



## Sufficiency Economy in Martin Wheeler's Perspective

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**Abstract:-** *Martin Wheeler is an Englishman who married and has a family in Thailand, his way of life follows the Sufficiency Economy Philosophy which is considered a model of life for Thai people. The purpose of this study was to study the history and lifestyle of Martin's Sufficiency Economy Principle. Wheeler and to study the concept of sufficiency economy in the view of Martin Wheeler. The collection by documentary study, interview questionnaire with the sample of Mr. Martin Wheeler who lives in House No. 49, Moo9, Ban Kham Plalai, Ban Dong Subdistrict, Ubon Rat District, Khon Kaen Province. Data analysis based on content analysis to create a relationship to guide Martin Wheeler's presentation of the Sufficiency Economy. Martin Wheeler's life of sufficiency economy is based on the idea he believes that the basis of happiness is self-sufficiency, not struggling with the current social trends., Relying on yourself as the main living life by being your own master, looking out for yourself, and fulfilling your current agricultural potential. Martin's concept of sufficiency economy Wheeler: Sufficiency economy is a matter of ideas, which is a big issue. The sufficiency economy is not about composting, raising ducks, raising chickens, or organic farming but it is a sufficiency economy. These are just subsets of the sufficiency economy. A sufficient economy does not have any secrets or techniques, it's just the beginning of the basic idea of people who have to ask themselves if they are ready to live a self-sufficient life. A life that is not attached to materialism is not attached to social trends, is not lavish, but is full of happiness. Thus, at the heart of the Sufficiency Economy, in Martin Wheeler's view, is the idea of a sufficiency base, which is the most important cornerstone of a sufficiency economy.*

**Keywords:** Sufficiency Economy Philosophy; Concept; Martin Wheeler

## Introduction

Thai society in the era of globalization is an era of rapid economic and social changes with information technology causing rapid changes in economic, political, social, cultural, and cultural values, resulting in more competition in society. Government policies in the past have tried to find ways to develop Thailand to transform the country's economic infrastructure from agriculture to industry. In the production of consumer goods, to be able to operate such a successful business requires readiness in many areas. But in reality, it is found that farmers in the country are less educated, poor status affects the support of ideas about science and technology. From the aforementioned problems, His Majesty King Bhumibol Adulyadej gave a speech to Kasetsart University students on July 18, 1974, emphasizing the importance of the country's development, which must be built based on having enough, enough to eat, enough for the people. Mostly In the beginning first. By means and equipment that are economical but correct according to academic principles to obtain a sufficiently stable foundation and, when practiced, will gradually enhance the prosperity and economic status in the next step. If it is aimed solely at creating rapid economic prosperity without allowing the plan of action to be related to the state of the country and its people, the imbalance will eventually become difficult and fail (Inaeiem, U. and Chutichudat, P., 2017:2).

His Highness made another speech on December 4, 1974, at the Dusit Dalai Hall, on the occasion of His Majesty the King's birthday, emphasizing the word "sufficiency economy", the word "sufficiency economy" came from the beginning as having enough to eat. But his speech was not received much attention from all regions (Inaeiem, U. and Chutichudat, P., 2017:3). The way of life of people in Thai society in the era of globalization conflicts with many groups

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of people in Thai society, which were originally based on agriculture. From statistics, it is found that these people are the poorest of the country, affecting development restrictions in all aspects of the country and the rapidly changing world, especially in technology. Therefore, it inevitably affects the life and well-being of Thai society. Until 1997 there was an economic crisis, commonly known as the Tom Yum Kung Crisis, where the US dollar was cut, resulting in a sharp decline in the baht. The crisis soon spread to most countries in Southeast Asia, including Japan, resulting in a drop in asset and stock market prices. The private sector also grew in debt, with the most affected countries being South Korea, Indonesia, and Thailand. At that time, Thailand's financial system expanded, resulting in debt formation and borrowing money from abroad. Thailand has developed a rapidly growing export production, but Thailand's current account deficit has continued due to shrinking exports. Residential, office buildings, etc. This is because entrepreneurs borrow money from abroad and raise funds in the main market to invest in real estate projects across the country. In addition, the continued increase in real estate prices has created speculative demand, which has attracted so many investors to the business that it has become an economic bubble bursting, causing the baht's attack by foreign investors, having Establishment of Hedge Funds (Association of Investment Management Companies.2017) to attack the Thai baht. The Bank of Thailand, therefore, brought in reserves up to 24 billion US dollars to protect the baht, when the reserves were less, Mr. Roengchai Marakanon, Governor of the Bank of Thailand announced the float of the baht on July 2, 1997 (Thampiya, P.,2014:8)

