

**Seminar paper**

**The beggar industry:**

**What is beggar industry and how do they compete?**

**EE489**

**By**

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## Introduction

One question that might be plaguing so many senior students near the end of academic years is whether they can get decent jobs or whether all the cost and efforts they have invested into their academic business is worth all along. Contrast with usual expectation that the last year at the university should be the happiest time when all the hard labor days are about to end, these days for senior students are full with anxiety and doubts, which prompts the researcher himself wonder about other people who don't have as many opportunities in life and careers as college students: the beggar.

One might ask whether the fear of unemployment and unsuccessful occupations that keep haunting the promising young graduates ever invades the mind of beggars, who seem to never engage themselves with official employment system or never have a chance of being employed due to one reason or another. If beggars do worry about these questions in life like college students, will they suffer from greater fear and anxiety as their lives and future seem much darker and bleaker than college students or are they more immune to such negativity because they live being broke day by day? These questions may sound insignificant in terms of economics on the surface level, but considering the actual numbers of beggars in all forms, not just ones seen wandering along city roads or stationing to beg from passers-by, it might as well be justified to call the "beggar community" as a dynamic economic process, as compared to the continuous process of education and entering the labor market of college students. If so, do beggars have developed something similar to various business industries that can be termed "beggar industry" and are there different levels of competitions among professional and amateur beggars in this industry as well as other conventional professional and business industries? As a result, this paper is a preliminary ambition to explore into the life and occupation of beggars with an attempt to define stages of industry entry, competition, and sustenance. This paper also tries to answer the ultimate question

"How life is going to be without study? Can I find a job? Or is it worth to go abroad for higher post-graduate degrees?" As a fourth year student, a lot of question just pop up in their mind and the decision have to be made soon before graduation. The question has been poorly answered by the word "what if". What if they do not get a job, what if they have no money to live their life? With all those pressure, it end up with the incentive of this paper.

The issue of beggars is nothing new to sociology and social science but often disregarded as little importance or even omitted by economists and business experts despite the obvious fact that being beggar is first and foremost a result of unemployment and utter destitute that deprives ones from normal socio-economic status as capable workforce and imposes on them the socially and politically stigmatized label, "beggar."

This question seems to be economically insignificant and groundless, but looking closely at the cost and benefit of being beggar, the information presented further in this paper, one can see that it surprising generates a considerable margin of profit despite the fact that beggars seem to have no prospect of career growth and miserable, embarrassing lives, compared to other conventional and socially acceptable vocations that require specific knowledge and expertise. In spite of all hardship and notoriety, there are a large number of voluntary beggars who rely on begging activities at a regular locations for quite a certain period of time (a few to more than 10 years) and have to compete among themselves with various techniques to gain sympathy and some pieces of coins or banknotes from pedestrians. All of these observations lead to the questions in my mind, “Can the number of beggars who make their living this way and earn stable income, together with their completion, justify this livelihood to be called “industry” like any other business industries? If so, how do they compete in this ‘beggar industry’?”

This paper consists of four parts: Literature Review, Methodology, Results, and Conclusion and Discussion, which, altogether, contribute ultimately to answering the main objective of the paper. Literature review presents the economic theory, Game Theory, that has been chosen to explain the mechanism of the gift-giving theory, the basic assumption the author relies on to develop the question of this paper, substantiated by related papers showing the relationship between beggars and the economy. In Methodology, the conceptual framework developed by the author from historical sources, social theories, and economic theories is clarified, along with defining the characteristics of donors and beggars by forming analogy with consumers and producers/service providers in a usual economic sense. The last part of this paper will contribute the analyses that will define beggar industry and also describe their competitiveness among the industry.

Limitations, however, are the time frame to compete the inquiry, geographical restrictions, and reservation and unwillingness to take part in the research, not to mention a small amount of information and official statistical data available in this respect. The last difficulty is quite understandable and anticipated, considering the unconventional nature of the topic and social stigma and discrimination against beggars, whether as a socio-economic class or a vocation. There might be other possible, or even more fitting, approaches to interpret the targeted phenomenon, but so far as this paper concern, the focus is placed solely on explaining and analyzing from economic perspectives. This paper will assume that donors or the ones who give money to beggars as “consumers” and beggars, the ones who receive money, will be “producers.” In this case, it seem that beggar do not produce any obvious product or service in this transaction, but the paper tries to use the economic theory to explain this type of transaction in the further section

Three tools have been used to explore and define the beggar industry in this paper: news, past related research, in-depth, on-side interviews. The first tools, news, provide the general information about beggars in Thailand, public opinion towards them, and recent events that may be brought to shape the interview questions. Past research helps enlarge the view on

this phenomenon, while providing evidence required for analyses and conclusions to build upon as the more past studies are reference, the larger the sample of beggar population can be infer. Besides, a body of past research has collected some of the background and characteristics of beggars, thus contributing to more solid and wider background information. After all, the knowledge about what happened to beggars in those past studies come from different contexts of time and culture, so it might not perfectly fit or compatible with the beggar context in Thailand. Primary data, then, is needed via the method of interview.

The first two sources of information is used, along with the chosen economic theory, to create a conceptual framework on which the analysis of the interviewed primary data is based on. This framework would enable the author to understand and define the characteristics of the assumed “beggar industry” and the nature of its competition against the wider contexts from other settings and time.

### **Objectives:**

1. To explore the exchange between givers (consumers) and beggars (producers) in the beggar livelihood by emphasizing the motivation behind being beggars, including advantages and disadvantages of this livelihood
2. To explore competition arising among beggars within the same area and competitive methods they use to survive in the “beggar industry”

### **Research Question:**

1. Can begging livelihood and the number of beggars in Bangkok, Thailand, be classified as “industry”?
2. What are the characteristics of competition in this presumed “beggar industry”?

### **Hypotheses**

1. Do donors gain something back from donating?
2. Is there any economic exchange from donation?

## Literature review

This part contains all the relevant theories, background information, and past related studies that the author has used to form the conceptual framework, on which the analyses and discussion are based. The part can be divided into the following topics:

1. Game Theory: this theory explains the interdependent relationship between both parties, which are beggars and donors in this study, and the best possible choices of each party.
2. Expected Utility: When possible reactions of beggars and donors can be predicted, it is possible to formulate a utility equation to compare their options (beggars: misrepresenting or not, donors: donating or not).
3. The outcome assuming the endowment: the outcome derived from the equation in the second part of the literature will be represented separately as the donor graph and the beggar graph, which show the relationship between the number of needy beggar, the cost of misrepresenting, and the altruism level of donors. Two graphs are then combined to show the equilibrium point where donors' decision to donate and beggars' choice to misrepresent transect. This equilibrium has to depend on the endowment of each donor; therefore, the endowment in this case needs to be assumed as a preliminary condition.
4. Past research: the collection of past studies on the homeless and beggars from various settings.

### 1. Game Theory and Equation of Donation to Beggars

It has long been an argument whether begging can be considered an economic activity or not as there has rarely been sufficient proofs or evidence of consumption rate tradeoff resource between beggars and their donors. Therefore, it might be argued that begging does not qualify as an economic activity. On the other hand, the act of begging resembles an economic or 'market' activity because it shares many of the characteristics of commercial advertising, requests for charitable donations, and street theatre (Collins and Blomley, 2003). Thus, it is not surprising that some donors have no real motivation to aid the truly needy beggars. Motivation for charitable giving can be different due to many different aspects from which it can be viewed. Therefore, incentives behind donation can be pure altruism: put distinctively, even if we do not derive utility from the act of giving, we may still behave as moral agents (Andreoni, 2006). This argument leads to the question about what donors think when they donate some money to beggars.

