

A Sip of Tea Business

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Abstract

This research has objectives to: 1) study the context of Cherseeeya market, 2) find out about the personality traits of the market founder, Mr. Sakda Amornwatree, and 3) discover the benefits of Inca star bean tea. It is considered as a qualitative research in which it utilizes a (an) documentary study, in-depth interview, and focus group. The key-informants included 12 persons who were purposively selected. The focus group was undertaken with 6 individuals. The data were analyzed by the typological, component and content analysis and verified by a tri-angulation method.

It was found that 1) the Cherseeeya or Kwai Ple market is a community market located at Tambon Tanao Si, Amphoe Suan Phueng, Ratchaburi province. The market was established by a strong community leader based on a sufficiency economy philosophy and a co-existence of people in the community. The market serves as a significant strategic area towards a creation of a grassroots economy by relying on community products and the physical surroundings developed into a tourist attraction. 2) Mr. Sakda Amornwatree, a determined native founder of the market, possessed and demonstrated a unique character or traits in terms of

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proactive will power, learning behavior, and eagerness for success. And 3) The Inca star bean tea and related products, a promising new cash crop with its emerging source of nutrients, were developed in the market and sold to customers who came to visit the market.

Keywords: Cherseeeya market, Inca star bean, Ratchaburi province

Introduction

The importance of market in the community has been existed for a long time. The community market serves not only as an economic landscape that portrays various commercial activities, buying and selling area, and production area but also a reflection of community way of life through goods and services available for trading in the market. The establishment of a market has the main objective to support the surrounding community. In the past, when the market was emerged there would be theatre, commercial buildings or tenement houses that surround the market, for instance, Nang Loeng market, and Prachaniwet market to name just a few. Many of existing community markets are ancient markets such as Sam Chuk market in Suphan Buri province, and various other 100-year markets. It is undeniable to say that community market is among the first things that the visitors ask for when they travel into a new city. There is no other place else that can make the strangers feel the local vibes than the food ingredients, food culture, habitation, as well as people's attitude towards spending found in the market. On top of that, the community market represents a common atmosphere based on everyday naturalness of the city. The callers are able to feel the happening moments in the market that are proceeding until the day that he or she has to leave the place. The market is a center of diversity that is attractive and it always fascinates the visitors. Not because of the various

products in the market, but it refers to a human diversity. The market is therefore an area for a creation of relationship among people, a relationship between local people and the visitors, and it is truly considered as an inclusive society, all that happen in an open space (Sipnarong Kanchanawongpaian and Tikhamporn Punluekdej, 2565).

Cherry (2021) argued that the trait theory of leadership focuses on identifying different personality traits and characteristics that are linked to successful leadership across a variety of situations. This stream of research emerged as one of the earliest types of investigations into the nature of effective leadership and is tied to the great man theory of leadership first proposed by Thomas Carlyle in the mid-1800s. While the list of leadership traits can vary by whoever is drawing up the list, a recent study outlined behavioral traits that separated lower-level supervisors from higher-level supervisors that included: adaptability and flexibility, assertiveness, capacity to motivate people, courage and resolution, creativity, decisiveness, eagerness to accept responsibility, emotional stability, intelligence and action-oriented judgment, need for achievement, people skills, perseverance, self-confidence, task competence and trustworthiness (Nichols and Cottrell, 2014). Eastwood (2019) claimed that born leader is the one who possesses innate qualities that make a good leader. An individual was born with the skills it takes to be a leader, or he was not. And it is no doubt that certain traits seem to be innate, for instance, charisma, humility, and a sense of humor. According to Eastwood, successful leaders demonstrate the following five leadership qualities in their personal and professional lives in which they are: self-awareness and personal development, development of others, strategic thinking, innovation, and action, ethical and civic-mindedness, and effective cross-cultural communication.

It is well accepted that people from all over the world have been drinking tea for thousands of centuries. Tea is so much a part of everyday life in Britain that we might never stop to think about how a unique plant from faraway China became the nation's favorite drink (UK Tea & Infusions Association, 2022). The story of tea begins in main-land China. According to the legend, in 2737 BC, the Chinese emperor Shen Nung was sitting beneath a tree while his servant boiled drinking water, when some leaves from the tree blew into the water. Shen Nung, a renowned herbalist, decided to try the infusion that his servant had accidentally created. The tree was a *Camellia sinensis*, and the resulting drink was what we now call tea. It is rather difficult to determine the genuine value towards this story. But tea drinking was certainly well embraced in China many centuries before it had even been heard of in the west. Containers for tea have been found in tombs dating from the Han dynasty (206 BC – 220 AD) but it was during the Tang dynasty (618 – 906 AD), that tea became strongly accepted as the national drink of China. It became such a popular that during the late eight century a writer named Lu Yu wrote the first book entirely about tea, the *Ch'a Ching*, or Tea Classic. It was only a short period after this incident that tea was first introduced to Japanese people by a group of Buddhist monks who had gone to China for their study. After a while, tea drinking has proved to be a crucial part of Japanese culture, as being witnessed by the Tea Ceremony, which may be traced back as one of the rituals described in the *Ch'a Ching* book.

