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Netdao Chaiyakhet

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THÈSE

Pour obtenir le grade de Docteur

Délivré par ETABLISSEMENT

Préparée au sein de l'école doctorale 60

TTST- TERRITOIRES, TEMPS, SOCIÉTÉS ET DÉVELOPPEMENT

Et de l'unité de recherche MRM - MONTPELLIER RECHERCHE EN
MANAGEMENT

Spécialité : Sciences de Gestion

Présentée par CHAIYAKHET Netdao

**Leadership entrepreneurial en communauté pour une performance
durable: études de cas dans le tourisme à base communautaire
Homestay**

Soutenue le 18 Juillet 2014 devant le jury composé de

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TITRE EN FRANÇAIS: Leadership entrepreneurial en communauté pour une performance durable: études de cas dans le tourisme à base communautaire Homestay, en Thaïlande.

RÉSUMÉ EN FRANÇAIS:

Le but principal de cet étude est de fournir un état des lieux complet du style de leadership entrepreneurial effectif dans le tourisme à base communautaire Homestay pour une performance durable, en utilisant la bonne performance du tourisme à base communautaire Homestay qui opère en faveur du développement durable. La stratégie du cas d'étude, qui est une des stratégies de la méthodologie de la recherche qualitative, est utilisée. Les données sont collectées depuis plusieurs sources: preuve documentaire, observation des participants, et entretiens avec le leader et les personnes de trois communautés. La principale conclusion de cette étude a montré que pour développer un leadership entrepreneurial effectif pour une performance durable, le leadership entrepreneurial nécessite trois principes : ambidextrie cognitive, SEERS (responsabilité et durabilité sociale, environnementale et économique), et conscience de soi et sociale, comme le principe de Greenberg et al. (2011). Toutefois, l'aspect ambidextrie cognitive peut être substitué par l'utilisation d'équipes de consultants effectives. De plus, ces caractéristiques de personnalité peuvent être développées pour des communautés durables.

MOTS-CLÉS EN FRANÇAIS: Leadership entrepreneurial, Entrepreneuriat communautaire, Leadership de communauté, Style de leadership, Homestay, Tourisme à base communautaire, Développement du tourisme durable, durable.

TITRE EN ANGLAIS : Entrepreneurial leadership in the community for sustainable performance: case studies from the successful Homestay community-base tourism in Thailand.

RÉSUMÉ EN ANGLAIS:

The main purpose of this study was undertaken in order to provide a comprehensive picture of the effective entrepreneurial leadership style in Homestay community-based tourism (CBT) for sustainable performance by using the good-performance of Homestay CBT in Thailand with has the operation toward to sustainable development. The case study strategies, which is one of the strategies in the qualitative research methodology was used. Data were collected from multiple sources: documentary evidence, participant observation, and interviews with the leader and people of three communities. The main finding of this study showed that to develop the effective entrepreneurial leadership for sustainable performance, the entrepreneurial leadership needs three principles; Cognitive ambidexterity, SEERS (social, environmental, and economic responsibility and sustainability), and self-and social awareness as the principle of Greenberg et al. (2011). However, in Cognitive ambidexterity aspect could substitute by using the effective consultant teams. Besides, those of personality characteristics are able to develop for sustainable communities.

MOTS-CLÈS EN ANGLAIS: Entrepreneurial leadership, Entrepreneur in community, Leader in community, Leadership style, Homestay, Community-based tourism, Sustainable tourism development, Sustainable performance.

INTITULÉ ET ADRESSE DE L'UNITÉ OU DU LABORATOIRE

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LIST OF ABBREVIATIONS

BMK	Ban Mae Kampong
BP	Ban Prasat
BSC	Balanced Scorecard
CBT	Community-Based Tourism
CBT-I	Community based Tourism Institute
DOT	Department of Tourism
DIP	Department of Industrial Promotion
EL	Entrepreneurial Leadership
ELs	Entrepreneurial Leaders
KYN	Koh Yao Noi
KYN CBT	Koh Yao Noi Community Based Ecotourism
MOTS	Ministry of Tourism and Sports
NGOs	Non-Government Organizations
OTD	Office of Tourism Development
REST	Responsible Ecological Social Tours Project
SAO	Subdistrict Administrative Organization
SBSC	Sustainable Balanced Scorecard
SCT	Sustainable Community Tourism
SD	Sustainable Development
SMI	Small and Medium Industries
TAT	Tourism Authority of Thailand
TBL	Triple Bottom Line
TRF	Thailand Research Fund

INTRODUCTION GENERALE

Section 1 Enoncé et portée du problème

En raison de la variété et de la diversité des attractions touristiques de la Thaïlande, en termes de ressources naturelles et culturelles, ainsi que de l'hospitalité de la population thaïlandaise, la Thaïlande a montré un taux de croissance continu et croissant dans l'industrie du tourisme : un taux d'accroissement moyen de 7.51% par an (Department of Tourism, 2011b). Ainsi, le gouvernement thaïlandais a récemment proclamé le tourisme comme un important programme national. Le tourisme a été utilisé comme un moyen important pour améliorer le bien-être socio-économique, culturel et environnemental des communautés, basé sur le développement. Le gouvernement thaïlandais a un plan pour ce concentrer sur le rôle du développement communautaire. Cette politique a affecté plusieurs unités du gouvernement, donnant plus d'importance à la création de revenus par les communautés par la promotion du tourisme pour réduire la pauvreté à la base. En particulier, le Ministère du Tourisme et des Sports (MOTS) a examiné l'importance de l'hébergement Homestay comme un point central dans le but d'améliorer la qualité de vie des populations locales et de renforcer leur capacité à être auto-suffisantes. Le principe de fonctionnement du Homestay consiste à donner un revenu supplémentaire aux villageois, en plus de leur activité principale. Cependant, l'émergence de l'hébergement Homestay dans plusieurs régions du pays et le taux d'accroissement rapide du nombre de touristes ont eu un impact négatif sur les conditions socio-économiques et environnementales, comme le problème de la gestion des déchets, et la redistribution inégale des revenus. Par conséquent, le concept de "tourisme durable" en tant que stratégie globale pour soutenir le principe de "développement durable" a été imposé à plusieurs organisations afin qu'elles réfléchissent à une approche plus durable du développement touristique. En réponse, l'Autorité du Tourisme de Thaïlande (TAT), en tant que partie du MOTS, a modifié sa politique vers un développement du tourisme plus durable, axé sur la préservation et sur les bénéfices pour les communautés locales. Cette approche se préoccupe de rendre la consommation de ressources actuelle équitable pour les générations futures afin d'éviter la dégradation de la ressource, à la fois naturelle et culturelle, et de permettre l'implication de

la communauté d'accueil, chacun dans la communauté devant être capable et autorisé à participer ou à bénéficier du tourisme.

Le concept de Tourisme à Base Communautaire (CBT) est un outil de gestion visant à être développé et faire partie des actifs de la communauté, avec le support des organismes compétents. Les actifs du CBT sont la culture unique, les ressources naturelles, l'environnement naturel, la biodiversité, les événements, l'utilisation des ressources, l'agriculture en rotation, les compétences et les connaissances traditionnelles et les éléments d'autonomisation de la communauté qui sont réunies ou créées par la communauté elle-même. Ainsi, l'Institut du Tourisme à Base Communautaire (CBT-I) de Thaïlande a défini un fonctionnement du CBT basé sur 4 objectifs : 1) Motiver and responsabiliser les communautés à renforcer l'appropriation des ressources et le CBT. 2) Apprécier et préserver les ressources naturelles et culturelles. 3) Générer une économie complémentaire et autres avantages au sein de la communauté. 4) Offrir des expériences et des produits de tourisme de qualité (CBT-I, 2008). Afin de rendre le CBT durable, la participation de toutes les parties prenantes ainsi qu'un leadership solide est essentiel (Satarat, 2010). Souvent, le développement ou l'initiation du CBT provient du leadership d'une ou d'un petit groupe de personnes, et le CBT doit être soutenu par des personnes qui possèdent les compétences appropriées en gestion des ressources financières et humaines (France, 1999).

Un élément central du CBT en Thaïlande, comme pour d'autres pays asiatiques à revenu moyen et faible tels que la Chine, la Malaisie et le Vietnam, est la présence d'hébergements Homestay. Le Homestay est reconnu comme un outil important pour contribuer au développement durable en Thaïlande. Le Homestay est le processus de commercialisation de sa maison afin d'utiliser l'espace résidentiel dans un but profitable (Kontogeorgopoulos, Churyen, & Duangsaeng, 2013a). La plupart des Homestays en Thaïlande sont une part importante du CBT permettant aux visiteurs qui préfèrent vivre avec une famille locale dans leur maison d'en apprendre davantage sur leur communauté et les modes de vie locaux, ainsi que de prendre conscience des cultures diverses et naturelles de l'hôte de Homestay. Ainsi, le Homestay n'est pas qu'une question de logement et de nourriture, mais aussi un échange précieux et un partage d'expérience

contribuant au respect mutuel (Satarat, 2010). Cependant, à l'étape la plus précoce, les Homestays ne pouvaient pas réussir à cause de divers problèmes tels qu'un marketing inadéquat, une redistribution des bénéfices inéquitable entre opérateurs de Homestay, de faibles standards de service d'hospitalité, des mésententes entre invités et hôtes sur les besoins et les motivations de l'autre, des installations insuffisantes, et un manque de planification et de régulation du gouvernement (Kontogeorgopoulos et al., 2013a). Donc, pour s'assurer que les touristes bénéficieront d'une expérience positive durant leur séjour en Homestay, et pour aider les communautés rurales à devenir une communauté durable, le Bureau de Développement du Tourisme (OTD), en tant que partie du MOTS, a mis en place une qualification spécifique pour les standards de Homestay thaïlandaises. Une Homestay qui reçoit ce certificat doit satisfaire les exigences minimales requises dans les dix catégories suivantes : logement, nourriture et nutrition, sécurité, accueil, programme touristique, ressource naturelle, culture, revenu complémentaire et activité de la communauté, gestion de la Homestay, et relations publiques. Le certificat est réévalué tous les trois ans. Si le score d'évaluation est inférieur aux exigences, il est révoqué, et le sceau et la lettre de certification "Thai Homestay" doivent être retournés aux bureaux de l'OTD. En 2010, 156 Homestays couvrant 51 provinces ont reçu ce standard (Department of Tourism, 2011a). Cependant, diverses Homestays ne peuvent l'obtenir à cause du manque de compréhension du concept de Homestay CBT. En outre, de nombreuses communautés ont toujours géré leurs entreprises d'une manière qui ne semble pas servir le tourisme durable et le développement de la communauté. Ainsi, le besoin de développer un tourisme d'une manière durable est également devenu une préoccupation majeure (Satarat, 2010). Par conséquent, le leadership dans la communauté est vital pour la réussite du développement de la communauté, et, en particulier, est un composant essentiel du développement du tourisme (Aref & Redzuan, 2008). La Homestay est le type logement que les touristes recherchent, pour sa nouveauté, son service personnalisé, et les interactions sociales authentiques avec l'hôte (Wang, 2007), par conséquent, les activités entrepreneuriales de Homestay ont longtemps eu lieu dans leurs maisons et leurs communautés. Leur travail consiste à exercer des activités commerciales dans l'espace de leur maison et de la communauté (Kontogeorgopoulos et al., 2013a).

Le leadership entrepreneurial est un nouveau style of leadership. Il a combiné deux concepts distincts et sujets de recherche tels que l'entrepreneurship le leadership pour créer un nouveau champ intégré appelé "entrepreneurial leadership". Plusieurs chercheurs ont tenté de trouver des réponses sur les caractéristiques et les comportements de ce nouveau phénomène (Dubrin, 1995; Gupta, MacMillan, & Surie, 2004; Santora, Seaton, & Sarros, 1999; Ayman Tarabishy, George Solomon, Lloyd W. Fernald Jr, & Marshall Sashkin, 2005a; Ayman Tarabishy, George Solomon, Lloyd W Fernald Jr, & Marshall Sashkin, 2005b; Thornberry, 2006).

Plusieurs recherches ont conclu que les caractéristiques d'un style de leadership entrepreneurial doivent être: 1) être très créatif et avoir un style entrepreneurial, c'est-à-dire, avoir une forte motivation de réalisation, 2) être très enthousiaste et créatif, 3) agir rapidement quand une opportunité se présente, 4) toujours être en mouvement, 5) avoir une perspective visionnaire, 6) s'opposer à la hiérarchie et à la bureaucratie, et 7) préférer traiter avec les clients externes (Dubrin, 1995). Ce style de leadership est également apparu dans des organisations à but non lucratif (Santora et al., 1999). Toutefois, selon une autre recherche, le leader entrepreneurial se présente à la fois comme un leader transformationnel et transactionnel (Tarabishy et al., 2005b). Cependant, Fernald, Solomon, and Tarabishy (2005) l'ont décrit comme un leader transformationnel qui dirige une entreprise orientée entrepreneurial dans un marché dynamique (Tarabishy et al., 2005b). Selon l'avis de Thornberry (2006), le leadership entrepreneurial est plus proche du leadership de transformation que du leadership de transaction dans sa nature, mais avec quelques différences fondamentales. D'un autre côté, le leadership entrepreneurial est apparu comme un nouveau modèle de leadership qui fonctionne dans des organisations établies pour introduire de nouveaux produits et procédés, mener des opportunités d'expansion, travailler dans des entreprises sociales, prendre en compte des problèmes de société que d'autres ont ignoré, construire un engagement dans des mouvements sociaux et politiques (D. Greenberg, McKone-Sweet, & Wilson, 2011). Cependant, le leadership entrepreneurial dans une communauté n'est pas vraiment un style de leadership comme dans le contexte d'un environnement d'entreprise. Cela signifie qu'il y a un écart entre une entreprise et une communauté, parce que l'atmosphère et la

source de l'autorité y sont différentes. En outre, chaque communauté nécessite un style de leadership différent pour chaque type de situation (Boehm, Enoshm, & Michal, 2010).

Diverses recherches ont étudié la relation entre le style entrepreneurial et la performance des entreprises. Le background de l'entrepreneur tel que son éducation et son expérience de l'entreprise a aussi été corrélié avec la performance de l'entreprise (Jo & Lee, 1996). De plus, il existe une relation positive entre l'orientation entrepreneuriale et la performance, et plus encore, cette relation s'accroît avec le temps (Johan, 1999). Cependant, certaines recherches ont montré que la prise de risque comme dimension importante de l'orientation entrepreneuriale est négativement corréliée avec la performance (Naldi, Nordqvist, Sjöberg, & Wiklund, 2007). Alors que dans le CBT, un leadership fort est un facteur qui aide à la réussite (Satarat, 2010).

La relation entre le style entrepreneurial et le performance de l'entreprise ont été vérifiés. En outre, les chercheurs ont montré que le leadership était un facteur qui aidait au succès du CBT. Toutefois, aucune recherche n'a étudié le style de leadership dans une communauté pour une performance durable. Ainsi, ce document se propose d'explorer le style de leadership, et en particulier de leadership entrepreneurial, pour une performance durable. L'objectif de l'étude est d'étudier de façon critique le leadership entrepreneurial efficace en communauté pour une performance durable dans les Homestay CBT en Thaïlande. La question principale qui se pose ici est de savoir comment se développe le style de leadership entrepreneurial efficace pour une Homestay CBT en Thaïland pour une performance durable. En premier lieu, la motivation du leadership entrepreneurial est explorée, afin d'étudier le leadership entrepreneurial en prenant en compte la motivation de l'entrepreneur, en partant de l'idée que les motivations envers les affaires vont déterminer la performance durable dans la communauté. En outre, les différents types de participation de la communauté dans la Homestay CBT seront examinés afin de décrire les caractéristiques des entrepreneurs d'hébergements Homestay. En second lieu, le développement du leadership entrepreneurial sera étudié afin d'y trouver ses motifs récurrents en faveur d'un développement durable, amenant à une performance durable. En dernier lieu, le comportement du leadership entrepreneurial pour une performance durable sera étudié dans la perspective du développement durable, en tant que responsable du développement social, économique, et environnemental.

Section 2 Objectifs et questions de recherche

2.1 Objectifs de cette etude

En Thaïlande, l'élément central du CBT est la présence de Homestay en tant qu'outil important pour le développement du tourisme dans les communautés. Les agences gouvernementales espèrent utiliser le CBT pour réduire la pauvreté et fournir une source alternative de revenu pour les personnes de la communauté. La relation entre le style de leadership entrepreneurial et la performance de l'entreprise a été vérifiée. En outre, les recherches ont montré que le leadership est un facteur important d'aide au succès des Homestays CBT. Cependant, aucune recherche n'a étudié les styles de leadership entrepreneurial efficaces pour une performance durable. Ainsi, cet article se propose d'explorer cela, en se focalisant sur les Homestays CBT en Thaïlande.

L'objectif principal de ce document de recherche est de fournir un tableau complet du style de leadership entrepreneurial efficace en Homestay CBT en Thaïlande pour une performance durable, en étudiant les bonnes performances de Homestays CBT en Thaïlande qui fonctionnent en faveur du développement durable. A cet effet, le premier objectif de cet étude sera d'enquêter sur la motivation pour devenir un leader entrepreneurial en Homestay CBT en Thaïlande. En outre, cette étude souhaite comprendre le développement du leadership entrepreneurial en CBT. De plus, cette étude se propose d'identifier les modèles récurrents de comportements dans le leadership entrepreneurial qui amènent à un développement durable, afin d'obtenir une performance durable.

2.2 Questions de recherche

La principale question de recherche de cette étude est de savoir quel est le style de leadership entrepreneurial efficace en Homestay CBT en Thaïlande pour une performance durable. Afin de répondre à cette question principale, cette recherche pose d'abord trois questions. Tout d'abord, quelle est la motivation à devenir un leader entrepreneurial dans une communauté ? En second lieu, comment le leadership entrepreneurial se développe-t-il ? Enfin, quels sont les comportements du leadership entrepreneurial pour une performance durable ?

Section 3 Enjeux théoriques et intérêts de recherche

3.1 Enjeux théoriques

Il est convenu, aussi bien dans la théorie que dans la pratique, que le leadership est un sujet très important dans le domaine du comportement organisationnel. Le leadership est l'un des effets les plus dynamiques dans l'interaction entre l'individu et l'organisation. En d'autres termes, les meilleurs leaders non seulement inspirent le potentiel de leurs subordonnés à améliorer leur efficacité, mais aussi à tenir leurs objectifs dans le processus d'atteinte des buts de l'organisation. Cela signifie qu'ils peuvent façonner le style de leadership approprié à appliquer dans une organisation afin d'atteindre les objectifs.

Cette recherche se propose d'étudier le style de leadership entrepreneurial pour une performance durable dans les communautés en utilisant des études de cas de Homestays CBT en Thaïlande qui ont de bonnes performances, ainsi que leurs actions en faveur du développement durable. Les leaders entrepreneuriaux sur lesquels cette étude se concentre sont des leaders dans la communauté qui sont entrepreneurs et qui conduisent les autres entrepreneurs à faire des affaires dans la communauté. Le leadership est un facteur du climat entrepreneurial qui aide au succès du tourisme rural et au développement de la communauté (Haven-Tang & Jones, 2012; Kline & Milburn, 2010; Wilson, Fesenmaier, Fesenmaier, & Van Es, 2001). En outre, le style de leadership est une dimension importante du contexte social car il façonne l'implication organisationnelle des subordonnés de plusieurs façons importantes, en particulier dans l'industrie du tourisme. De plus, les leaders transformationnels sont capables de motiver leurs subordonnés à agir selon leurs attentes, et cela contribue positivement à l'attitude et la satisfaction au sein de l'opérateur de Homestay. C'est ainsi que ce style de leadership est adapté pour s'appliquer dans le programme de Homestay en Malaisie (Amin, Yusnita, Ibrahim, & Muda, 2013; Yusnita, Amin, & Muda, 2012; Yusof, Muda, & Ibrahim, 2012). De la même façon en Thaïlande, plusieurs chercheurs ont constaté que le leadership est

un facteur important du succès du CBT (Laverack & Thangphet, 2009; Satarat, 2010), en particulier le leadership charismatique et de transformation à BMK CBT (Kontogeorgopoulos, Churyen, & Duangsaeng, 2013b). Cependant, cette recherche se propose d'étudier le leadership entrepreneurial efficace, car les leaders de Homestays CBT en Thaïlande sont la construction d'une combinaison d'entrepreneurship et de leadership. En outre, certaines recherches (Bagheri & Pihie, 2010; Chen, 2007; Dess, Lumpkin, & Covin, 1997; Tarabishy et al., 2005b) ont décrit le leadership entrepreneurial comme des leaders qui présentent à la fois les caractéristiques et les comportements transformationnels et transactionnels. Tandis qu'une autre recherche (R. R. R. A. Rahman, Taib, Yusof, Diah, & Yusof, 2009) a expliqué le leadership entrepreneurial en relation avec le style de leadership charismatique, transactionnel, et transformationnel. En outre, diverses recherches (Gupta et al., 2004; Hejazi, Maleki, & Naeiji, 2012; Kansikas, Laakkonen, Sarpo, & Kontinen, 2012; Van Zyl & Mathur-Helm, 2007) ont exprimé des caractéristiques et des comportements dans différentes dimensions ou comme un nouveau modèle de style de leadership (D. Greenberg et al., 2011). Ainsi, cette recherche souhaiterait étudier le style de leadership entrepreneurial efficace en CBT pour une performance durable en se divisant en trois étapes : 1) la motivation à devenir un leader entrepreneurial, 2) le développement du leadership entrepreneurial, et 3) le comportement du leadership entrepreneurial pour une performance durable.

En premier lieu, la motivation à devenir un leader entrepreneurial, afin de connaître les motivations à devenir aussi bien leader entrepreneurial qu'entrepreneurs dans la communauté. Dans ce but, la motivation pour les villageois à devenir leaders et entrepreneurs dans la communauté sera étudiée sous deux aspects : raison formelle (économique) et de fond (socio-culturelle), comme la motivation à devenir entrepreneur qui a été rencontrée dans l'agro-tourisme (McGehee & Kim, 2004), et dans une entreprise privée à Bangkok, Thaïlande (Sawangwattanasub, 2007). Cependant, la raison économique a été rencontrée chez des micro-entrepreneurs d'entreprises de bed and breakfast (P. Lynch, 1998). Tandis que la motivation de raison socio-culturelle a été découverte chez des hôtes de tourisme fermier (Ingram, 2002) et chez des volontaires dans la communauté (P. Lynch, 1998). En outre, le concept de typologie de participation

de Pretty qui a découvert la motivation des membres de Kampung Relau à participer (P. Lynch, 1998) à un programme de Homestay sera appliqué pour enquêter sur les hôtes de Homestay dans trois études de cas afin de comprendre leurs caractéristiques pour créer plus d'hôtes de Homestay ou peut-être s'appliquer pour créer plus d'entrepreneurs dans la communauté. La participation de la communauté au programme de Homestay est divisée en quatre types : participation l'intéressement matériel, participation fonctionnelle, participation interactive, et auto-mobilisation.

En second lieu, le développement du leadership entrepreneurial sera exploré afin de savoir comment développer un leadership entrepreneurial efficace dans la communauté. La principale clé du développement du leadership entrepreneurial est d'améliorer la performance de l'organisation par le développement de l'identité du leader, son sens de l'auto-interaction et de l'interaction sociale, son sens des autres (Leitch, McMullan, & Harrison, 2009). Afin d'étudier l'apprentissage et le développement du leadership entrepreneurial dans la communauté, le cadre du développement du leadership communautaire de Kirk and Shutte (2004) sera appliqué. Ce cadre propose les trois composantes suivantes pour le développement du leadership en communauté : la conduite du changement par le dialogue, la responsabilisation collective, et le leadership conjonctif.

En dernier lieu, les comportements du leadership entrepreneurial pour une performance durable seront dévoilés. Avant de décrire les comportements du leadership entrepreneurial, l'évaluation de trois aspects de la durabilité (performance économique, sociale et environnementale) sera d'abord étudiée afin de mesurer la durabilité de trois études de cas. Pour cela, les indicateurs de durabilité pour la gestion du tourisme communautaire de Choi and Sirakaya (2006) sera appliqué pour confirmer la gestion de communauté durable dans chaque étude de cas. Après cela, le modèle de leadership pour un développement durable en région rurale de Horlings and Padt (2011) sera utilisé pour étudier le comportement des leaders dans leur façon de mener leur communauté et d'être responsable de l'aspect social, économique, et environnemental, afin de comprendre le comportement du leadership pour une performance durable dans la communauté en se focalisant sur eux dimensions : la dimension individuelle, et la dimension collective.

3.2 Intérêts de la recherche

Le problème de la pauvreté a toujours été critique dans de nombreuses parties de la Thaïlande, en particulier dans la communauté rurale. La variété des attractions touristiques en termes de ressources naturelles et culturelles, ainsi que l'hospitalité de la population thaïlandaise, apporte au pays une augmentation continue du taux de croissance dans l'industrie du tourisme. Aussi, le gouvernement Thaïlandais a proclamé que le CBT était un outil de gestion important pour améliorer la prospérité du développement socio-économique, culturel et environnemental des communautés, et réduire la pauvreté dans les zones rurales. En particulier, le MOTS a pris en compte l'importance des hébergements Homestay comme point central afin d'améliorer la qualité de vie des populations locales ainsi que pour renforcer leur potentiel d'auto-suffisance. Le Homestay a émergé comme un outil permettant d'ajouter un revenu complémentaire aux villageois en dehors de leur activité principale. Le Homestay est une part importante du CBT et pas seulement une question d'hébergement et de nourriture, mais aussi un échange précieux et une expérience de partage contribuant à un respect mutuel (Satarat, 2010). Cependant, l'émergence d'hébergement Homestay dans de nombreuses zones du pays et l'accroissement rapide du taux de touristes a créé un impact négatif sur les conditions socio-économiques et environnementales, en particulier l'exploitation de la nature, le problème de la gestion des déchets, et la distribution inégale des revenus. Par conséquent, le concept de "tourisme durable" comme stratégie globale pour soutenir le principe du "développement durable" a été déclaré au Sommet Mondial de Rio De Janeiro en 1992. En réponse, le TAT a modifié sa politique en faveur du développement d'un tourisme mettant l'accent sur la préservation et les bénéfices pour les communautés locales. Pour que le CBT devienne durable, la participation de toutes les parties prenantes ainsi qu'un leadership solide est essentiel (Satarat, 2010). Cependant, de nombreuses Homestays ont toujours été exploitées d'une manière qui ne semble pas servir le tourisme durable et le développement de la communauté. Ainsi, le besoin de développer le tourisme d'une manière durable est aussi devenu une préoccupation principale (Satarat, 2010). Par conséquent, le leadership communautaire est vital pour un développement réussi de la communauté, et, en particulier, il est un composant essentiel du développement du

tourisme (Aref & Redzuan, 2008). Ainsi, l'objectif de l'étude est d'étudier de façon critique le style de leadership entrepreneurial efficace pour une performance durable dans les Homestay CBT en Thaïlande afin de fournir un tableau complet des motivations à devenir un leader entrepreneurial dans une communauté, incluant le processus pour développer et maintenir une performance durable afin de produire une communauté plus durable et de réduire la pauvreté dans les zones rurales.

Section 4 Plan général du document

Cette thèse consiste en une introduction générale, deux grandes parties et une conclusion générale. L'introduction générale a présenté l'énoncé et la portée du problème, l'objectif et les questions de la recherche, les problèmes théoriques et l'intérêt de la recherche, et le plan de la recherche. La première partie commence par la description du concept de CBT et le cadre théorique pour comprendre le contexte de cette recherche. Ensuite la méthodologie de recherche sera présentée. La seconde partie décrit les résultats et les discussions. La conclusion met en relief les principales contributions de l'étude, les limitations et les futures pistes de recherche.

4.1 Le premier chapitre concerne les revues de littérature

Le premier chapitre concerne le concept de CBT et de Homestay, ainsi que a définition du style de leadership entrepreneurial, et les revues de littérature concernant les études sur ce sujet.

La première section présente le concept of CBT, incluant un exemple de cas de CBT en Asie et en Europe, ainsi que la définition du CBT en Thaïlande. Après cela, le concept de Homestay CBT est décrit.

La deuxième section présente une définition du leadership et du leadership entrepreneurial, et présente aussi les théories sur les styles de leadership entrepreneurial. Par la suite, le concept des leaders entrepreneuriaux en communauté est présenté, ainsi que la motivation à devenir un leader entrepreneurial, le développement du leadership entrepreneurial en communauté, et le comportement du leadership entrepreneurial pour une performance durable.

Dans la section finale, le cadre théorique de cette recherche est présenté.

4.2 Le deuxième chapitre concerne la méthodologie de recherche

L'objectif de ce chapitre est de définir un protocole de recherche pour déterminer la base de l'analyse et les résultats de recherche.

La première section traite de la méthodologie et de la collecte des données de recherche. Dans cette section, plan de recherche, collecte de données, descriptions des études de cas, méthode de collecte de cas, et processus de recherche sont expliqués.

La deuxième section rend compte de la procédure d'analyse de contenu, qui est la technique d'analyse de données qui est appliquée dans cette recherche.

La section finale présente les critères de validité et de fiabilité de la recherche.

4.3 Le troisième chapitre présente les résultats de la recherche

Cette partie a d'abord pour but de présenter les résultats des études de cas sous divers aspects.

La première section présente un aperçu des études de cas comprenant trois Homestay CBT en Thailand.

La deuxième section se concentre sur la présentation et l'analyse du leadership entrepreneurial efficace pour une performance durable dans chaque Homestay CBT.

La troisième section présente le codage de l'analyse de contenu.

4.4 Le quatrième chapitre traite de la discussion des résultats

Le quatrième chapitre est divisé en deux sections.

La première section présente les résultats de la recherche dans les trois études de cas.

La deuxième section examine les résultats et l'analyse avec une revue de la littérature sur trois aspects : la motivation à devenir leader entrepreneurial dans la communauté, le développement du leadership entrepreneurial, et le comportement de leadership entrepreneurial pour une performance durable, afin de fournir un tableau complet du leadership entrepreneurial efficace pour une performance durable.

4.5 Le dernier chapitre présente les conclusions de la recherche

Dans le cinquième chapitre nous avons réalisé trois sous-parties. La première identifie les différentes contributions à la recherche. Dans la deuxième partie nous montrons les limites de notre recherche, et les pistes engagées pour de futures recherches sur le sujet.

PLAN DE THESE

Partie I : Fondations théoriques pour l'identification des styles de leadership entrepreneurial en Homestay CBT
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Chapitre 1 : Revue de la littérature

Chapitre 2 : Méthodologie de recherche

Partie II : Les styles de leadership entrepreneurial efficaces pour une performance durable en Homestay CBT : résultats et discussions

Chapitre 3 : Présentation et analyse des résultats

Chapitre 4 : Discussion

Chapitre 5 : Conclusion

**PART I REVIEW LITERATURE AND RESEARCH
METHODOLOGY**

CHAPTER I LITERATURE REVIEW

This chapter presents the theoretical framework in order to understand the context of this research. Therefore, the theoretical framework will be defined. More precisely, in this chapter the main concepts of entrepreneurial leadership in CBT will be described. In the first section, the concept of Homestay CBT will be interpreted. In the second section, the concept of leadership styles including the entrepreneurial leadership will be presented. The final section, the concept of entrepreneurial leadership in the community will be explained.

Section 1 The concept of community-based tourism

1.1 Community-based tourism (CBT)

CBT emerged in the mid 1990s as a form of ‘local’ tourism, which supported by communities, local government agencies and non-government organizations (NGOs) to manage and run the small tourism projects in order to alleviate poverty and provide an alternative income source for people in various communities (Asker, Boronyak, Carrard, & Paddon, 2010). CBT has been used to describe a broad range of different tourism models but usually refers to tourism that involves the community participation and aims to generate benefits for local communities by allowing tourists to visit these communities and learn about local traditions and culture as well as for natural heritage. There are a number of different models for CBT projects. Some are run and operated by one or more entrepreneurial families who employ other community members and in this way spread economic benefits to the community at large. Others may be managed and operated by a village cooperative or community group, perhaps with the support of NGOs. The following types of tourism are particularly appropriate to CBT as they are open to the community ownership and control: Ecotourism, Agro-tourism, Rural Tourism, Village-based Tourism, Ethnic or Indigenous Tourism, and Cultural Tourism. In addition, the promotion of local arts and crafts can be an important component in CBT

Projects and in more mainstream forms of tourism (Häusler & Strasdas, 2003). In Asia, eco-tourism is often delivered via CBT while in parts of Europe; rural tourism was delivered via CBT. Although CBT is typically associated with urban people visiting the countryside while enjoying, for a certain period of time, the “simple way of life”, However, CBT could also include tourism to cities by integrating urban communities (schools, local arts and crafts organizations, dancing clubs, etc.) into the program (Häusler & Strasdas, 2003).

The large majority of CBT initiatives are based on the development of community-owned and managed lodges or Homestays (accommodation for tourists) (Goodwin & Santilli, 2009) and the leader of community has effected to community development. For example in the Kampung Relau Homestay, Malaysia is the Homestay program, offering the characteristics of a CBT for community development. This Homestay was initiated by an entrepreneur in the community (see **Box 1**).

Box 1: Case study from Kampung Relau Homestay, Malaysia

Kampung Relau Homestay Program consists of residents of four Malay villages in Bandar Bharu district of Kedah. Homestay began in year 1999 is known at international level like Japan, South Korea, Asian countries and also Europe. Surrounded by green hills and peaceful traditional village ambience, Homestay becomes the attraction to local and foreign tourists who wish to experience village lifestyle. Most of the host family selected for this program is farmers, many of who still practice traditional agricultural and farming methods. This program offers visitors a unique and invaluable experience of a lifetime, living the way these farmers live. There are activities like local traditional games, traditional village activities, making traditional cakes, visiting Agro-tourism farm, firefly watching, and prawn catching.

Kampung Relau Homestay Program was initiated by a local-born entrepreneur who became interested in the Homestay concept upon visiting a number of such programs in the neighboring countries. As an owner of a travel agency, he realized that having a Homestay program in his own community would be beneficial for both his

business and his community. Thus far, Kampung Relau Homestay Program has had the opportunity to host several groups of domestic and international tourists.

Source: Kayat (2002)

Or in Europe the Bački Monoštor, Serbia (see **Box 2** below) is one such initiative by NGOs to encourage the community to develop an accommodation, specific local products and festivals. However, the local leader is an important factor to develop the community especially to increase an additional income and awareness of the nature conservation efforts.

Box 2: Case study from Bački Monoštor, Serbia

Community Based Tourism in Bački Monoštor

Bački Monoštor is called "the pearl of the Upper Danube". It is situated between beautiful forests, "hugged" by the water of the Danube. Today's settlement was built during the eighteenth century on the former site of the medieval town Bodrog, which mysteriously disappeared into the Danube. Bački Monoštor is decorated with authentic cultural heritage that is reflected in the multitude of native traditions, folklore, language, traditional costumes, food and music that has retained its basic shape for more than 200 years. Bački Monoštor is known for hunting areas, and the waters that surround it are a real treat for fishers. The Local Community of Bački Monoštor organizes every August, "Bodrog Fest" - a festival of food, tradition and craft products. The program includes the preparation of culinary specialties, driving coaches, cultural and traditional programs in the church, and ethnic programs in the center of the settlement, a program for young people, an exhibition of craft products from natural materials and rich food.

Bački Monoštor is a rural community of approximately 4,000 inhabitants located in the north- western part of Vojvodina, an autonomous province in the northeast of Serbia. The village is surrounded by former branches of the Danube and canals. In fact, the village is situated on an island and it can only be reached by using one of two bridges. The economic activities of the people in Bački Monoštor are influenced by its natural

surroundings; most people work in agriculture or forestry. The main crops that are cultivated wheat, corn, sunflower, sugar beat and soybeans. The living standards of the people in Bački Monoštor are not high (average monthly income of approximately €200 per capita). There is a lot of unemployment and the wages are very low. The population of Bački Monoštor is ethnically diverse. Most inhabitants of Bački Monoštor are Šokci, a Croat minority. Part of Bački Monoštor consists of a Roma settlement.

Bački Monoštor has a council of 11 members that participate in the decision-making about local issues. These eleven members are chosen by the citizens every four years. Within the council there are three functions: president, vice-president, and president of the executive council. The eleven members vote one of them to fulfill these functions for a period of four years. The remaining eight people are just council members. The eleven members contribute their time and effort on a voluntary basis; they are not paid for their work.

World Wildlife Fund (WWF) organization became active in this region in 2006 because the main reason for the lack of protection of the forestry company Vojvodinašume, the management authority of the reserve, does not practice sustainable forestry (intensive logging and the consequent rapid expansion of forest plantations). Like many conservation organizations nowadays, WWF is aware of the fact that nature conservation efforts are more effective when they are combined with improved well-being of local communities. Therefore the cooperation between WWF and two local NGOs: the Vojvodina Ornithology Society and the Blue Danube incurred by including the community development activities in its Central Danube Floodplain Project in Bački Monoštor and two other villages surrounding Gornje Podunavlje. Part of WWF's project is the tourism development. So WWF is supporting the development of Community Based Tourism based on the cultural resources of the communities and the natural resources of Gornje Podunavlje. The idea is that tourism will give an economic value to the natural resources, which will result in more support for conservation of the floodplain area amongst the community members and Vojvodinašume. Bački Monoštor has become the focus of these tourism development activities, because it "can already offer

accommodation, specific local products and festivals, as well as proximity to Gornje Podunavlje”. WWF is only involved by offering technical assistance in the form of a tourism training workshop and the development of promotional material. So WWF is merely supporting tourism development initiatives of the community members rather than coordinating tourism development in the community. In fact, before WWF’s tourism development activities in Bački Monoštor started, some community members had already taken tourism development initiatives in the sense of accommodation development by turning spare rooms in their houses into rooms for tourists. In short there can be said that quite some community members are interested in tourism development, because they hope that they can gain economically. The contact persons for WWF in the community are Zoran Miler, the mayor, and Saša and Valerija Forgić, of the youth organisation Propeler, because they are considered the local leaders. These three key persons of the community are able to motivate others.

