The comparative study of Buddhist view of leadership and primal leadership: an interpretation through the OTOP project

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Research Title: THE COMPARATIVE STUDY OF BUDDHIST VIEW OF LEADERSHIP AND PRIMAL LEADERSHIP: AN INTERPRETATION THROUGH COMMUNITY ORGANIZATIONS IN THAILAND

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Abstract*

This study is concerned with the linkage between a Buddhist view of leadership and the primal leadership based on emotional intelligence. While previous studies of leadership have focused on leadership theories influenced by North American studies, the present study demonstrates that it is necessary to take the influence of cultural, historical and social structure into account. Therefore, the linkage is done though a nationwide community project called “One tambon, one product” – OTOP in Thailand. The findings of the OTOP project with respect to leadership are compared and contrasted according to Buddhist view and primal leadership approach. To support the aim, this study uses two main qualitative methods of data collection which are in-depth semi-structured interviews and a focus group. These two methods offer insight and help to explore unexpected phenomena and the complexity of leadership. The results and analysis lead to the conclusion that primal leadership is closely related to the Buddhist view of leadership. Based on the findings there are two stages of EI and leadership involved helping oneself and helping others. The model of EI and leadership developed from this study can potentially enable leaders and their subordinates to have a better understanding of the qualities, structure, boundaries and processes of leadership. It helps leaders and their participants to identify and pinpoint the qualities and values that they may need to develop and change, which may be useful in alternative settings or other contexts.

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Suvaroj Kemavuthanon, Ph.D.

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1.1 Introduction

In a time of enormous change and global competition, organizations need to continually reexamine practice and develop ways to cope with change to survive. To achieve this requires originality, creativity, guidance and effort, particularly from the leaders (Bass, 1990; Senge, 2005; Kanungo and Mendonca, 1996). Additionally, leaders’ actions impact on organizational structure, decision-making processes and teamwork (Achua & Lussier, 2010; Ulrich, 1993). Therefore, the achievement and effectiveness of the organizational goals must have the commitment of leaders (Goh and Richards, 1997).

However, a review of the literature on leadership indicates that the concept of leadership is ambiguous and there is no agreement on what the meaning of this word is. In terms of theories, there has been a marked change in the literature on leadership to explain the complexities of leadership from the ‘great man’ notion of leadership through trait theories, behavioural theories, contingency theory and transformational leadership that focuses on the relations between the leaders and their subordinates to transform and develop themselves. However, leadership theories are developed in Western countries (Den Hartog and Dickson, 2004) and that leadership models are influenced by North American studies (Bryman, 2004) based on the assumption that these are universally valid (Komin, 1990). Nevertheless, leadership concepts are culturally constructed (Hofstede, 1998; House and javidan, 2004). Therefore, it is necessary to re-examine and re-analyse the structures and relationships in leadership research to fit with different countries and cultures and reflect social realities (Bass, 1990).
Also, the recent concept of leadership is focus on emotional intelligence, which many researchers and scholars on leadership argue that EI is a primary role of leadership (Goleman et al, 2006; Salovey and Mayer, 1990). Therefore, to understand the topic of leadership, it is necessary to examine the connection between the concept of EI and leadership in organizations. Also, while IQ accounts for only 20 percent of success, EQ accounts for 80 percent (Goleman, 2006). Therefore, EQ is crucial to the success in organizations. According to Jayasaro Bhikku (2005), Buddhism influences the idea of EI; therefore, it may be useful to explore the influence of Buddhism on the concept of EI and leadership. Since as much as ninety five percent of the population is Buddhist, Thailand would be a good source of data to illuminate the influence of Buddhism on the EI and leadership process in community organizations as constructed by the leaders and their subordinates in the OTOP project. The aim is to explore the qualities, structure, boundaries and processes of EI and leadership based on the cultural and social realities around the leadership process.

This chapter will outline the background of the research, the need to undertake empirical study in Thailand and in community organizations, the objectives and scope of this study, the research questions, methodology and the benefits of this research.
1.2 Background to the Research

1.2.1 Background of the ‘One Village, One Product’ project (OVOP)

The ‘One Village, One Product’ project (herein after referred to the OVOP project) was initiated in 1979 by a former governor of Oita Prefecture in Japan, Morihiko Hiramatsu. In 1995, he was awarded the Ramon Magsaysay Award for his contributions to economic independence and development in Asian countries. There are three principles in his OVOP project: (1) produce things which are locally originated, but globally competitive; (2) sustainability and be creative on the basis of local initiative and decision-making; and (3) seek to develop human resources (http://www.ovop.jp). OVOP began in 58 villages in Oita Prefecture. Since this project was first implemented, each local community identified one or a few locally unique products, concentrated resources on its production, established it as a local brand, and sold it on the domestic and international markets. These products in this project include both tangible things such as local products and intangible things i.e. places and events. In local products alone, there was a dramatic increase in the number of products and sales were substantially increased from 143 and 35.9 billion in 1980 to 336 and 141 billion Yen in 2001. As for intangible products, Oyama town set up a unique agricultural production system through its co-operative, more than ten million tourists visit Beppu for its hot springs, and Yufuin town has more than 3.8 million visitors every year to see its traditional products.

Since the implementation of the OVOP project, there have been many trials and errors. However, the government never attempted to help in the short term such as providing subsidies for the OVOP regions because this may have obstructed the goals of OVOP project which are self-reliance and human resource development. Instead, the government offered guidance in production and processing technology. Also, the government supports product development and distribution channel through the establishment of institutions. Some examples of R&D institutions are its Agricultural
Technology Centre, Mushrooms Research and Guidance Centre, Livestock Experimental Station and the Institute of Marine & Fisheries Science. Moreover, a number of regional training schools have been founded to educate potential leaders, their followers and students. Training schools which were designed for each industry, such as the Agricultural Training School, Commerce School, International College, Environment School, IT Academy and OVOP Women's 100 Member Group, were also established to develop leaders in many fields. Furthermore, former governor Hiramatsu organised many fairs in major cities in Japan and abroad to advertise prospective products. Regional markets were also held throughout Oita to encourage the consumption of OVOP local products. Additionally, groups and individuals who are successful in implementing their product were honoured with prizes to improve their morale and encourage local people to learn from the successful cases.

During the 32 years since this project was first implemented, each province in Japan develops products and local brands in their own style, such as apples at Aomori, green tea at Shizuoka, rice at Niikata and Shiitake Mushrooms at Oita. As a result, this project has begun to be recognised not only in Oita prefecture, but also in other parts of Japan and other countries.

1.2.2 Background of ‘One Tambon, One Product’ project (OTOP)

The Thai government launched a new scheme of sustainable regional development, the ‘One Tambon, One Product’ project (herein after referred to the OTOP project) in 2001, based on the Japanese model. The goals of the OTOP project are: (a) poverty alleviation and income generation; (b) increasing employment opportunities; (c) narrowing the gap between urban and rural areas; (d) reducing the depopulation in rural areas; and (e) protection of the environment. The aims of this project are not only to improve each community’s economy but to train the local people to be self-reliant, help them take part in the sustainable process of regional development, which is based on
their expertise and local know-how. Therefore, the main objective of this project is to raise the standard of living and also increase the human resources in the district (Limskul, 2002).

To develop human resources and create a learning environment, the Department of Community Development and OTOP committee members set guidelines to select ‘product champions’ or the most outstanding products from each province every year. These products are selected and divided into six categories, namely (1) food – fresh and processed; (2) beverages, both alcoholic and non-alcoholic, including tea, fruit juice and herbal drinks; (3) garments and ornamental products, including scarves, hats, bags and necklaces; (4) decorative products and furniture, including household furniture, handicrafts and artificial flowers; (5) artifacts and souvenir articles; and (6) herbal products which are made into cosmetics, herbal shampoos, aroma oils etc. After separating the goods into categories, the sub-committees will give stars ranging from one (lowest) to five (highest) in terms of the quality of the product and its value in community based on five criteria: (a) exportability and brand equity (b) continuity and consistency in terms of the quality of the product (c) standardisation quality and satisfaction of the customers (d) the story of product (e) the stability of the community (http://www.otop5star.com). The 5-star product champions are promoted by organising a road-show throughout Thailand to publicise their success and exhibit their models for other communities. The 5-star label guarantees products for one year and allows village leaders and followers to continually develop their products and the community. Since the launch of the OTOP policy, according to the Ministry of Interior, the sale volume of local products has risen remarkably, from 16 billion baht in 2002 to 70 billion baht in 2010 (with more than 33,000 products registered nationwide) (http://www.otoptoday.com/about/otop-ten-years).
1.3 Why Thailand? Why Community Organizations?

In this study, Thailand has been selected for exploring the model of EI and leadership in community organizations. Unlike other neighbouring Southeast Asian countries, Thailand was never colonised by other countries (Feeny, 1979 as cited in Srivardhana, 2006). Therefore, traditional values and culture are unique and have developed without direct foreign influences. Additionally, the main cultural influence in Thai society is Buddhism; as much as ninety five percent of the population is Buddhist. As Buddhism influences the idea of EI (Jayasaro Bhikku, 2005), Thailand would be a good source of data to illuminate the influence of Buddhism on the EI and leadership process in community organizations as constructed by the leaders and their followers in the OTOP project. Some lessons that could be learned from Thailand would be useful to fully understand current models of EI and leadership and would help to generate implications for future research and practice.

Community organizations have been examined in this research because few research studies have been focused on this form of small community organizations. According to Handy (2001), the world of the organization is divided into ‘elephants’, the large organizations of business and government, and ‘fleas’, the technological start-ups and the new organizations, normally medium-sized and small businesses. The elephants get all the attention from academics, as well as from the media; however, the majority of people work in medium and small businesses (Handy, 2001). It is believed that leadership in community organizations needs to be further investigated to develop leadership at the grassroots level (Burns, 2003).

In addition, the OTOP Project in Thailand has been chosen as a focal area of study because the nature of this project is within community-based organizations. Therefore, it allows the researcher to investigate leadership at the grassroots level. Moreover, as the main objective of the OTOP project is people development, it could be
a good source of data to illuminate EI and leadership in community organizations in Thailand.

1.4 The Objectives of the Research

The principle objective of this research is to develop an EI and leadership model as constructed by leaders and their subordinates in community organizations. The proposed tentative model of leadership can potentially enable leaders and subordinates to have a better understanding of the qualities, structure, boundaries and processes of EI and leadership. It helps leaders and subordinates to identify the qualities and values that they may need to develop and change, which can be useful to test in other contexts. Thus, the overall aims of the research are:

1. To identify and understand the EI and leadership styles as practiced in a Buddhist influenced in community organizations
2. Compared and contrasted with six styles of emotional leadership: visionary, affiliative, coaching, democratic, pacesetting, and commanding
3. To explore the cultural conditions of EI and leadership, especially the influence of religious belief

1.5 Research Questions

Based on the research objectives, it is important to identify the research questions in this study. The major questions are:

- How do leaders and subordinates understand EI and leadership in community organizations in Thailand?
- To what extent do respondents perceive the leadership style and relationship between leaders and subordinates?
- To what extent do respondents perceive the influence of religious belief in community organizations in Thailand?
1.6 Research Methodology

Bass (1990) notes that theories of leadership are developed through diverse research methodologies. For example, research into traits of leadership depends heavily on the use of questionnaires and tests for data collection. However, qualitative methods are likely to be more suitable and provide confidence as they can uncover contextual variables which are grounded in people’s experience. Also, qualitative approach allows the researcher to see the unexpected dimensions of leadership and explore it (Conger, 1998; Bryman, 2004). In addition, the domination of North America on leadership research is minimised when the researcher adopts a qualitative research approach to the study of leadership (Bryman, 2004). Furthermore, a quantitative approach is insufficient to measure interactions between leaders and their subordinates and tends to be ‘uni-directional’ such as subordinates’ understanding of leader's behaviour (Conger, 1998). However, few leadership studies have adopted a qualitative research approach (Conger, 1998; Alimo-Metcalfe and Alban Metcalfe, 2001).

This research, therefore, uses qualitative research methods to study leadership because they allow access to in-depth knowledge and coincidental data related to the research topic, which may not be apparent. The research methodology of this study uses two main methods, as follows:

1.6.1 In-depth interviews

In this research, twelve leaders (six males and six females) and seventeen followers (four males and fourteen females) were selected for in-depth interviews. Cases from different Tambons from the northern, northeast, southern and middle parts of Thailand were considered. The aim is to generate data to provide authentic insight into each individual leader, such as the way in which he/she forms groups, what the leadership process is, how leaders confronts with difficulties, how they control situation and their emotion, what the relations are between leaders and their followers. The data collected was coded using the computer – assisted qualitative software, NVivo Version 2.0 for Windows in preparation for analysis.
1.6.2. The focus group

According to Linder (2000), focus groups are a particularly useful method where group norms, meaning and processes are hidden. In this study, six leaders (three males and three females) from the northern, northeast, southern, eastern and central parts of Thailand were selected to attend a focus group. The main objective was to gain insights and reflect interviewees' ideas, attitudes, feelings, beliefs, experiences and reactions concerning EI and leadership in which individuals are influenced by others in group situations. After an analysis of the data from interviews and a focus group, a report was sent to all interviewees asking them to comment on and correct the accuracy of the information.

1.7 The Scope of the Research

Even though there are other factors that may influence this project, such as the interests of customers and government officials, the leaders and their subordinates are the main sources of exploration in this study because this scope helps the researcher explore an EI and leadership model as constructed by leaders and their subordinates and investigate a consistency of their answers in greater depth.

1.8 Benefits of the Research

This research will help researcher and practitioners understand:-

- how leaders and their subordinate perceive the meaning of EI and leadership in community organizations in Thailand
- The perception on the leadership style and relationship between leaders and subordinates
- The influence of religious belief on EI and leadership in community organizations in Thailand
1.9 Conclusion

This chapter presents an overview of the research. The main objective of this study is to explore EI and leadership in community organizations and develop a model of leadership which would be useful to test in alternative settings to other contexts. This study focuses on EI and leadership in community organizations. Thus, the subsequent chapter reviews the existing literature on leadership.
CHAPTER 2
LITERATURE REVIEW ON LEADERSHIP AND PRIMAL LEADERSHIP

2.1 Introduction

This chapter provides a pertinent literature review on leadership and primal leadership. First a general review of definitions of leadership is presented. This is followed by a review of leadership theories, and an account of how the theories developed historically. Then, the meaning of EI and primal leadership are identified. After than, influence of Buddhism on EI and leadership concept is discussed. Then, the linkage between community organizations and the concept of EI and leadership in Thailand is presented. This will be followed by limitations of the existing literature on the topic. Finally, conclusions are drawn.

2.2 The Meaning of Leadership

The English word ‘leader’ is more than a thousand years old and derives from the Anglo-Saxon Laedere, meaning ‘to lead people on a journey’ (Bolman and Deal, 1991, p. 404). In contrast, Bass (1990) notes that the word ‘leadership’ is a modern concept which was originally used in writing about the political influence of British parliament during the first half of the nineteenth century. It is a topic with universal appeal and there have been many attempts to define what leadership is. According to Burns (1978, p. 2), ‘leadership is one of the most observed and least understood phenomena on earth’. Also, Bass (1990) concludes that in a review of leadership research, the number of definitions is as many as the number of people who have tried to define this concept. He further notes that leadership has been seen as “the focus
group processes, as a matter of personality as a matter of inducing compliance, as the exercise of influence, as particular behaviours, as a form of persuasion, as a power relation, as an instrument to achieve goals, as an effect of interaction, as a differentiated role, as initiation of structure, and as many combinations of these definitions” (Bass, 1990, p. 11). Some definitions of leadership are cited below:

“Leadership is the reciprocal process of mobilising, by persons with certain motives and values, various economic, political, and other resources in a context of competition and conflict, in order to realise goals independently or mutually held by both leaders and followers”.

(Burns, 1978, p. 425)

“Leadership is the capacity to mobilise in competition or conflict a potential need in a follower. In this sense, leadership is a relationship or process of mutual situation and elevation that converts arousal into engagement and results. As such, the process is interdependent; leaders give meaning to possibilities in followers”.

(Hunt, 1986, p. 238)

“Leadership is the process of persuasion or example by which an individual (or leadership team) induces a group to pursue objectives held by the leader or shared by the leader and his or her followers”.

(Gardner, 1990, p. 1)

“Leadership is a process whereby an individual influences a group of individuals to achieve a common goal”.

(Northouse, 2004, p. 3)
The GLOBE (Global Leadership and Organizational Behaviour Effectiveness) Study of 61 countries defined leadership as:

“….the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members”.

(House and Javidan, 2004, p. 15)

“…the ability to inspire confidence and support among the people who are needed to achieve organizational goals”

(DuBrin, 2010, p. 2-3)

Based on innumerable definitions of leadership, the attempt to search for only one definition may be fruitless because the proper choice of the definition depends on the objective, research methodologies and contexts that are being studied (Achua & Lussier, 2010; Bass, 1990). Hunt (2004) asserts that the meaning of leadership depends on the ontological nature of the phenomenon being studied and the epistemological assumptions being made about the nature of the leadership process.

2.3 Leadership Theories

Leadership is difficult to define (Bass, 1990) and “there are almost as many definitions of leadership as there are leadership theories” (Fiedler, 1971, p. 1). Also, leadership theories derive from different methodologies and instruments which may decrease the ability to make judgments of the outcome of the research (Kroeck et al., 2004).
A review of different theoretical approaches to explain leadership make clear that there is a wide variety of different theoretical approaches to explaining the complexities of the leadership process, from the ‘great man’ notion of leadership through trait theories, behavioural theories, contingency theory and transformational leadership. Each approach provides some insights to focus on what the personal qualities of effective leaders are, what leaders do and engage in, how leaders respond to different situations, and leaders’ roles in relation to their followers.

2.3.1 Trait approach

In the 19th and early 20th centuries, the ‘Great Man’ and trait theories of leadership were widespread among researchers and practitioners concerned with the topic of leadership. These theories assumed that certain individuals were born to lead and that they had a set of innate qualities that enabled them to be great leaders, and that these qualities distinguished them from non-leaders (Bass, 1990).

In the mid 20th century, the trait approach was questioned by some scholars. Stogdill (1948), in his first survey of more than 124 trait studies, identified a group of important leadership traits that the average individual in the leadership role has which makes them different from their subordinates. These qualities are intelligence, alertness, insight, responsibility, initiative, persistence, self-confidence, and sociability. In his first survey, he notes that a leader with leadership traits in one situation may not be a leader in another situation; therefore, both person and situation are necessary to take into account in order to investigate leadership. This research is the beginning of leadership research to consider leadership behaviours and leadership situations. In 1974, Stogdill’s second survey analysed another 163 studies on traits of leaders. He identified the following traits of leadership: responsibility, willingness to take risks, persistence,
initiative, confidence, willingness to accept consequences of actions, readiness to confront stress, capability of influencing others, sociability. Based on his second survey, he suggests that the leader’s characteristics and situational factors are a part of leadership.

Although traits alone are clearly not sufficient for successful business leadership and certain actions are necessary to be successful, the influence of traits is still apparent in the current literature along with other perspectives on leadership theories which help to understand the complexity of the topic (Bass, 1990). In more recent studies of leadership, there is a renewed interest in focusing on the critical traits of leaders. For example, Bennis (1989) points out that the essential ingredients in effective leadership including guidance, vision, passion, integrity, trust and curiosity. Kirkpatrick and Locke (1991), based on their qualitative synthesis of earlier research, point out six traits from the evidence on which leaders differ from non-leaders: motivation, integrity, drive, confidence, cognitive ability, and task knowledge.

2.3.2 Behavioural theories of leadership

Following the evident insufficiency of traits theories alone, there was an increasing interest in what effective leaders actually ‘do’ or the actions towards their subordinates. Major research efforts looking into leader behaviour were launched at the University of Michigan and Ohio State University, with the work of Blake and Mouton on the Managerial Grid during the late 1940s. These theories investigate the behaviours that leaders engage in and assume that these behaviours can be learned. Based on these theories, leadership comprises two kinds of behaviours, task behaviours and relation behaviours, as well as combining the two to influence followers to reach their objective.
Based on the finding of Stogdill’s (1948) work, a group of researchers at Ohio State University analysed large sample of responses to develop the Leader Behaviour Description Questionnaire (LBDQ), to identify behaviours engaged in by leaders such as integration, production emphasis, evaluation, domination, initiation. They developed an exclusive focus on two leader behaviours which are relationship or ‘consideration behaviour’ and ‘initiating structure behaviours’ or task behaviours (Stogdill, 1974).

Researchers at the University of Michigan were also exploring leadership behaviours, paying attention to the leader’s behaviours, and identified two types of behaviour: ‘employee orientation’, or a focusing on human relations, and ‘production orientation’, which focuses on the production aspects of a task (for example, Bowers and Seashore, 1966). Unlike the Ohio State researchers who viewed the two behaviours as independent, the Michigan researchers proposed that employee and production orientation are at opposite ends of a continuum. Therefore, if leaders are oriented toward employees, they are less oriented to production, and vice versa.

However, Blake and Mouton (1978) subsequently proposed that two dimensions of the Ohio state model are also integrally interrelated, rather than separate. They present their ‘managerial grid’ and identified five leadership styles as below:

1) Authority-compliance (9,1)
2) Country club management (1,9)
3) Impoverished management (1,1)
4) Middle of the road (5,5)
5) Team management (9,9)

Based on their managerial grid, Blake and Mouton (1978) suggested that ‘team management’ (9, 9) with concern for production and people is the ‘one best style’ of
leadership that fits and works best in all situations. However, one of limitations of the Managerial Grid is that it is insufficient in dealing with situations (Bolman and Deal, 1991). Therefore, leadership theory began to focus on situation; however, many ideas of behavioural theories of leadership still influence the later leadership theories such as contingency and transformational leadership (Antonakis et al., 2004).

2.3.3 Contingency and situational theories

In the late 1960s, the situational approach which focuses on leadership in situations began to be prevalent. From this perspective, there is no one ‘best’ style of leadership; instead, to be effective leaders require an ability to adapt to different situations.

Fiedler (1967) noted that the relationship between leaders and their followers, the task structure and the position power of leader determine the effective type of leadership.

Hersey and Blanchard (1969) emphasised in their life cycle theory of leadership on the maturity and readiness level of the followers. They note that the leader’s behaviour is associated with the maturity of subordinates in terms of experience, willingness and capability to accept responsibility and motivation. As subordinates mature, leaders decrease their focus on tasks and increase focus on consideration. Therefore, there is no one best style of leadership and leaders need to be flexible and adapt their style to situations.

These researchers then identified four leadership styles as follows:

1. Directing – best matched with a low follower readiness level
2. Coaching - best matched with a moderate follower readiness level
3. Supporting - best matched with a moderate follower readiness level
4. Delegating - best matched with a high follower readiness level
House (1971) also presented a ‘Path-Goal theory’, arguing that effective leaders classify the path to help their followers know what is expected to them. Therefore, the goal is to enhance subordinates’ performance and satisfaction by focusing on subordinates’ motivation. He proposed four more leadership styles which are:

1) Directive Leadership: when tasks are ambiguous and organization rules and policies are not clear, leaders provide necessary guidance so that followers will know what is expected from them.

2) Supportive Leadership: when tasks are dissatisfying and stressful to subordinates, leaders show concern for their followers’ needs and support them.

3) Achievement-Oriented Leadership: when subordinates perform nonrepetitive tasks, leaders set challenging goals so that followers will perform to their highest level with confidence.

4) Participative Leadership: in nonrepetitive and ego-involving tasks, leaders consult with subordinates before making a decision.

However, Fiedler (1993) suggests that based on these theories, there is a ‘black box’ problem because contingency theory does not provide explanations why individuals with certain leadership styles are more effective in some situations than in others. For example, there are no explanations why task-oriented leaders are good in extreme settings and relationship-oriented leaders are suitable in moderately favourable settings (Northouse, 2004).
2.3.4 Theories of leadership related to leaders and followers

During the last two decades of the 20th century, under conditions of rapid change and intense competition, many organizations are struggling to adapt and focus more on the role of leadership. Both transformational and charismatic leaders are more often discussed as a perspective on the qualities of the leader, the ‘thing’ that leaders do in terms of the effects that the leader has on their subordinates, focusing on relationships between leaders and their subordinates.