One of the most obvious problems from the 1997 economic crisis was the unemployment problem, both from the cause of being laid off from company employees, and the problem of the lack of a labor market to support fresh graduates, affecting the country's fiscal situation. Less taxation, which has resulted in less government spending to stimulate economic expansion. Thai people, especially the middle and lower levels, have a greatly reduced quality of life, a state of famine, an increase in the number of poor people, an increase in income distribution inequality, as well as educational problems and problems. in public health. After the crisis in 1997, His Majesty King Bhumibol Adulyadej emphasized once again on the 4th December 1997 issue of Sufficiency Economy.

*"... Being a tiger is not important as we have a sufficiency economy, a sufficiency economy means that we can support ourselves to have enough for ourselves..." and "...people, if they are sufficient in their needs, are less greedy when there is a need. The less greedy, the less encroachment on others."*

From the royal speech on Dec. 4, 1997, the government, private businesses, and the masses were widely interested in the philosophy of sufficiency economy according to the royal initiative.

Subsequently, the Office of the National Economic and Social Development Board jointly compiled and scrutinized the Royal Initiative on Sufficiency Economy that His Majesty had granted on various occasions, including other related royal speeches, and requested His Majesty the King. The judgment which His Highness granted royal permission to be published in 1999 and the Office of the National Economic and Social Development Board, therefore, adopted the Sufficiency Economy Philosophy as the main principle in the administration and development of the country, which led to being applied in the 9th National Economic and Social Development Plan for the first time by summoning. The philosophy of sufficiency economy according to His Majesty the King's speech is a guiding philosophy in the development and administration of the country, coupled with the integrated development paradigm with people as the center of development. By adhering to the middle path so that the



country can survive crises and lead to a balanced, qualitative, and sustainable development under globalization and changing circumstances. The results of the country's development in the 9th Development Plan period were satisfactory. The country's economy continued to expand at an average rate of 5.7 percent per year, economic stability adjusted to stability, poverty decreased. At the same time, the level of people's quality of life has greatly improved due to the implementation of health promotion, the availability of health insurance that has improved both in quantity and quality to cover the majority of the country, as well as a decrease in the drug problem.

National Economic and Social Development Plan No. 10–12 (current edition), Thailand continues to face significant changes in many contexts, both as opportunities and limitations to national development. Therefore, people and systems must be prepared to be immune to all possible changes and effects while still summoning. Philosophy of Sufficiency Economy according to His Majesty the King's words as a guiding philosophy in the development and administration of the country so that development in all dimensions, integration on the middle path, moderation, rationality, including Have a good immune system following the social landscape. All aspects of development are balanced in terms of economic, social, and ecological dimensions, with mutual support and interdependence. Development in one dimension must not harm other dimensions, including focusing on people as the center of development, building national security, developing people of all ages to be good people, talented people, with potential, and creativity. This is the key to enhancing competitiveness in both manufacturing and service sectors to strengthen them (Office of the National Economic and Social Development Board, 2016).

After His Majesty King Bhumibol Adulyadej's concept of sufficiency economy has been applied to the National Economic and Social Development Plan, it has resulted in more people becoming aware of the principle of sufficiency economy. And there have been people who have widely applied the principles of sufficiency economy in their lives especially in the agricultural sector, and can apply the Sufficiency Economy Philosophy in life and be practical, one of which is Martin Wheeler.

According to Martin Wheeler's view of the sufficiency economy, he is considered one of the most active people in the concept of sufficiency economy. He is regarded as a peasant philosopher as a farmer who has achieved self-sufficiency following His Majesty's words and continues his career as a lecturer in publishing. The concept of sufficiency economy in various places that were invited such as universities, auditoriums, forums, and rural communities, or even television programs interested in his concept of sufficiency economy have also interviewed him many times.

As a result of the above, the researcher was interested and saw the great importance of researching the Sufficiency Economy in the view of Martin Wheeler, because Martin Wheeler is considered one of the people whose work and role in spreading the idea of economic philosophy. sufficiency. This is for the benefit of promoting knowledge of sufficiency economy principles and can be applied in daily life to those who are interested, including further application in agriculture.