Source: van Hoof (2006)

1.2 Community-based tourism in Thailand

Thailand Community based Tourism Institute (CBT-I) was established in 2006, and lies under the umbrella of the Thailand Research Fund (TRF) Regional Office, based in Chiang Mai, Northern Thailand. CBT-I was founded based upon the conviction that tourism can be a tool for community development. However, for rural tourism to be sustainable, community members must participate in and benefit from tourism development. CBT-I is a partnership, which unites the knowledge, skills and experience of two Thai organizations that have worked for many years in order to support Thai communities to develop small-scale tourism programs, appropriate for their own cultures and environments:

- 1) The Responsible Ecological Social Tours Project (REST) has worked more than 12 years to provide the training and other supports for community organizations to plan, develop, manage, market and monitor CBT,

- 2) The Thailand Research Fund Regional Office CBT team has operated for 5

years for assisting community members to undertake their own community-based research projects, utilizing simple research tools to find their own answers about if and how to develop tourism in their communities. The results of this team have built the knowledge, skills, and self-confidence of community members across the country; celebrated traditional cultures; supported local rights; contributed towards more sustainable natural resource management, and lead to the development of Thailand's largest network of CBT.

CBT-I aims to move those work forwards, by 1) stimulating the greater support for CBT among stakeholders in rural Thai tourism, 2) inviting them to contribute towards a higher quality Thai tourism industry which values cross-cultural learning, sharing and respect, 3) recognizing community stewardship of local resources and allows local people for greater opportunities to participate in for defining the direction of tourism development in their communities. To achieve this, CBT-I has been working with local communities, Thai government, NGOs, academics and selected tour operators with a commitment to sustainable, responsible tourism. The CBT-I team works across the country, covering diverse cultural and natural environments. Their work addresses a wide variety of community development and resource management issues (CBT-I, 2008).

Definition of CBT in Thailand

REST defined the CBT as a tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life. Furthermore, the following service activities can be offered by local communities: guiding, providing transport, catering, accommodation or Homestays, handicrafts, cultural performances (dance, songs, storytelling, etc.), cultural demonstrations and instruction (weaving, agricultural practices, music, craft-making, cooking, etc.) (CBT-I, 2008).

1.3 The concept of Homestay

The use of the term “Homestay” might be different in different countries. For instance, in Australia the definition of Homestay is particularly associated with farmhouse accommodation where as in the United Kingdom it is often associated with learning the English language. In the same way as France, it is also a safe home abroad for international students to learn French and culture from host family. Lanier and Berman (1993) defined it as private homes in which unused rooms are rented of the purposes of supplementing income and meeting people.

The term “Homestay” is included in some of the major dictionaries. The Wikipedia (2012) gave the meaning of Homestay as a form of tourism and/or study aboard program that allows the visitor to rent a room from a local family to better learn the local lifestyle as well as improve their language ability. While Homestay can occur in any destination worldwide, some countries do more to encourage Homestay than others as a means of developing their tourism industry. Hosting of a Homestay participant also allows the local family to earn some additional, needed income. Having low profitability, as it is, Homestay cannot be regarded as strictly commercial activity, but more of cross cultural exchange”.

Homestay is a specialist term used various. Paul A. Lynch (2003) points out that “Homestay” is a type of accommodation where tourists pay directly or indirectly to stay in personal homes, where interaction takes place with a host and/or family habitually living upon the property, and with whom community space is, to a degree shared. While in CBT, the concept of Homestay is applied as a tourism segment that encourages interactions between host families and tourists and which acts as development means to raise awareness based upon cultural exchange and respect for the host’s culture whereby emphasize is placed on providing generosity and hospitality of excellent services (Jamil & Hamzah, 2007). Likewise, the Thai government through the DOT as a part of MOTs, has identified Homestay as one type of tourism, which tourists will stay with the host’s family in the same house. The room or space in the house of host family can be adapted to accommodate temporary visitors which is not more than four rooms, a total of not more than 20 people with remuneration including providing services and facilities as

appropriate. The purpose of the business is to supplementary income. Moreover, the manner of business accord with the definition of " hotel" in the Hotel Act B.E 2547 and register with the DOT (Department of Tourism, 2013).

History of Homestay in Thailand

The Homestay in Thailand can be traced back to the early 1960s but in multiplicity forms. From analysis of the past, the concept of Homestay can be summarized as follows.

Early Period (1960-1982), Homestay served for two groups of tourists. First group is students who would like to learn the ways of life and acknowledge the problem in rural areas in order to develop the ideal social. Another group is foreign tourists who would like to roam about the forest, especially in the northern part of Thailand. Tourists would like to stay in the home of villagers on the hiking trails.

Middle Ages (1983-1993), a group of foreign visitors for the forest tour got more popular. Therefore, Homestay had been developed and formed for it by spreading to hill tribe villages. However, this tour type created various social problems such as drugs, prostitution, burglary, theft and murder for robbery.

Since the year 1994 – present, this is the period that tourism focus on the social development and environment. Therefore, it is found that tourism will tend to be ecotourism. During 1994-1996, Homestay was started for Thai tourists by the suggestion of Thai-NGOs in the area that Thai-NGOs would like to control and preserve social and environment such as Kho Yao in Phang-nga province, Keriwong village in Nakrosritummarat province, Ban Mae Tha in Chaing-Mai province, and Ban Phuyai-Wiboon in Chachoengsao province. Since 1996, there has been more movement in the tourism business operators by the tourism form as the combination of adventure, ecotourism, and Homestay was presented. The government declared the years 1998-1999 as Amazing Thailand campaign. So every government organizations announced policies which supported with tourism activities. The results of those policies effected to create the community management and to expand Homestay such as Ban Kok Geng in Kalasin

province, Ban Song Thai Phai Pong Pang in Samutsonkham province including in the minority people villages, Homestays were emerged.

Presently, the ecotourism has been increasingly popular not only for Thais but also for foreigners. The activities in communities were organized for tourists in order to learn the craft of local cultural life, therefore, the Homestay meaning is more than accommodation because it is the travel model which based on the accommodation centers and provides activities in various fields according to support the tourists demands.

1.4 Homestay Community-Based Tourism in Thailand

Over the past 15 years, more than 150 Thai communities have worked to develop Homestay CBT. It gives guests opportunities to experience and learn about Thai life, culture and nature through fun, hands-on activities led by community guides and local host families. CBT initiatives were designed to support Thai communities by developing community members' knowledge and skills, generating income for local families, funding social and environmental projects, catalyzing community cooperation and celebrating local culture (CBT-I, 2008).

The community-based enterprise, particularly Homestay CBT, is widely recognized as one of the major players in contributing to sustainable development of Thailand. Therefore, the establishment and success of the Homestay CBT are highly needed by Thai communities. In order to ensure that Homestay participants will enjoy a positive experience during their stay in Thailand, in 2005 the OTD within the MOTS assumed responsibility of tourism administration, regulation, and product development has developed specific qualification for Thai Homestay standards. So, if Homestays in Thailand would like to get the certification standards, they have to qualify the following specification that consisting of 10 categories as presented in **Table 1**.

Table 1 Homestay Standards in Thailand

Category	Indicator	Measurement Factor
1. Accommodation	1.1 Well proportioned accommodation	<ul style="list-style-type: none"> - There are a sufficient number of suitable accommodations with safe and sturdy structures. - Well-proportioned rooms and provided.
	1.2 Cleanliness	<ul style="list-style-type: none"> - Standard beds, clean mattresses and bed linen are available. - Bed linens are regularly changed following the departure of each guest, and a clean set of bed linen is provided to the next guest. - Gazebo and traditional methods for the control of mosquitoes and insects are provided. - Clothe lines or wardrobes are available. - Bedding set is standardized, reflection the norm in the community.
	1.3 Toilet and restroom	<ul style="list-style-type: none"> - Toilet and restroom must be safe. - Bolt is in good condition. - Toilet and restroom are well ventilated. - The roof is well insulated and waterproof.

Category	Indicator	Measurement Factor
		<ul style="list-style-type: none"> - Water bowl for bathing is available. - Clean water is provided. - Bin is provided. - Cloth line is in the restroom.
	1.4 Living area	<ul style="list-style-type: none"> - Living areas are well ventilated and good for relaxing. - Living area is regularly cleaned, decorated with trees and flowers
2. Food and Nutrition	2.1 Ingredients	<ul style="list-style-type: none"> - Food is well prepared in appropriate proportions. - Cooking process must be hygienic. - Local ingredients are used.
	2.2 Drinking water	<ul style="list-style-type: none"> - Clean drinking bottle with lid is provided. - Purified clean drinking water.
	2.3 Utensils	<ul style="list-style-type: none"> - Utensils are clean. - Utensils must be hygienic without odor.
	2.4 Kitchen	<ul style="list-style-type: none"> - Kitchen may or may not be in the house, but must be clean. - Clean containers are provided. - Waste management is hygienic.
3. Safety	3.1 First Aid	<ul style="list-style-type: none"> - Homestay providers are trained for providing first aid in cases of guests

Category	Indicator	Measurement Factor
		<p>being injured or any accidents.</p> <ul style="list-style-type: none"> - Ready-to-use first aid supplies are available. - Homestay providers should know the necessary health information of each guest.
	3.2 Security	<ul style="list-style-type: none"> - Homestay providers have to inform the village headman when they welcome guests. - There is a safety and security system for life and properties in the community. - Communications equipment available to alert authorities of any impending danger, or if a tourist is sick or injured.
4. Hospitality	4.1 Welcome and reception	<ul style="list-style-type: none"> - Introducing guests to all family members - Inviting guests to participate in many activities, such as cooking and dining
	4.2 Exchange knowledge and learning	<ul style="list-style-type: none"> - There are activities through which tourists and hosts can learn from each other, i.e. activities imparting knowledge to visitors and guests about the way the hosts make a living, the history of community,

Category	Indicator	Measurement Factor
		folk beliefs and tales
5. Tourism program	5.1 Tourism programs	<ul style="list-style-type: none"> - Tourism programs are initiated by local people for equal profit distribution. - Tourism programs are easy to understand. - Tourism programs are compatible with local ways of life.
	5.2 Tourism activities	<ul style="list-style-type: none"> - Varieties of tourism activities are available for quests to choose form.
	5.3 Local guides	<ul style="list-style-type: none"> - Local guides and Homestay providers are able to communicate with guests about the overall community, natural resources, cultures and traditions and local beliefs.
6. Natural resources	6.1 Natural attractions	<ul style="list-style-type: none"> - Variety of natural attractions and activities are available for guests.
	6.2 Natural conservation	<ul style="list-style-type: none"> - Rules and regulations for natural conservation, such as carrying capacity and illegal poaching protection, are applied. - Various activities for natural conservation and preservation of tourist attractions are promoted.

Category	Indicator	Measurement Factor
	6.3 Natural protection plan	- Rules and regulations for environmental protection are implemented.
7. Culture	7.1 Cultural preservation	<ul style="list-style-type: none"> - Examples of local architecture in the community still exist. - Compilation of local knowledge is available for guests to study. - Indigenous knowledge, local culture and traditions are well preserved.
8. Supplementary income and community business	8.1 Tourism as a supplementary income	- Residents within the community do not solely rely on the Homestay services for their primary source of income. The Homestay service is a supplementary occupation.
	8.2 Local souvenirs	- Souvenirs are made from local materials.
9. Homestay management	9.1 Group unification	- The service is managed by a group of villagers in the form of an association or a cooperative, focusing on local participation.
	9.2 Homestay committee	<ul style="list-style-type: none"> - Committees come from election. - All committees have appropriate and sufficient knowledge of Homestay management and their

Category	Indicator	Measurement Factor
		own responsibilities.
	9.3 Rules and regulations	<ul style="list-style-type: none"> - Rules and regulations, terms in position and operation are clearly stated. - A proportion of tourism profits is distributed to the community. - Various principles and guidelines must be clarified, such as Homestay provider, carrying capacity, rotation system and pricing.
	9.4 Reservation, registration and deposit	<ul style="list-style-type: none"> - Advance booking is required. - Guidelines for guest must be clarified to ensure that they do not violate community customs, traditions and beliefs. - There is a reservation system and registration system to keep track of tourist information. - Guidelines for guests must be clarified to ensure that they do not violate community customs, traditions and beliefs. - There is a reservations system and registration system to keep track of tourist information. - Advance deposit is required. - Tourist statistics must be recorded.

Category	Indicator	Measurement Factor
	9.5 Fees	- Fees and other charges must be clearly specified and updated regularly for publicizing.
10. Public relations	10.1 Brochures and pamphlets	- Brochures and pamphlets must contain necessary information, such as tourist destinations and tourism activities.
	10.2 Marketing plan	- Goals and action plans for marketing and public relation activities are clearly set.

Source: Department of Tourism (2011b)

In order to receive the Thai Homestay standards, Homestay has to pass the minimum requirements qualified of those 10 categories and Homestay host must also sleep under the same roof with quests, maintain a maximum capacity of 4 rooms and 20 guests in each Homestay, register with the DOT as well as receive remuneration from guests in exchange for services provided in accordance with the Hotel Act of 2004 (MOTS, 2012). Certification is granted to communities (with a minimum of four Homestay hosts participating) for a period and is advertised through and official “Home Stay Standard Thailand” signs that communities must post in a location easily visible to visitors as Figure 1.



Figure 1
MOTS’s “Home Stay Standard Thailand” Certification Sign, Mae Kampong Homestay

From 2004 - present, there are already 156 Homestays which qualified the Thai Homestay Standard: 41 Homestays in the north, 24 Homestays in the central region, 49 Homestays in the northeast, 21 Homestays in the east, and 21 Homestays in the south (Department of Tourism, 2011a).

In assessing the standards of Thai Homestay services, the mathematical average, or a percentage of the score in points for each category, scores are awarded on a scale of one to five, with five being the highest score. The Homestay project or Homestay service providers must achieve an average score of at least 3.5 across all ten categories, or a minimum required score of 70 percent to qualify for certification. If Homestay passed the minimum requirements, the certificate is given to Homestay for a period. From 1995-2011 the OTD re-evaluated Homestay service every two years but in 2012 they changed the re-evaluating policy to every three years. If the score is lower than what is required, the certification is revoked and Thai Homestay certification seal and letter of certification must be returned to the OTD office.

However, this paper would like to choose case studies, which indicated the sustainable performance. Székely and Knirsch (2005) suggested various approaches to measuring, monitoring and assessing a company’s progress towards sustainability such as surveys, award schemes, investors’ criteria, benchmarking, sustainability indexes,

external communication tools, accreditation processes, standards and codes, sustainability indicators, metrics for sustainability performance and non-quantifiable sustainability initiatives. Moreover, Asker et al. (2010) adopted good practice in CBT from around the world to contribute manual for providing guidance on the issues to be addressed when developing CBT activities managed by local communities in regional and rural areas. The overall objective of their manual is to increase awareness in APEC economies of the opportunities for CBT as a vehicle for social, economic and environmental development. Their manual identified the important enabling factors for effective CBT, assisting developing communities. The **Table 2** shows the enabling conditions for good practice CBT and barriers to the development of CBT.

Table 2 Enabling conditions and barriers for CBT

Enabling conditions for good practice CBT	Barriers to the development of CBT
<ul style="list-style-type: none"> The community is already well organized and cohesive 	<ul style="list-style-type: none"> The foundations of the community and men's, women's and youth organizations are fragmented and unorganized
<ul style="list-style-type: none"> When community members, women, men and youth are, widely involved in decision making processes, and financial management around the CBT 	<ul style="list-style-type: none"> Decision-making is purely the domain of powerful individuals (usually males), and the benefits are not equitably distributed
<ul style="list-style-type: none"> Land ownership and other 'resource' issues are clear and well defined 	<ul style="list-style-type: none"> Land and resource disputes are rife and recurrent
<ul style="list-style-type: none"> 'Bottom up desire', in the community reflected in the facility design, decision-making and management structures 	<ul style="list-style-type: none"> 'Top down' centralized decision making and management structures where CBT is 'placed' on a community by an outsider particularly

Enabling conditions for good practice CBT	Barriers to the development of CBT
<ul style="list-style-type: none"> • Decision for CBT is made by community based on informed choice of impact, options, risk, and outcomes • High participation levels • Driver is not purely income generation but also cultural and natural heritage conservation and intercultural learning • The activity is supported by good marketing mechanisms • A strong plan for expansion, and/or to limit visitor numbers in balance with the carrying capacity of the community and environment to avoid adverse affects on both • Strong partnership with local NGOs, relevant government bodies and other supporters • Approaches are contextually and locally appropriate and not just ‘imported’ from 	<p>if this is from international sources and there is a local perception that the motivations is purely financial</p> <ul style="list-style-type: none"> • There is no real local decision making or community based on informed choice of it is based on limited information and no consideration of options • Participation wanes during implementation of the CBT facility • Drivers are solely financial • Little marketing or misplaced marketing • When people think they can invite tourists then sit back and ‘the money will roll in’ and there is a lack of future planning (to the detriment of the community and the natural landscape) • Established through external funding mechanisms • The CBT venture is seen as a ‘one size

Enabling conditions for good practice CBT	Barriers to the development of CBT
other context	fits all'
<ul style="list-style-type: none"> • CBT is part of a broader/wider community development strategy 	<ul style="list-style-type: none"> • CBT is seen as a quick fix 'way up and out' of a poverty cycle
<ul style="list-style-type: none"> • Linked to visitor education on the value of culture and resources present. Clear zoning of visitor and non-visitors areas 	<ul style="list-style-type: none"> • No attempt to inform visitors of the specific nature of local natural and cultural heritage so there is no sense of the uniqueness of 'place'
<ul style="list-style-type: none"> • There is good existing infrastructure to access the product 	<ul style="list-style-type: none"> • Infrastructure is inadequate and there is no potential for investment

Source: Asker et al. (2010)

Section 2 Theoretical framework

There are several variables that provide the foundation for this study. The most important within the context of this paper is entrepreneurial leadership in the community, but other remarkable variables include, the motive to become the leadership in the community, the entrepreneurial leadership development, and behaviors for sustainable performance. In this section, the related theories and principles of this research are explained comprise of the leadership style, leadership and entrepreneurial definition including entrepreneurial leadership definition, entrepreneurial leadership in the community, motivation to become entrepreneurial leadership in the community, the community entrepreneurial leadership development, and entrepreneurial leadership behaviors for sustainable performance.

2.1 Leadership styles

Leaders need to shape the appropriate leadership style to be applied in an organizational to ensure that followers can keep pace in achieving a success (Amin et al., 2013). Leadership style often referred from leader behavior as Ohio State University and University of Michigan researches identified two key sets of behaviors called task-oriented and people-oriented behaviors. Following, the leadership style evolved into the concept of situational leadership theory. This approach states that there is no set of optimum leadership model in this world and that it depends on the situation encountered. Leaders need to adopt his style based on different organizational situations to be an effective in various situations. Since 1970, contemporary leadership theory occurred, this concept states that leadership is a type of interactive process with the environment. The focusing on behavior and flexibility style is sometimes referred to “transactional leadership”. That emphasizes on daily interpersonal interaction or transactions that occur between leaders and their subordinates. Subsequently, the transformational leadership concept incurred. This concept, instead of leaders aspires to change their style to fit the

situation, but they actually need to make the situation conform to their vision of the desired state. Thereafter, charismatic leadership concept referring to the follower's perception toward certain behaviors of the leader as being heroic or extraordinary emerged. While, the fundamental of entrepreneurial leadership came from the concept of transformational leadership, transactional leadership, and charismatic leadership but there are differences in some basic ways. Moreover, some researchers defined it as a new model of leadership style. It was combined two distinct concepts and research fields such as entrepreneurship and leadership to create a new integrated field called "entrepreneurial leadership". Therefore, in order to understand the concept of entrepreneurial leadership, this paper investigated the concept of leadership and entrepreneur first. Thereafter, the entrepreneurial leadership will be described.

2.2 Leadership and Entrepreneurial

Leadership is a general concept that is applied in many different social contexts: sports, politics, organizations, and entrepreneurial ventures. It is a complicated notion, so various theories were produced to explain it. However, this research would like to investigate the effective entrepreneurial leadership in the community by focusing on three general areas: 1) the motivation to become an entrepreneurial leader, 2) leadership development in the community, and 3) entrepreneurial leadership behaviors for sustainable performance by examining the motives, attitudes, roles and actions of successful leaders as well as action patterns of leaders for sustainable performance. This section describes definitions of leadership and entrepreneurial including the theories and principles.

Leadership Definition

Leadership is a responsibility of a leader for achieving organizational goals and is the determinant for the success of any organization. Leadership is defined as the ability to

influence through communication activities of others, individually or as a group, toward the accomplishment of worthwhile, meaningful, and challenging goals. It is an important and necessary skill for achieving individual, group, and venture performance. Other definitions (there are many) include:

Hogan, Curphy, and Hogan (1994) 'Leadership is persuading other people to set aside for a period of time their individual concerns and to pursue a common goal that is important for the responsibilities and welfare of a group'

Hughes, Ginnett, and Curphy (1996) 'Leadership is concerned with the ability to influence others to achieve goals'

Glidewell, Kelly, Bagby, and Dickerson (2002) 'Leadership is a relationship of interdependence between a person and a collection of people'.

Russell, Lipsky, and Wirtenberg (2008) 'Leadership is a complex part of the larger dynamic of human behavior that varies based on contextual factors'.

Armstrong (2012) 'Leadership can be described as the ability to persuade others willingly to behave differently. It is the process of influencing people –getting them to do their best to achieve a desired result. It involves developing and communicating a vision for the future, motivating people and securing their engagement'

Researchers agreed that the traits and behaviors necessary for being an effective leader vary depending on the situation. That is, a good leadership style in one situation may, when practiced in another, result in chaos, nonperformance, and unfulfilled goals. From the previous studies showed that leadership and commitment among the participants contributes to the Homestay development. The researcher team of University Malaysia Terengganu created the research projects by using four dimensions of transformational leadership namely idealized influence, inspiration motivation, intellectual stimulation and individual consideration. A total of 304 participants from 39 Homestay programs in Malaysia except Labuan were involved in the projects. The questionnaire was used to measure for these projects. The influence of transformational leadership, attitudes on organizational commitment among participant in Homestay

program was investigated. This study concluded that the leadership style of leader is an important dimension of the social context because it shapes subordinates' organizational commitment in various important ways, particularly in tourism industry. The results found that transformational leaders would be able to motivate subordinates to perform as expected (Yusof et al., 2012). Moreover, the influences of transformational leadership towards organizational commitment among Homestay operators in Malaysia were examined. The results show that transformational leadership is suitable to be applied in the Homestay program in Malaysia, all the dimensions of transformational leadership has significant relationship with organizational commitment (Yusnita et al., 2012). In addition, Amin et al. (2013) also explored the mediating effects of attitude on the relationship between transformational leadership and life satisfaction. This research found that transformational leadership was positively contributes to attitude and life satisfaction among Homestay operators. However, leaders should play an important role in enhancing their life satisfaction.

In Europe, Haven-Tang and Jones (2012) examined the local leadership approaches and their effectiveness in promoting followership amongst rural tourism small-scale business by using Adventa, Monmouthshire in UK as a case study because it was identified as a best practice example of leadership for rural tourism development. They concluded that the strong leadership for cross-sectorial activities between rural tourism businesses is an importance factor for successful rural tourism development. Moreover, they found that the transformation leadership is a critical role of grassroots tourism development and promoting the concept of followership and encouraging a more sustainable rural economy. They suggested the model of leadership for rural tourism development as a **Figure 2**. This model presents the relationship between leadership and followership and rural tourism development in Monmouthshire. The model showed the cyclical nature of transformation leadership and inspiring followers to achieve beyond self-interests and for the greater good of the destination addresses the issues of leadership and followership within the rural tourism destination context. Adventa have demonstrated that the transformation leadership role is a crucial part to inspiring and sustaining follower of small-scale businesses in rural tourism.

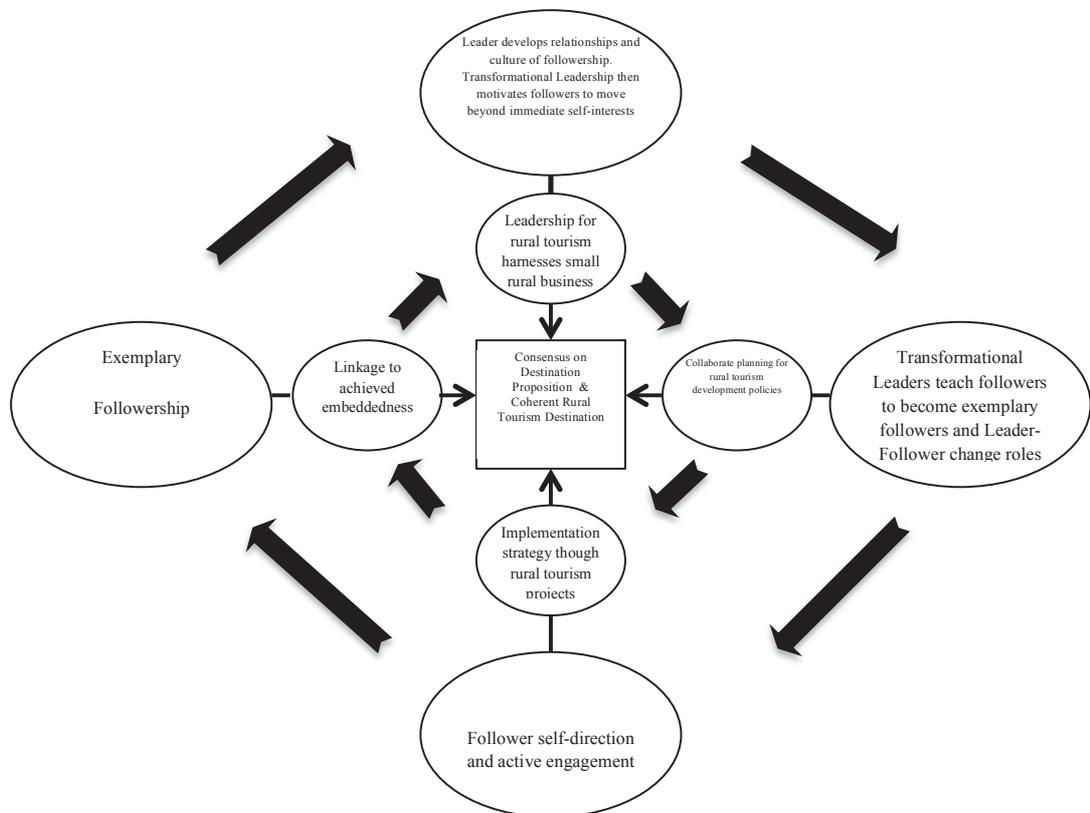


Figure 2 A model of leadership for rural tourism development.

Source: Haven-Tang and Jones (2012)

In the community, leadership is a factor for the creation of entrepreneurial climate that supports the success of rural tourism and community development (Kline & Milburn, 2010; Wilson et al., 2001). Moreover, there are several researchers try to find the effective leader style for community. Santora et al. (1999) investigated the organization change issue in a Hispanic community-based multi-purpose human development organization located in the northeastern urban center of the United States by using the variety of research methods: interviews, not-participant observation, and primary and secondary sources. The results show that the smaller-sized nonprofit organization need leaders and not managers especially at top level and community-based nonprofit organizations require a new brand of leadership that is the visionary and entrepreneurial leader to transform organization.

Entrepreneur Definition

Entrepreneur could be found since 1437 in the “Dictionnaire de la langue française”. This word derives from the French verb “Entreprendre” meaning to undertaking (something, an activity). However, early economist researches in entrepreneur belief that entrepreneur as a heroic figures uniquely possessing the will to introduce revolutionary new combinations of products, production techniques, markets, supply sources, or organizational forms. McClelland (1961) defined entrepreneur is someone who translates the need for achievement into economic value according with Kirzner (1973) defined entrepreneurship as an economic actor and a driving force for economic development. However, in the research of psychological school of entrepreneurship believes that entrepreneurs have unique values and attitudes toward work and life. Therefore, three characteristics have received considerable attention in their research: (1) the personal values such as honesty duty, responsibility, and ethical behavior; (2) risk-taking propensity; and (3) the need for achievement. Further, researches in management school suggested that entrepreneurs are organizers of an economic venture; they are people who organize, own, manage, and assume the risk. While in leadership school proposed that entrepreneurs are leaders of people; they have ability to adapt their style to the needs of people under the assumption that an entrepreneur cannot accomplish his/her goals alone, but depends on others (Cunningham & Lischeron, 1991). Over the years, several schools of thought on entrepreneurship have been generated that combine psychological traits with management/leadership skills. With respect to entrepreneurial activities, most important to entrepreneurs are (1) seeking opportunities, (2) needing to achieve set goals, (3) being independence minded, (4) taking risks, and innovating (Fernald et al., 2005). While for a small-business owners in tourism researches found that the tourism entrepreneurs might not have all of the textbook traits of entrepreneurs because they are making a significant contribution to the rural economy of their community in term of local trade, employment and raising the profile of regional tourism. They defined the meaning for tourism entrepreneurship as the strategic

investment of all forms of capital, whether human, social or financial, in the pursuit of planned business development goals. They suggested that the tourism entrepreneur move away from a single-view of profit-driven but gives the importance features of networks, community and embeddedness (Bosworth & Farrell, 2011) or non-economic motives have been recognized as significant stimuli for tourism entrepreneurship and growth of the small-business sector. The revolution of this conceptual thinking believed that the success factors for entrepreneurship are social and cultural values and more significant than 'development and business growth' (Ateljevic & Doorne, 2000).

In community, Haugh and Pardy (1999) refer to the community entrepreneurship as the innovative re-combination of pre-existing elements of activity by inhabitants with shared interests living in a small basic administrative or statistical area. They suggested that the attempting of community entrepreneurship to use the process of entrepreneurship as a force for economic development by exploiting the resources and assets of the community. They investigated an example of group entrepreneurship as found in a project promoting social and economic regeneration in economically fragile communities in northeast Scotland. The result of their research concluded that developing community entrepreneurship requires a supportive infrastructure and a long-term commitment of people and resources to facilitate the process of releasing the entrepreneurial spirit of each individual community. While Kokkranikal and Morrison (2011) studied the role of entrepreneurial innovation in tourism development in community. They suggested the meaning of entrepreneurship as a process of innovation and enterprise creation. Moreover, the entrepreneurial success has to mobilize and engage human, culture and social resources in a community network in their pioneering endeavors. At the same time, they have to maintain the positive perceptions of mutual respect, equitable distribution of benefits, and socially and environmentally to sustainable performance.

2.3 Entrepreneurial leadership Definition

From literature review, there are several definitions of entrepreneurial leadership. Some scholars view the composition of entrepreneurial leadership as a fusion product of entrepreneurship and leadership constructs (Van Zyl & Mathur-Helm, 2007). While, Gupta et al. (2004) defined 'entrepreneurial leadership' as a form of leadership behavior distinctive from other types of leadership behaviors that are required for highly turbulent, challenging and competitive environments.

Tarabishy et al. (2005b) described entrepreneurial leadership as leaders that present both transformational and transactional leadership characteristics and behaviors to lead each organizations in today's dynamic market. These entrepreneurial leaders can help organizations by creating and implementing an organization strategy that is entrepreneurially oriented, which therefore exhibits proactiveness, innovation, and risk-taking. Accordance with R. R. A. Rahman et al. (2009) who studied the effectiveness of entrepreneurial leadership styles in the small and medium industries (SMI). They found that the personality traits, behaviors, competencies and ways to mornitor SMI of entrepreneurial leadership highly related to charismatic leadership style and follow by transactional leadership style and transformational leadership style. While, Nasution (2010) explained entrepreneurial leadership as leadership that is characterized by entrepreneur's mindset and action.

On the other hand, D. Greenberg et al. (2011) defined entrepreneurial leadership as a new model of leadership. The definition of entrepreneurial leadership is "individuals who, through an understanding of themselves and the contexts in which they work, act on and shape opportunities that create value for their organizations, their stakeholders, and the wider society". It is not synonymous with entrepreneurship because the entrepreneurs, and the specific discipline of entrepreneurship, are often focused on new venture creation. While entrepreneurial leaders (ELs) work in established organizations to introduce new products and processes, to lead expansion opportunities, to work in social ventures, tack societal problems that others have ignored and to build engagement in social and political movements, and they change existing services and policies in

NGOs and in government. The driven of entrepreneurial leaders arise from their desire to consider procedures to simultaneously create social, environmental, and economic opportunities. There are three following principles guide for entrepreneurial leaders: 1) cognitive ambidexterity, 2) social, environmental, and economic responsibility and sustainability (SEERS) , and 3) self-and social awareness (SSA). Moreover, they believed that these charecteristice of EPs is not innate but those can be developed to improve their organization and the world. The charecteristice of EPs as the concept of D. Greenberg et al. (2011) is explained as follows:

1) The cognitive ambidexterity principle: ELs need to learn how to balance and engege both prediction logic and creation logic for decision-making approach into a single approach to pursuing opportunity. However, the principle behide this concept focuses on using the analyticals approaches to create and implement solution for socilally, environmentally, and economically sustainable.

2) The social, environmental, and economic responsibility and sustainability (SEERS) principle: ELs have to drive thier organization with the SEERS responsibility. They need to understand the relationships among social, environmental, and economic value creation. To do these, they have to know how to assess the interests, rights, and powers of various stakeholder groups. That means EPs have to consider issues beyond profit creation and shareholder value maximaization. They can develop, implement, and measure the effects of responsible and sustainable solutions.

3) The self-and social awareness (SSA). ELs need to understand of themselves and the social context to guide the effective actions. They can make more effective decisions in uncertain and unknowable because they use an authentic and insightful understanding of their desire and of their affected by the context around them.

However, frome literature reviews, there are various entrepreneurial leadership dimensions in each researche. **Table 3** shows the example of entrepreneurial leadership dimensions in previous researches.

Table 3 Entrepreneurial Leadership Dimensions

Author (year)	Dimensions
Lumpkin and Dess (1996), Tarabishy et al. (2005b) Chen (2007) Bagheri and Pihie (2010)	Risk-taking, pro-activeness and innovativeness.
Gupta et al. (2004)	Scenario enactment; framing the challenge, absorbing uncertainty, path clearing Cast enactment; building commitment, specifying limits
Van Zyl and Mathur-Helm (2007)	Entrepreneurship; pro-activeness, innovativeness, risk-taking Leadership; technical, psycho-emotive, ethical
R. R. B. R. A. Rahman, Dora, Yosof, Diah, and Yusof (2009)	Transformational leadership style, transactional leadership style, and Charismatic leadership style
D. Greenberg et al. (2011)	Cognitive ambidexterity, SEERS (social, environmental, and economic responsibility)

Author (year)	Dimensions
	and sustainability), self-and social awareness
Kansikas et al. (2012)	Innovativeness, opportunity recognition, proactiveness, risk taking, and vision making
Hejazi et al. (2012)	Strategic, communicative, personal and motivational

Source: from literature review

2.4 Entrepreneurial leadership in community

In order to define leadership for relevance to this study, it is important to note that entrepreneurial leadership in community is not so much a situation or style of leadership, as it is a context under which leadership operates. This paper focused on the entrepreneur who also takes a position to lead other entrepreneurs in the community. The meaning of community in this research is places that people live, work, and interact on daily basis. Their community is not something they go to for eight hours a day, and escape from when they leave at night. It is places where they will go to work, to the temple, raise their children, and do activities such as have dinner or drink coffee with their friends. Due to the nature of communities, community leaders are somewhat different from influential individuals within other fields. Community leadership has become an importance not only for its own benefit, but also to help communities reach a shared vision for their future (Wituk et al., 2003). Moreover, community leadership is particularly important

provide direction and a vision to develop the trust and support needed within a community setting. The role of community leaders provide the overall guidance and management needed to build and maintain the community, its relevance and strategic importance to the organization and level of visibility (Bourhis, Dubé, & Jacob, 2005). However, there are three difference types of community leadership; 1) institutional leaders who get the authority to lead as a formal position appointed, 2) the power elite who attain the power to lead as a result of their social or economic standing in the community and 3) grassroots leaders who emerge from within the community and work as unpaid volunteers. The concept of grassroots leaders play an importance role to develop community and their member (Boehm et al., 2010). Grassroots leaders have roots in their communities to motivate by passion for their community rather than money; and their personalities differ from those who become elected officials or corporate leaders (M. Greenberg, 2000). Grassroots leaders are defined as leaders when they are recognized by the people in their community or formal leaders, powerful people in community, or media (Glidewell et al., 2002). While, Beauchamp (2006) suggested the primary key for the effective community leadership 1) focus on community 2) listening 3) courage and conviction 4) act with integrity 5) foresight 6) treat people fairly 7) keep promises 8) seek new things 9) encouraged and recognized value volunteers 10) partnerships 11) express appreciation.