The growth of tea drinking in Europe was rather falling behind. It was discovered that there were trivial discussions of tea as a drink among Europeans in the late sixteenth century. Back then, tea was brought by the Portuguese who were living in the East as merchants and missionaries. However, although some of these people might bring back a sack of tea to their home land, they were not

the first group of people who ship back tea as a commercial goods. It was during a few years before the end of 16th century that the trading of tea was undertaken by the Dutch, who began to take over on Portuguese trading routes in the East. By the beginning of the 17th century, they had created a trading base on the Java's island. Through this trading point, the first consignment of tea was shipped from China to Holland in 1606. Tea soon gained a fashionable drink among the Dutch, and from there pervaded into another areas in continental western Europe. Since the tea price was expensive, it could be enjoyed by the rich people at that time.

China remained the country of origin of the vast majority of the tea imported to Britain until, in 1834, when the East India Company lost its monopoly on trade with China. But the termination of monopoly right has driven the company to consider planting tea tree in India. The colonial India had always been the commercial centre of the company's operations and also played a vital role in the government. This led to the increased cultivation of tea plant in India, starting from Assam state. In 1858, the British government took over direct control of India from the East India Company and continued to support and promote the tea industry and cultivation resulting in an increasing amount of marketable quality tea being grown in many other Indian regions beyond Assam. By the year 1888, it was the first time that British tea imports from India were greater than those imported from China.

It is no doubt that people all over the world have been drinking tea for thousands of centuries, and this behavior certainly happens for a good reason. A number of studies have shown that a variety of teas of caffeinated teas are black, green and oolong and the popularity of each type varies geographically. In the

U.S., black tea consumption far outweighs the other two types of tea. In contrast, in Asia, green tea is the more common variety; in Southern China, oolong tea tops the charts (Gordon, 2021). Tea may boost your immune system, clear off inflammation, and even ward off cancer and heart-related disease (Penn Medicine, 2019). While some brews provide more health advantages than others, there is plenty of evidence that regularly drinking tea can have a lasting impact on your wellness. For instance, white tea is known to have a delicate flavor. White tea comes from the *Camellia sinensis* plant that is native to China and India. It is also the least processed tea variety. The data obtained from research indicate that it may be the most effective tea in fighting various forms of cancer due to its high level of antioxidants. White tea may also be good for teeth since it contains a high source of fluoride, catechins and tannins that can strengthen teeth, fight plaque, and make it more resistant to acid and sugar. Last but not least, white tea also offers the least amount of caffeine, making it a smart choice for tea lovers who want to avoid or limit their caffeine intakes. Nearly half the U.S. population enjoys a tea beverage every day.

Tea is among one of the most popular beverages in the world. But in Thailand, drinking tea is not an everyday habit of common people. Thai people consume tea at an average of 0.93 kilogram per person per year while the British and Hong Kong people consume tea at an average of 2.74 and 1.42 kilograms per person per year respectively (Khaosod Online, 2563). This incident however provides an opportunity towards the growth of tea market both domestically and internationally. Department of Trade Negotiations revealed that tea planting popularly cultivated in the north of Thailand. Tea is most planted in Chiang Rai, next on down are Chiang Mai, Phrae, Nan, and Mae Hong Son province. Tea cultivation in Thailand mostly is Assam Tea and Chinese Tea. Tea production in

Thailand is at the industrial level due to large areas of tea cultivation in the northern part of the country. At present, the tea consumers all over the world drink tea for health purposes. Therefore, there should be a promotion concerning tea drinking among the Thais and, at the same time, an additional channel to export Thai tea abroad (Praornpit Katchwattana, 2564).

