Bureau of Statistics, (2008), p. 10). According to the aforementioned court, the family can be formed from the following: - A spouse with or without children.
- A father or a mother with children. - Brothers and sisters without marriage (National Bureau of Statistics, (2008), p. 12). As for the Algerian researcher Mustafa Boutvenouchet, the modern Algerian family "consisting of the marital duo (wife and husband) and their children, and the relations of interdependence and interaction are established between them within the framework of a common culture." And about the modern nuclear family, the same researcher defines it as "belonging to the marital nucleus family that brings together the father, mother and unmarried children, forming a small family of a small number" (Mustafa Boutvenouchet, (1984), p. 48).

## 6- . The concept of consciousness:

A/ linguistically: It is said that the awareness of the hadith is aware of it, when he memorised it.

B/Indication: Awareness means understanding and the integrity of perception, it is in the individual and the group

- It says that Consciousness is : the apparent mind, the apparent, the visible, and the unconscious: the mind or the inner feeling. The definition of this concept is contained in several definitions, which are as follows:
- Definition of the great lexicon of psychology: consciousness is "the function of collecting and modifying thought, and the moral life"
- Definition of Muhammad Atef Ghaith: Consciousness is "a reflective mental direction, which enables the individual to be aware of himself and the surrounding environment with varying degrees of clarity and complexity, this includes the individual's awareness and self-realisation individually, and as a member of the group"
- Definition of Emile Durkheim: The French sociologist put forward this idea in 1893 and I consider that collective consciousness is "a hidden psychological phenomenon that crystallises through cases of consciousness in social practical life. Those who belong, for example, to one region and to one generation, are noted that they share the same legal concepts, religious awareness and the same national positions ..... Etc., all these issues constitute the consciousness that is known to give everyone his perceptions, ideas and paths, knowing that the legacy of collective consciousness is linked to the legacy of the previous generation and so on."

- 7- The concept of AIDS: It is the Arabised name for a disease known as acquired immunodeficiency syndrome, and the origin of the word AIDS is (AIDS), which is an abbreviation of the medical name in English for this disease, which is Acquired Immune Deficiency Syndrome, which means:
- Acquired: It is a distinction for this disease from a genetic immunodeficiency disease, because it is acquired due to non-genetic emergency factors.
  - Immune: the immune system of the human body.
  - Deficiency: deficiency or loss
  - Syndrome: A group of symptoms that characterise one or more diseases, in other words, a disease in which more than one organ affects the human body
  - Immune Deficiency: It Is The Deficiency Or Loss Of Immune, Which Is The Severe Weakness That Affects The Human Immune System, Which Endisposes It To Diseases And Cancerous Tumours. \*.Gaelle Bomberau, „Représentations sociales du VIH/Sida en Guadeloupe et Recommandations à l'usage de la santé publique, Thèse de doctorat, Université LAVAL, Quebec, 2005, p 196
  - Therefore, AIDS is a disease caused by human immunodeficiency virus, as this virus destroys the immune system in the human body, making it vulnerable to deadly diseases and cancerous tumours that take human life. Although the first documented description of this disease appeared in 1981, scientists believe that it occurred much earlier due to the length of incubation period, which may extend to several years before the first sign of the disease appeared. In this regard, "Alfonse Generation" stated that the first effects of the AIDS virus date back to the end of the fifties, the oldest plasma of the virus dates back to (1959). The sample was from the capital of the Democratic Republic of the Congo, while Mohammed Al-Qasimi and Ahmed Nabil mentioned in Al-Fadil Al-Obeid (1988) confirm that AIDS has existed since the beginning of humanity, but it was hidden. In an animal host other than a human, French research showed that 60% of the population of Uganda has contact with the AIDS virus, which led to the belief that the virus was of African origin and from it was exported to all parts of the world Adam Bashir Adam Kajoor, "Quality of life among AIDS July 2016, p. 286
  - AIDS is a deadly mobile viral sexual disease, as it infects the human immune system, which leads to its inability to work with the same efficiency as before, making the infected person vulnerable to many infections that do not affect a healthy person. The World Health Organisation (1985) defines it as a disease caused by HIV, as this virus destroys the immune system in the human body, making it vulnerable to deadly diseases and cancerous tumours that take his life. The virus (VIH) that causes AIDS belongs to the family of small-sized, complex circular retroviruses consisting of a single ARN-shaped spiral pair characterised by a special type of enzyme that converts it from its natural form to a spiral pair of ADN within the cell it attacks.
- 8- Methods of infection: Studies have proven that the AIDS virus is found in all fluids of the patient's body and the carrier of the virus, i.e. in the blood, semen, vaginal fluid, mother's milk, saliva and tears, in addition

to the tissues and organs of the body. If any type of it moves in any way, then the infection occurs