This paper would like to describe the effective entrepreneurial leadership into the three steps; 1) the motivation to become an entrepreneurial leader and entrepreneur in the CBT, 2) entrepreneurial leadership development, and 3) behaviors of entrepreneurial leadership for sustainable performance. Therefore, the review literatures of these topics will be described in the next sections.

2.5 Motivation to become entrepreneurial leader in the community

The leader emerging is deviation between corporate and community because the atmosphere and source of authority is difference. Moreover, the community needs the different leaderships styles for each type of situation (Boehm et al., 2010). This research would like to investigate the motivation of community leaders to community involvement in order to know what motivations might lead leaders to care about the welfare of others and of the community at large while they also do a business in community. Moreover, the motivations of Homestay hosts are investigated also in order to understand how the leaders induce people in community to participate in Homestay group. Furthermore, this research would like to understand that how the leaders can balance the benefits between themselves and their communities.

To describe the motivation for entrepreneurship McGehee and Kim (2004) used Max Weber's theory to explain the motive to be an agri-tourism entrepreneurial by dividing into formal and substantive rationality. Formal rationality of agri-tourism motivations is primarily economic including offsetting falling income; supplementing a season of poor yield or providing additional revenue. While, substantive rationality is a primarily socio-culture that describes the motivation more than economic needs such as to educate the public about agriculture. The result of this research presented that it is possible to use Weber's theory of formal and substantive rationality to describe the motivation of agri-tourism entrepreneurship. The primary motivation to be an agri-tourism entrepreneur is to supplemental income, to fully utilize resources, and to educate the consumer. When farming was conducted primarily as a hobby, employment for family members was a secondary motivation. Three theoretically based categories of motivations were found for farm families involved in agri-tourism in accordance with Weber's framework: Formal, Formal-Substantive, and Substantive-Formal Motivation. That means that the motivation comes from both formal (economic) and substantive (socio-culture) reasons based on various characteristics of farm families for example the owner of small farm families utilize farming as a secondary income source. According with P. Lynch (1998) who investigated the motivation of female micro-entrepreneurs for

hosting to run bed and breakfast business and found that the highest motivation is the financial motivation. However, there are a substantive rationality to be a micro-entrepreneurs such as wanting to use free time, children had left home, retirement are also key motivations. According to hosts who operate farm tourism, the satisfying host/guest relationship is the most importance motivation to run their business or meeting new people, especially those with whom they shared a common interest (Ingram, 2002) same as the reason of the volunteer (P. Lynch, 1998).

In private company, Sawangwattanasub (2007) studied the motivation factors of employee to become entrepreneur in private companies in Bangkok, Thailand. In-depth interview was used with employees who have to do second job or leave their previous job to do their own business. This study found that the most factors that motivate employee to become entrepreneur are high income. Moreover, this research suggested the following new variables that motivate employees to become entrepreneurs: love to do, gain more experience, utilize free time, to used their skills and knowledge, and to aid or help their customer. While, Nasution (2010) reviewed 20 studies based on independent samples (N=6209) by using a meta analysis of the experimental and survey literature that has examined the effect of achievement motivation, as a part of the big five personality factors, and entrepreneurial leadership quality. The result indicates that the achievement motivation influences significantly with the quality of entrepreneurial leadership.

In community, Batson, Ahmad, and Tsang (2002) used conceptual analysis and suggested four types of motivations might lead people to community involvement: egoism, altruism, collectivism, and principlism. Differentiation is based on identification of a unique ultimate goal for each motive. **Table 4** provides an overview of their analysis.

Table 4 Four Motives for Community Involvement

Motive	Meaning	Ultimate Goal	Strength(s)	Weakness (es)
Egoism	The motivation for acting serves community to benefit oneself	Increase one's own welfare	Many forms; easily invoked; powerful	Increased community involvement relates to the motive only as an instrumental means or unintended consequence.
Altruism	The motivation for acting serves community to benefit one or more other individuals	Increase the welfare of another individual or individuals	Powerful; may generalize to group of which other is a member	May be limited to individuals for whom empathy is felt; increased community involvement relates to the motive only as an instrumental means or unintended consequence.
Collectivism	The motivation for acting to increase the welfare of a group or collective serves community.	Increase the welfare of a group or collective	Powerful; directly focused on common good	Maybe limited to in-group.
Principlism	The motivation for acting serves the community to uphold moral principles.	Uphold some moral principle (e.g. justice)	Directed toward universal and impartial good	Often seems weak; vulnerable to rationalization.

Source: Adopted from Batson et al. (2002)

While, Bono, Shen, and Snyder (2010) examined the factors that lead individuals to become involved as volunteer community leadership by using a sample of 1443 participants in 43 community leadership programs across North America. Participants for this study were recruited from the membership of the Community Leadership Association, a non-profit organization whose mission is to build community leadership capacity. Community leadership program participants completed two surveys. First, participant surveys were completed on paper at the program orientation. This survey assessed demographic information, motives for community involvement, and number of volunteer community activities the individual had engaged in prior to the entering the program. Second, surveys were administered online approximately one year after program completion and asked about activities in the year since the program ended, motives, and knowledge of the community. First survey analysis found that altruistic motives (i.e., they volunteered because they were concerned about others) were the best predictor of community leadership over the lifetime involvement in community. While social motives (i.e., because their friends or colleagues were involved, or because others thought community involvement was important) and self-oriented motives (i.e., self-esteem enhancement and career motive) would be related to more community involvement and leadership activities was partially supported. However, one year after program completion, participants were more likely to report getting involved in their communities for social reasons while altruistic motives level not changed. Furthermore, the results suggest that when individuals participate in a formal program designed to foster integrative community leadership, they become more deeply involved in their communities in part.

In Homestay, Osman et al. (2010) studied women who operated Homestay business within the Malaysian context and culture. They found that the motivation of women to entry into Homestay entrepreneurship is personal satisfaction, passion in the business, and encouragement from friends. In another way, they postulated that women are characterized by the desire to seek achievements, take some risk, and display certain leadership styles gained from a socialization process related to Homestay business.

However, this paper would like to investigate the motivation factors of the community leaders who also take a role of an entrepreneur and lead local people to do business in the community including the motivation factors of host families who participate to run Homestay in community. Kayat (2002) studied in CBT in Malaysia by using the qualitative investigation to examine the motivation factors of people to participate in Homestay program according to the concept of Pretty's typology of participation. The non-structured interviews were conducted with thirty members in Kampung Relau Homestay program. This research found that the participation of the local entrepreneur who led Kampung Relau Homestay is self-mobilization. Moreover, the rest of the community members indicated that they maybe classified into one of these three types of participation: (1) participation for material incentives, (2) functional participation or (3) interactive participation. The characteristics of types of community participation were presented in **Table 5**.

Table 5 Types of Community Participation in Kampung Relau Homestay Program

Type	Characteristics
Participation for material Incentives	<ul style="list-style-type: none"> - Not involved in the decision-making process but offer resources or support for cash and/or sense of belonging
Functional participation	<ul style="list-style-type: none"> - Forming as a group that functions as the working committee for the Homestay
Interactive participation	<ul style="list-style-type: none"> - Interactive participation as a group or as individuals as they feel they have a stake in the success or failure of the program - Learn from the process - Able to respond to issues that arise from the process

Type	Characteristics
Self-mobilization	<ul style="list-style-type: none"> - Initiated the program independently - Develop contacts for resources and for marketing - Lead and mobilize group - Control tourist activities

Source: Kayat (2002)

Beside, in Homestay accommodation business in tourism sector of Malaysia, Ahmad, Jabeen, and Khan (2014) studied by gathering data from a survey of 1250 Homestay entrepreneurs and from in-depth interview 35 Homestay entrepreneurs in order to recognize the motivation factors to run Homestay by comparing with the small- and medium-size enterprises (SMEs). The results of this research propose a revised model of motivations factors of Homestay entrepreneurs, which incorporates two distinct sets of push and pull factor (see as Figure 3). Moreover, they found that the main motivations to operate Homestay of entrepreneurs are different from those of SMEs.

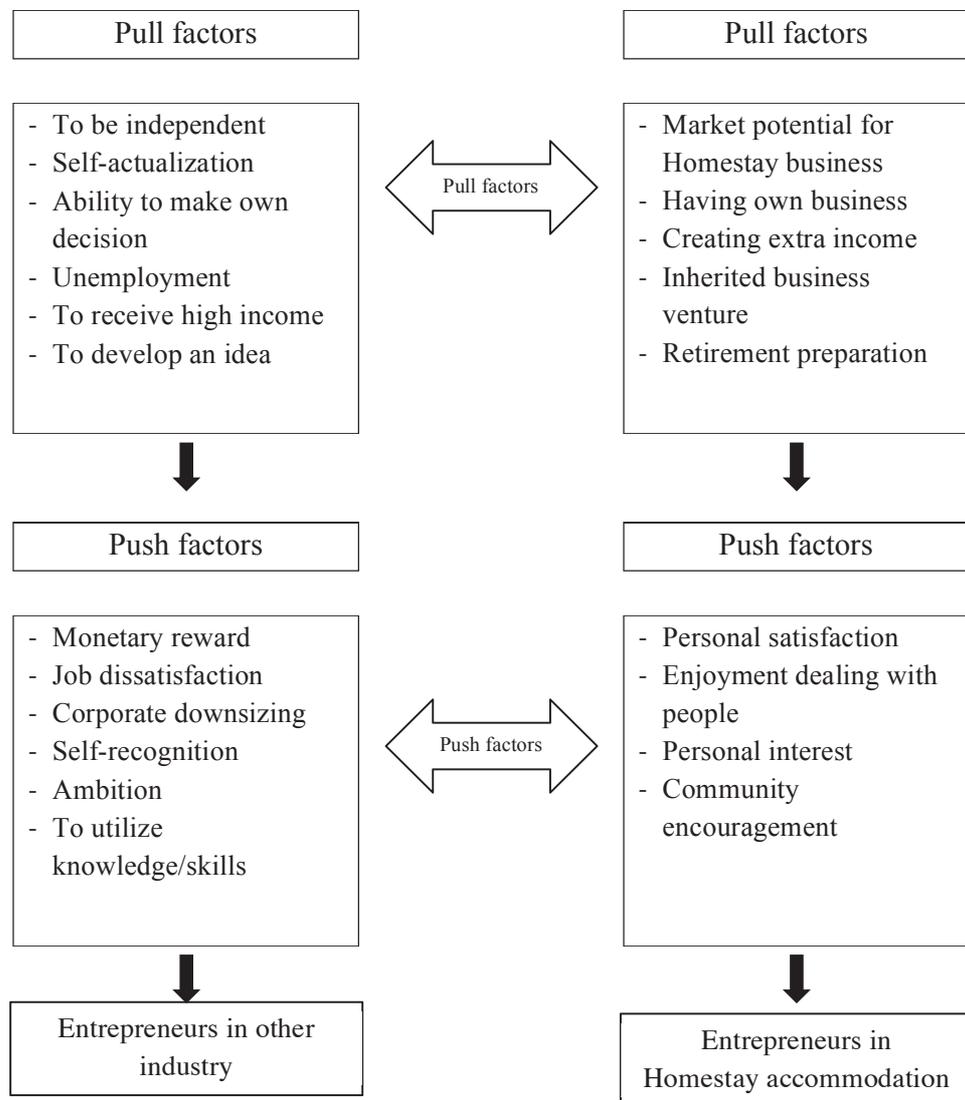


Figure 3 Push-pull model of Homestay accommodation business entrepreneurs in Malaysia.

Source: Ahmad et al. (2014)

Moreover, Razzaq et al. (2011) investigated the motivational factors among local communities by using the questionnaire to collect the data from 62 Homestay operators that have shown a good performance. The result showed that the influence of the local leaders plays an important role in the communities; the leaders should look towards the

youth to strengthen the program. Income and environment are main motivational factors in becoming a Homestay operator in the program. Next section, the concept of community entrepreneurial leadership development will be described.

2.6 Community entrepreneurial leadership development

In small business, the concept of leadership development within an entrepreneurial context is different from that in the corporate context. The primary key for entrepreneurial leadership development is the improvement of organization performance by the development of leader identity, their sense of self and social interaction, their sense of others (Leitch et al., 2009). In order to investigate entrepreneurial leadership learning and development, Bagheri and Pihie (2010) proposed a model for entrepreneurial leadership development in the context of university entrepreneurship program (see **Figure 4**). However, this model can apply with entrepreneurial leaders in organizational setting also. The concept of this model represents the process of entrepreneurial development through an interaction and incorporation of various forms of entrepreneurial learning including experience, observation, social interaction and reflection. Moreover, active involvement in different types of entrepreneurial learning develops entrepreneurial leadership competencies including competencies required for ‘Scenario enactment’ such as proactive, innovativeness and risk taking as well as ‘cast enactment’ which are commitment building and specifying limitations.

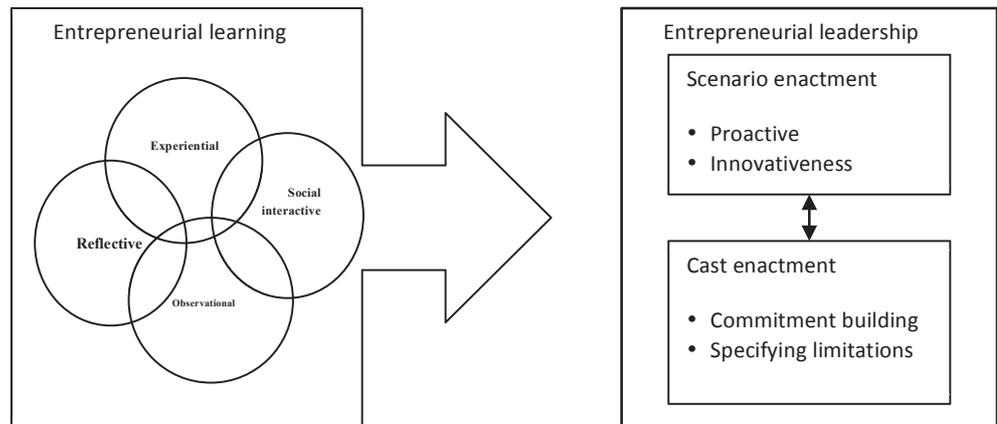


Figure 4 An integrated model for entrepreneurial leadership development based on entrepreneurial learning

Source: Bagheri and Pihie (2010)

In community, the good community leadership is a significant factor in rural tourism development. The community leaderships have to understand the importance of tourism in the same time they have to fund and promote it. Moreover, their enthusiasm is a crucial to the success of tourism in the community (Wilson et al., 2001). However, to develop leadership in community, Kirk and Shutte (2004) proposed three components of framework for the community leadership development that are leading change through dialogue, collective empowerment and connective leadership as represented in **Figure 5**.



Figure 5 Community leadership development framework

Source: Kirk and Shutte (2004)

Kirk and Shutte (2004) defined dialogue as a way for group to talk together in order to empower all voices to be heard, respected and listened without consider about the status of each speaker. It also leaves people feeling the decisions that they have been well considered, even though not everyone may agree with them. Connective Leadership is a way of establishing a community of practice. It is a place for a group of people from different backgrounds and experiences coming to share and shape the common values and aspirations to work together in a joint enterprise. While, the meaning of the collective empowerment is the product of a team working together well. It will occur when the group member are able to take up their roles in relation to each other, fully with a sense of purpose, confidence and authority. It will happen best, regardless of large or small group, when they are mutual respect and recognition of the validity of all their roles.

According with Ricketts and Ladewig (2008) who found that the leader of community should to get community empowerment to make a community vision. They investigated the relationships and effects among the influence of psychological sense of

community, community leadership and social capital on the communities' openness to change. They considered the issue of leadership within rural communities, and how sense of community and social capital work with leadership to encourage change. Drawing on the research of leadership through a comparative case study undertaken in two viable Florida communities, using path analysis, results indicated that only community empowerment and building social capital through trust had a direct effect on a community's openness to change (see **Figure 6**).

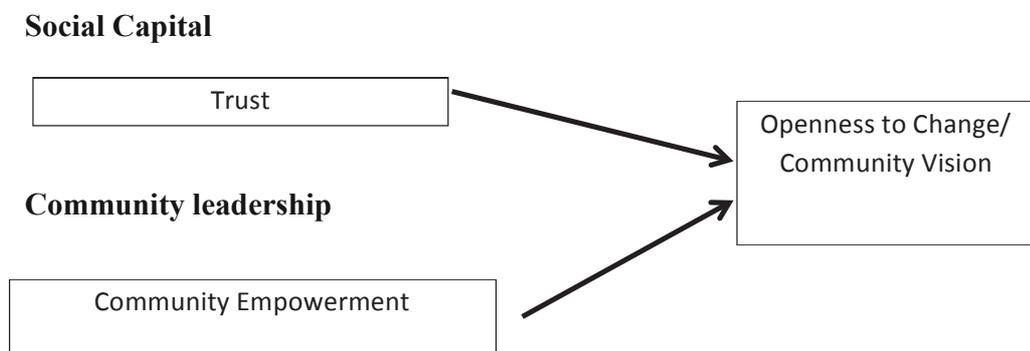


Figure 6 Effects of independent and intervening variables on openness to change/community vision- a simplified mode

Source: Ricketts and Ladewig (2008)

2.7 Entrepreneurial leadership behavior for sustainable performance

Generally, the leaders behavior in public service is leading their communities and being responsible for social, economic and environmental well-being of the locality (Hartley & Allison, 2000). In order to understand behavior or style of community leadership for sustainable performance, sustainable performance measures are defined first. After that leader behavior toward for sustainable performance will be described.

In aspect of organization performance, there are several ways to think about the theory of the firm and each has different implications for reporting organizational performance. In the 1980s, the firm was viewed as belonging to the shareholders, shareholder theory, which uses shareholder return to measure overall firm performance. Since the early 1990s, a more stakeholder-based view has gradually come to prevail. The firm is seen as having responsibilities to a wider set of groups than simply shareholders. Thereafter, the concept of Balanced Scorecard (BSC) performance measurement system by Kaplan and Norton (2007) based on stakeholder theory has been emerged in 1992. The BSC comprises the four following components: financial, customer/market, short-term efficiency and long-term learning, and development factors. However, the original BSC model does not consider employee, and supplier or community perspectives on firm performance. Around the same time that firms began adopting BSCs, public, media and community groups began to pay more attention to the impact of organizations on the natural environment and on society as a whole. In 1997, the Triple Bottom Line (TBL) by Elkington emerged (Elkington, 2004) as a new tool for measuring organizational performance. The TBL is also based on stakeholder theory, but it takes a much wider perspective of the stakeholders affected by organization than does in the BSC concept. It is based on the idea that a firm should measure its performance in relation to stakeholders including local communities and governments, not just those stakeholders with whom it has direct, and transactional relationships (such as employees, suppliers and customers).

In small tourism ventures, goals as well as performance measuring appear to have special features that differentiate them from measures in other sectors and industries (Getz & Carlsen, 2000). For example, in rural tourism, performance measures are often related to considerations such as generating jobs for family members, achieving lifestyle goals, improving and enriching social life and generating personal income (Getz & Carlsen, 2000; P. Lynch, 1998) as well as customer satisfaction (Anderson, Fornell, & Lehmann, 1994; Otto & Ritchie, 1996). In small hotels, the primary business performance indicators are bedroom occupancy rate, annual revenue, break-even point, and guest satisfaction (Morrison & Teixeira, 2004).

The emergence of the concepts of “sustainable development” and “sustainability” reflect a seminal change in global thinking, which is forcing firms to again re-evaluate their approach to measuring organizational performance. At the macro level, the World Commission on Environment and Development defined sustainable development as development that ‘meets the needs and aspirations of the present without compromising the ability of future generations to meet their own needs’ (Drexhage & Murphy, 2010). Sustainable development embodies three inextricably connected principles: environmental integrity, social equity and economic prosperity. Performance in one area has effects on the other two areas. At the organization level, a sustainable business is defined as one that ‘meets the needs of its stakeholders without compromising its ability also to meet their needs in the future’. The concept of organization sustainability was applied in business strategy, which, in turn, affects how firms measure performance. Therefore, the concept of Sustainable Balanced Scorecard (SBSC) emerged in order to measure organizational sustainability including social and environmental sustainability. This concept integrated the concept of the TBL and the BSC together. The dimensions to measuring organizational performance of SBSC are financial, customer/market, internal processes, learning and development, social performance, and environmental performance (Hubbard, 2009).

Although, no sustainable measurement can be perfect, however, the sustainable value can use to measure and describes the current sustainable performance (Van Passel, Nevens, Mathijs, & Van Huylenbroeck, 2007). Beside, generally the concept of sustainable performance is measured by assessing three aspects of sustainability: economic, social and environment performance (V. Castellani & Sala, 2010; Székely & Knirsch, 2005) based on the triple bottom line for sustainability (often referred to as ‘TBL’ or ‘3BL’ promoted by many international organizations including APEC and the United Nation (Asker et al., 2010). The triple bottom line for sustainability is represented graphically below (see **Figure 7**).

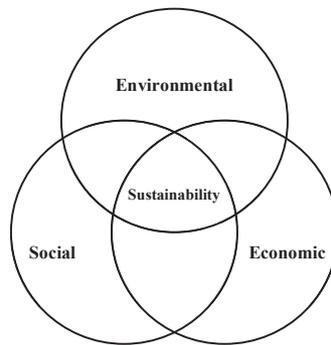


Figure 7 Aspects of sustainability

Source: Asker et al. (2010)

Dyllick and Hockerts (2002) defined the definition of all three parts as following.

Economic sustainable means ‘Companies guarantee at any time cash flow sufficient to ensure liquidity while producing a persistent above average return to their shareholders’

Social sustainable means ‘Companies add value to the communities within which they operate by increasing the human capital of individual partners as well as furthering the societal capital of these communities. They manage social capital in such a way that stakeholders can understand its motivations and can broadly agree with the company’s value system’

Environment sustainable means ‘Companies use only natural resources that are consumed at a rate below the natural reproduction, or at a rate below the development of substitutes. They do not cause emissions that accumulate in the environment at a rate beyond the capacity of the natural system to absorb and assimilate these emissions. Finally they do not engage in activity that degrades eco-system services’.

In term of “sustainable tourism and ecotourism” maybe partly influenced by the general concept of sustainable development especially for enhancing local development and protecting nature environment as well as traditional and cultural heritage. Besides, in order to guarantee the long-term sustainability of tourism, sustainable development guidelines and management practices should consider all form of tourism towards more sustainable patterns. Sustainability concept refers to environmental, economic and socio-cultural aspects of tourism development, and a suitable balance must be established between these three dimensions. Therefore, Valentina Castellani (2010) suggested that the sustainable tourism should meet three principles as follows:

- 1) Make optimal use of environmental resources that constitute a key element in tourism development, maintaining essential ecological processes and helping to conserve natural heritage and biodiversity.
- 2) Respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance.
- 3) Ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and income earning opportunities and social services to host communities.

Although various researches on sustainable tourism focused on the traditional dimensions: economic, social or socio-cultural and environmental, but recent debated suggest that sustainable community tourism (SCT) development involves even more dimensions (Bossel, 1999; Choi & Sirakaya, 2006). Bossel (1999) proposed SCT dimension as ecological, social, economic, institutional/political, cultural, and technological dimensions at the international, national, regional, local community levels, as well as within agriculture, tourism, political sciences, economics and ecology. While Choi and Sirakaya (2006) suggested the sustainable indicators for managing community tourism by using 125 indicators: political (32), social (28), ecological (25), economic

(24), technological (3), and cultural dimension (13). In **Table 6** shows top three objective indicators of each dimension.

Table 6 Sustainable indicators

Ranking of Dimension	Key themes	Indicator issues
1. Economic	1.Capital formation in the community investment	• Availability of local credit to local business
	2.Employment	• Employment growth in tourism
	3.Income distribution/capital leakage and linkage	• Percent of income leakage out of the community
2. Social	1. Host community/residents and stakeholders	• Resident involvement in tourism industry
	2. Tourist satisfaction	• Visitor satisfaction attitude toward tourism development
	3.Community health and safety	• Litter pollution
3.Cultural	1.Cultural (site) management	• Availability of cultural site maintenance fund and resources
	2.Cultural education	• Type and amount of training given to tourism employees (guide)
	3.Building/architecture	• Types of building material and decor

Ranking of Dimension	Key themes	Indicator issues
4. Ecological	1. Loss of renewable resources	• Air quality index
	2. Rate of ecosystem destruction/ degradation	• Level of protection (IUCN classification e.g. parks, beaches, species, fragile ecosystem)
	3. Assessment of environmental impacts of tourism activity	• Continue use of environmental impact assessment
5. Political	1. Local planning policy	• Availability and level of land zoning policy
	2. Political participation	• Local resident participation in planning process
	3. Local oriented control policy	• Availability of development control policy
6. Technological	1. Accurate data collection	
	2. Use of low-impact technology	
	3. Benchmarking-generic and competitive (input/output efficiency)	

Source: Adopted from Choi and Sirakaya (2006)

For monitoring performance, sustainable tourism indicators are widely recognized as a useful tool (V. Castellani & Sala, 2010). Besides, to measure SMEs' sustainability dimensions can divide in to three levels. First, the formalization means the firm's involvement in sustainable development (SD) by defining a degree of sustainable activities in the document, control measures, policies, and procedures. Second, the integration means the firm embedded SD principles in the firms' strategic choices and routine. Last, the voluntarism means the firm operation beyond the laws to fulfill their responsibilities toward SD (Spence, Gherib, & Biwole, 2011). However, leadership and vision is also a critical success factor that a company needs to fulfill to achieve sustainable performance (Székely & Knirsch, 2005). Moreover, organizations need at least three critical success factors to fulfill in order to achieve sustainable performance; leadership and vision, flexibility to change, and openness for engagement (Székely & Knirsch, 2005) .

However, in the context of sustainable performance in Thailand, the Sufficiency economy" philosophy should to be considered in this paper because this concept has been developed over the past three decades by His Majesty, King Bhumibol Adulyadej through royal remarks on many occasions to lead Thai people to balanced way of life and to maintain sustainable development theory at all levels. Especially, after the economic crisis in 1997, His Majesty has reiterated and expanded on the concept of Sufficiency Economy in remarks made in December 1997 and the following year. So in 2001, the Sufficiency Economy working group as the informal group between the National Economic and Social Development Board and Crown Property Bureau was set up to work further in interpreting and elaborating on the philosophy of Sufficiency Economy (Piboolsravut, 2004). After that, the definition of Sufficiency economy describes as a philosophy that stresses the middle path as an overriding principle for appropriate conduct by the populace at all levels. This concept was applied to conduct starting from the level of the families, communities, as well as the level of nation in development and administration so as to modernize in line with the forces of globalization. The definition of sufficiency is moderation, reasonableness, and the need of self-immunity for sufficient protection from impact arising from internal and external changes. Therefore, the concept

of sufficient economic comprises the three following components: moderation, reasonableness, and self-immunity system, i.e. the ability to cope with shocks from internal and external changes. However, to achieve this, there are two underlying conditions necessary: knowledge and morality. An application of knowledge is essential consideration and prudence. In particular great care is needed in the utilization of theories and methodologies for planning and implementation in every step. At the same time, it is essential to strengthen the moral fiber of the nation, so that everyone, particularly public officials, academics, businessmen at all levels, adheres first and foremost to the principles of honesty and integrity. In addition, a way of life based on patience, perseverance, diligence, wisdom and prudence is indispensable to create balance and be able to cope appropriately with critical challenges arising from extensive and rapid socioeconomic, environmental, and cultural changes in the world (see **Figure 8**) (Piboolsravut, 2004). Representatives of the King's charity and policy organizations believed that the fundamental of sufficiency economy adapted from Buddhist economics to the contemporary global economy (Noy, 2011).

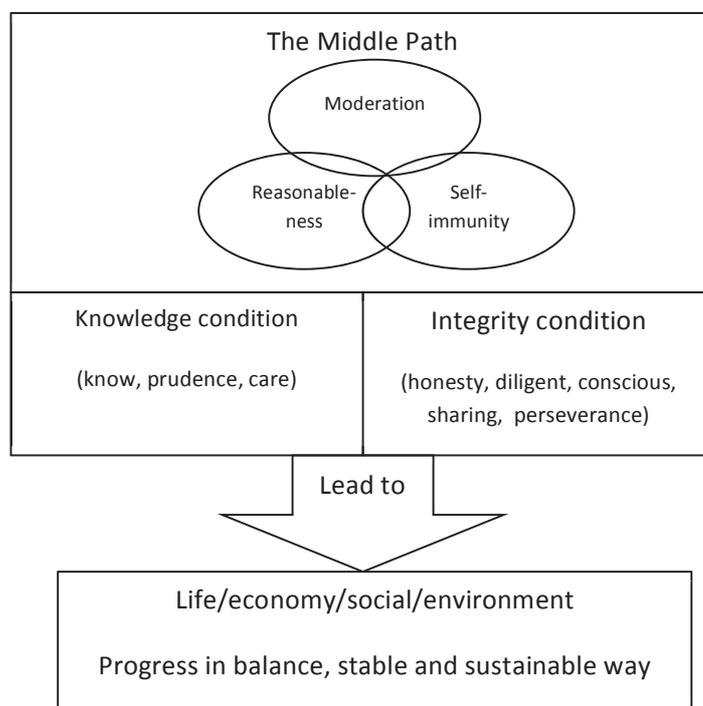


Figure 8 Philosophy of Sufficiency Economy

Source: Piboolsravut (2004)

Moreover, His Majesty the King has developed systematic guidelines for proper management of land and water resources, by applying the concept of Sufficiency Economy to experiments with integrated agriculture over the year, called “New Theory Agriculture”. The New Theory Agriculture purposes to make farmers more self-reliant through a holistic management of their land, while living harmoniously with nature and within society. There are three stages to complete the New Theory Agriculture.

1) Sufficiency at the household, this stage aims to create self-reliance and self-sufficiency at the household level by utilizing holistic ways of management practices that have multiple benefits at least self-sufficient in term of food and be able create proportionate income from selling extra crops and products beyond necessary consumption of the household.

2) Sufficiency at the community level, this stage aims to create sufficiency at the community or organization level by using co-operative activity with their neighbors within the community based on the concept of sharing excess resources of each household. These activities include community enterprises or co-op based production, community saving groups, or establishing community healthcare center, however, the activities can be different for each community depending on their condition. Activities should lead to grater self-reliance of each community by enhancing the capacity of community members in reducing cost of living or increasing income.

3) Sufficiency at the national level, this stage needs various institutions within the concept of corporate social responsibility to join hand in a collaborative way to create sufficiency at the national level. It means community be encouraged to expand their activities, for example rising fund or creating direct sales channels through reaching out to co-operative firms, banks, and other outside sources.

To implement the sufficiency at the community level in accordance with the decentralization policy, the National Economic and Social Development Board has engaged in the program of facilitating each community to develop its own Community Development Plan. The program aims to strengthen grassroots participation, and to build capacity for community’s management (Piboolsravut, 2004). Homestay CBT is also an

activity created by community to implement the sufficiency at the community level supported by MOTS.

In leadership view, Kantabutra (2006) has been developed a theoretical model (see **Figure 9**), derived from the empirical and theoretical literature for relating visions to sustainable business performance, suggested that the vision attributes (brevity, clarity, abstractness, challenge, future orientation, stability, and desirability), plus “Sufficiency economy” influence on both business performance and its sustainable. This paper suggested a corporate leader should develop a business strategy and plan to achieve a vision, communicate the vision to organization members, and realign organization processes to suit the vision, empower and motivate organization members. The leader should also be passionate about the vision, emotionally committed to the vision, and behave consistently with the vision. As for organizational members, they should share the leader’s vision, emotionally committed to the vision and use the vision to guide their daily business activities. Leaders who expect to be able to sustain their business performance in the long run, they will must be noted that the definition of corporate sustainability here is rather narrow and should have included social and environmental outcome as their performance indicators.

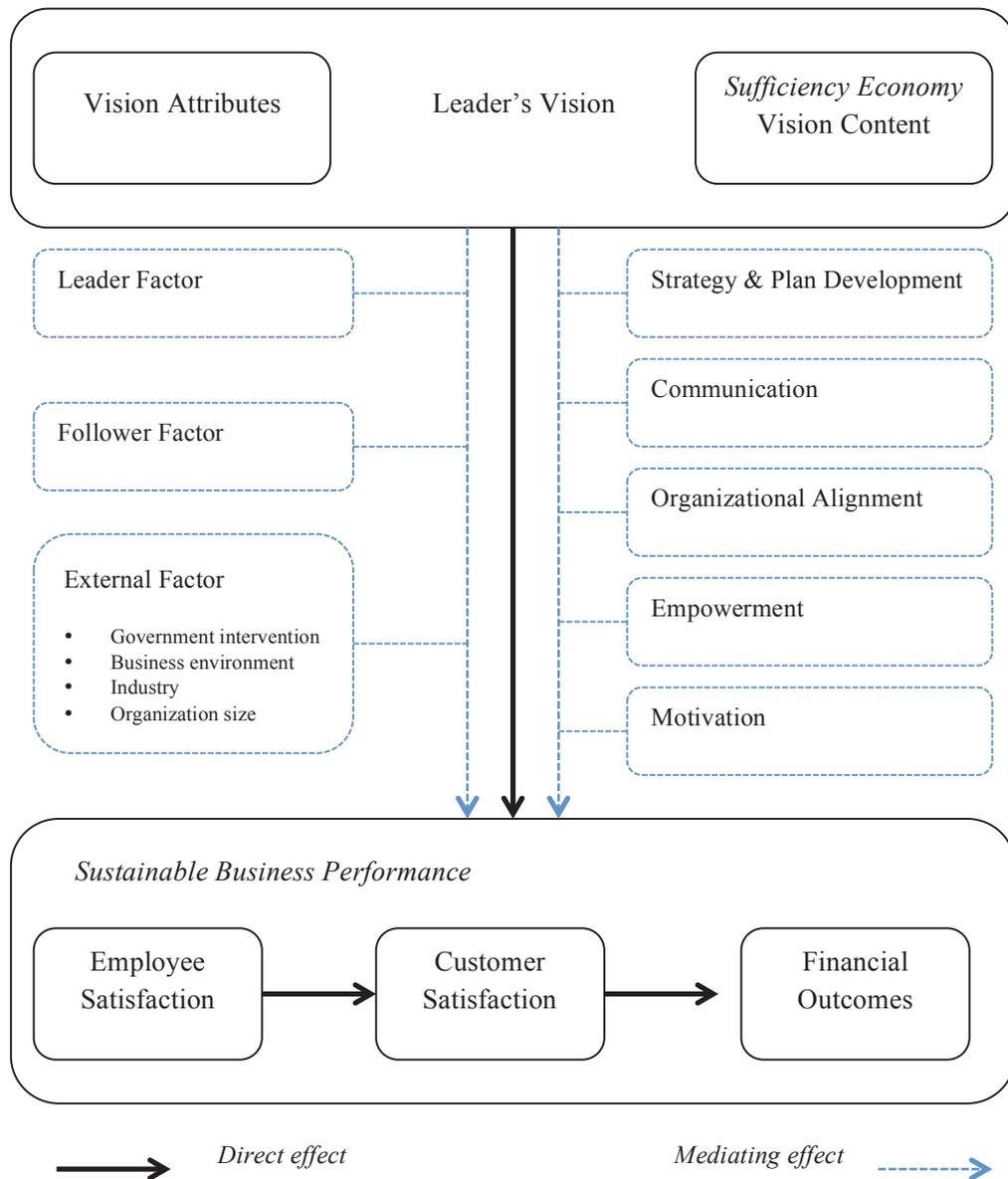


Figure 9 Model relating vision-based leadership to sustainable business performance

Source: Kantabutra (2006)

In the company, the adoption of sustainability not only exercises a public relations but the sustainability will take place when there is an active leader or manager within the company by sending the right signals to promote sustainability and setting an example in how sustainable principles are followed. In other words, the most critical success

factor to achieve sustainability is true leadership within the organization (Székely & Knirsch, 2005). Moreover, sustainability leaders create opportunities for people to come together and generate their own answers to explore, learn, and devise a realistic course of action to address sustainability challenges. They also develop and implement actions in collaboration with others, modifying them as needed to unforeseen changes in the environment over time (Ferdig, 2007).

In CBT, entrepreneurial success has to gather human, cultural and social resources in a community network in their pioneering endeavors. Moreover, the entrepreneurial sustainable performance depends on the maintenance of positive perceptions of mutual respect, equitable distribution of benefits, and socially and environmentally responsible practices (Kokkranikal & Morrison, 2011).

However, the qualification of sustainability leadership not means to person who hold formal leadership positions but means to anyone who take responsibility for understanding and acting on sustainability challenges. Beside, sustainability leaders recognize that the experience of change itself, and the dissonance it creates, fuels new thinking, discoveries, and innovations that can revitalize the health of organization, communities, and the earth (Ferdig, 2007).