## Research objectives

This research aimed to study the history and lifestyle of Martin Wheeler's Sufficiency Economy. And to study the concept of sufficiency economy in the view of Martin Wheeler.

## Scope

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1. Scope of content: In this study, the researcher has determined the content scope of the study on issues of personal history The Way of Life and the Sufficiency Economy in Martin Willers View.

2. The scope of the sample is Mr. Martin Wheeler, house number 49 Moo 9, Ban Khamplalai, Ban Dong Subdistrict, Ubonrat District. Khon Kaen Province.

3. Area scope: Khamplalai Village, Ban Dong Subdistrict, Ubonrat District, Khon Kaen Province.

4. Scope of time: 1 year (During June 2018 - June 2019).

## Methodology

**Sample Group:** The sample group used in the research study on Martin Wheeler's Sufficiency Economy Case Study Martin Wheeler: house number 49 Moo 9, Ban Khamplalai, Ban Dong Subdistrict, Ubonrat District, Khon Kaen Province.

**Research Instruments:** The tools used in this research consisted of

1. Documents related to the Sufficiency Economy Philosophy and includes documents relating to the life history of Martin Wheeler.

2. In-depth interview Interview) is an interview guide with the content of questions covering the content of Martin Wheeler's interview research. It is divided into 3 parts as follows.

Part 1 Personal history such as Martin Wheeler's status, education history, etc.

Part 2 Martin Wheeler's Sufficiency Economy Lifestyle, such as the motives that change the way of living into a sufficiency economy, for example.

Part 3 Sufficiency Economy in the view of Martin Wheeler, such as opinions on sufficiency economy, concepts or views on sufficiency economy, etc.

**Data Collection:** The researcher collected the data on his own using the study method, collecting data from both papers and field studies, using the following methods: (1) Study from relevant documents such as agency documents, research books, academic articles, as well as documents related to the sufficiency economy in the country, including documents describing the life history of Martin Wheeler. (2) The interview with Martin Wheeler, conducted by the researcher in person, via telephone and in-person interview, was an in-depth interview with recordings from the audiotapes, when permitted, coupled with the use of observational photographs. image recording, etc.

**Data Validation:** Verification of the accuracy of the data obtained from the collection of data from various sources can be classified as follows. (1) Verify the correctness of the study of relevant documents. (2) Verify the accuracy of the information obtained from the Martin Wheeler interview by conducting an in-depth interview conducted by the researcher himself.

**Data analysis:** (1) Analyzing the data from the documents, the researcher has studied the documents related to the sufficiency economy, the implementation of the sufficiency economy, and concluded by emphasizing the relationship of the data related to this research study. (2) Field data analysis The researcher analyzed data from both telephone interviews and travel interviews with the sample group, covering content from the in-depth interview guidelines created, which The researcher interviewed and collected the data himself. (3) This qualitative data analysis uses a content analysis method to build relationships to guide Martin Wheeler's presentation of the Sufficiency Economy in a descriptive form.

## Results

### 1. Personal biography of Martin Wheeler

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Martin Wheeler is a British born in 1962 in Black Phlu, he has been living in Thailand since 1992, and in late 2002 had the opportunity to come to Kham Pla Lai Village, Ban Dong Subdistrict, Ubonrat District, Khon Kaen Province, And has bought 47 rai of land at Ban Kham Pla Lai, which was originally his wife, Mrs. Rotchana Wheeler, who was domiciled in Khon Kaen, had 3 children including; 1. Eric Wheeler, 2. Anne Wheeler, 3. Derek Wheeler. Martin Wheeler and his wife are now divorced. Martin Wheeler is now 57 years old; he has lived in Thailand for 27 years (but has not transferred Thai citizenship for some reason). He lives at 49 Village No. 9, Ban Kham Pla Lai, Ban Dong Subdistrict, Ubonrat District, Khon Kaen Province, is a farmer, an interpreter, an actor, and a special lecturer in disseminating the concept of sufficiency economy in various places invited.



