COGNITIVE SCIENCES AND HUMAN DEVELOPMENT

The Psychological States of Beggars in Malaysia: Happiness, Subjective Well-Being, and Gratitude

Lim L. Gin, Kalaivanan Syasyila & Zhooriyati, S. M. *
Faculty of Social Sciences and Liberal Arts, UCSI University, Kuala Lumpur, Malaysia.

ABSTRACT

The economic downturn causes a fluctuation of Malaysian beggars with disrupted psychological states. The research focuses on happiness, subjective well-being, and gratitude among the beggars in Kuala Lumpur and Selangor. Ten beggars participated in an in-depth interview. Their selection was based on a purposive sampling technique. Findings show that with life satisfaction and maintained health conditions, they would be contented. Intolerable circumstances currently made the beggars wishing they could restart an ideal life to restore their subjective well-being. Amidst gratefulness, beggars tend to wake up with an appreciation for every little thing. However, the limited psychological care given has caused the number of beggars to escalate. The number of beggars would dwindle by appraising the public with what they necessitate through an awareness brought by findings from the study.

Keywords: happiness, subjective well-being, gratitude, beggars, Malaysia

1   INTRODUCTION

Every individual can increase their level of joy and life satisfaction, depending on their mental status. Psychological states typically involve three components, which are happiness, subjective well-being, and gratitude. According to Khoo and Zhooriyati (2020), happiness is an emotion associated with other positive feelings. An individual's life satisfaction is high when he or she displays more positive sensations than negative feelings. As for subjective well-being, it varies among every individual, as everyone has their life expectancy (Kieny et al., 2020). Equally, gratitude is a positive emotion, usually paired with appreciation (Greene & McGovern, 2017). However, the variable of psychological states studied on beggars is more succinct (Awang et al., 2017; Wong, 2018).

A classic definition of a beggar is known as individuals who ask for a favour from the public without the intention of returning it (Snown & Anderson, 1993). According to Natali (2020), the happiness state among beggars is not emphasised, especially in the psychological research field. Customarily assumed that researchers and the public are afraid of getting hurt by holding the perception that beggars are mentally ill (Mohd Alif et al., 2020). Beggars can be fussy, considering how they are sensitive towards a particular act that may trigger them. The psychological states of beggars are incomprehensible to determine.

However, happiness is one of the most effective components of the psychological states, and one way to gain it is by being a helping hand to others. There is some evidence to suggest that helping others could reduce the negative state of an individual (Li & Xie, 2017). Unlike happiness, subjective well-being is about human involvement in their conscious mind in daily life concerning emotions. It is tied to life satisfaction, positive affect as well as negative affect. In the event of gratitude, it is as vital as other psychological states, and it relies on who that person is.

Although it may be true, contemporary researches accentuated happiness, despite that it has only been restricted to a particular group of people such as married couples. Based on Grover and Helliwell (2017), married individuals are worth studying, as they have a higher pre-marital happiness baseline contrasting to those who are unmarried. The psychological states of single parents are vital to investigate, as they have a greater level of depression, less satisfaction in parenting, and a low level of happiness (Meier et al., 2016). Likewise, it reflects the same on adopted children. They have an unusual risk of attachment disturbance because they grew under a lower level of executive functioning of a family structure, which is unlike a regular household (Howard et al., 2017).

In contemplative to this study, the research involving the psychological states of beggars are not emphasised enough lately as much as married couples, single parents, and adopted children, who are often presented as moderate individuals. The reason is that this marginalised group's research is not well known, as they are homeless and frequently linger around even in the middle of a pandemic to earn a living (Anwar, 2021). A rationale on the psychological state of beggars is indicated in this research, utterly because Wong (2018), a member of Parliament for Subang Malaysia, revealed that beggars in Malaysia are increasing gradually. Not only do they increase in

number, but they also bring social issues such as burglary. Therefore, the psychological state of beggars in Malaysia was essential to discover.

The present study explored the internal and external factors that restrain this group of people from begging. The psychological state of beggars is emphasised, specifically on beggars' happiness, subjective well-being, and gratitude is unfortunately uncommon, especially in Malaysia (Awang et al., 2017). It demonstrates the lack of attention and consideration on the Malaysian beggars, both by the local populations and incoming tourists. The current study is necessary to highlight a response to the growing issue in the country.