The new leadership concepts (Bryman, 1992, 2004) include:

- Heroic leadership (Burns, 1978);
- Transformative leadership (Bennis and Nanus, 1985; Burns, 1978);
- Charismatic leadership (Conger and Kanungo, 1987; House, 1977);
- Exemplary leadership (Kouzes and Posner, 1987);
- Visionary leadership (Saskin, 1988)
- Transformational leadership (Bass, 1985)
- Idealised influence (Bass and Avolio, 1994)
- Value based leadership (House, 1996)

Charismatic Leadership

Charisma is a Greek word meaning ‘gift’ and it is used in the Christian Bible to describe the Holy Spirit (Conger and Kanungo, 1987). Influenced by this use of charisma to describe legitimacy, German sociologist Max Weber described the charismatic leader as a person who shows a transcendent mission and whose subordinates follow him/her because they believe that their leader is extraordinarily gifted with exemplary qualities (Weber, 1947, as cited in House, 1976). House and Howell (1992) differentiate personalised charismatic leaders as being self-aggrandising
and exploitative from *socialised* charismatic leaders who are egalitarian and have a collective orientation. Based on this distinction, only *socialised* leaders are concerned with the common good of people can be truly transformational leaders (Howell and Avolio, 1992).

**Transformation and transactional leadership**

The term ‘transformational leadership’ first appeared in Downton’s *Rebel Leadership* in 1973, and then in Burns’ conceptualisation of leadership in 1978 (Bass and Avolio, 1994). Burns (1978), a political sociologist, was the first scholar to distinguish between transactional political leaders and transformational leadership. He developed his concept based on Weber’s (1947) work on charismatic leaders (Alimo-Metcalfe and Alban-Metcalfe, 2001), Maslow’s works on needs, research on moral development from Lawrence Kohlberg, Jean Piaget, Erik Erickson and Alfred Adler, and research on values development from Milton Rokeach (Ciulla, 2004). Burns (1978) asserts that leadership can be understood as either a transactional or a transformational process. Transactional leadership is bases on *modal values* which are found in the means or process of leadership such as fairness, honesty, and responsibility and move their subordinates to higher level of needs. In contrast, transformational leadership pays attention to *end values* i.e. justice, equality and liberty and both leader and their followers raise one another to higher stages of morality and motivation. He (1978) summarised his concept of transactional and transformational leadership as follows:

**Transactional leadership**

“Such leadership occurs when one person takes the initiative in making contact with others for the purpose of an exchange of valued things. The exchange could be economic or political or psychological in nature: a swap of goods or of
one good for money; a trading of votes between candidate and citizen or between legislators; hospitality to another person in exchange for willingness to listen to one’s troubles. Each party to the bargain is conscious of the power resources and attitudes of the other. East person recognises the other as a person. Their purposes are related, at least to the extent that purposes stand within the bargaining process and can be advanced by maintaining that process. But beyond this the relationship does not go. The bargainers have no enduring purpose that holds them together; hence they may go their separate ways. A leadership act took place, but it was not one that binds leader and follower together in a mutual and continuing pursuit of higher purpose” (Burns, 1978, pp. 19-20).

Transformational leadership

“Such leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. Their purposes, which might have started out as separate but related, as in the case of transactional leadership, become fused. Power bases are linked not as counterweights but as mutual support for common purpose. Various names are used for such leadership, some of them derisory: elevating, mobilising, inspiring, exalting, uplifting, preaching, exhorting, and evangelising. The relationship can be moralistic, of course. But transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, and thus it has a transforming effect on both” (Burns, 1978, p. 20).
Therefore, Burns’ (1978) concept of transactional leadership focuses on the exchanges that occur between leaders and their subordinates. By contrast, transformational leadership is a process that changes and transforms individual values and beliefs to higher level of morality. Thus, transformational leadership has a moral dimension (Bass and Steidleier, 1999; Kanungo and Mendonca, 1996) which distinguishes it from other approaches to leadership (Northouse, 2004). Based on the work of Burns (1978) and House (1976), Bass (1985) modified the concept of leadership in that transformational leadership augments transactional leadership in terms of effort, satisfaction and effectiveness of subordinates. Bass and Avolio (1990) note that while transactional leadership contributes to expected outcome, transformational leadership results in performance beyond expectations because leaders and their subordinates transform their own interests towards those that will benefit the group. Also, transformational leaders seek to satisfy the higher level of needs are concerned with developing followers to their fullest potential, and to convert subordinates into leaders (Bass, 1990; Avolio, 1999; Bass and Riggio, 2006). Thus, the role of leadership involves the development of future leaders (Bass and Avolio, 1994).

Bass and Avolio (1994) identified the Four I’s of transformational leadership as follows:

1) **Idealised influence** - behave in ways that result in being role models for their followers (admired, respected and trusted)
2) **Inspirational motivation** - behave in ways that motivates and inspires by providing meaning and challenge to followers
3) **Intellectual stimulation** – stimulate followers’ efforts to be innovative and creative
4) **Individualised consideration** – pay attention to each individual’s needs for achievement and growth by acting as coach and mentor
Based on these four factors, Bass and Riggio (2006) note that ‘Idealised influence’ and ‘Inspirational motivation’ form a charismatic leader. However, charisma is necessary but not enough for transformational leadership and each of the four factors are crucial. Also, Bass’s (1985) early work differs from Burns (1978) in some points. Burns considers leadership transformational only when there is a benefit to society. An example of these differences is Burns does not consider Hitler to be a transformational leader because of the means or the process that he used, the ends and the impact he had to his followers. In contrast, Bass emphasises the impact of leaders on their subordinates (Ciulla, 2004), a change in followers and the result of transformational leadership may either benefit or harm society. In addition, in contrast to Burns’ emphasis on moral leadership, Bass emphasises an expansion of the followers’ satisfaction and performance. However, in his later work, Bass (1998) agrees with Burns that transforming leaders focus on the morally uplifting. Bass and Steidlmeier (1999) also note that all leaders have some combination of positive and negative factors. Therefore, power becomes a potential danger if leaders focus on themselves alone rather than on building their subordinates. This factor of concern for others is the distinctive feature between ‘authentic transformational leaders’ from ‘pseudo-transformational leaders’. Therefore, socialised transformational leaders are authentic transformational leaders who focus on the benefit to the group or society (utilitarian) and follow moral principles (Bass and Riggio, 2006). Additionally, another difference between Bass and Burns is Bass’ conceptualization of transactional and transformational leadership as two separate dimensions rather than ends of a continuum. As a result, Burns (1978) conceptualises leadership as either transformational or transactional while Bass’ perception of leadership can be both of these two kinds (see also Yammarino, 1993; Alimo-Metcalfe and Alban Metcalfe, 2001).
However, one of the limitations of transformational leadership is the way in which leaders encourage their subordinates to share in the process of leadership (Northouse, 2004). Also, transformational leadership is based on data from leaders who were at the top of organizations (Bryman, 1992); therefore, it is necessary to explore the concept through leaders at other levels.

Servant Leadership

In the early 1970s, Robert Greenleaf, founder of the Centre for Servant Leadership, developed a paradoxical approach to leadership called ‘servant leadership’ influenced by his Judeo-Christian heritage. He describes his approach as follows:

“The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. He or she is sharply different from the person who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve – after leadership is established. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature. The difference manifest itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served. The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived?” (Greenleaf, 1970, p. 7).
Greenleaf (1977) notes that ‘leader-first’ and ‘servant-first’ are two extreme types, because servant-first leadership needs to be offered and to ensure that other people’s priority needs are being served. He (1998) also suggests that leadership does not belong to anybody, nor can it be given to somebody. If one wants to lead, one needs to build the role for oneself. Therefore, he notes that servant leadership is not a ‘quick-fix’ approach; rather it is a long term transformational approach in work and life which contributes to positive change in society at large. The key essences of the idea of servant leadership are to increase service to others, promote a sense of community, a holistic approach to work and human development, and make a paradigm shift from the traditional hierarchy structure of leadership toward a flatter model based on community, teamwork and cooperation (Greenleaf, 1977). He (2003) notes that the concept of servant leadership is linked to the ancient Taoist principle which proclaims: “when the leader leads well, the people will say we did it ourselves” (p. 169). Thus, this concept of leadership as service and stewardship focuses on what people think from the inside rather than by trying to influence it from outside.

Even though the idea of servant leadership has been recognised in the leadership literature since Burns’ (1978) and Greenleaf’s (1977) publications, the concept has gained more momentum recently (Sendjaya and Sarros, 2002). For example, Covey (1999) isolates eight characteristics of people who are principle-centred leaders: (1) continuous learning; (2) being service-oriented; (3) positive thinking; (4) believing in people; (5) leading balanced lives and being active socially, intellectually, and physically; (6) seeing life as an adventure by asking questions and trying to involve; (7) being synergistic and willing to change; (8) exercising the four dimensions of human personality which are security, guidance, wisdom, and power. Therefore, the fundamental of principles are trust, respect and valuing other people.
However, servant leadership does not recognise the role of followers’ self-awareness in context (Avolio and Gardner, 2005), which may need to be further investigated to understand this approach to leadership.

### 2.3.5 Emotional intelligence and primal leadership Theories

#### The Definition of Emotional Intelligence

Emotional intelligence (EI) is the capacity to reason about emotions and to bring emotions to enhance thinking. It includes the ability to accurately perceive emotions, to access and generate emotions so as to assist thought, to understand emotions, exercise emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth (Mayer et al., 2004, p. 197). It is the subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions (Salovey and Mayer, 1990). While IQ accounts for only 20 percent of success, EQ accounts for 80 percent (Goleman, 2006). Therefore, EQ is crucial for the success in organizations.

#### Primal leadership Theories

Based on Goleman et al (2004)’s research on a global database of 3,871 executives, they assert that a primal task of leaders involves emotion dimension of leadership. They note that leaders’ moods and actions have impact on climate and performance of organizations and also motivation of their followers. Primal task of leaders involves emotion dimension of leadership (Goleman et al, 2004). Therefore, leadership’s primary role is to inculcate good feelings and positive emotions amongst their followers to unleash the best in them. They proposed six leadership styles as follows:

1. Visionary: leaders are able to articulate a shared mission in a way that leader can inspire their followers. This style of leaders creates a most strong positive climate and
suitable when changes require a new vision or when a clear direction is needed in organizations.

(2) Coaching: Leaders try to understand what their followers’ need. Also, leaders help their followers to know their own strengths and weaknesses so that they can develop themselves. This style of leaders creates a highly positive climate and suitable when leaders want to help employees to improve their performance.

(3) Affiliative: Leaders have a good relationship with their followers and also ensure that the job gets done. They create harmony among followers in organizations. This style of leaders creates a positive climate and suitable when leaders want to strengthen connections and teamwork in organizations.

(4) Democratic: Leaders listen to what their followers want to say and try to gets commitment through their participation. They promote teamwork and collaboration and try to manage conflicts. This style of leaders creates a positive climate and suitable when leaders want to get valuable input from their followers.

(5) Pacesetting: Pacesetting leaders set their high standard for themselves and their followers and lead by example. This style of leaders creates a negative climate if leaders frequently poorly execute this style. Pacesetting leaders are suitable when leaders want to get high-quality results from their competent and motivated followers.

(6) Commanding: Leaders command their followers and give a clear direction to get thing done. This style of leaders can create a negative climate if leader misuse this style and suitable when in a crisis and face with problem followers.

Based on this six leadership styles, the first four create a resonance that enhance performance and unleash the best in their followers while the later two contribute to dissonance style of leadership which will be useful only in certain situations and use with caution. Leaders with the best results can practice many of the six styles depending on situation.

EI competencies composed of 4 main competencies (self-awareness, self management, social awareness and relationship management) which can be
categorized to personal and social competencies to making leaders more effective. These competencies are not innate talents but can be learned (Goleman et al, 2004).

**Personal competence** - capabilities that determine how we manage ourselves

- Self-awareness
  - Emotional self-awareness
  - Accurate self-assessment
  - Self-confidence
- Self-Management
  - Emotional self-control
  - Transparency
  - Adaptability
  - Achievement
  - Initiative
  - Optimism

**Social competence** - capability that determine how we manage relationship

- Social awareness
  - Empathy
  - Organizational awareness
  - Service
- Relationship management
  - Inspirational leadership
  - Influence
  - Developing others
  - Change catalyst
  - Conflict management
  - Building bonds
  - Teamwork and collaboration
2.4 Community Organizations and EI & Leadership in Thailand

2.4.1 The definition of community and community organizations

The word ‘community’ is an ambiguous term. Some definitions of community are cited below:

“Community is a term having numerous meanings. A community can be a collection of people who have something in common without necessarily living in a particular place. It can be a feeling of connection to others, of belonging and identification, as in ‘community spirit’ or ‘a sense of community’. It can be a collection of people who do related kinds of work. And in its most common sense, it can be a collection of people who share a geographical territory and some measure of interdependency which provides the reason for living in the same place” (Johnson, 1995, pp. 48-49).

“The term ‘community’ is one of the most elusive and vague in the sociologist’s vocabulary. Its most limited meaning is ‘a collection of people in a geographical area’. Three other elements may also be present in any usage:
1. Communities may be thought of as collections of people with a particular social structure.
2. Communities may have a sense of belonging or community spirit.
3. Communities may perform all their daily activities, work and non-work, within a single geographical area which is self-contained. Different accounts of community will contain any or all of these additional elements” (Abercrombie et al., 1994, pp. 44-45).

Senge (1994) notes that the English word ‘community’ derives from the Indo-European word *mei*, meaning exchange or change, and *kom*, which means ‘with’, to produce an Indo-European word *kommein*, meaning shared by all.
These definitions show that the common meaning of community refers to people living in one particular area, who have common interests and background. They may or may not live together but, to some extent, have a sense of belonging to the same community because they hold some common interests, attitudes and way of life.

In the Thai context, the community is a type of organizations where members can solve a substantial amount of problems and achieve their common goals (Sanyaviwat, 1972). Wasi (1998) notes that community occurs when a number of people share ideas, support one another and learn together towards their common goal. Therefore, community organizations are the kind of organization where people in the same or other communities share ideas and knowledge. A natural leader will often emerge within the community and the members together with the leader will organise themselves to cope with problems and participate in the decision making process. Members in organizations support other members, do activities together and communicate the way towards their common goal (Wasi, 1992). Techaatik (2003) suggests that community organizations are the accumulation of at least two people who live in the same or other villages and have a common goal. The components of community involve a leader and activities whereby members of the organization interact to respond to their own and the community interests.

As a result, community organizations refer to a kind of organization where people communicate, interact, and exchange ideas and knowledge. There are activities that members of the organization can do together to respond to their needs and attain their common goals.
2.4.2 Influence of Buddhism on the EI and leadership concept

According to a Thai dictionary (The Royal Institute, 1999), it is interesting to note that there is no definition of the terms ‘Puunum’ (leader) and ‘Pawapuunum’ (leadership). However, when considering the composition of these words, the word ‘Puu-num’ or ‘leader’ in English consists of two words which are ‘Puu’, meaning an individual or a person (p. 737), and ‘Num’, which means to lead or go forward while someone or something follows (p. 578). Therefore, the word ‘leader’ may refer to an individual who leads. In contrast, the word ‘Pawapuunum’ is a new concept referring to ‘leadership’. Based on the Thai dictionary, ‘Pawa’ derives from Pali-Sanskrit Paw, meaning being, condition, state, status, existence and appearance (p. 616). Thus, the term ‘leadership’ may mean the condition of being a leader.

As the word ‘Pawa’ derives from the Pali-Sanskrit, this seems to indicate that Buddhism may, to some extent, influence the concept of leadership in Thailand. It may be the result of Buddhist foundation of Thai society, because as much as 95% of the population is Buddhist. The exact date when Buddhism arrived in Thailand has not yet been determined, but evidence indicates that it has been influential at least since the 13th century (Wasi, 1988, p. 17).

Based on the Buddhist teaching, for the lord of the land, the state leader or righteous ruler, the ten qualities are 1) Dana: sharing with the populace; 2) Sila: maintaining good conduct; 3) Pariccaga: working selflessly; he is capable of sacrificing personal comfort, even his own life, for the benefit of the people and the peace and stability of the country; 4) Ajjava: working honestly; 5) Maddava: deporting himself with gentleness and congeniality; 6) Tapa: rejecting indulgence through austerity; 7) Akkodha: adhering to reason, not anger; 8) Avihimsa: bringing tranquility through nonviolence; 9) Khanti: overcoming difficulties with patience; 10) Avirodhana: not doing that which strays from righteousness (Phra Dhammapitaka, 2000, pp. 27-28).
Based on Buddhist teaching, the world is constantly changing, everything is impermanent and it is impossible to make a permanent relationship with anything (Buddhadasa Bhikkhu, 1998). Thus, unlike the western values of achievement and emphasis on success in terms of tangible things such as material rewards, profitability and return on investment, Buddhism focuses on detachment, compassion and goodwill towards other beings (Niffenegger et al., 2006). The literature on Burns’ transformational leadership (1978) and Greenleaf’s servant leadership (1977) is linked to ethical leadership and ancient writings on virtue and the moral principles of Buddhism seeking the meaning of life. Greenleaf (1977) asserts that the idea of servant leadership is not new and is the first formulation as one step in the noble eightfold path, a right vocation or right livelihood in Buddhism. However, one of the limitations of Burns’ concept of transformational leadership (1978) and Greenleaf’s work on servant leadership (1977) is that it is based on their personal opinions on leadership and has not been tested by either quantitative or qualitative approaches (Northouse, 2004). As a result, the theories are not grounded in empirical research. Therefore, it is necessary to undertake empirical research to explore the concept of leadership.

Additionally, according to the Buddhist teaching, Emotional intelligence is a state of mind that link holistically to wisdom, behavior and relationship with environment. Wisdom crucial for transforming negative emotion to positive emotion and leading to good deed and mind development (Phra Dhammapitaka, 2006). The component of EI is self-awareness, self-management, right effort, goodwill, empathy, compassion, loving kindness, relationship management with others (Phra Dhammapitaka, 2000, p. 6-7). Buddhism influences the idea of EI (Jayasaro Bhikku, 2005). Therefore, the understanding of leadership in community organizations would help understand EI and leadership in more depth.
2.5 Limitations of the Existing Literature

The literature on EI and leadership provides a foundation to understand the nature of the topic of this study. However, based on the review of existing literature, there are some limitations:

First, leadership theories tend to focus on leaders’ actions, rather than investigating the core components of leadership which are processes, dynamic and complex systems (Gronn, 1999; Osborn et al., 2002 and Hunt, 1999 as cited in Uhl-Bien et al., 2007). Therefore, in this study, the researcher explores the development of a EI and leadership model as constructed by leaders and their subordinates in community organizations. Attempts will be made to investigate the qualities, structure, boundaries and processes of EI and leadership. It will help the leaders and their subordinates to identify the qualities and values that they may need to develop and change, which can be tested in alternative settings and other contexts.

Second, there has been limited empirical research on the topic of EI and leadership within the social and cultural contexts of developing economies. In this regard, ninety eight percent of the empirical evidence relating to leadership is American in character (House and Adiya, 1997), and the new leadership model was influenced by North American studies (Bryman, 2004). This may be the result of weaknesses in the epistemological assumptions that underpin management theories, developed in Western countries based on the belief that they are universally valid (Komin, 1990). However, leadership concepts are culturally constructed (Hofstede, 1998; House, 2004). Moreover, cultural, social, economic and political changes enable society to become more complex, change what are regarded as crucial components of effective leadership. Therefore, it is necessary to re-examine and re-analyse structures and
relationships in leadership research to fit with different countries’ cultural and social realities (Bass, 1990; House, 1995).

Third, even though there are few empirical works on emotional intelligence and leadership, there is an increasing interest in religion beliefs as supporting EI in organizations (Goleman, 2003). However, there has been limited research on the comparative study of EI and leadership in Western and Eastern perspective. Therefore, in this study, the researcher attempts to investigate the role of leadership informed by Eastern religious influences on EI and leadership processes.

Fourth, the idea of the OVOP project was initiated by a former governor of Oita Prefecture, Morihiko Hiramatsu, a Christian whose concept was influenced by his religious beliefs (Takahashi, 1987). Also, Greenleaf (1977) notes that the idea of servant leadership, often seen as a Christian framework, was first formulated as one step in the noble eightfold path in Buddhism at least two thousand five hundred years ago. In addition, Jayasaro Bhikku (2005) asserts that Buddhism influences the idea of EI, since Buddhism focuses on process orientation and conscious awareness. Since the main cultural influence in Thai society is Buddhism (as much as ninety five percent of the population is Buddhist), the OTOP project, based on the OVOP project principle, would be a good source of data to explore the leadership process in community organizations in Thailand at the grassroots level and therefore to contribute to our understanding of EI and leadership.

Finally, Bass (1990) notes that theories of leadership are based on diverse and different research methodologies. Traditionally, however, research on leadership has been dominated by positivism and a quantitative approach that emphasises ‘ideals’ such as quantification, objectivity and generalisation (Kroeck, Lowe and Brown, 2004). For example, research into traits of leadership depends heavily on the use of
questionnaires and tests for data collection. Also, Lowe and Gardner (2000) assert that based on a review of ten years of publication in The Leadership Quarterly, 64 percent of studies adopted questionnaires as a source for data collection. This may be based on the assumption that people perceive that something is as real only if it can be measured. However, the ‘soft stuff’ which cannot be measured, such as relationships and a sense of purpose, are crucial to understand complex phenomena (Senge, 2004, p. 198). Qualitative methods are likely to be more suitable and provide more confidence in results, because these methods can uncover contextual variables which are grounded in people’s experience, and deal better with the art or subjective components of leadership (Bass, 1990), helping to understand the deeper structure of phenomena and the dynamic process of leadership (Bryman, 1992; Conger, 1998). Also, qualitative approach allows the researcher to see unexpected dimensions of leadership and explore them (Conger, 1998; Bryman, 2004). In addition, Bryman (2004) notes that the domination of North America on leadership research is minimised when the researcher adopts a qualitative research approach to the study of leadership. Furthermore, a quantitative approach is insufficient to measure interactions between leaders and their subordinates, as it tends to be ‘uni-directional’, looking at subordinates’ understanding of leader’s behaviour (Conger, 1998). Thus, due to the limitations of quantitative methods in dealing with complexity, qualitative research is needed in the study of leadership (Orpen, 1987 as cited in Bass, 1990, p. 887). However, very few leadership studies have adopted a qualitative approach (Conger, 1998; Alimo-Metcalfe and Alban Metcalfe, 2001).

On the basis of the limitations of exiting literature, this study, therefore, will adopt qualitative research methods to study the role of leadership in community organizations in Thai land. The aim is to explore the qualities, structure, boundaries and processes of EI and leadership based on the cultural and social realities around the leadership process.
2.6 Conclusion

A review of the literature on leadership indicates that the concept of leadership is ambiguous and there are no agreements on what the meaning of this word is. In terms of theories, there has been a marked change in the literature on leadership to explain the complexities of leadership from the ‘great man’ notion of leadership through trait theories, behavioural theories, contingency theory and transformational leadership that focuses on the relations between the leaders and their subordinates to transform and develop themselves. However, most management theories including leadership theories are developed in Western countries (Den Hartog and Dickson, 2004) and leadership models are influenced by North American studies (Bryman, 2004) based on the assumption that these are universally valid (Komin, 1990). However, leadership concepts are culturally constructed (Hofstede, 1998; House and Javidan, 2004). Based on these limitations, this research attempts to bridge the research gap and explore another way in which the research problem can be approached. The next chapter will present the methodology developed to overcome the limitations of previous literature, and the way in which the researcher explore the topic of study.
CHAPTER 3
RESEARCH METHODOLOGY

3.1 Introduction

In this chapter, a detailed description of the research methodology is presented. It encompasses an overall review of the research design, semi-structured interviews, focus groups, data analysis, and reliability and validity of the data. The main purpose of this chapter is to provide a better understanding of the research methodology and enhance the trustworthiness of the research approach.

3.2 Overall Research Design

A methodology refers to an approach to studying the research topic and defines how the research is to be conducted based on the researcher's assumptions and research objectives. Basically, methodologies on social research can be defined very narrowly (such as conversation analysis and grounded theory) or very broadly (such as a quantitative or qualitative approach) (Silverman, 2005). The approach to methodology chosen depends on a number of factors such as the research questions and researcher's ontological and epistemological assumptions (Antonakis et al., 2004). As mentioned in Chapter 1, the researcher was interested in exploring the model of EI and leadership constructed by leaders and their followers in the OTOP project in Thailand.