- 1 Semen: The sperm of a person infected with the virus carries very large numbers of this virus, and the disease is transmitted to another individual in the following ways:
  - 1- Adultery: This can transmit the virus from a man to a woman with semen or vice versa from a woman to a man through vaginal fluids.
  - 2- Homosexuality: It is represented in the sexual relationship of the same sex, as one of the parties causes infection to the other, regardless of his role in the process of anomaly
- 2 Contaminated syringes: These are either used intentionally as a result of addiction or ignorance and poverty as a result of neglect as follows:
  - 1- Drug addiction by injection, where addicts circulate on the same syringe, which makes the virus transmit from infected to uninfected
  - 2- Using the syringe needle medically more than once without sterilising it, and this is what happens most in Africa as a result of ignorance and poverty
  - 3- Other body fluids
    - 1- Blood: It played an important role in the spread of infection when the disease appeared, as the latter was taken from the carriers of the virus, and was used to transfuse blood during surgical operations, but currently this agent causing the transmission of infection has become non-exant due to the tests that are carried out when taking blood and before using it
    - 2- The use of some contaminated blood derivatives, such as factor VIII, which is given to patients with genetic bleeding (Hémophilie)
    - 3-Infected mother's milk: If the mother is infected with the virus and becomes pregnant or becomes breastfeeding, the virus is transmitted by milk to the baby during the feeding process or to the foetus through the placenta.
    - 4- Saliva: This is something that has not been proven definitively, but there is nothing to prevent this scientifically, as saliva is a liquid of body fluids with white blood cells and can be filled with viruses.
    - 5- Organ transplantation: If the organ to be transplanted was taken from a person infected with the AIDS virus, this organ is contaminated with it and therefore the disease is transmitted with it to the new future, and this is what happens when transplanting a kidney, heart or cornea Ben Safi Samira, “ , 2010, pp. 22, 23.

### **Tools used in treatment**

1. Tools for tattooing, capping and cupping: Tools such as the blade and others used for tattooing or tapering during cupping and are used for more than one individual without sterilising, which increases the chances of transmitting the virus from one to another.
2. Contaminated surgical instruments: Although rare in surgery, they gained special importance after the report that appeared in the United States of America in 1991, according to which one of the American dentists was the cause of the transmission of AIDS to three of his patients while working with his contaminated tools. In general, homosexuality, adultery and drugs

- are the main channels for the spread of AIDS, and the rest are only simple sub-tributaries that decrease their role day by day, compared to the first three origins.
3. The concept of social stigma: Stigmatisation in the Arabic language means shame, defect and fault, , and riftMustafa Ibrahim and others, "The Intermediate Dictionary," Arabic Language Academy, 1st edition, Cairo
  4. the word stigma in the English word of Greek origin refers to the presence of a physical sign in the form of a tattoo that was placed by burning or digging into the bodies of criminals, slaves or traitors in order to distinguish them ostensibly as deviant people and sheltering the creation, and then society must avoid them and stay away from them, especially in public places. Then this word was later used for other personal qualities that are shameful or shameful
  5. Stigmatisation is also defined as a dynamic process to detract from the value of the individual in the eyes of others, towards a certain characteristic that is considered dishonourable in the culture of a society. . United Nations ,” p. 30.
  6. THE CONTRIBUTIONS OF THE SOCIOLOGISTGOFFMAN FORM THE BEROONE IN DEFINING THE DIMENSIONS OF THE CONCEPT OF STIGMA OR THE THEORIES INTRPRETATED THEORIES, STIGMA HAS BEEN DEFINED AS THE ATTRIBUTIVE THAT MAKES THE INDIVIDUAL DIFFERENT FROM OTHERS, AND IT IS REENDED IN OUR MINDS FROM A PERFECT AND NORMAL PERSON TO A A POLLUINTEED PERSON AND AN ADVERSENT Stigma is a process whereby society negatively identifies the mark Diab Al-Badaina, “ June 2012, p. 48.
- 9- Defined as a symptom or set of symptoms of mental illness, a trait that defames, for Guffman, stigmatisation includes deep-rooted negative perceptions of individuals stigmatised based on the social meanings of the sign, and that the sign and associated stereotypes lead members of society to treat the stigmatised Jaber Abdel Hamid , 1990, p. 39. person with less than one human being. Stigma is the process that Jaber and others knew that attributes mistakes or sins that indicate the moral degeneration of people in a society, stigmatising them with abhorrent qualities and traits that bring shame around it and provoke rumours. These qualities are represented by physical, mental, psychological or social characteristics. The word stigma refers through the comprehensive concept that a stigmatised person is considered to have a social stigma, which makes him undesirable and deprives him of social acceptance or the support of society, Abdullah Salem 2010, p. 17.
- because he is a person who is different from the rest of the people and this appears in a special of his physical, mental, psychological or social characteristics. Stigma from a public health perspective is a set of biased trends, negative emotional responses, and bias behaviours in social construction towards a a particular individual or group, which includes stigma, stereotypes, separation, loss of status, and bias against individuals living with AIDS in attitudes of strength and stigmatisation is a multidimensional concept. \*Theory of stigma: Relatively modern in sociology, trying to explain deviation. The origin of the theory was initially launched in 1936/1937 by Tannen, psychologists call stigmatisation, which is a Greek word of origin and means a black dot in a white paper, and this is its linguistic