Inca Star Bean tea is made from *Plukenetia volubilis*, commonly known as *sacha inchi*, *sacha peanut*, *mountain peanut*, *Inca nut* or *Inca-peanut*, is a perennial plant in the family *Euphorbiaceae*, having small trichomes on its leaves. It is native to much of tropical South America (Suriname, Venezuela, Bolivia, Colombia, Ecuador, Peru, and northern Brazil), as well as some of the Windward Islands in the Caribbean. It is cultivated commercially in South East Asia, most notably in Thailand. Although its raw seeds and leaves contain toxins, these components are safe for consumption after roasting. Sacha peanut has been cultivated by indigenous people in the Amazon rainforest in Peru for centuries. This Inca-peanut will grow in warm weather up to altitudes of 1,700 meters (5,500 feet) provided that there is continued availability of water and good drainage. It enjoys a kind of acidic soils and alluvial flats near rivers. The plant reaches a height of 2 meters, with alternate, heart shape, serrated leaves, 10 to 12 cm long and 8 to 10 cm wide, that have petioles 2-6 cm long. It flowers five months after being planted, and bears seeds around the eighth month. The male flowers are small, white, and arranged in clusters. Two female flowers are located at the base of the inflorescence. In tropical location it is often a vine requiring support and producing seeds nearly year-round. The fruits are capsules of 3 to 5 cm in diameter with 4 to 7 points, are green and ripen blackish brown. On ripening, the fruits contain a soft black wet pulp that is messy and inedible, so are normally left to dry on the plant before harvest. By two years of age, often up to a hundred

dried fruits can be harvested at a time, giving 400 to 500 seeds a few times a year. Fruit capsules usually consist of four to five lobes, but some may have up to seven. Inside are the seeds, oval, dark-brown, 1.5 to 2 cm in diameter with a mass of 45 to 100 grams. The cotyledons are open, similar to those of almonds, and covered with a whitish film. Raw seeds are inedible, but roasting after shelling makes them palatable. The seeds of inchi have high protein (27%) and oil (35-60%) content, and the oil is rich in the essential fatty acids omega-3 linolenic acid (45-53% of total fat content) and omega-6 linoleic acid (34-39 of fat content), as well as non-essential omega-9 (6-10% of fat content) (Warangkana Srichamnong et.al., 2018; Ankit Goyal et.al, 2022).

Research Objectives

1. To study the context of Cherseeeya market
2. To find out about the personality traits of the market founder, Mr. Sakda Amornwatree
3. To discover the benefits of Inca star bean tea

Methodology

This study is a qualitative research. Supattra Junnapiya (2551) suggested that qualitative research is used by the researcher who wants to understand the meaning, process or explanation of a behavior or phenomenon. The qualitative research, she continued, is also appropriate tool for conducting research in a small community to collect data that are abstract, for instance, religious belief, attitude and vision. The research utilizes the ground theory method in which the researcher possesses and is well-aware of theoretical sensitivity in order to formulate a concept and theory. This theoretical sensitivity exists in every step of

the research activities starting from theoretical sampling, theoretical coding and theoretical generating. The grounded theory has its unique characteristics in a way that it is formulated from data arising from the upper-most true phenomena (Glaser and Strauss, 1967; Glaser, 1978). The phenomena are comprehended as the loose structures, with flexibility for prediction and they are not restricted [10]. The data were collected through the following sources:

1. Documentary Study: These documents are in the forms of research and data stored in the internet. As a verifiable direct data, the document offers information with no bias and portrayed data that chronologically happened in the past (Schmuck, 2006).

2. In-depth interview: The in-depth interviews were conducted with Mr. Sakda Amornwatree and his wife, Mrs. Pranee Amornwatree. The in-depth interview allows interviewees to free their mind and let go of their thought and opinion without being dominated by the influential people (MacIntyre, 2000; Schmuck, 2006).

3. Structured and unstructured interviews: The interviews were undertaken with 4 of community residents and another 6 customers/visitors.

4. A focus group of 6-people that includes 2 customers, 2 students and another 2 interested persons. The focus group can save a lot of time in interviewing and, at the same time, the data obtained can be used to cross-checked at each other (Morgan, 1988).

5. Participative observation in the community context. The participative observation method is widely used in collecting qualitative data in which the researcher can observe the behavior, action, manner and/or expression of the individual or group of people in which they can be perceived through the five senses and can be well understood (Schmuck, 2006). Supattra Junnapiya (2551)

stated that data obtained from an observation is a primary data and is a direct phenomenon according to the reality in which the behavior is expressed naturally.

6. Non-participative observation in various activities, exhibitions, and social phenomenon organized and happened in the community market.

7. All interviews were re-checked by the interviewees to prevent any possible misunderstanding. The data can be repeatedly analyzed and re-checked in order to maintain the credibility and validity (Marshall and Rossman, 1995).

The analysis of qualitative data is a method to make a conclusion from a set of information that are not related with statistical data. However, qualitative analysis can be used with quantitative research in which the researcher collect qualitative data such as open-ended questions in a questionnaire, interview, observation, and note-taking (Aumporn Lincharearn, 2561). The data obtained from the research were analyzed by using typological, component, and content analysis and verified by a tri-angulation method.