The principle objective of this research is to develop an EI and leadership model as constructed by leaders and their subordinates in community organizations. It helps leaders and subordinates to identify the qualities and values that they may need to develop and change, which can be useful to test in other contexts. Thus, the overall aims of the research are:

1. To identify and understand the EI and leadership styles as practiced in a Buddhist influenced in community organizations
2. Compared and contrasted with six styles of emotional leadership: visionary, affiliative, coaching, democratic, pacesetting, and commanding
3. To explore the cultural conditions of EI and leadership, especially the influence of religious belief. To address these research objectives requires an in-depth investigation and also needs to focus on how respondents construct and understand their world.

Some contrasts between quantitative and qualitative research are presented in Table 3.1.

**Table 3.1 Some contrasts between quantitative and qualitative research**

<table>
<thead>
<tr>
<th>Quantitative</th>
<th>Qualitative</th>
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<tbody>
<tr>
<td>Numbers</td>
<td>Words</td>
</tr>
<tr>
<td>Point of view of researcher</td>
<td>Points of view of participants</td>
</tr>
<tr>
<td>Researcher distant</td>
<td>Researcher close</td>
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<tr>
<td>Theory testing</td>
<td>Theory emergent</td>
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<tr>
<td>Static</td>
<td>Process</td>
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<tr>
<td>Structured</td>
<td>Unstructured</td>
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<tr>
<td>Generalisation</td>
<td>Contextual understanding</td>
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<tr>
<td>Hard, reliable data</td>
<td>Rich, deep data</td>
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<td>Macro</td>
<td>Micro</td>
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<tr>
<td>Behaviour</td>
<td>Meaning</td>
</tr>
<tr>
<td>Artificial Settings</td>
<td>Natural settings</td>
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</table>

(Bryman, 2001, p. 285)

Based on these common contrasts between quantitative and qualitative research, qualitative research would help to understand rich and deep data through the eyes of research participants and explore what they see as significant in their natural environment (Bryman, 2001). Bass (1990) notes that qualitative approach focuses on a holistic picture and meanings in a natural setting, rather than breaking down the phenomena and ignoring the whole picture (Creswell, 1994). Also, in complex phenomena, qualitative methods are likely to be more suitable to providing confidence.
in results, because these methods can uncover contextual variables which are grounded in people’s experience and can deal better with the ‘arts of leadership’ (Bass, 1990). Moreover, qualitative research methods were used because they may allow access to in-depth knowledge and gain more understanding about the complexity of social interactions and coincidental issues which may not have been apparent when the research was planned.

3.3 The Semi-structured Interview

Interview data is a resource that helps the researcher understands how people perceive their social reality and act within it (May, 2001). Also, the researcher can reach areas of reality that remain inaccessible, such as people’s subjective experiences and attitudes, as well as overcoming distances both in space and in time (Perakyla, 2005). Thus, using in-depth, semi-structured interviews for this research generates data to provide an authentic insight into each individual leader and follower, the leadership process, the relations between leaders and their followers, and perceptions of EI and leadership.

In addition, the researcher attempted to do multiple-case study research which needs some structure to ensure cross-case comparability and to understand particular respondent’s interests and meanings. As a result, semi-structured interview was chosen because it is flexible and responsive to the way in which respondents understand their world and allows access to rich, deep and detailed answers (Bryman, 2001).

So far, in the area of leadership, researchers mainly rely upon interviews from the leader as a main source of data. However, as Adair (2006) notes, the suffix ‘-ship’ in English has two meanings, a role or an attribute. Consequently, the word ‘leadership’ can be used as an attribute and a role that a person occupies. He also points out that the ‘role’ is a metaphor from the theatre and can be understood as a set of related
functions. In terms of theatrical and more general social senses, it may be that others’ expectations determine the role. Thus, leadership involves perceptions of the leaders and their subordinates (Liden et al., 2008) which suggest that the interview of subordinates is also important. Also, Bass (1990) asserts that the researcher on the topic of leadership should avoid depending solely on leaders’ self-descriptions.

As a result, for this research, data was gathered through not only interviews with leaders to describe their own characteristics, behaviours, feelings and experiences, but also subordinate perspectives on leader’s style and decoding processes based on their values (Tietze et al., 2003). After interviewing both leaders and followers in the OTOP project, the researcher would hope to answer the research questions in terms of the role of leaders (functions and expectations) and their attributes.

Prior to conducting interviews, respondents were contacted by telephone to request consent and give them the opportunity to arrange a convenient date, time and place. This provided an opportunity for the researcher to gain more information about the description of the group and their willingness to participate in the research project. The researcher provided respondents with information about the research topic of the study, scholarship providers, her background, how the data from the interview would be used, topics that would be covered and how much time was required. The objective was to ensure that informed consent was based on their understanding about this study and that participation was voluntary (Lewis, 2003).

On the arrival day, the researcher introduced herself and the research topic covering the detailed information about the purpose of the research, reaffirming confidentiality of the respondents and asking for the permission to record the interview (Legard et al., 2003). These interviews were semi-structured to provide an opportunity to probe answers and generate more depth of information to understand the real context. The interviews ran for between one and two hours with most closer to the latter.
3.3.1 Target respondents and sampling

In this study, the selection of sample units is based on purposive sampling (Mason, 2002). They were chosen because they have particular characteristics which enable the researcher to understand the concept of leadership and the EI and leadership process in community organizations in Thailand.

Based on data from Ministry of Interior, more than 27,000 participants of community organizations and SMEs joined the 2010 OTOP Product Champions competition (OPC) at the district level. The competition was held at province, cluster and national levels. The result was that 1417 products were chosen as 5-star Product Champions or OPC 5-stars (the highest in terms of quality of the product and its value in community empowerment) throughout the country (http://www.otop5star.com). They can be divided into the following six categories:

- Food
- Beverage
- Textiles and garments
- Household and decorations
- Handicrafts and souvenirs
- Herbal products (non-food)

In this research, twelve leaders (six males and six females) and seventeen followers (four males and thirteen females) from the six categories of champion were selected for in-depth interviews. Cases from different Tambons from the northern, northeast, southern and central parts of Thailand were considered in order to study the process of leadership. The twelve leaders are the OTOP networking chairs in provinces in the north (three leaders), the northeast (one leader), the central area (six leaders) and the south (two leaders). Additionally, two of them (out of eleven) are vice-chairs at national level.
3.3.2 Interview format

Information about respondents such as name, age, gender, position in the group, and number of years involved in the group, were requested and recorded to contextualise the respondent's answers and analysis (Bryman, 2001).

Basically, the interview raised four main issues. The first part of the interview is general information concerning respondents and their organization. The second part involves their beliefs, values, culture, and then the meaning of leader, follower and leadership. Then, the third part of the interview asked both leaders and subordinates about EI and how leader confront with situation and crisis. Finally, the last part is the open part, asking for further opinions on the topic of EI and leadership processes.

After the interview, the researcher made notes of where the interview took place, how the interview went, and other feelings about the interview process for further analysis (Kvale, 1996 as cited in Bryman, 2001).

3.3.3 Advantages and disadvantages of the interview technique

In-depth interviews are believed to be a suitable way to illuminate the research objective for three main reasons.

First, interviewing provides the opportunity to probe answers (May, 2001) and could help understand and interpret the experiences, feelings, opinions, values and thinking of other people about their world and the meanings revealed in the interviews. Also, interviews help to explore the language that interviewees use and explain how and why culture is created, evolves and is maintained.

Second, an interview allows the researcher to investigate how respondents perceive themselves and their understanding of their reality through face-to-face communication, which can develop trust between researcher and respondents and can encourage interviewees to express points of view. Moreover, during the interview, nonverbal communication, gestures and behavioural responses were also noted supplementing the transcript as sources of information.
Third, interviews in this study were conducted one-to-one, taped and subsequently transcribed under an allocated code number to ensure interviewee confidentiality. Tape recording allows the researcher to capture what people say and the way they say it (Bryman, 2001), and helps the researcher concentrate more on asking questions and on visual evidence, rather than making notes on the interviewees’ answers. This also allows the researcher to make notes on some of the most important issues introduced by the interviewee and from these create follow-up questions which encourage the interviewees to elaborate further on what they have said to get more in-depth information.

Nevertheless, an interview has several weaknesses because it can easily lead to bias due to poor questions, response bias, and reflexivity (interviewees express what interviewer wants to hear) (Yin, 1994, p. 80). Conger (1998) suggests that in the research on leadership, the qualitative researchers should be aware of ‘fictionalised behaviours’. Therefore, the disadvantage of respondents’ bias can be minimised, asking indirect questions, and deep and active listening (Wengraf, 2001), to remain open to new thoughts and perspectives.

Moreover, time is a crucial factor in the acquisition of trustworthy data. People are more likely to be open-minded and comprehensive about what they say if the researcher spends a large amount of time with them (Glesne and Peshkin, 1992). As a result, the researcher attempted to spend a suitable amount of time at each research site to build good relationships with respondents and be aware of time spent interviewing to contribute to trustworthy data.

### 3.4 A Focus Group

In this study, a focus group was used as an alternative method after in-depth individual interviews to discuss the topics based on group interaction to generate more in-depth data, gain more insights and understanding and clarify findings of the phenomenon under study (Morgan, 1997).
The first step in recruiting a focus group was an initial contact to invite participation by telephone. The researcher asked a few qualifying questions, including demographic characteristics, background of the group, and the number of group members. After determining that the individual contacted was appropriate for participation, the researcher gave a general description of the nature of the research and information about the time and place of the group session. The researcher organised the respondents’ seating a group in a circle so that all could easily see one another and reduce the tendency for particular interviewees to dominate the interview (Stewart and Shamdasani, 1990). Throughout the discussion, the researcher was alert to respondents’ body language to gain more understanding about participants’ feelings and to add views to the topic. Additionally, the researcher was proactive in using non-verbal communication such as the researcher’s body language and eye contact to control the balance between the respondents (Finch and Lewis, 2003).

3.4.1 Target respondents and sampling

Typically, the number of the respondents in a focus group is six to eight, for around an hour and a half to two hours (Finch and Lewis, 2003). In this study, the selection of sample units is based on purposive (Mason, 2002) and homogeneous samples (Morgan, 1997; Holloway and Wheeler, 1996; Patton, 2002; Robson, 2002 as cited in Ritchie, Lewis and Elam, 2003). In selecting the participants, as the main objective is to minimise the bias rather than to generalise the data (Morgan, 1997); consequently, respondents were chosen because they are homogeneous (they are leaders in groups in the OTOP project) so that they are able to discuss the topic of interest. In addition, the participants did not know each other before the interview, in order to minimise the possibility of the assumptions as the researcher seek to investigate (Agar and MacDonald, 1995 as cited in Morgan, 1997) and in the areas that the participants may agree not to reveal in the interview (Morgan, 1997).

In this research, six leaders (three males and three females) from the northern, the northeast, the east, the southern and the central parts of Thailand were selected to attend a mixed-gender focus group. They are the OTOP networking chairs in six
provinces in the central area (one leader), the east (one leader), the north (two leaders), the south (one leader) and the northeast (one leader). Additionally, two of them are vice-chairs at national level. The focus group lasted almost two hours.

3.4.2 Interview format

Prior to the interview, the researcher presented the research topic to ensure that the interviewees understood what the research is about and that their answers will be treated confidentially (Kvale, 1996 as cited in Bryman, 2001). Then, the researcher presented some rules and objectives of the research (to understand the phenomenon from everyone who participates in the focus group), and that there are no right or wrong answers. Also, the researcher asked the respondents for permission to record the interview and ensure that they can quit or stop the recorder at any time they feel uncomfortable with the interview. After that, the researcher asked each participant to briefly introduce themselves in the group to create a good environment for the discussion (Morgan, 1997).

The interview guide was based on the data, gathered from one-to-one interviews focusing on the values, relationships, interactions, experiences, feelings and thinking of leaders and followers about the meaning of leadership, some perceived EI and leadership in organization. The main purpose of the guide is to maintain the balance between the group’s discussion and the researcher’s interest, and provide opportunities to probe in more detail and skip over areas that have been discussed (Morgan, 1997).

As suggested by Stewart and Shamdasani (1990), the focus group discussion started with primary questions to introduce topics or new areas within a topic in an interview, and secondary questions to follow up primary questions or probe in greater detail. The focus group interview guide which established the agenda for the discussion of the group can be divided into 3 main parts, as follows:
In the first part of the interview, the questions concerning the meaning of leader, follower and leadership have been asked. After that, the second part of the interview was asking leaders about EI and how they confront with situation and crisis. Finally, the last part is the open part, asking for further opinions on the topic of EI and leadership.

3.4.3 Advantages and disadvantages of focus group technique

First, a focus group is more than a sum of the individual interviews (Finch and Lewis, 2005). It provides access to insights and reflections on interviewees’ ideas, attitudes, feelings, thoughts, beliefs, experiences and reactions concerning EI and leadership in community organizations, in which individuals are influencing and influenced by others in group situations as they are in real life (Kruger and Casey, 2000). Therefore, it presents a more naturalistic setting than the individual interview (Kruger and Casey, 2000), and respondents present their own views that reflect on the interaction between group participants (Finch and Lewis, 2003). Moreover, the focus group allows the researcher to enhance understandings of how respondents use the particular language they employ, and why respondents feel the way they do. It also provides opportunities to allow the respondents to probe each other’s reasons for holding a certain view and elicitation of different views in relation to a topic. In sum, it is a process of ending up with more realistic accounts of what the respondents think (Bryman, 2001).

Second, a focus group provides opportunities to explore group norms and dynamics around topics (May, 2001), and processes which may be hidden in the phenomenon (Bloor et al., 2001). As leadership could be seen as an influence process (e.g. Burns, 1978; Bass, 1985; Bass and Avolio, 1994; Gardner, 1990; Northouse, 1997; Yukl, 2004), a focus group appeared to be an appropriate approach to investigate the leadership process in the OTOP project. Further to one-to-one interviews, the data was gathered to clarify, extend and contest findings in order to deepen understanding of the topic.
Third, a focus group can generate concentrated data on the topic of interest to the researcher in a short period of time when compared to an individual interview (Morgan, 1997). This could be seen as one of the advantages of the group discussion, which provides the opportunity for the researcher to gain more data from interviewees more quickly.

Finally, a focus group provides the opportunity to observe the interaction of the discussion and to compare similarities and differences with the interviews (Morgan, 1997). As a result, the researcher can gain more understanding of the respondent’s point of view and more insights into the complexity and diversity of the phenomenon.

However, a focus group has several limitations, as follows:

First, a focus group may be seen as an unnatural setting when compared to participant observation; this may result in the limitation of verbal behaviours as the interview was controlled by the researcher (Morgan, 1997). In order to minimise the effects of bias, the researcher provided feedback to all interviewees from in-depth interviews and the focus group, asking them to comment on and correct the accuracy of the information to prevent misconceptions and gain more deep understanding of the real situation.

Second, as the nature of a focus group is a group interview, the researcher needs to develop some skills to manage the group discussion. For example, it is necessary to be aware of the role of the researcher as a moderator to help the flow of discussion (Morgan, 1997). As a result, it is necessary to be alert at all times in terms of individual differences among respondents and remember that the objective of this study is to understand the phenomenon based on the interviewees’ perspectives.

Third, the presence of the group may influence what and how the respondents express of their understanding of their reality. There may be a tendency towards ‘conformity’ in which some respondents may not be willing to say what they think in a group discussion, or a tendency toward ‘polarisation’ in which some interviewees
present more extreme comments in the group discussion than in private (Morgan, 1997). Thus, the respondents did not know one another before the interview. Moreover, the researcher attempted to be more aware of the nature of the group and be sceptical of their answers when analysing the data.

Fourth, there are possible problems of a group effect in dealing with respondents who speak too much and reticent respondents (Bryman, 2001). Consequently, after the researcher presented the topic, the researcher said the objective of this study was that the researcher wanted to understand their perception and hear from everyone in the group.

Finally, transcription of a focus group interview is a time consuming and complicated technique because the researcher needs to write down what the respondents say and who says what. This is sometimes difficult because people’s voices are difficult to distinguish and people may talk over other respondents (Bryman, 2001). To eliminate this problem, the researcher ensured that the recorder equipment was ready to use, of good quality, and transcribed the interview as soon as possible after the interview finished.

3.5 Data Analysis

3.5.1 The semi-structured interview

The interview data was transcribed by the researcher which enabled her to keep the interviewee’s words intact. Also, the transcription is good grounds for making an analysis and helping the researcher be more aware of emerging themes which may be useful to ask in later interviews and ongoing analysis (Bryman, 2001). Then, the researcher reviewed every transcript and notes. During the process, the researcher made notes and highlighted the themes and examples. After that, the data was coded using the computer-assisted qualitative software, NVivo version 2.0 for Windows, in preparation for analysis. As suggested by Gibbs (2002), Nvivo has two functions: supporting the storing and manipulation of texts or documents, and supporting the creation and manipulation of codes, also known as 'nodes'. These functions help the
researcher to identify themes and emerging concepts and establish relationships among them. Nodes can be in three forms: as a list of free nodes, as a hierarchical structure of tree nodes, and case nodes that help the researcher link the data on a specific case (Gibbs, 2002). Based on the research objective (to understand the meanings and perception of the EI and leadership process) and to compare features on different cases, free nodes and case nodes are used in this study.

Data analysis done simultaneously with data collection helps the researcher to focus the study along the ways of the holistic nature of the process (Glesne and Peshkin, 1992).

The total number of free nodes was 13, which were then categorised into 2 main areas guided by research objectives and respondents’ answers in order to make comparisons between different parts of data, explore connections in the data, and lay the conceptual foundations for analysis. Nodes from interviews are presented, as follows:

I. The concept of leadership
   The definition of a leader
   The definition of leadership
   The definition of a follower
   General characteristics of a leader
   Characteristics of a good leader
   A leader’s own leadership characteristics
   Example of leader effectiveness in leadership
   Things a leader may improve
   Own role model

II The concept of EI and leadership
   The way they confront obstacles
   The type of leader
   The main competencies of leader
IV Final note

(Data from the final question that cannot be categorised into the above three categories)

Free nodes were explored to understand the concept of EI and leadership. Then, the nodes were grouped as a number of sets in order to analyse the data in different ways as follows:

- perspectives between leaders and followers
- answers among male leaders, female leaders, male followers, female followers
- perspectives among younger and older people

After that, thematic analysis of the interview data was used to identify themes and patterns of living and behaviour. The main objective was to understand emerging concepts such as the meaning of a leader, leadership, a follower, and investigate the relationship of the concept of leadership and EI, and how the respondents construct the process of EI and leadership in their organizations. The emphasis was on the past and current thinking, as well as issues surrounding the topic, including cultural and societal attitudes and the social perceptions of male and female leadership in order to understand why something was said in the interviews. Additionally, during the interview, nonverbal communication, gestures and behavioural responses supplemented the transcript as sources of information.

3.5.2 A focus group

A session was recorded on audiotape and subsequently transcribed by the researcher as the basis for further analysis under an allocated code number to ensure interviewee confidentiality. Then the researcher compared the thoughts and experiences of respondents in the focus group interview.
Data was then category coded with a simultaneous comparison of all units of meaning obtained as sentences and long exchanges between individual respondents. The thirteen nodes emerged from the data, which were categorised into 3 main categories, as follows:

I. The concept of leadership
   The definition of a leader
   The definition of leadership
   The definition of a follower
   General characteristics of a leader
   Characteristics of a good leader
   A leader’s own leadership characteristics
   Example of leader effectiveness in leadership
   Things a leader may improve
   Own role model

II The concept of EI and leadership
   The way confront obstacles
   The type of leader
   The main competencies of leader

IV Final note
   (Data from the final question that cannot be categorised into the above two categories)

After the categorising and coding process was completed and extended using similar methods to the in-depth interviews, the data was analysed by the technique of thematic analysis to not only explore themes and patterns of behaviour but also interaction and natural occurring themes.

Also, since focus group data is most commonly presented as if it were one-to-one interview data, with interactions between group participants rarely reported, let alone analysed (Wilkinson, 1998, as cited in Bryman, 2001), this study attempts to take into account interaction within group as a source for further analysis.
Then, in order to minimise the effects of my biases, a summary report from in-depth interviews and a focus group was sent to all thirty five interviewees (twenty nine respondents from in-depth interviews and six respondents from a focus group) asking them to comment on and correct the accuracy of the information. Then, the data from the report was used for further analysis.

3.6 Reliability and Validity

The researcher attempts to present the procedures to ensure that the methods were reliable and the conclusions valid (Silverman, 2005).

3.6.1 Reliability (Dependability)

- Good practice in relation to reliability and replication can be achieved through an aspect of reflexivity; that is, showing the audience of research studies as much as is possible of the procedures that have led to a particular set of conclusions (Seale, 1999, p.158). As a result, this study has disclosed the procedures undertaken in the research as much as possible.

- In order to establish the trustworthiness of the research, the researcher adopted an auditing approach, ensuring that complete records such as the research problem, the selection of research interviewees, field notes, interview transcripts, and data analysis decision processes are kept in an accessible manner (Bryman, 2001).

- Constant comparative method (Silverman, 2000)

  In the field work, the researcher carefully tape recorded all the interviews. These tapes were transcribed and coded using program NVivo. The researcher used the same coding schemes and transcription rules to ensure procedural reliability. Also, all evidence has been recorded in a coherent set of field notes and the case analysis has been fully documented.
3.6.2 Validity

- Internal validity (Creditability)
  - Glesne and Peshkin (1992) suggest that continual alertness to the researcher’s own biases and subjectivity also help to produce more trustworthy interpretations. During the process of the collection and analysis, the researcher asked herself a series of questions, such as: whom do I interview? Why? Whom do I see at the research site? Whom do I not see at the research site? With whom do I have special relationships? What does data collecting mean? Have I not used data that could provide further insight into the phenomena?
  - Additionally, to promote trustworthiness, the researcher asked colleagues to work with portions of data in developing codes to check her perceptions. (Glesne and Peshkin, 1992).

- Deviant case analysis
  To improve trustworthiness, the researcher also searched for negative cases to ensure that deviant cases were not forced into classes or ignored but instead used as an important resource in aiding understanding and theory development (Ritchie and Lewis, 2003). This provides opportunities to understand the themes which emerged from the interview.

- Triangulation of data, sources and theories
  Disciplinary background, preconceptions and theoretical preferences may limit the range of research (Bass, 1990); therefore, the researcher attempt to be more aware and explore the context of the study based on interdisciplinary boundaries. In this study, as suggested by Yin (1994), the researcher interviewed multiple informants (both leaders and their followers) in each organization to ensure internal consistency. Additionally, archival records and other documents were collected in order to triangulate respondents’ accounts. Moreover, evidence has been collected using interviews and a focus group which would help to confirm and to improve the clarity of research findings.
Furthermore, the researcher looked at data from different theoretical perspectives. Aware of the limitations of qualitative data obtained from fieldwork in Thailand, the researcher interpreted the data modestly by contrasting findings and arguments with what is know from the literature to support and give explanation.

- Respondent validation

Ritchie and Lewis (2003) suggest that the researcher send research evidence back to participants to investigate whether the interpretation assigned and the meaning are confirmed by the respondents who contributed to it. The provision of feedback in leadership research will enhance accuracy between self-reports and those received from them (Bass, 1990). Thus, in this study, the researcher sent a report to all respondents to comment on and correct the accuracy of information. This would help to assess the validity of her own interpretations of the evidence.

- External validity (Theoretical generalisation)

The aim of this research is to inductively develop a leadership model as constructed by leaders and their subordinates in community organizations rather than testing its applicability. Therefore, unlike quantitative research which aims to generalise to populations, this study’s objective is to generalise to theory (Bryman, 2001). The initial model of leadership developed can potentially enable leaders and their subordinates to have a better understanding of the qualities, structure, boundaries and processes of EI and leadership, which can perhaps inform analyses in alternative settings and other contexts.
3.7 Conclusion

This chapter has presented the methodology for gathering information to answer the research questions. An overall review of the research design, semi-structured interview, focus group, data analysis and reliability and validity of the data are described. The instruments used in this study were in-depth interviews and a focus group. After the entire interviews were transcribed and the coding process was complete, thematic analysis was adopted to understand why something is said in the interviews. Then, a summary report was sent to minimise the possibility of biases.