Horlings and Padt (2011) developed new leadership model for sustainable development in rural regions as showing in **Table 7**. They had used this model to explain four leadership styles in eight cases for rural regional development in the Netherlands. The result found that sustainable regional development benefits from shared leadership where collective values, feelings, trust, commitment and energy form the basis for mobilizing private and public actors around a joint agenda in regional network. Leaders can in this sense contribute to new regional agendas and the exploration of new pathways to sustainability.

Table 7 Dimensions and operational criteria for leadership for regional development

	Inner world	Outer world
Individual	‘The X-factor’	‘Vital space’
	<ul style="list-style-type: none"> - Personal qualities - Inner motives and values 	<ul style="list-style-type: none"> - Flexible roles - Vital coalitions
Collective	‘Shared leadership’	‘Bricolage’
	<ul style="list-style-type: none"> - Leadership type - Achievements - Capabilities 	<ul style="list-style-type: none"> - Agenda setting - Open innovation - Rule changing

Source: (Horlings & Padt, 2011)

This model was considered both the objective and subjective dimensions of sustainable development. Their idea was starting from Wilber’s Integral Theory. The following subsections explain these four dimensions in detail.

‘The X-Factor’, is generally answered by pointing to soft factors such as personal qualities, environmental feelings and awareness, motivation and commitment, confidence in others and the ability to convince people. This research revealed insights about the motivation and passion of leaders. The result exposed that leaders shared several common personal qualities for example they are men of at least 40 or 50 years old. This factor made them had gained the experience and had the time to do their work. This is the important because it needs focus as well as perseverance, self-will, energy and patience to keep going during often long-lasting regional processes. Besides, the personal motives and valued of the leaders is the importance factor such as some leaders liked to be in the spotlights as pioneers and innovators and having influence. Moreover, they had feeling and awareness about environmental problems.

‘Shared leadership’ denotes to leaders who act as visionary networkers and raise awareness to reach achievements using a wide range of capabilities. The effective regional development needs networks and leader acting in multi-actor and multi-value

networks that stimulate visioning of a different future and transformation of these visions into focused strategies and action. The results showed that the initiators in the Dutch cases are mostly pragmatic by concentration to use networks more than to build new institutions. The most successful leaders were able to connect different networks and scale up their activities to larger network. Moreover, They have another competencies such as strategic thinking, trying to influence decision making at the right moment.

‘Vital space’ implies that leaders can create the effective regional cooperation by using flexible roles of leadership that effectively anticipates the extant governance context. Leaders play difference roles in regional development processes by creation and preservation vital space where trust, specialization, division of tasks and creativity can flourish. Moreover, the leaders contribute to vital coalitions between private businesses as well as between private and public actors. However, this research indicated that there are three significance conditions for establishing the coalitions that are need to be a solid business community of entrepreneurs with a common objective and agenda, government officials supporting, and using formal and informal rules to work together.

‘Bricolage’ refers to the interaction of leaders and their network within an institution context. Leaders apply different strategies of agenda setting, open innovation and rule changing to connect their network in wider social systems to cope with sustainable challenges. This research used three strategies to explain the results of case studies. First, leaders contributed to the framing of problems by telling their story over and over again. They tried to bring the shared vision developed in networks across to those with formal positions and power to set the agenda. Second, leaders of change looked beyond their own network in search for knowledge, a strategy referred to as open innovation. In the case study areas new coalitions were formed with knowledge institutes. Leaders also tried to adapt lessons learned in other regions to their own region. Third, leaders tried to change the rules of the game. In the case studies, leaders effortlessly moved between the different worlds of policy, practice and science at different levels of scale for example when they meet the obstruction by local civil servants, they will create opportunities for negotiations behind the scenes and used their position, status or personal competences to exert influence through informal contacts, media and political pressure.

However, the researchers suggested that the role of individuals for sustainable regional development studies is still under-researched. They recommended doing more research by focusing on X-factor for sustainable regional development.

2.8 Theoretical Framework of this research

A theoretical framework shows in the Figure 10 developed based on the literature reviewed to help guide the study. According to the framework, the entrepreneurial leadership for sustainable performance in Homestay CBT depends on the individual motivating factor, the process of development and the behaviors of the leader in community for sustainable performance. The definitions of the variables in this study are described in Table 8.

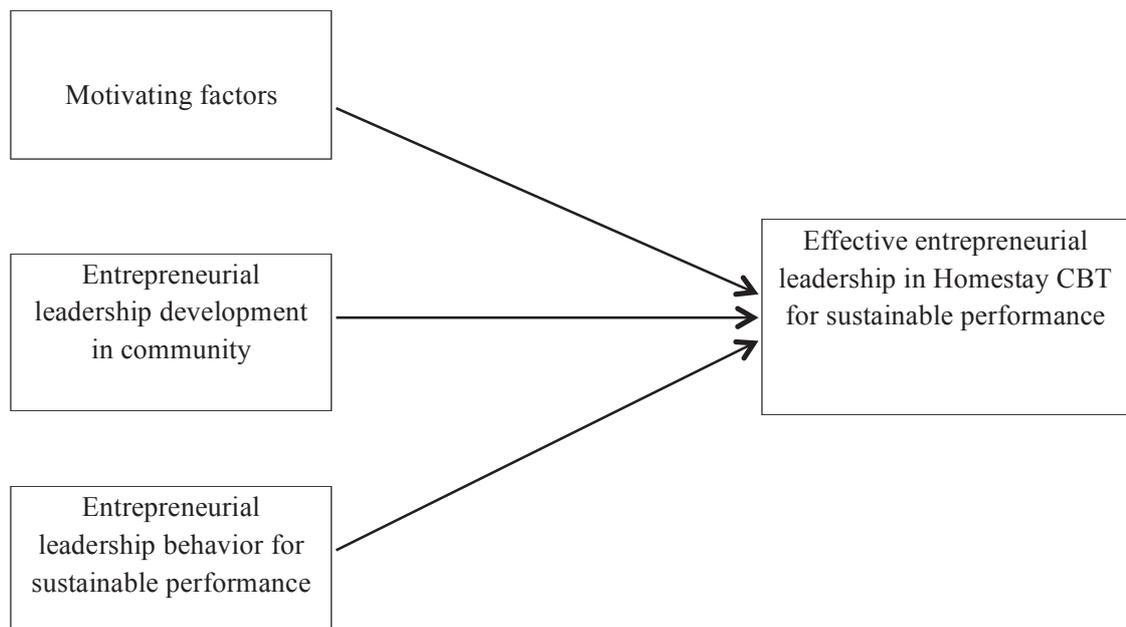


Figure 10 Theoretical Frameworks on the Effectiveness Entrepreneurial Leadership for Sustainable Performance in Homestay CBT in Thailand

Table 8 Study Variables and Operational Definitions

Variables	Operational definitions
<i>Motivation factors</i>	First, the two motivation reasons to become the Homestay operator: Formal (Economic) reason and Substantive (Socio-culture) reason will be investigated. After that, the types of community participation in Homestay Program as the concept of Kayat (2002) will be applied to investigate the characteristics of motivations to participate in Homestay program.
<i>Entrepreneurial leadership development</i>	The development process will use the framework of Kirk and Shutte (2004) to investigate the entrepreneurial leadership development in the Homestay CBT which comprises of three aspects: leading change through dialogue, collective empowerment and connective leadership.
<i>Entrepreneurial leadership behaviors to promote sustainable performance in community</i>	<p>The leadership model for sustainable of Horlings and Padt (2011) will be adopted to investigate behavior of leaders to lead their communities and to be responsible for social, economic and environmental well being of the locality for understanding an acting on sustainable performance in the community by dividing into two dimensions:</p> <p><i>Individual dimension</i> - Inner motivation and passion, rooted in human value, stimulating favorable behavior towards sustainable performance</p> <p><i>Collective dimension</i>- Dealing with visions and values in network to cope with sustainability challenges (interaction of leader and their network within the community)</p>

Chapter I Conclusion

This chapter described the theoretical framework to make the understanding the context of this research by dividing into two sections as follows.

First section presented the concept of CBT that gave the details to know that it was appeared for more than twenty years as a form of local tourism supported by communities in various models. The main purpose to develop CBT is to increase an extra income and an awareness of the environment and socio-culture conservation for people in the community. From those purpose of CBT, Homestay CBT in Thailand emerged as a one type of tourism, which tourists can stay with the host family in the same house to learn about the local ways of life. Moreover, Homestay has been developed more than 15 years in order to use it as a tool for community development.

Second section, the theoretical framework involved with the entrepreneurial leadership was explained including leadership style, leadership and entrepreneurial definition, and entrepreneurial leadership definition, especially, the entrepreneurial leadership in the community. Moreover, the literature reviews involving with the motivation to become entrepreneurial leadership, community entrepreneurial leadership development, and entrepreneurial leadership behavior for sustainable performance were explored. Finally, the theoretical framework of this research was presented.

CHAPTER II RESEARCH METHODOLOGY

In this chapter, all the stages of the research methodology, including the research design, unit of analysis and data collection, will be described. A qualitative multiple case study method is applied. In-depth interviews, observation and document analysis are used to collect data. In-depth interview was employed with the leader and residents in community to deeply understand entrepreneurial leadership in community for sustainable performance.

Section 1 Methodology and data collection

1.1 Research design

Since the objective of this research is to study the entrepreneurial leadership for sustainable performance in Homestay CBT in Thailand, the unit of analysis is, therefore, the three success Homestays that received the Thai Homestay Standard from DOT. Although the case study method typically has been associated with such a focus on single case study method, a stronger and potentially more desirable use of the method is in conducting multiple case studies that is, a single empirical inquiry or study that contains two or more cases (Yin, 2012). Moreover, case study research incorporating in form of content analysis provides the opportunity for new and meaningful theories of leadership to emerge (Insch, Moore, & Murphy, 1997).

The empirical research was undertaken in this study, a qualitative multiple case study method was applied, exploratory and interpretative nature into the effective entrepreneurial leadership for sustainable performance. Leaders frequently serve as the subjects of case study because they are presumed to have followed some course of action, made some decisions, or exerted some influence that offers important lessons to be learned (Yin, 2012). The objective of this research is to better understand entrepreneurial leadership in Homestay and the interaction and participation of Homestay

hosts for the success performance in the community. The data sources for this research divided into two categories: secondary and primary sources.

1. Secondary data sources

The data were derived from academic texts, printed materials, and related research studies, and were then synthesized to obtain concepts, the theoretical framework and previous study results. Additionally, community documents, e.g., location boundaries, geography, account book, and visiting book were obtained. The secondary data were collected and analyzed as fundamental data to be verified with the primary data later on.

2. Primary data sources

This type of data was collected directly from the population and sample group in the area of investigation. The community's data were collected from observations, interviews and meetings. The target population was the entrepreneurial leader and entrepreneur of Homestay CBT in Thailand.

1.2 Data Collection

Employing a case study research design often requires the collection and combined use of multiple types of data (data triangulation) (Yin, 2009). Therefore, to gather the data from the case studies, the researcher tried to reach an understanding of what actually occurred in the Homestay CBT by employing the following variety of techniques of qualitative approach:

1. Direct Observation

Direct observation of people and how they behave in situations of interest is a commonly used method of collecting information. Moreover, the measuring personality used observer-ratings surveys. Even though the results of self-report surveys and observer-ratings surveys are strongly correlated, research suggests that observer-rating surveys are a better predictor of success on the job. (Robbins, Judge, & Campbell,

2010). To record observations and informal discussions, a recorder was used. For ethical reasons, the researcher informed the informants before recording.

2. Participant observation

Participant observation helped the researcher learn the perspectives of the populations by experiencing the participants' lives in their own environment as well as their day-to-day experiences (Denzin, 2012). Therefore, it is very useful for gaining an understanding of the physical, social, cultural and economic contexts in which participants live, the relationships among people, contexts, ideas, norms and events, and people's behaviors and activities (Mack, Woodsong, MacQueen, Guest, & Namey, 2005)

3. In-depth interview

This study employed in-depth interviews as the primary means of data collections because it is an effective qualitative method for getting people to talk about their personal feelings, opinions and experiences (Mack et al., 2005). The primary advantage of the in-depth interview is that it provides much more detailed information than other data collection methods, such as the survey, as well as providing a more relaxed atmosphere to collect information (Boyce & Neale, 2006). The researcher explained the purpose of the interview to key informants before conduction face-to-face interviews and informed the informants that the conversation would be recorded. In this study, interviews were mostly conducted at either the informant's house or their workplace, depending on their preference.

Biographical interviews were used as they offer the most detailed descriptions of the development of individuals' Homestay and provide the researcher with the opportunity to engage with each unique story, to understand the motivations as well as the outcomes. Although a semi-structured questionnaire was compiled, a flexible approach enabled interviewees to tell their stories, ensuring the most important events as perceived by the interviewee were given due attention. The role of the interviewer was principally to facilitate this storytelling while using probing questions to delve more deeply into the influences affection key decision (Bosworth & Farrell, 2011).

Participants were interviewed individually at their place of work; these interviews lasted between 1 hours and 2 hours and were undertaken between visiting each Homestay host in the community. Snowball sampling technique was used in recruiting subsequent respondents as no new respondent was interviewed when the researcher felt that no new information would be uncovered from them in order to answer the research question.

1.3 Descriptions of case study

DOT as a part of MOTS have been developed the Thai Homestay Standard Certificate, from 2004 - 2010, there are a total of 154 Homestays received the Thai Homestay Standard: 41 Homestays in the north region, 24 Homestays in the central region, 21 Homestays in the east region, 49 Homestays in the northeast region, and 21 Homestays in the south region (Department of Tourism, 2011a). Due to time and resource constraints, all of the 156 Homestays cannot be analyzed therefore; only Homestays that has a good performance readiness was selected as case studies as follows:

1. Ban Mae Kam Pong, Chiang Mai province
2. Ban Prasat, Nakhon Ratchasima province
3. Koh Yao Noi, Phang Nga province

1.4 Method of case collections

This empirical research will use primary data obtained in the Homestay CBT in Thailand by selecting a case study based upon its potential of being a model of best Homestay practice.

Selection of Case Studies

Case studies are appropriate when there is a unique or interesting story to be told (Neale, Thapa, & Boyce, 2006). Since this study attempted to study the effective entrepreneurial leadership in community for sustainable performance in Homestay CBT in Thailand by using three criteria to select the outstanding Homestays to be purposively as case studies. Three criteria for the cases selection were described as follows:

1. Homestay Standard Certification

Since the numbers of tourists who prefer to stay with local people have been increasing, therefore, to ensure that Homestay participants will enjoy a positive experience during their stay in Thailand, DOT set up specific qualification for Thai Homestay standards. However, if Homestays in Thailand would like to receive the certification standards, they have to qualify the following specification consist of 10 categories: 1) accommodation 2) food and nutrition 3) safety 4) hospitality 5) tourism program 6) natural resources 7) culture 8) supplementary income and community business 9) home stay management 10) public relations (Department of Tourism, 2011b). In 2010, there are 156 Homestays covering 51 provinces received this certification: 41 Homestays in the north, 24 Homestays in the central region, 49 Homestays in the northeast, 21 Homestays in the east, and 21 Homestays in the south (Department of Tourism, 2011a).

In assessing the standards of Thai Homestay services, the mathematical average, or a percentage of the score in points for each category, scores are awarded on a scale of one to five, with five being the highest score. The Homestay project or Homestay service providers must achieve an average score of at least 3.5 across all ten categories, or a minimum required score of 70 percent to qualify for certification. If Homestays

passed the minimum requirements score, they will receive the certificate and the certification seal. From 1995-2011 The DOT re-evaluated Homestay service every two years but from 2012 they changed the policy to re-evaluate every three years. If the score is lower than what is required, the certification is revoked and Thai Homestay certification seal and letter of certification must be returned to the DOT Office.

Therefore, to select case study in this research starts to consider from 156 Homestays that received the Homestay Standard Certification in 2010.

2. Homestay's age

This study focuses on the effective entrepreneurial leadership in Homestay CBT to sustainable performance. The criteria based on the sustain performance are extremely difficult to collect systematic empirical evidence on, mainly because it is difficult to link the firm's performance with easily observable characteristics of firms. However, several studies have documented a clear positive correlation between survival rates and firm age (Evans, 1987; Geroski, 1995). Moreover, although, the firm age is not a indicator for sustainable performance, however, on organization failure theories assumes that new organizations are more likely to die than old organization (Hannan & Freeman, 1983). Beside, on organizational learning theory claimed that firm age is an important factor related to organizational behavior and performance (Aldrich & Auster, 1986; Hannan, 1998; Zhou & Wu, 2014). Therefore, this research selected the older Homestay to observe the sustainable performance. Beside, the limitation of time and budget, researcher purposively selected the Homestay having age more than 10 years old from each regions of Thailand. This selection could help provide a clearer picture of Homestay in the country as a whole, giving a clearer indication of any similarities or differences. The number of Homestay dividing by the Homestay's age was presented in **Table 9**.

Table 9 The number of Homestay dividing by Homestay's age

<i>Region\ Homestay's age</i>	<i>Less than 5 years</i>	<i>5-10 years</i>	<i>More than 10 years</i>
North	34	5	2
Northeast	39	8	2
Central	17	6	1
East	19	2	
South	16	3	2
<i>Total</i>	<i>125</i>	<i>24</i>	<i>7</i>

From this criterion, there are 7 Homestay were selected. The details of selected Homestay were presented in **Table 10**.

Table 10 The Homestay details from Homestay's age criteria

<i>Region</i>	<i>Homestay</i>	<i>Homestay Certification</i>	<i>Homestay's age</i>
<i>North</i>	BMK, Chiang Mai province	2004	10
		2006	
		2008	
		2011	
	Hauhee, Maehongson province	2007	14
		2009	

<i>Region</i>	<i>Homestay</i>	<i>Homestay Certification</i>	<i>Homestay's age</i>
<i>Northeast</i>	BP, Nakhon Ratchasima province	2004	17
		2006	
		2008	
		2011	
	Sasom, Ubonratchathani province	2005	10
		2007	
		2009	
<i>Central</i>	Bang Sadet, Ang Thong province	2009	10
<i>South</i>	KYN, Phang Nga province	2005	16
		2007	
		2009	
	Tongtomyai, chumphon province	2009	21

3. Awards

Managerial factors and operation factors are internal factors supporting the adoption of a sustainable approach (Székely & Knirsch, 2005). To ensure that the Homestay in **Table 10** had effective CBT management, Homestays have to received

awards from certified institutions, such as the Thailand Tourism Awards from the OTD and the TAT. Moreover, to ensure that Homestays selected have a good practice to sustainable development of CBT, this research consider from the MOT (Most Outstanding Community-Based Tourism) award. Owing to MOTs is a Thailand Tourism Awards for the Most Outstanding CBT that designed and established to promote the conservation of the country's precious natural and cultural resources and support sustainable tourism development along with the quality development of the Thai tourism industry. Award schemes is an approach to measuring, monitoring and assessing a company's progress towards sustainability (Székely & Knirsch, 2005). The evaluations for the Thailand Tourism Award are based on site inspections and observations, one-on-one interviews with judges and, in some cases, the conduct of focus groups.

The Homestays selected for this study are appropriate as case studies since the Thailand tourism awards were judged according to the following criteria:

1) The community embraces the principles of a sufficiency economy as advocated by His Majesty the King. The concept is the guiding principle adopted by community leaders and members of the community in the administration and management of the community. It is also reflected in the local way of life.

2) Tourism potential, readiness and carrying capacity: The community is easily accessible and has adequate basic infrastructure to support the needs and expectations of quality visitors. Also, the community is able to support sustainable community tourism development in a balanced way.

3) The community offers a diverse range of tourism-related activities to promote meaningful exchange between guests and member of the host community.

4) The community has effective management and administration of its tourism assets, including natural and cultural resources.

From award criterion, there are 4 Homestays never got award that are Huihe, Maehongson province, Sasom, Ubonratchathani province, Bang Sadet, Ang

Thong province, and Tongtomyai, chumphon province. Therefore, from this criterion there are three Homestays selected as multiple case studies.

In conclusion, from all of three above criterions, the three following Homestays CBT were selected as case studies: 1) Ban Mae Kam Pong in Chiang Mai province 2) Ban Prasat in Nakhon Ratchasima province 3) Koh Yao in Phang Nga province. Descriptions of each Homestay are presented in **Table 11** and its location is displayed in Figure 11.

Table 11 Descriptions of three case studies selected

Region	Homestay	Award	Homestay Certification	Homestay's age
<i>North</i>	BMK, Chiang Mai province	Thailand Tourism Awards for the Most Outstanding CBT in 2007	2004	10
			2006	
			2008	
			2011	
<i>Northeast</i>	BP, Nakhon Ratchasima province	-The ASEANTA Awards for Excellence in Tourism 1996 (The Best ASEAN Cultural Preservation Effort)	2004	17
			2006	
			2008	
			2011	
			- PATA Gold Awards 1994 (PATA Heritage and Culture) from Pacific Asia Travel Association (PATA)	
- OTOP Village Champion 2007				
- Thailand Tourism Awards for				

Region	Homestay	Award	Homestay Certification	Homestay's age
		the Most Outstanding CBT in 2007		
		- Winner of the Tourism Industry Contest in the category of Tourism Promoting and Development (The National Kinnaree Thailand Tourism Award) in 2009		
<i>South</i>	KYN, Phang Nga province	-Winner of the Tourism Industry Contest in the category of Tourism Promoting and Development (The National Kinnaree Thailand Tourism Award) in 2001 and 2003	2005 2007 2009	16
		-World Legacy Award for the Destination Stewardship from National Geographic Traveler Magazine, USA in 2002		
		-Winner of the Tourism Industry Contest in the category of Tourism Promotion and Development (The National Kinnaree Thailand Tourism Award) in 2003		
		-Thailand Tourism Awards for The Most Outstanding CBT in		

Region	Homestay	Award	Homestay Certification	Homestay's age
		2007		
		-Best Host Community Award in 2007		

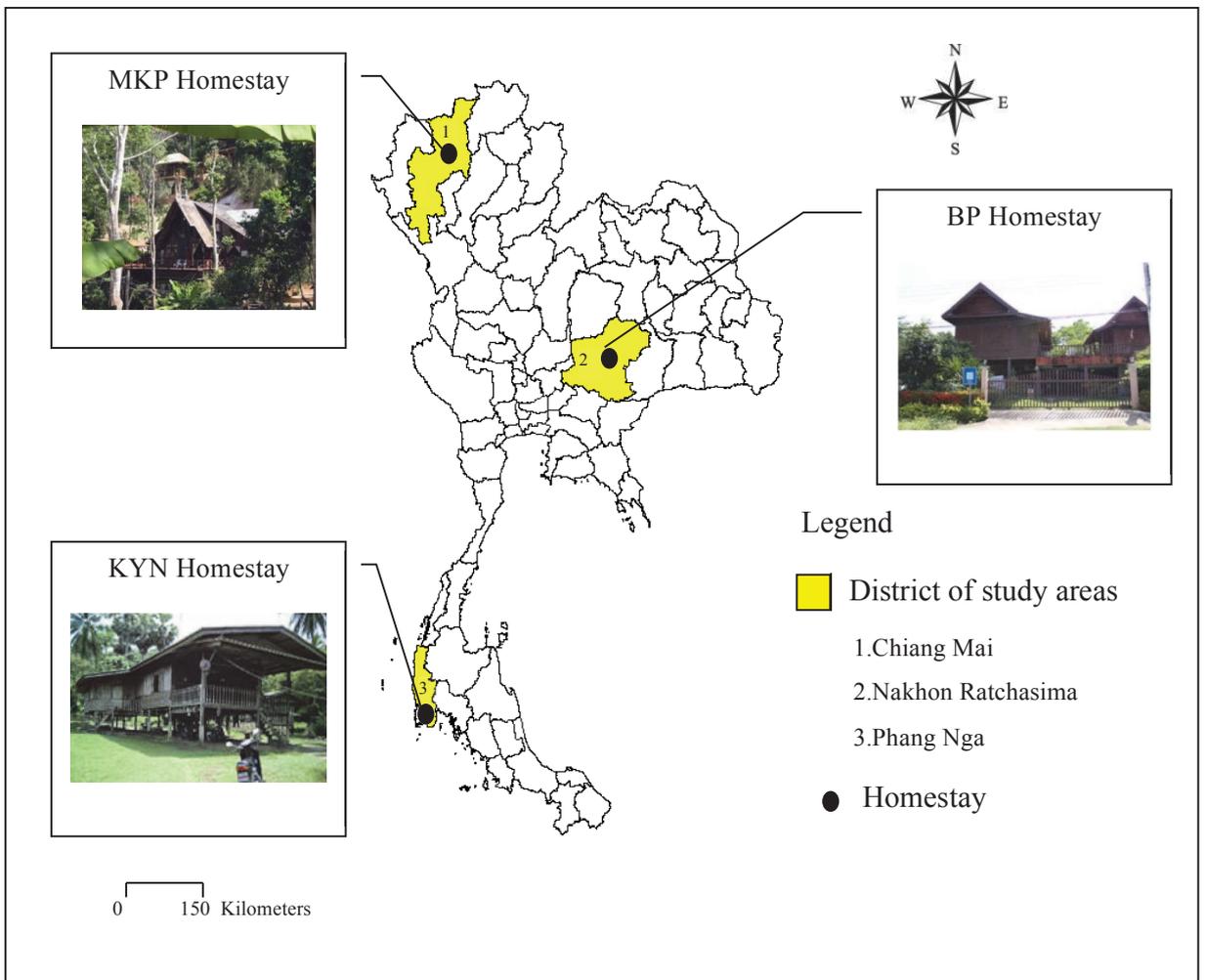


Figure 11 Locations of Selected Homestay

In addition, from literature reviews involving with three case studies found that villagers of Mae Kampong community respect and appreciate for a former village headman who spearheaded efforts to implement the community's successful Homestay program (Kontogeorgopoulos et al., 2013b). While Jitpakdee and Thapa (2012) examined the sustainability of ecotourism on Yao Noi Island. They found that ecotourism has played a significant role in improving the island economy. The benefits of ecotourism are fairly well distributed among local people. In the aspect of socio-cultural sustainability can be considered relatively sustainable if the community can protect the land grabbing and investment by outsiders. According with environmental sustainability that needs to protect against encroachment by external cultures into the unique Muslim culture.

In Ban Prasat's community-based approach to tourism focused on empowering the community to manage their own tourism development. The roles of stakeholders contribute to the success of CBT at Ban Prasat. The key principles of stakeholder approach are to recognize stakeholder awareness and meet their requirements (Nguangchaiyapoom, Yongvanit, & Sripun, 2013).

1.5 Research Process

This study began with the literature reviews and related documents, which provided the necessary background to the case studies. Thereafter, methods which including in-depth interviews with key informants and observation was employed. Qualitative methods have become increasingly appropriate to researchers of tourism as they begin to explore personal feelings, perception and attitudes, particularly of host communities and the impact of tourism on them (Walle, 1997). The researcher employed the case study approach to study the effective entrepreneurial leadership styles for sustainable performance in the Thai community context. The case study method is useful for investigation a contemporary phenomenon within its real-life context, which allows for the analysis of a variety of evidence, such as documents, interviews, and participant observation (Yin, 2009). The research process of this study is presented in Figure 12.

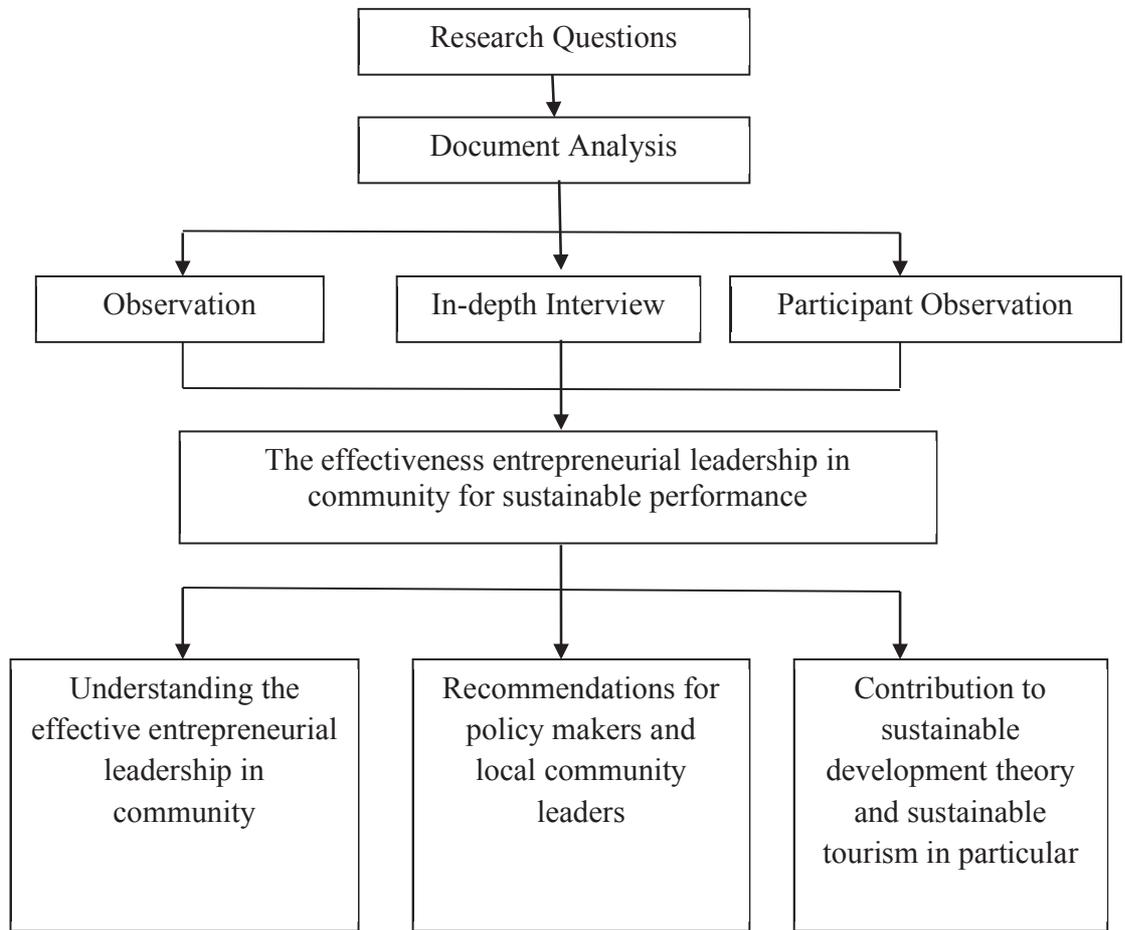


Figure 12 Research Process of the study

Section 2 Data analysis

2.1 Data Analysis Technique

Content analysis

Research selected content analysis to analyze data that were collected. Content analysis is a research method that facilitates the examination of written and oral communication by taking key information from large amount of textual information and detecting the more important structures of its communication content. Content analysis is widely used in many disciplines to analyze various forms of communication (Stepchenkova, Kirilenko, & Morrison, 2009). In leadership research, content analysis can be utilized to investigate a variety of leadership issues such as the examination of leadership as a social science contagion, and the extension of leader behavior observation techniques. Moreover, content analysis is a method that researchers can use to capture contextually rich data related to leader-follower interaction or to complement previous quantitative research results and to discover and understand new facets of leadership that may be difficult to tap by using traditional quantitative methods (Insch et al., 1997). Unfortunately, the sample of this research is too small to represent the total population. But by using in-depth interview we can find the hidden factors or variables that we cannot list in conceptual framework. After collecting data, we can found new factor or new variable that are not listed from literature review that was described more in chapter III.

This research used the content of leader communications to be examined and considered in the search for factors related to leader effectiveness and other relevant variables. In addition, analysis of follower communications can reveal attributions made about a leader, as well as follower reactions to leader communication (Insch et al., 1997).

The content analysis procedure suggested by Insch et al. (1997) as presenting in **Figure 13** was used to collect and analyze data. The process of content analysis was described as following.

1. *Identify the questions to be investigated and the constructs involved*

This step involves a review of the literature for relevant theory and previous research to create the research questions and constructs. The research question was shown in Appendix 1

2. *Identify the texts to be examined*

Textual of the previous studies from the reliable sources that involving with three case studies were considered to analyze (Jitpakdee & Thapa, 2012; Kontogeorgopoulos et al., 2013a; Nguangchaiyapoom et al., 2013; Satarat, 2010).

3. *Specify the unit of analysis*

Data were classified by using word sense or phrase. Insch et al. (1997) suggested that there is some evidence claimed that the content classification level of words and phrases have substantially higher reliability than sentences, paragraphs, and documents.

4. *Specify the categories*

The categories defined for this study arisen from the research question and underlying theories and constructs.

5. *Generate a sample coding scheme*

In this step, the keywords were used by detection the more important structures of its communication content. Textual information was categorized and researcher placing keyword from interview and map to the parameter of each factors. The classification rules and assigns words to categories were defined. Mapping list was shown in Appendix 2.

6. *Collect data (to pretest the coding scheme)*

This step the interview questionnaire was used to collect data from Suan Panan Homestay and Banpong Homestay by interviewing 2 leaders and 3 followers. After that data form interview were imported to computer program to pretest the coding scheme (the categories and the classification of words/units to the categories).

7. Purify the coding scheme

The results of the pretest were examined to assess the appropriate interview questionnaire and the accuracy of the pretest coding. Moreover, the semantic validity, reproducibility reliability, and stability reliability of the pretest also were examined.

8. Collect data

After the interview questionnaire and coding scheme have been refined, the texts identified in step 2 are classified (coded) to computer program. However, in the absence of a full-blown content analysis package, more common microcomputer tools can help reduce the toil associated with the coding of text (Insch et al., 1997).

9. Assess reliability

The results of the classification were checked in order to sure that the coding rules were applied correctly. However, when computer software is used to classify the text rather than hand coding, all classification rules must be explicitly stated and the program, if repeated, should produce exactly the same results. In other words, the used of computer software in content analysis permits us to achieve perfect reproducibility (interrater) and perfect stability (test-retest) reliability (Insch et al., 1997).

10. Assess construct validity

At this point in the measurement process, attention turns to how well the category classifications act as representatives of the constructs. The potential for revision to the categories used in the content analysis is reflected in **Figure 13** by the arrow from step 10 back to step 4 (Insch et al., 1997).

11. Analyze data

Exploratory or Descriptive technique was selected for data analysis. The data captured by content analysis are a list of categories with frequency counts of words, sentences, or phrases.

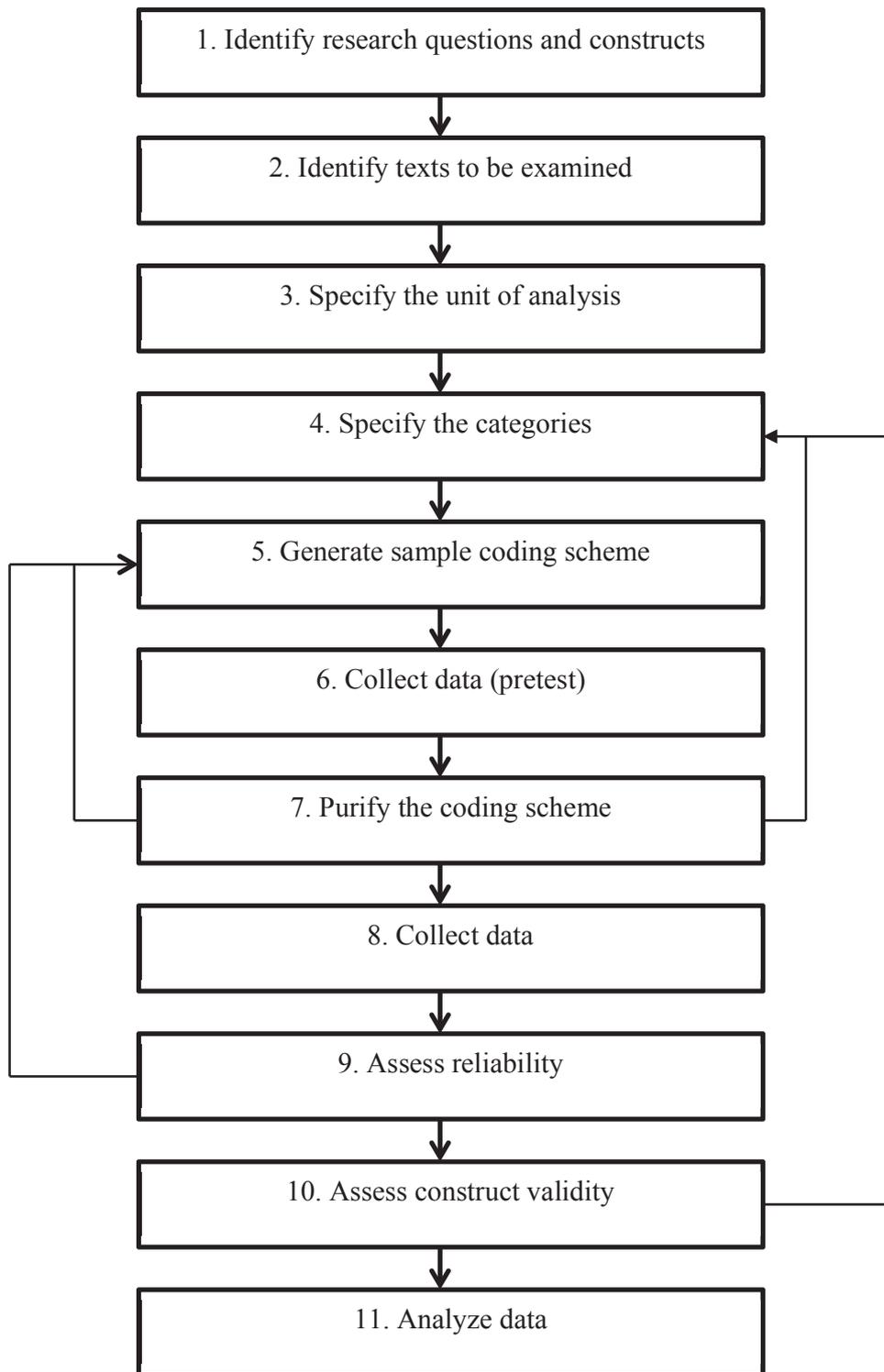


Figure 13 A Content analysis procedure

Source: Insch et al. (1997)

Section 3 Research validity and reliability

The triangulation technique was employed in this study as it limits personal and methodological biases and help enhancing the trustworthiness of qualitative analysis (Decrop, 1999). The meaning of triangulation is looking at the same phenomenon, or research question, from more than one source of data. Triangulation is a research method in social sciences including in tourism research as a new method (Aref, Redzuan, & Emby, 2009; Oppermann, 2000). In this study the different data collection methods were used including in-depth interview, participant observation, observation and document analysis.