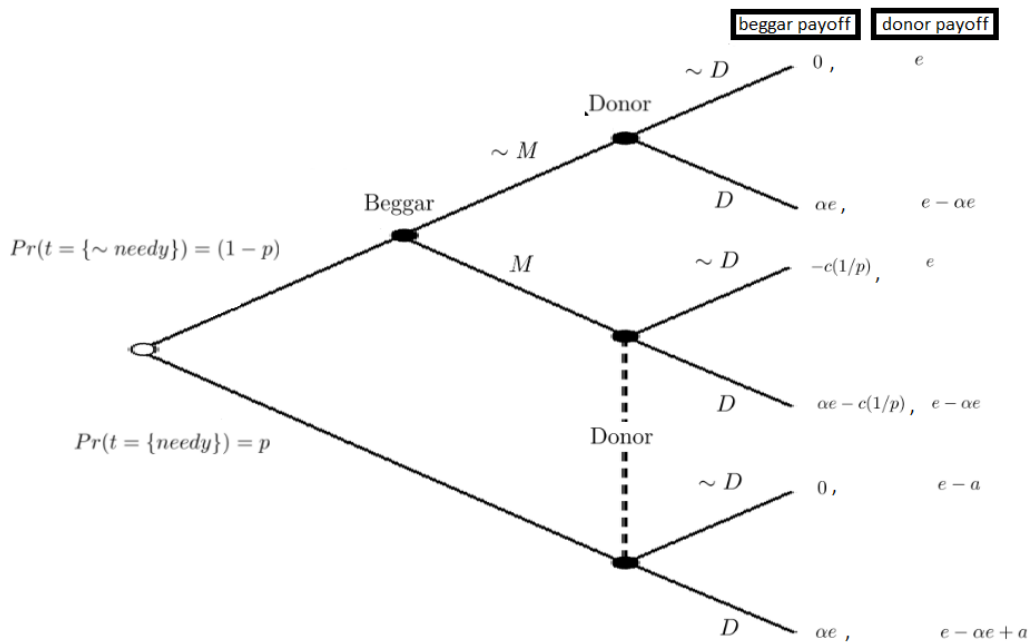
To answer the question, the definition of "beggar" is needed. A beggar is usually defined as 'a person who publicly and regularly requests money or goods for personal use in a face-to-face manner from unfamiliar others without offering a useful, classifiable, or valued consumer product or service in exchange for items received' (Lankenau, 1999). However, assumed that donors still keep donation, it means that that at least donators get something in return that might not necessarily "useful, classifiable, or valued." Then, to answer the question "what does the donor really get and what might be the

incentives of those action of donor” will be the objective for this part of the paper in attempt to define the existence of this industry and to further explore the characteristics of this market activity of begging.

Russell Hardin (1999) claimed in his research that there are reasons to think that despite one's benevolence or will to do good, “it might be better to forgo giving money to beggars.” Some can also argue that begging is a problem that should be handled by the state rather than by individuals. On the other hand, others argue that even the state is unable to effect a substantial change in the number of beggars because the act of giving money to beggars creates an incentives that can worsen the fundamental problem. Hardin proposes that the interaction between beggars and potential donors can be modeled strategically as a struggle situation: one party suffers a loss in order for another to enjoy a gain (Hardin, 1990).

The situation is similar to a zero sum game because if one side gains, the other will lose: beggars benefits if and only if donation happens and the donor pays a cost from this game. Hardin (1990) also classified 2 distinct types: the needy and the non-needy. The needy are the ones who really need the donation for their health, their kids or their families, among others. This type of beggars will not waste any baht on donation to unneeded goods such as alcohol or drug. On the other hand, the non-needy beggar is the opposite pole of the needy. This type’s need for donation is less important than that of the needy one. The non-needy can also be sub-classified into two types, misrepresenting and non-misrepresenting: they have a choice to act like they really need some donation or not to act so. For more understanding, the beggar who has legs but fold or wrap one of them with some cloth to make himself/herself look like a handicapped falls into the non-needy, misrepresenting beggar. The non-needy, non-misrepresenting beggar is the ones who have functioning bodies but sit still and beg for money. The assumption is that an altruistic person might be willing to donate to a truly needy beggar, while he/she might have reservation to do so to a beggar perceived to be misleading. Therefore, Hardin models the strategic interaction as a signaling game, in which donor is faced with two sets of information he/she uses to choose whether to donate or not. To conclude, this model consists of a set of the needy beggar and the two non-needy types. The problem for donors is when they are approached by someone appearing in dire need, it is unclear which type of beggars they are actually dealing with. Hardin represents this game graphically below relying on Game Theory, as shown below.

- **p** is the proportion of beggars for the total population in that country which really need donation (needy).
- **M** is a beggar’s decision to either misrepresent himself or not.
- **D** is a donor’s decision to either donate or not.
- **$\alpha e$**  is the amount given as a donation, where  **$\alpha$**  is the multiplier proportion to give (bounded by 0 and 1), and **e** is the donor’s financial endowment.
- **a** is a measure of altruism ranging from 0 (indicating a perfect egoist) to e (indicating a perfect altruist).
- **c (1/p)** is the cost of beggars who pretend to or misrepresent himself as truly needy beggars.



In this model, the beggar, classified either as needy (**p**) or non-needy (**1-p**), moves first, and then the donor have a chance to pick whether they will donate or not donate. The outcome of both non-needy and non-misrepresent beggars is 0 if the donor doesn't donate, but if the donor donates, the outcome will be  $\alpha e$ . The donor in the case of non-needy and non-misrepresent will gain **e** if he doesn't donate, but if he will have only  $e - \alpha e$  left if donating. The second case of the misrepresenting non-needy, the beggar will get negative outcome of  $-c(1/p)$  if the donor doesn't donate due to the cost of misrepresentation. However, if the donor donates, the outcome for this beggar will be the amount of donation minus the cost of being misrepresentation,  $\alpha e - c(1/p)$ . The outcome for the donor when not donating is **e**, meaning nothing loses, but if he donates, the loss is  $e - \alpha e$ . On the other hand, if the beggar is needy, then there is no reason to misrepresented, so it is up to the donor whether to give or not. If the donor doesn't donate to the needy beggar, the beggar will get 0 (nothing). If the donor donates, the beggar will get  $\alpha e$ .

For donor, not donating equals  $e - a$ , which is the result from the endowment he has minus a measure of altruism. Conversely, donating will be,  $e - \alpha e + a$ , the amount he has minus the money given to the beggar added by a measure of altruism. Importantly, the parameter model also puts altruist considerations into the strategic interaction. For example, when **a** is set to zero, the donor's information set is irrelevant: an egotist donor will not donate regardless of the type of beggars he believes he is interacting with. It is only when the model adds **a**, some nonzero value that the altruistic donor begins to evaluate the beggar's type. We include **a**, then, both as a benefit for correctly giving money to a beggar in actual need and also as a commensurate punishment for failing to assist a truly needy beggar when given the opportunity. There is no such

similar punishment for giving money to the ‘wrong’ type of beggars; although a donor would prefer not to give money to this type of beggar, he then only loses the cost of the donation rather than the cost plus the loss of **a** because he is never actually given an opportunity to place the money in the hands of the ‘right’ type of beggar.