The following chapter will present the research findings which emerged from the empirical analysis.
4.1 Introduction

As mentioned earlier, the suffix ‘-ship’ in English has two meanings, a role or an attribute. Consequently, the word ‘leadership’ can be used both as an attribute and as the role which a person occupies. The ‘role’ is a metaphor from the theatre and can be understood as a set of related functions. In terms of theatrical and more general social senses, it came to mean expectations that others have of us and which determine what we do and how we do it (Adair, 2006). Consequently, this chapter aims to provide a description of the perceptions of leaders and their followers of the meaning of the term ‘leadership’, the EI and leadership process and to develop a model of EI and leadership as constructed by leaders and their subordinates in organizations in Thailand.

First, the meanings of the terms ‘leader’, ‘follower’ and ‘leadership’ are identified from the interviews, focus group and report. Second, the boundary of the leadership process is investigated. Then, the process of EI and leadership is presented. Fourth, the level of qualities of EI and leadership from the most frequently mentioned qualities to the least are shown. Finally, some conclusions are drawn.

The data shows that the model of EI and leadership constructed by leaders and their subordinates in community organizations is closely associated with Buddhist teachings. From the data, the leadership process comprises two main stages: helping oneself and helping others. As a result, Buddhism is likely to be an essential source of knowledge about the meaning of leadership and its influence on models of EI and leadership in the OTOP project.
4.2 The Meaning of the Terms ‘Leader’, ‘Follower’ and ‘Leadership’

In this study, respondents perceived the meaning of the term ‘leader’ in two different ways: as someone who can bring jobs to the group, and as an individual who guides and leads people in the same direction.

In interview, 30% of subordinates said that a leader is someone who can bring jobs to the group and can allocate the right job to the right person. These subordinates stated that leaders should be able to seek jobs so that they can relieve their followers of some of their financial burden. 12% of subordinates pointed out that leaders are supporters who help followers when they cannot tackle problems. As described by a female follower (Respondent #26) of a male leader (Respondent #4) from the northern part of Thailand:

“Leaders are people who can act as supporters for other people” (Respondent #26).

In contrast, almost all of leaders (83% of the leaders and 65% of subordinates) said that a leader is any person who leads or guides others in the same direction. Leaders are people who are likely to be more self-reliant than followers, ready to do something for others. Consequently, comparing leaders and followers’ answers, it appears likely that the meaning of the term ‘leader’, as constructed by subordinates, is concerned more with stability and security, for example financial relief, and they seem to focus more on the result in the short term than their leaders do.

Respondent #6, a male leader in the OTOP project in central Thailand, mentioned that a leader is someone who helps people to cooperate. He said in the interview:
“Good leaders work like a ‘hub’ where people who come from different backgrounds can get together to cooperate” (Respondent #6).

This statement is consistent with Buddhist teaching on the nature of the group. According to Buddhist teaching, the differences between human beings can be divided into four stages, as in the growth of the lotus. Those who cannot accept any teachings are compared to the lotus growing in the mud, good only for being eaten by fish. Those who are educable and may one day reach Nirvana are like the lotus that has grown above the mud and might bloom sometime in the future. People who understand teachings and can attain enlightenment after careful preaching are compared to the lotus that has reached the surface of water, and will bloom the next day. Finally, those who are enlightened promptly after hearing the Buddha preaching are like the lotus that is already above the surface of water and blooms at the touch of sunlight (http://www.dhammathai.org/articles/view.php?No=125). This would seem to suggest that leaders should try to understand differences among people by being open-minded and help people not to lose their sense of direction. As a result, leaders are the key instruments for bringing people together even though they come from different backgrounds to cooperate.

In addition, leaders can be both formal or appointed or informal or natural inspiring leaders. As stated by a male leader (Respondent #6):

“Leaders can be of two kinds, formal and informal. For example, formal leaders are those who are appointed. By contrast, informal leaders are spiritual and inspiring leaders through their ideas, whom people trust and follow. Normally, it is quite difficult to find an appointed leader who possesses qualities of leadership. If we have a lot of leaders who possess leadership, problems will be solved” (Respondent #6).
Also, leaders influence others’ beliefs and/or behaviour in some directions of their communication and/or behaviour with other people. As described by two respondents, a female leader (Respondent #11) the OTOP networking chair in a province of northeast Thailand and a male leader (Respondent #5), the OTOP networking chair in a province in south Thailand:

“Leaders could be seen as a ‘rapier’ [Thai idiom: thing or matter having both advantages and disadvantages]. If one follows a good leader, he/she can lead one in the right direction. However, if one follows the bad person, without awareness, one will go the wrong way” (Respondent #11).

“The difference between a ‘good’ and a ‘bad’ leader is that a good one is always thinking, being and doing public-spirited things, following ethical and moral principles” (Respondent #5).

From this data, respondents seem to believe that there are two types of leader, good and bad, depending on their thoughts based on ethical and moral values and actions. Although, leaders can make a significant difference, it has been argued that those leaders who use their position of leadership for personal gain will generate negative consequences for the organization (Conger, 1990; McIntosh and Rima, 1998). These findings support Plato’s idea (1971) (cited in Ciulla, 2004) that power may result in the temptation to act unethical and the obligation to be ethical; consequently, self-awareness and self-control are necessary in the process of leadership, which written in ancient writers such as Confucius, Buddha, Plato, Aristotle and Lau-tsu. In addition, this data is linked to Bass and Steidlmeier’s concept of authentic transformational and pseudo-transformational leaders (1999). They argue that power becomes a potential danger if leaders have their focus on themselves alone rather than on building their followers. In the OTOP project, the findings indicate that good leaders are authentic
transformational leaders. They think and do good things for themselves and other people.

As there are two kinds of leader, 58% of leaders and 12% of subordinates said that followers should think critically, be selective in their perceptions and make rational decisions whether they should or should not follow. These different percentages between leaders and followers show that they understand their own role and that of followers differently. While the majority of the leaders expected their followers to think and act critically and see their role as supporters who should think before they follow, the vast majority of the followers did not mention that they should think before they followed and should think differently from their leaders. They seem to rely merely on their leaders and to do as their leader told them. As a result, one of the roles of leaders is to introduce their subordinates to new values and perspectives and teach them to be confident to think, because thinking before doing anything is a critical process for them to develop themselves. As mentioned by two of leaders, a male leader (Respondent #4) in an in-depth interview and a male leader (Respondent #15) in the focus group:

“Good followers do not follow everything that their leader tells them to do without thinking. They will think and consider whether their leader is leading the right or the wrong way and have their own view, which may differ from their leader’s, and dare to tell their leaders what they think. If they think that what their leaders have instructed is the right thing, they will follow” (Respondent #4).

“Good followers will not serve a king who is foolish, credulous and blind” (Respondent #15).

Respondent #31, a female follower of a female leader (Respondent #7) who works in the north of Thailand, asserts that:
“Followers are co-operators. But they do not follow everything that their leaders tell them to do without thinking” (Respondent #31).

From the data, the word ‘leader’ implies both vertical (top-down and bottom-up) and horizontal structures of relationship. In contrast, while 21 % of respondents (8 % of leaders and 30 % of subordinates) said that they do not understand the meaning of the terms ‘leadership’ and think that the meaning of this terms is similar to the word ‘a good leader’, 79 % of respondents (92 % of leaders and 70 % of subordinates) mentioned that leadership involves a set of qualities. To be a good leader, a person needs to have enough capability, knowledge and goodness to bring people to the same destination. The findings support Ciulla (2004) that a good leader is the combination of an effective and ethical leader. As mentioned by two of respondents, a male leader (Respondent #3) and a female follower (Respondent #27):

“According to Sun Tzu in his book, ‘The Art of War’, leadership is a matter of intelligence, trustworthiness, humaneness, courage, and sternness” (Respondent #3).

“Leaders can be good or bad people but leadership has only a good meaning, that of being a good leader” (Respondent #27).

These comments suggest that leadership is composed of qualities that should be based on ethical and moral values. The data is linked to Grint (1997) and Bass & Riggio’s view (2006) that leadership can occur by anyone and at any level. Based on the findings, most leaders agreed that leadership is not about position and the fundamental key components of leadership are trust, sincerity, and respect.

As mentioned by some respondents, two male leaders (Respondent #6 in an in-depth individual interview and Respondent #14 in the focus group) the OTOP network chairs in a province in the central and eastern Thailand and a female leader
(Respondent #18 in the focus group), the OTOP network chair from the south of Thailand:

“Leadership is not about position. Many people have said that a situation can make a hero. That person may not have a high ranking position but people are willing to follow him/her” (Respondent #6).

“The most important qualities of leaders are sacrifice, humility and being accessible. Leaders should make sure that when followers are in trouble, they can reach their leaders easily. The organization should be wider in structure” (Respondent #14).

“A leader is an initiator or somebody who leads or guides others to some particular tasks. In contrast, leadership is a very meaningful word. It has some kind of process or step of both leaders and followers being trustworthy” (Respondent #18).

The data is associated with Yammarino & Dansereau’s view (2008) that leadership involves a movement from a person level to higher group level. Also, a notable meaning of leadership which emerged is the awareness of horizontal forms of inter-relationships between leaders and their followers. In the interviews, while 53 % of followers said that they are people who follow others and do as their leaders instruct, 92 % of leaders believed that followers could be seen as ‘participants’ in the group and perceive their subordinates as having equal status with them. As stated by a male leader (Respondent #5) from the south of Thailand and a female leader (Respondent #7) from the north of Thailand:

“Followers are participants. In my opinion, the leader and followers could be seen as flowers in a vase. While the leader is the biggest flower, his/her followers are the smaller flowers which make the bouquet beautiful and complete” (Respondent #5).
“Followers are participants in the success of any organization” (Respondent #7).

The findings concur with Buddhism that a leader can be seen as a guide who brings people who accompany toward the goal together (Phra Dhammapitaka, 1996). However, the substantially different percentage between leaders and followers suggests that leaders and followers perceive their status in their organization differently. While almost half the followers indicate that their leaders are likely to be superior to other members of the group, the vast majority of the leaders believed that their followers have an equal status to them. This may be the result of the patronage system in Thailand which still affects followers’ beliefs about the leading role and the relationship between leaders and followers. As a result, the patronage system should be incorporated into our understanding of leadership in the OTOP project. The data is linked to Rabibhadana (1969) and Damrongchai (2000) on the structure of organizations in Thailand. Rabibhadana (1969) examines the organization of Thai society in the early Bangkok period 1782-1873: he says that relationships of control in society can be divided into Nai (governor, princes and nobles), Phrai (grown men) and That (slaves). During this period, the formal and informal systems of patronage developed. Although formal patronage has disappeared, Damrongchai (2000) notes that informal forms of it are still present in Thai society.

Also, from the leaders’ perspective, their comments are in line with contemporary management theories, which stress the need to shift from hierarchies, centralised models to a flatter organization, more participatory and networked, which eliminates bureaucracy and boundaries, empowers individuals and encourages cooperation (Adair, 1988; Adler, 2006; Bennis, 1989, 2000; Bennis and Townsend, 1995; De Geus, 1997; Grint, 2000; Handy, 2001; Heller, 2001; Kotter, 1988; Senge et al.,
Therefore, the role of leaders requires a change from being a 'controller' to a 'facilitator' in organizations (Bamford and Forrester, 2003, p. 548).

Additionally, the data is associated with Putnam’s concept of the horizontally structured community. Putnam (1994), in his book *Making Democracy Work*, a comparative study of regional governments in Italy, points out that social capital (trust, norms, and network) is a key component to building and maintaining community and democracy. He also proposes that the vertically structured south of Italy is characterised by distrust, exploitation, isolation and disorder where people felt powerless and exploited. By contrast, the horizontally structured north enables the community to develop harmony, collectively shared goals and a sense of community belonging. He states that the horizontal bonds maintain community and democracies.

Based on these findings, trust, respect and goodwill towards other people are crucial and help people willing to work and live together in an organization. Therefore, the role of leader involves enhancing an atmosphere where people respect and trust others from the inside rather than forcing them to work and comply with the rule and regulations from the outside. Thus, the leaders’ perception about their subordinates and their actions towards their perception are crucial components of leadership.

### 4.3 The Boundaries of Leadership

47 % of followers (25 % of male followers and 54 % of female followers) mentioned their impression of their leaders when they extended care to their families and the society. From the data, it seems that subordinates will look at the ways in which their leaders conduct their lives as embodied in their daily living, i.e. with their families, neighbours and community, as well as how they treat subordinates and their families.
As described by two of female followers of female leaders (Respondent #31 from the north of Thailand and #35 from the centre of Thailand):

“*My leader supports all of us as members of her own family. When we are in trouble with work or family problems we know that we can approach her easily and ask for her suggestions. I was really impressed by her generosity. Every time we had problems, she helped us as much as she could*” (Respondent #35).

“My leader is generous and extends her support to other people outside the group. I think she is very philanthropic person. For example, a part of our groups’ profit will be donated to a charity foundation for children. She always teaches us to do something for society. We also organised a summer art camp for children who do not have opportunities or poor families to join the camp. She also took the initiative to organise a visit to teach art to prisoners in the prison” (Respondent #31).

These opinions would seem to suggest that ‘philanthropy’ and ‘thinking beyond self-interest’ are crucial qualities of leadership that make other people want to follow the leaders’ path. It tends to support Greenleaf’s (1977) concept of ‘servant leadership’ that puts other people as the highest priority needs. Additionally, this opinion could be linked to ethical leadership and ancient writings on virtue and moral principles in religious beliefs, such as embodied in Buddhism, seeking the meaning and value of life, which see life as a holistic process, connecting with other living beings and the environment.

Additionally, the data seems to be associated with the ideas of Benioff and Southwick (2004) on ‘corporate philanthropy’. The focal point of this book is to encourage businesses to see the role they can play as members of both local and global community, and support an alignment of values and mission with community non-profits, as well as a challenge to include ‘giving’ as part of organization’s value system to make the world a better place to live. This model says that philanthropy must be woven
into every thread of corporate existence so that it becomes a part of the cultural fabric of the corporation itself.

If the main goal of capitalism is to focus on making profit, the advantages of this system may lead to freedom to compete in the market and the encouragement of new and creative ideas. However, money is not the real and genuine ultimate goal of happiness (Phra Dhammapitaka, 2000). To focus too much on competition could lead to decreased morale, destruction of the environment and the unique culture of each community. Without an awareness of the dark side of capitalism, a widening gap between rich and poor could result in a vicious circle. Thus, the findings seem to suggest that to ensure sustainable and genuine development, the goal should be shifted from making profit alone to serving the community.

The concept of ‘compassionate capitalism’ could be connected to the concept of servant leadership and transformational leadership theories and swing the momentum of the role of leadership to serve and support others, including their followers, customers and community at large.

Similarly, 67 % of leaders (50 % of male leaders and 83 % of female leaders) perceive their role not to be limited to within the organization. They extend their role to subordinates’ families and the community. It is interesting to note that some leaders believed that they cannot have happiness if other people such as followers’ families or other groups are in difficulty. As stated by five respondents, male and female leaders in an individual interview (Respondent #2, Respondent #6 and Respondent #12) and a male leader (Respondent #14) in the focus group:

“I take care of my followers as individuals, and I include their families. For instance, if their children are sick, I allow them to take leave to look after them without cutting their wages. In such cases, they do not need to send me a note to get leave or
proof of illness from the doctor because I trust them. I take care of my followers as if they were my own family” (Respondent #2).

“Even though there are 157 people in the group, I take care of more than 500 people because they all have families and children to look after. When I feel exhausted, I reminded myself that I cannot stop” (Respondent #6).

“Leadership comes from the qualities of the mind and the heart. They love others without expecting others to admire or praise them in return. They not only take care of their followers but also give care to their followers’ families. For example, when their followers’ parents are sick, they give them leave to take care of their parents without reducing of their wages” (Respondent #12).

“Before speaking or doing anything, leaders must be self-aware so that they think and do only what is right and useful and bring benefits to all” (Respondent #14).

The findings concur with Buddhism on the Brahmaviharas or 4 qualities that help to be good member of society which consist of (1) Metta (loving kindness) or goodwill towards other people to attain happiness, (2) Karuna (compassion) or the desire to help other people escape from their sufferings, hardships and miseries and (3) Mudita (appreciative gladness) or when seeing others happy and attain success, one feels glad and is ready to help and support them (4) Upekkha, (equanimity) or understanding that all beings experience good and evil in accordance with the causes they have created, position oneself and act in accordance with principles, reason and equity (Phra Dhammapitaka, 2000, p 20). Thus, the data indicates that one’s judgment should be based on wisdom.

Based on the findings from the interview, the boundaries of leadership can be divided into three levels of goals, which are the benefits of oneself, the member of the group and
other people beyond an organization for example subordinates’ families and the community as shown in Table 4.1.
Table 4.1 The Level of Goals

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Oneself</th>
<th>Member of the group</th>
<th>Subordinates’ families and the community</th>
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Their responses are in line with principles found in Buddhist teaching. In Buddhism, there are three levels of benefits which can be attained on three fronts: The first front is oneself or one’s own benefit (Attatha); the second is the benefit of others (Parattha); and the last is mutual benefit (Ubayaththa), happiness and virtue of the community or society including environmental conditions and factors (Phra Dhammapitaka, 2000, p. 9). Respondent #14 seems to have ideas on the three levels of benefits for living. This comment indicates that the goal of leadership is a holistic approach and beyond self-interest. In other words, the meaning of leadership does not only apply to leaders and followers but also extends to people beyond the organization in terms of their quality of life, happiness and a sense of community belonging. As a result, the territory of the leadership process is becoming blurred.

In addition, the findings concur with Greenleaf’s (1998) concept of servant leadership, which is rooted in his Judeo-Christian heritage and emphasises: increased service to others; a holistic approach to work; the promotion of a sense of community; and a deepening understanding of spirit in the workplace. This idea is a shift away from the traditional autocratic and hierarchical modes of leadership toward a model based on teamwork, human development and community building.

The data suggests that the meaning of leadership in Thailand is influenced by Buddhist teaching and is similar to the idea of servant leadership. One possible reason is because the idea of servant leadership is first formulated as right livelihood, one step in the noble eightfold path in the Buddhist ethic (Greenleaf, 1977). This is the path which leads to the end of suffering. It can be divided into three basic categories: wisdom (right view and right intention), ethical conduct (right speech, right discipline and right livelihood) and mental discipline (right effort, right mindfulness, right concentration or absorption). It is morally focusing the mind on being fully aware of our thoughts and actions, and developing wisdom by understanding the Four Noble Truths and by developing compassion for others. The central theme of this way is meditation, the practice of mindfulness/awareness (Bhaddhadasa Bhikkhu, 1996). This shows that leadership is not a separate thing from religion. It would require a holistic approach to
fully understand the concept of leadership. In other words, the principles of religious belief can be seen as an ethical component or moral side of leadership and can influence how people perceive the meaning of the term 'leadership'.

4.4 The Leadership Process: Are Leaders Born or Made (or Both)?

While some people believe that certain individuals were born to lead with a set of special innate or inborn qualities, influenced by ‘Great Man’ and trait theories of leadership (Stogdill, 1948), some people argue that those capabilities can be learned.

From the data, most respondents indicate that good leaders should continually learn to develop themselves. As a male leader in the focus group (Respondent #13), an OTOP networking chair in a province in the northern part of Thailand, stated:

"Everyone always needs to estimate one’s strengths and weaknesses and continually develop oneself" (Respondent #13).

In addition, leaders should learn from their subordinates. As described by a female leader (Respondent #8):

"It is not necessary for leaders to possess all the qualities of leadership. A follower may possess more of some leadership characteristics than a leader and the leader can learn from such people. People who think that they already know everything and do not ask others, they are stupid. If I do not know anything, I ask immediately. I am not afraid that others people will think that I am silly" (Respondent #8).

The data is closely related to Senge (1990)’s point of view that leaders must give up the feeling that they have to have all the answers to build a learning-oriented culture.
The findings suggest that leadership has a moral dimension and comprises some necessary capabilities. Basically, all respondents mentioned that leaders should know their strengths and weaknesses and want to develop themselves and they should help others to develop their capabilities. As a result, in the next subsection, the researcher presents the leadership process based on the findings of this study and relevant associated literature.

Based on the findings of this study, visionary, coaching, affiliative, democratic are the most leadership styles that leaders perform in their organizations in the OTOP project. The key findings support Goleman et al (2004) some styles of leaders such as visionary, coaching, affiliative, democratic create a resonance that enhance performance and unleash the best in their followers. Also, during the data analysis, the researcher noticed the influence of Buddhism on EI and leadership in community organizations. This could be seen from responses to the questions for examples, what are the most important characteristics of leader’. The respondents’ answers are closely related to the Buddhist teachings that leaders should be self-aware, follow the right principle, detachment, controlling feeling, persistence, integrity, humility, sacrifice, empathy, know their subordinates. Also, all respondents mentioned that leaders should be self-aware, know their strengths and weaknesses and want to develop themselves. Then, they will be able to help their subordinates to be more self aware and develop their qualities as shown in table 4.2, the perspective of the leaders (respondents 1-12) and table 4.3, the perspectives of their subordinates (respondents19-35) in turn.
<table>
<thead>
<tr>
<th>Respondents (Leaders) #</th>
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<th>II. The Stage of Helping others</th>
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Table 4.3: EI and Leadership Process (Subordinate)

<table>
<thead>
<tr>
<th>Respondents (Followers) #</th>
<th>I. The Stage of Helping Oneself</th>
<th>II. The Stage of Helping others</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Self-awareness</td>
<td>Self-management</td>
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<td></td>
<td>Confidence</td>
<td>Follow principle</td>
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Note: The symbols represent the level of EI or leadership behavior.
4.5 Levels of EI competencies of Leadership

Table 4.2 and 4.3 helps the researcher to categorise the level of qualities of leadership into 4 main groups, from the most to the least frequently mentioned qualities as constructed by leaders themselves and their followers. Table 4.4 shows a summary of Table 4.2. and 4.3. The italicised text indicates the similarities between leaders and their subordinates’ perspective for each level of qualities.

Table 4.4 Levels of EI Competencies

<table>
<thead>
<tr>
<th>Levels of competencies</th>
<th>Leaders’ perspective</th>
<th>Followers’ perspective</th>
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</thead>
<tbody>
<tr>
<td>1. Primary competencies of leadership</td>
<td>-Self-aware</td>
<td>-Self-aware</td>
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<tr>
<td></td>
<td>-Confident</td>
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<td>-Help others to be more self-aware</td>
<td>-Helps others to be more self-aware</td>
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<td>-Sacrifices</td>
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<td>-Empathy</td>
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<td>-Sense of community belonging</td>
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<td>-Controlling one’s feelings</td>
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<td>-Humility</td>
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<tr>
<td>2. Secondary level competencies of</td>
<td>-Follows principles</td>
<td>-Follows principles</td>
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<td>leadership: Between 51-75 % of</td>
<td>- Guide principle</td>
<td>- Guide principle</td>
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<td>respondents viewed these competencies</td>
<td>-Integrity</td>
<td>-Integrity</td>
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<td>important of leadership</td>
<td>-Detachment</td>
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<td>-Encourage others to be leader</td>
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<td>-Humility</td>
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3. Third level competencies of leadership: Between 26-50% of respondents viewed these competencies important of leadership

- Persistence
- Responsibility
- Trust
- Controlling one’s feelings
- Impartial
- Encourage others to be leader

4. Fourth level competencies of leadership: Less than 26% of respondents viewed these competencies important of leadership

- Impartial
- Integrity

Based on table 4.2, 4.3, and 4.4 the findings indicate that the EI and leadership process can be categorized into two main stages of helping oneself (self-awareness and self management) and helping others (social awareness and relationship management).

**Stage 1: helping oneself (self-awareness and self management)**

- Being self-aware

**Self-aware**

The results from the interviews suggested that both leaders and followers perceived that the role of leader involves roles towards others. Leaders are people who are aware of their strengths and weaknesses and are willing to learn and develop themselves. From the data, knowledge, about the nature of their work, products, materials, the market and experience, are qualities which both leaders and followers perceived to contribute to the quality of leadership. This indicates that leaders should have a strong commitment towards life-long learning and want their own self-improvement. They believe that leaders need to look at themselves first to make sure
that they are capable enough to lead other people and be a role model for them. Then, leaders should help others to be more self-aware and help them to develop their capabilities. As stated by two female leaders (Respondent #8 and Respondent #10) and a male leader from a focus group:

“I look at my personality first, for instance, whether I am easily irritated or angry or not. When I can improve myself, I will look at other members of the group and help them to know their strengths and weaknesses. If everyone in the group makes a flower, it is impossible that ten members can make ten equally beautiful flowers because everyone has different skills. If leaders know what they are good at, they will get good results for the group. For example, if someone has good communication skills, I will allocate them to the sales section” (Respondent #8).