**Photo 1:** Martin Wheeler

Educational background: Martin Wheeler holds a BA with honors in Latin from the University of London. From an interview with Martin Wheeler:

*“... I graduated with a first-class honors degree in Latin, the first two years at Cambridge University, the third I moved to the University of London, and I finished there. I don't like Cambridge because it is ancient, that is, England is a very old country, in ancient times it was feudal, nobles and peasants were slaves, even today even abolishing that system but Cambridge still finds a noble culture as the small society has been 200-300 years ago, but it doesn't understand anything and doesn't understand the villagers. He only thought about his small society in the elite group of ivory towers, that I studied with good grades because my parents forced me to study, encouraged me to study from the age of two and a half, continued to pass exams. As high as I can, I studied so high that I got honors because my parents had the money to help, it's not about individual intelligence...”*

As Martin Wheeler goes on to say, he began to work hard since his bachelor's degree in Latin in England, always looking for opportunities to escape from the higher education that he was disgusted with to work as a laborer, and he was the one who Loves working hard too (Martin Wheeler, interview: January 8, 2019).

In conclusion, Martin Wheeler's education, guaranteed with first class Latin honors that his parents forced him to study, which is typical of the English middle class, did not meet the needs of his life. So, he made Martin Wheeler feel disgusted with that middle-class society.



But he favored freelance work as a laborer, although it was hard work, he was proud to pursue that occupation, which was the opposite path that his parents had paved the way for him.



**Photo 2:** Martin Wheeler House, House No. 49, Moo 9, Ban Kham Plalai, Ban Dong Subdistrict, Ubonrat District, Khon Kaen Province

The feeling of being regarded by society as a philosopher: According to an interview with Martin Wheeler,

“...He said I was a village philosopher, even though I wasn't good at anything, I learned from the villagers in the villages from the Thai people in the countryside in the Northeast. So, I don't feel anything about people pretending to be a philosopher and I don't like people praising me...” (Martin Wheeler, interview: January 8, 2019)

From the foregoing, it can be concluded that Martin Wheeler himself was not pleased with the public lauding him as a philosopher. On the other hand, he doesn't even like being told that he is a local philosopher because everything he does is learned from neighbors and Thai people in rural Isaan. Part of the farming career is because he likes this way of life. As for how people regarded him as a local philosopher, it's probably just because he is a foreigner who has a different concept from other foreigners, namely the way of life in rural Isaan, life without luxury, and simple, which was different from the society he was in.

## **2. Sufficiency Economy in Martin Wheeler's Perspective**

*2.1 views or concepts about sufficiency economy: Sufficiency Economy in the view or concept of Martin Wheeler from the interview as follows: “...According to the principle of sufficiency economy it is a philosophy. It is a matter of thought which is a big matter. Sufficiency economy is not about composting, raising ducks, raising chickens, organic farming, and then being considered a sufficiency economy. But such actions are just a few tricks that are part of the elements of a sufficiency economy. But the simple basis of the principle of sufficiency economy is the idea, are we ready to live what they call a sufficiency life? The idea is the most important aspect of the Sufficiency Economy Principle. If the initial idea is a self-sufficiency idea, then the sufficiency economy is possible. A sufficient economy has no tricks or secrets. As for the allocation of land for digging fishponds, farming, farming, it's an*



*individual matter depending on the condition of each area, but the basics have to start from the idea of having sufficiency...*” (Martin Wheeler, interview: 9 January 2019).

In conclusion, Sufficiency Economy in Martin Wheeler's view is that it starts with having a self-sufficiency idea, starting with thinking about whether we are ready to live a life of self-sufficiency, a basic idea of thinking about sufficiency. Not hoping to get rich, not clinging to luxury or extravagance with materialism, just living a simple life. A sufficiency economy can be carried out, and if one manages the land, manages the water, or raises the animals, it is up to the individual,

There are no fixed tips or techniques, it depends on the living conditions of the individual. If doing sufficiency economy but with sufficiency thinking such as doing it for the hope of getting rich with sufficiency economy, this is not considered a sufficiency economy. Thus, at the heart of Martin Wheeler's view of Sufficiency Economy is the basis of the idea of self-sufficiency.



**Photo 3:** Interview with Martin Wheeler

*2.2 Participation in the concept of sufficiency economy:* Here's how to get involved with Martin Wheeler's Sufficiency Economy Concept from the interview: “... *Today, I am constantly getting jobs as a lecturer about sufficiency economy lectures. But nowadays I won't talk much about agriculture like 10 years ago, because I believed from the beginning that it's not a big problem for the villagers. After all, most of the villagers' basics are already farming, which is difficult to do and get rich. I will focus on speaking to him to know himself more than to let him know his potential, to do as much as he has, not to exceed his strength. And each time I go to be a lecturer on Sufficiency Economy, I spend only 1 hour-1.30 hours of lecture time. Of course, it would be impossible to understand the principles of Sufficiency Economy Agriculture, because it is complex and difficult to understand. Therefore, I choose to speak for him to know himself more because the main problem is that the villagers do not know themselves, not that they cannot farm...*” (Martin Wheeler, Interview: 13 January 2019).