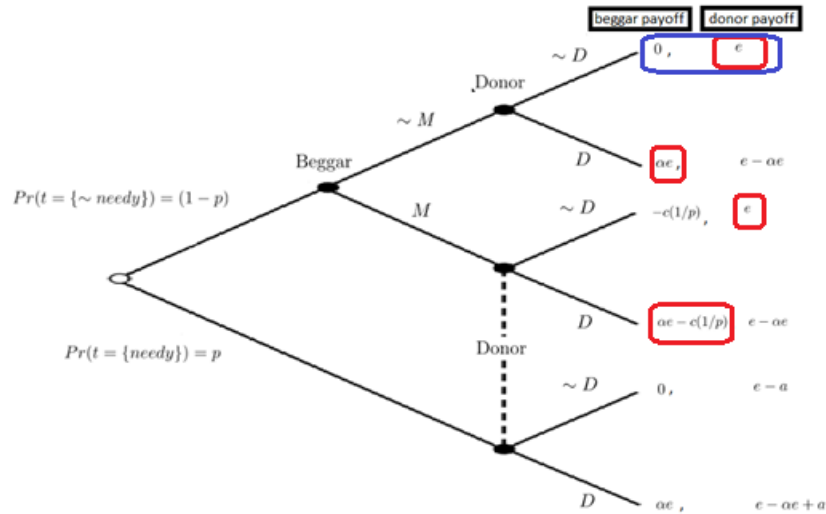
Backward induction is used to solve this model starting from the question about the condition on **p**,  $\alpha e$ , and **a**, that would induce a potential donor to play **D** rather than  $\sim \mathbf{D}$  (Hardin, 1990). In this case, the writer looking for the value that would satisfy the inequality, in which a donor’s level of altruism (**a**) increases, and the probability of encountering a truly needy beggar (**p**) becomes less important in his expected utility calculation. If a small amount of donation gives a lot of altruistic benefit to the donor, he will be willing to donate even in an environment where he is unlikely to encounter a truly needy beggar. However, there is a lower bound of the requisite level of altruism. The **a** benefit must be at least half as large as the  $\alpha e$  donation. Otherwise, there is no value of **p** for which the donor is willing to donate.

## 2. Expected Utility of Donors and Beggars

In many ways, this model of the cost of misrepresentation for non-needy beggars is the core of this study, which assumes that there is some cost to telling a lie. Put differently, in an environment where some proportion of beggars are visibly starving or outstandingly ill, it cannot be an easy task to convince a donor that one – a non-needy beggar– is more deserving of the money than his needy competitors. Moreover, the writer postulates that there is an opposite relationship between **p** and **c**, which can be proven through 2 hypotheses. First, in a country that provides very little to the homeless and poor, **p** is high due to the few support offered to beggar. When a beggar, no matter of his type, approaches a donor and begs for money, telling that he has no access to other supports, the cost of being misrepresented is low. In contrast, in a country that provides a lot of support for the poor, such as providing food, medical, and housing assistance, the needy beggar will decrease, making donors think that it is unlikely to have truly needy beggars. In this case, the cost of being misrepresented will increase as **p** decreases.

$$\begin{aligned}
 Eu_{Donor}(Give|Needy) &\geq Eu_{Donor}(\sim Give|Needy) \\
 p[e - \alpha e + a] + (1 - p)[e - \alpha e] &\geq p[e - a] + (1 - p)[e] \\
 p &\geq \frac{\alpha e}{2a} \quad \text{or} \quad a \geq \frac{\alpha e}{2p}
 \end{aligned}$$

Solving the constraints on  $c$  that forces the non-needy beggar to play either misrepresentation or non-misrepresentation is simple. It is already established that the donor will not donate when the non-needy beggar chooses not to misrepresent himself. In this case, the beggar's payoff is 0. If the donor chooses not to make a donation whenever he is presented with a 'needy' signal, it is never in the beggar's best interest to misrepresent himself (because  $c$  is nonnegative and  $c(1/p) < 0$  always).



If, however, the beggar anticipates that the potential donor will give money when faced with a 'needy' signal, then it pays for him to misrepresent himself when:

$$Eu_{Beggars}(M) \geq Eu_{Beggars}(\sim M)$$

$$\alpha e - c(1/p) \geq 0$$

$$c \leq p\alpha e$$

### 3. The Outcome of Assuming Endowment

In addition to the obvious result that, as the size of the donation ( $\alpha e$ ) increases, the beggar is willing to incur higher costs, it can also be seen that (because  $p$  is bounded by 0 and 1) as  $p$  increases, misrepresentation becomes more attractive regardless of the cost. Furthermore, some representative and plausible values are selected for these many variables and sets of equilibrium outcomes are depicted graphically to lend greater interpretability to the model's results. The functions  $a = \alpha e / 2p$  for the donor and  $c = p\alpha e$  for the beggar holding  $\alpha e$  constant at 10 units of currency. Both  $a$ , and  $c$ , are graphed along the same metric on the y-axis ( $a$  on the left side and  $c$  on the right), while the probability  $p$  that a given beggar is of the needy type is graphed along the x-axis.

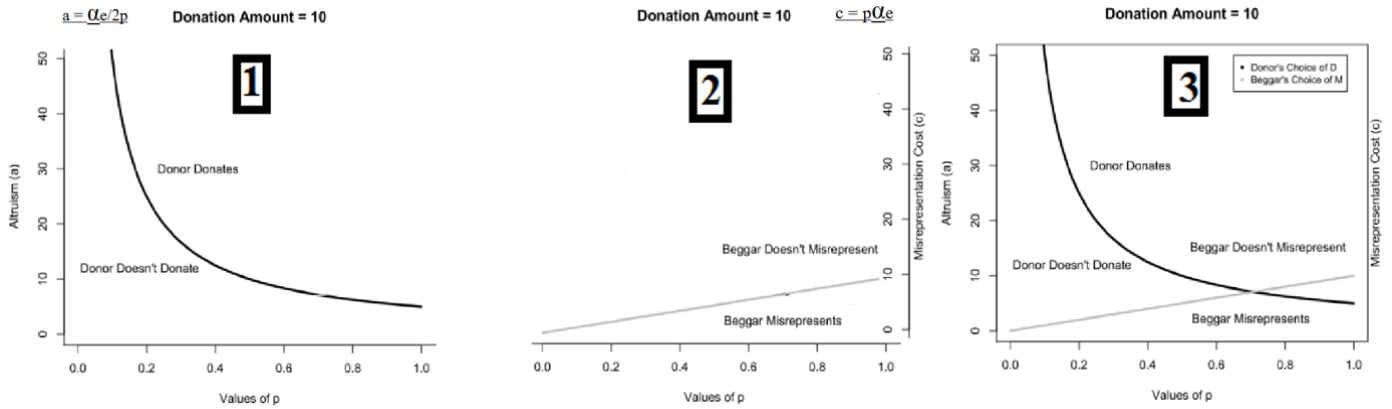


Figure 1 represents the donor when the equation  $a = \frac{10c}{2p}$  shows the relationship between the amount that the donor donates and probability to find needy beggar, which explains the measure of altruism of the donor. As  $p$  increases, the altruism becomes less and less with the fixed donation at 10 units of currency. The area above the line is when a measure of altruism is higher than the probability of the needy, while the area below the line represents donors who don't donate.

Figure 2 shows the relationship where  $p$  and donation amount represent the cost of being misrepresented. The area above the line indicates the misrepresenting beggars, while the area below indicates the others. The last one, Figure 3, is the combination of both donors and beggars: if the donation amount is fixed at 10, it depends on the preference and the altruism level of an individual donor, while whether a beggar will misrepresent or not depends on the cost of misrepresentation. Therefore, both  $a$  and  $c$  depend on the  $p$ .

In conclusion, the cutting point of the graph is not the equilibrium as in other cases of economical graphs, but the preference on beggars whether to misrepresent or not and donors whether to donate or not.

This review by far collects the most economical papers of the beggar industry available as this industry, if it can be called so, doesn't have visible products and services or any transaction in the conventional sense.

#### 4. Past Literature

Most of the beggar are homeless (citation). The homeless turn into beggars because they have no income and support from their families. Therefore, to understand how one turns into a beggar, it is important to know how people initially turn homeless before turning to beggars.

