
The Distinction For Medical Students Perceptions - Symbols - Practices An Anthropological Approach For Medical Students At The University Of Tlemcen

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Abstract:

Proceeding from the fact that the university expresses the elite in any society, it expresses in Algeria a differentiation in the levels of the elite, this differentiation produced a set of phenomena that have become a tradition for some students, which is phenomenon of Distinction.

This phenomenon is clearly embodied in medical students compared to students in other scientific, technical, social and humanitarian institutes and disciplines, this identification of the phenomenon stems from the status of medicine in the university system on the one hand, as well as from the status of medicine in Algerian society in general.

The distinction of this category (medical students) expresses distinction within this world, where I can say that the world of medicine is now established as a social organization, has its own privacy and objectives and thus makes it negotiate within the social fabric and with the various segments of society from a position of strength, this force is used to maintain the social status of this category at the material and intellectual level in the face of various material and intellectual structures of other groups within the social fabric.

Keywords: Distinction. Medicine, perceptions, symbols, practices.

Introduction:

Algerian society is experiencing numerous social, economic, cultural, and political transformations. In response to internal, internal, and external, international realities with political, economic, and cultural dimensions linked to globalization, this change has led to the emergence of old or traditional social forms that we had previously considered to have disappeared, or at least to be on the verge of disappearing from the Algerian social and cultural landscape.

This aforementioned social change poses problems for sociological approaches. Sociology still confines itself within the framework of reference for Algeria of the last century. This societal change is, in fact, linked to all sociological disciplines and anthropological approaches that are today called upon to respond to these radical transformations and changes. Educational sociology believes that the educational system is witnessing transformations in its cultural, intellectual, and referential structure. These aforementioned changes impose on sociologists and anthropologists today the necessity of understanding and interpreting them, primarily by understanding the subjective meaning intended by individuals—the meaning by which they

accept the reality of the state, encourage and maintain their social relations, and continue their social activities, as Max Weber pointed out. When we choose a university as a field of study, we are faced with one of the most important social institutions in Algeria, one that has been subjected to the various cultural and social transformations the country has experienced. This institution has responded to these changes, directly or indirectly. Medical education provides a vivid illustration of the university's duality between discourse and practical reality. The Faculty of Medicine embodies this duality by creating a monopoly over medical education among certain social classes, particularly the upper social classes, which have the greatest social, cultural, and professional presence within society. It also practices exclusion against the middle and lower classes. Many families seek to create a monopoly through mechanisms of social inheritance of professions within the framework of producing and reproducing social status, relying on the medical profession as a means of achieving social advancement and maintaining social standing. This image can be referred to as the phenomenon of social distinction or discrimination. It is a social phenomenon that has become entrenched as a reality in many institutions and social groups, and in the cultural and intellectual structures of the medical institution (the world of medicine, education, and practice in Algeria). This world best illustrates this phenomenon. In an attempt to uncover the specificities that medicine and medical education seek to highlight and convey through the phenomenon of excellence among medical students, given the uniqueness of medical studies within the university, their symbolic status within Algerian society, and the growing social demand for the study and practice of medicine, we are forced, within the framework of a scientific approach, to pose the following problematic question: How can excellence among medical students be understood through perceptions, symbols, and practices?

Based on a set of sub-questions, we attempt to deconstruct the central problematic question to facilitate the construction and treatment of the topic in a more in-depth and comprehensive manner.

- To what extent does social, cultural, and professional origin contribute to highlighting excellence among medical students?

- How does society's view of the importance of the doctor and his symbolic value contribute to enabling excellence among medical students?

- How does the medical studies environment, with its various relationships and traditions, engage in the activation of excellence among medical students?

Answering the various scientific concerns raised by the core question and the various subsidiary questions required us to develop a set of hypotheses that reveal and highlight the scientific concern, as follows:

- Social, cultural, and professional backgrounds play a role in excellence, given that their choices and opportunities for academic and professional success increase as their families' social, professional, and cultural levels rise.