From the above information, it can be concluded that Martin Wheeler is still accepting work as a guest speaker on Sufficiency Economy. But nowadays he will not focus on the lecture on farming, because he believes that the problems of the villagers are not in agriculture. After all, originally most of the villagers were farmers, but the problems of the villagers Home are





that he does not know himself, does not know his potential. Today Martin Wheeler's special lecture on Sufficiency Economy focuses on lecturing people to know themselves, to know their potential in each business, not to do anything beyond their abilities because he believed that if the villagers knew themselves, applying the sufficiency economy concept to the agriculture they were good at would not be difficult.

**2.3 The advantages of sufficiency economy:** The advantages of Sufficiency Economy in the opinion of Martin Wheeler from the interview are as follows: “... *that we can be self-reliant, not struggling, satisfied with what we have, not following materialistic trends, not doing anything beyond ourselves, not exceeding our potential, not encroaching on ourselves, not oppressing others. Other people will like it or not, it's okay, but I'm happy. At least we live comfortably because we don't do anything to hurt anyone, the important thing is that we are free to do what we want if we don't want to, we don't have to do it...*” (Martin Wheeler, Interview: 13 January 2019).

The advantages of sufficiency economy can be explained by being able to be self-sufficient, not struggling, being content with what we have, not the following materialism, trying not to create debt, not doing anything beyond the capacity of oneself, to know oneself always, not to encroach on oneself and not to encroach on others to cause him trouble. At least we live happily, and we are free to live our lives without being a member of anyone to be troubled.

**2.4 Disadvantages of Sufficiency Economy:** The disadvantages of a sufficiency economy in the opinion of Martin Wheeler from the interview are as follows: “... *Sufficiency economy is not suitable for everyone. Sufficiency economy, it depends on one's point of view, to accept some things, because sufficiency economy may not be a luxury. It's comfortable like no other. Moreover, the path of sufficiency economy can be called a path that contradicts the current society. Therefore, we may have to accept the blame from outsiders, they may say that we are miserable, and sometimes the happiness we get from the Sufficiency Economy can only be the happiness that comes only with We alone, others may not feel happy with us...*” (Martin Wheeler, interview: 13 January 2019).

The disadvantage of a sufficiency economy can be explained that a sufficiency economy is not something that everyone can do and be happy. The happiness of a sufficiency economy depends on the individual's view of whether they can accept criticism from outsiders. After all, the sufficiency economy is done for self-sufficiency, not for the expectation of luxury at all, and sometimes the happiness we get from doing the sufficiency economy can be just the happiness that comes with We are alone, others may not feel happy with us either.

### **3. Martin Wheeler's Suggestions for Sufficiency Economy**

Martin Wheeler's recommendations for Sufficiency Economy from the interview are as follows:

“...Suggestions about supporting the promotion, if possible, should not give much importance to agriculture, because it misleads people, now farming is not the main occupation of Thai people like in the past, When I came to live in Ubonrat District 25 years ago, 65% was a farmer's occupation. But nowadays the farmer's occupation is less than 45% left. Therefore, the main occupation of Thai people is not a farmer's occupation, therefore if we take agriculture as a major issue of the sufficiency economy, it cannot be extended. Because only a small minority of people are doing sufficiency farming. Moreover, the fact that the program brings academics in various fields to give knowledge about sufficiency agriculture to the villagers makes it difficult for the villagers to understand, because each training must be held in a large, air-conditioned auditorium, which some villagers are inconvenient and some people carry





inhalers, carry fragrant pills because they are afraid of vomit due to allergies to air conditioners. But because of curiosity about sufficiency economy must go, so we should organize training in the community, according to the learning center, focus on destroying his old ideas first, to bring new ideas for him to try to awaken awareness. He puts himself as much as possible, does not focus on borrowing for investment, and does not think only that farming will make him rich like a businessman..." (Martin Wheeler, interview: 9 January 2019).