In Boonlerd Wisetpreecha's "World of Homeless," (2003) the only serious, systematic qualitative research on the homeless in Thailand, the participant observation case-study method was used to collect all the data from the real life setting of the sampled homeless individuals. Although time-consuming, this data collection technique allows trust-building and more truthful sharing of information between the researcher and his cases.

According to Wisetpreecha, there are various types of homeless people, who share similar backgrounds to beggars, but only one type that can aptly be classified as beggars. These homeless beggars are called “ghost,” the ones without jobs and begging for their living. Among the homeless, “ghost” is the worst type as even the homeless themselves do not accept their action of begging. Ghosts have a lot of ways to find money. For example, they can walk around bus stop or into restaurants, pretending that they don’t have money to go home, or bring children with and make up a story to beg money to feed their children.

Most of the cases in this turn-book research reveal some prominent reasons of becoming homeless and beggars at last, including complicated family life that forces one to run away and live a homeless life, involvement with illegal activities and crime rings that leads to years of imprisonment before being released and having no home and livelihood, among others (Wisetpreecha, 2003).

### **Methodology**

This study was conducted with the qualitative case-study design, which employs in-depth interview as a primary method of data collection along with other technique to assure the trustworthiness of the whole research process. In this part, all the stages of qualitative methodology applied are described to show whole process of decision-making and conducting, all through the data analysis.

### **Subjects**

Five participants, 4 males and 1 female, with ages ranging widely from 25-79 years old, were consent to take part in this study after being approached by the author based on the inclusive criteria: 1) Begging regularly as the only means to generate income, 2) Carrying a begging container, and 3) Begging in the same area (Siam, Khao Sarn, Nana are the areas chosen in this study as the greatest numbers of beggars can be found here). These criteria were set to scope down the beggar population into one area to consider the nature of competition in that very area and to ensure that all the participants are beggars, not homeless.

### **Sampling technique**

Convenient sampling was used in this study. Since the beggar industry hasn’t been clearly defined or is socially acceptable, it was hard to approach potential subjects and persuade them to take part in. Rejection, doubt, and avoidance had been expected. Therefore, the author approached individuals who met the inclusive criteria and included them into the study when they gave consent. Finally, five individuals showed enough trust toward the author and agreed to partake the study.

## Data Collection

**In-depth Interview** is the main technique not only because it enables the author to explore deeper into the undefined, and complicated phenomenon, but also because it is especially good when it is hard to obtain a number of subjects or when the subjects have been so varied to be tested quantitatively with a standard questionnaire (Lincoln and Guba, 1994). The interview consists of a set of fixed leading questions after the approaching question. Flexible probing questions would be asked following the leads from the subjects' answers.

**Approaching questions:** The negative connotation attached to begging livelihood, beggars mostly are prone to suspect and distrust anyone who approaches them with questions. Therefore, approaching questions here required more of greeting, self-introduction, and warm-up light conversation to get familiar at first. When the potential subjects seemed welcoming and receptive enough, the author filled them up with the purpose of this study, but trying best to avoid using the word, "beggar," so as not to offend or sound insulting, then proceeding to ask their consent to take part in the study.

**Leading questions:** All these questions were designed to explore the motivation, livelihood, and competition of beggars.

What is your **routine** of living?

Do you do this **job every day**?

How much do you **spend each day** and for what?

How much can you **earn per day**? Is it enough to sustain your life?

Do u have any **strategies to gain** more income?

Have you ever had other jobs before?

In each begging do you **face any problem**?

What do you do if you see the police or the authority?

How do you pick a **place to sit**?

In each **place do you face any problem**?

If there are any problem, how did you **handle** it?

**Probing questions:** the probing questions were used for further probing into interesting and relevant topics that emerged from the subjects' answers to the leading questions. Therefore, these questions depend on the content each subject provided.

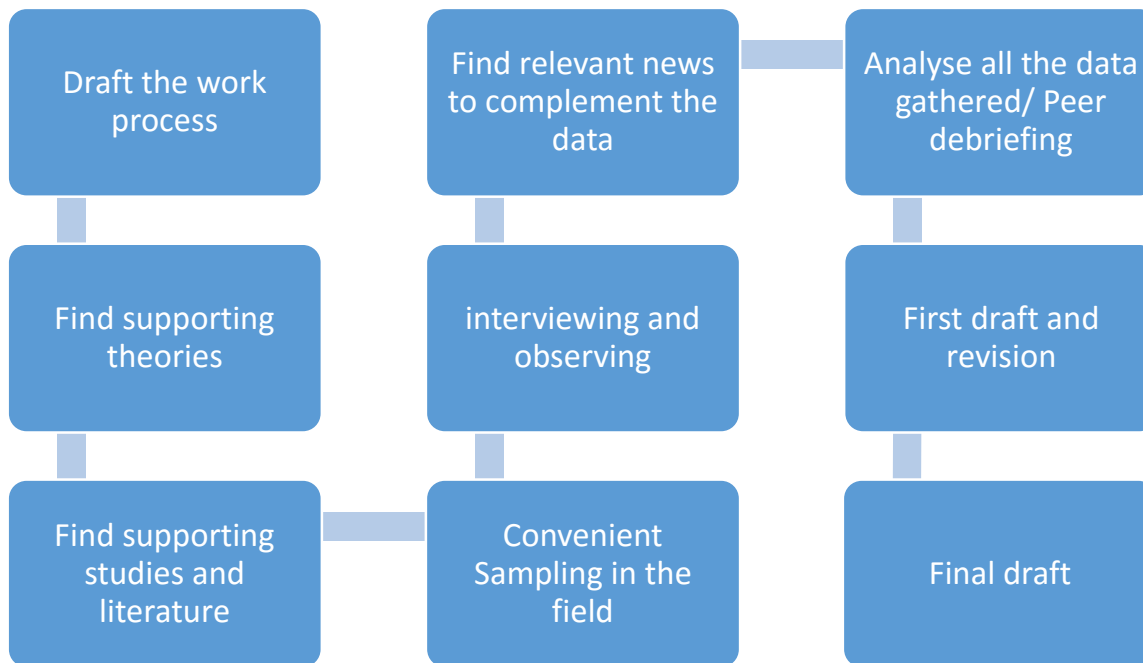
### **Data Analyses**

The interview data were first transcribed verbatim into script, and the transcript was analysed after the qualitative convention, along with other qualitative methodology to ensure the level of trustworthiness, as shown follows.

1. **Grouping/Theming:** All the interview scripts were perused and grouped together under the themes necessary to answer the research questions. The author didn't wait objectively until the apparent theme emerges from the data as this study has only 5 interviewees and the clear details to look for, based on the conceptual framework, to answer the research questions.
2. **Audit Check:** The author kept and filed all the gathered data (interview scripts, news, past literature) systematically, and all the observation notes taken and decisions made throughout the study were filed. This would enable revising and rechecking by the author and invited peers during peer debriefing.
3. **Peer Debriefing:** To ensure that the author's decision on theming and interpretation of qualitative data was not biased, two other peers who were interested in the topic and had been informed about the concept, theories used, and methodology checked and commented during analyses.
4. **Triangulation:** The application of several sources of data besides interview to create all-round perspective of the phenomenon. In this study, news account, past research, the author's observation in the field (restricted to common busy areas in Bangkok, like Siam, Khao Sarn, and Nana) were used as well.

Although this is the qualitative study, but the nature of the pre-conceptual framework was quantitative with economic equations. Therefore, the scope the author focused was not as wide, flexible, and open as usual qualitative studies are. It is rather like scanning for the details that could directly translated into the economic equations used as the framework here.

## Work Process Diagram



## Results

To study the industry as reserved, evasive, and complicated as the beggar industry in a limited scope of time and research knowledge is very challenging and tricky. Qualitative methodology is required where the access to subjects is limited and past literature is meagre. Therefore, the set of hypotheses based economic transaction of demand and supply is needed to set the corner stone to the analyses. The results are presented based on the hypotheses and with the aims to eventually answer the research questions. However, some of the findings differ from the literature used as the framework.