Research Findings

1. The context of the Cherseeya market

About 10 years ago, Cherseeya or Kwai Ple (in Thai means ‘rock the cradle’) community market was erected by a 58 years old, local Karen farmer named Mr. Sakda Amornvatree. Cherseeya is a Karen language meaning ‘learning method’ (Sipnarong Kanchanawongpaisan and Tikhamporn Punluekdej, 2022). Mr. Sakda the owner of Cherseeya market elaborated that Cherseeya represents a Karen way of life by the river. In the past, this particular area has been used as a learning centre towards Sufficiency Economy Philosophy by applying the said philosophy in vegetable growing area in term of a mixed method for almost 20

years. In the area, there are fourteen of 20-year-old Ton Pheung (Bee tree, Ton means tree and Pheung means bee) and another 2,000 of betel trees. On top of that, there are also various kinds of fruit trees such as durian, mangosteen, longkong, logan, gooseberry as well as a variety of medicinal plants. One of the tourist attractions is Ton Pheung, or its scientific name of *Koompassia excelsa* Taub in the family of Leguminosae, that is very rare and it holds a historical background concerning Suan Phueng district. There used to be a plenty of Ton Pheung in this area (that is why it is called Suan Phueng district, Suan means garden) but now the number has been decreasing. In Cherseea market, there are food kiosks, local products, hand woven cloth, and various types of gifts as well as souvenirs. Moreover, there is a rafting service that is the first of its kind in Suan Phueng area for tourists who love to enjoy the beautiful natural scenery of the two banks of the river. This activity, at the moment, becomes very popular among tourists who spend nearly an hour on the raft.

Even though this small yet attractive village is a home for Karen people, the villagers can speak Thai language fluently. On top of that, these nice and peace loving people are wearing their traditional cloths. The visitors are more than welcome to try on Karen wardrobe at the changing point right in the middle of the market. Once you are in the Cherseea market, you should try “kao dak nga” or “sesame rice” which is a traditional food for Karen people. This sesame rice is also known as “mee si” in Karen language. Cherseea market is well accepted as a house of an original and genuine sesame rice in which it is a steamed cooked sticky rice and mashes with black sesame. In the past, when the grandparents harvested their rice field, they would thresh the ear of paddy and put them in a barn. Here, there will be a console ceremony where the sesame

rice is used as a part of the ritual. The sesame rice is treated as a good fortune and is offered to the tourists in order to bless them with good luck.

For those who love a spicy food, we can find, in a market, a bamboo arch where a fried rice with holy basil together with a hot Karen chili is served. There are various types of food available for the visitors to try, for instance, a simple but delicious rice and omelet served in a bamboo threshing basket and paved with banana leaf at a good bargaining price of 20 baht. This particular dish is not only considered as a quality food but also looks appetizing. Mr. Sakda Amornwatree claimed that the tourist attraction of Cherseeeya market lies with the cool and pleasant shade of Ton Pheung and betel trees. Under these trees, there are number of hammocks for people to lie down and relax by a soft and gentle swing of the hammock by the river. Through the air, the tourists can smell a sweet fragrant of betel flowers. There are hundreds of bunches of flowers with light yellow, daisy color when they bloom. This sweet fragrant of betel flowers will last for several months before they become hanging bunches of young fruits. Most of the visitors prefer this odoriferous smell.

The most important point is that visiting the Cherseeeya market is free of charge. The tourists are welcome to lie down on a hammock hanging under the shady tree, inhaling breezing air with a dab of betel flower fragrant. The visitors can buy the high quality local products in order to support the villagers and to strengthen the community. The market pays a special concern towards the health of the visitors by providing a screening point at the entrance where there is a temperature checking, hand sanitizer gel, and the availability of Thai Chana application in order to create confidence among the tourists who visit the market with safety health-related precaution based on public health measures.

2. The personal traits of the founder of Cherseeeya Market, Mr. Sakda Amornwatree

The prelude and education

Cherseeeya market was established about 4 years ago by a local villager named Mr. Sakda Amornwatree. Mr. Sakda, or used to be called Yutthana Watoo, was born on January 4th, 1963 and is a son of Mr. Paseng and Mrs. Nang Watoo who are Karen minority in the area where there are a few minorities living together. Since Suan Phueng district is a boundary area located between Thailand and Myanmar, this made Mr. Sakda's childhood life a little different from a typical Thai youth. He spent his early years based on a community tradition in terms of Karen religious rituals, belief, as well as way of life. He can speak fluently both Thai and Karen languages. Sakda started his primary education at Tha Makham school in Suan Phueng district and he completed the Primary 4 at this school. Living in a poor family, Sakda could not further his secondary school at that moment. The community in a rural area concentrates mostly in agricultural activities and, as a result, pays less attention on educational business. Sakda had to help out his family to carry out all kinds of agricultural related-activities. When he became 29 years old, he could be able to continue his secondary education as he always dreamt of. On November 1st, 1994, he finished his secondary education from Muang Ratchaburi District Non-Formal Education Centre. In 1998, he further his undergraduate study at Sukhothai Thammathirat Open University in Political Science program majoring in Politics and Government with the hope that this major would definitely help him to develop himself as a person and the community as a whole.