“No one can develop others before developing oneself” (Respondent #10).

The results indicate that leaders should be self-aware and want to develop themselves. These comments relate to the Buddhist teaching on Attannuta (knowing oneself), one of the seven qualities of the ideal person, or perfect human being (the sappurisa-dhamma): one should know oneself, for example, the nature of one’s status, strength, ability, virtue, and be willing to learn and develop (Phra Dhammapitaka, 2000). Additionally, the results support the theoretical idea of Bass and Avolio (1994) that transformational leaders must know themselves before they can help others to develop. This seems to suggest that leadership comprises two stages of developing oneself and others.
Confident

All of the leaders and followers believed that leaders should take the initiative in thinking and be confident in doing something. This may suggest that leaders should have a vision and think creatively, so as to look forward, predict the future and take risks in doing for themselves and other people. As a male leader (Respondent #13) in the focus group remarked:

"Leadership is a matter of head, hand and heart. It begins from your thinking, being and doing good things from the inside out. As a Buddhist, I believe in ‘reciprocal deeds’. Good deeds beget good returns; whereas bad deeds beget bad returns" (Respondent #13).

This comment suggests that the leadership is constructed by the leaders and their followers under the influence of Buddhism on the threefold sucarita, the three kinds of good and proper conduct, which consists of righteous bodily conduct, speech and mentality (Phra Dhammapitaka, 2000). Moreover, the data is closely related to Greenleaf's (1977) concept of servant leadership which stresses the meaning of leadership as service and stewardship from the inside rather than attempts to influence people from the outside. In addition, the findings are associated to Hamel’s (2000) idea that business today seeks more meaning and wholeness, requiring to shift the focus from an economy of ‘hands’ or ‘heads’ to ‘heart’ which bring the humanity to their work (p. 249).

Also, the findings indicate that thinking creatively and taking the initiative is not enough to be a good leader: they should also be proactive, confident about making decisions and carrying them out. As a male leader (Respondent #6) from the middle part and a female follower (Respondent #31) from the northern part of Thailand mentioned:
“As many people say, actions speak louder than words. Leader should act and prove themselves by doing it” (Respondent #6).

“In the past, we were not bold enough to come to the biggest exhibition at Mung Thong Thanee [the biggest exhibition venue in Thailand] but since my leader brought us to this event, we are more confident in ourselves and products. I think we have a very great chance to learn from other groups. If we only sell our products in our province, we will have a narrow view” (Respondent #31).

These statements suggest that leaders should be confident in themselves and build trust from their own actions. Basically, some of the qualities of leadership, such as self-confidence listed by the respondents, are consistent with what has been revealed about the ‘Great Man’ and trait theories of leadership in the literature (for example Stogdill (1948, 1974) and Gardner (1989)) which assume that certain individuals were born to lead with a set of inborn qualities which differentiate them from non-leaders. From the data, these leadership qualities affect the feelings and behaviours of their subordinates.

In addition, these statements are closely related to behavioural theories of leadership which focus on what leaders actually ‘do’ and the actions taken by leaders in relation to their followers. According to these theories, leadership is composed of two kinds of behaviour, task behaviours and relation behaviours, and these two kinds of behaviours can be combined to influence subordinates to reach a goal. However, from the data, these behaviours alone are insufficient to explain the meaning of leadership because leadership is about doing good things from the inside-out, thinking and doing beyond oneself and helping other people. As a result, the hidden components, such as what people think and feel, are the other side of the meaning of leadership.
Self-Management

Follows principles and guide principle

From the data, both leaders and followers agreed that leaders should follow the principles of Buddhist teaching. Two female leaders (Respondent #8 in an in-depth interview and #16 in the focus group) and two male leaders in an in-depth interview (Respondent #1 and Respondent #6) commented:

"In Buddhism, the rule of Dharma could be seen as a ‘qualitative’ component of governance". (Respondent #8)

“Good leaders follow the rule of Dharma that can bring peace to any organization. As Buddhadasa Bhikkhu [one of the most influential Theravada Buddhist monks of the 20th century] taught us, Dharma is a ‘technique’ of being a real human being”. (Respondent #16)

“Although Buddhist principles were revealed to the world many hundreds of years ago, they are not out of date and should be practiced in daily life, even in a business environment” (Respondent #1).

“Capabilities and knowledge should be based on goodness. Leaders should be ashamed of the sins they have committed” (Respondent #6).

This comment from respondent #6 relates to Buddhist teaching on Hi-ri-ot-tap-pa or moral shame (Hi-ri) and moral dread (Ot-tap-pa) (Buddhadasa Bhikkhu, 2002, p. 39). The concept of “good governance” is similar to the Buddhist teaching and to achieve this goal, it requires everyone involved in the organization to be more aware of their own thoughts and actions and be ashamed and to regret the sins they have committed.
Detachment

Although none of the subordinates mentioned disinterestedness, 75 % of leaders (85 % of male and 67 % of female leaders) agreed that the leader should not take credit and should satisfy something beyond their own ends. The majority of leaders believed that leaders should not stick to their original position and their possessions, because if they want to do something only for themselves, no one will want to follow them. This seems to indicate that leaders and followers have different attitudes about the role of leaders. While most leaders believed that leadership is not about reciprocal relationships between leaders and followers, from the followers’ perspective, the value of exchanging things between leaders and followers still apparently exists.

As stated by three male leaders (Respondent #5, #6 in an in-depth individual interview and #13 in the focus group):

“I am very happy to learn new things and much more happy if I and my followers can apply them in daily life. I see learning as ‘profit’. If I do not succeed in doing something, that experience will be the best lesson and teacher for me. If I reach the goal, I will not take the credit because I do not want anyone to praise me for that. Even though I am the OTOP networking chairman, no one in my group knew that until one of the district chief officers came to meet me last year” (Respondent #5).

“Every time that we were awarded rewards or certificates, I told everyone that I went on behalf of the group to collect them because everyone in the group has driven us to this achievement. I see myself as an axle that encourages them to think and point out the way that we will follow to that destination together” (Respondent #6).

These opinions suggest that the role of leaders is to help subordinates look beyond material things or the value of exchange to something that brings meaning to their lives. The ideas are closely related to Burns’ (1978: 19) concept of transformation leadership, in which “leadership occurs when one or more persons engage with others
in such a way that leaders and followers raise one another to higher levels of motivation and morality”, rather than transactional leadership (1978: 20), in which “leadership occurs when one person takes the initiative in making contact with others for the purpose of an exchange of valued things”.

In addition, the data suggests that leaders should not take credit, which associates with Taoist, Christian and Buddhist teaching that leaders should be unconcerned with praise and material things. It would seem that the role of leaders is to help other people realise themselves and understand the meaning of life beyond self-interest. The finding concurs with Buddhist teaching that everything is constantly changing, everything is impermanent and it is impossible to make a permanent relationship with anything (Buddhadasa Bhikkhu, 1998); as a result, one should not cling to anything (detachment). Additionally, as ancient Taoism proclaimed, “When the leader leads well, the people will say ‘we did it ourselves’” (Greenleaf, 2003, p.169). Consequently, in Taoism, leadership needs to be offered and leaders should place the well-being of others above the well-being of the self alone (Heider, 1985). This idea reflects Greenleaf’s (1998) view on the concept of servant leadership, that leadership is service, not selfishness. This indicates that leadership involves positive value based on sincerity and love of other beings.

Controlling one’s feelings

In this stage, leaders should develop themselves to be more self-awareness and be able to manage themselves so that they are ready to be good role models and support other people in the next stage.

In this regard, 83% of leaders (67% of male and 100% of female leaders) believed that leaders should control their emotions. Some of them mentioned that the leader should base decisions on reason and not emotion and should stay calm even in a crisis and maintain positive thinking. As described by three male leaders in the focus group (Respondent #13, #14 and #15):
“Everybody should always remind oneself that anger makes one stupid and fury makes one mad” (Respondent #13).

“Leaders who have less pleasant temperaments cannot win in any situation” (Respondent #14).

“Leadership is about having cheerful attitudes and seeing the world in a positive way. Good leaders speak less, listen more and keep smiling at the right time from their heart. I think that every problem can be solved but one needs to be in a quiet place that can bring a peace of mind. In some tense situations, leaders can encourage their followers by calming down while you are thinking how to sort them out because it is the most effective way to make your followers know that you can control the situation. I think that the business of ‘an eye for an eye’ is out-of-date because we are not in a war. It is more about having a perceptive vision and ideas, keeping silent when necessary and getting rid of obstacles with wisdom” (Respondent #15).

These different percentages of men and women suggest that women are likely to be more concerned about their feelings and the influence of their emotion toward others than male leaders are. The result implies that leaders pay less attention to the feelings of their followers than other qualities of leadership. In contrast, almost half of the followers, especially female, expected their leader to control their feelings (41 % of followers, 25 % of male and 46 % of female followers). The data suggested that the behaviours and actions of leaders have an impact on the feelings of their followers, especially on female subordinates. As two female followers (Respondent #25 and #26) said:

“Pa-Wa-Puu-Num (leadership) is being a role model for others and building trust so that other people are willing to follow their path. I think leaders need to prove their words that they can do as they say, so people will trust them. In my opinion, ‘Pa-Wa’ probably means emotion so good leaders are people who can control their emotion. They are mature enough to lead their followers” (Respondent #25).
“My leader never makes us discouraged when we are frightened or confronted with the condition of economic downturn. He kept encouraging us to think that every problem can be fixed and problems that we are faced with are not serious troubles. I was impressed with him because if he is stable, we are also confident in ourselves and the group” (Respondent #26).

The comments suggest that leaders should stay calm in any situation, even in a crisis, and solve problems wisely. The finding concurs with what is taught by Buddhism on Akkodha (adhering to reason) and Avihimsa (bringing tranquillity through non-violence), two of the ten qualities for the righteous ruler, which specify that leaders are calm, kind and confront problems in non-violent ways to bring harmony and peace to society (Phra Dhammapitaka, 2000, p. 28).

In addition, the data is closely related to the concept of emotional intelligence (EI) which is the capacity to reason about emotions and to bring emotions to enhance thinking. It includes the ability to accurately perceive emotions, to access and generate emotions so as to assist thought, to understand emotions, exercise emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth (Mayer et al., 2004, p. 197). Additionally, it is related to Gardner’s interpersonal and intrapersonal intelligence (1975, 1995), two of the multiple forms of intelligence which link to the concepts of compassion, goodwill, the truth of nature and understanding oneself and others. The data supports the literature that being aware of their own emotions affects subordinates’ feeling, and the idea that EQ is a component of leadership.

Responsibility

The vast majority of leaders (83 %) believed that good leaders are willing to accept responsibility. In contrast, only 47 % of followers (50 % of male and 46 % of female followers) recognised that responsibility is one of the most important
Characteristics of leadership. The data indicates that leaders are more concerned about this quality than their followers. As a male leader (Respondent #6), a female leader (Respondent #12) and a male follower (Respondent #19) commented:

“One can learn from the root of Thai language. For example, the word ‘Rub pid chop’ (responsibility) consists of three words which are ‘accept wrong and right things’. It means that good leaders are willing to accept when their work is success or failure, not just ‘Rab tae chop’ which is ‘accept only right things’” (Respondent #6).

“Responsibility is the first priority of qualities of leadership. The best leaders will always assume and accept responsibility when problems occur” (Respondent #12).

“The most important characteristics of leadership are responsibility” (Respondent #19).

Persistence

42% of leaders (33% of male and 50% of female leaders) and 47% of followers (50% of male and 46% of female subordinates) believed that persistence is one of the important qualities of leadership. As stated by two male leaders (Respondent #13 and #15) in the focus group:

“Leaders should not make plans only for the short term. When one grows flowers, it takes time and one needs to be patient to gather the harvest of what one has done” (Respondent #13).

“My role model is our king [King Bhumibol Adulyadej]. Being the world’s longest-serving current Head of State, he has worked hard for more than sixty years. Actually, he is not compelled to work so hard. Whenever I was disheartened or exhausted, I always used to think of what he did for us and then I have more energy to work for other people” (Respondent #15).
These comments suggest that perseverance and diligence are components of the good side of a leader's character. Leaders should show the results of persistence and are focused, paying attention to whatever they do. The data is similar to Buddhist teaching on Khanti (overcoming difficulties with patience), one of the ten qualities for righteous rulers which include patience, perseverance, and endurance of heavy and difficult burdens. They do not despair, are willing to work hard and are patient to gather the fruit of what they do (Phra Dhammapitaka, 2000).

**Integrity**

Basically, 58% of leaders agreed that honesty is one of the most important characteristics of a good leader. Of this percentage, women (67%) slightly outnumbered men (50%) in believing that integrity and reliability are essential in the leadership process. Some respondents perceived their role not as limited to their followers but also extended to customers and society as a whole. As two female leaders commented (Respondent #8 and #10):

“Being honest with one’s followers alone is not enough to be a good leader. Leaders have to extend their honesty to their customers and society, such as making products of a high standard from their heart, accepting responsibility and protecting the environment and the community” (Respondent #8).

“Honesty is something that one cannot ‘buy’. It is inside oneself. When the customers were not satisfied with our products, I was pleased to refund their money” (Respondent #10).

In contrast, 16% of male subordinates mentioned this quality of leadership, 50% of female followers noted that leaders should be honest and reliable. The data indicates that more female leaders and subordinates than male in the interviews expected leaders to possess this quality of leadership. As described by a female follower (Respondent #27) from the north of Thailand:
“Honesty is one of the most important characteristics of leadership. It shows whether or not this leader is trustworthy enough to lead. If one does not possess this quality, one cannot be a good leader” (Respondent #27).

These statements indicate that being honest with oneself, one’s followers, customers and the community is one of the most important characteristics of a good leader. The quality of integrity expressed by respondents is consistent with what has been revealed in the literature, such as Bennis (1989) and Greenleaf (1970), as a component of leadership. In addition, it is closely related to Buddhist teaching on Ajjava (working honestly), one of the ten qualities for the righteous ruler, that leaders should be honest and sincere and should not deceive others (Phra Dhammapitaka, 2000). As a result, ethical values are important components of leadership.

Trust and respect for others

All of the leaders mentioned that they believed that leaders should trust and respect subordinates. According to some of the leaders, without trust, subordinates are not willing to follow their leaders whole-heartedly. Additionally, leaders need first to offer trust to their followers before looking for others to trust them.

As mentioned by a male leader in the focus group (Respondent #15) and a female leader in an in-depth individual interview (Respondent #8):

“Obviously, the reason why when some high-ranking government officials, military men or politicians step down from high position nobody respects them, is that they have used their power to lead for their own ends. They want others to do their bidding, regardless of other opinions and suggestions. This kind of leader is not mature enough to lead successfully” (Respondent #15).

“Before seeking someone to trust as a leader, leaders need first to trust their followers” (Respondent #8).
The findings may be associated with Covey’s notion of the principle-centred leader (1999). According to Covey, the characteristics of principle-centred leaders are trustworthiness, empowerment and alignment. From the data, power seems to be irrelevant in the process of leadership. People will want to follow someone who trusts and respects them and is at the same time able to win trust and respect. As a result, leadership is about mutual trust and respect between leader and followers.

Humility

All of the leaders pointed out that humility is a very important characteristic of leadership. For example, some of them noted that leaders should be easy to approach, open-minded, flexible, willing to compromise, conciliatory and tolerant of the differences between human beings, willing to follow and trust others. They should listen and sincerely respect others’ opinions and seek to understand them.

As three female leaders (Respondent #8, #9 in an in-depth individual interview and #18 in the focus group) and a male leader in an in-depth interview (Respondent #4) remarked:

“The word ‘leader’ presumes ‘follower’ because a good leader is also a good follower. Leaders should listen to and follow what their followers suggest if it leads to a better and more useful direction for everyone” (Respondent #8).

“Leadership is the combination of leading and following” (Respondent #9).

“Followers are like leaders’ mirrors. Listening to them will help leaders develop themselves and know what needs to be changed and improved” (Respondent #18).

“The characteristics of followers depends on their leaders and leadership depends on their followers” (Respondent #4).
The comments of leaders supported by some of subordinates:

“I like to work for leaders who are not arrogant and are down to earth” (Respondent #30).

“The meaning of ‘Pa-wa-puu-num’ (leadership) depends on the situation. In my opinion, ‘Pa-wa’ means the condition or situation. In different situations, the leader can be a follower and followers can lead their leader. I think the most important characteristic of good leaders is trying to understand their followers. Leader and followers need to meet in the middle and listen to each other’s opinions” (Respondent #19).

The findings reflect Greenleaf’s view (1996) that listening can be defined as an attitude towards other people. As a result, simply keeping quiet and listening to other people is not enough to guarantee leadership. It begins with a foundation of respect and humility towards other people.

These statements contain the idea that there is a connection between the characteristics of leaders and their followers. Good leadership is associated with good followership (Kellerman, 2004). From the data, it appears that good leaders are the result of good followers and vice versa. The findings indicate the relationship between the leaders and their subordinates in the process of leadership.

This idea is supported by two male leaders (Respondent #15 in the focus group and #3 in an in-depth individual interview) and a female leader (Respondent #7 in an in-depth interview):

“Everyone should learn from nature. The reason why human beings have two ears and only one mouth is because they should speak less and listen to themselves and other people more” (Respondent #15).
“If leaders make a decision without listening to other people’s opinions, the group cannot avoid trouble. If leaders ask for and respect their followers’ local wisdom, they can learn a lot from them. For example, I have just learned more from one of my followers about the technique of using a saline solution to clean bananas to make them sun-dried. They will tell you more if you respect and listen to them” (Respondent #3).

“Leaders should learn from the environment and people. For example, I learn more about art and inspiration for my work from my children when they draw pictures. I try to understand why my children use colour in their pictures” (Respondent #7).

These opinions suggest that leaders should respect other people’s opinions, knowledge and experience, and should be willing to learn and listen to other people’s ideas, no matter who they are or how old they are. Nonaka and Takeuchi (1995) note that knowledge can be categorised into two types: tacit knowledge, which includes knowledge and understanding held by the individual, and explicit knowledge, which is codified and available to anyone. The data indicates that the knowledge in community organizations in Thailand is based on a local wisdom which is likely to be tacit knowledge, intangible, personal and difficult to communicate. As a result, tacit knowledge can be seen as knowledge inside individuals; this type of knowledge is the main source of knowledge and can become explicit to other people by thinking of trust and respecting other people’s points of view. The data is also likely to support Grint (2005: 100), who proposes the concept of ‘inverse learning’. According to his concept, it is the followers who do most of the teaching and the leaders who do most of the learning (as if children teach their parents to be parents). Added by one of respondents, a male leader (Respondent #5):

“I think if leaders want their followers to learn, they should not wait in an ivory tower. They should jump to the bottom, adapt themselves and learn to understand their followers from their followers’ perspective. If leaders talk with children, they should use
the sort of language that helps them understand easily. When leaders work with villagers, they should dress up or do the things that they do. For example, it would be difficult to reach them if the leader wears a suit and necktie while working with them. I think the government could not resolve the simultaneous crisis and violence in the Muslim community in the south of Thailand because they did not try to understand this local culture. As a result, to help people learn and develop themselves, leaders should not try to dominate others. Instead, they should remember to think and act with humility and learn as much from other cultures as possible. If the village eats bananas or drinks water from bowls, one should do the same thing. This is like ‘Khao mueng tar-lew, tong lew-tar tarm’ [When in the city of the slant-eyed, squint your eyes] or follow the majority, if you are in a minority; adapt to situations and people around you” [similar to the proverb ‘When in Rome, do as the Romans do’] (Respondent #5).

This comment implies that in some groups, leaders are separate from and above their subordinates. It suggests a hierarchical command-and-control relationship. Respondent #5 suggests that the top-down approach and the structure of organizations separating superiors and inferiors is becoming irrelevant to effective organizations. The findings indicate that leadership could be seen as a horizontal approach in working towards higher level of consciousness, trust and personal development. This idea is linked to Helgesen's (1990) point of view that people work best when they feel appreciated, valued, trusted, respected and secure, which shifts the leader’s role to that of ‘gardener’-watering the flowers, helping them flourish and grow.

Their comments suggest that leadership is closely related to the leader’s attitude to other people. The data suggests that the leaders’ perspective on followers has an impact on the feelings of their followers. Also, the findings are in line with the principles found in Buddhist teaching on Maddava (deporting oneself with gentleness and congeniality), Dana (sharing with people) and Pariccaga (working selflessly), three of the ten qualities for the righteous ruler (Phra Dhammapitaka, 2000). Leaders are polite, have a gentle manner and humility. They are not arrogant or conceited. Also, they are
givers and are willing to make sacrifices. They devote themselves to the service of others and focus on their well-being.

**Stage 2: helping others (social awareness and relationship management)**

In this stage, leaders should focus on helping other people such as their subordinates, and people beyond organizations.

- **Social awareness**

  According to the findings, a leader focuses on mutual benefits, empathy, and willingness to make sacrifice and service to other people. Leaders and subordinates extend their support to people beyond organizations. Consequently, leadership can be viewed as a holistic approach, the connection of people inside and outside the organization in terms of the quality of life, well-being and a sense of community belonging.

- **Sacrifice**

  From the data, it appears that the leaders and their followers agreed that leadership is about making sacrifices and giving to others. They are willing to do something for other people, such as developing the quality of life and the well-being of others, rather than doing something for the leaders’ own ends. This seems to indicate that compassion and goodwill towards others are crucial qualities of leadership. Their views suggest that people are willing to trust and follow leaders who can prove that they think and do things for other people, so they support their followers.

  As mentioned by a male leader (Respondent #5) from the southern part of Thailand:

  "In the case of the OTOP project, some people want to be leaders because they may misunderstand that being in this position is like wearing a 'Hua-korn' (an actor’s mask) which will give them power over others. However, without 'maturity', this mask cannot build trust or influence others to do anything wholeheartedly. As a result,
I think that leadership is about sacrifice, maturity and readiness, in terms of capabilities, morality and ethical values” (Respondent #5).

The data concurs with Plato’s idea (1992, p. 347) (as cited in Ciulla, 2004) in his Book II of the Republic that “… it would be clear that anyone who is really a true ruler doesn’t by nature seek his own advantage but that of his subjects. And everyone, knowing this, would rather be benefited by others than take the trouble to benefit them”. This emphasizes that leader should understand responsibilities of leadership such as focusing on the benefits of others, rather than seeking for power and position. Also, the findings are closely associated to Buddhist teaching on Dana (sharing with people) and Pariccaga (working selflessly), two of the ten qualities for the righteous ruler (Phra Dhammapitaka, 2000). Leaders are givers and are willing to make sacrifices. They devote themselves to the service of others and focus on their well-being. Also, the findings appear to support Burns’ (1978) concept of transformational leadership, that such leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality.

In addition, the findings indicate that a good leader focuses on developing the quality of life and well-being of others. He/she is self sacrificing and is aware of a channel for giving, and wants to be a good role model for followers. As suggested by a male leader (Respondent #5):

“I always teach my followers not to drink alcohol and avoid getting involved in gambling for their own sake and their families. I try to be their good role model, for instance by saving money and working hard to show that doing these things will bring them benefits, leading to a better quality of life” (Respondent #3).

Two female followers who work in the OTOP group in the south of Thailand (Respondent #28) and in the northeast of Thailand (Respondent #34) added:
“Good leaders are people who take care of their followers. They are willing to make a sacrifice and accept responsibility in seeking jobs for everyone in the group” (Respondent #28).

“My leader always helped me when I was in trouble. One of the most impressive situations is when she supported me when I had a money problem so I could get through that problem at that time. She teaches me that I should be more cautious and save money for the family in the long term” (Respondent #34).

With regard to this, some perceived this quality to influence their feelings and help them to be more secure. The data seems to be associated with Buddhist teaching on the sangaha-vatthu (qualities that bond people in unity and contribute social harmony), that consists of four qualities, which are Dana (giving), Piyavaca (amicable speech), Atthacariya (helpful action) and Samanattata (participation) (Phra Dhammapitaka, 2000, p. 21). The findings suggest that leaders are people who help through contributions of money, material things or knowledge; help through speech; help through physical action; and help through participation in facing and resolving problems.