### Analyses from Beggar Side: Types of Beggars

The data collected point to two types of beggars.

1. **The needy beggars** who want money to subsist themselves and their families, or “white” beggars as called in this study. This group, according to analyses, can be further divided into 2 subgroups: the ones authorized by the district authority and the unauthorized ones who sneak around to beg. All of them are native.

This group includes those who can’t make a living because of their handicap or senility but still wish to support themselves, so they have registered with District Office for permission to beg under authority’s protection. The examples of this subgroup are blind, old beggars in Siam or the violin-playing aged beggar at the Siam BTS’s

escalator. Most legal beggars are also members of some charity or non-profit organizations, such as White Staff Artist Foundation (for the begging blind artists).

Another subgroup have the same reasons to beg but are distrustful of the authority to become legally registered for fear of being forced into homeless houses and institutions. This subgroup also includes both misrepresenting and non-misrepresenting beggars as both types in this group actually share the same motivation and decision. Examples include misrepresenting amputated beggars and handicapped old beggars, both of which commonly found in busy business/shopping areas in Bangkok. These beggars have shown the widest variety of begging techniques, from walking straight to beg, performing, or acting pathetically to attract attention. Some walk around and change locations, while others stick to their usual sitting spots, but interestingly, all of them choose to beg in the most crowded, busiest areas.

- 2. The forced beggars** who are still in need but the money begged doesn't directly benefit themselves or their families. Unfortunately, this group's situation isn't at all better than the first, despite the group name implied. They are forced to beg against their will either by criminal rings or by harsh conditions that rid them of no other choices. Most of them are unauthorized and foreign.  
  
This group of beggars are in equal need of money, but most of them are illegal immigrants or victims of human trafficking and mafia rings, so it was nearly impossible to approach them. They have no protection from the authority because of their status and cannot even afford any paid employment. The usual methods of begging of this group differ from the needy group as they mostly work in team or under organized groups: having drivers to drop and pick them at the chosen spots under their groups' control at the fixed times each day. Most of them have babies, are amputated for real, or pretend to be deaf as they really can't understand Thai. Drawing sympathy from passers-by is their main approach.

The reason behind such classification is that the interviews in the study, along with the news coverage, reveal that all the beggars are really in need and had no other choices, so the only criterion to classified them is the source of their need: for their own and families or out of forced conditions. Considering from the nature of the begging business in Bangkok, Thailand, with quite distinct types of people doing regular activities for livelihood, constant support from organizations or the government authority, invented strategies aimed at gaining competition advantage over other beggars, it is justified to answer the research question that begging vocation indeed makes up into "an industry."

## Diagram Concluding Types of Beggars



### Hypothesis Test on Consumer Side

Since donors are not getting any tangible goods/services back after donating to beggars, the exchanged product in this industry most likely to be intangible. According to the economic principle, a good is any object or service that increases utility, directly or indirectly. Therefore, the exchange leads to the demand for a certain type of product/service still.

The hypothesis can be separated into two parts of why there can be considered to be demand in this industry: first, giving without expectation of getting anything back, and, second, giving with the expectation of getting something in return.

#### 1. Giving without expectation (generosity, pity)

This means that consumers may not want anything in return for each donate. They just feel pity to the people who beg for help. In this case, consumers can be said to get utility of mental happiness they receive from giving.

Even Thailand is arguably a developing country, we are on the top 10 list of the countries donating the most. This shows that Thai people are mostly benevolent and generous by nature. It can also be explained by Thai culture since 94 percent of Thais observe Buddhism, the religion roots in giving. This might be a reason why the beggar industry still exist and do very well in Thailand despite the average national income or recent economic conditions.

If the religious explanation holds, this means donors might, deep down, hope or believe to get spiritual happiness or good karma in return from their donation. Despite pure generosity and altruism, to be clear, consumers in this case pay money in return of some spiritual or psychological benefits.

## **2. Give with expectation (probability of getting something, hope)**

This means donors clearly hope or believe to get something that they wish in return from their donation. It may happen because they don't have any spiritual refuge so they tend to donate and hope for what they want. To be clear, consumers in this case pay money in return of hope of something, tangible or not, from the start.

This hypothesis is tested by looking at the spending rate on non-profit organization in Thailand and World Giving Index of CAF (Charities Aid Foundation) on the ground that donors can refund tax payment according to the rate of donation they do to established NGOs or charity organizations. Therefore, in this case, the return is tangible.

The data from United Nation Nonprofit Handbook shows how NPI (nonprofit industrial) accounted in Thailand GDP. In 2008, it accounted for 0.8 percent of the total GDP, which seems low. However, compared to other sectors which have more important roles, like education and construction, which accounted for 3 percent and 2.9 percent, respectively, for the total GDP, NPI have a lot more impact on GDP. Therefore, it can be concluded that because consumer hope for something then they want to donate is true.

## **Conclusion and Discussion**

From the qualitative methodology based on in-depth interview as the main data-collection technique, both research questions can be adequately answered. First, the beggar industry actually exists and active considering from the ground that there are many well-classified types of beggars who resort to various begging techniques to gain competitive edge and that there are organizations and authority establishments to control and protect the "business" in this industry. Both of these facts confirm that competition does exist in this industry. In addition, it can be confirmed that economic exchanges really occur. Whether out of pure generosity and compassion or out of expectation toward tax reduction or reputation (the latter case is not possible if one donates to beggars anyway), donors seem to gain some forms benefits. Hence, they will cease to donate. In Thailand with strong Buddhist spirituality appreciating giving and good karma, people are not at all strangers to giving and donating.

Concerning types of beggars, the author preferred the mode of classification differing from the one used in the book, 'The World of Homeless,' by Wisetpreecha (2003) as the more distinct difference found is willingness. A large number of

beggars in Thailand work by forced and illegally as a team of illegal immigrants or under organized crime organizations, verifying the fact that begging is really profitable and generates considerable income to justify it as “an industry.” Therefore, the author sees it is more appropriate and comprehensive to classify beggars into 2 main types based on willingness to beg/being forced.

However, as this study contains only 5 cases and was conducted within very limited timeframe and knowledge repertoire, the results need to be taken with reservation and caution. Generalization is not advised, and further studies with the larger number of participants and stricter theoretical frameworks are required to ensure greater homogeneity of the population and rigor of research methodology. In all, the results at this stage can serve as preliminary information and motivation for further more well-prepared, larger-scale research.

## Appendices

### Appendix A: Subject Profiles

#### Interviewee 1: Kao-Sarn Beggar

Age:	46	Gender:	male
Location of begging:	Kao-Sarn Road	Native Province:	Karnjanaburi
Working hours:	10 Hour	Average Income:	400 baht per day

At the age of 46, I1 has been a beggar for 4-5 years. He wears some kind of solid shirt and green shorts; however, he has only one leg. His right leg is only half, so he uses a walking-stick to help him walk slowly step by step. He commutes daily from Karnjanaburi to Kao-Sarn Road. He said he was a soldier in Thai Army and lived with his wife before the car accident, which is the reason he lost his leg. He didn't tell the cause of the accident, but only that he lost control on his left side of the face and his wife left him. Now, he lives with his grandchild with the income from being a beggar.

He said that his income was volatile, depending on his luck. The lowest that he got is 400 baht and the maximum he gets is around 2000-3000 per day. His expense is not a lot, only transportation cost, food, water, and cigarettes. He has some money left to support his grandchild to school.