meaning, but its scientific meaning is the adject. " Ghaith Muhammad Atef , 1995, p. 33."

### **The psychological origin of the theory is due to three studies**

1. The study related to mental disorders: where there are neurotic disorders and the difference between them is that neurotic disorders is that most people are exposed to, which are the imbalances and psychological difficulties that the individual perceives, such as anxiety and stress, and then he resorts to seeking help and treatment. As for psychosis, it occurs if neurosis develops, the individual moves from one stage to another, so that he is not aware and does not know that he has psychological disorders and does not seek treatment, in the sense that his perception is incorrect, he lives outside reality. . " Ghaith Muhammad Atef , 1995, p. 33."
2. Studies related to self-concept: Self-concept in a particular individual is the individual's idea of himself through the view of others.
3. Studies related to psychiatric clinics: The latter came with the question of whether there is a relationship between these institutions and psychotic and neurotic diseases?

He actually found that there is a relationship, it turned out that there is a certain negative view of those who visit such sanatoriums, so he is seen as unbalanced, and the opposite may happen. When a person is advised to review such sanatoriums, he denounces it.

### **The social origin of the theory**

Stigma is a social process and is not due to the deviant act in itself. The act is not the one that determines what is a deviation and what is not deviation, but what does this is the social reaction that follows the deviant act. The stigma falls between the two parties. The first is the deviant act itself, and the second is the social reaction towards that act. What happens next is what determines what is a deviation and what is not a deviation, and then the individual moves from one place to another, that is, losing his previous social status and earning him a new social status that society is biased against it." Jaber Abdel Hamid et al., op. cit., p46".

Lemert stressed that the societal reaction to deviant behaviour often leads to strengthening it and not reducing it. For example, prisons play an active role in the release of criminals more than repairing them, whatever the original reasons for the deviant behaviour or the initial deviation, social sanctions lead to secondary deviation, and this illustrates the dependence of the concept of stigma on a number of meanings associated with the act, the doer and circumstances, the ideas of the stigmatised individual and the beliefs of the group that apply stigma.\*" .Lemert,E.," Primary and secondary .1975

Becker explained that deviation is created and created by society, which does not mean the general concept that refers to deviation, but rather means that groups help to create deviation, is created and created by society, which does not mean the general concept that refers to deviation, but rather means that groups help to

create deviation, by setting social rules against some people, and then stigmatising them from these social rules. Accordingly, the definition of deviation becomes unrelated to the reality or characteristics of the act that the individual violates, but rather a direct result of the violation of the meanings affixed to that act, and then the pervert is the person to whom the stigma is attached or the behaviour that the individual is stigmatised by the group or society\* .Becker,H.S, .1963

## **Stigma patterns**

### **Criminal stigma**

A feature that remains attached to the social history of any criminal individual, leading many criminological researchers to emphasise that the punitive reasons taken against criminals, in their legal and social forms, lead to a complete separation, between these criminals and society. The punishments that are taken towards the violaters create an integration of the meanings of negative stigma, especially deviance, where the reaction is mutual between the deviant and society, and that the feeling of hatred of society towards the individual, and his alienation from normal life, as a result of hatred pushes the criminal to look at the group of criminals as the refuge and safe haven. He may leave the prison, which is the enemy of society and do his best to maintain his criminal abys, as a result of this strict legal and social punishment, and is characterised by being more responsive than before to the continuation of the deviant act. Therefore, the stigma process shows a sense of injustice, and this is clearly highlighted by the vast majority of gay, drug addicts, alcohol, and criminals, who always express feelings and feelings and feelings. Deep in resentment, injustice and inequity. Criminal stigma has a connection with criminal behaviour, and is found with its reactions in most human societies, as any pattern of behaviour contrary to the nature of social consensus, is confronted through the enactment of laws and legislation, and the tendency to a concrete confrontation by society and punishes this behaviour through official punishment and informal social punishment