- The physician and the medical profession possess a social status and symbolic value within the collective imagination of society, as they are the guarantor of health, the achiever of social and professional advancement, and the determinant of social status, motivating medical students to excel.

- The medical studies environment, with all its interactions, specificities, traditions, and relationships, contributes to enabling medical students to achieve excellence.

Through this anthropological approach to the phenomenon, we attempt not to dwell on the issue of formal distinction, but rather to understand the nature of this practice, its roots, its function, and its social role, and to clarify the symbolism of these practices based on an understanding of the various perceptions and imaginations of this social group, unlike other social groups. This anthropological approach attempts to research and investigate the mechanisms that drive this society (the community of medical students and doctors), in order

to arrive at an understanding of this social movement, which attempts to hide behind a general image that implies that society lives in peace and tranquility. This approach attempts to understand the material and intellectual structure of this group. Based on this, the study was directed to the category of students in the Faculty of Medicine at the University of Tlemcen, distributed into a group of students from the first and sixth years. The sample includes 300 male and female students distributed according to years of study and gender. This selection was made according to (snowball) "which is a non-probability survey reinforced by a first nucleus of members of the research community who lead us to other elements" (Morris, Angers: 2006, 314). It included 99 male students, representing 33%, and 201 female students, representing 67%. According to the year of study, we find 164 first-year students, representing 54.67%, and 136 sixth-year students, representing 45.33%. The aim is to know the degree of mastery of the phenomenon among females and males and to understand the degree of transformation of the phenomenon among students, how it appears and develops from the beginning of training to graduation and preparation to practice the profession. A questionnaire (form) was directed that included 95 closed and open questions with the aim of collecting quantitative data on the family, professional and cultural backgrounds of families. And its relationship to the choice of medicine, the academic path, and success in it. The medical education edition also addressed its specificities, the network of relationships within the educational institution (the Faculty of Medicine and the university hospital), and the boundaries of relationships within the family, environment, and society. It was also keen to understand the medical student's relationship with society, his representations of societal issues and concerns, and his interaction with them, in addition to understanding the various material and moral symbols that the student employs within this space in which he lives. All of this is based on a set of hypotheses whose effects we are working to test in the context of this paper. As for the selection of second- and sixth-year students, the goal is to determine the degree of mastery of the phenomenon among both genders and to understand the pattern, process, and development of the phenomenon among medical students, how it appears and develops from the beginning of training to graduation and preparation for professional practice. This is done by measuring the degree of presence of excellence among students according to the results of the study.

University and Medical Education: Between Maintaining Social Status and Achieving Social Advancement:

The university is one of the most important social institutions that contributes to the reproduction of social relations and ensuring their continuity, aiming to establish a cohesive society with defined goals and orientations. This institution is founded on the problems, aspirations, and political, economic, and cultural trends of society. In return, it reflects the various interests and aspirations of this society, which are evident in the goals the university sets for itself. The Algerian university, like various official socialization institutions, most notably the school, experiences a duality in discourse and practice. It presents itself as a public institution that guarantees education and training for members of society, without exclusion or marginalization. It appears as a neutral, democratic institution that welcomes everyone and guarantees them knowledge and science, regardless of social, cultural, and professional origins. This is at the level of discourse, but in contrast, and through a set of practices, we perceive the exclusion and marginalization of certain groups, which largely confirms the absence of justice and equality in benefiting from the rights to academic and professional success, despite the significant development in the representation of middle and vulnerable groups within the Algerian university. In this way, like various socialization institutions such as the family, school, and high school, it practices exclusion and does not provide the same opportunities for success for members of different social classes due to the overlap of a set of external factors that