Mr. Sakda had a personality to seek knowledge all the time. One day he has heard about the Sufficiency Economy Philosophy initiated by His Majesty King Bhumibol Adulyadej The Great. On top of that, he always pays his attention on how to develop his community. Mr. Sakda has adopted King's Philosophy or learning method based on sufficiency economy to apply to his community. As a consequence of hard work and endurance, he has established a Community Learning Centre in the area where there are a lot of units and individuals who came to visit.

Mr. Sakda always craves for learning. He is also well loved by his fellows in the community due to his love and care towards the well-being of the community. On November 1st, 1997, there was an election for members of the Sub-district Administrative Organization Council. Sakda had been elected from Tanao Si community to become executive director of Tanao Si Sub-district Administrative Organization Council. He has been in the position until his term was completed in 2001. After the first term was over, Sakda was elected once again on August 22nd, 2001. For this time, he had been elected as a President of Tanao Si Sub-district Administrative Organization Council. This was an important evidence showing that the people were satisfied with Sakda's operative actions concerning the community development. He served his presidential full term until 2005. Sakda had been participated in local political activity in Tanao Si sub-district as a president until 2007. After that he also got involved in local politics until 2013. It has been almost 25 years that Sakda has participated in local administrative work with a determined mind in order to develop the community in the areas of economic, social, and living, and push forward the community to exist based on self-reliant concept with less or even no continuous assistance from the government.

Love of his life

Mr. Sakda has been married with Mrs. Pranee Amornwatree in 1985. Mrs. Pranee is a local resident of Tanao Si sub-district, Suan Phueng district, Ratchaburi province. She is determined to help the community and always has been a strong supporter both in terms of spiritual and resource issues to her husband. From the interview regarding Mr. Sakda, she said:

“Whatever Pee (brother) Sakda does, I am always ready to support him since I believe that the thing he does is going to develop the community and make it strong and sustainable.”

Mrs. Pranee’s quotation expresses that the couple share a mutual objective that means a better standard of living of the people and a strengthen community. Thirty-seven years of marriage becomes a solid proof that the couple, Sakda and Pranee, are the true lovers and that they fight together for the well-being of people living in Tanao Si area.

Profession

Mr. Sakda was born in a Karen family, Suan Phueng district, Ratchaburi province where agriculture is a traditional practice of way of life. The family perform a crop rotation based on the popularity of the market such as pomelo, sugarcane, cassava, guava, etc. But the uniqueness of community life that belongs to Sakda refers to a special occupation of authentic Karen people whose indigenous way of life is to search for wild-honey. For Karen people looking for wild-honey, they have to go deep into the forest, an adjacent areas between Thailand and Myanmar. Ton Pheung (Bee tree) is a huge and tall tree. Its height can be 30 up to 60 meters. Based on Karen tradition, there would be a story-

telling from mouth-to-mouth that which one of Ton Pheung belongs to what family, and, as a consequence, there would be no fighting over the ownership of Ton Pheung. On this particular issue, Mr. Sakda said:

“Karen people would pay highly respect to the forest and among individuals. We know exactly which one of Ton Pheung belongs to what family. We would never interfere with each other. If there are some problems concerning the search for honey in which it starts in April annually, we would help each other out. Sometimes we have to carry our fellows out of the forest in case that there was an accident. ”

Even though Mr. Sakda was born and raised according to the genuine typical kind of Karen folkishness, he discovered that the community way of life could not be like what happened in the past forever. He saw that in the long run, the community would not be able to stand on its own feet. Besides, during that time, Suan Phueng has begun to become popular among tourists due to its peacefulness and quite cozy weather. There have been quite a number of tourists who came to visit and spent the night over there. With his keen interest in Sufficiency Economy Philosophy, Sakda wondered whether he could apply the King's concept right in his own area. Sakda started his project in 2011, and it took him almost 5 years when the community people agreed and accepted the idea and the Learning Centre on Sufficiency Economy Philosophy was established. There have been various governmental units that came to visit the centre such as the Internal Security Operation Command, Sub-district Administrative Organizations, Provincial Agriculture Office, and various military units both within the area and from the faraway places. Mr.Sakda together with his community fellows provided knowledge on agriculture based on sufficiency economy

philosophy. These activities helped to lift up enthusiasm towards community development. This Cherseeya Sufficiency Economy Philosophy Learning Centre won the 2nd prize on Young Farmer in the West Region in B.E. 2535 (Sipnarong Kanchanawongpaisan and Tikhamporn Punluekdej, 2565). Mr. Sakda is both a community leader and a local farmer who can see the future and lead his beloved community from a poverty trap and danger of poisoning.