### **Physical stigma**

is the inability of an individual to provide the necessary care for himself, and good judgement, due to..." Niazi Abdul Hamid Impairment in the performance of physical functions, and a lack of many physical and motor skills, because of the diseases that some of them develop, and birth defects as a result of genetic factors, or their exposure to traffic accidents and injuries such as polio, amputees and those with chronic diseases such as headaches, AIDS and cancer, or partial or total paralysis in the brain or spinal cord, or due to the loss of one or more limbs as in cases of lameness, which makes the injured individual live a stage of satisfaction resulting from his feeling that healthy people do not feel his pain and look at him inferior

### **Sensory stigma**

is the individual's loss of hearing, vision, or loss of touch, in cases A certain causes a lack of his ability to communicate, grow, and learn to the extent that

these individuals cannot progress appropriately in their education programs, except in cases of additional assistance, commensurate with their educational needs and affects his social relations and feels the psychological bitterness that accompanies him in every situation he is exposed to Al-Qurashi Adnan Abdul Hamid, "Rehabilitation programs in prisons, their objectives and their role in reducing recidivism," Symposium on Reform and Rehabilitation in Punitive Institutions, Riyadh, 1412 AH.

### **Mental stigma**

occurs as a result of the loss of mind function for any reason such as genetic or acquired diseases Like mental retardation in some patients Abu Abah Ahmed Muhammad, 2003, p. 31 many mental illnesses such as schizophrenia are attached to this group, as well as those who suffer from a severe lack of intelligence, mental patients and those with psychopathic diseases. Mental stigma is Most of the psychological and social problems that have received the attention of researchers in sociology and psychology for their direct impact on overall performance. Mental stigma is considered one of the complex phenomena in which the variance is clear, especially with regard to its definitions. Many terms have been used, including mental delay.

The causes of mental delay are due to many factors, including genetic factors, trauma, wounds, organic damage and social deprivation. Social studies indicate the identification of the negative effects of the stigma of mental retardation on the affected individual due to social and professional incompetence and inability to be independent in all matters of social life without supervision or supervision from others, as well as his inability to face the requirements of the social environment in which he lives. 5.2 Ethnicity: the difference in race, homeland, religion and the resulting attempt of sects Dynasties, religious or upper classes in the social ladder Considering and treating minorities or lower classes as having a lower status and that this status is characterised by lower social qualities and characteristics, which leads to the classes controlling these societies stigmatising the lower classes and underestimating their social rights. Perhaps the racial discrimination that was previously in America, South Africa and recently in India, which results in the attempt of those stigmatised with ethnic stigmatisation to reject the social status that was determined for them and rebel against this situation, makes those in charge of this trend to view the attempts of these as a rebellion and lack of belonging and anomalous behavior

### **Linguistic stigma**

It is the difficulty of understanding and perceiving the language or the difficulty of expressing it mute and the difficulty of speaking and communication with others, and this is due to disorders of organic origin as a result of direct injury, a physical disorder, or disorders caused by a psychological function related to the functions of the speech system. The disorder in speech pronunciation is considered an indicator of other disorders, including changes and effects that appear on the psyche of the stigmatized as an inevitable result of his inability to deal with others, in addition to the feeling of inefficiency experienced by the stigmatized person for being exposed to a lot of social shy while talking or presenting a certain

point of view, and the resulting social reactions characterised by provocative, distress and boredom on the part of those who listen to him.

### **Social stigmatisation of AIDS patients through studies**

Several scientific studies have confirmed the existence of stigma, whether social or cultural, associated with AIDS, and this is all over the world, that is, in different cultures, to name a few.