influence the socialization of the individual, negatively or positively. Many social studies have demonstrated this duality that the university experiences, perhaps among them studies. Bourdieu and J. Passeron in France, where universities operate according to exclusionary strategies for various middle and religious groups socially, culturally, and professionally. This duality is evident in the political discourse that the university attempts to convey through a set of numbers and quantitative data, in addition to the societal project that it seeks to convey politically, socially, and culturally. Pierre Bourdieu presents theoretical and empirical facts that confirm that the student community is not a homogeneous environment from a cultural and social perspective, and that studying the disparity in educational levels and academic achievement of students requires the study and research of their class origins. This emphasizes, in particular, the impact of the class structure in society on the practices and methods of functioning of the educational system. He revealed that the institutions of socialization—the family, school, and university—support social reproduction and conditions of social and economic inequality through the social stratification and classification of students, strengthening the position of the dominant classes and depriving the less privileged and less prominent classes. The knowledge base of children from the dominant classes and the predispositions acquired within the family facilitate their chances of success in an educational system that operates according to methods and standards based on and consistent with their natural culture. This calls into question the notion of the neutrality of educational institutions, given that they work to create a meritocratic and elite society.

Medical education provides a vivid image of the university's duality between discourse and practical reality, as medical colleges in general and the Faculty of Medicine in Tlemcen embody this duality by creating a kind of monopoly on medical education for the city's children, especially from the upper social classes that have the most social, cultural and professional presence within society, and by practicing exclusion against the middle and vulnerable classes, as many families seek to create a kind of monopoly within the framework of producing and restoring the social status of the latter and relying on the medical profession as a means of achieving social advancement and maintaining social status. The distinction of this class (medical students) expresses distinction within this world, as I can say that the world of medicine is now being established as a social organization with its own specificities and objectives, thus enabling it to negotiate within the social fabric and with various segments of society from a position of social influence. This power is used to maintain the social status of this class on the material and intellectual level in the face of the various material and intellectual structures of other classes within the social fabric.

The social, economic, and cultural structures within any society are determined by the social and cultural origins of the actors within these structures. They also shape and produce the prevailing set of social values, contribute to building social awareness among most actors, and establish social and cultural values that fundamentally express the affiliations of social actors to the class system practiced within society. Hence, schools and universities, especially medical schools, are essentially a direct expression of inequality within society. Marx says, "Inequality in education is the most expressive form of other inequalities in the economic and social spheres, and it is a direct reflection of the position of each social class or stratum in the ownership of the means of production within society." (Marx, 1997). The university strives to present itself as a neutral institution of socialization that provides a public service, ideologically and self-interest-free, not tied to one social class over another. However, it is certain that the university is not innocent of the accusations directed at it as a social institution that practices exclusion and seeks to reproduce social, cultural, economic, and political structures that in fact embody the principle of inequality within society. Therefore, the social, cultural, and professional origin is considered important in understanding the university and an effective element in revealing the various phenomena associated with it. Beyond the political

interpretations that the university presents of itself, "such as the democracy of education, its free-of-charge nature, and the opening of opportunities for all," (Walad Khalifa Muhammad al-Arabi, 44: 1989). Despite all the figures they attempt to present, we find that the university in general, and the Faculty of Medicine in particular, work to produce and reproduce itself on the one hand, and on the other hand, attempt to market patterns of social relations, class hierarchies, and ideology that express the entirety of social and cultural relations within Algerian society, embodying hierarchy, injustice, and inequality. The university also seeks to consolidate these concepts indirectly and through invisible mechanisms, striving to maintain the social hierarchy that largely reveals the unequal distribution of the country's wealth among the various segments of society. The faculties of medicine embody the unequal opportunities to enroll in university and study medicine between the upper social and cultural groups in society, and other middle and lower social, economic, and cultural groups. They directly or indirectly express the absence of social justice in benefiting from the fair distribution of national income.

