

Bridge the Gap of Overlooked Loopholes in Societal Structures

Mahaweera Sahaschai, Sripatum University, Thailand
Rattanasanwong Karunan, Sripatum University, Thailand

The Asian Conference on Business & Public Policy 2014
Official Conference Proceedings

Abstract

This paper was intended to raise awareness of imbalance between mental and material growth which led to the existing gaps in the economic inequality and resulted in damaging the societal structure. This meant that some entrepreneurs in the country uninsured and the problems only come to light when it is too late as they believe only in money possession and physical comfort than spiritual values, the adverse selection and moral hazard affected mental pictures of economic with special force, the social consequences and external costs of mental concerned economics are formidable. Mental revolution had been made for several attempts during the past democratic period, dating from 1932, but only succeeded in perfunctory effort.

The researchers conducted social impact assessment using needs assessment as tools of qualitative applied research proposed to describe a social phenomenon. The time-series longitudinal research examined the same type of information collected on a group of non probability purpose sampling across multiple time periods. Data triangulation and Social Return on Investment had been established for validity check, measuring and accounting for concept of value.

The research findings suggested the imbalance between mental and material growth affected the existing gaps, in the economic inequality and resulted in damaging the societal structure, were unanimously accepted. Self and social awareness processes influenced by the emergence of new institutions to address long-standing problems in the public, private and people sectors with paradigm shifting roles are essential for revival and enhance the entrepreneurship of society.

Keywords: Mental revolution, Paradigm Shifting Role.

iafor

The International Academic Forum

www.iafor.org

Introduction

For centuries, historical and cultural background indicated instigating social change in Thai society in terms of material growth were much more ahead of mental growth in almost every aspect. Loopholes broaden out into persistent criticism owing to accumulate effects of economical thinking, competitive thinking, and some others which were so-called agitated paradigm. In paying back in own coin, meritorious action in giving or generosity has become an important prerequisite for a revival of societal balance of thinking.

An imbalance between mental and material growth which led to the existing gaps in the economic inequality and resulted in damaging the societal structure meant that some entrepreneurs in the country uninsured and the problems only come to light when it is too late as they belief only in money possession and physical comfort than spiritual values, the adverse selection and moral hazard affected mental pictures of economic with special force, the social consequences and external costs of mental concerned economics are formidable.

Lack of ethical paradigm, however, empty handed migrants has become the obvious example, they neither recognized nor had a smattering of historical, cultural and committed forebears. Their lives were very hard they had to struggle on for independence, well-being, and prosperity regardless of the consequences. Thai society had shown the adverse selection of paradigm, growing level of material represent a serious mental hazard to the societal members.

The migratory economic effects widespread varied throughout the country and affect societal structures as whole, sending countries may experience not only short term gains and losses but also stand to gain over the longer term. On the one hand, the temporary worker programs in receiving countries helped to address skills shortage, and on the other hand, they may decrease domestic wages and add to public welfare burden. The economic effects of migration for both sending and receiving countries may also vary depending on who is moving, specifically with respect to migrant workers' skill levels. Mass emigration from neighboring sending countries affected the short-term economic benefit which was found in remittances. Significantly, the figures only account for funds sent through the formal channels, so the amount of remittances is likely much larger than the numbers suggested. Remittances are more stable and predictable as compared to other financial flows and, more importantly, they are counter-cyclical providing buffer against economic shocks. In conflict or post-conflict situations, remittances can be crucial to survival, sustenance, rehabilitation, and reconstruction. In providing primarily for household livelihoods, remittances are spent on general consumption items in local communities that contribute to local economies by supporting small businesses. A fair share of these expenditures is directed to the construction of homes, health care and education, alongside savings in financial institutions, thereby generating employment in these critical services sectors. Moreover, in contributing to foreign exchange earnings, remittances can spur economic growth by improving sending countries' creditworthiness and expanding their access to international capital markets. (UNCTAD, 2011)

The serious consequences, not a coincidence, the well-trained and educated individuals to emigration was inevitably and unintentionally loss. For developed countries which are often on the receiving end of migration trends, the positive economic gains from immigration are largely resulted. However, the effects of immigration have also been the cause for much debate and not all people believed that high levels of immigration are economically beneficial.