The generalizability of much-published research on beggars tended to lean more towards the negative side, especially in the context of poverty (Allais, 2015). Therefore, this research would examine interventions for the betterment of beggars' psychological well-being. The psychological state of Malaysian beggars is significant to understand how the segment of the society is affected during the transformation stages of Malaysia into a developmental country.

Their subjective well-being and gratitude, by some means, are influenced through happiness. Since they are associated with one another, one element tends to depend on the other. By identifying the factors of their deed there is a potential in reducing the number of individuals begging on the Malaysian street, as there is a presence of enhancement of their psychological state.

2   METHODOLOGY

2.1   Research Method and Design

This study employs the qualitative research method. It captures the experiences, interpretations, meanings, and points of view among the participants. The qualitative approach allows for representing the participants' understanding entirely, especially their everyday lives and encounters (Johnson et al., 2019).

Specifically, the current research utilised the interpretative phenomenology research design, as it accentuates the lived experiences, and indirectly, the participants' background information was attainable (Timulak & Elliott, 2018). It can explore the participants' thoughts and worldview as they contribute their perspective to this study.

2.2   Sample and Location

Eight male and two female beggars ranging from 36 to 71 years old from Selangor and Kuala Lumpur were recruited in this study. The participants were recruited based on the inclusion criteria, whereby participants were required to have seven years of begging experience. Armstrong (2008/2019) stressed that the human physical and psychological state circulates every seven years, yet beggars still choose to remain in the same lifestyle. Therefore, beggars who met the requirement portray to either relish their lifestyle or have a dead-end.

The mental state of participants ought to be considered as inclusion criteria of this study, as there is an inclination and possibility for a beggar to have mental illnesses (Mohd Alif et al., 2020). It brings to light that the potential participants should acquire emotional stability, which includes a mere possibility of them extracting hallucination and delusion. With that, the reliability and validity of the research outcome would less likely be questionable.

As reported by Shefee (2017), Selangor had 2,326 beggars in the year 2017. The Department of Social Welfare (DSW) Statistics Report (Ministry of Women, Family and Community Development of Malaysia, 2018) pointed out that at the end of 2018, the local beggar in Malaysia had a total of 2,765. They all originate from Selangor and Kuala Lumpur, according to the report. The purposive sampling technique was used by current researchers, as it is known as selective, judgmental, or subjective sampling technique (Campbell et al., 2020).

2.3   Research Instrument

Interview questions of this study were developed based on three questionnaires, namely the Oxford Happiness Questionnaire (OHQ; Hills & Argyle, 2002), the Satisfaction with Life Scale (SWLS; Diener et al., 1985), and the Gratitude Questionnaire-6 (GQ-6; McCullough et al., 2002). Concerning the literacy level of the participants that go up to 80% of them achieving a primary level of education, this study interview questions use a comprehensive command of words to avoid the misconception. Besides, most participants do not have a good grasp of English, yet Malay was enormously preferable. A translation of Bahasa Malaysia took place into the interview questions, and therefore, it was presented in bilingual to ensure that the participants understood the items entirely. The interview questions were reviewed by a professional to preserve reliability and validity before the actual study.

Actual data collection commenced after one pilot test on a participant from Kuala Lumpur was conducted. The pilot test was conducted to secure the questions are deemed fit for the context of the study (Treece & Treece, 1982). The findings of the pilot test showed that the first version of the interview questions contained jargons words. It indicates that they are less likely to be answerable by the participants. With the pilot test, the interview questions amended previously have a guarantee. They assured suitable to be used in the actual research with the concern of literacy level of the participants. Consequently, the subject expert has inspected the interview questions again before proceeding with the data collection, whereby the commentary of the beggars was taken into deliberation.

There will be five sections for the interview questions. Section A concerns the demographic background of the participants. The sample interview question included "What is your current marital status?/*Apakah status perkahwinan anda?*". The questions that imply the experiences of being a beggar were emphasised in Section B. The sample question is "Why did you become a beggar?/*Mengapakah anda menjadi pengemis?* ". Section C, Section D, and Section E highlighted the psychological states of beggars, which are happiness, subjective well-being, and gratitude, respectively. The sample interview question is "Do you find things around you to be entertaining?/*Adakah anda mendapati perkara yang berlaku di sekeliling anda sebagai*

menyeronokkan? ", "What would make you satisfied with your life?/*Apakah perkara yang akan memberi kepuasaan dalam hidup anda?*", and "When you wake up every day, do you see something you would be thankful for?/*Apabila anda bangun pagi, adakah anda sedar terdapat perkara yang anda patut bersyukur?*", respectively.