However, when computer software is used to classify the text rather than hand coding, all classification rules must be explicitly stated and the program, if repeated, should produce exactly the same results. In other words, the used of computer software in content analysis permits us to achieve perfect reproducibility (interrater) and perfect stability (test-retest) reliability (Insch et al., 1997).

Chapter II Conclusion

In this section comprised with the following three sections: the methodology and data collection, data analysis, and the research validity and reliability. To explain how to define the concepts of research's tools, and process of data collection can prove that our study is accountability and our results have the validity and reliability.

First section, the methodology and data collection was explained. The multiple-case studies were applied in this study in order to investigate the effective entrepreneurial in Homestay CBT. Three techniques of data collection were employed: direct observation, participant observation, and in-depth interview to gather data. Three case studies from 154 Homestays were selected based on its potential of being a model of best Homestay practice. The criteria for selection of cases were as 1) they received the Homestay Standard Certification from DOT to guarantee their performance; 2) they are the older Homestay CBT in each region to observe sustainable efficiency, 3) they received award from certified institutions to ensure the effective and sustainability of CBT management.

Second section, the data analysis technique was described. The content analysis was employed for data analyze and computer software was used for analyze data from in-depth interview.

Finally section, the triangulation technique was presented to enhance the research validity and reliability.

PART II RESULTS AND DISCUSSIONS

Chapter III Presentation and analysis of results

The results of the effectiveness entrepreneurial leadership in the community for sustainable performance will be presented by descriptions and tables. The three selected case studies are: BMK Homestay in Chiang Mai province, BP Homestay in Nakorn Ratchasima province, and KYN Homestay in Phang Nga province. In this chapter the results from the study will be divided into three sections. First section provides the details of the three cases that will describe about Homestay profile and community profile in various aspects, such as historical background, Homestay management, income management and distribution, location, tourist attraction site, economic conditions. Second section, case presentations will be described in order to give the details about the background of leadership including the involvement of leaders to set up Homestay as well as the sustainable performance investigation of each Homestay. Last section, the coding analyses will be presented.

Section 1 Case overview

This section presents general information of each case study by started at Homestay profiles that will be divided to historical background, Homestay management, income management and distribution, Homestay group services. After that community profiles will be described including location, topography, climate, tourist attraction, population, economic conditions, and community unification in order to understand the environment of each Homestay.

1.1 Ban Mae Kampong Homestay, Chiang Mai Province.

1.1.1 Homestay Profile

1.1.1.1 Historical background

BMK Homestay originated from Mr. Prommin Puangmala as a village headman of Mae Kampong at that time. He would like to bring a community for sustainable ecotourism because he thinks tourism will lead to development in the community. He started by explaining to community villagers, helping them to understand ecotourism including Homestay and also discussed about the advantage and disadvantage of tourism. At the same time, he supported the community to manage natural areas in the village of 3,000 acres, which is part of forest size 6 square kilometers, around with Khun Nam Mae Kuang watershed in the mountains and flow into Khun Nam Mae Chief. Moreover, he thought the protection procedure encountering with tourism disadvantage. He had spent four years to create an understanding the concept of sustainable ecotourism to villagers including solving the community problems such as sanitation, cleaning, and disease. In 2000, when the community was well prepared and had the potential to be successful, *BMK Homestay* began to receive tourists by starting with 2 host families. The Community also organized the committee to manage the Homestay group with Mr. Puangmala as the Chairman, a position he still holds until now.

BMK Homestay is an official and certified Homestay Standard Thailand in 2004, 2006, 2008 and 2011. In 2012, there are 22 host families available for tourists. Each homestay host can accommodate up to four-five people per day, totally the ability of Homestay can accommodate about 100 people per day. In 2011, there were 3,469 guests stayed with *BMK Homestay*. Fifty-six per cent of the Homestay guests are foreigners. Income generated from Homestay is about 2 million baht per annum. This figure increased from 86,000 baht in 2001. Each host family usually obtains 20,000-30,000 baht income per annum.

1.1.1.2 Homestay management

Homestay was established in Ecotourism and Homestay group. To administrate this group the Ecotourism and Homestay committee was organized as following.

Eco-tourism and Homestay committee

1. Promin Puangmala	Chairman
2. Pratheep Nongya	Vice-chairman
3. Anan Thaikorn	Vice-chairman
4. Pradit Thomya	Secretary
5. Yuth Khanya	Treasurer
6. Janjira Phukhuntimoun	Committee
7. Prapat Pungyoikhaw	Committee
8. Prajub Sridaung	Committee
9. Monporn Jareansub	Committee
10. Tongpun Sangan	Committee
11. Jumnonng Aunrean	Committee
12. Wanpen Proninta	Committee
13. Somjit Boonlerd	Committee
14. Suteap Kitikhun	Committee
15. Darin Tumwong	Committee

The main function of Ecotourism and Homestay committee is to evaluate new homestay host who would like to be a member of Homestay. While, Mr. Puangmala as a Chairman is responsibility for queuing in order to achieve justice for all Homestay hosts. Moreover, he also takes a duty for public relations of MKP Homestay. In case there is the booking of the large tourist group, the committee team will organize the meeting to manage the tourist group such as directing for guests to stay with each host family following by a queuing, and organizing the Bai Sri Sukwan ceremony (welcome ceremony) for the tourist group. Moreover, when the large group of tourist checks out, the committee team will organize the meeting again to evaluate the Homestay's

performance. Normally, when problems arise, the talking face-to-face method with Mr. Puangmala will be used to solve the problems. However, if the problem cannot solve by Mr. Puangmala, he will take the problems to the committee's meeting to discuss and solve them by committee team.

1.1.1.3 Income management and distribution.

The cooperative is applied to manage Homestay group, as a part of the Mae Kampong Electricity Cooperative Royal Initiated Project Ltd. The Community needs revenue from tourism to create the community's fund in order to use it for community development. The revenue of this group comes from the following sources.

- 1) Homestay accommodation
- 2) Charged from various tourism service
- 3) Place maintenance fee
- 4) Parking fee
- 5) Revenue of various local products
- 6) Rental fee

Due to the leader would like to use Homestay activities to distribute an income to everyone in the community equally. Although there are only 22 host families in the village that participated in the Homestay program, but all host families of BMK are a member of the cooperative. So the Homestay income will be distributed indirectly to all villagers through the cooperative and development fund. Because the income remaining after expenses of Homestay are allocated as the following order:

- 30 percent is allocated to the Mae Kampong Electricity Cooperative Royal Initiated Project Ltd.
- 20 percent is allocated to the village development fund (for community development project, Infrastructure, environmental conservation)
- 25 percent is allocated to the marketing division and coordinator

- 25 percent is allocated to the community development fund (for villager welfare)

Every year the cooperative reports the performance in format of balance sheet and income statement. Therefore, when cooperatives reports the profit from operation, the income allocation will distribute in the form of dividends to all households. Moreover, the leader sets up the community development fund for all villagers. Even if villagers not ready to participate in Homestay group but they are always participate in the village development activities, they can get the benefit from the community development fund. The welfare from development fund was set for villagers as the following order.

- Subsidy for each cremation 1,000 THB.
- Gift for each newborn child 1,000 THB.
- Compensation in case admitted to the hospital 150 THB. per night.
- Gift for graduation each level 1,000 THB.

1.1.1.4 Homestay group services

1) Accommodation

Homestay group provides the accommodation to the tourists by using the house of villagers who would like to participate as a Homestay host. However, the houses of villagers have to qualified according as Homestay regulation and passed the evaluation from the Homestay committee before using it to welcome tourists.

The houses in BMK are mostly made from wood and situated on the hillside along both sides of the village's main street. These houses are built next to each other without any fences or boundaries. Each house has bedrooms, a living room, kitchen, and restrooms, either inside or outside the house.

2) Food

Local food is served to visitors. Since the villagers of BMK are all Lanna people, Lanna or northern Thai cuisine are generally provided to the guests, such

as Ong chili sauce, Noom chili sauce, Hang Le soup, Hoh soup, Khae soup and local sausages called Sai Ua. Moreover, there are many other local recipes with local vegetables as their ingredients. Some of the most common vegetables are tea leaf (Miang), the young shoots of chayote. The spicy tea leaf salad (Yum Miang), steamed egg wrapped in banana leaf, and stir-fried young shoots of chayote are special menu of the community which are normally served to guests. However, if guests have any restrictions about food, they can inform about it to Homestay in advance to prepare the special dietary that are suit to the limitation of guests.

3) Homestay activities

Homestay group organizes activities for the Homestay's guest. However, guests can choose to participate in activities that they would like to join as follows:

3.1 Observing the community lifestyle and visiting the occupation group, the tourists can learn and participate in various activities of the occupation groups for example tea plantation (Miang cultivation), herbal production, bamboo furniture making, weaving, and production in various local products.

3.2 Natural sightseeing routes. Hiking or trekking is available for tourists in the community. The hiking trails are both short and long distance with the tea garden and herbal garden view including bird watching. The destination of long distance is Doi Mon Lan, which is 1,700 meters above sea level with the view of three provinces; Lampang, Lamphun, Chiang Mai. The tourists prefer trekking to Doi Mon Lan before sunrise in order to experience the sea of fog as well as Thai sakura, or Inthanin Bok flower as it is known in Thai, blossom in both pink and white in the winter season.

3.3 Traditional Thai massage, there are two types of traditional Thai massage available for tourists that are feet massage and body massage. These services serve by the member of Traditional Thai Massage Group. The members of this group are well-trained Thai masseurs, who have passed the skill tests and received the Certificate issued by the Department of Skill Development.

3.4 Cooking with the Homestay host, in the evening, guests can participate with their host to cook the local food.

3.5 Cultural performance, Bai Sri Sukwan ceremony, traditional music performance, and other traditional cultural performance are available for guests. However, the cultural performance depends on the guest's requested.

3.6 Merit making, which are the common religious practices among Thai Buddhists at the local temple, in the morning, the Homestay host will take guests to temple in order to make merit such as offering food or dedicated to the monks.

4) Souvenir

Local products are available for sale to tourists at each Homestay host. However, tourists also can purchase souvenir at the community's shop. The local products of BMK are tea pillow, Arabica coffee, handicrafts, and herbal compress balls.

1.1.1.5 The process to welcome tourist group of Homestay

The main processes to welcome a big group of guests are presented as the following order:

1. BMK Homestay organizes the welcome meeting between guests and Homestay hosts at the learning center of the community. The Chairman of Homestay delivers a welcome speech to tourists including inform the importance information of community such as the regulations, rules and tourist attractions. After that Homestay hosts will take guests to rest in their house.

2. The community's guides make an appointment with guests at the meeting point in the community to take guests tour in the community following by the natural sightseeing routes including visit Mae Kampong waterfall.

3. Normally in the first evening, MKP Homestay organizes the meeting between guests and villagers to have a dinner together. Moreover, guests can choose to participate in Bai Sri Sukwan ceremony, which is a traditional welcome Northern style, or to watch the local cultural performances as selected. For other

evenings, guests have dinner with their host and also can cook the local food with their host as their needed.

4. In the morning, guests can participate to make merit (the religious practice of Buddhist) as their needed by Homestay host will take their guests to the temple to offer food or dedicated to the monks.

1.1.1.6 Service fee

- Package (1) 2 days/ 1 night including 3 meals: 550 baht/per person
- Package (2) 3 days/ 2 nights including 6 meals: 900 baht/per person
- More than 2 nights pay extra for 1 night including 3 meals: 350 baht/per person
- Local Guide: 200 baht/per group (4 persons in each group)
- Cultural Performance and Bai Sri Sukwan ceremony: 1,500 baht/per time
- Traditional music performance: 1,000 baht/per time
- Other traditional cultural performance: 1,000 baht/per time
- Transportation: 100-1,000 baht depend on the distance

1.1.2 Community profile

1.1.2.1 Location

BMK Homestay is located in Moo 3, Huay Kaew sub-district, Mae On district of Chiang Mai province, approximately 18 kilometers from Mae On sub-district office and 50 kilometers northeast of Chiang Mai city. BMK Homestay can be visited all year round; however, there is no public transportation to the village. Travelers can get to BMK Homestay by car from the city of Chiang Mai province. Alternatively, taxis can be caught from the city and an approximate cost of 500 baht. Most visitors traveling to BMK Homestay usually come in their own private vehicles. The location of Mae Kampong Homestay shows in Figure 14.

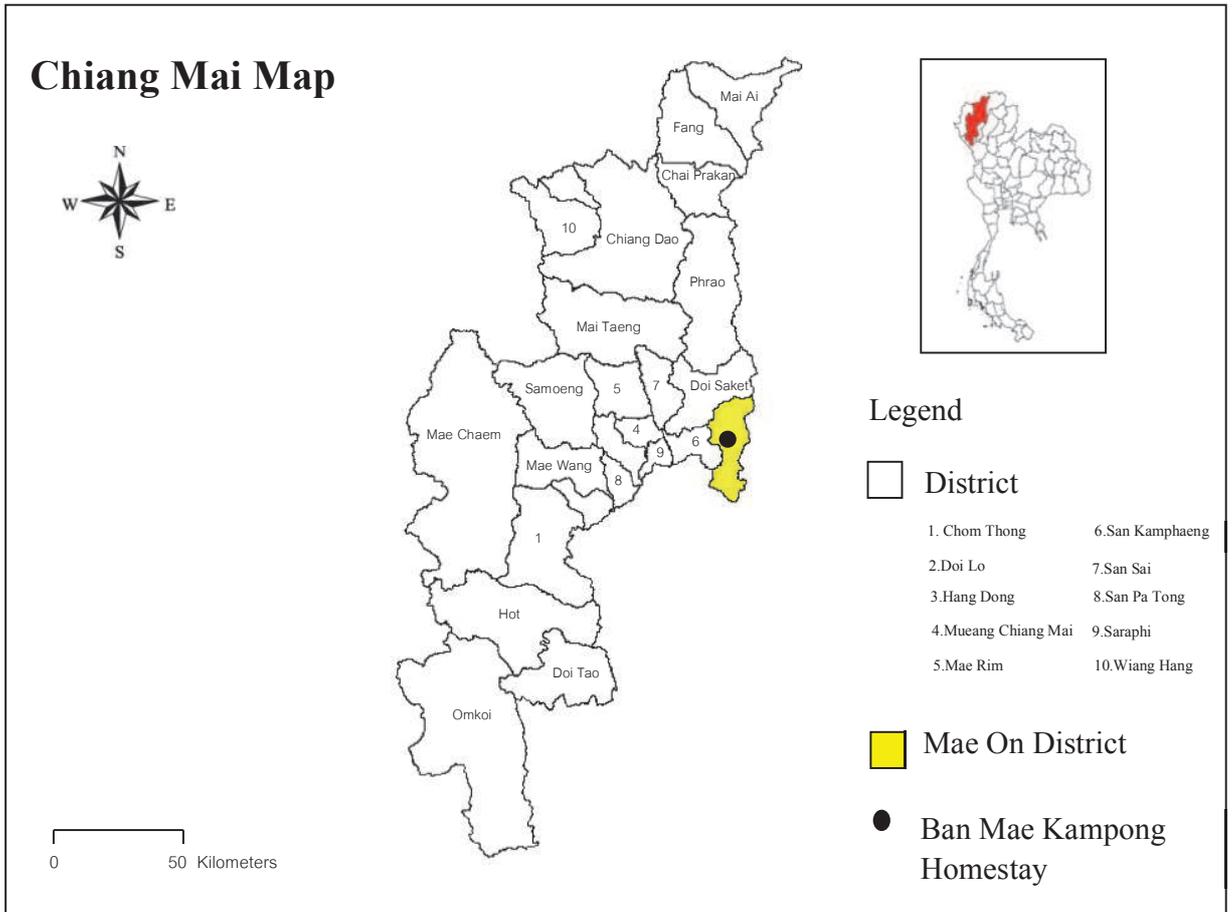


Figure 14 Location of Mae Kampong Homestay

1.1.2.2 Topography

Topographically, BMK is classified as hilly terrain at an elevation of 550-1,700 meters above sea level. A large portion of the village's land is at the bottom with some land on the hills. Seventy percent of the forest lands of BMK are still fertile, while some degraded forest land has since been reforested with pine trees. Since the forest in this area is a mixed deciduous forest, the leaf-shedding periods of the various tree species are different, resulting in a forest that is lush and green all year round.

1.1.2.3 Climate

As there is a river running through BMK from north to south, the climate is rather cool all year round, and is quite cold during winter. With its very fresh air, the ecosystem of this area is still fertile and is an ideal environment for trekking. BMK is under the influence of the northeastern and southwestern monsoons. Rainy season usually occurs from May to October. The temperature can drop to as low as 5.5 degrees Celsius in winter. Occasionally, the temperature has dropped below 1 degree Celsius at Doi Mon Lan.

1.1.2.4 Tourist attraction/Archaeological site

Besides tourists can visit culture and community life, tourists also can visit Mae Kampong waterfall, Doi Mon Lan in order to see Wild Himalayan Cherry, the ancient temple (Wat Kuntapruksa) of community that is the important archaeological sites of the village. Moreover, if tourists would like to do the adventure activity, there is “Flight of the gibbon” activity available in the community. Figure 15 presents tourism attractions in BMK community.



Figure 15 Tourism attractions in BMK

1.1.2.5 Populations

As of 2011, the village contained a total population of 395 villagers, consisting of 200 males and 195 females (Community Development Department, 2012). This population comprised 207 households in total.

1.1.2.6 Economic conditions

The average annual income of a BMK villager was 53,637 baht (Community Development Department, 2012). Their major source of income stems from agriculture as show as the following.

1) *Miang cultivated*, this is a steamed or fermented tea leaves production. Miang is the major source of income for every household in BMK. The tea leaves can be harvested four times a year. However, in recent years, the villagers have turned to add growing coffee by planting it in the free space of tea garden. This crop

diversification occurred in response to the decline of Miang demand and to gain additional income. Knowledge in the production of Miang or fermented tea leaves from cultivation to harvest and processing is part of the local wisdom of the BMK community that has accumulated and passed down many generations. In harvesting the tea leaves, the villagers pick only half of the tea leaves, and leave the other half intact with the plant to keep it alive. In the past, the tea leaves was picked up by hand; however, the villagers have since developed a tool called a Plog which is consists of a razor blade welded on a ring and is worn on an appropriate finger for cutting the tea leaves. This tool has made harvesting much easier and quicker than in the past. After the harvests, the villagers are free from late January to March and use this period to prepare different the tools and materials needed for the next harvest. Some of these tools include Tok Mud, a narrow thin strip of bamboo for tying tea leaves picked from the field, and Tok Kam Miang or Tok Hud, a wider strip of bamboo strips, the villagers also produce bamboo basketry of different types of bucket. They usually produce the bamboo mesh buckets called Thaw and Tang buckets with the latter being sturdier and better able to retain the freshness of the tea leaves longer than the former as the mesh is closely spaced. The fermentation of the tea leaves is carried out by neatly placing bunches of tea leaves inside in a container called Thu Miang, which is then closed tightly allowing for no air. The fermentation process takes approximately three to four months, until the tea leaves or Miang are ready for sale. An appropriate length of the fermentation period is important. If it is too short, the flavor of the product becomes acidulous, which is called Miang Fadd. If the length is long, the flavor becomes sour, which is called Miang Som. The longer the fermentation, the higher sale price the villagers get.

Until recently, the major occupation of the villagers was still picking and gathering tea leaves. However, today chewing Miang has lost much of its popularity, thus forcing the people of Mae Kampong to find alternative sources of income. One result has been a dramatic increase in the number of younger people in the village starting to travel and work in the lowland areas, especially in the city of Chiang Mai. Another was that other villagers turned to growing coffee plants within their forest tea gardens, thus crop diversification has occurred in response to the decline in demand for Miang leaves.

2) *Arabica Coffee*, because of the decline in demand for fermented tea, recently over half of the villagers have become involved in Arabica coffee, supported by the Royal Development Project. The villagers control all the processes of coffee production from growing, roasting, and packaging to distributing their products to Chiang Mai and other cities under the name of Arabica Mae Kampong Group.

3) *Handicrafts*, the villagers produce various kinds of handicrafts in their free time, such as basketry, hats and rice containers. Blacksmithery and knife forging are also skills that they use to make popular products. In addition, bamboo furniture is becoming increasingly popular among tourists, which has the potential to generate additional income to the villagers.

4) *Herbal Product*, another popular type of product from BMK village is an herbal product, especially tea pillows. Mae kampong Temple has set up a local wisdom preservation group called Huay Kaew Herbal Group of Khanta Prueksa Branch. This group has become widely known as BMK is a major source of herbal plants in Mae On district and has many herbal specialists living in the village. Besides producing herbal products, Mae Kampong Herbal Group also offers many activities to tourists, including herbal steaming and alternative medicine training. Mae Kampong Temple is also a center for passing on the local wisdom related to herbal plants to many students and other interested people, as an Herbal Camp is organized every year.

1.1.2.7 Social conditions

Similar to other rural communities in Thailand, the way of life of BMK's villagers are simple. Many households use the same family names. The local villagers are kind and generous, helping and caring for one another. They are also friendly and pay their respects to the elderly. BMK villagers are descended from the northern Thai Lanna people, so their lifestyles are typical of the region. The language as well as the religion and beliefs of villagers are described as follows:

1) Language

All of the BMK villagers are Lanna people or northern Thai. They speak the northern dialect and still dress in traditional northern clothing with their own traditional customs, although some of them do now wear modern clothing.

2) Religion and Beliefs

The religion among the BMK villagers is Buddhism. Therefore, the local culture and traditions are the same as those of Buddhists in general. There is only one temple in the community, named Wat Mae Kampong, or Wat Khanta Prueksa. This temple is also used as the village center. The temple, in the unique style of Northern Thai architecture, was built to serve as the village spiritual center in around 1953. The ordination hall was built in the middle of the water to serve as a marking stone as is the norm in central Thai culture. Buddhist monks from the lowland villages were invited to reside in this temple and, at present, approximately 95% of the BMK villagers are Buddhists.

1.1.2.8 Community unification

The various groups of people in the community that exist in BMK are displayed as follows:

- 1) Mae Kampong Electricity Cooperative Royal Initiated Project Ltd.

This community micro hydro-electricity cooperative, founded on April 1, 1986, has been registered as a service cooperative with its main objectives to provide electricity as well as low interest rate occupation loans to cooperative members residing in BMK and other communities nearby when needed. Its initial budget was sourced from funds from stocks owned by members of the cooperative. This electricity cooperative is managed and organized by four-year term committees. After finishing their terms, half of those on the committees are requested to draw lots to leave. Elections are then held to vote for replacements. Another significant condition of the cooperative is that the chairman cannot be re-elected for more than two consecutive terms. Presently,

members of the cooperatives are villagers from both BMK and nearby communities, including Ban Mae Lai, Ban Pok and Ban Than Thong. The overall operation of the cooperative activities can generate approximately 100,000 baht of income annually, mainly from selling electricity to members and interests from loans and bank deposits.

2) Housewife Group

This group was established on February 5, 1982, with its major aim to help stay-at-home women and mothers supplement their household incomes with various income-generation projects, such as producing dried banana and crispy deep-fried potato. The Community Develop Department also provided them training on the operation and management of community organization and managing committees from elections. Group members also can take out a loan at an annual interest rate of 1%.

3) Community Savings Group for Production

This group was founded on June 18, 1997 with its major aim to inculcate the good habit of saving among villagers as well as to provide capital for members who need it. Group members can take out a loan at an annual interest rate of 1%. Board of committees, whose source of funding comes from each member through their savings, manages the group.

4) Herbal Medicine Group

The herbal medicine group was established on June 20, 1998 with its major objectives to disseminate local healing wisdom to help take care of any health problems, as well as to preserve local herbal knowledge. A board of committee operates this group. Many activities have been organized to provide knowledge of traditional herbal healing to interested persons.

5) Traditional Music Group

Usually, BMK villagers play their traditional music instruments and perform folk dancing for their own pleasure on various occasions. The village headman set up a traditional music group, consisting of ten male musicians. The

formation of the group enabled the community to request government support such as budgets from the Cooperative Promotion Department, which were then used for organizing Thai traditional music training from local music educators in Chiang Mai. Moreover, the village musicians can also supplement their incomes by performing such traditional folk music to visitors.

6) Traditional Thai Folk Dance Group

The traditional Thai dance instructor from outside was initially hired to teach youths in BMK to perform folk dancing to tourists. Presently, BMK has ten female dancers. Also, traditional dancing costumes were sponsored by Mai, the Thai wife of a foreigner called John who built his resort in the area of Pok Pang Korn.

7) Local Guide Group

Since the villagers have agreed to open their community as a tourism village, they have set up a tourism committee and other relevant groups including a local guide group. Local guides are responsible for assisting tourists with trekking and providing knowledge, such as the history of the community, culture, natural management, plants and wild animals. Any visitor group taking natural trails in BMK needs to have local guide with them. As a result, villagers can earn money from being local guides. All of the BMK local guides are male and have already attended the village guide training sessions organized by the Chiang Mai Sub-district Administrative Organization (SAO) and the TAT Northern Office, Region I.

8) Traditional Thai Massage Group

BMK also provides an experienced traditional Thai massage service, as inherited from the ancient generations, with heated herbal compresses to soothe dull aches and pains to tourists. Presently, there are a total of 16 members, including 15 females and a male. These members are well-trained Thai masseurs, who have passed the skill tests and received the Certificate issued by the Department of Skill Development.

9) Bamboo Weaving Group

With their traditional skills, many villagers produce various items made from bamboo and rattan, such as baskets and mats, and sell these products to tourists to supplement their income. The products are not only beautiful but also functional and there are many kinds of basket available to tourists for different purposes; such as, baskets for storing rice, serving sticky rice, carrying things, and storing textiles.

10) Blacksmith Group

Since many of the male villagers in BMK are skilled in blacksmithing, they have been seeking to supplement their income through the sale of skilled products, including knives, sickles and agricultural tools. All these items are handmade locally.

11) Elderly Group

The elderly group was established in 1993 with the aim to pay respects and gratitude to the older people in the village.

12) Village Health Volunteer Group

According to the support from the Ministry of Public Health, BMK's health volunteer group has operated since 1993. Presently, there is on Public Community Health Center in the village, together with a village drug fund available for community member.

1.2 Ban Prasat Homestay, Nakorn Ratchasima province

1.2.1 Homestay Profile

1.2.1.1 Historical background

The project of BP Homestay was piloted after the excavation discovered human bones along with pottery. The remains showed that they were part of the Davaravati and Khmer civilizations. Afterwards, the Fine Arts Department has established 2 museums to display what they were discovering. Since BP has become an archaeological attraction of high potential, the TAT set up a project to publicize the findings and promote the site to the world. Moreover, they have intended to promote the village to be a major stop on the tourism route of the northeast.

In 1993, the project to develop the village was launched by focusing on handicraft promotion to produce local souvenirs to meet visitors demand. This means long-term jobs and occupation creation as well as income creation for the villagers. Occupational training has been organized by the Northeastern Industrial Promotion Centre to promote handicrafts. Additional, occupational training was provided by Bang Sai Royal Folk Arts and Crafts Center under the Royal Patronage of Her Majesty the Queen through cooperation with the Armed Forces Academy Preparatory School. Homestay group was established to the community, together with training supports, with the willingness of villagers to accommodate Thai and foreign tourists. The early stage to prepare the site to welcome tourists and to create benefits for villagers, a budget was allocated by TAT to improve landscape, infrastructure provisions and facilities such as roads, water supply, electricity, tourist information center, parking space. Decorative plants were grown along the road to the village and throughout the area under the design and supervision of a professor from the Faculty of Decorative Arts, Silpakorn University. BP's landscape was improved through genuine cooperation. The natural environment was conserved and quality of life of villagers was improved. In the first stage, time spending around 4 years, management rules and regulations were set up including training program such as training for Homestay operation and management,

local guides. The community leaders asked volunteers to welcome students without pay. TAT brought in a group of students to stay with the villagers at BP community to learn an archaeology including an authentic Thai living through cultural and local people. This was an opportunity for villagers to welcome guests in their house by the TAT supported food granted fund for students. After that TAT and Village headman found that Homestay is an activity that can earn extra income for villagers because the lifestyle of BP villagers are mostly rice farmers which done once a year taking time 4 months per year, same as other life style of villagers in the region, that means they are free time to do other activities after harvest. Therefore, in 1997, TAT and community leaders would like villagers for spending their free time to run Homestay to supplement their income. When the community was well prepared and had the potential to welcome guests, the meeting was organized with 40 families who used to receive student groups to engage them to run Homestay. After the meeting, there were only 14 host families made a decision to run Homestay as a business in community because almost villagers were afraid of changes that maybe will occur from the Homestay operation in the community. However, for the beginning, TAT granted fund to run BP Homestay in order to support the tourists' needs. At the same time, TAT suggested the community to organize the committee to manage Homestay group. Therefore, Mr. Bunchuai Promphimai as Village headman in that time has been taken a Chairman of the BP Homestay committee. However, from interview all interviewees described that after Mr. Promphimai did not take a Village headman position, he doesn't have any role in leading Homestay group even if he still holds a Chairman position of Homestay committee. Presently, Mr. Tiam Laongklang who holds a formal position in the community as Village headman and he has been taking a Public Relations position of BP Homestay committee from the start of Homestay until the present is a significant key person to lead Homestay.

Currently, BP Homestay serves as the prototype Homestay program for other villages across Thailand. BP Homestay is an official and certified Homestay Standard Thailand in 2004, 2006, 2008 and 2011. In 2012 there are 34 Homestay hosts. Each Homestay host can accommodate up to 4-5 people per day. In conclusion the ability of BP Homestay accommodation is about 150 people per day. In

2011, there were 846 guests stayed with BP Homestay. Around five percent of the Homestay guests are foreigners. Income generated for Homestay group is about 400,000 baht per annum. This figure increased from 10,400 baht in 1998. Each host family usually obtains 10,000-15,000 baht income per annum.

1.2.1.2 Homestay management

Homestay group was established by the group of villagers who would like to do a business in the community with supported of TAT. Homestay hosts have to invest to prepare their houses for tourists. TAT has undertaken in marketing and public relations function including developing people in the community to do handicrafts. Moreover, there is the full collaboration among people in the community such as road cleaning, landscape development. Homestay committee was organized to manage Homestay activities. BP Homestay committee was described as the following:

BP Homestay Committee

1.	Bunchuai	Ramphimai	Chairman
2.	Sumruam	Chimklang	Vice-chairman
3.	Sungwan	Sunya-ariyaporn	Secretary
4.	Uthai	Tupklang	Treasurer
5.	Tiam	Laongklang	Public relations
6.	Jarun	Jomklang	Public relations
7.	Wiangpink	Sa-ngiamklang	Receptionist
8.	Wichet	Noiklang	Receptionist assistant
9.	Jarut	Napklang	Area administration
10.	Puk	Dumklang	Area administration assistant
11.	Sang	Tuatsungnoen	Committee
12.	Suphap	Napklang	Committee
13.	Pairoit	Napklang	Committee
14.	Sompong	Nakprasat	Committee
15.	Bunjun	Lamaiklang	Committee

Advisory Committee of BP Homestay

1. Chief officer of Non Sung district
2. Director office of Fine Arts in 12th area
3. Director of TAT Northeastern District 1
4. Chief Executive of Than Prasat Subdistrict Administrative Organization (SAO)
5. Director of Ban Prasat school

The main function of Homestay committee is to evaluate new host family who would like to be a Homestay host including to arrange the queuing for Homestay hosts to achieve the justice. In case there is the booking of the large tourist group, the committee held pre and post meeting to reassure that guests receive the best Homestay experience and culture exchange. For example the meeting will organize guests to stay with each Homestay host following as a queuing, the Bai Sri Sukwan ceremony or welcome ceremony for the tourist group will prepare, and when guests checks out, the Homestay's performances will be evaluated by Homestay committee. Normally, when a problem arises, they take problems into the meeting to solve the problems together. However, if the problem cannot solve by BP Homestay Committee, they will take the problems to Advisory Committee to discuss and solve them together.

1.2.1.3 Income management and distribution

BP Homestay is managed by BP Homestay Committee. The revenues of Homestay group come from main two sources: 1) Homestay accommodation including guide and food service and 2) service charged from activities as guests requested. BP Homestay Committee organize the income distribution to group member equally by queuing. However, when the Homestay hosts received the customer, they have to pay 100 baht per customer each time to Homestay fund. This fund will use to manage Homestay activities by BP Homestay Committee.

1.2.1.4 Homestay group services

1) Accommodation

Homestay group provides the accommodation to the tourists by using the house of the Homestay hosts. However, those houses have to appropriate according by the Homestay regulation and have to pass the evaluation from the Homestay committee before using it to welcome tourists.

The houses in the BP community are mostly made from wood and concrete in Thai-Isarn style. These houses are built next to each other by using the tree fences; almost using the *Leucaena leucocephala* (Lamk.) de Wit. Their houses are located along a long road and distributed as a group of kinship. Each house has bedrooms, a living room, a kitchen, and restrooms, either inside or outside the house.

2) Food

Local food is served to visitors. Since the villagers of BP are all Isarn people or northeast people. Therefore, Thai cuisines are generally provided to the guests, such as Papaya salad, Chinese sausages, Isarn sausages, Spicy minced meat salad, fried local noodle (Korat noodle). Moreover, there are many other local recipes with local vegetables as ingredients. Some of the most common vegetables are Star Gooseberry. However, if guests have any restrictions about food, guests can inform in advance about it to Homestay to prepare the special food that are suit to the needs of guests.

3) Homestay activities

Homestay group will organize activities as the guest's requested. The activities that guests can choose to participate, are described as follows:

3.1 Visiting Archaeological site with local guide or Homestay host in order to learn the way of life through cultural presentations and outdoor museums. Tourists can visit the important source of archaeology in the BP community. A lot of vestiges have been discovered in the past twenty years. The vestiges of human skeletons and many pottery pieces from the excavation sites are the evidence of human evolution,

community beliefs and culture in this area, dating back some 2,500-3,000 years ago. Therefore, BP owns a treasure of valuable stuffs, rarely found in Thailand.

3.2 Learning the local way of life, guests can get experience folk lifestyles with Homestay host. The main career of villagers is rice farmers, therefore guests can choose to observe the village daily life or participate with the host family's activities, which reflect the way of life in the rural Thai village such as the process of rice growing and rice harvesting.

3.3 Take part in community activities, due to almost villagers are rice farmer which done once a year taking time four months each year. Therefore, the leisure of villagers often make supplementary career as a handicraft occupation that guests can observe and participate such as textile weaving, the preparation of food and desserts, handicraft, and making musical instruments.

3.4 Cultural performance, there are Bai Sri Su Kwan ceremony (welcoming ceremony), traditional music performance, and other traditional cultural performance available for guests, however the cultural performance depends on the guest's requested.

3.5 Take E-taen farm tractor, guests can choose to visit tourist attraction near the community such as Prasat Hin Phimai, Tung Sumrit monument by using the local tractor.

3.6 Sailing with E-pong boat, guests can visit the important river of community namely Than Prasat river by using the local boat. The Than Prasat is a tributary of the holy one in nine major water sources used in rituals in the royal court.

3.7 Merit making, in the morning, the Homestay host will prepare food for guests in order to give to the monks who will walk to receive food every morning in the community.

4) Souvenir

Tourists can purchase local products for the souvenir. That are home grown vegetable, rice, text-tiles, handicrafts, and Thai musical instruments.

1.2.1.5 The process to welcome tourist group of Homestay

The main processes to welcome guests are described as follows:

1) BP Homestay arranges the welcome drink to guests at the school's yard of the community. The representative of the Homestay group delivers a welcome speech to guests including inform the importance information of community such as the regulations, rules and tourist attractions of the community. After that each Homestay host will take guests to rest in the house.

2) In the first evening, Homestay leader and villagers will make an appointment with guests at the school's yard to have a dinner together and to do Bai Sri Su Kwan ceremony or to watch folk performance as the guests' requested. For other evening, guests will have dinner with Homestay host. Moreover, guests can choose to participate for cooking the local food with their host.