Medical education between maintaining social status and achieving social advancement:

While the university represents the elite in any society, in Algeria it reflects a distinction among elite levels. This distinction has produced a set of phenomena that have become a tradition for some students: the phenomenon of excellence. This phenomenon is clearly embodied among medical students compared to students in other faculties, departments, and scientific, technical, social, and humanities disciplines. This examination of the phenomenon stems from the status of medicine within the university system, on the one hand, and its status within Algerian society in general, on the other. Medical colleges embody the unequal opportunities to enroll in university and study medicine between the upper social and cultural classes of society, and other middle and lower social, economic, and cultural classes. They directly or indirectly reflect the absence of social justice in benefiting from the unfair distribution of national income. Higher education attempts to reproduce the social, professional, and cultural status of an educational institution. As P. Bourdieu states, "The educational institution contributes (and I emphasize the word contributes) to the reproduction and distribution of cultural capital and thus to the structure of the social sphere" (Pierre Bourdieu, 1998: 47). Therefore, the Faculty of Medicine seeks to achieve this trend by highlighting the importance that the upper classes of society attach to culture, with the aim of creating cultural and social values and practices and passing them on to their children, and achieving social and cultural hegemony over other social classes. Within the Faculty of Medicine, we perceive the strong presence of this idea through the dominance of students from educated families, who give culture and the university a kind of symbolism as cultural capital that contributes to creating and maintaining social status. The Faculty of Medicine is predominantly populated by members of the upper classes of society, capable of creating and weaving a network of relationships with the university, directly or indirectly. This has led the university to practice a kind of exclusion towards other social actors with a less educational and cultural presence in society. It can be said that the prevailing culture within the Faculty of Medicine is largely dominated by those with the highest educational levels, while we find the cultural and educational levels of students' mothers taking a different path compared to the levels of their fathers' lineage, due to data specific to women in Algeria. Based on the idea that medicine and the medical profession contribute to social advancement and ensure social stability, and confirming P. Bourdieu's idea that the social classes least represented in higher education are the most numerous within the population. We find the Faculty of Medicine agreeing with this proposal, given the representation of the professions of guardians, given that cultural level plays an important role in the issue of medical education, through the factors it imposes, whether in terms of the availability and extent of assistance, or the family's ability to respond to the requirements of medical education.

Medical education in Tlemcen between historical presence and continuity today:

Medical education in Tlemcen presents a vivid illustration of the university's duality between discourse and practical reality. The Faculty of Medicine embodies this duality by creating a monopoly over medical education for the city's residents, particularly those from the upper social classes who have the greatest social, cultural, and professional presence within Tlemcen society. It also practices exclusion against the middle and poor classes. Many Tlemcen families seek to create a monopoly within the framework of producing and restoring the social status of the latter, relying on the medical profession as a means of achieving social advancement and maintaining their social standing. Medicine in Tlemcen possesses a set of historical, social, and cultural specificities that have contributed significantly to its historical legitimacy and contribute to the social justification of the phenomenon of medicine's association with this society. This is especially true given the presence of historical evidence that confirms the strong presence of medicine throughout the various stages of the city's historical development, particularly during the Islamic era, which made Tlemcen a capital of culture and science due to the interest of many of its sultans and kings in medicine and doctors through the various major schools the city has known, such as the Mansoura Hospital and the Ouled Imam School. The Yacoubian School, the Tashfini School, the Marinid School (Al-Abbad), and the Abu Inan School, in addition to "the presence of many Arab and Jewish doctors who settled in the city of Tlemcen after the fall of Andalusia in 1492 AD" (Abdul Rahman Al-Jilani, 1971: 415). As the French orientalist Alfred Bel says, "The Muslims of Tlemcen are distinguished and superior in their cultural life not only to the rural population, but also to the Muslims of other cities" (Alfrad.bel. 1908: 65).