There was an observation beforehand to ensure that the participants were approachable and mentally stable to involve in the study. In understanding, if the participants have a barrier and potential to participate in this study, direct observation is essential to access and provide assurance for the researchers (Gottlieb et al., 2021). The potential participants of this study were observed for nearly 30 minutes in two terms, which are in prospects of their body language and physical appearance. The exclusion criteria for the body language term included laughing at their presence or even having close to no self-control (e.g., going on loose motion in public). In terms of physical appearance, if there is an observation of beggars being half-naked, they would not be qualified for the research. Following that, participants are provided with an information sheet and informed consent upon agreement. Their privacy and confidentiality are emphasised before together with after the research procedure.

2.4   Data Analysis

In interpreting data received from participants, thematic analysis was appliable in the current research. According to Braun and Clarke (2006), thematic analysis is an adaptable method to analyse data in most qualitative studies. In the thematic analysis, there are six stages to look into: familiarisation, creating the initial codes, generating the initial themes, review the initial themes, label and describe the themes, and produce a final report. It started with the transcription of the collected data, which will be grouped into a systematic code right after. There will be a classification process concerning the code into general themes. Potential themes would then be developed and reviewed by an expert. The last step is the production of the report after the analysed themes are named.

3   RESEARCH RESULT

This study aimed to explore the psychological states concerning happiness, subjective well-being, and gratitude of Malaysian beggars. Therefore, the research result was reported in three different principle sections. The demographic background of the participants also was thoroughly discussed.

3.1   Demographic Background

This study recruited ten beggars with a range of ages between 36 to 71. Significantly, they reported becoming beggars for reasons such as survival, health issues, physical disability, or merely their choice of living. In other words, most of the participants chose to beg because they did not prompt to find a job, while they needed to fill their tummies. Also, some of them expressed their devastation of losing body parts due to an accident in the past. Meanwhile, 60% of the participants obtained acceptance from their family, consequent that they earn independently without relying

on others. The table below describes a comprehensive description of the demographic background of the participants.

Table 1. Demographic Background of Participants

Malaysian Beggars' Characteristics	Number of Participants
Religion	
Islam	3
Buddhist	2
Hindu	1
Christian	2
Others	2
Marital Status	
Single	5
Married	0
Widowed	4
Divorced	1
Education Status	
Illiterate	2
Primary School Graduate	4
Secondary School Graduate	4
Tertiary School Graduate	0

3.2   Happiness

Life satisfaction in terms of having a sense of entertainment is one of the main elements they emphasise. They endure positive emotions, even though they face various challenges throughout their lives, such as withstanding chronic health conditions. Nevertheless, the participants were agitated by the existence of authorities from the Department of Social Welfare Malaysia (*Jabatan Kebajikan Masyarakat*, *JKM*) and Kuala Lumpur City Hall (*Dewan Bandaraya Kuala Lumpur*, *DBKL*), who would come after them to diminish their pleasurable experience in the desirable situation of begging.

A customary view amongst the participants was that they frequently measured their social development, such as having a friend by their side. To emphasise, those are the friends there for them as companionable support regardless of whether they share the same background. They grow a form of appreciation and develop a happy moment provided they can comprehend the quality

time they spend with their loved ones. The participants acknowledged that their family members, especially their wives and children, provide the awareness that makes their lives meaningful. In social life, where individuals interact, the beggars are not interested in having one and even avoided direct eye contact with the passersby. In the first place, they have inferiority in them, which drives them into feelings of guilt, as their income is dependent on the public. What is more significant is that they have the money to fill up their tummy. Hence, they could not recognise and enjoy a quality relationship with another individual.

Collective information concerning the themes and codes of happiness from the present research is provided (Table 2). It was derived from the data analysis obtained from the actively begging participants at Kuala Lumpur and Selangor.