Sakda would like to tell his community way of life to the outside world. Besides, he would like to generate more income in the community. He decided to put his 5 rai of land into a market and called it “Cherseeya Market” where people in the community could come out and sell their local products and food. In B.E. 2555, Mr. Sakda happened to see a retired military officer who gave him a few seeds of Inca Star tree for a trial plantation. Sakda started to plant the trees and found that they could grow very well with the surrounding weather. After that, he tried to study about the properties of Inca Star bean and how it could be turned into a community product with commercial value. He has learnt that Inca Star bean can cure many diseases such as diabetes and hypertension and can be able to use as an herb in order to loose weight. Sakda wanted to increase the plantation so he gave the Inca-bean-seed to people in the community. When the production reached at a certain commercial level, he brought it to sell in the local market in Suan Phueng district where he met a Korean customer who bought all of the Inca seeds and sent them to Korea for an extraction for oil. The extracted Inca seed oil is very well accepted in the Korean market. Moreover, Mr. Sakda had been realizing that his community could be turned into a tourist attraction that offered local and community products together with the unique Inca bean products.

Mr. Sakda is a native citizen who was born into a Karen minority group in Tanao Si sub-district. His family engaged in a traditional agricultural business. Sakda is always eager to learn, falls in love with the community, and cares for natural resources, and on top of that, is a genuine leader who is ready to sacrifice for the well-being of the community. Trait theories of leadership discuss certain properties of leader that include skill, personality, and physical attributes and proclaim that leaders were born to be (NovaBizz, 2011). Sakda has been trusted with various important administrative positions regarding many dimensions towards community development. Up until present, he is a sole founder of Cherseeeya market which is a community market constructing from the love, unity, and collaboration of the people in the area based on sufficiency economy philosophy. The market is intended to generate additional income derived from local wisdom and thrust originated from a strong and never-give-up leader who is determined to overcome obstacles in order to lead the whole community away from poverty trap. Sakda is moved by self-impulsion and dares to proceed with trial and error method. He strongly wants that everyone in the community has a better standard of living as well as a better quality of life. The community must be able to exist amid the severe competition and the Covid-19 pandemic. Sakda and his Cherseeeya market is one of the community enterprises that reflects a self-reliant concept and tries to develop itself into a strong community with sustainable income generation.

3. The benefits of Sacha inchi or Inca star bean tea

Sacha inchi, also known as the Inca peanut, is the seed of a plant that grows in the highlands of Peru. Despite being a fairly recent discovery in the health community of the United States, sacha inchi has been cultivated and used as

food source for 3,000 years in the Amazon rainforest. The fruit that these seeds grow in is inedible, but when lightly roasted with low heat the seeds take on a crisp nutty flavor. Sacha inchi is much more than just a pleasant snack food. These seeds are rich in protein, omega 3, 6, and 9, alpha tocopherol vitamin E, carotenoids (vitamin A), and fiber. This superfood is easily digested and unlikely to cause allergies or irritation. The oil is also available. It has a similar flavor to olive oil, just slightly lighter and nuttier, but it contains more protein and omega 3. Vegans and vegetarians should look into omega 3 rich foods to supply this essential nutrient. There are very few plant foods that supply a decent amount. Sacha inchi now joins purslane, chia seeds, flaxseed, and microalgae as vegan omega 3 superfoods and another way to sneak more healthy essential fats into your life. The studies are thin this early on, but sacha inchi is showing promises in many areas.

According to the Sunwarrior (2018), the 10 amazing health benefits of Sacha Inchi include:

1. Cholesterol—Sacha inchi lowers LDL and raises HDL cholesterol. Cholesterol levels may not be the biggest marker for cardiovascular problems we once thought them to be, but they are still a concern and can reflect dietary problems and genetic dispositions toward some diseases.
2. Well Being—These seeds contain a good amount of tryptophan, a precursor for serotonin. Serotonin is a feel-good hormone and neurotransmitter that helps us deal with stress and feel calm and happy. The omega 3 also reduces inflammation in the brain, which can cause mood shift, headaches, and more.