Moreover - anyone suffering from a running stomach is never afraid of the dark - the widespread of corporate loopholes was wide misconception as to what exactly are "tax loopholes." people view tax loopholes as gaps in the law that corporations have taken advantage of for years.

Large corporations and multi-nationals are not the only ones benefiting from such corporate tax loopholes. The graduated corporate income loophole benefits individuals that own small corporations. Even if all loopholes were eliminated, the government would not be able to raise public revenue because taxpayers likely would change their behavior to avoid higher levies. Furthermore, more than simply raising taxes on the "rich," closing loopholes could negatively impact the middle class and poor, as reducing tax expenditures will not raise nearly the revenue needed for sufficient deficit reduction without increasing taxes on the middle class significantly. Closing all loopholes may not raise the desired revenue, and worse, could motivate people to simply adjust their finances to avoid higher taxes and hurt the overall economy in the long run.

Among those of environmentally material growth, corruption was one of serious problems in many Asian countries especially ASEAN, judging from their ranking and scores on Transparency International's Corruption Perceptions Index (CPI). Corruption remained a serious problem in Thailand and its origins can be traced back to the Ayutthaya period in the second half of the 14th.century. Corruption became a national problem after World War II and the first anti-corruption law was enacted in 1945. (Lee Sang-hwan, 2004).

It has joined hands with the Thailand Development Research Institute to carry out research on the state of preparation of institutions in basic, vocational and higher education in Thailand and compare that to Singapore, Malaysia, the Philippines and Indonesia.

Despite there was hoping to encourage such commitment on the part of Paradigm Shifting that the ASEAN should adopted, the Readiness Assessments in terms of these preconditions, concluded that the political arrangement of Thai government reflected in the provision of inadequate and impartial enforcement of the comprehensive anti-corruption laws. (Quah. J.S.T., 2007)

Corruption seemed, cannot only be eradicated but also became causal relationship between why and how to revive the societal structures in terms of true happiness society, happiness which means a relative feeling and can be determined by the person who owns and feels this emotion, happiness which has not made from money or material objects, happiness which has not eventually end as the temporary spectacular achievement on itself. (Quah. J.S.T., 2007). Most of people don't pay

attention to the political ethic of the politician and they give the priority to money. These problems cause corruption and prevent Thai politics from development.

Open-mindedness and understanding on what has really happened in Thailand has long been endless issues, recently and particularly become the deadlock problem. Most of Thai People are supposed have better understanding on the situation of Thailand, in the same way as each country may have its own protocol in responding to such situation. In Thailand at the time being, however, people have the choice, they can be whatever they like and if they are happy, it's ok for everyone because it's all that matters, they were receptive to new and different opinions and ideas, if those opinions facilitated the beneficent power growth. Open-mindedness, in the sense of this paper is the willingness to not only at least consider that other people might have something of value to say but also means that the individual has enough humility to admit to themselves that they do not have all the answers. The benefits of open-mindedness include:

- Honestly live in society even the most of wealthy or intellectual arrogances will have moments of clarity when they are full of doubt and uncertainty. The individual who is able to admit that they do not know something will only be ignorant until they are given an answer. Those who do not admit their ignorance remain that way indefinitely.
- Having chances to have fun and make new and exciting discoveries and experience in being closed-minded that limits opportunities in life.
- Open-mindedness is about propriety, not just accepting what other people have to say. It is about listening and thinking what is being said with the understanding about the possibility of other opinions could be right.
- Being open-minded individuals have to leave their belief only in money possession and physical comfort occasionally and try new things even when there is a great temptation to refuse.

It eventually came to a mutual beneficial if people deliberately put themselves in a position where their current opinions and views are challenged. If their beliefs are correct then there can be no threat from these opposing views.

So, it is the responsibility of Thailand to continue creating understanding among the compatriots, while revive the imbalance growth between a high level of investment, which focused mainly only in fallacious happiness, and a low level of ethical integrity development caused a country suffered from a bad equilibrium which could be so-called "a poverty trap situation" followed by inadequate infrastructure, high social overhead capital and coordination failure which could impede the long-term growth and development of a country as a whole.