Table 2. Happiness as a psychological state of Malaysian beggars

Psychological States	Themes	Codes	Participants' Quotes
Happiness	Attain Psychological Enrichment	• Life satisfaction • Positive emotion	*"Uhh... biasanya orang akan datang berbual dengan pak cik, tanya pasal politik, BR1M ada dapat tak... orang selalu tanya kalau pak cik bahagia tak buat kerja macam ni tapi sebenarnya pak cik ok je [usually people would come and ask me about politics, if uncle have gotten the BR1M money... people usually ask if uncle happy with what uncle doing but in reality I'm okay]." (Participant 06)*
	Self-Actualisation of Physical Need	• Health condition	*"I used to have problems with my heart. I got stent-cip in heart [angioplasty]. Now I don't really care I'm already at the death stage." (Participant 08)*
		• Surrounding entertainment	*"Aku suka takutkan budak yang bagi duit... sajelah nak main-main [I like to scare children who give me money for fun]." (Participant 04)*
	A measure of Social Development	• Happy moments • Form of appreciation	*"Marriage. Fortunately, I encountered this old lady [wife] who happen to marry me. Last time my wife and I used to sew clothes together. She sew one for me but I don't have the heart to wear it and it became my sovenier that my wife leave behind." (Participant 08)*
		• Interaction with people	*"No feeling. Hmmm people don't interact with me. Already long time people no interact with me. I don't have any friends." (Participant 03)*

| A measure of Social Development | • Interaction with people | *"Aiyo... interaction ahhh... don't have to care about others lah. What more important is I have money and I can buy something to keep my tummy is full." (Participants 10)* |

3.3   Subjective Well-Being

There was a sense of expectation among the participants on their ideal life. With this belief they hold to determine the reality, the participants think it likely that there is an impact of the self-fulfilling prophecy on their anticipation. The appreciation in having the second chance to restart their lives if, given the opportunity, the participants hope to earn more money, settle down for marriage, and have a family. Materialism is a notable factor in the lives of Malaysian beggars, whereby scarcity of money reflects that they could not survive in the future. A distinct perspective was expressed by the beggars, whereby a significant other matters most in their lives. Significant others in their context include nuclear and extended family members. The researchers concluded that the participants are keen on fulfilling their life expectations to enrich their subjective well-being.

By exploring the experiences of the Malaysian beggars, it allowed them to reevaluate their current living condition. The participants revealed that they go on in life with the flow it brings them to, while some mentioned that their present life condition is devastating as they are battling a chronic disease. Although most of the participants undergo an ordinary life condition, it contributes to their life satisfaction. One of the crucial reasons they can fulfil contentful circumstances is to affirm the fate bestowed by the Almighty. Money provides them with a sense of pride while others urge to have a stable lifestyle, an ordinary routine, and have loved ones by their side.

Collective information concerning the themes and codes of the present research is shown in Table 3. It was derived from the data analysis obtained from the subjective well-being of the ten Malaysian beggars.

Table 3. Subjective well-being as a psychological state of Malaysian beggars

Psychological States	Themes	Codes	Participants' Quotes
Subjective Well-Being	Keen in Fulfilling Expectations	• Ideal life	*"My current life is the life I wish to live because if I get married and have children I won't have the freedom to beg anymore hahaha... you know for sure I will have to look after them right." (Participant 09)*
	Indulge Personal Experience	• Important things in life	*"Duit lah dik... pak cik ni dah tua. Anak pun dah ada keluarga sendiri jadi pak cik ni tak nak apa pun [I need money. My children have their own families]." (Participant 01)*
			"Walao-eh important things... if I have a husband and children then maybe it's them lah. But I have to see my fate." (Participant 07)
		• Current life condition	*"Ikut je lah amoi... I dah tua mahhh ikut saja lah [Just follow the routine to beg for a living. I'm already old... just go with the flow]." (Participant 02)*
			"When you born, you get older. When you grow older you get sick and die. That is life, I have gone through it and coming to an end." (Participant 08)
	Positive Evaluation to Rejuvenate	• Contribution to life satisfaction	*"Money lahhh boy... what else... then can go back Johor [hometown] because I don't want to have my death in place I don't belong." (Participant 10)*

Positive Evaluation to Rejuvenate	• Changes to restart life	*"Pak cik nak buat banyak benda macam buka kedai tailoring... Hidup lebih sihat nanti bolehlah hidup lama sikit [Uncle want to do a lot of things like open a sewing business and live a healthy life to stay alive longer]." (Participant 06)*

3.4   Gratitude

Two broad themes emerge from the data analysis of gratitude, as the participants profess to experience pleasant feelings and gratefulness. If they wake up being alive and can endure what life throws at them while also accepting the adversity of being a beggar, they could relish the memorable experiences. Therefore, the participants have shown their appreciation towards every little thing across the time, especially the elderly beggars. They believe that they live in this world long enough to notice the virtuousness and appreciate it entirely. For example, cherish the loved ones who are no longer alive or treasuring missing body parts, as every individual would one day return to the almighty.