Also, the findings support Buddhist teaching on “Sabbadanaj dhammadanaj Jinati”, that the gift of Dhamma conquers all gifts (Acariya Maha Boowa Nanasampanno, 2005). Leaders should speak in a helpful way and be a good role model, to let others follow the right path. Additionally, the data is associated with Buddhist teaching on Sila, one of the ten qualities for the righteous leader, of maintaining good conduct in actions and speech and setting an example for others (Phra Dhammapitaka, 2000). As mentioned by a male leader (Respondent #6) and a female leader (Respondent #7):

“When I help my followers, I will not give help in small crumbs as birds feed their chicks. Instead, I help and encourage them to learn and be a role model, following the right path” (Respondent #6).
“A good leader is a ‘giver’. I think what followers or other people need is not different from what leaders or you yourself want. However, to give is more of an art, based on good and suitable reasoning. It does not mean that leaders who give much will be good leaders. Good leaders must have a ‘channel’ for giving. They must know and be confident that the channel that they provide for their followers will help them to be more self-reliant and develop the good features of their lives in the long run. If one gives a man a fish it will feed him for a day, but if one teaches a man to fish it will feed him for a lifetime. As a result, good leaders are aware that they must give the most suitable things to their followers, such as good advice and principles to lead them in the right path, so that they can learn to develop their thoughts and be more mature” (Respondent #7).

Their views are closely related to Buddhist teaching that goodwill (Metta) and wisdom must be kept in balance. Wisdom without goodwill may harm other people and goodwill without wisdom may help others in the wrong way (Buddhadasa Bhikkhu, 1998). As a result, one must be fully aware of one’s own thought and actions. Additionally, the data suggests that interviewees perceived their leading roles as ‘givers’ to complete their subordinates’ needs and develop the good features of their subordinates’ lives in the long run.

**Empathy**

From the data, it appears that the leaders and their followers perceived that EI and leadership involve the feeling and attitude to others. For example, one of the male leaders mentioned in the interview:

“I would be very happy if every group was happy working and achieved its result successfully. However, in any situation, there are people who are both happy and disappointed at the same time. For example, in the OTOP exhibition at Maungthong Thane, I am happy if my group’s product can be sold. But some groups,
although their products [such as Nam budoo (Traditional southern Thai sauce made from fermenting fish in salt)] are very popular in the south of Thailand, sell very little in the exhibition. My experience has taught me to see things more in the round, both the dark and bright side. I could not be happy if I saw the failure or difficulties of others” (Respondent #5).

Also, it is interesting to note that the majority of leaders believed that real happiness is from giving not taking which suggests that when leaders help others without expecting anything in return, they also help themselves to develop higher level of mindfulness, as illustrated in Figure 4.1, the two stages of EI and leadership process.

![Diagram](image)

Figure 4.1 The two stages of EI and leadership process

Consequently, the data supports Phra Dhammapitaka (1990) who contends that by helping oneself, one helps others, and by helping others, one helps oneself. He notes that in the practice of Dharma, one cultivates morality (Sila), concentration (Samadhi) and wisdom (Panna); as a result, one does not harm others. Likewise, if one exercises Metta (goodwill) and Karuna (compassion), one helps others and the fruit of doing so also arises within oneself to give a more peaceful mind. The results of the interview program support this statement, that the two stages of leadership are not separate steps or fragmented but are complementary and support each other. It is an inside-out process from the perception of people and action orientation.
• **Relationship management**

In this stage, leaders focus on relationship management with others by guiding right principles, try to understand other people, be impartial, develop others, and encourage sense of belonging in communities.

**Follows principles and guide principle**

From the findings, leaders and their followers agreed that leaders should guide the principles of their followers so that they can both follow the right path. It appears likely that both leaders and followers believe that principles are important in the process of leadership because they help them to know the direction to take. The objective is to help other people develop themselves, mentally and behaviourally. As a male leader in the interview (Respondent #6) commented:

“I always teach my followers that one day we all die, sooner or later, and tell them to follow the right principles and not cling to any person, even myself, or to wealth or position” (Respondent #6).

This statement suggests that small talk such as about the meaning of work and life help understand how leadership is informally constructed and this informal talk can be seen as the 'life-blood' of organizations (Boden, 1994 as cited in Tietze et al., 2003, p. 147). The findings suggest that some leaders perceived that their role is not limited to the work in organization but also involve guiding principles based on Buddhist teachings. This finding is supported by respondent #15, a male leader in the focus group:

“In Buddhism, there are three types of sovereignty: self-dependence, dependence on public opinion or following the influence of the world, and dependence on the dominant influence of the Dharma [the law or righteousness]. As Buddha teaches, it does not matter how leaders govern their followers but they should follow the rule of the Dharma because leaders should know right from wrong. They should be
humble, generous and trustworthy, and they should follow principles which will benefit themselves, their followers and the world. This is why many people still respect the founders of their religion and act according to what they taught even though they died many centuries ago” (Respondent #15).

The findings concur with Plato’s idea (1971) (cited in Ciulla, 2004) that people can not solely depend on leaders to be good, therefore, it is necessary to have rule of law or regulations to protect from unethical and be as a guideline for people to be ethical leaders. Also, the data is linked to Buddhist teaching on Tapa (rejecting indulgence through austerity) and Avirodhana (not doing that which strays from righteousness), two of the ten qualities for righteous rulers. Leaders should be moderate and devote themselves to eliminating craving and defilement. They should follow principles based on righteousness and the well-being of people and society (Phra Dhammapitaka, 2000, p. 28).

Also, it is linked to the meaning of ‘Baramee’ (charisma) in the Thai context. According to a Thai dictionary (The Royal Institute), ‘Baramee’ is a moral authority, majesty, charisma, greatness, stature, influence, or the ten perfections in Buddhism (liberality, morality, renunciation of the world, wisdom, perseverance, forbearance, truth, determination, loving kindness and equanimity)(p. 625). As a result, ‘Baramee’ could be seen as a set of qualities based on ethical and moral values that are necessary for leadership. One of the explanations of the factors behinds this is the foundation of Thai society in Buddhism. Thus, in the OTOP project, Buddhism influences how people think and the role of leadership in the organizations.

Being impartial and unprejudiced

From the data, 25 % of leaders (33 % of male and about 17 % of female leaders) said that a lack of prejudice is one of the qualities of a good leader.

A female leader (Respondent #7) in an in-depth interview and a male leader (Respondent #15) in the focus group said:
“Leaders should treat their followers equally and consistently because fairness to all is very important if the morale of one’s followers is to stay high” (Respondent #7).

“Leaders must not be credulous. They should make decisions based on reason, not just listen to someone and believe everything they are told” (Respondent #15).

In contrast, although none of the male followers mentioned impartiality as an important characteristic of leadership, 38% of female followers expected their leaders to treat everyone in the group equally. The results from the interviews seem to suggest that from the perspective of female subordinates, fairness to all is very important. As stated by two of the respondents, a female follower (of a female leader) (Respondent #31) and a female follower (of a male leader) (Respondent #25):

“I prefer to work with leaders who are the same to everybody, like my leader. She treats everyone equally, even her own relatives who work in her group” (Respondent #31).

“Good leaders are people who treat everyone in the group equally. If they are biased and prejudiced, it will destroy our faith to follow them. They are neutral and make decisions based on reasons, not emotion” (Respondent #25).

Equity theory (Adams, 1963) provides the explanation that perception of fairness is important in the motivation of people. In addition, these comments are similar to Buddhist teaching that leaders should not allow biases to interfere. In Buddhism, the cause of the biases can be divided into four categories: Chandagati (bias based on like), Dosagati (bias based on dislike), Mohagati (bias based on delusion or foolishness) and Bhayagati (bias based on timidity and fear) (Phra Dhammapitaka, 2000, p. 1). The findings indicate that behaving equitably toward all people is another key quality of leadership; it raises the morale of the people in the group and makes them willing to cooperate.
Knowing one’s subordinates and helps others to be more self-aware

All leaders and followers stated that leaders should know one’s followers and help their subordinates to be more self-aware.

As mentioned by a female leader (Respondent #8):

“Leaders must know what they are good at. As for myself, I think that I am keen on seeking a new distribution channel for my group so I focus on that role. Moreover, good leaders must have the capability to discover ability in others because I believe that no one has an equal level of capability and intelligence. They also need to know their followers, what they want to do, what their ideas are, what their strengths and weaknesses are and allocate them to the right positions, where they can work happily and effectively” (Respondent #8).

The results are associated with Buddhist teaching on Puggalannuta (knowing persons), one of the seven qualities of the ideal person or perfect human being (the sappurisa-dhamma) (Phra Dhammapitaka, 2000, p. 15). Additionally, the data is similar to Covey’s (1992) concept of seven habits of highly effective people, and Covey’s (1999) concept of eight characteristics of principle-centred leaders. The data is also associated with Senge’s (1990) concept of mental models, one of the five essential disciplines to create a learning organization, which suggests that leaders should not put themselves in the centre. Instead, they should put their subordinates at the centre of the development by trying to understand their differences and what they need to develop themselves and learn.

A leader (Respondent #3) revealed his practical method to help him know his followers:

“Before working in the group, I will ask my followers first what they want and love to do and I try to allocate them to that job. I encourage ‘mobilisation method’ in my group. If they do not know themselves or want to try other roles, they can change to learn and work in other positions. For example, some of them can make cookies,
packaging, sell products and do marketing to learn and know what they really want to do” (Respondent #3).

In contrast, 29 % of the followers (all women) believed that leaders should try to know their subordinates so that they can allocate them to the right job. Two subordinates (Respondent #30 and #33) commented:

“I want to work with leaders who try to understand their followers, such as my leader. For example, when she distributed work for us, she considered whether it is suitable or whether we are capable or not and ask our opinions” (Respondent #30).

“Good leaders are people who can bring jobs to the group and divide those tasks to suit the capabilities and skills of their followers” (Respondent #33).

This comment is supported by one of followers (Respondent #25):

“When I first entered a group, I did not know much what I was good at or wanted to do. As a result, my leader helped me to learn more from him such as how to make products and how to communicate with the customers. I developed those skills and knew my strength and weak points were” (Respondent #25).

Developing others

All leaders and their followers agreed that leaders should maintain open communications between leaders and subordinate so both leader and followers continually develop themselves to higher level of self-awareness.

As commented by respondent #1, one of the OTOP networking vice-chairs at national level and the OTOP networking chair in a province in central Thailand:

“My subordinates sometimes think that what they do is a common thing because they get used to it but other people outside the group think that what they made is beautiful. Consequently leaders should be a ‘mirror’ to them to look at the
result of what they have done and help them continually develop themselves.” (Respondent #1).

As two of the respondents commented, a male leader (Respondent #5) and a female leader (Respondent #8):

“I think in the past, they preferred to follow, believing in everything that I told them and were afraid to ask or expose their views. It may be because they thought that I had lived in other countries for many years so I knew so much more than them. I told them that they should not believe everything that I said, because it might be right or wrong, until they had tested it and discovered for themselves. Currently, I am very happy that they are confident in themselves and dare to give opinions and to think and do things differently from me” (Respondent #5).

“In the past, my followers liked to follow everything I did and believed in everything I said. As a result, to help them to be more confident in themselves, I told them that they should not believe in everything I said and they all can be my leaders. Although it takes time, currently, when they follow, they are confident to share what they know, have questions and suggest how things can be improved” (Respondent #8).

The findings indicate that the expected leadership roles of the leaders may differ from those of their subordinates. In this regards, while followers seek a directive style of leadership, some leaders perceive their role as supporters for their subordinates to think for themselves rather than blindly believe in everything that their leaders tell them. These statements are similar to Buddhist teaching that one should not believe in anything until one has intellectually proved it oneself. This view is supported by Einstein who notes that “The religion of the future will be a cosmic religion. It should transcend personal God and avoid dogma and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all
things, natural and spiritual as a meaningful unity. Buddhism answers this description...If there is any religion that could cope with modern scientific needs it would be Buddhism" (cited in Thitavanno Bhikkhu, 2006, p. 32). Therefore Buddhism is a mind-based set of beliefs to be more critical and to think before believing and taking actions.

From the above respondents’ accounts, the data suggests that leaders should respect their subordinates’ knowledge and experience and should be willing to learn and listen to their ideas.

The findings support Rolls (1995) who suggests that transformational leaders have successfully navigated deep personal change in themselves and their subordinates. He suggests that leaders break dramatically from the old to the new management paradigm, that they become a facilitator, moral architect, coach, steward, relationship builder, teacher and model the values required of all stakeholders: trust, authenticity, courage, commitment and partnership.

A sense of community belonging

All leaders and their followers agreed that leaders should encourage a sense of belonging in their organizations. This seems to indicate that both leaders and their followers believed that leaders are the key instruments for bringing people together, even though they come from different backgrounds, to cooperate and live as a group. In this view, leaders can help followers to feel that they are a part of the group if they encourage them to be involved in group activities and make decisions. In addition, leaders should encourage the value of sharing and helping others as part of the culture of their organizations. As described by two of the respondents from the middle part of Thailand, a male (Respondent #6) and a female leader (Respondent #12):

"Leadership is one of the most meaningful words. It is composed of many components such as knowledge, expertise, experiences, good vision, capabilities,
good personality and the goodness of leader and followers who work together. In my opinion, 'living together' means sharing five things: ideas, actions, responsibility, ways to solve the problem, and benefits equally and suitably to all” (Respondent #6).

“Leaders need to ask members of the group to say what they think. For example, they are doing more than weaving and should know something about the group. I will ask for their suggestions and make them responsible for setting the price of their own products. When the customers ask for a discount, I ask the group members whether they are satisfied with the price or not. If I do this, they will feel that they are all part of their group” (Respondent #12).

The results suggest that leadership means sharing things and living together, which requires the leader to focus on the well-being and feelings of other people. This idea supports Grint (2000), that leaders are people who share the ways, rather than showing the way. In addition, the data is associated with Greenleaf’s concept of servant leadership (1998), which emphasises the promotion of a sense of community. Furthermore, the findings are linked to Buddhist teaching, which emphasise that people should see themselves as connected to other beings and encourage a peaceful approach so that everyone can live together peacefully (Phra Dhammapitaka, 2000). As a result, the ability to understand the nature of and relationships between ‘self’ and ‘others’ is crucial for their sense of belonging.

Also, it is interesting to note that the majority of leaders generate an environment and mutual feelings in their group as if they came from the same family. In other words, they create an atmosphere as if their group was their members’ second homes. As one of the female followers (Respondent #25) who works with a male leader (Respondent #3) from the middle part of Thailand stated:

“Everyone in the group works as if we were in the same family. My leader never forces us to do anything and does not treat us as subordinates. As a result, I
love to come and work for the group because I can meet my friends, exchange ideas with others, learn new things and earn money to support my family” (Respondent #25).

This concept of family in organizations seems to fulfill their subordinates’ social needs and needs for self-esteem (Maslow, 1943). They feel that they are respected and accepted by other members of the group, and develop good relationships and a sense of belonging. The leaders provide emotional support to subordinates, so the followers feel that they are working for their own family and are likely to devote whole-hearted goodwill to what they do. Also, the environment in the group is friendly and supportive, so they look forward to coming to the group. They feel free to share their ideas with other people and think that they are friends. This seems to be associated with Buddhist teachings on ‘good friends’ (Kalayanamitta-dhamma), that positive relationships with other people will create mutual benefits between them which can be compared with social capital (Prayukvong, 2005).

Encourage others to be leader

Importantly, 58 % of leaders (33 % of male and 83 % of female leaders) believed that leaders should support followers in becoming leaders in the future.

As stated by two respondents, a male (Respondent #6) and a female leader (Respondent #8):

“It is the responsibility of the leader to energise their followers to think for themselves because the process of thinking will help their followers to develop themselves and turn them into good leaders in the future” (Respondent #6).

“Good leaders do not stick to their positions, and see their role as supporters to create new leaders” (Respondent #8).
In contrast, while none of the male followers mentioned that leaders should encourage followers to be initiators of the process of leadership, 38% of female subordinates said that their leaders influenced and transformed them by developing their capabilities and made them as capable of helping others as their leader had been to them. A female follower (Respondent#31) commented:

“In the past, I was not confident to make a decision or be proactive to do something new. I think I have continually learned and absorbed some good qualities from my leader to be more proactive, decisive and be a good role model for other colleagues, especially those who have just joined the group (Respondent#31).

These opinions suggest that leaders should help their subordinates to develop their leadership capability to be leaders in the future. The findings are closely related to Burns’ (1978) concept of transformation leadership, in which “leadership had begat leadership and hardly recognised its offspring...Followers had become leaders” (p. 424). Therefore, the role of leadership involves the development of future leaders (Bass and Avolio, 1994). Also, these statements are similar to Greenleaf (1970), who notes that the best test for a servant leader depends whether on those served are willing to support and help others. Additionally, these statements are associated with Kotter (1998) who suggests that it is necessary to create a ‘culture of leadership’ to reproduce leadership across the entire organization.

Based on the model of leadership that has been developed through data analysis and literature review, there are three levels of the leadership process.

The first level: The benefits to oneself
This level is based on the ‘benefits to oneself’ because respondents believed that no one can develop others before developing oneself. In this process, leaders should
develop themselves to be more self-reliant so that they are ready to be good role models and support other people in the second level. Also, leaders should follow principles based on ethics and morals (thoughtfulness, consideration, and doing things that benefit other people) so that they can go on the appropriate path. It appears likely that principles are important in the process of leadership because they help leaders to know their direction to take.

The second level: The benefits to others
In this level, leaders focus on the benefits to others in their own families and extended families in their organizations (such as subordinates) in terms of quality of life and well-being. Leaders develop themselves before they can help and be good role models for others to develop so that they can be self-reliant and lead themselves. They guide the way, help their subordinates to think before taking action and encourage them to continually develop themselves. In this level, there are steps or processes for leaders and subordinates to be trustworthy, a horizontal structure of interrelationships between initiators and participants, which could be divided into two main stages as follows.

The first stage is helping oneself; the goal is to be self-aware and self development. The second stage is helping others; the ultimate goal is to help other people to develop themselves in terms of inner and in-depth change in values, culture and behaviour. As a result, leaders should try to ensure that their helping is based on a balance of goodwill and wisdom, that their support will help their subordinates to be more self-reliant, and support them to be initiators of the process of leadership and be willing to help other people in the third level.

The third level: Mutual benefits
In this level, a leader focuses on mutual benefits. Leaders and subordinates develop themselves and extend their support to people beyond organizations. From the data, it seems that subordinates will look at the ways in which leaders conduct their lives as
embodied in their daily living, i.e., with their families, neighbours and community, as well as how they treat subordinates and their families. Consequently, leadership can be viewed as a holistic approach, the connection of people inside and outside the organization in terms of the quality of life, well-being and a sense of community belonging.

Therefore, in the EI and leadership process there are two stages of EI and leadership beginning with the stage of helping oneself (self-awareness and self-management) and stage of helping others (social awareness and relationship management). Based on the findings of this study, a tentative EI and leadership model is presented in Figure 4.2
The EI and leadership model that has been developed through data analysis and literature review extends the existing literature on EI and leadership because in part by providing a more detailed account of the influence of Buddhism on how the respondents perceive the meaning of EI and leadership. Based on this model, there are three levels of leadership beginning with the benefit to oneself, benefit to other people in the group and mutual benefit. Also, the findings show that the EI and leadership process as constructed by leaders and their subordinates in community organizations comprises two main stages of helping oneself and helping others. The model of leadership is closely associated to the principles of Buddhism. Therefore, the model of leadership indicates the significance of the process of self-awareness of the moment rather than an outcome alone.
4.6 Conclusion

This chapter presented the results on the EI and leadership process as constructed by leaders and their subordinates in the community organizations in the OTOP project.

First, the meaning of the terms ‘leader’, ‘follower’ and ‘leadership’ was investigated. This was followed by an examination of leadership boundaries and the process of leadership which was linked to the literature on leadership. Then, the relative levels of different qualities of EI and leadership were presented.

The data shows that the EI and leadership process as constructed by leaders and their subordinates in community organizations comprises two main stages: helping oneself and helping others. Also, the model of leadership is closely associated to the moral principles of Buddhism. In spite of some common features, it is noted that there are substantial differences between leaders and followers on the qualities of leadership. While leaders and their followers were alike in understanding that leadership involves being self-aware and helping others to be more self-aware, taking the initiative in thinking and doing, being willing to make sacrifices and encouraging a sense of belonging as their first concern, the leaders substantially differed from their followers in the 2nd, 3rd, and 4th important qualities of leadership. While the leaders focus on feelings and willingness to work in their positions, followers are concerned more about the leader’s feelings and behaviours towards their followers.
CHAPTER 5
RESEARCH FINDINGS, DISCUSSION AND RECOMMENDATIONS

5.1 Introduction

The purpose of this chapter is to present a summary of the research findings. First, it presents the model of EI and leadership that has been developed from this research. Then, it discusses a comparison between the model of the EI and leadership and the literature. Attempts will be made to present where the research adds value to existing knowledge in leadership research by analysing and comparing previous studies in the light of the research findings. This will be followed by an exploration of the originality of the model. Finally, some conclusions are drawn.

The results and analysis lead to the conclusion that there are three levels of leadership process beginning with the benefits to oneself, the benefits to others and mutual benefits. The study also highlights the influence of Buddhism on EI and leadership in community organizations in Thailand. The model of EI and leadership can potentially enable the leaders and their subordinates to have a better understanding of the qualities, structure, boundaries and processes of leadership, which can be useful in testing the application of the model in other settings and contexts.

5.2 Model of EI and Leadership

In a time of enormous change and global competition, organizations need to continually reexamine practice and develop ways to cope with change to survive. To achieve this requires originality, creativity, guidance and effort, particularly from the leaders (Bass, 1990; Senge, 1996; Kanungo and Mendonca, 1996).

From the review of the literature, most theories presented in the research literature on leadership tend to focus more on Western countries or developed economies (Den Hartog and Dickson, 2004). This may be a result of weaknesses in the
epistemological assumptions that most management theories make, as they are developed in Western countries and based on the belief that these assumptions are universally valid and culturally free (Komin, 1990). Nevertheless, some have argued that leadership concepts are culturally constructed (Hofstede, 1998; House and Javidan, 2004). Also, it is noticed that previous research into topics of leadership and learning were more concerned with large organizations and have seldom addressed medium and small businesses and community organizations. However, the majority of people work in medium and small businesses (Handy, 2001). It is believed that leadership in community organizations needs to be further investigated to develop leadership at the grassroots level (Burns, 2003).

Based on the model of EI and leadership that has been developed through data analysis and literature review, there are three levels of the leadership process.

The first level: The benefits to oneself
This level is based on the ‘benefits to oneself’ because respondents believed that no one can develop others before developing oneself. In this process, leaders should develop themselves to be more self-reliant so that they are ready to be good role models and support other people in the second level. Also, leaders should follow principles based on ethics and morals (thoughtfulness, consideration, and doing things that benefit other people) so that they can go on the appropriate path. It appears likely that principles are important in the process of leadership because they help leaders to know their direction to take.

The second level: The benefits to others
In this level, leaders focus on the benefits to others in their own families and extended families in their organizations (such as subordinates) in terms of quality of life and well-being. Leaders develop themselves before they can help and be good role models for others to develop so that they can be self-reliant and lead themselves. They guide the
way, help their subordinates to think before taking action and encourage them to continually develop themselves. In this level, there are steps or processes for leaders and subordinates to be trustworthy, a horizontal structure of interrelationships between initiators and participants, which could be divided into two main stages as follows.

The first stage is helping oneself; the goal is to be self-aware and self development. The second stage is helping others; the ultimate goal is to help other people to develop themselves in terms of inner and in-depth change in values, culture and behaviour. As a result, leaders should try to ensure that their helping is based on a balance of goodwill and wisdom, that their support will help their subordinates to be more self-reliant, and support them to be initiators of the process of leadership and be willing to help other people in the third level.

**The third level: Mutual benefits**

In this level, a leader focuses on mutual benefits. Leaders and subordinates develop themselves and extend their support to people beyond organizations. From the data, it seems that subordinates will look at the ways in which leaders conduct their lives as embodied in their daily living, i.e., with their families, neighbours and community, as well as how they treat subordinates and their families. Consequently, leadership can be viewed as a holistic approach, the connection of people inside and outside the organization in terms of the quality of life, well-being and a sense of community belonging.