3. Weight Loss—Higher serotonin levels, thanks to the tryptophan, also regulate appetite so we do not get craving, overeat, or snack more than we need to.
4. Brain Health—The majority of our brain is composed of fat. We need good, healthy fats to resupply those cells and to continually fight inflammation. Inflammation in the brain can cause depression, fatigue, memory issues, and exaggerated responses to pain.
5. Heart Health—Sacha inchi improves circulation while lowering blood pressure, cholesterol, and inflammation throughout the body. All of this makes for a healthier, happier, less stressed cardiovascular system, from arteries to heart and beyond.
6. Diabetes—Omega 3 helps control glucose levels. Many doctors and researchers argue that omega 3 may actually reduce insulin resistance in those with type 2 diabetes. Omega 3 also lowers triglyceride levels, which are often high in diabetics.
7. Bone Health—Omega 3s help the body absorb calcium. Foods rich in omega 3 improve bone density, staving off some of the deterioration that occurs as we age.
8. Vision – The vitamin E, vitamin A, and omegas in sachu inchi can improve vision and maintain eye health. Like the brain, the eyes rely on a good amount of fat, and are prone to inflammatory damage, especially as we get older.
9. Joint Health—The anti-inflammatory nature of sachu inchi may make it a good supplement to ease joint pain and rheumatoid arthritis. Consider combining sachu inchi oil with ginger for even more benefits.

10. Skin and Hair—Omega 3 fatty acids are vital to healthy hair and skin.

They help us regulate oil production, keep skin elastic, lock in hydration, protect against sun damage, and help repair damage when it occurs.

From the interview, Inca peanut was planted in Tanao Sri Sub-district, Suan Phueng District, Ratchaburi province by Mr. Sakda about eight years ago. He was given a few seeds from his friend who was a retired sergeant in the armed forces. It took about a year for the plant to become mature. In Thailand, the plant can last for a few years but in Peru, it can live for almost 20 years. Mr. Sakda believed that this happened because of the climate differences of the two countries. Mr. Sakda sold Inca peanut in Suan Phueng market to Korean merchants who sent the products back to their country. The dried Inca peanut was sold at 80 baht per a kilo. Recently, the market was closed due to the Covid-19 pandemic. Mr. Sakda read and learnt more about the benefits of Inca peanut and tried to introduce new products made from Inca plant to be sold in his Cherseeeya market. At present, there are baked and salted Inca peanut, Inca peanut oil in capsules, and Inca peanut tea made from the Inca vine and seed husks. The Inca peanut tea was quite popular among the consumers and the tourists who visited the Cherseeeya market during the weekends. Mr. Sakda also made use of the online marketing channel to distribute his products. According to Mr. Sakda, the Inca products could be sold through the online channel for almost 40 percent, a face-to face selling method in the market for another 40 percent, and the rest of 20 percent of sales came from the neighborhood support. A refreshing set of Inca peanut tea is served in the market at a price of 100 baht. The tourists can enjoy a sip of Inca peanut tea while they are lying in the hammock under a huge Ton Pheung standing by the river and with a breezy wind. This becomes one of the

best memory among 500-600 visitors who visit Cherseeeya market each day during the weekends and public holidays.

According to Kodahl and Sorensen (2021) *sacha inchi* (*Plukenetia volubilis* or *Euphorbiaceae*) is an underutilized oilseed crop native to the Amazon basin, where it has been utilized by humans since Incan times. Due to its excellent nutritional composition and good agronomic properties, it has attracted increasing attention in recent years, and cultivation is expanding. When considering current global challenges, a reformation of our food systems is imperative in order to ensure food security, mitigation of climate change, and alleviation of malnutrition. There is, for instance, a possibility of developing a bread-spread using Inca peanut (Indriani, Kumpha, Karnjanapratum, and Keawthong, 2021). For this purpose, underutilized crops may be essential tools which can provide agricultural hardiness, a reduced need for external inputs, climate resilience, diet diversification, and improved income opportunities for smallholders. *Plukenetia volubilis* is a promising up and coming crop in this regard and has considerable potential for further domestication; it has an exceptional oil composition, good sensory acceptability, is well studied for cultivation, and has numerous potential applications in, e.g., gastronomy, medicine, and cosmetics.

Discussion

Objective 1: the context of the Cherseeeya market. From the study, it was discovered that Cherseeeya market or Cherseeeya Learning Centre is located at Moo 2, Tanao Si sub-district, Suan Phueng district, Ratchaburi province. The market was developed into a new type of community market where there were interesting points in terms of a market that comes amid thousands of betel tress, a large number of huge and steady Ton Pheung (Bee trees) and located by the Pachee