By living within an optimal range of human functioning, Malaysian beggars undergo the stage to flourish their existential. Beneath those conditions, they are still capable of waking up with appreciation. Some extremely religious participants expressed to build a strong connection with God. It helped them to experience positive emotions. Even though the days are intense to get through as a panhandler, the participants believed they were doing it with their ability if no disruption concerning their health condition or mother nature strikes. The psychological state of beggars in Malaysia eventually is maintainable with the minimum specification that they acquire.

Table 4 portrayed collective information concerning the themes and codes of the present research. It was derived from the data analysis revolving around the gratitude of the ten Malaysian beggars actively involved in begging at Kuala Lumpur and Selangor.

Table 4. Gratitude as a psychological state of Malaysian beggars

Psychological States	Themes	Codes	Participants' Quotes
Gratitude	Experience of Pleasant Feelings	• Grateful things	*"Saya dah lama dah hidup dekat dunia ni. Semakin tua, semakin saya bersyukur dengan apa yang saya ada. Saya sentiasa doa and melihat kebesaran Allah S.W.T. Seaadanya tempat tinggal dengan duit sikit ini pun dah cukup lah bagi saya [I have been living in this world for long enough. The older I get, the more I grow appreciation with what I have. I always pray and acknowledge Allah S.W.T.'s givings. I have a place to live and some money so that is enough for me]." (Participant 05)*
	Flourish the Existential	• Appreciate things across time	*"Isteri aku yang sayang aku sangat. Orang yang bagi aku duit memang aku banyak terima kasih [My wife who loves me. People who give me money, which I really appreciate]. (Participant 04)* *"Yes, I'm always thankful as I get older because I'm scared of death." (Participant 09)*
		• Wake up with appreciativeness	*"Ehhh banyak benda yang saya bersyukur. Macam ni haaa... masih boleh datang sini mengemis haaa dah elok lah tu [Oh there is a lot of things I'm grateful for. Like today, I'm still capable of coming here to beg, that is enough already for me]." (Participant 02)* *"Not sure who said this sentence 'new day got new hope'. Now government also very hard to change but now already changed so think positively lah." (Participant 07)*

4   DISCUSSION

Happiness, subjective well-being, and gratitude tend to openly reflect the psychological ownership for a particular individual, especially beggars. The stated psychological states would lead to unique outcomes among the beggars, fostering psychological ownership that provides feelings of possessions over a targeted subject. For this reason, an individual would have a sense of ownership of things they hold close to their heart, as they experience happiness solely if their psychological ownership and autotelic experience are associated with each other (Morewedge et al., 2021).

The combination of well-being, quality of life, and guidelines for individuals to achieve their goals can be defined as happiness since it leads to joy. It is also definable as a compound of positive emotions and satisfaction that are free from undesirable feelings. Therefore, this sensation of beggars tends to be linked with one another, such as pleasant weather implies better income rather than a sole-based element. The most compelling evidence, the genetic tendency can take up to 50% of an individual's happiness, and the remaining 50% derives from life circumstances (Jain et al., 2019). The classification has been broadened to include inherited personality traits of beggars that will directly influence how they perceive happiness.

Malaysian beggars interviewed for the study unveiled that social support is the sole determinant of their happiness, especially love, marriage, and friend circle. The satisfaction experienced by these beggars who are married is higher than the single ones, while divorced couples are reported to be the least happy individuals compared to widowed (Tanzer, 2019). Up to the present time, there has been no affirmation of happiness detected among the interviewed Malaysian beggars reflecting on their social support, as most of them reported being single or divorced. Abubakar et al. (2018) stipulated that the government, which is one of the stalwart social support of the citizens, has failed to provide for the needy, hence why beggars are bludging on streets to have their necessities.

Besides, cultural relativism frequently influences subjective well-being, and individuals tend to endure it contradictorily based on their expectations. A possible explanation for it may be that Malaysia falls under a multicultural nation. However, Malaysian beggars displayed to be varying. Zhang and Chen (2018) explained that subjective well-being is a universal valuation whereby individuals can fulfil their respective quality of life. Similarly, Purnamasari et al. (2020), who investigated Indonesian beggars in their study, acknowledged that Asian countries like Malaysia profoundly believed in the stated valuation incline to find interest in subjective well-being rather than traditional practices. The study concluded that it would directly promote the beggars' life satisfaction.