Despite this kind of temporary spectacular was definitely occupied mind and pleased senses of societal members, there are still managed alternatives to get the best resolution. These problems and many others reflect a general lack of substantive knowledge about qualitative thinking led to serious abuses and misuses of paradigmatic problems resolutions. It is, therefore, time to rectify past problems and to address realistic issues related to qualitative thinking in order to move forward new and important discoveries in different disciplines.

There remained, however, a number of critical issues and problems related to the misuse of qualitative thinking and a lack of knowledge about the purposes, goals, and proper uses of the qualitative paradigm of living. In response of rapid environmentally material growth, social equilibrium were likely reversed the trend, the fact of perverted realism in the senses of parsimony, sometimes, may clearly take a perverted delight in watching others suffer. In spite of such many efforts in reviving severely damage, it seemed to pervert and affect societal members in a way that make them think and act in immoral or unacceptable manners. To establish the credibility and accuracy of findings become the challenges of this research.

To avoid the worst of these impacts, this research findings suggested the imbalance between mental and material growth affected the existing gaps, in the economic inequality and resulted in damaging the societal structure, were unanimously accepted.

Self and social awareness processes influenced by the emergence of new institutions to address long-standing problems in the public, private and people sectors with paradigm shifting roles are essential for revival and enhance the entrepreneurship of society.

To raise awareness of imbalance between mental and material growth which led to the existing gaps in the economic inequality and resulted in damaging the societal structure, is the aim of this paper. And the conceptual framework was to use self and social awareness processes influenced by the emergence of new institutions to address long-standing problems in the public, private and people sectors with paradigm shifting roles are essential for revival and enhance the entrepreneurship of society. 'Loka-dhamma', Theory about eight things which are called worldly conditions, since they arise in connection with worldly life, namely: gain and loss, fame and obscurity, happiness and misery, praise and blame, were applied.

Beings living in this world are all subject to the natural law - lokadhamma. There are altogether eight natural laws that follow a being like us and including arahat, just like a shadow, all the time. (Maha Thera Nyanatiloka,1952), (Phra Brahmaganabhorn P.A. Payutto, 2006)

The Eight Natural Laws:

1. Labha: Gain,
2. Alabha: Loss
3. Yasa: Fame; Rank; Dignity,
4. Ayasa: Obscurity,
5. Pasamsa: Praise,
6. Ninda: Blame; abusive gossip,
7. Sukha: Happiness, and
8. Dukkha: Pain; Misery

All beings are subject to: deserve and disqualify.

All projectiles have a “parabolic” flight path, Galileo theory were also applied. Over two millenniums, Galileo observation, eventually advocated Worldly Vicissitudes: “The path of any projectile is a parabola”

A projectile is an object in free fall: subject to gravity and air resistance.

With no air resistance, the path followed by a projectile will be parabolic.

However, horizontal velocity is constant throughout flight.

The horizontal displacement, or range of a projectile, is the main performance index in many cases.

If air resistance is considered to be negligible, there is no net force in the horizontal direction.

What is most important? What about angle of release? When height of release is 0 m, optimal angle for maximum d_x (Sustainable Distance) is 45°

Horizontal Velocity: So, $d_x = V_x \times t$, allows us to calculate horizontal range for a projectile, if we know the horizontal velocity and air time. First, what affects horizontal velocity?

Flight Time: Next, what affects flight time? (Two Primary Factors)

1. Vertical speed at release: affected by angle of release and applied force
2. Height of release (if takeoff height = landing height, then $t_{UP} = t_{DOWN}$)

All projectiles have a “*parabolic*” flight path. **Trajectory** = the flight path of a projectile. The trajectory of a projectile consists of a *vertical* and *horizontal* component.

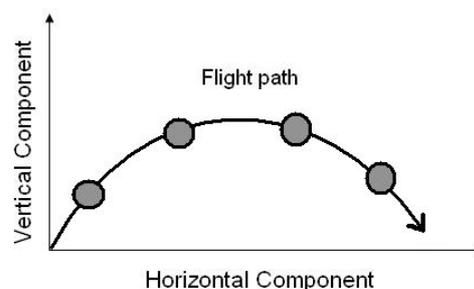


Figure: **Parabolic**” flight path. **Trajectory**

Vertical Component - gives the projectile *height*. Example: If you throw a ball straight up into the air its motion is only vertical.

Horizontal Component - gives the projectile *distance*. Example: A throw from the boundary to the wicket keeper in cricket has a horizontal component as well as a vertical component. It moves along as well as up.