The recommendations can be summarized as follows: The suggestion of sufficiency economy, in the view of Martin Wheeler, in support of the promotion of sufficiency economy is that agriculture should not be given much importance if possible. Because it misleads all people (sufficiency economy), does not understand the true principle of sufficiency economy, and nowadays farming is not the main occupation of Thai people like in the past. Therefore, if we take agriculture as a major part of the sufficiency economy, it will not promote the sufficiency economy, but also cause those who are interested in the sufficiency economy to not truly understand the principles of sufficiency economy. Because only a minority of people are doing sufficiency farming and the authorities have to help in breaking the old idea and adding a new set of ideas to the villagers.

On this point, the researcher strongly agrees because when we talk about sufficiency economy, most people only think of integrated farming, few people understand that sufficiency economy is actually about sufficiency economy, have an idea of sufficiency. Therefore, should not focus much on agriculture, and the official part should encourage the cultivation of a new set of knowledge to the villagers, emphasizing them to know their potential first, not letting the villagers understand. that farming sufficiency and it will be a rich investment. They also do not have to struggle with current trends in today's society and most importantly, the villagers must have a self-sufficient mindset as the basis of their lives and not cling to materialism.

## Discussion

From Martin Wheeler's study of the concept of sufficiency economy, here are some interesting points to discuss: Sufficiency economy is about thinking based on sufficiency and self-sufficiency as much as possible, not allowing others to suffer, trying to know one's potential and not exceeding one's ability, upholding oneself. to achieve by self-reliance, Consistent with Phromsit, P.(2002) found that the economy was merely Buddhist ethics based on the principle of self-reliance according to the principles of Buddhism, And in line with the view of Tantivejkul, S. (2001:284), sufficiency economy is the ability to sustain oneself without harming others by establishing a good foundation of one's economy, that is, setting up Self-sufficiency, not aiming to devote only to creating rapid economic prosperity, because those who have enough career and wealth to be self-reliant will be able to continue to build prosperity and high economic base. can. Martin Wheeler's sufficiency economy lifestyle is also consistent with the statement of His Majesty King Bhumibol Adulyadej of December 4, 1997, on Sufficiency Economy Living (Donkwa, K., 2014: 10-11), that is, relying on oneself as much as possible and relying on external factors as little as possible, making the most of the resources available to them, including not producing and consuming more than one's power. It was also found that it was consistent with the Community Development Department (2000), which had classified the lifestyle according to the royal initiative of the Sufficiency Economy Principle.

There is consistency in the use of sufficiency economy at the family level, which is to live without complacency, to live in moderation according to oneself, and most importantly, to not be fascinated by materialism, to be free to assemble. Career path in the middle of doing



activities suitable for oneself and being self-reliant. In addition, Martin Wheeler's recommendations for sufficiency economy are consistent with Kesorndokmai, W. (2008:118) who conducted a study on "Sufficiency Economy from Theory to Practice, a Case Study of Kru Thong Moh Chaeng" which found that Building awareness on the implementation of sufficiency economy in general, most people tend to think about rural agriculture in line with Canalman's (pseudonym) (2006) notion that there are still many people who are not. Understand the concept of sufficiency economy and look at it in one dimension. Because when asked about understanding the principle of sufficiency economy, most people will only think of rural and agricultural society. Few know that a sufficiency economy can be implemented from the community economy to the national level.

### Recommendation

1. Suggestions for implementation are as follows: (1) The relevant agencies should be encouraged to disseminate the information and encourage the people to apply it seriously in their lives. (2) There should be an in-depth study of the attitudes and opinions of the people in the community who are doing the sufficiency economy to develop or increase their knowledge and ability to implement the sufficiency economy seriously. (3) There should be a brainstorming forum in various communities to use in expressing opinions on sufficiency farming.

2. Next study recommendation: Based on the research study. The researchers found that there are still some interesting points about sufficiency economy in Martin's view. Wheeler is where Martin Wheeler did not emphasize and attach much importance to agriculture in the sufficiency economy. Subsequent studies should study the following issues: (1) Factors or problems that cause Martin Wheeler believed that farming was not the main problem of people's lack of understanding of sufficiency economy. (2) the process of transferring knowledge on sufficiency economy at Martin Wheeler is used to broadcast to the public or interested parties. (3) Actions should be taken in both quantitative and qualitative forms.

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