Based on the historical, social and cultural specificities of the city of Tlemcen, it contributed to the social justification of the phenomenon of the association of medicine with the Tlemcen society and helped in its success within Algerian society in general, especially when it comes to the issue of inheritance of the medical profession within Tlemcen families, and the ability of the latter to justify the idea that medicine is one of the historical, cultural and professional specificities of many Tlemcen families, especially with the presence of historical evidence that confirms the strong presence of medicine in the Islamic history of the city of Tlemcen, and the interest of many sultans and kings of Tlemcen in medicine, doctors and medical education through the various major schools that the city knew and made it the capital of culture and science, and the pilgrimage of many students from various cities of Algeria, Morocco, Andalusia and the southern Mediterranean basin, especially the Ouled Imam School of Sultan Abu Hammu I and the Yacoubiya School of Abu Hammu II, in addition to the Tashfiniya School, the Marinid School (Al-Abbad) and the Abu Inan School, in addition to the strong presence of many Arab, Muslim and Jewish doctors, who settled in the city of Tlemcen. We mention a group of the most famous physicians: "Doctor Abu Jaafar Al-Dhahabi, Doctor Muhammad Ibn Sahnun Al-Komi Al-Nadroumi, Doctor Al-Tafashi, Doctor Ibn Khambes Al-Tlemceni, Doctor Ibn Abi Hijla, Doctor Muhammad Ibn Al-Marzouq Al-Tlemceni, and Doctor Ibn Al-Fashoush, as well as a group of Jewish physicians, the most famous of whom are Doctor Yaqub Gabson, Doctor Abraham Ankouha, and Doctor Moshe Ibn Samuel" (Khiati. Mostafa, 2000: 67-68).

Medicine in Tlemcen and the Mechanisms of Inheritance:

Given these various social factors, medicine and medical education in Tlemcen became linked to the city's historical development and became more deeply embedded within the social structure, with a greater social, cultural, and professional presence. These are the upper classes that have been able to a large extent to monopolize the medical profession and impose their presence within the Tlemcen society in particular and the Algerian society in general, such that medicine and its practice have become a basic feature of many Tlemcen families, and is part of their hereditary strategies to ensure the production and reproduction of social status and

achieve social advancement. They seek to create a kind of distinction between their children and the children of the middle and lower social and professional classes and those with less social, cultural and professional presence inside or outside the city through the ability to empower various material and moral factors that help achieve the best opportunities for academic and professional success for their children. We find in the collective perception and collective imagination of the people of Tlemcen the association of the practice of medicine in many cases with a group of families that work to devote this practice to their children and grandchildren by relying on evoking awareness of the importance and symbolism of the medical profession materially, socially and humanely in order to achieve social advancement and maintain social status. This idea has become entrenched according to a symbolic relationship within a group of Tlemcen families. The names of the families of Ben Zarqa, Ibn Ashnahou, Belqalfat, Khadim, Damirji, Sanhaji, Baba Ahmed, Kazi, Bouchnak, El-Haddam, Briksi, Qara, Ben Thabet, Kahwaji, Tishwar, Ben Mansour, Ben Zajab, Zerhouni, Ben Ghabrit, refer in the perception of the individuals of Tlemcen society to the practice of medicine and its monopoly by these families, where the doctor Ben Zarqa Muhammad 1851 AD is considered one of the first doctors in Algeria, in addition to the doctor Naqqash Muhammad Al-Jadd 1856.

Medical education establishes a culture of excellence: The phenomenon of excellence has become a deeply rooted tradition at the Faculty of Medicine in Tlemcen, governed by a set of perceptions and embodied in numerous practices and behaviors that establish a society striving to be distinguished in its various intellectual and ideological backgrounds, distinguished in its perceptions, practices, behaviors, and goals. Through this study, we sought to focus on understanding the factors that determine excellence and the goals and objectives it seeks to achieve. We also sought to understand the contribution of social, cultural, and professional backgrounds in determining students' opportunities for academic and professional success, with a focus on the extent to which the medical studies environment, with its various social actors, intellectual and linguistic specificities, and traditions, contributes to imposing a specific model on the behavior of its members. We also emphasized the need to consider the symbolic and social value of medical studies and medical professions within the collective thinking of Algerian society, which works toward consolidating the principle of the importance of these studies and professions in achieving social advancement and ensuring the prestigious social status of their holders.