He works 10 hours a day from 15.00pm to 1.00am. There are several obstacles for his work. The first obstacle is police. He said that he has to be careful for the police because they will chase him or may take him to workhouse where there are a few guards and he will face a very bad life in there. The second obstacle is the owner of the shop around Kao-Sarn Road. Some shops are good and give 20 baht to him every day but some just displace him off their shop. The last is his body itself due to the age and body handicap. At the end, I give him 100 baht and he didn't seem to appreciate it so I think

#### Interviewee 2: Siam beggar the white cane artist

Age:	around 40	Gender:	male
Location of begging:	Siam Square	Native Province:	-
Working hours:	8-10 hour	Average Income:	900-1000 baht per day

He smoking while talk to me and it is very easy to talk approach him. His age around 40 and he come with the one who he call kids. At first I assume that the girl are his granddaughter but it is not he said the girl are in the same foundation of white cane artist. This foundation is the organization that help blind people which both of them are in the program. They said they are not beggar, the money that they get will help the blind around Thailand. His eyes still can see but it seem hard to read something. He ask the girl for the card showing that they are Thai people and they are in the foundation for real.

He said his income are depend, holiday will give him a lot more than normal day. On the normal day he got around 900 to 1000 Baht per day since they walk around Siam Square and sing a song. He work around 8 to10 hour. He didn't answer the question that what is he expense but the income he earn is enough for himself and his wife. Also, he said that part of the income from what he doing partly go to the organization which mean it is a lot that can cover all of his expense.

About what he been doing, even the income are enough but there are some obstacle too. Sometime police and guard from the mall tell them to leave some me tell them to stop singing. He told that if police catch the beggar who does not have beggar license then police will ask for 1500 to 2000 bath but luckily he and his young friend have the license. He also mention about mafia gang that bring the immigrant to bag for money by cut off their and leg but he also said that right now the law change the police take the immigrant to prison and sent them back to their country. After 15 minute conversation, he didn't expect for my money at all, he just talk to me and turn back to what he been doing.

### **Interviewee 3: Siam beggar with flute**

Age:	around 25	Gender:	male
Location of begging:	Siam Square (paragon)	Native Province:	-
Working hours:	-	Average Income:	400-1000 baht per day

This one seem youngest and also the shortest conversation of all interviewee. He stand in front of Paragon Mall with his flute and play it not as good as professional but better than beginner. This guy are blind but he said he still able to see in blur. He seem a little bit hurry and don't want to talk to me however he give some information.

His income are around 400 to 1000 baht, he didn't tell much about their background but he told that, at the first place that he start doing this he got chased by the mafia gang that control the area so he have to move here and everything going ok for him. His job here are a lot better than the first place. He got an income that he can take care himself. I did ask

him about joining the program of white cane artist foundation but he don't know about it and he seem afraid to this organization which mean the perspective to social organization from beggar is bad they afraid that they might take them to do something else. It also mean that they like to be in this position of beggar and afraid to change.

**Interviewee 4:** digital gate way beggar with old Thai song and violin

Age:	79	Gender:	male
Location of begging:	BTS Siam	Native Province:	-
Working hours:	10 hour	Average Income:	1000 baht per day

This is the oldest interviewee at the age of 79 and has been doing this job for 9 year. This guy play violin with Thai song he adopt 4 child which he claim that their adopted child are graduate from Chulalongkorn university and study aboard for the master degree at the oxford university. This background of this guys are interesting, he said at first he came here there are no tower nor building. He once helping the work in united nation and was a soldier.

His income quite high since he work from 13.00pm to 23.00pm and get the income around 2000-3000 per day he also said that there were a month that he got 100,000 baht in one month but it also depend, some day he might get only 500 to 700 baht. He has adopt 4 child and live with his wife that seen younger than him. His expense are not a lot mainly just food and electrical charge for his stereo 20 baht per days.

He mention the problem that he face during the work here such as: there are some group of study sing a song for the rural camp which he said it effect his income a lot, sometime there are police and some shop try to displace him away but he went to government office and protest and then he got back and no one bother him again. He have not move anywhere else for 9 year and he still want to do it because he love music.

**Interviewee 5:** beggar at Nana with her child

Age:	around 28	Gender:	female
Location of begging:	BTS Nana	Native Province:	foreigner
Working hours:	-	Average Income:	-

Middle aged women with her child in her arm, she sit on overpass next to Nana BTS station. She wearing old and dirty cloth with some paper that wrote something in front of her. Her right hand side have a bottle of milk that almost empty. I get close to her without reading the paper that lay in front of her lap and I said “sorry, can I talk to you for five minute” she didn’t answer but just look at me and point at the paper. I found out that she is unable to hear. So, I gave her 20 baht and walk off where she can’t see me but I still observe her.

For five minute, her action is only beg for money and her child awake. Until there is no people walk on the overpass, The unexpected things just happen that she talk to her son and she can hear what her son say clearly. I can barely hear what they are talking but am sure that is not in Thai. I start to walk out at the place like nothing happen.

Since she can’t give any information, so I have to analyze it by what I saw. The question pop up that why she have to lies to me and what is she hiding. After a while, I thinking the word that beggar from white cane foundation said “the mafia gang usually are not Thai people they drop off the beggar and pick them up at the end of the day” for that second, I thought that why does she don’t have any staff to carry and if she is Thai people she would have talk to me. I conclude to myself that she is the beggar that are in the mafia gang due to the evident that I found and see with my eyes.

## **Appendix B: news**

### **September 7, 2015 Thairath**

It happened at Seven-eleven store in gas station, there some beggar wait in front of the Seven-eleven door which make the automatic door keep open. The beggar hope for some coin from people who done buying things in Seven-eleven. 15 minute passed, no sign of Seven-eleven’s staff take care of this beggar. It turn out that 10 minute later the employee brought some food and water to this beggar. Someone took picture and it spread over social world. The truth is that there are some customer of Seven-eleven brought it and tell cashier to hand those food to beggar. The customer also said to cashier that she seem hungry and outside is very hot she would need some food and drink. After done talking with the cashier, the customer just left without hoping for and reward or compliment.



## April 20, 2015 Dailynews

Cabinet of Thailand approve the new Controlling Beggar Act. 2558(2015). Since Thailand has been downgraded from 2tier watch list to 3tier (which mean the countries with the worst human trafficking situation) by United States of America in 2014. Beggar seem to be the most important factor of human trafficking in Thailand. From the data, Thailand has approximately 5000 beggar which has lowest average income of 500 Bath per day and highest average income of 1800 Bath per day. Due to the upcoming AEC, government concern more about beggar problem and approve this new Act. From TDRI (Thailand development research institution) article, the government tried to issue the beggar Act. In 2011 but there were objection because the Act was weak and allow beggar to beg for money if they register to local government official. Then the new controlling beggar Act. Approved and it have two type of control. First, if the beggar are foreigner, then send them back to their country. Second, if the beggar are Thai, then provide them job or send them to workhouse.

Furthermore, beggar Act. 2015 specified two following action as a beggar

1. The request of property of the other by verbal, massage, or show any manner or any mean without compensation by doing or any property will consider those action as begging. However, it does not include the request within family or solicitation under the law of solicitation.
2. Any action the make people feel pity and give property without the returning of work or property will consider those action as begging. While playing music or showing talent in public by obtain property of listener or viewer who voluntarily provide are not consider as begging but they have to register to local government official.

Comments on the draft beggar Act from The Mirror Foundation

Let look at what they have done in the past to see why foundation's comment are important.

The Mirror Foundation was founded in 1991 by a tiny group of five students. Since then, they have continuously expanded to become one of the most prominent Thai Non-Governmental Organization. To accomplish our primal goal of social development, we promote Human Rights, Education, the use of New Media and Information Technologies, Volunteer training and resources sharing. Four comment advantage of this Act are as following:

1. The revised of law that lagging behind the current circumstances change to meet effectiveness.
2. Clear legal punishment toward beggar, the one who seek profit from beggar, and government officer that relate to beggar.
3. The Act not only tend to arrest the beggar but also give the opportunity to disadvantage people.
4. This Act help separate the case of force being beggar which consider as guilty of human trafficking crime.