Factors affecting trajectory: Regardless of the type of object that is being released, or by what means it is being projected, they are all governed by 6 basic principles: (Barrett S. R. , 2010)

1. Gravity:
2. Air resistance:
3. Speed of release: Volition
4. Angle of release:
5. Height of release:
6. Spin:

The conclusion of parabolic flight path trajectory falls into two statements:

1. “Optimal angle for maximum projectile distance (Sustainable Distance) is 45°.
2. “The steeper angle of release the shorter projectile distance” (Equilibrium ‘calm state of mind’ of gain and loss).

These two statements advocated the natural law – lokadhamma and imply the next Sufficiency Theory.

There are roughly two philosophical literatures on “happiness,” each corresponding to a different sense of the term. One uses ‘happiness’ as a value term, roughly synonymous with well-being or flourishing. The other body of work uses the word as a purely descriptive psychological term, akin to ‘depression’ or ‘tranquility’.

The causal questions effusively came in view of dilemmas; Are the wealthy members of society usually happier than the poor? What of rich versus poor countries – are the more developed nations typically happier? As a country’s income grows during the course of economic development, does human happiness advance – does economic growth improve the human lot? Is there evidence that economic growth is positively associated with social welfare, i.e., human happiness? Eventually, the research question fell into two aspects; how the society needed to be revived and enhanced? And, how the gap of overlooked loopholes in societal structures can be plugged or bridged?

The theory of development which influenced the world from the mid-1940s to the 1970s, viewed the problem of less developed countries stemming from low capital and resource misallocation. Economists during this period believed that development was equivalent to a growth process that required high capital and resource reallocation from low-productivity agricultural sectors to high-productivity manufacturing sectors. However, there was a problem of capital accumulation in less developed countries - people were too poor to save. It was thought that foreign aid, together with the right combination of savings and investment, would solve the capital accumulation problem.

The phase of development theory, after the glory days of State-led development, stressing capital accumulation and structural change, viewed the problems of underdevelopment as resulting from overly active government. Therefore, sustaining growth and stability required that government interventions - which included price distortions in the domestic factors of production and commodity markets, and barriers to international trade - be removed. The economy would then achieve efficient

movement of resources among sectors, appropriate technology adoption, and an increase in capital accumulation.

The closely related principle of comparative advantage holds that under free trade, an agent will produce more of and consume less of a good for which he has a comparative advantage, while competitive advantage arise when an organization develops an attribute or combination of attributes that allows it to outperform its competitors. Competitive advantage seeks to address some of the criticisms of comparative advantage. Comparative advantage, can lead countries to specialize in exporting primary goods and raw materials that trap countries in low-wage economies due to terms of trade. Competitive advantage attempts to correct for this issue by stressing maximizing scale economies in goods and services that garner premium prices (Stutz and Warf 2009).

On the list of countries by exports, Thailand was on 23 while farming in-season and double-crop rice field were essential to keep exporting rank. This false assumption, however, motivated greed and eventually caused inevitably severe damage called Thailand Submerged 2011.

In the preceding decades, the intensity of people participation in most activities concerned with how the society needed to be revived and enhanced, how the gap of overlooked loopholes in societal structures can be plugged or bridged. After conducted Data Triangulation which involved using different sources of information in order to increase the validity of this study - in extension, these sources are likely to be participants and societal members - and Social Return on Investment (SROI) as an accurately outcome-based measurement in helping societal members to understand and quantify the social, environmental and economic value they are reviving. During our in-depth interviewed to probe within society, in the meantime, helped them to understand the range of societal existing and potential competencies and actions. Our original both close and open-ended questions focused on “examples of” and “ideas” from the interviewees. However, we found that the results were often subjective and vague.

Conclusion

This paper, however, was initially designed as Applied-Qualitative-Evaluation research, the combination of applied theories implemented to the research methodology, eventually resulted in three folds. The findings and results are:

1. Paradigm shift from materialism to spiritual values;
2. From profitable money possession and physical comfort to beliefs in spiritual values; and
3. Readiness for presenting excellent values for their society.