riverbank. The villagers come together and setting up stalls selling local food and products such as handicraft products, community products, local food, vegetables, and fruits. Another interesting issue is that all of the sellers have united in mind to use degradable natural materials, for instance, banana leaves, and paper cups and dishes in order to reduce the amount of Styrofoam and plastic containers. On top of that, there are also bamboo raft and kayak services available for the tourists cruising along the river to appreciate beautiful scenery of two sides of the river. The tourists can choose to lie down in the hammocks tied up under the betel trees and enjoy sipping Inca star bean tea being served with baked Inca star beans. These Inca star bean products become a healthy menu that is well popular among new generation of integrated health-conscious tourists who come to visit the market. This is in relation with the research of Suchanat Pattanavongngam (2560) entitled A Community Market, Strength of Economic Foundation and a Starting Point of Logistics Process at the Community Level: A Case Study of Community Market at Chachoengsao Municipal Stadium, Mueang Chachoengsao District, Chachoengsao Province, Thailand in which she claimed that community market distributes quality products to end users with efficiency. This enables the consumers to receive satisfaction towards fresh and reliable produce at a lower price. There is a circular economy in the area that is conducive to career, social, culture as well as people development in order to become strengthen, sustainable, and less dependable.

Objective 2: The personal traits of the founder of Cherseeeya Market, Mr. Sakda Amornwatree. From the study, it was found that Mr. Sakda is a determined local leader who loves his community where he was born and has lived throughout his life. He is interested in the well-being of people in the community so he tries to improve the way of life of his own including in the neighborhood.

With the eagerness to learn and a proactive character, Sakda applied the sufficiency economy philosophy together with trial and error method in order to turn his land into an Inca star bean plantation and a tourist attraction. This is in congruence with the work of Jantana Saensuk (2015) on the Antecedents and Consequence of Strategic Leadership Capabilities of Higher Education Institute in Thailand which found that the self-efficacy, adaptive capacity and corporate social responsibility positively affect strategic leadership capabilities, and strategic leadership capabilities, in turn, have positive effect on organizational effectiveness. This finding helps the executive for self-development and organizational effectiveness that lead to advantages regarding sustainable competitiveness.

Objective 3: The benefits of Sacha inchi or Inca star bean tea. *Plukenetia volubilis* or Inca peanut is a promising plant with high economic value. Its seeds can be pressed for oil production or roasted and served as a snack, while the dried leaves can be used to make a kind of tea. From the study, Inca peanut seeds and leaves, especially after roasting, are safe to a variety of normal cell lines and do not induce DNA mutations in *Drosophila* expressing high biotransformation system. Heat processing should be applied before the consumption of Inca peanut seeds and leaves in order to reduce phytotoxins and potential health risks. This is in response to the work of Goyal, Tanwar, Sihag, and Sharma (2022) entitled Sacha inchi (*Plukenetia volubilis* L.): An emerging source of nutrients, omega-3 fatty acid and phytochemicals that sachu inchi is an oleaginous plant producing oil and protein-rich seeds. It has been cultivated for centuries and is native to the tropical rainforest of the Amazon region of South America including parts of Peru and northwestern Brazil. At present, sachu inchi seeds are emerging as a potential source of macro- and micronutrients, linolenic

acid and phytochemicals. In all, sachu inchi is an underutilized and undervalued oleaginous crop which not only has the potential to mitigate food and nutritional insecurity but also offers humongous opportunities for the development of novel value-added food products.

Conclusion

In the past few years, the Covid-19 pandemic has severely impacted most industries, with significant disruption in their day-to-day business operations. Consumer product entrepreneurs have not been spared, either, as the crisis has impacted several consumption categories, including discretionary goods like appliances and alcoholic drinks. On the other hand, largely essential categories like grocery staples, package foods, home and hygiene products, especially health-care products, have continued to see high demand.

Community market is conceived as a strategic area where people can seize as a stable base on building grassroots economy. Starting from the products in the market must come from outputs and products being created in the community of at least 80 percent (Office of Thai Health Promotion Foundation, 2560). There is an attempt to circulate the money within the community with an emphasis on sustainable agriculture, value creation, and the appreciation of local vegetable, sweets, and handicraft. These local products not only help to build economy but also create many benefits in various dimensions in terms of health derived from hygienic consumption, conservation and inheritance of indigenous wisdom and way of life of the ancestors. Cherseeaya market is not a private market but it is a market of a community where sellers and buyers are considered as partners. The products are offered based on fairness and the market itself serves as an area of enlightenment, estimation, sufficiency, and appropriateness. There

is an availability of a support based on sufficiency economy philosophy. Besides, the market provides an opportunity for the poor, the elderly, children and youngsters to use as a channel to build up economy and to generate income to lead their lives.

The biggest challenge for an explicit, strong personality trait leader, Mr. Sakda Amornwatree, together with his Cherseeey market and Inca star bean products would be to build an organization that is sufficiently resilient and at the same time flexible to cater to the changing demand landscape. Most industries whether tourism or consumer product industry have never seen such rapid change in consumer behavior and the market landscape leaving the entrepreneurs with no past learning to lean on. This also poses a challenge to look at multiple aspects of the business simultaneously like organization structure, product portfolio, and supply chain resilience.

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