1 - At the local level through the study of the researcher (Ben Safi, 2018) under the title Psychological Pension of AIDS sufferers and patients in the light of demographic and cultural variables, an anthropological study in the Ouargla region. After analysing the content of two interviews of two cases of opposite sexes, it was found that AIDS patients suffer from the stigma that follows them. This is despite the different channel of transmission of the virus and the difference in their place of residence in the same state. Both of them talked about exclusion, marginalisation and rejection at the family and social level. The public in the local culture tends to different perceptions when they describe AIDS patients. Some of them are those who see that he is outside the customs and traditions of society, where what God has forbidden is committed, and some of them are those who describe him as an ignorant person who A work that causes harm to itself and harms its health, so we must take into account the cultural and social background that influences the concepts and ideas adopted by individuals in society towards AIDS in general and their beliefs about the causes of the disease and the ways that lead to it. The cultural background is represented by the existence of stereotypes, behavioral patterns, values, customs and ideas that have historical depth and characteristics in which groups of people share and are transmitted through generations and are learned over time, where their symbols move to form integrated features and become a culture of society around AIDS, and there are various factors such as language, religion, heritage and accumulated experiences over the long term, and there is also a relationship between culture and phenomena Associated with it such as the phenomenon of stigmatisation of AIDS patients.

### **In the Arab world**

A study (Al-Ahmari, 2013) under the title of social and health characteristics of AIDS patients and their role in the nature of the intervention of the treating team, which was conducted in the hospitals and prisons of the city of Riyadh, Saudi Arabia. The researcher found that the members of the study sample suffer very much because of their poor social and health status as a result of social stigmatisation. This study targeted a sample of 147 people with AIDS. The study (Darwasha, 2010), which was conducted in three Jordanian universities marked with knowledge and social stigma, and the trends of Jordanian university students towards people with AIDS, showed the high level of social stigma among university students, and the level of their attitudes towards people with AIDS was very negative, as for the study, which It targeted the population of Kuwait, males and females ranging from the age of 18-60 years, except for doctors, medical students and people related to the profession of medicine. The studied sample (2,219) people, which was carried out by (Al-Awish, 1999), reached 2.43%. It

reached a percentage of 2.43% that the person with AIDS should be isolated from society so that the disease does not be transmitted to others. The percentage of 9.87% said that the person with AIDS in the Arab world. The data collected from students of public universities in Yemen by 35% of the respondents confirmed the presence of stigma associated with AIDS. 6.3 AT THE FOREIGN LEVEL: A STUDY (BABETTE GEURTSSEN, 2005) UNDER THE TITLE OF QUALITY OF LIFE AND ITS RELATION TO COEXISTENCE WITH THE AIDS VIRUS IN CAMBODIA. THE ANALYSIS OF THE DATA REVEALED THE ISOLATION AND STIGMA EXPERIENCED BY AIDS PATIENTS AND THEIR IMPACT ON THE QUALITY OF LIFE. THE STUDY OF FOSTER ET AL. (FOSTER, 2007) ON AIDS IN THE UNITED STATES OF AMERICA AND WHERE THE SAMPLE OF THE STUDY WAS FROM THE FEMALE GENUS, REPORTED THE EXISTENCE OF STIGMA TOWARDS PEOPLE WITH THIS DISEASE, AND THE SAME AS THE DELMANI STUDY (DLAMINI, 2007) CONDUCTED ON A NUMBER OF COUNTRIES, LESOTHO, MALAWI, SOUTH AFRICA

SWAZILAND, AND TANZANIA, THE STUDY INCLUDED BOTH SEXES, HERE ALSO PEOPLE WITH THE DISEASE ARE SUBJECTED TO ABUSES AND SOCIAL STIGMA, AS SHOWN THROUGH THE SIMBAYI STUDY (SIMBAYI, 2007) CONDUCTED IN CAPE TOWN, HOME TO MORE THAN 40 MILLION PEOPLE WITH AIDS IN THE WORLD, THE SPREAD OF SOCIAL stigma AMONG (420) WOMEN AND (643) MEN WITH AIDS. IT WAS FOUND THAT 40% OF PEOPLE SUFFERING FROM THE DISEASE HAVE SUFERED FROM SOCIAL stigma, AND THAT ONE IN FIVE LOST THE PLACE OF RESIDENCE OR WORK BECAUSE OF AIDS, AND THAT MORE THAN ONE IN THREE OF THE STUDY PARTICIPANTS FELT DIRTH, SHAMED, OR GUILTY BECAUSE OF HIS INFE With this disease, these findings point to an urgent need for social reform to reduce AIDS and social stigma, help people living with AIDS and adapt to the social conditions of AIDS. THE EMLET STUDY (EMLET, 2006), WHICH TARGETED THE ELDERLY AND AFTER CONDUCTING ABOUT 25 IN-DEPTH INTERVIEWS, INDICATED THAT THEY SUFFERED SOCIAL STIGMA AND THAT 68% OF THEM WERE SUBJECTED TO STIGMA, ABUSE, OSTRACISE, CONTEMPTION AND SOCIAL REJECTION. PEOPLE LIVING WITH AIDS IN PUERRECO ALSO SUFFER FROM STIGMA, PERSECIION, ISOLATION, LOSS OF JOB LOSS AND PROBLEMS IN ACCESSING HEALTH SERVICES. THIS WAS SHOWN BY THE VARAS DIAZ STUDY (VARAS DIAZ, 2005), AS FOR THE STUDY (MARK.POON.PUN &CHEUNG 2007), WHICH WAS BASED ON A REVIEW OF 49 EMPIRIC STUDIES ON THE SUBJECT OF AIDS STIGMA, FOUND THAT SOCIAL It leads to the undervaluation of the injured and despises him in society.