April 07, 2015 Mthai news

ภาค 1 ร่วมฝ้ายปกรองปทุมธานี บุคคลต่าง ขอทาน และด้าวหลบหนีเข้าเมือง ตามยุทธการ “ตลาดไทสีขาว” ให้แล้วเสร็จใน 1 เดือน



วันที่ 7 เม.ย.58 ที่บริเวณลานจอดรถด้านข้างตลาดส้ม ภายในตลาดไท ต. คลองหนึ่ง อ.คลองหลวง จ.ปทุมธานี พล.ต.ท.อำนาจ นิ้มมะโน ผบช.ภ.1 พร้อมด้วยเจ้าหน้าที่ปกรอง จ.ปทุมธานี ร่วมแถลงการระดมกวาดล้าง บุคคลต่างด้าว ขอทาน และสิ่งผิดกฎหมายภายในตลาดไท ตามยุทธการ “ตลาดไทสีขาว” ตั้งแต่วันที่ 1-6 เม.ย.

โดยสามารถจับกุมอาวุธปืนได้ 11 กระบอก พร้อมเครื่องกระสุนปืนจำนวน หนึ่ง จับกุมบุคคลต่างด้าวหลบหนีเข้าเมืองสัญชาติกัมพูชา และลาว รวม 27 คน คัดแยกแล้วไม่เข้าข่ายค้ำมนุษย์ และควบคุมตัว แรงงานต่างด้าว 145 คนเพื่อรอการคัดกรอง

นอกจากนี้ ยังจับกุมสองผู้ต้องหาอายุ 18 ปี และ 19 ปี ที่ร่วมกันลักทรัพย์รถ จยย. บริเวณหอพักกอล์ฟวิว ต.คลองหนึ่ง อ.คลอง หลวง

สำหรับการบุกจับกวาดล้างครั้งนี้ เป็นไปตามประกาศของนายกรัฐมนตรื ที่เข้มงวดปราบปรามการค้ามนุษย์เป็นวาระแห่งชาติ โดยมีกรยกตัวอย่างตลาดไท ซึ่งอยู่ในพื้นที่ สก.คลองหลวง เป็นพื้นที่ที่มีการใช้แรงงานต่างด้าว การค้าประเวณี ขอทาน และต้องปราบปรามให้เสร็จสิ้นภายใน 1 เดือน

## Appendix C: law

### กฎหมาย

#### 1.เรื่อง ร่างพระราชบัญญัติควบคุมการขอทาน พ.ศ....

คณะรัฐมนตรีมีมติอนุมัติหลักการร่างพระราชบัญญัติดังกล่าว ตามที่กระทรวงการพัฒนาสังคมและความมั่นคงของ มนุษย์ (พม.)เสนอ และให้ส่งสำนักงานคณะกรรมการกฤษฎีกาตรวจพิจารณา แล้วส่งให้ คณะกรรมการประสานงานสภานิติบัญญัติแห่งชาติก่อนเสนอสภานิติบัญญัติแห่งชาติต่อไป ทั้งนี้ ให้ พม. ร่วมกับ หน่วยงานที่เกี่ยวข้องดำเนินการตามนี้ คณะรัฐมนตรีเมื่อวันที่ 24 กุมภาพันธ์ 2558 ด้วย โดยให้ดำเนินการแก้ไข ปัญหาและจัดระเบียบขอทานให้แล้วเสร็จ เพื่อลดอัตรา คนขอทานในประเทศไทย โดยเน้นให้คนขอทานมีอาชีพที่ สามารถเลี้ยงตนเองได้ และมีคุณภาพชีวิตที่ดีขึ้น

ทั้งนี้ ให้ พ.ม.รับไปพิจารณาศึกษาบทบัญญัติกฎหมายที่เกี่ยวข้องกับการให้ความช่วยเหลือบุคคลผู้ที่ ทำการขอทานเป็นเด็ก ผู้สูงอายุ คนพิการหรือทุพพลภาพ ผู้เจ็บป่วย ซึ่งไม่สามารถประกอบอาชีพได้ คนไม่มีญาติมิตรอุปการะเลี้ยงดูและไม่มีทางเลี้ยงชีพอย่างอื่น หรือผู้ซึ่งอยู่ในสภาวะยากลำบาก ให้พ้นสภาพจากการ เป็นคนขอทาน และดูแลฟื้นฟูสมรรถภาพ เพื่อให้บุคคลเหล่านั้นสามารถกลับมาดำรงชีพในสังคมได้ เช่น พระราชบัญญัติคุ้มครองเด็ก พ.ศ. 2546 พระราชบัญญัติป้องกันและปราบปรามการค้ามนุษย์ พ.ศ. 2551 พระราชบัญญัติการคุ้มครองคนไร้ที่พึ่ง พ.ศ. 2557 เพื่อมิให้เกิดความซ้ำซ้อนกัน แล้วแจ้งให้สำนักงานคณะกรรมการ กฤษฎีกาเพื่อประกอบการตรวจพิจารณาต่อไป

### สาระสำคัญของร่างพระราชบัญญัติ

1. กำหนดให้ยกเลิกพระราชบัญญัติควบคุมการขอทานพุทธศักราช 2484
2. กำหนดให้มีคณะกรรมการควบคุมการขอทาน ประกอบด้วย รัฐมนตรีว่าการกระทรวงการพัฒนาสังคมและความมั่นคงของมนุษย์ เป็นประธานกรรมการ โดยตำแหน่ง และกรรมการผู้ทรงคุณวุฒิ และให้ คณะกรรมการมีอำนาจหน้าที่กำหนดและให้กรมพัฒนาสังคมและสวัสดิการ ทำหน้าที่เป็นสำนักงานเลขานุการของ คณะกรรมการและให้มีอำนาจหน้าที่ตามที่กำหนด
3. กำหนดห้ามมิให้บุคคลใดทำการขอทาน และกำหนดให้การกระทำได้ต่อไป นี้ ให้ถือว่าเป็นการ ขอทาน
  - 3.1 การขอทรัพย์สินของผู้อื่นด้วยวาจา ข้อความ หรือแสดงกิริยาอาการใด ๆ หรือด้วยวิธีการ ใด ๆ ทั้งนี้ โดยมิได้มีการตอบแทนด้วยการทำงานอย่างใด หรือด้วยทรัพย์สินใดแต่ไม่รวมถึงการขอกันญาติมิตร หรือการเรียไ้รตามกฎหมายว่าด้วยการควบคุมการเรียไ้ร
  - 3.2 การกระทำใดเพื่อผู้อื่นเกิดความสงสารและมอบทรัพย์สินให้ โดยมิได้มีการตอบแทนด้วย การทำงานอย่างใดหรือด้วยทรัพย์สินใด
4. กำหนดให้การเล่นดนตรีหรือการแสดงความสามารถอื่นใดในที่สาธารณะ โดยขอรับทรัพย์สิน ตามแต่ผู้ชมหรือผู้ฟังจะสมัครใจให้ มิให้ถือว่าเป็นการขอทานแต่ต้องแจ้งต่อเจ้าพนักงานท้องถิ่น และต้องปฏิบัติตาม หลักเกณฑ์ที่เจ้าพนักงานท้องถิ่นกำหนด
5. กำหนดให้พนักงานเจ้าหน้าที่ส่งตัวผู้ที่ทำการขอทานเป็นเด็ก ผู้สูงอายุ คนพิการ หรือทุพพลภาพ ผู้เจ็บป่วยซึ่งไม่สามารถประกอบอาชีพได้ คนไม่มีญาติมิตรอุปการะเลี้ยงดูและไม่มีทางเลี้ยงชีพ อย่างอื่น หรือผู้ซึ่งอยู่ในสภาวะยากลำบากไปปรับการสงเคราะห์ในสถานสงเคราะห์และให้พ้นความผิด
6. กำหนดให้สถานสงเคราะห์พิจารณาดำเนินการตามกฎหมายเฉพาะกับผู้ที่ทำการขอทานซึ่งเป็น บุคคลที่มีกฎหมายเฉพาะบังคับอยู่แล้ว เว้นแต่ในกรณีที่มีเหตุจำเป็นและสมควร เพื่อประโยชน์ของผู้ทำการขอทาน สถานสงเคราะห์จะ ไม่ดำเนินการตามกฎหมายและรับตัวผู้ที่ทำการขอทานนั้น ไว้ในความดูแลต่อไปก็ได้