3) The local guide makes an appointment at the meeting point in the community to take guests for visiting the Archaeological site. During the day, guests can enjoy activities as needed. For example guests can select to observe or participate in occupation groups as their needed.

4) In the morning, if guests would like to make merit, which is a one of the most common religious practice among Thai Buddhists by giving food to the monks, they can inform to the Homestay host to prepare food for them.

1.2.1.6 Service fee

- For Thai: 2 days/1night including 2 meals: 300 baht/per person
- For Foreigner: 2 days/1night including 2 meals: 400 baht/per person
- Cultural Performance and Bai Sri Su Kwan ceremony: 2,500 baht
- E-taen farm tractor (local tractor): 500 baht per vehicle for maximum 20 persons

1.2.2 Community profile

1.2.2.1 Location

BP Homestay is located in Moo 7 of BP community or BP Tai community, Than Prasat sub-district, Non Sung district, Nakhon Ratchasima province.

Covering a total area of 44 square kilometers or 27,765 rai. BP can be visited all year round; however, the best time to visit is between Octobers to December, which have a cool weather. The most visitors traveling to BP usually come in their own private vehicles by driving along the Highway No.2 (Nakhon Ratchasima-Khon Kaen) leading to Phimai for 44 kilometers and then turn left and proceed for 1,800 meters. There is a big gate on the entrance from the Highway. However, tourist can take a bus from Bangkok (Moh chit station) to Nakhon Ratchasima province and switch to a bus to Phimai and get off at the 44-km marker and take a hired motorcycle into the village. The covering a total distances is around 304 kilometers from Bangkok or about 45 kilometers from Nakhon Ratchasima city. The location of BP Homestay shows in **Figure 16**.

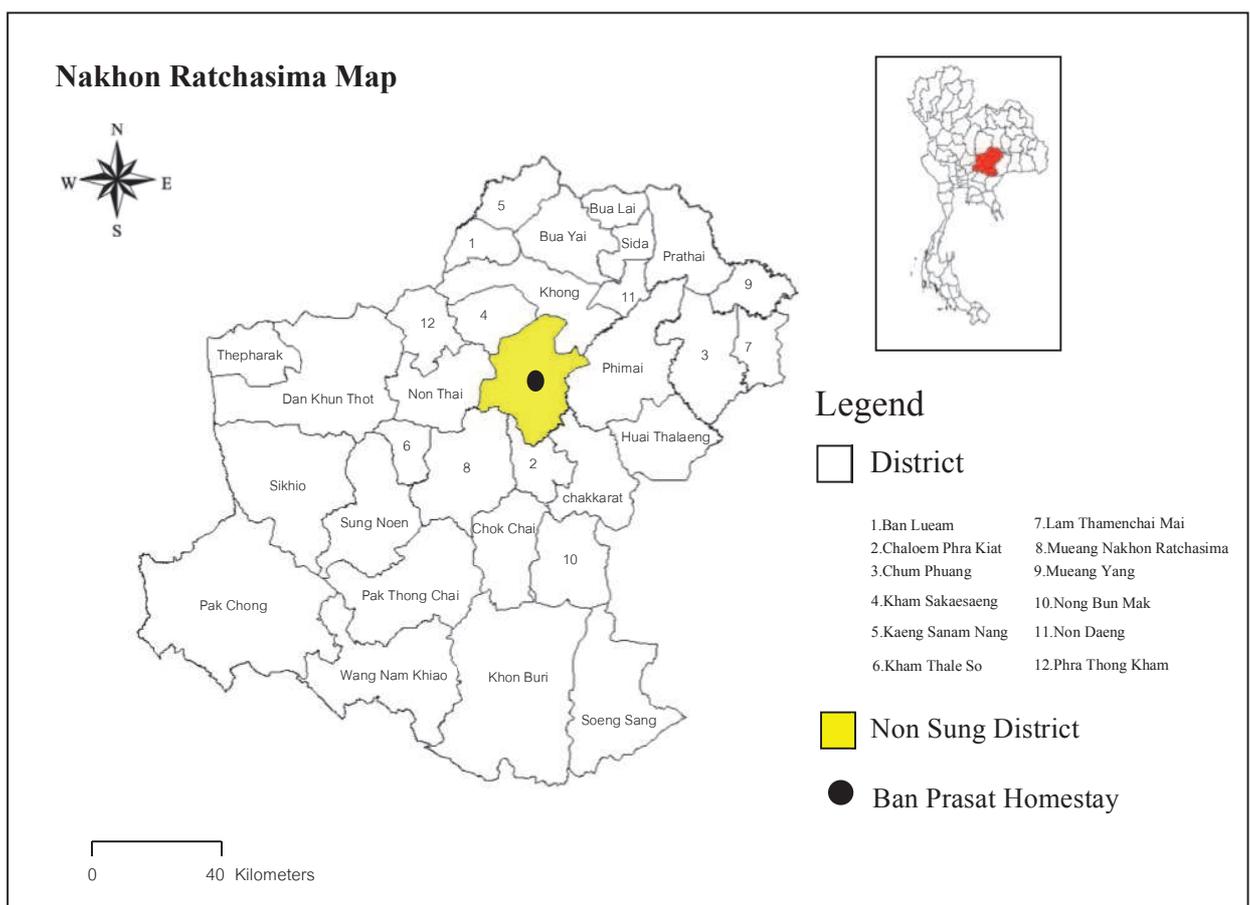


Figure 16 Location of Ban Prasat Homestay

1.2.2.2 Topography

BP is a medium-sized community in the plain terrain, which swamps, creeks suitable to use for the agriculture. Soil is loose which suitable for growing crops. BP is regarded as an agriculture community. In the rainy season, the land for rice cultivation will flood. Clay soil is mostly sand. There are some areas of soil salinity then the people in that area can make the salt. BP is an enclosed site of an irregular shape with surrounding moat and mound measuring 350 x 450 meters. The area slopes southwards with its highest point rising some 5 meters from the surrounding rice fields, palm trees and vegetable patches. Towards the north, there is a natural Than Prasat stream as well as artificial reservoirs constructed to supply water for villagers throughout the year.

1.2.2.3 Climate

BP is classified as having the three tropical seasons of *hot*, *rainy* and *cool* (or sometimes *dry*). But the seasons overlap considerably, and the rainy and hot seasons occur almost simultaneously whilst the cool/dry season is quite short. The climate is significantly to air mass and monsoons influence. In winter (November – February) which northeast monsoon blow over Thailand, it's very dry and relatively cool, although daytime temperatures will still often exceed 30 degrees Celsius. In the morning, weather will be moist and relative humidity is high and rapidly drops in the afternoon until in the evening. In summer (March-June), the weather is very dry and hot, There are the four hottest months but there can be heavy rains during this time, and particularly. The temperatures decrease slightly each month as the area moves into the rainy season. Relative humidity is very low. Relative humidity will gradually rise when start of rainy season i.e. with southwesterly monsoon blow over Thailand. This wind comes from sea so it brings steam and humidity together. Hence, relative humidity is rising through rainy season. In rainy (July-October) are the wettest months but tropical storms may be experienced any time between March and October. The downpours end as October end: the rainfall in November is just 20% that of October. The best time for a visit is between October and December when the climate is cool.

1.2.2.4 Tourist attraction/Archaeological site

Beside BP created many activities to hospitality tourists such as visiting the folk handicraft center (hats, bags, folders), visiting the local cotton and Toray production group, visiting the Thai instruments makers group who produces lutes, and Thai fiddles, tourists can see the old historic site and visit the 2 museums exhibiting the history of the sites, this is a Thailand's second archaeological site (the first was Ban Chiang) to be set up as an outdoor museum. Findings indicate that the area was once inhabited by a prehistory to early history community. In addition, there is evidence that a community of the Dvaravati and Khmer periods thrived here some 1,500 to 3,000 years ago. There are 3 pits that have been landscaped and are open to the public. Discoveries of human skeletons and many pottery pieces that were dug up from various levels are evidence of human evolution, community beliefs and culture.

1.2.2.5 Population

The village contained a total population of 677 villagers, consisting of 323 males and 354 females (Community Development Department, 2012). This population comprised 135 households in total.

1.2.2.6 Economic conditions

The average annual income of a BP villager was 54,949 baht (Community Development Department, 2012). Their major source of income stems from agriculture, which show as follows:

1) Paddy Rice Farming, rice farming is the primary occupation of BP's villagers. Every household works as rice farmers in the paddy fields, with each villager in general possessing six to ten rai. However, these areas can be used for growing rice only in rainy season while in dry season they are left abandoned due to drought. Otherwise, the villagers dig pools in the paddy fields for collecting rainwater, which are then used for harvesting and fishing. In addition to the difficulties of drought, the villagers still face the problem of soil depletion, resulting from the utilization of chemical fertilizers.

2) Livestock and Vegetable, BP villagers also farm other plantations, especially various kinds of vegetable and livestock breeding, but this is almost done only on a small scale and is mainly for household consumption.

3) Weaving and Handicrafts, the villagers also gain additional income from selling local cloth to tourists that they weave and handicrafts, which inherited technique from their ancestors. The primary materials are bamboo, rattan, reed plants normally to produce their handicrafts after the rice-farming season each year. Their products from those materials are sticky rice containers, creels, bushel baskets, trays, steaming baskets, sieves and designed handbags. They also make hats from palm leaves and chairs from palm stalks.

1.2.2.7 Social conditions

The lifestyle of BP is simple same as other rural communities in Thailand. The local villagers are kind and generous, helping and caring for one another. They are also friendly and pay their respects to the elderly. BP villagers are Thai-Isarn people, so their lifestyles are typical of the northeastern. The detail of their language and their religion and beliefs is presented as follows:

1) Language

All of the BP villagers are Thai-Isarn people or northeast Thai. They speak the Isarn dialect and still dress in traditional Thai-Isarn clothing with their own traditional customs, although some of them do now wear modern clothing.

2) Religion and Beliefs

The religion among the BP villagers is Buddhism. Therefore, the local culture and traditions are the same as those of Buddhists in general. BP villagers like to make merit. Then in the morning, we can see the villagers to give the food to the Buddhist monk in front of their houses. This activity is offered for the tourists to participate. On Buddhist holy day, villagers will go to the BP temple, which is the only temple in the community, to make merit. Everyone will take flowers, food, and water to

the temple in order to offer to the monk. Making merit reflects to the belief of the villagers that they believe in a virtue, sin and virtuousness.

1.2.2.8 Community unification

The various occupation groups that exist in BP are presented in the following:

1) Craft Group

The weaving group was found in 1992. The TAT and Department of Industrial Promotion (DIP) had organized the training project to promote the weaving for people in the community. This group was established from 22 members who paid 100 Baht par share to purchase materials to produce various items from dried reed such as baskets, handbags, and tissue paper boxes. They use free time from their main career to produce products handicraft at their house. After that, they bring various products to sell for tourists together. However, tourists can also purchase all products from their house.

2) Reed-mat Craft Group

This group was found in 1992 at the same time as weaving group was established. After the members of this group passed the training course which supported by TAT and DIP, they know to produce the various products by cutting the reed-mat such as briefcase, handbag, document box, tissue paper box, and pencil box. There are 16 members in this group. They sell these products to supplement their income. Almost, the products are produced follow by the customer order. However, they also produce the products in order to display and sell for tourists.

3) Food and Dessert Group

The members in this group passed the training course to cook food and dessert supported by Developer of Non Sung district. There are 10 members who paid 200 Bath per share to purchase materials for cooking food and dessert. They cook various desserts such as cotton-wool cake, nut toffee, and curry puff. Tourists can buy their desserts from the shop in the community. Besides, they also know to cook local traditional food such as Korat papaya salad, fried local noodle (Korat

noodle), and soup with chicken. Then, they cook food for the tourists for the welcome dinner party.

4) Silk weaving Group

Silk weaving group has 16 members when it was founded. Presently, there are only 2 members in this group because the process of silk production takes a long time. Therefore, almost members of this group changed to join in another group. Their silk production starts from silkworm rearing, production the silk thread, and silk weaving. They produce silks to sell for tourist or customer in order to supplement their main income. Moreover, the process of silk production is displayed for tourists.

5) Thai Instrument Group

This group comprises 22 members who love Thai instrument. The products of this group are the treble fiddle, the cool loaf, and the lyre. They make an extra income by selling Thai instrument for tourists as well as performing a Thai music band as customer requested. Moreover, they also perform Thai music in the welcome party as the tourists needed.

1.3 Kho Yao Noi Homestay, Phung Nga Province.

1.3.1 Homestay Profile

1.3.1.1 Historical background

KYN is an island (Koh). KYN community, 85% of the local people are Muslim seafarers, engaged in small-scale fishing. In the past, large fishing trawlers entered the local fishing grounds, destroying the environment and leading to reduce fish stocks. The incident resulted in one group of people in the community leading by Mr. Dusit Budtree and Mr. Samroeng Rakheth gathered to against the illegal fishing. This group also worked to promote sustainable fishing practices, and to protect the ocean by promoting to preserve environment for future generations. Their efforts met a good measure of success. Marine species increased in number, mangrove forests recovered and sea grass was replenished. Villagers even stopped commercial trawlers from entering conservation zones. Consequence from the success of the environment protection, there

are many other communities would like to visit KYN community to learn the process to protect the ocean. Stimulated by the support of visitors for their conservation efforts, community members began to develop tourism activities as a bridge to share their story and their way of life with guests who are interested to 'stay with the fisher folk.' Then NGOs suggested the idea to run Homestay to create additional income for the people in the community. At the beginning, the community set up the Homestay group for Homestay operation starting with six host families in 1994. Later, they changed the group's name to KYN CBT Club. Presently, KYN Homestay is managed by the KYN CBT Committee. From 1994 to 2002, KYN Homestay was operated under the leadership of Mr. Sumran Rakhiet as the Chairman of KYN Homestay committee. However, his management was not transparent so all members of Homestay agreed to revoke the Chairman position in the Homestay committee. Therefore, after 2002, the committee of KYN Homestay doesn't have any Chairman position in the organization chart. Each member in the Homestay group was assigned a function to do in the Homestay. They work together to run Homestay and to preserve the environment in the same time.

KYN Homestay also received the official and certified Homestay Standard Thailand in 2005, 2007, and 2009. Presently, there are 30 Homestay hosts operating the Homestay. Each Homestay host can accommodate up to four-five people per day, including the ability of Homestay to accommodate about 120 people per day. In the best situation, Homestay created the revenue for Homestay group about 1.6 million baht per annum. However, in 2011, the revenue of Homestay group was about 300,000 baht per annum, due to the problem of the Tsunami warning. Each Homestay host usually obtains the income about 15,000-20,000 baht per annum.

1.3.1.2 Homestay management

KYN Homestay was established by the group of people in the community who concerned about the environment protection or the KYN CBT Club. Homestay group has invested to prepare their houses for tourists. Moreover, all households in the community participated to prepare the community in order to welcome tourists such as road cleaning and landscape development. Homestay group was

organized to manage Homestay activities. KYN CBT Committee was set up as the following.

KYN CBT Committee

1. Dusit Budtree	Coordination abroad
2. Samroeng Rakhiet	Coordination domestic
3. Tanut Srisamut	Homestay administration
4. Chachawan Sakunsan	Homestay administration
5. Khodiya Rawangcha	Homestay administration
6. Phairat Phumkathin	Vehicle administration
7. Bunhyan Plukmaidee	Vehicle administration
8. Prasit Kepthrap	Finance
9. Sophit Ninsamut	Finance
10. Chaweng Srisamut	Finance
11. Wanna Roengsamut	Accounting
12. Wannee Roengsamut	Accounting
13. Sompong Nunuan	Reception
14. Thanet Roengsamut	Reception
15. Kraiwut Rawangcha	Reception
16. Sakon Mukda	Reception

Advisory Committee of KYN Homestay and Organizations supporter

1. Tourism Authority of Thailand (TAT)
2. Bureau of Development Services, Ministry of Tourism and Sports
3. Responsible Ecological Social Tours Project (REST)
4. Phuket Rajabhat University
5. Director of TAT Southern District 4
6. Phang-nga Tourist Association
7. Provincial governor of Phang-nga province

8. Phang-nag province office tourism and sport
9. District-chief officer of Koh Yao Island
10. Superintendent of Koh Yao sub-district police station
11. Village Headman of Koh Yao sub-district
12. Chief Executive of the SAO of Koh Yao Noi
13. Mayor of Koh Yao sub-district
14. Chief of Koh Yao District Agricultural Extension Office
15. Koh Yao Wittaya school

Due to the transparency problem of the Ex-chairman, all Homestay's member agreed to revoke the Chairman position in the Homestay committee. Therefore, after 2002, KYN Homestay committee doesn't have any Chairman position in the organization chart. Each member in the Homestay group was assigned a function to do in the Homestay's activities. They work together for Homestay operation in the same time they have an investigation process each other. When they need the new Homestay host, they will publicize by making a billboard to describe about the Homestay host's qualification. The three criterions of new member are 1) do not doing any occupational destroying an environment or illegal fishing including not associated with the drug 2) must be ready to participate in the KYN CBT Club activities and know the basic of KYN CBT Club information in order to able to explain it to guests and 3) have a suitable house to run Homestay including safety and security. The new Homestay hosts can receive guest when they passed the evaluation of Homestay host's qualification, which was approved by the Homestay committee.

All of KYN Homestay Committees and the members of KYN CBT Club have to participate in the meeting every the ninth date of the waning moon. The Coordination operator of group will lead the meeting and inform all information to the members such as the result of the group of tourists last month, the preparation for the new tourist groups next month, and all activities of KYN CBT Club. In case of the emergency problem occurring, the special meeting will be organized to solve the problems by group. Normally, at the end of meeting each month, they arrange an activity called "Rotating credit association" for members in order to give the fund for a member who has the

financial problem. If there is not a member who needs the financial aid in that time, they will give the fund to a member who wins from the lot. This is the lending money in the group without any interest. For the meeting with advisory Committee of KYN Homestay and KYN CBT members is organized one time per year for evolution the Homestay's performance including discussion all the problems were incurred to find the solution for the future.

1.3.1.3 Income management and distribution

KYN Homestay is managed by KYN CBT Committee. The revenue of Homestay comes from the selling of package tour. To achieve equitable distribution of income, Homestay administration and Finance will manage the Homestay host to receive guests following by the queuing. Moreover, in order to assure that all Homestay hosts receive equally total revenue, KYN CBT sets the minimum revenues that each Homestay host should to receives and recorded both guest numbers and total revenues that each Homestay host got from providing services to guests. If Homestay host got the total benefit below than minimum rate or below than other Homestay hosts, then that Homestay host will serve the tourists for the next turn. Normally, Homestay hosts receive additional income representing up to 10% of their annual income. Moreover, for social and environment responsibilities, the Homestay hosts have to pay 100 baths per customer for environment fund and 10% of the package price for KYN CBT fund which is managed by KYN CBT committee. The KYN CBT fund is used for KYN CBT Club expenses including for supporting various activities, which occur in KYN Island for the socio-culture conservation.

1.3.1.4 Homestay group services

1) Accommodation

Homestay group provides the accommodation for tourists by using the house of the member group. However, those houses have to appropriate according by the Homestay regulation and passed the evaluation from the Homestay administration before using it to welcome tourists. The houses in KYN are mostly made

from wood. These houses are built next to each other without any fences or boundaries. Each house has bedrooms, a living room, kitchen, and restrooms, either inside or outside the house.

2) Food

Since 98% of the KYN's villagers are Muslim. Thai cuisine in Muslim style is generally served to guests. Almost, they serve food cooking from fresh seafood such as steamed egg crab with seafood sauce, seafood with herbs, steamed fish (with eggs) with lemon sauce, etc. The traditional local food such as hot and sour in southern style, fish and vegetable ragout, and shrimp pastes chili sauces are served to guests. However, if guests have any restrictions about food, guests can inform to Homestay in advance to prepare the food that are suit to the guest needed.

3) Homestay activities

Homestay group organizes activities for guests. Most of the KYN Homestay's activities will be organized by Homestay host. Therefore, guests can choose to participate in various activities as their desired. The activities are described as follows:

3.1 Listening true stories to inspire for the conservation: one of the highlights of a trip to KYN Island is to spend time with a Homestay host to learn their experience for environmental protections. These vibrant people are delightful to share their adventures for guests.

3.2 Visiting the sea with a fisher family: casting a net for fishing with your host families. Your host will show you how to catch fishes by estimation the rising and falling of the tide, and using the traditional fishing methods to catch only big fish. That means baby fishes are returned to the sea. Besides, you can visit a beautiful island, which located around KYN island, enjoy a picnic on the beach and go for a swimming in the sea. Moreover, in the evening, you can usually possible to cook sea food whatever you got fishes that your catching with your host family.

3.3 Learning about rubber production: rubber plantation is another important occupation for the villagers in KYN island. Guests can select to participate to produce the rubber sheet which starting from rubber cutting, rubber sap collecting, and producing to rubber sheets, which will eventually be exported and made into tires for cars around the world.

4) Souvenir

Tourists can purchase various local products for souvenir that produced by housewife groups such as batik, preserved fish, preserved slth Pla Siat fish, fish scale flowers and clothe flowers.

1.3.1.5 The program tour

There are various kinds of package tour available at KYN Homestay that tourists can select as needed such as one-day trip, 2 days/1 night program, 3 days/2 nights program, etc. Moreover, there are difference options available for tourists to choose the activities that suitable for them. However, the tourists have to inform KYN Homestay to reserve it in advance. Table 12 presents the example of 2 days/1 night program of KYN Homestay.

Table 12 The 2 days/1 night program of KYN Homestay

Day 1	
9.40 hrs.	Depart by local boat at Bang Rong jetty, Phuket province
10.30 hrs.	Arrive at KYN jetty and transfer by minibus to Homestay office for program briefing and general information
12.00-14.00 hrs.	Arrive at your Homestay host for welcome lunch After lunch, your host will show you around their house and explain the local lifestyle.
14.00-17.00 hrs.	Your host will show you around the island by car to see the local living style and interesting places like Holy Pond, Sunset Point, a local market, rice fields, rubber plantation, batik making, etc.
17.00-20.00 hrs.	Dinner will be served at the house of your host in local style and taste

Day 2	
7.00-8.00 hrs.	Breakfast in local style with Homestay host
8.00-9.00 hrs.	Depart by long-tail boat to experience the fisherman way of life and to see lobster farms
9.00-12.00 hrs.	Swimming and Snorkeling
12.00-13.00 hrs.	Have lunch on the beach
14.00 hrs.	Return to the house of your host and prepare yourself to go back
15.00 hrs.	Boat departs KYN island to Phuket province

However, to visit KYN community, tourists have to respect for the following guidelines while participating in the KYN Homestay program:

- 1) Tourists have to respect the traditional customs of the local people that is female tourists should not wear any shorts or skirts above the knees or sleeveless shirts. However, swimming suits are acceptable while on the beach.
- 2) Alcohol is not allowed in the house of the Homestay host. However, alcohol drinks are available in some restaurants on the beach.
- 3) Please leave garbage in the bin
- 4) Do not pick up the shell and the coral from the sea

1.3.1.6 Service free

The price of package tour includes accommodation, food, and sightseeing tour around KYN Island by car and boat. However, this price not includes land and sea transfers and no tour guide escort. Normally, Homestay host will take care their guests for the entire program and they can speak some English. The price of package tours is presented in **Table 13**.

Table 13 The price of package tours

Type of tour	Selling Price (per person)
2 Days/1 Night Program	2,500 Baht
3 Days/2 Night Program	3,000 Baht
4 Days/3 Night Program	4,000 Baht

Optional Activities (Tourists have to contact their Homestay host directly to inform your desired in advance for arrangements)

- Trip around KYN Island; minibus private charter: 800 Baht for maximum 7 persons
- Night fishing; long-tailed boat private charter: 3,500 Baht for maximum 6 persons
- Boat trip to Phang Nga Bay (James Bond Island): long-tailed boat private charter: 3,500 Baht for maximum 5 persons
- Boat trip to Koh Khai Nok (Phang Nga): long-tailed boat private charter: 4,000 Baht for maximum 5 persons
- Boat trip to Bang Rong Bay (Phuket); long-tailed boat private charter: 3,000 Baht for maximum 5 persons
- Boat trip to Thalen Bay (Krabi); long-tailed boat private charter: 3,000 Baht for maximum 5 persons
- Boat trip to Phranang Bay, Separated Sea (Thale Waek); long-tailed boat private charter: 4,000 Baht for maximum 5 persons
- Boat trip to Phiphi Island; long-tailed boat private charter: 8,000 Baht for maximum 5 persons
- Motorcycle rental: 300 Baht per day exclusive of fuel

1.3.2 Community profile

1.3.2.1 Location

KYN located in the Koh Yao district of Phang Nga province, is in the middle of Phang Nga Bay, covering the coastline of Phuket, Krabi and Phang Nga province. This island is in the Andaman Sea, on the west coast of Thailand and south of Phang Nga Bay, about 43 kilometers south of the mainland of Phang Nga province. KYN is one of the largest islands in an archipelago of 44 islands, sits at latitude of 8 degrees north. Covering a total area of 46.4 square kilometers, or 87,816.25 rai, the island consists of 13,550 rai of national reserve forest, 1,300 rai of mangrove forest, and 13,323 rai of agricultural and residential areas. The location of KYN is presented in **Figure 17**.

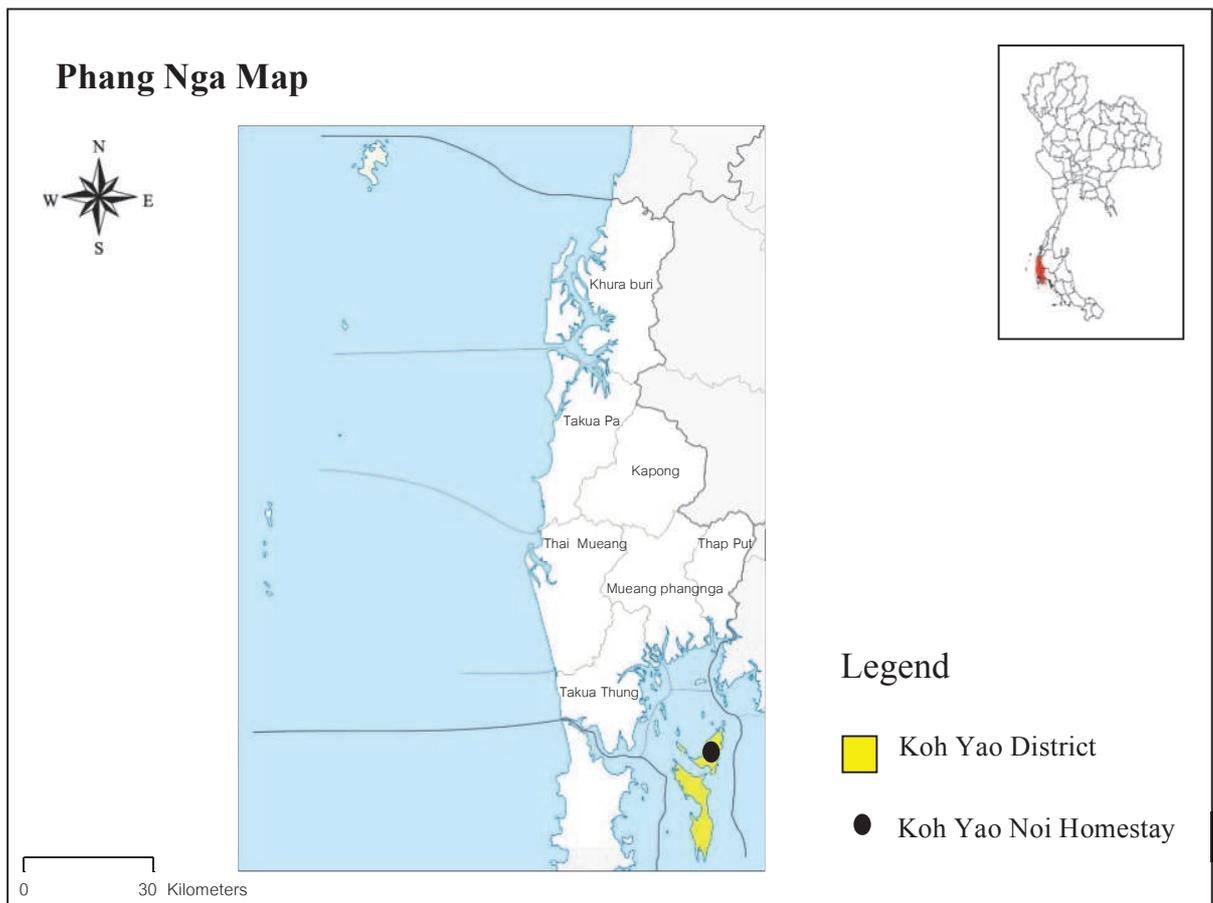


Figure 17 Location of Koa Yao Noi Homestay

Tourists can visit KYN from Phuket, Krabi and Phang Nga provinces. Visitors normally take a taxi from the Phuket International Airport to Bang Rong Pier, taking around 20 minutes. The boat trip from the pier to the island takes approximately 60 minutes. Ferry services from three provinces are available with the fare ranging from 150 to 200 baht.

1.3.2.2 Topography

Almost of KYN area is covered by tropical evergreen forest in the north with coastal valley plains. The northern coast consists of mangrove forest, sea grass as well as various small islets including Koh Roy and Koh Lao Batang. The west side of the island is where the most local people live and utilize the normal conditions here for agricultural purposes, such as coconut, rubber tree, palm, parkia speciosa, and cashew plantations. The western coast also contains mangrove forest, sea grass and shallow water reefs with muddy water. The east side of the island is also plain and characterized by beautiful beaches, shallow water reefs and clear water that attract many tourists. The southern coast is characterized by mangrove forest, sea grass and the shoreline connected to Koh Yao Yai.

Due to the KYN location in Phang Nga Bay, the coastal area of the island is suitable for fishing with its sea, mangrove forests and islands in three provinces with abundant natural resources. The Phang Nga Bay contains plenty of aquatic animals especially in the estuary since the wind carries aquatic animals and the resource richness of the sea into the gulf. The island is home to more than 250 species of mammals and 900 species of birds. The archipelago in the bay has 44 islands and became famous after being featured in the James Bond movie “The Man with the Golden Gun”. The surrounding sea with the coral reefs is also known as one of the finest diving spots in the world.

1.3.2.3 Climate

As it is located in the sea, KYN has a tropical South Sea climate where temperatures normally range between 22-23 degrees Celsius all year round. The rainy season usually occurs from May to July, and September to October.

This gives the island a refreshing breeze during these months, but travelling by sea becomes difficult. The most pleasant weather is between November and March.

1.3.2.4 Tourist attraction/Archaeological site

Tourists can visit the traditional Islamic culture traditional and community life, Moreover, owing to the KYN location in Phang Nga Bay, is in the middle of Phang Nga Bay in the Andaman, covering the coastline of Phuket, Krabi and Phang Nga province, therefore, there are many the beautiful bays and beaches both around KYN Island and other bays or islands in Phuket, Krabi and Phang Nga province that tourists can visit. There are various famous islands that tourists can visit from KYN such as Phiphi Island, Khai Nok Island, Phunyeey Island, Kho Phing Kun, and Separated Sea (Thale waek).

1.3.2.5 Population

As of 2012, Kho Yao Noi has seven villages with a total population of 3,953 villagers, which were 2,022 males and 1,931 females (Community Development Department, 2012). This population comprises of 1,065 households in total.

1.3.2.6 Economic Conditions

In the past, the villagers of KYN earned their living by fishing and farming as well as selling those commodities to nearby communities. According to the Community Development Department (2012), the average annual income of KYN community members in all seven villages was 54,691 baht per person. The major occupations of KYN villagers are presented as follows:

1) Shrimp gill net and crab gill net fishery, these are the two most important occupations for KYN villagers. Based on traditional knowledge, shrimp gill nets are made to be drive by waves toward the shrimps. This kind of shrimp gill net is therefore usually placed during strong streams from the 5th to 10th date of both the waxing moon and new moon, a period called “Big Water”. Shrimps caught during those times include banana shrimp, Indian white shrimp, and black tiger shrimp. The shrimp gill nets

generate the majority of the income for the local fishers. As for the crab gill nets, these are used once a day and do not have to rely on the streams.

2) *Fish and lobster breeding*, small fish caught by small-eyed nets is then bred in cages to be sold. Lobster contributes good profits for the local fishers. After being raised for over a year, the seven-colored lobster can be sold at 1,500 baht per kilogram while the muddy lobster is 1,000 baht.

3) *Rubber Plantation*, rubber trees have been planted for generations and it has become one of the major sources of income for people in KYN. After 5-7 years, the productivity from plantations about 8-12 rubber sheets per day. On average, in one year, rubber cutting can be done for three months. The rubber trees have to be cut down after 15-20 years and the new plantation starts again. The wood can be sold for approximately 20,000-30,000 baht per rai. Its branches can also be sold for making firewood that generates additional income for villagers.

4) *Paddy Rice Farming*, in around 1957, villagers started to use buffaloes to plough the land, with the plowing machine being introduced in 1987. The rice grown in KYN is mainly for consumption with very few families having more than enough for sale. The paddy field is solely dependent on rain; thus, a request for more canals for irrigation system has been made due to the lack of seasonal rain or late coming of rainfall.

5) *Vegetable and Fruit Orchards*, KYN villagers also farm other plantations including parkia speciosa, mango, cashew, coconut, rambutan, and mangosteen, but only on a small scale and mainly for household consumption.

1.3.2.7 Social Conditions

Since nearly villagers share the same ancestors, the people in KYN are all relatives. In the past, they preferred to marry with the people who staying in the village or nearby the village. Therefore, a classic relative-like culture or social relationship network still remains in the carrying out of many activities; such as, “aow

rang” or help through labor in building houses, harvesting rice and making fish gill nets together. The language as well as the region and believe are described as follows:

1) Language

Villagers in KYN are southern Thai. Therefore, they speak the southern dialect and dress in Muslim clothing style, although some of them do now wear the modern clothing following as their religious code.

2) Religion and Beliefs

Largely unaffected by the booming development in nearby Phuket, KYN still retains its traditional Islamic culture. The great majority of villagers are Muslims (98 %), while the rest are Buddhists. They have a strict Muslim culture that resulted in the strong community characteristic to prevent and help for solving any serious disagreements that may occur among the villagers. The two major influences on the ways of life in KYN are presented as follows:

2.1) Islamic Culture

Similar to other Muslims strictly following their religious code, the parents carry on the teachings of the religious beliefs and behavioral principles of a good Muslim to their children. These Islamic principles are taught in a religious school called Ponoh, especially during long holidays. The only one Ponoh School in KYN, namely Ponoh Santisuk, is located at Moo 1, Band Ta Kai. Moreover, the six other mosques in the village are also important places for learning Islamic principles and engaging in other religious activities.

During the month of Ramadan, Muslim villagers refrain from eating, drinking and smoking from sunrise until sunset. Properly observing the fast is supposed to induce a comfortable feeling of peace and calm. It also allows Muslims to practice self-discipline, self-control, sacrifice and sympathy for those who are less fortunate while also intending to make them more generous and charitable. Villagers will fast and offer more pray than usual during this time. Importantly, most of the Muslim

villagers want to participate in the holiest of pilgrimages to Mecca in Saudi Arabia at least once in their life.

2.2) Local Fishers' Lifestyle

Like others local fishers' lifestyle, fisher of KYN understand and know their way around nature without mapping, GPS or other modern technologies. They all know the positions suitable for fishing, the depth of the sea and the formation of the coral reefs, as has been passed on from generation to generation. The male villagers also usually meet at the coffeehouse, especially in the morning before fishing, traveling or working, to discuss any important events affecting the country or that may involve or affect their living. One could say that, besides the mosque, the coffeehouse is another place for villagers to meet and strengthen their relationships on this island.

1.3.2.8 Community Unification

The various existence community unification in KYN are presented as follows:

1) KYN Small Fishers Group

Since 1979, competition for natural resources in Phang Nga Bay has intensified, creating a crisis in the community. In 1994, the natural supplies of fish greatly declined due to destructive fishing practices, especially trawling. As a result, the villagers set up the KYN Small Fishers Group to find a solution, and to provide surveillance and monitoring, working in collaboration with government officials to arrest trawlers. This action inevitably brought them into conflict with rich individuals who owned the illegal fishing businesses. The group carries out various important activities as follows: 1) Coastal resources restoration and protection, including mangrove forests, sea grass, breeding grounds for aquatic animals, by using signs to declare conservation zones, undertaking reforestation in mangrove forests and releasing baby fish; 2) Monitoring and carrying out surveillance to prevent coastal resources from destruction by using the group's patrol boat; 3) Setting up a saving group and network for the development of

KYN; 4) Setting up a crab bank to buy back crab eggs to keep in cages until all of them are fully released; 5) Establishing the community forest zone; and 6) Managing the 50,000 Tsunami Fund.

2) Savings Groups

There are four saving group were organized in KYN as follows:

(1) Saving group in Ban Ta Kai, which established in August 2002, operates among relatives who want to save money with others as members. Its objectives are to enable members to save, be truthful to themselves and to help address the suffering of one another. Presently, this group has 78 members from 28 households.

(2) Savings group in Ban Tha Khao, which established in February 1991, aims to encourage saving and solving the problem through non-institutional loans.

(3) Savings group in Ban Nam Jued established in January 1997. Its objective is to encourage villagers for saving and being truthful to each other. There are currently more than 400 members with five existing funds.