## **Conclusion**

The stigma of the AIDS patient is an indication of his association with something that calls for shame and shameful. When we describe a person with something shameful defective, in this case we attach stigma to him, and the spread of the phenomenon of AIDS is almost general in various places. Most of the people with whom this patient deals and the impression of the size and impact of the stigma in the surrounding society of AIDS patients is great through observation, practice and experiences of those living with this disease, we take into account the cultural and social background that affects the concepts and ideas adopted by

individuals in society towards AIDS in general and their beliefs about the causes of the disease and the ways that lead to it. The cultural background is the presence of stereotypes and patterns Behaviours, values, habits and ideas that have historical depth and characteristics that groups of people share and are transmitted through generations and are learned over time, where their symbols are transmitted to form their integrated landmarks and family culture becomes a community around AIDS

## References

1. Walid Al-Rashudi 2010
2. National Bureau of Statistics, (2008 )
3. Mustafa Botfnousht, (1984), Adam Bashir Adam Kajour, "Quality of Life in AIDS Patients at Omdurman Hospital", Scientific Journal of Imam Al-Mahdi University, Issue 7, July 2016.
4. Abu Al-Maati Ali Maher, University Book Publishing and Distribution Centre, Helwan University, Al-Qaher, 1999.
5. Abu Abbah Ahmed Mohammed, "Charteristics of Disability in the Medical Rehabilitation Centre in Riyadh, Symposium on Disabled People and People with Special Needs", King Saud University, Riyadh, 2003.
6. Al-Balawi Harb, "Everything you want to know about HIV/AIDS," 4th Ed, Dar Al-I'tisam, Cairo, 1410 AH
7. Ben Safi Samira, "People's Perceptions of Acquired Immune Deficiency Disease in the Tlemcen Region - An Anthropological Study-", Unpublished Master in Health and Environmental Anthropology, 2010.
8. Jaber Abdel Hamid and others, "Environmental Psychology", Dar Al-Nahda Arabia, Cairo, 1990.
9. Hamza Mukhtar, "The Psychology of People with Disabilities and Patients", Dar Al-Bayan Al-Arabi, Jeddah, 1979.
10. Desouqi Kamal, "Mental and Psychological Medicine", Beirut House for Publishing and Distribution, Beirut, 1974.
11. Diab Al-Badina, "Developing a Measure of Social Stigmatisation of People with AIDS in the Arab Society", Journal of the University of Sharjah for Humanities and Social Sciences, Volume 9, Second Issue, June 2012.
12. Abdullah Salem Al-Darwasha, "Knowledge, Social Stigma and Trends of Jordanian University Students Towards People with AIDS", Unpublished Doctor of Sociology, Mutah University, 2010.
13. Ghaith Mohamed Atef, "Dictionary of Sociology", University Knowledge House, Alexandria, 1995.
14. Al-Qurishi Adnan Abdul Hamid, "Rehabilitation Programs in Prisons Their Goals and Role in Reducing Return to Crimes", Symposium on Reform and Rehabilitation in Penal Institutions, Riyadh, 1412 AH.
15. Hate Mustafa, "Introduction to Social Deviation", Arab Development Institute, Beirut, 1992.
16. Mohamed Mohamed Ali, "History of Sociology", University Knowledge House, Alexandria, 1993.
17. Anti-Crime Research Centre 1415 AH, Ministry of Interior, the role of informal educational institutions in the process of social control. - Mustafa Ibrahim and others, "The Intermediate Dictionary", the Arabic Language Complex, 1st Er., Cairo