Our study, in an attempt to establish the study's hypotheses within the field investigation, has proven its presence and objectivity in the students' reality. The distinction we observed in the perception and behavior of many students is merely an expression of the students' belonging to the upper classes of society, on the one hand, which seeks through it to exercise a kind of cultural, intellectual and linguistic hegemony and achieve a kind of monopoly over senior positions in the country, control political, economic and cultural decision-making centers, achieve social status and maintain social standing. On the other hand, it is an expression of the students' belonging and close connection to the medical community, which possesses a set of intellectual and linguistic peculiarities in addition to social traditions based on respect, rigor, excellence and success. This anthropological study has confirmed that the phenomenon of distinction among medical students is a mechanism of reproduction within the medical community, and it expresses, in one way or another, the culture and philosophy of this society, which seeks to be more distinguished in its references, perceptions, material and moral symbols, its language of communication, its behaviors and daily practices. It creates a world and environment that differs in form and content from other social formations that constitute the entire society, benefiting from the historical and social specificity of the cultural and social structure of the city of Tlemcen and the specificity of medicine as a culture, human knowledge, and social practice that is respected and revered by society. This approach has tended to

emphasize a set of important points that reflect the results of the field study, the most prominent of which are:

- Social, cultural, professional, and geographical origins play a prominent role in creating distinction, which is considered a mechanism of production and reproduction for many Tlemcen families. This origins preserve social status and ensure its continuity by leveraging medicine as a culture and social practice as one of the genetic and educational strategies to preserve their uniqueness and privileges. Therefore, the social, cultural, and professional origins of the upper classes of society, which have the greatest cultural, professional, and social presence, play a contributing role in increasing the chances of academic and professional success, providing material and moral data that contribute to good education, on the one hand. In addition to the network of social relationships it weaves with social actors within the academic environment or in the field of medical practice, despite the limited opportunities for success for the middle and poor social classes, who are less socially and professionally represented due to exclusionary practices within Tlemcen society, medicine is considered one of the strategies adopted by these groups to achieve a form of social advancement, based on a prior awareness of the material and social returns of the medical profession. It can be said that "the most socially advanced students are not only connected to their families in terms of the social customs and behaviors that directly serve them in their academic lives, but they also inherit knowledge, ways of life, and the art of behavior from their school credit" (Bourdieu-Biere 1964: 58).
- Emphasizing that medicine, as a culture, human knowledge, and social practice, imposes on its practitioner a set of material, moral, and linguistic characteristics in order to master its various emerging knowledge, in addition to a set of human ethics. On the material level, students must have access to medical equipment, specialized references, subscriptions to specialized fields and periodicals on the internet, access to information technology, and benefit from field training. However, we note the influence of the financial and social status of students' families on the degree of access and benefit from these experiences, thus affecting their chances of academic and professional success, up or down depending on the degree of their availability. Students' broad knowledge of the subject matter, proficiency in foreign languages, information technology, and the internet are all factors that contribute to their success and excellence. Students are also keen to translate a set of human ethics into their perceptions, behaviors, and practices, such as simplicity, morality, a desire to help, a sense of responsibility toward the patient and society, seriousness in work, commitment to professional conscience, and the ethical secrets of medicine and its profession. They emphasize the importance of religion, religious culture, and its practice in empowering these ethics in the behavior of students, both students and practitioners.

- Medicine as a social symbolic reality within Algerian society and as a cultural and social specificity for many Tlemcen families plays an important role in creating distinction. In addition to its social presence and the increasing practice of medicine, in addition to the opportunities for professional success at home and abroad, in addition to the community's awareness that the medical profession achieves social and professional advancement and determines a prestigious social status. Therefore, students are keen to excel and showcase their skills in a way that is approved by society, making them more distinguished from others, based on the idea that "the medical profession and the doctor contribute to social advancement and ensure social stability." (Aicha.p.FASSIN.D: 94).