(4) Savings group in Ban Laem Sai – Pasai that was organized to encourage saving and help each other as well as promote self-reliance.

3) Housewife Groups

The Housewife groups were organized in four villages to produce various products described as follow:

(1) Housewife group in Ban Tha Khao was set up in order to generate income for unemployed housewives, to use of spare time, and to educate members. Activities include batik making, selling food and souvenirs, dessert making and also tourism activities.

(2) Housewife group in Ban Nam Jued was established to generate additional income for local housewives by producing preserved fish and selling them to other communities and provinces. Presently, there are 25 members in this group and the members receive profits on a monthly basis.

(3) Housewife group in Ban Rim Talay was organized to produce various local products. The preserved salty Pla Siat fish is a very popular product of KYN. In the past, local housewives made and sold it separately, and the demand has been increasing. Thus, local housewives established the group to distribute their products to more accessible outlet stores. There are currently 15 members and the profits are given out on a monthly basis.

(4) Housewife group in KYN Municipality was founded in 2003 to generate income for housewives. Activities include batik making, fish scale flowers, and clothe flowers.

4) Fishing Gear Group

Since 1994, the Provincial Fishery Authority has provided support to the fishing gear group which is comprised of villagers in KYN, especially Ban Tha Khao and Ban Tha Ruea in Tambon Prunai. This support was given for the purchase of fishing gear such as shrimp gill nets, fish gill nets and squid traps. The foundation was initially set up with a committee and 20 members. This fishing gear group was established to help local fishers cope with investment problems, to avoid getting loans from outside lenders, and also to set up a revolving fund for borrowing money for the purchase of fishing gear.

5) Riyadul Mookimin Social Support and Welfare Group

After the tsunami destruction and its massive impact on the environment and way of life, the villagers started this group to help each other in January 1,2005. Its objectives include assisting local people, supporting scholarships for youths and funds for the poor, promoting religion, culture and morality in the community,

promoting, protecting and conserving the environment, as well as supporting study trips and exchanges with other groups. There are currently 46 members.

The profile information of three case studies is compared in **Table 14**.

Table 14 Comparison profile information of case studies

Description	BMK Homestay	BP Homestay	KYN Homestay
1. Area profile:			
Location in Thailand	North	North-east	South
Name of province	Chiang Mai	Nakorn Ratchasima	Phang Nga
Name of sub-district	Huay Kaew	Than Prasat	Kho Yao Noi
Number of Household	1,272	1,524	1,067
Main career	Tea and coffee plantation	Rice famer	Rubber plantation and small-scale fishery
2. Group profile			
Year founded/starting	1997	1993	1995
How Homestay started	The leader (Mr. Prommin Puangmala)	Supported from the TAT	Supported from the NGOs
Number of Homestay hosts	Starting: 2 families, Now: 22 families	Starting: 14 families, Now: 34 families	Starting: 6 families, Now: 30 families
Sources of capital	Owner pocket, loan from Homestay group	Grant fund from TAT, and Owner pocket	Owner pocket
Performance	(1) Revenue (avg.) 1.6 M. baht/year (2) Price 550/ night	(1) Revenue (avg.) 0.3 M. baht/year (3) 300 Bath/ night	(1) Revenue (avg.) 1 M. baht/year (3) 450 Bath/night

Description	BMK Homestay	BP Homestay	KYN Homestay
	(3) Customer capacity 100 persons/time	(4) Customer capacity 150 persons/time	(4) Customer capacity 120 persons/time
Activities organizing by the community	(1) Cultural Performance and Bai Sri Sukwan ceremony (2) Traditional music performance (3) Other traditional cultural performance	(1) Cultural Performance and Bai Sri Sukwan ceremony (2) Learn about the local way of life (3) Take part in community activities such as textile weaving and the local food and desserts preparation	(1) Observe and participate for cooking together with Homestay host (2) Observe and learn about the different ways of fishing and open-net-cage fish farming in the area (3) Visit mangrove forest to plant mangrove for restoration.
Activities to visit or to do in the community	Visit the waterfall, trekking to the mountain, observe the village's way of life, and visit the occupation groups	Visit archaeological sites and occupation groups	Visit the beach, scuba diving and snorkeling, and observe the village's way of life

Sources: From literature review and interview, 2012

Section 2 Case presentations

This section started with the background of leadership of each case study. After that the involvement of three leaders to organize Homestay will be described to understand the leadership characteristic and the behavior of leadership. Finally, the sustainable performance in each Homestay CBT will be presented to investigate the action and inter-action patterns of leaders and followers regarding sustainable performance.

2.1 Background of Leadership

Ban Mae Kampong Homestay

Mr. Prommin Puangmala is an entrepreneurial in the community who produces instant coffee and distributed it to both in and outside the village. Besides, he operates small guesthouse, which has 3 rooms and has maximize capacity to receive customer 6 persons per time and also operates Homestay to add the supplementary income for his family. He was born and grew up in the community. He was appointed as the Chairman of BMK Homestay Committee when he was taken the position of the Village headman of Mae Kampong for 12 years. After he steps down from Village headmen in 2012, he has still continued to be the Chairman of BMK Homestay, which later rename to the Ecotourism and Homestay group. Moreover, he performs public relations function to make BMK Homestay famous and find customers for staying in Homestay continuously. Besides, he takes a responsibility for arrangement customer to stay with Homestay hosts by queuing in order to create fairly for all Homestay hosts. Through BMK, he was recognized as a key reason for the success of CBT in BMK. From the results of Kontogeorgopoulos et al. (2013b) research decribed Mr. Puangmala as a responsibility, competency, and proactive leadership. Moreover, he is also the principal reason that CBT in Mae Kampong features a high level of community participation. From interview, every project that he thought up to develop CBT has to be approved and accepted by all

members in the community. His efforts to involve and inform members of the community through several formal meetings and workshops helped to overcome the lack of knowledge and awareness that often curtail participation in rural areas of less developed countries. His connection was used to invite agencies outside such as Thammasat University, SAO, and Department of Non-Formal Education to increase the potential of villagers that he thought villagers need for training.

Moreover, to avoid the mistakes made by other communities in Thailand, he designed and implemented the Homestay program with fairness, equity, and social harmony in mind (Kontogeorgopoulos et al., 2013b). To do those, he take a lead role in bringing together the community and administration through the deliberate process of consultation as well as also take steps to ensure that the benefits of tourism would be distributed as widely and equitably as possible and also provide mutual financial to support villagers to operate Homestay. Beside, the community fund was set up to manage CBT. The primary objective of the community fund is for the community development. All his decisions aim to generate revenues from tourism activities to contribute either directly or indirectly benefits for every people in the community.

According to many residents interviewed, Mr. Puangmala is a good leader, have an idea initiated and creative vision. His management is transparently. Moreover, he is coordinator for that as well such as working relationship with many external actors, from academics researching CBT or bringing students on study tours, to activists working for NGOs such as CBT-I, to officials at all levels of government. A specific set of skills and personality traits make Mr. Puangmala, the community's CBT champion, which a rare and highly effective leader. Mr. Puangmala's greatest skill is his ability to fulfill multiple roles competently (Kontogeorgopoulos et al., 2013b).

Ban Prasat Homestay

Mr. Tiam Laongklang presently is the Village headman of BP. He was born and grew up in the community. He chose to operate Homestay to earn extra income for his family by participating since the volunteer hospitality students, which have no returns. After that in 1993, when the BP Homestay was established, he took the Public relations

position of BP Homestay Committee until present. He likes the community administration and takes a role to involve in community development. He needs to be a part of the community development until he will no longer be able to benefit with community. Moreover, he tried to train the younger generation to maintain and inherit the traditional culture of the community. He is a creative initiative and plus efforts to community development by using the experience gained from the study from outside to apply for the community. He collaborated with external agencies for the development community. Further, he was elected from the TAT to be a Homestay committee to evaluate Homestays throughout the country for giving the Homestay Standards Certification. That means he know quite well that how to prepare the Homestay to qualify for receiving the Homestay Standards Certification.

He used a participatory management for the community management. Therefore, everyone in the community involve in the conspiracy and determination. He held pre and post visitor arrival meetings to reassure that guests receive the best Homestay experience and culture exchange. Additional, in the meeting he gives a chance for the villagers to share ideas, plan and coordinate activities including critique each other's work.

From many residents interviewed, Mr. Laongklang manages Homestay group with transparency, and the income distribution to group members fairly. The queuing and the Homestay hosts' capacity are used to arrange guests to stay with Homestay hosts. Although he takes currently the Public relations position of BP Homestay Committee, but every determinations of Homestay activities depend on him as well as every members obey him. He plays a key role to develop the BP Homestay move forward and represents the members in attendance with the meeting of Homestay community, including helps public relations and coordination both within and outside the community. His effort to participate in various networks is to make BP Homestay well-known and to have guests constantly.

Koh Yao Noi Homestay

Mr. Dusit Budtree, who born and grew up in the community, was an Ex- assistant headman in the community. Later because of the resourcefulness and planner, he was persuaded to take the Chief Executive Secretary of the SAO position in the community. He is an entrepreneurial in the community by operating a small guesthouse and Homestay to add an extra income for his family. Because he has a talent for languages, so he makes a career as a local guide for foreign tourists to visit the community. He believes that leaders have an influence for making their group to move forward or backward. Moreover, the most importance factor to do that is leaders and followers must walk together for obtaining the group's purpose. He used the participatory management; therefore all group members were assigned duties and responsibilities as well as created the sense of ownership and equal rights in the group. Moreover, every step forward of the group has to ensure that the tourism benefits will be widely and equitably distributed as possible not only for homestay hosts but also for all villagers in the community. Interestingly, this homestay has applied a method for distributing the equitable benefits that not found from other cases.

He donated land and money in order to build the KYN CBT's office. However, this office was built from the donation of the KYN CBT's members and used it for KYN CBT's activities. According to almost residents interviewed, Mr. Budtree is a good coordinator both in-and outside the community and a good communicator. He was sacrificed and dedication for the public benefits. He is a key person to develop Homestay move forward and to help public relations for maintaining the Homestay performance.

The leader profiles of three case studies are described in **Table 15**.

Table 15 Leader profile data of three case studies

<i>Description</i>	<i>BMK Homestay</i>	<i>BP Homestay</i>	<i>KYN Homestay</i>
Education	High school	High school	Diploma
Main career	Self-employed	Self-employed	Self-employed
Age	60	56	50
Gender	Male	Male	Male
Position in Homestay Committee	Chairman	Public relations	Coordination
Formal position in community	Ex-village headman	-Ex-assistant headman -Village headman	-Ex- assistant headman -Secretary to the Chief Executive of the SAO

Sources: From an interview, 2012

2.2 The involvement of leaders to set up Homestay

Ban Mae Kampong Homestay

BMK Homestay was initiated by Mr. Prommin Puangmala as the Village headman of BMK at that time. His idea hopes to use CBT to force the community development. He started by gathering with other local leaders and presented his idea to several community meetings to introduce the CBT concept to the members of the community and to find the best potential tourism program in the community. Homestay program was a focal point of BMK's tourism efforts. However, firstly, almost people not agreed with his idea because several villages were not success to use tourism to drive a community development. Conversely, most of the tourism destroyed both the resources and community. Therefore, Mr. Puangmala pushed effort to protect those problems by considering the disadvantages of tourism and create the procedures to shield them by starting with the villagers. For example to protect from the deforestation, he started to create awareness about deforestation to villagers and after that force them to set a regulation for utilizing and preserving the forest of community. In conclusion, the concept of sustainable ecotourism was applied. Mr. Puangmala had spent four years for creating an understanding of this concept to villagers including solving the community problems such as sanitation, cleaning, and disease for receiving tourists. In 2000, when the community was well prepared and had the potential to be successful, BMK Homestay began to receive tourists by starting with 2 Homestay hosts, which one is the home of Mr. Puangmala.

Ban Prasat Homestay

Mr. Tiam Laongklang participated in BP Homestay as the Public Relations of BP Homestay committee from the started until the present. His house is one from fourteen-Homestay hosts at the time BP Homestay started. During that time, he was the Assistance of village headman when the Homestay project was established by the TAT supported. Besides, he took a part to join in the Homestay project as a volunteer to welcome students

without pay, which was a trail project before starting the BP Homestay operation. Presently, Mr. Laongklang holds a formal position in the community as Village headman and he takes a significant role to lead BP Homestay as described by other Homestay members from interviewed. He is a key person to create activities for guests such as giving the idea for guest to use local garment to participate in Homestay activities, or to use the local car (Tuk Tuk) for guest to visit around the village or tourist attraction site. From interviewed, he is a representative of Homestay group to join the meeting of other groups. His characteristic is coordinator for that as well; observation from the success gained from coordinating their work. He was selected to work together with TAT as a part of Homestay committee team to evaluate other Homestays throughout the country.

Koh Yao Noi Homestay

Initially *Mr. Dusit Budtree* and Mr. Samroeng Rakhiet established local fishing club to promote the ocean conservation to the villagers, which was hard hit by the depletion of marine resource from commercial fishing trawlers. After the successful recovery of resources, many tourists interesting in the environment reservation visited the community. Therefore, with an eye on the possibility of increasing their income through ecotourism, KYN CBT club was established leading by Mr. Budtree and Mr. Rakhiet. This club organized Homestay to accommodate tourists in order to generate additional income for villagers. Therefore, KYN Homestay was managed by the KYN CBT club. Mr. Budtree and Mr. Rakhiet took a responsibility for coordinated, which is the importance function to manage Homestay as described by members from interviewed. However, from interview, Mr. Rakhiet moved to stay in Phuket province, therefore, the key person having the lead role to run Homestay now is Mr. Budtree.

2.3 Sustainable performance in Homestay community-based tourism

From literature reviews (Jitpakdee & Thapa, 2012; Kontogeorgopoulos et al., 2013a; Nguangchaiyapoom et al., 2013; Satarat, 2010; Walter & Reimer, 2012), observation, and interview, sustainable performance in three communities was investigated and could describe by using the concept of the triple bottom line for sustainability performance: economic, social and environmental. Moreover, the sustainability indicators for managing community tourism of Choi and Sirakaya (2006) were applied in order to confirm the action and inter-action patterns of the leaders and group members regarding sustainable performance. The results of actions were described in **Table 16**.

However, in order to make the more clearly in the concept of sustainability performance of Homestay CBT, the sustainable tourism indicators of three following aspects; economic, social and environmental was applied. Table 17 was summarized the conclusion of each sustainable performance aspect of the three case studies that were found in this study. To measure Homestay's sustainability performance, the concept of Spence, Gherib, and Biwolé (2011) for measuring SMEs' sustainability was employed. However, from investigation this research found only the first and second level of the firm's involvement in sustainable development (SD). That means Homestay defined a sustainable activities in the document, control measures, policies and procedures as well as embedded SD principles in the Homestay's strategic choices and routine.

Table 16 Homestay action patterns for sustainable performance.

SP Dimensions Homestay	Economic	Social	Environment
BMK	<ul style="list-style-type: none"> • Income distributed equally by using the queue system • Open opportunity for all villagers to run Homestay • 20% of Homestay income are allocated to village fund 	<ul style="list-style-type: none"> • Create activities to maintain local culture • Villagers involved in Homestay activities • Set up occupation groups 	<ul style="list-style-type: none"> • Research to examine the water quality by the leader • Set rules to protect the environment by villagers

SP Dimensions Homestay	Economic	Social	Environment
	<ul style="list-style-type: none"> • Every Homestay hosts get the supplementary income unless 10% per year • Availability of credit for local people by using Homestay's fund • No season for visiting the community • Repeat visitor unless 10% per year 	<ul style="list-style-type: none"> • 25% of Homestay income are allocated for welfare fund • Improve sanitary housing to accommodate tourists • Villagers get advantages from tourism industry such as infrastructure improvement • Set rules for tourists to visit the community • The value of tourism was explain in the community meeting • No crime rate in the community • The tourism industry not cause to increase the pollution in the community 	<ul style="list-style-type: none"> • Create activities to protect environment in the community • Train children to protect the environment • 20% of Homestay income are allocated for village fund to support the environmental conservation • Set rules to use forest resource and to prevent forest encroachment by villagers • Train villagers for sustainable tourism and supporting to use Sufficiency Economy philosophy
BP	<ul style="list-style-type: none"> • Income distributed equally by using the queue system • Open opportunity for all villagers to run Homestay • Keep 100 bath per tourist for Homestay's fund • Every Homestay hosts get the supplementary income unless 10% per year • No season for visiting the community 	<ul style="list-style-type: none"> • Create activities to maintain local culture • Villagers can join in Homestay's activities • Set up occupation groups • Improve sanitary housing to accommodate tourists • Villagers get advantages from 	<ul style="list-style-type: none"> • Set rules to protect the environment by villagers • Create activities to protect environment in the community • Train villagers for sustainable tourism and supporting to use Sufficiency Economy philosophy

SP Dimensions Homestay	Economic	Social	Environment
	<ul style="list-style-type: none"> • Repeat visitor unless 10% per year 	<ul style="list-style-type: none"> tourism industry such as infrastructure improvement • Set rules for tourists to visit the community • The value of tourism was explain in the community meeting • No crime rate in the community • The tourism industry not caused to increase the pollution in the community 	<ul style="list-style-type: none"> • Get affordable fund to support the community from TAT & Fine Arts Department
KYN	<ul style="list-style-type: none"> • Income distributed equally by using the queue system • Open opportunity for all villagers to run Homestay • 10% of the price's package tour is set for KYN CBT Club fund • Every Homestay hosts get the supplementary income unless 10% per year • Repeat visitor unless 10% per year 	<ul style="list-style-type: none"> • Create activities to maintain local culture • Set rules for tourists to maintain local culture • Villagers can participate in Homestay activities • Set rules for tourists to visit the community • Improve sanitary housing to accommodate tourists • The value of tourism was explain in the community meeting • No crime rate in the community • The tourism industry not cause to increase 	<ul style="list-style-type: none"> • Create activities to protect the illegal fishing and to promote the ocean conservation • Set rules to protect the environment by villagers • Create activities to protect environment in the community • Allocate 100 baths per tourist from package tour to environment fund. • Create Tree bank project • Create activity to plant mangrove forest • Set qualifications for

SP Dimensions	Economic	Social	Environment
Homestay		the pollution in the community	Homestay's member to prohibit in involve with illegal career or environment destruction • Train villagers for sustainable tourism and supporting to use Sufficiency Economy philosophy

Source: from interview and literature review, 2012

Table 17 The conclusion of each sustainable performance aspect

Sustainable performance metrics	BMK	BP	KYN
Economic sustainability			
• Income distributed equally in group's members	×	×	×
• Equally opportunity for local residence to run Homestay	×	×	×
• Percent of revenue is allocated for reinvestment in reserved natural and cultural area management and protection	×	×	×
• Increasing of local revenue from tourist activities	×	×	×
• Availability of local credit to run Homestay	×	-	-
• No effect from seasonality of tourism	×	×	-
• There are repeat visitors	×	×	×

Sustainable performance metrics	BMK	BP	KYN
Social sustainability			
• Continuance of traditional activities by local residents	×	×	×
• Host community satisfaction toward tourism development	×	×	×
• Resident involvement in tourism industry	×	×	×
• Increasing in social cohesion	×	×	×
• Improvement of cultural resources	×	×	×
• Improvement of community health (availability of health policy related to tourism)	×	×	×
• Increasing public awareness toward value of tourism	×	×	×
• No crime rate in community	×	×	×
• The pollution (air, water, etc.) not increases cause of tourism	×	×	×
Environment sustainability			
• Availability of environmentally management policy	×	×	×
• Local resident participation in planning process	×	×	×
• Set rule or procedure to protect and maintenance environment	×	×	×
• The environmental education training was organized for local residents	×	×	×
• Availability of environment maintenance fund	×	-	×
• Availability of size, and condition of urban forest	×	-	×
• Awareness of meaning and implications of sustainable tourism	×	×	×
• Availability of affordable funding resources from governments	-	×	-

Thai community are also inspired to participate to manage Homestay by using Sufficiency economy philosophy which is a primary key for the successful development of Homestay (Kontogeorgopoulos et al., 2013a). From three leaders interviewed, they paid attention to apply the concept of Sufficiency economy for Homestay members. For example they invited speakers from outside come to lecture about the Sufficiency economy philosophy in practice including creating a campaign to use local raw materials to cook food for hospitality. Especially BMK Homestay is strongly continued to manage the Homestay program by using this philosophy (Kontogeorgopoulos et al., 2013a) and set this philosophy in their Homestay vision.

Section 3 Coding analyses

From literature review the mapping list was organized (see as Appendix 2) in order to group data from interview to describe the effective entrepreneurial leadership in the community by dividing into four main categories as follows.

- 1) Motivation factors to become entrepreneurial leader in the community
- 2) Motivation factors to become entrepreneurial (Homestay host) in the community
- 3) Entrepreneurial leadership development
- 4) Entrepreneurial leadership behavior for sustainable performance

In order to achieve perfect reproducibility and perfect stability reliability, the computer software was used (Insch et al., 1997) for coding data from interview. **Table 18** presents a coding example by using the Nvivo10 (beta) for organizing the data.

Table 18 The coding example in each factor

Main category	Generic category	Coding Example
<i>Motivation Factors to become entrepreneurial leader in the community</i>	Formal (Economic)	- To create additional income for villagers
	Substantive (Socio-culture)	- To create network - To develop community - To improve life quality
<i>Motivation Factors to become entrepreneurial in the community</i>	Formal (Economic)	- To make additional income
	Substantive (Socio-culture)	- To join activities of group - To do activities with other communities - To have a chance to learn other

Main category	Generic category	Coding Example
<i>Entrepreneurial leadership development</i>	Leading change through dialogue	cultures - To share their cultures with each other - To get new experience and interest in other people - Children had left home
	Connective leadership	- When we meet the problem, we will take it to the meeting to solve it together - We make agreement together so our actions follow the majority
	Collective empowerment	- Everyone can join in the groups by their skill - Everyone is responsible to operate Homestay - Everyone participate to operate Homestay activities - Everyone works together with not exploitation - We work transparently together - Create the sense of Homestay group owner
	Other	- I believe in our leader - An income is contributed to everyone equally - The regulations were set by group - We give a chance to everyone to join in Homestay group.
<i>Entrepreneurial leadership behavior for sustainable performance</i>	Individual	- After I think, I will create awareness to people in the community until people in the community understand and agree with me, after that my idea will be applied. The goal

Main category	Generic category	Coding Example
		of my ideas are to pave the way up to the community development
		- He went out to observe activity from other places and tried to adapt the good policy with the community
	Collective	- We pushed effort to coordinate with our agencies to be respected with our community lifestyle
		- We have notice boards in every village to warn tourists to respect our rules
		- We tried to create networks with other provinces

Chapter III Conclusion

In this chapter, the results of study in BMK Homestay in Chiang Mai province, BP Homestay in Nakorn Ratchasima province, and KYN Homestay in Phang Nga province were presented by dividing into three sections as follows; case overview, case presentation, and coding analysis.

First section provides the details of each case by describing into Homestay profile and community profile. All information of Homestay about historical background, Homestay management, income management and distribution, and Homestay group services were presented. In aspect of community profile, the location, topography, climate, tourist attraction/archaeological site, populations, economic conditions, and community unification were explained.

Second section, the case presentations were described in order to give the details about the background of leadership including the involvement of leaders to set up Homestay as well as investigating the sustainable performance of each Homestay.

Final section, the example of coding analyses were presented by dividing into the following four main categories; motivation factors to become entrepreneurial leader in the community, motivation factors to become entrepreneurial in the community, entrepreneurial leadership development, and entrepreneurial leadership behavior for sustainable performance.

Chapter IV Discussion

The research objective is to study the entrepreneurial leadership style in a community, focusing on the leaders who lead the villagers to run Homestay CBT in Thailand. The primary research question is “how to develop the effective entrepreneurial leadership style in Homestay CBT in Thailand for sustainable performance” that includes the sub questions as:

- What is the motivation to become an entrepreneurial leadership in the community?
- How the entrepreneurial leadership develops?
- What are the behaviors of entrepreneurial leadership for sustainable performance?

In the first section of this chapter, the results of research are described in three aspects: 1) the motivation to become an entrepreneurial leader in the community, 2) the components of entrepreneurial leadership development, and 3) the behavior of entrepreneurial leadership for sustainable performance. After that the analysis and discussion will be presented.

Section 1 Research results

The content analysis will be described within three aspects in this section: the motivation to become an entrepreneurial leadership or entrepreneur in the community, the entrepreneurial leadership development, and the leadership behavior for sustainable performance. The findings are presented below.

1.1 Motivation to become an entrepreneurial leadership or entrepreneur in the community

1.1.1) The motivation to become an entrepreneurial leadership

The motivations to become entrepreneurial leadership of each leader were described to understand what motivations might lead leaders to care about the welfare of others and of the community at large. Furthermore, the balancing between themselves and their community were investigated.

Mr. Prommin Puangmala as a village headman of BMK at that time became a leader of a Homestay group because he found that the villagers have been facing with debt and poverty due to the decreasing in Miang (approximately 97 per cent of main career's villagers) consumption and the increasing in expenditure. Thus, he recognized that it is necessary to generate new jobs and additional income sources for people in the community. He had initiated an idea to use tourism to add the extra income for villagers. He is innovativeness and believes *“Tourism will lead to develop both villagers and the community. The first thing following when developing a tourism village is infrastructure such as road, electricity. After that occupation groups will be organized to take benefits from tourists. Moreover, the government organizations will come to support by training or develop people in the community such as massage training, or local product producing training etc.”* Furthermore, he thinks tourist is a good marketing channel for local product. Finally, he hopes he can bring BMK to become a self-sufficient community. Although, many people protested against him because they think tourism will create negative impacts for their community, he refused to surrender. Instead he prepared the community to confront problems that maybe will arise from tourism, by trying to find solutions by studying theories and seeking advice from various resource persons until eventually acquiring an idea of sustainable CBT. From this idea, he started by explaining to community villagers, helping them to understand CBT including Homestay operating and also discussed about the advantages and disadvantages of tourism. At the same time, he thought the protection procedure encountering with tourism disadvantage. He had spent four years creating an understanding of the concept of sustainable ecotourism to villagers including solving the community problems such as sanitation, cleaning, and disease. In 2000, when the community was well prepared and

had the potential to be successful, BMK Homestay began to receive tourists by starting with 2 Homestay hosts. The community also organized a committee to manage the Homestay group with Mr. Puangmala as the Chairman of the Homestay committee, a position he still holds. He thinks Homestay will make community development from sharing or exchange experience with guests both Thais and foreigners. He talked about his function as the leader stating, *“I am proud to lead a poor village which receives no recognition from others leading to the development of it, both in terms of infrastructure and people. I created groups and organizations in order to help them to manage themselves resulting in self-development.”*

Mr. Puangmala also operates guesthouse as well as produces and distributes instant coffee by purchasing coffee beans from villagers and processing to instant coffee. He sent the product to customers all part of country following by orders. He told that because he is an owner of business in the community, therefore, the administrations' community must be transparent. Rules and regulations of the community were defined in the village's meeting. That meant villagers participated to set rules and regulations. According to the rule of the community, every business in the community has responsibilities to the community either direct or indirect. Therefore, 10% of guesthouse's income will be deducted to community development fund. Moreover, he permits the housewife group to use his coffee roasting machine to produce the instant coffee without cost. He thinks the leader must dedicate to public. The most importance his family especially his wife understands and supports him.

Mr. Tiam Laongklang holds a formal position in the community as Village headman and he also takes a Public Relations position of BP Homestay committee from the start of Homestay until the present. At the time BP Homestay was founded, he was an Assistant Headman in the village. Presently, all the local people say he is the Homestay leader now because the Chairman of Homestay committee doesn't have any role in leading Homestay, even if he is still a Chairman due to the fact that he was a pioneer as the Village headman at the time the Homestay was started, which was supported by the TAT. From interview all Homestay members described about the Chairman of BP Homestay that they would like to give him prestige as the pioneer even

if he doesn't have any role nowadays leading Homestay. Mr. Laongklang told that the main principle to run Homestay for him is to make the community famous and well-know in order to make tourists visiting their community regularly. Moreover, he has a project to develop the community tourism by creating a floating market project on Than Prasat River in order to sell local and traditional food. This is his statement as leadership *"I like to take care and stay with the community. I will do it until I retire"*. He thinks the importance factor for helping him to work for a community's leader is his family because he has to spend the majority of work to the public, so he needs family especially his wife to understand and support him. He thinks his wife is a good supporter and also she can take care of their child and farming instead of him including welcome Homestay's guests both Thais and foreigners when he has to leave home due to his duties for his community.

Mr. Dusit Budtree is an Ex-assistance headman and a Secretary to the Chief Executive of the SAO in the community while he takes a Coordination position in KYN Homestay committee, which later was renamed KYN CBT club. However, it should be noted that this Homestay doesn't have any chairman position. He said, "we work together, everyone having a function to run Homestay with equal right so we don't have any leader". Even if they don't have any formal Chairman position in their organization chart but Mr. Budtree has a role leading Homestay according to evidence from observing a group meeting and interviews. Although the concept to run Homestay came from NGOs and academics after the successful of community to recover sea resources, but the decision to operate Homestay arising from the villagers. Mr. Budtree is one of two co-fonder organizing Homestay group. He told that sometime for Homestay operating, he needed to act as a role model for other people in the community because he would like the Homestay group still remaining and he thinks Homestay can create supplementary income for villagers. This is the statement as his Homestay leader *"Public consciousness is an important for the leader therefore I need to sacrifice by initiating an activity as an example for group members. At the same time, however, I have to consider about the balancing of the community and my personal life as well."* He also thinks the understanding from his family especially his wife is the importance factor to be a sacrificer.

In conclusion, if the concept of McGehee and Kim (2004) was adopted to describe the motivation to become the entrepreneurial leadership in CBT, the results found that the primary motivation of three leaders to run Homestay needs the villagers getting a supplementary income or formal (economic) rationality. However, all leaders need to use tourism leading to develop both villagers and communities. That is the reason to operate Homestay for long term is in order to meet the substantive (socio-culture) reasons.

1.1.2) The motivation to become an entrepreneur in the community

In Thailand, although leader is a primary key for success's CBT, but to make the CBT sustainability, it depends on the level of community participation (Satarat, 2010). Therefore, the motivations to run Homestay and the type of characteristics to participate as homestay host were investigated in this section. The Max Weber's theory that was adopted by McGehee and Kim (2004) to explain the motivation to be an agri-tourism entrepreneurship was used to describe the motivations to run Homestay as Homestay hosts in CBT. Therefore, individual interpretive themes of hosts were explicated according to two major themes; formal and substantive rationality as follows.

Formal rationality, from interview 26 host families of three Homestays to know the reason to run Homestay, this research found that 65 percent of host families is primarily economic reason including offsetting falling income, or supplementing a season of poor yield or providing additional revenue. Although, the main motivation expressed of them to be an Homestay entrepreneur is to supplemental income, however, 50 percent of them think that Homestay gave them new experiences such as team working, contributing to the collective, learning new culture from other places or other countries including using leisure time to be useful. This is not surprising; because all respondents expressed that the main income source of them not come from Homestay. They have a principle occupation; therefore, they run Homestay in order to make additional income. If considered in each community, this research found that the primary economic reason is different obviously in each community that is 82 percent, 75 percent, and 29 percent of respondents' MKP, BP and KYN respectively.

Substantive rationality is a primarily socio-culture reason that explains the motivation to run Homestay of 26 host families of three communities more than economic needs. This research found that the motivation of 35 percent of host families is primarily substantive reason such as to join activities with group, to have a chance to learn other cultures, to get new experience and interesting in other people, their children had left home. However, the economic reason is a secondary reason for them to run Homestay. If considered in each community, this research found that the primary substantive reason is different obviously in each community that is 12 percent, 25 percent, and 71 percent of respondents' MKP, BP and KYN respectively.

However, the motivation of 26 host families come from both formal (economic) and substantive (socio-culture) rationality based on characteristics of host families or community for example in MKP community, presently, the demand of fermented tea (Miang) which is the main career of villagers decreased so they have to find supplementary income to offset with the decreasing of main income. According to the BP community, their primary occupation of them is paddy rice farming which is seasonal and requires only 4 months from growing to harvesting rice per year. That means they are free time to do other activities after harvesting, therefore, Homestay is a good choice for them to make an additional income for their family. While, the main reason for doing Homestay of KYN community differences from others. Because the principal career of KYN community is fishing and KYN Homestay formed by a group of people who achieved in restoring marine resources, therefore the main objective of members to participate in this group is to protect the ocean and the economic reason is a secondary for them to operate Homestay. According with Satarat (2010) who found that the benefits to joint in KYN CBT of members is the intangible benefits such as promoting natural and cultural awareness, exchanging knowledge with visitors and having new friends while the money is their secondary incentive.

Furthermore, the types of characteristics to participate in Homestay program were investigated, following the Kayat (2002) conceptual. Although the concept to run Homestay of BP Homestay and KYN Homestay was suggested by NGOs or government organization, while BMP Homestay was initiated by the local

leader. However, the final decisions of three case studies to operate Homestay were decided by people in the community. NGOs or government organizations or local leaders mobilized the community members to become Homestay hosts and then mobilized those hosts to form a Homestay committee to plan, develop, and implement guests' activities. Individual member has a right to participate either by becoming a Homestay host and/or by being a part of the Homestay activities offering to guests or contribute to the community. There are several ways for villagers to be a part of the Homestay program. The examples of Homestay activities that Homestay host or non-host are by: 1) welcoming and being hospitable to the guests, or by simply 2) performing in the cultural show, 3) becoming interpreters to the guests to educate them the community, 4) becoming a guide to visit the community, 5) participating in Homestay meeting, 6) participating in Homestay activities for contribute to the community such as cleaning day, or planting day. The Homestay committee members and leaders attempt to get support from every community members by always encouragement their perspectives in the planning and developing process and by education them about how the Homestay program helps to develop the community. The Homestay's leaders continuously create networks such as tour agency and community networks including participating in seminar program that were organized by government organizations to support Homestay operation. All Homestays have a central fund to use it for sending the representative of each Homestay to participate in seminar. Moreover, they have methods to apply knowledge, which gained from the seminar to convey to other members. These results, in turn, the Homestay needed supports among the community members to make the programs success. In this way, the support and participation could be considered as a means to achieve Homestay's objective.

In order to analyze community participation, the researcher applied the classification of the motivation factors of people to participate in Homestay program of Kayat (2002) that was adopted from the concept of Pretty's typology of participation. Kayat (2002) classified the participation in Homestay program into the following four types: participation for material incentives, function participation, interactive participation and self-mobilization. Finding from study regarding to the

participation by leaders' Homestay found that the leader of BMK Homestay similar to the self-mobilization of participation type because Mr. Puangmala initiated BMK Homestay independently of external institutions due to he believes that tourism will cause the community development. He created networks with external institutions to improve resources including basic infrastructure and natural resource conservation. He also is an effective collaborate with outside organization to support community for the success of Homestay project such as requesting financial support form various government sectors, and training from NGOs and academics (Satarat, 2010). He was assigned to the Chairman of Homestay committee to manage and lead Homestay group. Every respondents in this research told that he is a key person to find customers for Homestay. Moreover, as being the Chairperson of the Homestay committee, he both controls and develops tourist activities for villagers for example presently BMK was elected to the health village for tourism, therefore, he invited outside agencies to train villagers to do herbal massage in order to serve the future customers. From the above mentioned his characteristics, it was concluded that his participated in BMK Homestay is self-mobilization according to Kayat (2002) was described. While the rest of leaders and Homestay's members indicated that there are two types of participation existed in three case studies that are similar to the types of participation to those listed by Kayat (2002) : (1) functional participation or (2) interactive participation. The characteristics of community participation types were explained in **Table 19**.

Table 19 Types of Community Participation in Homestay Program

Type	Characteristics
Function participation	<ul style="list-style-type: none"> - Forming a group that functions as the working committee for the Homestay. Almost Homestay hosts were appointed to Homestay's committee or were assigned the duty in Homestay activities - Participation in every Homestay's meeting
Interactive participation	<ul style="list-style-type: none"> - Interactive participation in a group as their feeling as a part for Homestay success

	<ul style="list-style-type: none"> - Make decisions together to solve Homestay problems and to use available resources - Learn from the process together
Self-mobilization	<ul style="list-style-type: none"> - Initiated the program independently - Develop contacts for resources improving and for marketing - Lead and mobilize group - Create and control tourist activities

Moreover, all Homestay hosts have to send the agent of family to participate in every Homestay's activities that were organized for the community's benefit such as constructing of the forest fire, cleaning day, or planting day in village. Besides, KYN Homestay, the primary motivation of almost members to participate in Homestay group is to do activities for environment conservation in the ocean and island. However, most non-formal interviews of the villagers who participate in KYN CBT club but not be Homestay hosts told that they would like to join in KYN CBT club's activities because they would like to know a movement of people on the KYN Island as well as sometime they have a chance to help other people who need their help. While, the socio-culture reason is their major obstacle to be a Homestay host. According with the villagers in BP and BMK community told that they could not participating in Homestay group or Homestay host because of the following reasons; 1) their home was not qualified to be a Homestay home because they lacked the financial resources for modification their homes, which necessary to receive the official Homestay certification, 2) they do not have an empty room, 3) his wife has to take care grandchild. Therefore, they chose to participate in other occupational groups as their preference. That means poor village families cannot arrange their home to possess the qualified of Homestay as well-proportioned housing setting by the government (item 1.1 of the MOTS certification standards). Because to operate Homestay in Thailand needs Homestay hosts to purchase appropriated bedding and kitchenware, renovate homes to ensure that guests have their own private space for

sleeping, install Western toilets and hot water tanks, and incur higher gas and electricity costs. So there are many families who would like but could not participate to operate Homestay due to both the economic and socio-culture reasons obstacle. Obviously, these costs discourage the participation of poor families.