7. กำหนดบทลงโทษสำหรับผู้ทำการขอลาน ผู้ที่ถูกส่งตัวไปยังสถานสงเคราะห์ซึ่งไม่ไปหรือหลบ จากสถานสงเคราะห์ ผู้ที่ช่วยเหลือผู้ที่ถูกส่งตัวไปยังสถานสงเคราะห์หรือผู้ที่อยู่สถานสงเคราะห์ให้หลบหนี และผู้ใช้ บังคับ ชูเชิญ จ้างวาน หรือยุงส่งเสริม หรือกระทำด้วยวิธีการอื่นใดให้ผู้อื่นขอลาน หรือนำบุคคลอื่นมาใช้ประโยชน์ ในการขอลานของตน

8. กำหนดบทลงโทษสำหรับผู้เล่นดนตรีหรือแสดงความสามารถอื่นใดในที่สาธารณะ โดยไม่แจ้ง ต่อเจ้าพนักงานท้องถิ่น ผู้ที่เล่นดนตรีหรือแสดงความสามารถในที่สาธารณะซึ่งได้แจ้งต่อพนักงานเจ้าหน้าที่แล้ว หรือ ได้รับยกเว้น ไม่ต้องแจ้งต่อพนักงานเจ้าหน้าที่ แต่ไม่ปฏิบัติตามหลักเกณฑ์หรือระเบียบที่เจ้าพนักงานท้องถิ่นกำหนด และผู้ซึ่งไม่ปฏิบัติตามหลักเกณฑ์ที่เจ้าพนักงานท้องถิ่นกำหนด

#### Appendix D: consumer hypothesis testing reference

##### Top 20 countries in the World Giving Index

2011 World Giving Index ranking	Country	2011 World Giving Index % score	2010 World Giving Index ranking	2010 World Giving Index % score
1	United States of America	60	5	55
2	Ireland	59	3	56
3	Australia	58	1	57
4	New Zealand	57	1	57
5	United Kingdom	57	8	53
6	Netherlands	54	7	54
7	Canada	54	3	56
8	Sri Lanka	51	8	53
9	Thailand	51	25	42
10	Lao People's Democratic Republic	50	11	50
11	Hong Kong	49	18	44
12	Morocco	48	33	40
13	Nigeria	47	36	39
14	Iceland	47	14	47
14	Liberia	47	39	38
14	Turkmenistan	47	14	47
17	Denmark	46	18	44
18	Guyana	45	16	45
19	Malta	45	13	48
19	Qatar	45	16	45

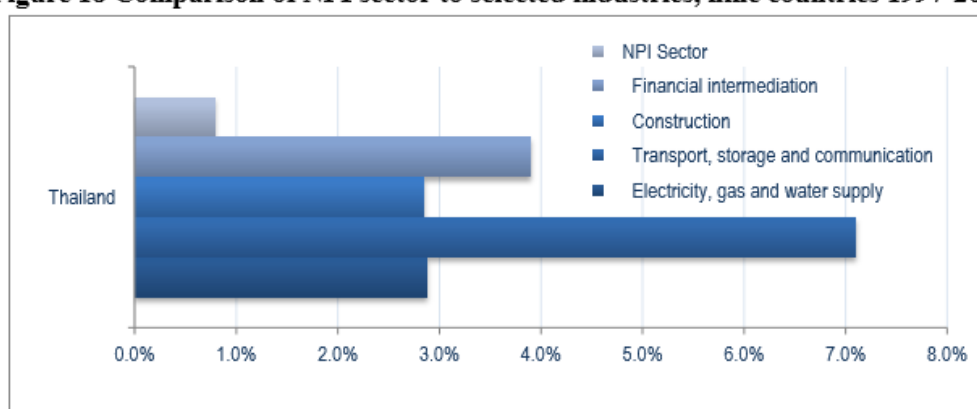
**Table 13 Comparison of NPI sector to selected industries, nine countries 1997-2008**

	Australia 1999	Belgium 2004	Canada 2003	Czech Republic 2005	France 2002	Japan 2004	New Zealand 2004	Thailand 2008	United States 2005	9-country Average
Shares of total economy GDP										
NPI Sector	3.3	4.6	6.6	1.3	2.9	4.2	2.6	0.8	5.1	3.5
Selected industries										
Electricity, gas and water supply	2.3	1.9	0.7	3.8	1.5	2.6	2.8	2.9	2.0	2.3
Construction	6.2	4.3	3.5	5.9	4.7	6.6	4.7	2.9	4.9	4.9
Transport, storage and communication	7.8	7.3	3.8	9.2	5.8	6.9	7.2	7.1	5.7	6.7
Financial intermediation	6.4	5.4	3.2	2.9	4.3	6.8	6.3	3.9	7.7	5.2
Shares of total economy compensation of employees										
NPI Sector	5.3	8.4	11.3	2.7	4.4	8.1	4.4	1.7	7.7	6.0
Selected industries										
Electricity, gas and water supply	1.2	1.4	1.4	2.0	1.2	1.3	0.0	2.7	0.8	1.3
Construction	5.5	4.8	6.8	6.2	5.2	9.1	0.0	4.0	5.6	5.2
Transport, storage and communication	7.2	8.5	7.5	8.1	6.9	6.8	0.0	6.0	5.6	6.3
Financial intermediation	7.3	5.7	6.3	3.4	4.9	4.4	0.0	6.9	7.7	5.2

NOTE: Data for Australia and France do not reflect statistical revisions since the publication of the satellite accounts in 2002 and 2006, respectively.

NOTE: Volunteering data for the Czech Republic, France, and the United States are CCSS CNP estimates.

Source: The Johns Hopkins Center for Civil Society Studies.

**Figure 18 Comparison of NPI sector to selected industries, nine countries 1997-2008**

Source: The Johns Hopkins Center for Civil Society Studies.

**Table 14 Share of NPI Sector in total gross value added for education, health and social work, 1997-2008 (%)**

	Australia 1999	Belgium 2004	Canada 2003	Czech Republic 2005	France 2002	New Zealand 2004	Thailand 2008	7- country Average
Share of NPI sector in gross value added								
Education	22.4	1.9	37.7	19.1	8.2	8.8	3.0	16.4
Health and social work	18.3	51.7	81.7	2.1	24.5	16.0	25.5	32.4
Share of NPI sector in gross value added								
Education	24.7	1.7	37.1	17.4	8.2	16.1	3.0	17.5
Health and social work	25.2	49.3	82.4	1.8	24.5	20.5	31.6	33.9

NOTE: Data for Australia and France do not reflect statistical revisions since the publication of the satellite accounts in 2002 and 2006, respectively.

NOTE: Volunteering data for the Czech Republic, France, and the United States are CCSS CNP estimates.

Source: The Johns Hopkins Center for Civil Society Studies.

Credit: the john Hopkins Center for civil society studies

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