Based on the findings of this study, the EI and leadership model is presented in figure 5.1
The leadership process is also cyclical, because a leader encourages other to be initiators of the process. This occurs when someone is a role model for others to be self-aware, follow the right way and develop the qualities of leadership (goodness based on ethics and morals and capabilities), resulting in inner and in-depth change in values, culture and behaviour, and encourages their subordinates to go beyond their own self-interest and benefits to a common good and community building so that people live together peacefully.

The model that has been developed from this study extends the existing literature on EI and leadership by providing a more detailed account of the influence of Buddhism on how the respondents perceive the meaning of leadership. Based on this model, there are three levels of leadership beginning with the benefit to oneself (initiator or leader), benefit to other people in the group (participants’ mutual learning and
development based on goodwill and respect) and mutual benefit (people within and outside an organization). The findings are in line with the principles found in Buddhist teaching on the three levels of benefits or life objectives which can be attained on three fronts. The first front is oneself or one's own benefit (Attatha); the second is the benefits to others (Parattha); and the last front is the mutual benefit (Ubhayattha), happiness and virtue of the community or society (Phra Dhammapitaka, 2000, p. 9). As a result, leadership is not about position, and everyone can possess qualities of leadership.

Also, this model expands the existing literature in that the stages of EI and leadership involved helping oneself and helping others. These two stages are not fragmented but complementary, because by helping oneself, one helps others, and by helping others, one helps oneself (Phra Dhammapitaka, 1990). The findings indicate that real happiness is the result of giving based on wisdom and goodwill towards other people; consequently, when one helps others, one also helps oneself. Moreover, when one develops oneself to possess qualities of leadership which involve capabilities and ethical values, one does not harm other people. Leaders and subordinates should follow moral and ethical principles because they help both leaders and subordinates to know right from wrong and therefore help them to know the direction to take. The process of EI and leadership will help leaders and their subordinates to be more self-reliant and develop themselves in the long term.

Therefore, leadership is about doing things because one wants to think and go beyond oneself and help other people. The findings once again concur with Buddhist teaching on the right view and right intention, and the connection of the work of the mind such as attitudes towards oneself and other people, and an action orientation.
5.3 Comparison between Model of Leadership and Literature

In this section, the comparison between the literature on EI and leadership will be made to present where the research advances current knowledge.

The leadership model that has been developed through data analysis and literature review extends the existing literature on EI and leadership in organizations because in part by providing a more detailed account of the influence of Buddhism on how the respondents perceive the meaning of leadership. The findings of this study extend the existing literature by indicating that there are three levels of leadership beginning with developing oneself, other people in the groups, and beyond the organization. Also, based on this model, there are two stages of leadership beginning with the stage of helping oneself and helping others. Therefore, the model of EI and leadership indicates the significance of the process of self-development and awareness of the moment rather than an outcome alone.

These findings are closely related to Goleman et al (2004) that a primal task of leaders involves emotion dimension of leadership. They mention that leaders’ moods and actions have impact on climate and performance of organizations and also motivation of their followers. Leadership’s primary role is to inculcate good feelings and positive emotions amongst their followers to unleash the best in them. EI competencies comprises of self-awareness, self-management, social awareness and relationship management. Based on the finding of this research, the process of EI and leadership results in inner and in-depth change in values, culture and behaviour and shifts the focus from self-interest to compassion, empathy and goodwill to other beings. It is more like a process of keeping a wheel rolling between initiators and participants. Consequently, leaders and participants should know where they are (strengths and weaknesses), where they what to go (objective), and the path to reach their goal. As a result, leadership could be seen as inter-relationships which consist of some values/qualities that individuals or people possess and transfer to other people in order to move all of them to their expected destinations. Leadership is an inside-out process,
the connection of thoughts and action-orientation. As a result, it is the heart (willingness to make sacrifices, love other people in what they do), the head (critically listening and thinking based on keeping wisdom and goodwill in balance), and the hand (action-orientation). The attitude of leaders and their subordinates and values in the organization are important in creating a good environment to work towards goals. Thus, hidden components, such as what people think and feel, are the other side of the meaning of leadership.

The findings are in line with the principles found in the Buddhist teaching that the component of EI is self-awareness, self-management, right effort, goodwill, empathy, compassion, loving kindness, relationship management with others (Phra Dhammapitaka, 2000, p. 6-7). As a result, everyone can possess EI competencies of leadership by focusing on self-awareness and be able to manage oneself. Then, try to understand other people and help others. This may be because the Buddhism influences the idea of EI (Jayasaro Bhikku, 2005).

Also, this model expands the existing literature on EI and leadership that the stages of leadership involved two main state of helping oneself and others. The first stage is the stage of helping oneself composing of self-awareness and self management. Then, the second stage is the stage of helping others comprising of social awareness and relationship management. These two stages are not fragmented but are complementary because by helping oneself one helps others, and by helping others, one helps oneself (Phra Dhammapitaka, 1990). The findings indicate that the real happiness is the result of giving based on wisdom and goodwill towards other people; consequently, when one helps others, one also helps oneself. Moreover, when one develops oneself to possess qualities of leadership which involve capabilities and ethical values, one does not harm other people. Leaders and subordinates should follow moral and ethical principles because they help both leaders and their subordinates to know right from wrong and therefore help them to know the direction to take. This will help them to be confident to take actions, rather than depend on any person even their own leaders, things or positions. Thus, leadership involves self-awareness and critical thinking rather than
blindly following everything that leader say without careful consideration. Consequently, the process of EI and leadership will help leaders and their subordinates to be more self-reliant and develop themselves in the long term.

5.4 Originality of the Model

This study differs from previous research in these fields as follows:

First, this research has developed an EI and leadership model as constructed by leaders and their subordinates in community organizations. This initial model of leadership can potentially enable leaders and their subordinates to have a better understanding of the qualities, structure, boundaries and processes of leadership. It helps leaders and their participants to identify and pinpoint the qualities and values that they may need to develop and change, which may be useful in alternative settings or other contexts.

Second, as mentioned in Chapter 1, the nature of the OTOP project is based on community organizations and the majority of people who work in this project are women. This may have created a different organizational culture from that of male-dominated organizations. This study helps to shed light on how people perceive the meaning of leadership in gendered contexts.

Finally, the data suggests that the meaning of EI and leadership in community organizations in Thailand is influenced by Buddhist teaching. This shows that leadership is not a separate thing from religion. It requires a holistic approach to fully understand the concept of leadership. In other words, the principles of religious belief can be seen as an ethical component or moral side of leadership, and can influence how people perceive the meaning of the term ‘leadership’. Therefore, the findings of the study add value to existing knowledge in leadership research. They extend the understanding of the connection of the spiritual values in Buddhism and leadership, a topic which still needs further research.
5.5 Contributions of the Research: The structure, boundary of leadership

The findings of this study are in line with contemporary management theories, which stress the need to shift from hierarchies, centralised and top-down models to flatter organization, more participatory and networking, which seeks to minimise bureaucracy and boundaries, empowers individuals and encourages co-operation (Adair, 1988, Bennis, 1989, 2000; Bennis and Townsend, 1995; Grint, 2000; Handy, 2001; Heller, 2001; Kotter, 1988). The horizontal structuring enables the community to develop harmony, collectively shared goals and a sense of community belonging (Putnam, 1994).

The emergent model of EI and leadership extends the existing literature on leadership by incorporating concepts from the principles of Buddhism that emerged from findings relating to the concept of leadership. There are two types of leaders, that do things for themselves alone or for other people, depending on their thoughts and actions. Consequently, awareness is necessary in the process of EI and leadership. Also, leaders can be both formal or appointed leaders, or informal, natural and inspiring leaders. As a result, the word ‘leader’ implies both vertical (top-down and bottom-up) and horizontal structures of relationship. In contrast, however, leadership also involves a set of qualities, both in task and communication skills, and has a moral dimension requiring virtues such as willingness to give and make sacrifices, detachment and neutrality based on wisdom. To be a good leader, a person needs to have enough capability, knowledge, ethical and moral values to bring people to the same mutual destination. Everyone can possess the qualities of leadership by constantly developing their capabilities and qualities, which requires sincere intentions, goodwill and compassion towards other people. Thus, leadership focuses on one’s ‘thoughts’ and whether one possess the right set of qualities, such as ethical values and capabilities, for leadership or not.
In addition, one of the topics of interest to scholars and practitioners in leadership is the boundary of leadership. The scope ranges from one's own benefit to that of other people, seen in the concept of servant leadership theory which extends and swings the momentum of the role of leadership to serve and support others, including followers, customers and community at large.

The findings are also linked to Bass and Steidlmeier's (1999) concept of authentic transformational and pseudo-transformational leaders, when those authentic transformational leaders have a focus beyond themselves. Also, the findings of this study concur to some extent with Greenleaf (1998)'s concept of servant leadership, which is rooted deep in his Judeo-Christian heritage, and emphasises: increased service to others; a holistic approach to work; the promotion of a sense of community; and a deepening understanding of spirit in the workplace. To serve others, it is the crucial role of leaders in motivation process to serve, build trust, and develop learning and a respectful environment, in order that people may become more self-reliant, enhance their capability building development and have a sense of community belonging, which will result in sustainable development and a better community to live in the long term. This idea is a shift away from the traditional autocratic and hierarchy modes of leadership toward a model based on teamwork, human development and community building.

In fact, the idea of servant leadership is first formulated as right livelihood, one step in the noble eightfold path in the Buddhist ethic at least two thousand five hundred years ago (Greenleaf, 1977). This is the path which leads to the end of suffering. It can be divided into three basic categories: wisdom (right view and right intention), ethical conduct (right speech, right discipline and right livelihood), and mental discipline (right effort, right mindfulness, right concentration or absorption). It focuses the moral mind on being fully aware of our thoughts and actions, and develops wisdom by understanding the Four Noble Truths and developing compassion for others. The central theme of this
way is meditation, the practice of mindfulness/awareness (Bhiddhadasa Bhikkhu, 1996). The results of this study are also in line with the principles found in Buddhism that there are three levels of benefits which can be attained on three fronts. The first of these is oneself or one’s own benefit (Attatha); the second is the benefits of others (Parattha); and the last front is the mutual benefit (Ubbhayattha), happiness and virtue of the community or society including environmental conditions and factors (Phra Dhammapitaka, 2000).

It emerges from the data analysis that the leadership process creates the culture of community building within and outside the organization as follows:

(a) Through building a ‘family culture’

From the data, the role of the leader is to generate a warm and supportive environment where each member is concerned with other people’s well-being in the organization and to integrate subordinates into the values of their organizations as if they were in ‘the same family’. The boundary of ‘the one family culture’ is not limited to work but also extended to the personal problems of each member in the group and to helping them. It would seem that goodwill toward other people is an important quality for people in the group to live and work together. Consequently, trust and respect for other people are the key success factors to enhance the good environment in an organization. The leader’s role is to encourage their followers to learn, think and work together, to focus more on the process rather than the outcome alone.

(b) Community building and value in the organization

The meaning of EI and leadership not only applies to leaders and followers but also extends to people beyond the organization in terms of their quality of life, happiness and a sense of community belonging. The findings suggest that ‘philanthropy’ and ‘thinking
beyond self-interest' are the crucial qualities of leadership that make other people want to follow a leaders’ path. The data could be linked to ethical leadership based on moral principles or religious beliefs, such as those embodied in Buddhism relating to the meaning and value of life, which see life as a holistic process, connecting with other living beings and the environment. According to this form of religious belief, the value of life may be seen as how we live in meaningful and useful ways with other living beings.

The findings of the study can also extend the understanding of the boundary of leadership in community organizations. It may be useful to refocus the scope of the EI and leadership process and develop the connection between the initiators and participants in the organization and people beyond the organization. The goal of leadership is a holistic approach and beyond self-interests. In other words, the meaning of leadership does not only apply to the leaders and the followers but also extends to people beyond the organization. As a result, the territory of the leadership process becomes blurred.

5.6 Implications of the Research
This section presents the implications of the study and recommendations that can be implemented for the benefits of the leaders and subordinates in organizations and particularly community organizations.

5.6.1 EI and Leadership training program
The EI and leadership model provides guidelines for leaders and subordinates to be more aware of their roles in the process. Based on the findings, leadership is not about position but process and comprises two main stages: helping oneself and helping others by volunteering. A notable meaning of leadership which emerged from the data is the awareness of horizontal forms of inter-relationships between leaders and followers; the fundamental key components of leadership are trust, sincerity, and respect. These findings can also be considered as a contribution to practice.
It seems that mutual understanding and respect of leaders and subordinates is necessary. From the data, leadership involves leading and following because respondents perceive that leaders should respect, listen and follow other people if they wish to lead to a better way. Also, everyone in the organizations should be able to learn to develop themselves to possess the qualities of leadership. Consequently, training programs should involve everyone in the organization continuously rather than a select few people at the top. In addition, development programs may not be necessary to train leaders and subordinates separately. The training program can be organised for both leaders and subordinates to learn together about skills and qualities that they need to develop and learn from each other. This can inform leaders and subordinates to become more self-aware and open-minded about competencies they need to develop. Also, trainers should help trainees to be more self-aware and examine their strengths and weaknesses and help them to see the advantages of development. Moreover, some training of mind such as meditation practice would be essential to become more self-aware, to have inner peace of mind and to cultivate good qualities to help other people.

The study also suggests that leaders identify the core values they need to encourage in creating a good environment in organizations. The leaders in the OTOP project can develop their organizations by focusing on their strengths and weaknesses, by being willing to develop themselves so that they can be a good role model for subordinates. They should be willing to develop themselves first so that they can help others to develop themselves. The development process should be based on the practice of mind and heart from the inside out. They should follow the principles and encourage an atmosphere that supports good environments through encouraging goodwill, compassion, sharing and helping in their organizations.
5.6.2 Government Policy on EI and Leadership

For government policy, the implication of this study suggests that the government should focus on the development of people, help them to be more self-aware and being self-reliant. The study offers suggestions for some necessary training such as thinking more critically and focused listening as key factors to help people develop themselves and learn from other people. Also, the government should foster appropriate environments to learn together based on trust, respect and goodwill towards other people so that knowledge and experience in people can be shared and used more effectively. Based on this model, the government should support policies which promote the development of mindfulness and the morale of people to make sacrifices and do good things for society at large. Also, it is necessary to encourage people to try to understand other people. This model would create a cycle of leadership, a process of trust and respect, rather than the current vicious circle of self-interest and power orientation. At the same time, some irrelevant values of leadership such as power and control should be revised to more appropriate values, i.e. goodwill and compassion towards other people, development and learning.

In school and family, teachers and parents with the cooperation of government policy should encourage values for children to look beyond their self-interests. For example, real happiness is from giving and doing some public-spirited things, rather than taking and pursuing self-interest. As a result, the ability of people to think for themselves and make their own judgment whether they follow the right or wrong ways is an important step. In addition, business organizations and business schools could also help people to understand the competencies of EI and leadership (self-awareness, self-management, social awareness and relationship management), and help them to think why these competencies and values are important in EI and leadership process.
5.7 Recommendations for Further Research

This research aims to explore EI and leadership in community organizations. The findings indicate that EI and leadership is a process involving two main stages of developing oneself and developing others. The study also revealed that to EI and leadership process involves both interaction and participation by leaders and participants. As a result, it is the process of thinking and practicing or doing.

The samples in this study are community organizations influenced by Buddhism in Thailand. Thus, the model needs to be considered in alternative settings and other contexts to assess the impact of these qualities. In addition, further research is needed to more carefully explicate the findings with populations in other contexts. Some suggestions for future research can be categorised in terms of topic, methodologies and the population as follows.

- How leaders and subordinates construct models of EI and leadership in the business and non-business organizations

In this study, all the respondents interviewed are from the business sector in the community level. In future, interesting results could be obtained if the study is conducted in non-business organizations such as the public sector, non-governmental organizations and educational organizations. As mentioned earlier, the goal of the EI and leadership process is beyond oneself. It would be interesting to further compare the result of the leadership process in business and non-business organizations.

- How leaders and subordinates construct models of leadership in large enterprises

The leadership requirements in a small company are different from those of well-established, large enterprises (McGregor, 1960). Since the research has been conducted in community-based organizations, small and medium sized enterprises, it may not have similar results if undertaken in large enterprises. Therefore, it would be of
interest to assess whether the model of leadership identified in this study applies to other professions and bigger organizations.

- How leaders and subordinates construct models of leadership in OVOP and other equivalent projects in other countries

This recommendation for further research is to replicate this study in sample populations different from this study. For example, as the ‘One Tambon, One Product’ project (OTOP) is based on the Japanese model of ‘One Village, One Product’ project (OVOP), it is suggested that further study may be conducted to study leadership in community organizations in the OVOP project and other equivalent projects in other countries to assess whether any similarities or differences in perceptions arise.

Based on the OVOP website (http://www.ovop.jp), some examples of OVOP-equivalents abroad are as follows:

(1) The One Factory One Product (Shanghai, China)
(2) The One City One Product (Shanghai, China)
(3) The One District One Product (Shanghai, China)
(4) The One Village One Treasure (Wuhan, China)
(5) The One Town One Product (Jiangsu, China)
(6) The One Capital One Product (Jiangsu, China)
(7) The One Village One Product (Shanxi, China)
(8) The One Village One Product (Jiangxi, China)
(9) The One Barangay One Product (The Phillippines)
(10) The One Region One Vision (The Phillippines)
(11) The Satu Kampung Satu Produk Movement (Malaysia)
(12) Back to The Village (East Java, Indonesia)
(13) The One Tambon One Product Movement (Thailand)
(14) The One Village One Product Movement (Cambodia)
(15) The Neuang Muang Neuang Phalittaphan Movement (Laos)
(16) The Neg Bag Neg Shildeg Buteegdekhuun (Mongolia)
(17) The One Village One Product Day (Los Angeles, USA)
(18) The One Parish One Product Movement (Louisiana, USA)

In addition, the comparison of findings of cross-cultural enterprises of OVOP-equivalents project would be an interesting topic for further research within this area.

- Community-based organizations in other countries

Due to the OTOP project being based on community-based organizations, it would be interesting to undertake research to explore leadership in community based organizations in other countries. For example, further research can be undertaken to explore leadership in community enterprises under Muhammad Yunus’s scheme of micro credit, an initiative for which he and the Grameen Bank were jointly awarded the Nobel Peace Prize in 2006 for contributions create social and economic development from the grass-roots level in Bangladesh.

- Religion as an organizational culture, influencing EI and leadership

This research was conducted in Thailand, where 95 % of the total population are Buddhist. The findings showed the influence of Buddhism on qualities of EI and leadership. There is potential for further research within this area to investigate how the culture in which the leaders and their subordinates grow up influences values, attitudes and behaviour. Further research may be conducted in community organizations in other countries which recognise Buddhism as their official or main religion, for example, Sri Lanka, Tibet, and Bhutan. Also, based on Bhutan’s King Jigme Singye Wangchuck’s proposition of Gross National Happiness (GNH) rather than Gross National Product (GNP), community enterprises in Bhutan would be interesting cases to study models of EI and leadership based on Buddhist spiritual values and the well-being of people.

- Adopt other qualitative research methods

The research methodology of this study uses in-depth interviews and a mixed-gender focus group of leaders (three male and three female). It would have been interesting to do more focus groups in this study in addition to a focus group of leaders. For example, a focus group of subordinates could have been undertaken to compare
and contrast data. Also, as the focus group in this study is mixed gender, it would have been interesting to organise four focus groups so that the sampling plan could include non-mixed gender focus groups so that the researcher may gain more insights and reflect more on interviewees’ ideas, attitudes, feelings, beliefs, and experiences concerning male and female leaders’ representations of one another in which individuals are influenced by people in the same gender in group situations. The number of groups may be extended until the data is saturated so that additional data does not generate new understanding (Glaser and Strauss, 1967 as cited in Morgan, 1997). As for the questions to ask in these focus groups, they would have been based on the data gathered from the interviews, focusing on values, relationships, interaction, experiences, feeling, thinking and social and cultural change. Additionally, spending more time in fieldwork and adopting other qualitative research methods such as participant observation with in-depth interviews would lead to a better understanding of the topic.

5.8 Conclusion

This chapter outlined the research findings, comparison between model of EI and literature, originality of the model, contribution and implication of the research and suggestions for future research. The main objective of the research was to investigate leadership in community organizations and to develop a model of EI and leadership constructed by leaders and subordinates in the OTOP project. It is believed that the study and the leadership model fills the research gap identified and provides a positive contribution in the field of leadership.

The model that has been developed from this study extends the existing literature on EI and leadership in part by providing a more detailed account of the influence of Buddhism on how the respondents perceive the meaning of EI and leadership. Also, this model expands the existing literature in that the stages of EI and leadership involved helping oneself and others. Therefore, leadership is about being and doing things because one wants to think and go beyond oneself and help other people. The findings concur with Buddhist teaching on the connection of the work of the
mind such as attitudes towards oneself and other people, and an action orientation. Thus, a better understanding of competencies of EI and leadership would help leaders and their subordinates understand what competencies they need to be more considerate, develop and encourage an atmosphere of cooperation and an effective environment in organizations. However this initial model of EI and leadership can potentially enable leaders and their subordinates to have a better understanding of the qualities, structure, boundaries and processes of EI and leadership. It helps leaders and their participants to identify and pinpoint the competencies and values that they may need to develop, which may be useful in alternative settings or other contexts.
REFERENCES


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APPENDICES
## Appendix 1  Description of the respondents

<table>
<thead>
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<th>Respondent #</th>
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<th>Gender</th>
<th>Age</th>
<th>Year of service</th>
<th>Level of education</th>
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</table>
Appendix 2  Description of selected locations

1. C 1, The central part of Thailand  
   **Location:** C1 is situated in a province in the central part of Thailand. 
   **Product:** Furniture from recycled pinewood 
   **Background:** Due to the shortage of wood and the plan to preserve the environment in the area, in 2001, the leader #1 and his subordinates began to produce furniture from pinewood boxes which had been used for containing machinery for a nearby factory. With some trial and error along the way, they developed their designs and the quality of their products and made them more stable and durable to meet the higher demands of the market. Currently, there are products made by the community, such as tables, chairs, cupboards and other products designed to their customers’ specification. Nowadays, producing furniture is an occupation which generates the main income for many households and the whole community. Moreover, the group plays a very active role in influencing people to conserve natural resources and the environment of the community.

2. C 2, The central part of Thailand  
   **Location:** C2 is situated in a province in the central part of Thailand. 
   **Product:** Thai bean cake 
   **Background:** In the past, Thai desserts were a cultural heritage passed down through generations. People served them during special ceremonies and gave them to other people because they brought good luck. However, this traditional culture has gradually vanished, replaced by the introduction of fast food and Western style desserts, such as cookies, cakes and donuts. In 2003, to conserve the Thai dessert, leader #2 and his subordinates decided to establish an enterprise producing Thai bean cakes which they hoped their customers would enjoy. It was also hoped that the customers would be impressed by their variety of designs incorporating the shapes of animals. They modified their filling flavours to suit Thai eating habits and produced thirty different Thai fruit fillings such as banana, durian and sweet potato. These products are widely sold in Thailand and have also been exported for sale in foreign countries.

3. C3, The central part of Thailand  
   **Location:** C3 is situated in a province in the central part of Thailand 
   **Product:** Sunflower Seed Snacks 
   **Background:** In 1990, the enterprise was founded by leader #3 and his subordinates. The group first presses salted sunflower kernels, which attracted customers because of their nutritional value. Then they continually developed the product in the form of honey roasted sunflower kernels, sunflower bars, sunflower cookies, roasted peanuts, sesame bars with honey, roasted pumpkin seeds and other organic foods such as khoa pochana (nutritious rice). 
   In the past, the health-oriented concept was not very widespread among Thai people. As a result, the group has been firmly determined to provide natural nutritious value to customers. Their products are hygienically processed from high quality materials and contain no preservatives, artificial colouring or flavouring. The group has earned a number of coveted certificates and awards from local and international organisations.
4. **N 1, The northern part of Thailand**  
   **Location:** N1 is situated in a province in the northern part of Thailand.  
   **Product:** Artificial Flowers from Clay  
   **Background:** Traditionally, people made artificial flowers from clay for their home decoration and also sold them to neighbours. However, the younger generation are no longer interested in making such products as they perceive that the financial return is low when compared with the time and energy required for production. To conserve the knowledge for future generations, a group was established in 2003 and the knowledge of making artificial flowers from clay is being taught free of charge throughout the year to people who are interested. Additionally, as flowers made from clay in the past were rather fixed and rigid, leader #4 and his subordinates have developed product design patterns to reflect more of the emotion and the local culture of the area.