- Students emphasize that the medical education environment within the Faculty of Medicine, the university hospital, and within Tlemcen families, with all their traditions and network of relationships, the seriousness and rigor of its professors, and the professionalism of the administration and its staff, in addition to the uniqueness of the place that facilitates training and success, motivates students to excel, demonstrated by the care and cleanliness of the environment. This excellence is further demonstrated by the emphasis on the high level of

medical education in Tlemcen, despite the lack of the required balance between theoretical and practical studies, and the scarcity of the latter compared to the predominance of theoretical studies. This distinction is demonstrated by the students' emphasis on the need to diversify among various educational strategies, including intensive and regular attendance at various lectures and a focus on individual and group work. They also rely on the library and the internet to obtain quality education. However, the opportunities to benefit from and engage with these strategies vary depending on the students' material and moral ability to benefit from them. The social network associated with students' financial, social, and professional affiliations also plays a role in their ability to benefit from quality education and opportunities for academic success, on the one hand, and professional success, on the other. Hence, and in a way linked to the contribution of medical students' social, cultural, and professional backgrounds to their ability to benefit from quality education opportunities, students' intelligence plays a role in their ability to benefit from multiple education channels and opportunities for intellectual enrichment and academic excellence, free from the complexities, obstacles, and daily practices that, within Tlemcen society, are associated with students' affiliation to certain social groups over others.

- Excellence among medical students, despite its connection to many factors determined by society and contributed to its consolidation based on the social specificity of medicine as a social practice that is accepted and respected by society, in addition to the intervention of families and students' families in crystallizing a set of perceptions, practices and behaviors that express them and seek to consolidate them in their children, such as: commitment to morals, a sense of sacrifice, assistance, doing good, a sense of responsibility, and commitment to the conservative social traditions and customs of Tlemcen families, and consolidating the culture of preserving the environment and its cleanliness as a civilized behavior that expresses the behavioral presence of the family and its influence, we find that many students emphasize that excellence is due to the individual readiness of students to create their own environment that expresses perceptions, symbols and practices that distinguish them from various other social formations. This distinction is demonstrated by the desire to achieve a private independence represented in a special communication language and in ethical and humane obligations such as: sacrifice, love of helping, a sense of responsibility, freedom and independence in making important decisions in critical situations, in addition to the necessity of being available on the social side to be more prepared to understand patients and help them when practicing the profession in the future, in addition to the necessity of mastering a set of cognitive conditions that help highlight the students' competencies such as control of living languages, especially French and English, and extensive specialized knowledge about medicine and its developments. This will not be effective except through the necessity of controlling the automated media and the Internet.

Conclusion.:

The various points mentioned above point to the phenomenon of distinction as a concept and social practice within the medical student community in Tlemcen. This is an expressive indication of the traditions and cultures of this society, as well as its various mechanisms and strategies for reproducing itself and ensuring its survival and continuity within a historical process that confirms the presence of medicine as a culture and social practice that expresses the distinction experienced by Tlemcen society at the level of intellectual and social concepts. This distinction distinguishes between urban residents and suburban residents (the Haouz, the Bedouins, and the rural population), taking on a further dimension embodied in the symbolic verbal violence expressed in the concepts of "urbanism and Arabism." From this, we believe that this study attempts to understand Tlemcen society and its mechanisms for self-reproduction, through the desire of many families to invest in educational institutions,

primarily the university and the medical institution in particular, as one of the successful strategies for achieving this. Finally, it can be said that this study attempted to present a picture of one of the characteristics and details of the Tlemcen society, which still needs many studies, especially anthropological and anthropographic approaches that help reveal the social reality of this local society as part of the anthropological approaches to contemporary Algerian society.

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