Suzuki et al. (2020) stipulated that individuals who effortlessly attain subjective well-being tend to have prosperous health, yet it applies to Malaysian beggars. A similar notion was agreed upon by Malaysian beggars interviewed in the study, who suffered from chronic illnesses. They became used to being resistant to the pathogen due to highly subjective well-being. Additionally, Malaysian beggars emphasised their work because it is associated with making a living (Marhaeni & Purnamawati, 2021). To be passionate about what an individual does is equally important, as it

affects their psychological state right away. It is assumed that, in this case, beggars with high subjective well-being could perform well in their begging activity that revolves around productivity.

Furthermore, most Malaysian beggars recognise that gratitude is an emotion experienced when receiving meaningful help from another person. Interestingly, individuals with gratitude understand and practices a sense of appreciativeness. Such definitions, however, failed to address that gratitude is not just a form of interactive connection but also a common courtesy. It seems possible that this outcome is reasonable because several beggars accentuated receiving money more than expressing gratification. On the other hand, Oriol et al. (2020) stated that gratitude, in a sense, is viewed to uplift certain aspects of the lives of beggars. Gratitude is not only about appreciating others, yet it can be expressed towards oneself through a simplistic thank you note.

In ascertaining the gratification of the Malaysian beggars, several prominences have been identified to go into detail. Gratitude brings positive effects while it decreases negative emotions, as illustrated by the beggars during the interview sessions. Shakerifard et al. (2019) has demonstrated that affirmative influence brings happiness and pleasure. However, provided that these attributes are professed, an individual would tend to reach the sensation of gratefulness. According to Lin (2021), gratitude does not bring any difference in emotions, yet it is solely based on an individual's perspective. The concept of gratefulness varies among every individual, especially beggars.

Only ten participants have been engaged in this study. The findings could not represent the beggars' population in the whole country. Although the data was not exhaustive, as the small sample size was small, it can be concluded that beggars do not have an educational background. Consequently, the language barrier was an issue that emerged in the conduct of the study due to their inability to provide sufficient in-depth responses in the interviews.

4.1   Practical Implication

Several key points can be derived from the findings of the study. The public is competent enough to understand the ideal life of beggars in Malaysia rather than making baseless speculations on vulnerable individuals. Human beings have a habit of aiding others merely by assuming they require help even though they have the resiliency of helping themselves. Findings from the study could raise awareness of what is needed by beggars to survive without making self-reliant assumptions.

Numerous non-government organisational (NGO) bodies have been collaborating to provide the best for these hapless people. With the implication of the study findings, NGOs passionate about helping others could appropriately interact with the beggars. The study outcome can be a channel that these organisations utilise to reach out to the beggars as a guideline. With that, there would be an increment in the awareness of sensitised encounters public practices when interacting with beggars, especially active philanthropists.

4.2   Recommendation

The study has addressed several notable pathways for future research. While beggars in Malaysia have increased gradually, distinctness and society are not looking through it as a social issue. In enumeration, the public's consumption of begging fits with other changes to their lives, considering one of the significant areas of a future study. For example, the COVID-19 pandemic has brought a new norm for everyone, including beggars who earn their living from external factors. Therefore, the current worldview contributes to the evolving pattern of their experiences. Even though the government has made a significant effort to provide financial aids to the needy, such as beggars themselves, there are extensive challenges in the research field internationally. It is because of the difficulty to draw the line in the inclusion criteria in the beggars' population, especially during this deadly outbreak. In other words, the wealthy are coming out to give a helping hand, and it makes the lives of a beggar a tad bit more easygoing, whereby seeking participants has become challenging. Thus, it is likely that future research exploring the beggars' experiences, not in terms of psychological states but also alternative working perspectives, is sanctioned.

5   CONCLUSION

Beggars in Malaysia are less involved in the research field, let alone in the psychological realm. Therefore, this study adds value to enhance the current literature on this marginalised population concerning their psychological states. In the contemporary era, variables such as happiness, subjective well-being, and gratitude are not the leading research, especially among the beggars' population. In that event, it enriches these elements, particularly during the COVID-19 period, where almost everyone is fighting their own battle. Under those circumstances, it boosts Malaysians' cultural understanding together with the comprehension of accepting the needy. It also encourages the readers to emerge empathy regarding their choice of behaviour surrounding them. This study could be a starting point to investigate the actual needs of Malaysian beggars in terms of materialistic and consumer-based needs and spiritual needs. From what was captured in the interviews with the beggars, it appeared that the segment of society emphasises their affinity to religion, and they utilise it to improve their psychological states.

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