Materialism to Spiritual Values

The elements of transformational change in social mobility affect particularly relevant to sustainability which are congruent with sustainable survival of society, as follows:

1. The Sustainability Leadership means “individuals who are compelled to make a difference by deepening their awareness of themselves in relation to the world around them. In doing so, they adopt new ways of seeing, thinking and interacting that result in innovative, sustainable solutions.”

2. The societal members’ opinion were unanimously accepted the sustainability leadership as an inspiration for Sustainable Survival of Society.

3. At an early date, the common future could be grounded in equitable and sustainable societal development, with the explicit goal of expanding people’s freedoms and choices without compromising those of generations to come, and the opportunity to do that is seized by sustainable leaders

From Profitable to Beliefs in Spiritual Values

Societal members are understand and finding more happiness than profits alone. Spiritual values embraced in societal context include integrity, trustworthiness, respect, and account-ability. Money eventually became the single bottom line which was increasingly a thing of the past. The word spirituality emphasizes how values are applied and embodied, in combination with Sufficiency Theory, drawn them back to the balanced development strategy for the nation so as to modernize in line with the forces of globalization while shielding against inevitable shocks and excesses that arise. These societal concepts and behaviors are indispensable to cope appropriately with the critical challenges arising from extensive and rapid socio-economic, environmental and cultural changes occurring as a result of globalization.

Readiness for presenting excellent values in their society

The solution of spiritual value lied in the principle of core value which involves creating economic value in a way that *also* creates societal value by addressing its needs and challenges. In contemporary capitalist society, the core value of moneymaking eventually went hand in hand with the glorification of material consumption. The free flow of capital and goods will be equated with the lofty ideal of human freedom, and material acquisition will be portrayed as a basic human right, increasingly even as an obligation. Spiritual value, finally presented socially responsible in how it impacts the environment, serves the society or helps create a better world.

References

Barrett S. R., (2010), An Application of the Principles of Projectile Motion to a Homicide Investigation, *Journal of Forensic Biomechanics*. Vol. 1.

Coates, J. (2007). Talk in a play frame: More on laughter and intimacy. *Journal of Pragmatics*. Vol. 39, pp. 29-49.

Source: Boundless. "Social Movements." *Sociology: A Brief Introduction*. Boundless, 14 Nov. 2014. Retrieved 10 Dec. 2014 from <https://www.boundless.com/users/157316/textbooks/sociology-a-brief-introduction/understanding-social-change-16/social-movements-92/social-movements-352-2144/>.

J. Patrick Dobel. (1998). Political Prudence and the Ethics of Leadership. *Public Administration Review*. Vol. 58, No. 1 (Jan. – Feb.), pp. 74-81.

Lee Sang-hwan, (2004), Research Notes: An Empirical Comparison of Corruption in Northeast Asia, *East Asian Review*. Vol. 16, No. 1, pp. 97-109.

Maha Thera Nyanatiloka, (1952), Manual of Buddhist Terms and Doctrines, *Buddhist Publication Society*, first edition.

McLaughlin, C. (2004). *Spirituality and Ethics in Business*. Retrieved Nov. 29, 2014, from <http://www.visionarylead.org/articles/spbus.htm>.

Olavo de Carvalho. (2007). *The Revolutionary Mentality*. Translated by Tiago Tondineli from "A mentalidade revolucionária", *Diario do Comercio*, August 13th , 2007. Retrieved 10 Dec. 2014 from http://www.olavodecarvalho.org/english/articles/070813dc_en.html.

Phra Brahmaganabhorn P.A. Payutto, (2006), *Dictionary of Buddhism*. 14th (ed.) Mahachulalongkornrajvithayalay Printing.

Quah. J.S.T., (2007), Anti-Corruption Agencies in Four Asian Countries: A Comparative Analysis, *International Public Management Review*, *electronic Journal* .Vol. 8, No. 2.

_____, (2007), Corruption in Asian Countries: Can it be Minimized? *Public Administration and Public Policy, Review*, *electronic Journal* .Vol. 2, No. 2.

Unit of Economic Cooperation and Integration Among Developing Countries, (UNCTAD.), (2011). *Economic Effects of Migration*. UNCTAD. Geneva, Switzerland.

Warf, Frederick P. Stutz, Barney (2009). *The world economy : resources, location, trade and development* (7th ed.). Upper Saddle River: Pearson.

Contact email: jrjj54@gmail.com