5. **S 1, The southern part of Thailand**  
   **Location:** S1 is situated in a province in the southern part of Thailand.  
   **Product:** Processed products from coffee beans  
   **Background:** In the past, the community of S1 village produced coffee beans as their main source of income. However, in 1999, coffee beans started to flood the market and the price dropped sharply from 90 to 20 bath per kilo. As a result, in 2000 leader #5 and his subordinates decided to process the coffee beans and to develop the products and packaging. After several years of development, the group now has its own quality local product which is in increasing demand and generates income for the whole community.

6. **C4, The central part of Thailand**  
   **Location:** M4 is situated in a province in the central of Thailand.  
   **Product:** Pottery  
   **Background:** Traditionally Thai people made pottery for generations for both household use and to sell. Unfortunately this product is no longer used and was selling badly in the market, and the situation was worsened by the decline of available clay when farmland eventually changed to land for housing. To conserve the knowledge of traditional pottery production, in 2001, leader #6 and his subordinates tried to apply their knowledge and techniques for designing and making Benjarong pottery (the well-known white-clay and five-coloured pottery of Thailand) incorporating Thai design silk into their products. After several months of trial and error, they succeeded in making new products, pottery covered with silk, which are more valuable.

7. **N 2, The northern part of Thailand**  
   **Location:** N2 is situated in a province in the northern part of Thailand.  
   **Product:** Art pictures from paper pulp  
   **Background:** In 2003, leader #7 and her subordinates decided to establish an enterprise producing packs or kits which enable customers to produce their own picture. The objective of the group was to enhance the skills of customers and to help them be more focused in their production technique. A kit of their products consists of pictures, a set of coloured paper pulp and pliers that the customer can enjoy using to put colour on pictures. Nowadays, the group runs an art centre for students who are interested in knowledge and making money to lighten their parents financial burden. Moreover, a part of their profit is donated to the foundation for children.
8. **N 3, The northern part of Thailand**
   **Location:** N3 is situated in a province in the northern part of Thailand.
   **Product:** Products from paper from local natural materials
   **Background:** In the past, villagers in N3 faced economic problems and had no job security. Younger people preferred to move to urban areas where they hoped for more opportunities and a better quality of life. To conserve the local knowledge of making paper and encouraging young people to remain in the community where they were born, leader #8 and her subordinates formed the group in 1992. After some trial and error along the way, the group developed more modern products and now make their paper from local natural materials, such as Por Saa (mulberry), pineapple, straw and banana, enjoying high quality 100% raw materials taken from natural bark. They also decorate their products with other materials incorporated in the paper, for example, flowers, leaves, and pieces of bark. The group also uses paper as the raw material for artificial flowers, notebooks, greeting cards, souvenir boxes and recently, anaglyph pictures for decorations. In 2004, the group ran a free learning centre for villagers and students who were interested in local knowledge and making money to share the financial burden carried by their parents.

9. **S 2, The southern part of Thailand**
   **Location:** S2 is situated in a province in the southern part of Thailand.
   **Product:** Kapi Yor Hat for Muslims
   **Background:** Wearing Kapi Yor hats is part of male Muslim culture. This is based on the belief that wearing them will encourage the wearer to do good deeds. In the past, the majority of Muslims in four provinces in the southern part of Thailand made Kapi Yor Hats by hand for their own use. In 2000, the leader #9 and the members of her group developed their products to sell in the market. The group is proud of their product since it is not only a culturally-based product but has also helped increase the family income of the whole community.

10. **C5, The central part of Thailand**
    **Location:** C5 is situated in a province in the central of Thailand
    **Product:** Cotton cloth
    **Background:** In the past, the community had many problems such as excessive garbage, drugs and gambling. As a result, to make the community a better place to live in, leader #10 and her subordinates in 2000 formed a weaving group so that people in the community would earn income for their family and spend their time usefully. Since then, the problems in the community have gradually decreased and the group is now also a centre where people come to exchange ideas and discuss problems in the community. Currently, their most common products include multi-purpose cloths, blankets, finished clothing, bags, mats, bedspreads, pillows, slippers, hats and envelope holders. Additionally, to ensure the continuity of local wisdom, the community established a weaving learning centre to transfer the weaving knowledge to future generations and interested individuals.
11. NE1, The northeast of Thailand  
**Location:** NE1 is situated in a province in the northeast of Thailand.  
**Product:** Sun-dried bananas  
**Background:** Being easily cultivated and grown, bananas have had an important role in Thai society throughout history and people use every part of it; for example, banana fruits are for consumption, leaves for wrapping things and making various ritual necessities. However, the market cannot absorb the large amount of fresh bananas surplus to need; as a result, leader #11 and her subordinates, began their banana processing group in 1996 to keep them for longer consumption and selling in the market. Nowadays, producing sun-dried bananas is an occupation which generates the main income for many households in this community.

12. C6, The central part of Thailand  
**Location:** C6 is situated in a province in the central part of Thailand.  
**Product:** Plastic basketries  
**Background:** Plastic basketries of M6 are the result of people applying their local knowledge of bamboo basketry to produce plastic products for family use and selling to neighbours. Traditionally, this local knowledge has been transmitted from one generation to another and this has been the ways of life of people here for many years. However, due to the shortage of bamboo in the local area and the surplus of plastic ordered for export, in 1996, leader #12 and her subordinates were supported by government agencies to produce plastic basketry as a local product. Group members were trained in designing their wares and have been exposed to the basketry market in various events; as a result, they have a wide range of skills and experience to improve the groups’ products to keep up the market attraction and variety of products, i.e. baskets, chairs, tables, bags, drawers and tissue boxes. In 1998, with new colour and designs and a QC process to ensure the high quality of their product, the basketries attracted customers widely and eventually became exporting products to foreign countries such as Denmark, Japan, Germany, Netherlands, Malaysia and USA. Nowadays, producing plastic basketry is an occupation which generates the main income for many households and the whole community.

13. N4, The northern part of Thailand  
**Location:** N4 is situated in a province in the northern part of Thailand.  
**Product:** Wood carved furniture  
**Background:** Traditionally, people carved furniture from wood for use in the household and to sell to neighbours. In 1993, the leader #13 and his subordinates formed the group to generate more income for the community. Presently, the design patterns have become increasingly delicate, reflecting more emotion and local wisdom and generate the main income of many households in the community.

14. E1, The eastern part of Thailand  
**Location:** E1 is situated in a province in the eastern part of Thailand.  
**Product:** Brown Rice Milk (Nam Kao Klong)  
**Background:** Traditionally, people produced local brown rice milk for family consumption. When they faced the problem of lower prices of agricultural products in 2003, leader #14 and his subordinates formed the group processing Nam Kao Klong in their local community. Their main objective was to encourage people to drink nutritional beverages and generate more income to the community. According to the
leaflet of the group’s product, brown rice milk can prevent beriberi and cancer of the mouth and promote the activity of muscle, nerves, and the skin system. Moreover, it is high in calcium, phosphorus and 5-6 times more fibre than milled rice. It also can help excretion, fat and sugar absorption and prevent heart disease.

15. NE 2, The northeast of Thailand
Location: NE2 is situated in a province in the northeast of Thailand.
Product: Indigo dyed cloth
Background: In NE2, local cloth weaving has been the people’s way of life for generations. People grow cotton and then collect their cotton, grow mulberry and raise silkworms, spin cotton and silk threads, dye the thread with natural colour dye extracted from existing materials or resources available locally, especially the most popular indigo trees. Most interestingly is the local belief that dyers must speak only sweet words and treat the indigo solution container as a lady so as to have good dyed results. Traditionally, cloth weaving was done for family use, gifts and souvenirs for visiting relatives in special occasions. However, when there was an increase in demand for woven cloths, in 2000, the leader #15 and his subordinates began to vary their products by designing more patterns, styles and colours until their products finally became the identity of their locality.

16. N 5, The northern part of Thailand
Location: N5 is situated in a province in the northern part of Thailand.
Product: Handicrafts from wood fillings and mulberry fibre
Background: With an abundance of forest in the area, N5 is one of the main villages that make furniture from wood as their main income. As a result, there is a large amount of disregarded wood waste in the community. To add value to the process and conserve the environment, in 2001, the leader #16 and her subordinates began to use wood fillings which once were neglected to make handicrafts such as artificial flowers, decorated cards, picture frames, pencils, from their knowledge and skills of making products from woods that have been passed down through generations, by mixing wood filling, mulberry fibre, latex glue and colouring them from natural resources such as tree bark and mix the ingredients and made into figure wanted. Moreover, the leader of the group teaches how to make this product in many schools in her local community.

17. C7, The central part of Thailand
Location: C7 is situated in a province in the central part of Thailand.
Product: Products from camphor and herbal balm
Background: The story of using herbs to cure sickness reflects local wisdom in the community. In the past, people faced a number of difficulties i.e. health problems when travelling for such a long distance and time. At that time, Thai people used herbs such as camphor and herbal balm to cure their sickness. Camphor was also commonly placed in cloth closets to prevent other insects and get rid of bad smells. In 2001, to conserve this local knowledge, the leader #17 and her subordinates formed the group to produce the products from camphor and herbal balm. With some trial and error along the way, they developed their designs and packaging of their product and can generate the main income to many families in the community.
18. S 3, The southern part of Thailand

**Location:** S3 is situated in a province in the southern part of Thailand.

**Product:** Thai sweet sticky candy (Kalamae)

**Background:** Kalamae is one of Thai desserts. It is a mixture of rice flour, coconut milk, burned coconut coir, palm sugar and sesame. To conserve this Thai dessert for younger generations, in 1997, Leader #18 and her subordinates began to produce Kalamae and taught the techniques of making this dessert to villagers and students who were interested and wanted to make money to help their parents. Nowadays, producing kalamae is an occupation which generates the main income for many households in this community.
Appendix 3 The discussion of respondents’ data

Discussions in this chapter focus on respondents’ gender, age, level of education, years of service in the organisation, locations where their organisations are situated and the type of goods that the group produces.

I. Gender

In order to access in-depth understanding of the phenomenon, this research used qualitative research methods, in-depth interviews and a focus group, to study the role of leadership in the OTOP project in Thailand.

Twelve leaders (six males and six females) and their seventeen subordinates (four males and thirteen females) were selected for in-depth interviews. Additionally, six leaders (three males and three females) have been selected to attend a focus group. The descriptive data of interviewees’ gender and the total distribution of group members’ gender are shown in Tables 1 and 2 (for in-depth interviews) and 3 and 4 (for the focus group) respectively.

Table 1 The descriptive data of interviewees’ gender from in-depth interviews

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From Table 1, leaders who have participated in in-depth interviews are made up of 50% males and 50% females. As regards followers, 76.47% are women and 23.53% are men.

Table 2 The descriptive data of gender in the group members

<table>
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<th>The number of members in the In-depth interviews</th>
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Based on the data presented in Tables 1 and 2, there are more female followers than male followers in all enterprises.
Table 3 The descriptive data of interviewees’ gender from the focus group

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Table 4 The descriptive data of gender in the group members

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Similarly to the one-to-one in-depth interviews, based on the data presented in Table 4, there are more female followers than male followers in all the organisations chosen to be interviewed in a focus group.
II. Age

The descriptive data of interviewees’ age from the in-depth interviews and a focus group are shown in Tables 5 and 6 respectively.

Table 5 The descriptive data of the age of interviewees from in-depth interviews

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</tr>
<tr>
<td>Respondent #24</td>
<td>29</td>
</tr>
<tr>
<td>Respondent #25</td>
<td>32</td>
</tr>
<tr>
<td>Respondent #26</td>
<td>38</td>
</tr>
<tr>
<td>Respondent #27</td>
<td>27</td>
</tr>
<tr>
<td>Respondent #28</td>
<td>50</td>
</tr>
<tr>
<td>Respondent #29</td>
<td>35</td>
</tr>
<tr>
<td>Respondent #30</td>
<td>28</td>
</tr>
<tr>
<td>Respondent #31</td>
<td>26</td>
</tr>
<tr>
<td>Respondent #32</td>
<td>46</td>
</tr>
<tr>
<td>Respondent #33</td>
<td>49</td>
</tr>
<tr>
<td>Respondent #34</td>
<td>47</td>
</tr>
<tr>
<td>Respondent #35</td>
<td>47</td>
</tr>
</tbody>
</table>

From Table 5, the average age of the leaders and followers who participated in in-depth interviews is 46.5 and 37.7 respectively. In this regard, the average age of male leaders is 48.8 and of female leaders is 44.2 and for male followers is 39.5 and for females is 37.15 respectively.
From Table 6, the average age of leaders who participated in the focus group interview is 47.67. In this regard, the average age of male and female leaders is 48.3 and 49 respectively.

### III Level of education

The descriptive data of interviewees’ education level from the in-depth interviews and the focus group are shown in Tables 7 and 8 respectively.

From Table 7, with regard to the education level, 58.3 % of leaders who participated in the in-depth interviews hold a bachelor’s degree, while 25% have obtained their master’s degree.
Only 16.7% have a level of education lower than a bachelor’s degree. In this regard, 50% of all male leaders have a master’s degree, while 83% of all the female leaders hold a bachelor’s degree. As for the subordinates, 65% have a level of education lower than a bachelor’s degree. 29% have obtained their bachelor’s degree. Only 6% hold a master’s degree.

Table 8 The descriptive data of education level of interviewees from the focus group

<table>
<thead>
<tr>
<th>A focus group</th>
<th>Education level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondent #13</td>
<td>Bachelor degree</td>
</tr>
<tr>
<td>Respondent #14</td>
<td>Bachelor degree</td>
</tr>
<tr>
<td>Respondent #15</td>
<td>Secondary education</td>
</tr>
<tr>
<td>Respondent #16</td>
<td>Bachelor degree</td>
</tr>
<tr>
<td>Respondent #17</td>
<td>Master degree</td>
</tr>
<tr>
<td>Respondent #18</td>
<td>Bachelor degree</td>
</tr>
</tbody>
</table>

From Table 8, 66.7% of the respondents hold a bachelor’s degree, while the other 33.3% have obtained either their master’s degree (16.7%) or have secondary education (16.7%).

**IV Years of service in the organisation**

The descriptive data of interviewees’ years of service from the in-depth interviews and a focus group are shown in Tables 9 and 10 respectively.
Table 9 The descriptive data of years of service of interviewees from in-depth interviews

<table>
<thead>
<tr>
<th>In-depth interviews</th>
<th>Years of service</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leaders</td>
<td></td>
</tr>
<tr>
<td>Respondent #1</td>
<td>6</td>
</tr>
<tr>
<td>Respondent #2</td>
<td>4</td>
</tr>
<tr>
<td>Respondent #3</td>
<td>17</td>
</tr>
<tr>
<td>Respondent #4</td>
<td>4</td>
</tr>
<tr>
<td>Respondent #5</td>
<td>7</td>
</tr>
<tr>
<td>Respondent #6</td>
<td>6</td>
</tr>
<tr>
<td>Respondent #7</td>
<td>4</td>
</tr>
<tr>
<td>Respondent #8</td>
<td>15</td>
</tr>
<tr>
<td>Respondent #9</td>
<td>7</td>
</tr>
<tr>
<td>Respondent #10</td>
<td>7</td>
</tr>
<tr>
<td>Respondent #11</td>
<td>11</td>
</tr>
<tr>
<td>Respondent #12</td>
<td>11</td>
</tr>
<tr>
<td>Followers</td>
<td></td>
</tr>
<tr>
<td>Respondent #19</td>
<td>3</td>
</tr>
<tr>
<td>Respondent #20</td>
<td>2</td>
</tr>
<tr>
<td>Respondent #21</td>
<td>2</td>
</tr>
<tr>
<td>Respondent #22</td>
<td>3</td>
</tr>
<tr>
<td>Respondent #23</td>
<td>2</td>
</tr>
<tr>
<td>Respondent #24</td>
<td>4</td>
</tr>
<tr>
<td>Respondent #25</td>
<td>2</td>
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<tr>
<td>Respondent #26</td>
<td>2</td>
</tr>
<tr>
<td>Respondent #27</td>
<td>3</td>
</tr>
<tr>
<td>Respondent #28</td>
<td>4</td>
</tr>
<tr>
<td>Respondent #29</td>
<td>2</td>
</tr>
<tr>
<td>Respondent #30</td>
<td>3</td>
</tr>
<tr>
<td>Respondent #31</td>
<td>2</td>
</tr>
<tr>
<td>Respondent #32</td>
<td>4</td>
</tr>
<tr>
<td>Respondent #33</td>
<td>3</td>
</tr>
<tr>
<td>Respondent #34</td>
<td>2</td>
</tr>
<tr>
<td>Respondent #35</td>
<td>2</td>
</tr>
</tbody>
</table>

From Table 9, the average years of service in the organisation of leaders and followers who have participated in this study are 8.25 and 3.46 respectively.

Table 10 The descriptive data of years of service of interviewees from the focus group

<table>
<thead>
<tr>
<th>A focus group</th>
<th>Years of service</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondent #13</td>
<td>14</td>
</tr>
<tr>
<td>Respondent #14</td>
<td>4</td>
</tr>
<tr>
<td>Respondent #15</td>
<td>7</td>
</tr>
<tr>
<td>Respondent #16</td>
<td>6</td>
</tr>
<tr>
<td>Respondent #17</td>
<td>6</td>
</tr>
<tr>
<td>Respondent #18</td>
<td>10</td>
</tr>
</tbody>
</table>

From Table 10, the average years of service of leaders from a focus group are 7.83.
**V Locations where the organisations are situated.**
The descriptive data of interviewees’ locations from the in-depth interviews and a focus group are shown in Tables 11 and 12 respectively.

Table 11 The descriptive data of locations of interviewees from in-depth interviews

<table>
<thead>
<tr>
<th>In-depth interviews</th>
<th>Locations in Thailand</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondent #1</td>
<td>The central part</td>
</tr>
<tr>
<td>Respondent #2</td>
<td>The central part</td>
</tr>
<tr>
<td>Respondent #3</td>
<td>The central part</td>
</tr>
<tr>
<td>Respondent #4</td>
<td>The northern part</td>
</tr>
<tr>
<td>Respondent #5</td>
<td>The southern part</td>
</tr>
<tr>
<td>Respondent #6</td>
<td>The central part</td>
</tr>
<tr>
<td>Respondent #7</td>
<td>The northern part</td>
</tr>
<tr>
<td>Respondent #8</td>
<td>The northern part</td>
</tr>
<tr>
<td>Respondent #9</td>
<td>The southern part</td>
</tr>
<tr>
<td>Respondent #10</td>
<td>The central part</td>
</tr>
<tr>
<td>Respondent #11</td>
<td>The northeast</td>
</tr>
<tr>
<td>Respondent #12</td>
<td>The central part</td>
</tr>
</tbody>
</table>

From Table 11, 50% of respondents from in-depth interviews are from the central part of Thailand, while 25%, 16.7% and 8.3 % are from the northern part, the Southern part and the northeast of Thailand, respectively.

Table 12 The descriptive data of locations of interviewees from the focus group

<table>
<thead>
<tr>
<th>A focus group</th>
<th>Locations in Thailand</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondent #13</td>
<td>The northern part of Thailand</td>
</tr>
<tr>
<td>Respondent #14</td>
<td>The eastern part of Thailand</td>
</tr>
<tr>
<td>Respondent #15</td>
<td>The northeast of Thailand</td>
</tr>
<tr>
<td>Respondent #16</td>
<td>The northern part of Thailand</td>
</tr>
<tr>
<td>Respondent #17</td>
<td>The central part of Thailand</td>
</tr>
<tr>
<td>Respondent #18</td>
<td>The southern part of Thailand</td>
</tr>
</tbody>
</table>

From Table 12, 33.33 % of respondents from a focus group are from the northern part while 16.67 % are equally distributed, coming from the central, the eastern, the northeast and the southern parts of Thailand.
VI The types of product

In 2005, more than 27,000 participants of community enterprises joined the 2005 OPC at the district level. The competition was held at the province, cluster and national levels. The result was that 563 products were chosen as 5-star product Champions or OPC 5-stars (the highest in terms of quality of the product and its value in community empowerment) throughout the country. They can be divided into the following six categories:

- Food (262 items)
- Beverage (32 items)
- Textiles and garments (119 items)
- Household and decorations (85 items)
- Handicrafts and souvenirs (35 items)
- Herbal products (non-food) (40 items)

In this research, twelve leaders (six males and six females) and their followers from the above six categories of champions were selected for in-depth interviews and six leaders for a focus group interview.

<table>
<thead>
<tr>
<th>Categories</th>
<th>Number of Tambon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food</td>
<td>5</td>
</tr>
<tr>
<td>Beverage</td>
<td>1</td>
</tr>
<tr>
<td>Textiles and garments</td>
<td>2</td>
</tr>
<tr>
<td>Household and decorations</td>
<td>7</td>
</tr>
<tr>
<td>Handicrafts and souvenirs</td>
<td>2</td>
</tr>
<tr>
<td>Herbal products</td>
<td>1</td>
</tr>
</tbody>
</table>

From Table 13, 61 % of groups from interviews produce textiles, household items, handicrafts and souvenirs, 33 % of groups produce food and beverages and 5.5 % of groups produce herbal products.
Appendix 4  Questions for in-depth interviews in English

Questions for leaders

1. Questions on personal description of the current position:
I would like to interview you for my research project and would be grateful if you could first briefly describe your current position and your main responsibilities.

- What is your current position in this organisation?
- When and how did you start to be a leader?
- Can you remember any particular circumstances that motivated or caused you to first become active as a leader?
- What are your main activities and responsibilities each day?
- What are your followers’ activities and responsibilities?

2. Questions on the role of leadership:
- How would you define (a) leadership (b) leaders and (c) followers?
- What are the most important characteristics of leaders? Why?
- What do you think makes a good leader? Why?
- Who inspires you in your work? How and why?
- Could you please tell me about the situation in which you are leading people?
- Can you give me an example of the way in which you think you are very effective in leadership? Who is involved? Why it is successful? How does it work afterwards?
- Do you want to change or improve anything so as to be more effective in leading your followers? What is that? Why?
3. Questions on EQ and leadership:

- How do you confront with difficulties? Example? How does it work afterwards?
- How do you control situation? Example? How does it work afterwards?
- How do you control your emotion? Example? How does it work afterwards?
- What are the most important competencies of EI leaders? Why?

4. Final question:

Is there anything else that you think important for us to know?
Questions for subordinates

1. Questions on personal description of the current position:

I would like to interview you for my research project and would be grateful if you could first briefly describe your current position and your main responsibilities.

- What is your current position in this organisation?
- When and how did you start to be as a member?
- What are your main activities and responsibilities each day?
- What are your leaders’ activities and responsibilities?

2. Questions on the role of leadership:

- How would you define (a) leadership (b) leaders and (c) followers?
- What are the most important characteristics of leaders? Why?
- What do you think makes a good leader? Why?
- Who inspires you in your work? How and why?
- Can you give me an example of the way in which you think your leader is very effective in leadership? Who is involved? Why it is successful?
  How does it work afterwards?
- Do you want to change or improve anything for the leadership in your group to be more effective? What is that? Why?
3. Questions on EQ and leadership:

- How does your leader confront with difficulties? Example? How does it work afterwards?
- How does your leader control situation? Example? How does it work afterwards?
- How does your leader control his/her emotion? Example? How does it work afterwards?
- What are the most important competencies of EI leaders? Why? How do you estimate your leader EI competencies

4. Final question:

Is there anything else that you think important for us to know?
Appendix 5  Interview guide for a focus group

1. Questions on the role of leadership:

   - How would you define (a) leadership (b) leaders and (c) followers?
   - What are the most important characteristics of leaders? Why?
   - What do you think makes a good leader? Why?

2. Questions on EI and leadership:

   - How do you confront with difficulties? Example? How does it work afterwards?
   - How do you control situation? Example? How does it work afterwards?
   - How do you control your emotion? Example? How does it work afterwards?
   - What are the most important competencies of EI leaders? Why?

3. Final question:

   Is there anything else that you think important for us to know?