1.2 Entrepreneurial leadership Development

The purpose of this study was to explore the changes associated with entrepreneurial leadership initiative, involving directors of community leader. To provide ideas about leadership development in the community, three questions were examined: (1) initial organizational and community impacts from Homestay (2) challenges or concerns in using the leadership skills, and (3) insights or lessons learned as Homestay leader (Wituk et al., 2003). The entrepreneurial leadership developments of three Homestays were described by using the community leadership development framework of Kirk and Shutte (2004). This concept comprises of three components; leading change through dialogue, connective leadership, and collective empowerment. Three components of the community leadership development of this research were described as follows.

Leading change through dialogue, the contribution of dialogue is to help organizations to create a greater collaboration climates that lead to harmony and sustainability (Kirk & Shutte, 2004). It is a way for talking together that allows for group members to share ideas, to discuss and to make decision together. The reason behind this way is to make people feeling respected. From investigation of three case studies, each Homestay used dialogue to create collaboration as described as follows.

BMK Homestay, the village meeting was used by Mr. Puangmala to explain and to make the understanding about Homestay including discussion about the advantage and disadvantage from Homestay operation. He had spent four years through village meeting that was held every month to create understanding the concept of sustainable ecotourism including Homestay before Homestay was strated to welcome the first group of guest. Moreover, in case a large group of tourist booking, the meeting of Homestay committee is organized two times, first meeting is organized before guests coming to

prepare activities including assigned the person to welcome tourists. After guests checked out, the second meeting will be organized to evaluate Homestay performance and to discuss about the problems that incurred in order to protect those problems that maybe will incur in the future. Moreover, the leader used dialogue to solve or reduce the problems between group's members or Homestay host and guest. From interview, the Homestay hosts will report and discuss to Mr. Puangmala when they met the problem. And also in case of small group of guest, Mr. Puangmala will evaluate Homestay hosts from talking with customers according with Satarat (2010) who described that Mr. Puangmala has always acted as a mediator and compromiser in the village even when he was not in the position of Village headman. However, when Mr. Puangmala meet big problems, he always takes those to the committee's meeting to think, discuss and solve them together. The statement examples from interview of BMK Homestay's members were presented below.

“Mr. Puangmala is the initiative to establish a Homestay since start. He explained the concept to run Homestay with the village's committee including villagers, finally, we made a decision together to run Homestay in the community”- BMK Homestay's member

“When we met the problems, we will take them to the villages' meeting to solve the problems together.” - BMK Homestay's member

BP Homestay, the first meeting was organized to engage 40 host families to run Homestay. The BP Homestay leader used the meeting to create the collaboration climate for villagers to think and work together. For example, when there is the booking of the large tourist group, the pre and post committee meeting is held to assign the duty and prepare activities to welcome and to evaluate Homestay's performance. The leader told that he used a participatory management for the community; therefore, all problems were taken to the meeting to discuss and solve problems together. Moreover, if their problems cannot solve by Homestay's committee, they will take them to advisory committee to discuss and solve them again. The declaration examples from interview BP Homestay's members were presented as follows.

“Homestay’s members talk together every month. When we have time, we will visit each other to evaluate our performance. In addition, when we met the big problem, we will take it to the Homestay’s committee to solve the problem together.”- BP Homestay’s members

“ When there is a problem, we will come to discuss that how to solve the problem and make a decision by the majority.”- BP Homestay’s members

KYN Homestay, the first meeting was held by the leaders to explain and persuade villagers to run Homestay. Mr. Budtree told that to make the group moving forward, the leaders and followers must walk together. Therefore, the meeting will be organized once time per month on the ninth waning moon day in order to make a chance for KYN CBT club members to share ideas, plan and coordinate of the past and future activities. However, in case of the emergency problem occurring, the special meeting will be organized. In the meeting, club’s members have a chance to make a decision together on any subject. The finally decisions depend on the majority of the group’s members. The remark examples from interview of KYN Homestay’s member were shown below.

“If we have a problem, we take it to the meeting to discuss together. Sometimes, we might have different opinions, it does not matter, but finally, we will be treated it by the majority”- KYN Homestay’s member

“We do not have a conflict between members because we talk everything together in the meeting and everything must end in the meeting, not to speak it outside the meeting” - KYN Homestay’s member

In concluding, all the communities used a meeting for collective thinking or for thinking together to create a climate for greater collaboration. Dialogue in the meeting or group was used when they encountered problems or conflicts in group’s members for solving the problems and walking together to meet their objectives. Also, the dialogue leads to an agreement in their group. Therefore, all case studies, the leaders used dialogue to create the climate for members to think together, talk together and work together, The statement examples from leaders’ interviewed were described as follows.

“Most of the time, I never make a decision alone when I would like to do everything. Projects have to be approved by the Community committee. Before launching the projects, we have to inform them in the general meeting of the community to ask the villagers’ opinions”. –BMK Homestay’s leader

“We organize the meeting to be ready to receive tourists cordially and do it again after the tourists went back to evaluate our performance”. – BP Homestay’s leader

“When problems or conflicts arise in our organization, we will take them to the meeting to make agreement by the group members and we do not speak about it again outside of our meeting”. – KYN Homestay’s leader

Connective leadership, this component focuses on enabling people to connect their goals by establishing their roles, and enabling members collectively to pursue a common goal or establishing the effective team working (Kirk & Shutte, 2004). That is the ability to group people from different backgrounds and experiences for sharing a common set of values and aspirations to work together in the community. The connective leadership of each Homestays was described as follows.

BMK Homestay, after making a decision of villagers to run Homestay in the community, the ecotourism and Homestay committee was organized in order to assign functions for members and to manage Homestay activities. The ecotourism and Homestay committee and the villager committee used the same group of people but in different positions, with different duties. Interestingly, this Homestay not considered the Homestay hosts to become the Homestay’s committee as another cases but the Homestay’s committee was selected by villagers. However, the main responsibility of Homestay’s committee same as another cased such as evaluation new Homestay host, queuing management in order to make a fairly income distribution for every Homestay hosts. Besides, every Homestay hosts were assigned duties to welcome guests. The regulations were set up by the villagers to work together. The statement examples of Homestay’s members from interview were described as follows.

“Everything was organized in a systematic and orderly division in each groups. So, each group have a chair.” - BMK Homestay’s member

“Mr. Puangmala sent me as a chair of herbal medicine group for training. Moreover, I participated in village’s meeting for thinking, and planning together with the chair of other group to develop the community.”- BMK Homestay’s member

BP Homestay, BP Homestay committee was formed to assign duty for the group’s members in order to manage Homestay activities to earn extra income for people in the community by using their free time after harvest. The committee is a group of person who joined in operation Homestay from the Homestay started. The leader of Homestay used a participatory management; therefore, they give an opportunity for everyone to work together. Moreover, all members brainstormed to set up the regulation for Homestay’s member. Normally, the meeting of BP Homestay committee is held pre and post of a big group’s visitor arrival to give a chance to villagers to share ideas, plan and coordinate activities including critique each other’s work. The remark examples of Homestay’s members from interview were presented below.

“I am a coordinator with agencies outside to come in training such as training to be a good host” –BP Homestay’s member

“Leaders and members never contradict each other, we build up the rules and follow them. All regulations set by all the members in the group.” – BP Homestay’s member

KYN Homestay, Homestay is a part of KYN CBT club. The KYN Homestay is managed by KYN CBT committee, which was set up by the members’ KYN CBT club to assign functions to do for Homestay and for KYN CBT club. The KYN CBT committee set up roles and regulations for guests and Homestay hosts to reassurance that Homestay’s activities will not destroy natural resources. They work together for operating Homestay in the same time they have an investigation process each other to improve Homestay performance. KYN CBT club organized the meeting to open the chance to share their experience, to discuss, to solve their problems, and to make decision

together. The remark examples of Homestay's members from interview were shown as follows.

“Every Homestay hosts have a guest book for guests to provide feedback to their host. At the end of year, in the Homestay's meeting every host families will take a guest book to evaluate Homestay performance, and to know what the Homestay host must improve” – KYN Homestay's member

“We thought to build Homestay's office, so we donated money to build a building to use it for doing Homestay's activities together” – KYN Homestay's member

In summary, leaders of all Homestays created an atmosphere to work together to achieve the same purpose. However, their organizational goal is not to make the maximum profit, they run Homestay to create for themselves only some supplementary income. Moreover, they think Homestay will result in the community development. At the office where each Homestay located, the organization chart of the Homestay committee was displayed as leaders hold a coordination and public relations function. Division of authority was divided by the skills of the individual. The remark of each leader was presented below.

“I am a manager who causes the division of clear responsibility depending on the skills of individuals. I created systems to manage all community activities and give an opportunity for everyone to participate. Presently, I focus on creating people; I think everything will be good or not depending on people. Resource can survive by itself if people don't destroy it so I will focus on the people by encouragement them to understand their responsibilities”. - MK Homestay's leader

“Everyone who attended to operate the Homestay from the beginning as a co-founder was appointed to the Homestay committee position by the aptitude of the individual”. – BP Homestay's leader

“Don't have any Chairman position in our organization because in our opinion sometimes it is risky or dangerous for a Chairman to make a decision alone allowing capitalists or adversaries entering to take advantages. Moreover,

sometimes someone uses the position for a prestige. So we don't have any Chairman but using a Coordination substitute. There is not a Chairman meaning equality for everyone and making decisions together". – KYN Homestay's leader

Collective empowerment, the meaning of collective empowerment is to make each member's group to find their place, their role, their identity and their voice in their group. Therefore, the result of the collective empowerment process is the fruitful relations with others, the clearly objective of their work, and the meaning and value in their work or the collective empowerment is the product of a team working together well (Kirk & Shutte, 2004). The collective empowerment of each Homestays was presented below.

BMK Homestay is a well-known successful community-based Homestay program in Thailand (Kontogeorgopoulos et al., 2013a). Their best performance could guarantee by Thailand Tourism Awards for the Most Outstanding CBT in 2007. This program helped to improve people's quality of life including basic infrastructure and facilitated the active participation of the entire community (Kontogeorgopoulos et al., 2013a; Satarat, 2010). Mr. Puangmala is the outstanding community leader with highly respected by both local villagers and other people from outside (Satarat, 2010). He used Homestay program to generate additional income for all villagers either directly or indirectly. Moreover, he has allocated Homestay income through the cooperative and development fund in order to distribute the benefit from Homestay program to everyone in the community. Moreover, to gather villagers, their leader created various career groups to open a chance to villagers for participating in tourism together such as housewife group, herbal medicine group, or traditional music group, etc. The remark examples of Homestay's members from interview were shown as follows.

"Leader is a supporter who advises us to work together, coordination, helping our well-being, and knowing how to create harmony of people in our community". –BMK Homestay's members

"I feel good to participate in Homestay program because I am a part of our cultural preservation and maintain our village; environmental protection, no

*deforestation which causes the water to dry and no tourists visit our community” -
BMK Homestay’s member*

BP Homestay is used as the prototype Homestay program for other villages across Thailand. It is the famous successful case as a well planned and managed CBT with completely collaboration among various stakeholders, both public and private. The community members are a good example to manage resources by using their willingness and their ability to control and allocate their resources appropriately including participating in all stages to make decisions about the nature and direction of tourism development planning and management (Nguangchaiyapoom et al., 2013). This community received Thailand Tourism Awards for the Most Outstanding CBT in 2007 including other awards to guarantee their performance. The benefits from tourism could improve living conditions and quality of life for the villagers. Moreover, to create activities for tourists to stay longer in the community, leaders created five occupation groups as follows; craft group, reed-mat craft group, food and dessert group, silk weaving group, and Thai instrument group. All villagers participated in-group, as they are preference. That is all villagers involve in tourism. The statement examples of Homestay’s member from interview were presented as follows.

“We have a good leader who makes us think and work together by using the meeting for the progression of the group” – BP Homestay’s member

“I feel good and funny to participate in the Homestay program. I love to welcome our guests, as they are relatives. Moreover, it makes me earn extra income.” – BP Homestay’s member

KYN Homestay as a part of CBT project is the best practice project for planning and management (Walter & Reimer, 2012) in sustainable manner by increasing household economic of local people, enhancing knowledge and skills through training courses, seminars and awareness creation programs on CBT promotion, and actions to prevent environmental and natural resources from further degradation and to restore their condition wherever possible(Jitpakdee & Thapa, 2012). They received various awards for the result of team working well such as Thailand Tourism Awards for the Most

Outstanding CBT in 2007, Best Host Community Award in 2007. Moreover, the KYN CBT committee has a procedure to ensure the equitable income distribution in order to earn an extra income for all Homestay hosts. Besides, same as other cases, leaders created housewife groups to open a chance to villagers for participating in tourism together. The remark examples of Homestay's members from interview were presented below.

“Our Homestay must be no a chairman who works alone, but we work together and divide functions, the assigner according to ability in order to keep walking in the future together.” - KYN Homestay's member

“We have worked together for a long time, there are rules that everyone must adhere in order to keep our group existence.” - KYN Homestay's member

In conclusion, the evidence of team working together well of three Homestays is awards that they received from various organizations. Leaders can help villagers connect with their goals by establishing their roles. They created activities for team working and assigned functions for their members to work together such as Cultural Performance and a Bai Sri Sukwan ceremony to welcome tourists, and also created occupational groups. They made villagers believe in them (their leader). They are also a good consultancy for villagers when they encounter problems. Most importantly, the leaders represent the community leading to them participating with other organizations for example a participant in the seminar that was organized by the government and then notify the community. They can do a coordination function and also public relations function as well. The statement examples of Homestay's leaders were described as follows:

“I am glad that because presently the community can handle by ourselves and move forward. People outside told me that I am a smart leader who is creator and causes the harmony in the community.” – MKP Homestay's leader

“We work together to keep our group moving forward.” – BP Homestay's leader

“I think that leaders and followers must walk together. Leadership alone would not be possible to move forward such as if the leader is a good creator but the followers not agree with him, the organization cannot move. Therefore, we walk together and use the participatory management that making our group survival.”- KYN Homestay’s leader

Moreover, to create the community tourism for sustainable performance, the other villagers should to get indirect benefits from the tourism such as BP community got the government funds to develop the infrastructure for supporting to welcome tourists who will visit community or MKP Homestay created community fund for using to develop community or KYN Homestay community create environment fund to use it for community development including environmental preservation. That means Homestay must recognize about social and environment responsibility. Besides, the management of the leaders has to transparency. The villagers received the outside supporters such as government organizations or NGOs in providing the necessary knowledge in order to conduct their business in the community such as training to be a good Homestay host, or to use financial and accounting management in Homestay group.

1.3 Leadership behavior for sustainable performance

The paper would like to investigate the similar patterns of entrepreneurial leadership in community to expand awareness and transform the way of life and work to build the strong and healthy communities, economies and environment that can be sustained performance.

From literature review, observation and interview, all communities obtained awards to guarantee their excellent performance and also they could run the Homestay for more than ten years while other Homestays in Thailand cannot achieve this. Moreover, the Homestay conditions meet the criterions to be a good practice CBT according to the concept of Asker et al. (2010).

The dimensions of leader behavior for sustainable development in order to meet sustainable performance, adopted the concept of Horlings and Padt (2011), was investigated three leaders by describing into two dimensions due to the scope of this research focused only the inner world of leaders. The details of two dimensions were presented as follows.

Individual dimension, in this dimension, the motivation and passion, rooted in human value, stimulating favorable behavior towards sustainable performance was examined.

The results found that three leaders shared several common personal qualities that they are male of 50 – 60 years old, they were born and grew up in a community and they were appointed as formal position of community leader when they took a role to lead Homestay. The purpose to set up Homestay of them is to add an extra income for villagers and also to develop the community. Besides, before starting the Homestay operation, they made an understanding of the Homestay operation purposes to villagers that a Homestay will be used to make a supplementary income for people in a community from their main career.

The personal motives and valued of the leaders is the importance factor to lead people for Homestay operation. The answering of the feeling as the leaders are presented below.

“ I am very proud to lead people and forgotten community to be well-known. I not finished in high education but I have a chance to meet high-level people and I was accepted from them. I lead in various groups and I am also the committee of the provincial network. It is the pride because I am recognized both in the community and the province.” –MKP Homestay’s leader

“I like to lead people and I would like to take care of the community until the age of sixty, after that if I have a chance, I will be sign up to be the SAO”- BP Homestay’s leader

“In Kao Yao Noi Island, if you ask to Homestay, everyone on this island knows me. I think the leader is an importance key to make a group moving forward or backward. I must behave as a role model to other villagers. The leader must have the public mind and sacrificer for example before telling other to do something, leader has to show them first” – KYN Homestay’s leader

To be sustainable performance, the feeling and awareness of leaders about that is very importance. All leaders applied the concept of sustainable community-based ecotourism to manage their Homestay. Furthermore, they also invited experts to explain the concept of sustainable performance and Sufficiency economy to their villagers. The opinion of leaders for sustainable performance was presented below.

“To make sustainability, we need to make the whole system. I am not worried about the resource but I am worried about people. I have tried to bring the outside training in order to develop their self and to develop community. I will focus on the people; encourage them involved in thinking, planning and management. I gave every detail and made understand to them especially funding and capital have to be transparency.” –MKP Homestay’s leader

“Factors that make our Homestay sustainable are 1) the Homestay’s committee is transparent 2) all members operate Homestay as a supplementary income not for primary income 3) we have a great consultants 4) we have a good participations of various occupation groups.” – BP Homestay’s leader

“Operations will be sustainable performance if the community is strong. Here, we have a strong community. We do and take care everything including the economy, environment (tree planting, tree bank, etc.) as well as social especially environment because the KYN Island is famous about environment. Everyone in the community knows that the KYN Island still exists because we have a good environment.” - KYN Homestay’s leader

Moreover, in BMK Homestay, Mr. Puangmala is a researcher. He researched two projects, getting the financial support from government agency, to find the management

model for sustainable tourism in BMK and to discover the guidelines for the development of community economy through CBT management. Now he is researching to explore the capacity to accommodate the tourist of tourist attractions in BMK.

Collective dimension, the interaction of leaders and their network including their followers within the communities were explored.

Before running Homestay in the community, they discuss together to find the solution to protect the negative impacts from tourism and they got both technical and financial supports from various organizations to run Homestay. After the Homestay group was founded, they continued to create various career groups in the community in order to make all people in the community to joint activities together and established a learning center for tourists. Therefore, although all villagers are not Homestay hosts, but they participated to welcome tourists and got some benefits from tourists. All leaders lead host families for Homestay operation in order to meet their Homestay's vision. The vision of each Homestay were defined as follows:

“Sufficient economy village, stay as relatives” – Vision of BMK Homestay

“Your second home is here” – Vision of BP Homestay

“For us, you are relatives who come to visit not tourists” – Vision of KYN Homestay

Moreover, they have paid attention to their network both private and public organizations. The results of their attempt were indicated below.

BMK Homestay, the leader was able to connect with different networks. For example BMK Homestay got assistances both financial and technical assistance from external organization including government agencies, private sector as well as NGOs. BMK Homestay has a connection with 24 tourism agencies, sending the foreigner tourists to stay with the Homestay hosts. Moreover, the leader has paid an attention for the network. He thinks that the network is the importance factor for community development; therefore, he has been trying to make network for every group. Presently, he is a Chairman of CBT network of Chiang Mai province. From literature review found

that the right combination of leadership, external support, community participation and the fair distribution of benefit caused to the BMK Homestay as an excellent case study on successful Homestay tourism (Kontogeorgopoulos et al., 2013a).

BP Homestay, this leader's BP Homestay keeps a good connection with some schools and universities that sent their hospitality or tourism students to stay with Homestay hosts for learning the local way of life including Homestay management and visiting Archaeological site. Every career groups work together to welcome guests. BP Homestay has a good connection with various organizations. They got both financial and non-financial supports from various organizations such as TAT, DIP, SAO, and Fine Arts Department. The major important factor of the success of BP Homestay is the full collaboration among various stakeholders, both public and private according with Nguangchaiyapoom et al. (2013) who described that the community members of BP have participated in all stages of decision making about the nature and direction of tourism development planning and management.

KYN Homestay, the community leaders works with various networks in many provinces such as Krabi, Trang and Ranong to protect illegal fishing and they got both technical and financial supports from various organizations such as Andaman Network of traditional fisher folk, REST, CHARM, NGOs for setting up KYN Ecotourism club especially NGOs is their adviser to run Homestay. Besides, they had a connection with three travel agencies, which sending the foreigner tourists to stay with Homestay hosts. From leader's interview, KYN Homestay was founded because of the guidance from REST. However, before Homestay starting, they discussed about pros and cons for operation it including planning for the future direction due to they do not would like to be as their neighbor such as Phuket province that was affected from the negative impact by tourism greatly. So they discovered the solution together for their Homestay and KYN Island for sustainable performance. Mr. Budtree focused that “ *this Homestay sustainable because people in the group are responsible and feel as the owner of Homestay. Everyone was assigned the responsibility with equal rights.*”

Section 2 Analysis and discussion

The findings show that entrepreneurial leadership had various experiences and hold distinct opinions regarding each of the three aspects of the motivation to become an entrepreneurial leader in the community, entrepreneurial leadership development and entrepreneurial leadership behavior for sustainable performance. Although, there is a common path to become a successful leader of Homestay but to maintain the leadership role is different. The respondents also presented many shared attitudes about both developmental and action patterns to sustainable performance. These finding are discussed below.

2.1 The motivation to become an entrepreneurial leader or entrepreneur in the community

It seems that the decision to operate Homestay in the community of three case studies came from villagers. However, the initiation idea to run Homestay belongs to the leader in case of BMK homestay while in BP homestay and KYN homestay, leaders got the guidances from both government and non-government agencies. The primary motivation to establish Homestay group in the community is for economic reasons of people in the community. Besides, all leaders need to use tourism caused to both villagers and community development. In order to establish Homestay group, they have to act as a role model for other villagers by being Homestay host or trying to create idealized influence and inspiration motivation for villagers. They concern about villagers and community or they have an altruistic motives as the motive of volunteer community leadership that was described by Bono et al. (2010). The path to become entrepreneurial leadership of three leaders came from the formal position in the community at the time the Homestay was started such as a Village Headman or an Assistant Headman. Moreover, although three leaders take a difference position in Homestay committee, but they have the same function to operate Homestay group that is public relations and coordination from starting Homestay until present. However, one-third of the leadership

(Mr. Laongklang) changed his role to lead BP Homestay due to the formal position in the villager, changed from Assistant headman to Village headman, while his function as the Public Relation position of Homestay committee is not changed. Obviously, the Chairman of BP Homestay committee does not have any role to lead Homestay presently due to he retired from the Village headman of BP and has to take care his small grocery store that he started after retired. On the contrary, two-third of leadership (Mr. Puangmala and Mr. Budtree) is still exists as a Homestay leader even if they do not hold a formal position in the community. However, after retired or formal position of the village finished, they have operated private businesses related with the tourism industry such as guesthouses, or a guide in their community. So it was noted that the leadership role of entrepreneurial leaders in the community still remain even if they do not have a formal position in the community when they run other business that involved with tourism industry. According with their remark that public consciousness is the importance for leadership and their wife understand them. Moreover, Mr. Budtree stated that he has to consider about balancing the community and his personal life as well.

The motivations to become an entrepreneur in CBT came from both formal (economic) and substantive (socio-culture) reasons same as the reason to be an agri-tourism entrepreneur (McGehee & Kim, 2004) and female micro-entrepreneurs, running bed and breakfast business (Paul A Lynch, 2005). However, the economic reason of Homestay hosts is to make a supplementary income. Almost Homestay hosts considered to the socio-culture reason either primary reason or secondary reason according with Ateljevic and Doorne (2000) who found that the non-economic motives such as social and cultural value are significant stimuli for success factor of tourism entrepreneurship. Moreover, the tourism entrepreneurial is not only focus on profit-driven but they also give the importance for networks and community (Bosworth & Farrell, 2011). Interestingly, the socio-culture reason is also a constraint that makes the poor villagers unable to attend in the Homestay program.

The community participation of three Homestays can divide into the following three types: function participation, interactive participation and self-mobilization while in Kampung Relau Homestay Program in Malaysia can divide into

four types. That is in three Homestays does not have the participation for material incentives type that was found in Malaysia as described by Kayat (2002). Moreover, the leadership is a key reason for the high level of community participation.

In conclusion, the entrepreneurial leadership in the community need to have a public consciousness at the same time they have to have a balance between the community and personal life according to Greenberg et al. (2011) who described that entrepreneurial leaders need self-and social awareness. The dimension of entrepreneurial leadership in the community is mix between transformation leadership (idealized influence and inspiration motivation) and volunteer community leadership (altruistic motives). However, do not forget that entrepreneurial leadership in the community in three case studies is not exactly the volunteer leader because although the community does not pay for any position in the Homestay Committee, but Homestay hosts must pay for coordinator. The motivation to be entrepreneur in the community come form both economic and non-economic reason. Moreover, the type of community participation in Homestay program can divide into following three types: function participation, interactive participation and self-mobilization. Besides, the leadership is the principal reason for the high level of community participation.

2.2 Entrepreneurial leadership development

Entrepreneurial leadership development in a community can be described by using the community leadership development framework of Kirk and Shutte (2004). That is in order to develop entrepreneurial leadership in a Homestay CBT needs following three components; leading change through dialogue, collective empowerment and connective leadership plus a transparency management with a fairly distribution of the benefits derived from tourism, and outside supporters.

The effective entrepreneurial leadership in the community for three cases used participatory management in order to create a greater collaboration that lead to harmony and sustainability. In the opinion of villagers the entrepreneurial leader is the person who

has an ability to coordinate and good at public relations according to the function that the three leaders do since the Homestay started. Furthermore, Mr. Puangmala who launched an idea to run BMK Homestay, he is a responsibility, competency, and proactive leadership (Kontogeorgopoulos et al., 2013b). When he would like to initiate a new project in the community, insists that he always thinks about its social and environmental effects. He predicted the project's effect and creates the procedure to solve the problems that maybe incur from his project in advance in order to decrease negative affect to the community. Every project has to be approved by a community committee and informed to villagers before undertaking them. His trait is a cognitive ambidexterity principle following the concept of entrepreneurial leaders guided by Greenberg et al. (2011). Besides, the entrepreneurial leadership in Homestay CBT has to design and implement Homestay with fairness, equal right and social harmony in mind by creating a sense of ownership to the community in order to create an atmosphere to work together to achieve the same purpose. Moreover, the success of Homestay program helped to improve people's quality of life as well as to improve basic infrastructure in the community. Those make villagers believed in their entrepreneurial leadership. Interestingly, a transparency management with a fairly distribution of the benefits derived from tourism, and outside supporters also are the success factor for the entrepreneurial leadership development. That means allowing villagers with fairly access to participate in the decision-making process, therefore exercising their power to control the development and its outcome. Villagers also be allowed to have fairly access to take advantage of the economic opportunities that arise from the tourism development according with Kayat (2002). In addition, the completely collaboration among various stakeholders, both public and private, that is the point to encourage sustainable performance in CBT.

2.3 Leaders behaviors to sustainable performance

All communities started Homestay to make a supplementary income for villagers and also hope to use tourism to develop the community. They run Homestay by creating the value of available resources as well as adopting the concept of sustainable ecotourism

and Sufficiency economy philosophy in their community. From investigation found that each case study has various action patterns for sustainable development to create a sustainable performance. Moreover, all communities' performance could meet three aspects: economic, social, and environmental toward for sustainable performance. However, all three communities need to balance among three aspects. This finding consists with the SEERS (social, environmental, and economic responsibility and sustainability) principle of entrepreneurial leaders according to the concept of Greenberg et al. (2011).

For the individual dimension investigation of three leaders, they shared several common personal qualities such as they were appointed as a formal leader in the community. This factor made them had gained the experience and had time to be a leader to run Homestay according with Horlings and Padt (2011) who suggested that it is the factor to make the leader to focus, perseverance, energy and patience to keep going for long-lasting of Homestay development process. Moreover, they explained the objective to operate Homestay to villagers in order to keep the same goal. The personal motives and values of three leaders is the importance factor to be a success entrepreneurial leader. Finally, to achieve sustainable performance, the feeling and awareness about sustainable development is a crucial factor. While, the collective dimension investigation found that all leaders are networkers and vision making. That is they could create both private and public organization network in order to get financial and technical supports to run Homestay. They talk, convince, envision and network in order to get the full collaboration among various stakeholders according with the 'Shared leadership' style that benefits for sustainable regional development in the Netherlands (Horlings & Padt, 2011).

Chapter IV Conclusion

Leader is recognized as a key reason for the success of CBT. The main purpose of this study was undertaken in order to provide a comprehensive picture of the effective entrepreneurial leadership style in Homestay CBT for sustainable performance by using the good-performance of Homestay CBT in Thailand with has the operation toward to sustainable development. The results found that the economic reason is a primary motivation to found Homestay group of three leaders, resulting to develop both villagers and the community as a whole. While the economic and socio-culture motivation are the reason to become an entrepreneur in a community, which one is the primary objective depending on the characteristics of host family or community. The type of community participation of villagers can divide into three types; function participation, interactive participation and self-mobilization. However, the entrepreneurial leadership is also a key reason for the high level of community participation. The entrepreneurial leadership development in the community comprises three following component; leading change through dialogue, collective empowerment and connective leadership plus a transparency management with a fairly distribution of the benefits derived from tourism, and outside supporters. Besides, the feeling and awareness of entrepreneurial leadership for social, environmental, and economic responsibility is a primary key for sustainable performance including giving equal right and social harmony by creating the sense of ownership for villagers.

Furthermore, the main finding of this study showed that the success of Homestay needed at least two principles of entrepreneurial leadership that is SEERS (social, environmental, and economic responsibility and sustainability), and self-and social awareness that is defined by Greenberg et al. (2011). They have common personal qualities such as they were appointed to a formal position in the community and a public relations and coordination position in Homestay committee that make them gain the experience and have time to focus, perseverance, energy and patience to keep going for long-lasting of Homestay development process. However, for MKP Homestay, which is the outstanding performer, Mr. Puangmala is a leader who met all aspects of

entrepreneurial leadership of Greenberg et al. (2011) that is Cognitive ambidexterity, SEERS (social, environmental, and economic responsibility and sustainability), and self- and social awareness. The good news, Greenberg et al. (2011) suggested that this entrepreneurial leadership is not based on an innate set of personality characteristics. On the contrary, entrepreneurial leaders can be developed to create and build a better world. However, the leader of two case studies (BP Homestay and KYN Homestay) that could not find the cognitive ambidexterity principle. This research found that they have an effective consultant team (both public and private organization) for substitution.

Chapitre V Conclusion générale

Cette recherche contribue à la compréhension du style de leadership entrepreneurial efficace pour une performance durable. Plus particulièrement, cette recherche a tenté d'apporter une certaine compréhension du développement du leadership entrepreneurial efficace en Homestay CBT, afin d'améliorer l'efficacité du Homestay CBT en Thaïlande, ainsi que la possibilité de l'adapter pour être utilisé par d'autres communautés en faveur du développement durable pour une performance durable.

Cette recherche a révélé que le Homestay est une activité que le leader de la communauté a créée afin de générer un revenu complémentaire pour les villageois, qu'il y a un besoin de tourisme, qui a pour résultat le développement de la communauté et des villageois. En outre, la motivation de la participation des villageois à devenir un entrepreneur dans la communauté provient de raisons économiques et socio-culturelles, les unes ou les autres pouvant être plus ou moins importantes selon les caractéristiques de la famille hôte ou de la communauté. Le type de participation peut être décrit sous trois aspects : participation de fonction, participation interactive et auto-mobilisation. De plus, le développement du leadership entrepreneurial en communauté peut être divisé en trois aspects : leading change dialogue, responsabilisation collective et leadership conjonctif auquel s'ajoute une gestion transparente et en particulier une redistribution équitable des bénéfices dérivés du tourisme, et des supports extérieurs.

En outre, dans le but de développer un leadership entrepreneurial efficace pour une performance durable, le leadership entrepreneurial nécessite trois principes : ambidextrie cognitive, SEERS (responsabilité et durabilité sociale, environnementale, et économique), et conscience de soi et sociale. Cependant, l'aspect ambidextrie cognitive pourrait être remplacé par l'utilisation d'équipes de consultants appropriés et efficaces. Par ailleurs, ces caractéristiques de personnalité peuvent être développées par la formation, pour des communautés durables.

Dans ce chapitre, les contributions de la recherche, les limitations de la recherche, et les directions pour de futures recherches seront décrites.

Section 1 Contributions de la recherche

Trois résultats de cette recherche peuvent contribuer de la façon suivante :

- 1) Cette recherche apporte une meilleure compréhension du leadership entrepreneurial efficace dans une communauté, en particulier en Homestay CBT. Beaucoup des problèmes couverts par cette recherche peuvent aider des individus à non seulement étendre des programmes appropriés de développement de communautés, mais aussi aider à créer et améliorer la formation du leadership de communauté afin de développer avec plus de succès des Homestays CBT.
- 2) Cette recherche donne les lignes directrices permettant d'aborder les politiques pour un développement du leadership entrepreneurial. Les résultats de cette recherche peuvent recommander aux décideurs politiques des plans d'action en faveur du développement du tourisme durable pour une performance durable, en particulier en ce qui concerne le développement du leadership entrepreneurial.
- 3) Le cadre théorique de la rationalité formelle et matérielle ainsi que la conclusion ultérieure de cette recherche devraient être utilisés par les développeurs des communautés pour aider les entrepreneurs de la communauté à atteindre leurs objectifs et à maximiser les contributions, et pour engendrer un succès en façonnant des entrepreneurs de communautés qui peuvent apporter travail, richesse, développement personnel, et une amélioration générale de la qualité de vie, en particulier dans les villages pauvres.
- 4) Le résultat de cette recherche peut contribuer à la théorie du développement durable, et au tourisme durable en particulier.

Section 2 Les limitations de la recherche

Cette étude contient les limitations suivantes, qui pourraient affecter la généralisation des résultats de la recherche :

- 1) La contrainte de temps ayant été l'obstacle principal, les entretiens, pour la plupart d'une durée courte de une à deux heures pour chaque répondant, ont été conduits dans les trois communautés sélectionnées. Le chercheur a visité les trois communautés une fois, avec un séjour court pour chaque visite. Par conséquent, les résultats de cette étude comportent moins de données concrètes et continues que celles d'autres chercheurs qui pouvaient vivre avec les populations locales pendant une plus longue période.
- 2) Il s'agit d'une étude principalement basée sur une enquête sur site : collecte d'information et analyse dans le but de trouver le leadership entrepreneurial efficace dans la communauté. L'étude principale consiste à détecter les lignes directrices pour un style de leadership entrepreneurial efficace pour une performance durable. Toutefois, les ressources socio-économiques, culturelles et naturelles de la zone d'étude ont changé et se sont développées au cours du temps. Ainsi, cette étude indépendante se réfère aux données comprises (pendant la période de l'enquête) entre juin 2012 et août 2012.
- 3) La présente étude se borne à étudier le leadership entrepreneurial en CBT en Thaïlande. Par conséquent, les résultats pourraient ne pas s'appliquer à des petites et moyennes entreprises thaïlandaises dans l'industrie du tourisme, ou dans d'autres contextes.

Section 3 Directions pour de futures recherches

La présente étude suggère les directions futures suivantes pour des recherches dans ce domaine :

- 1) Cette étude a utilisé trois études de cas sur le leadership entrepreneurial efficace particulier aux Homestays CBT en faveur du développement durable pour une performance durable, à des fins de comparaison entre trois différentes régions. Par conséquent, une recherche quantitative sur le leadership entrepreneurial pour une performance durable en Homestay CBT en Thaïlande devrait être faite, afin de dresser un tableau global du CBT dans le contexte thaïlandais. En outre, l'intégration de l'économie de suffisance dans la gestion de CBT pourrait être étudiée en détail afin de découvrir les lignes directrices pratiques pour les communautés locales à devenir auto-résilientes.

- 2) Une recherche plus approfondie est recommandée afin d'étudier le comportement du leadership entrepreneurial pour un développement durable d'un point de vue du monde extérieur, qui est ignoré dans cette étude; des études portant sur différentes industries, ainsi que sur les qualités personnelles, peuvent fournir des indications utiles et ainsi aider les chercheurs et les décideurs politiques à concevoir des politiques et des programmes qui pourraient attirer plus d'individus à être candidat au développement du leadership entrepreneurial, en particulier dans les entreprises du tourisme et de l'accueil. Aussi serait-il intéressant de procéder à une comparaison entre pays.

Chapitre V Conclusion générale

Cette recherche a contribué à la compréhension du style de leadership entrepreneurial efficace en communauté pour une performance durable. Cette recherche a tenté d'apporter une certaine compréhension du développement du leadership entrepreneurial efficace en Homestay CBT afin d'améliorer l'efficacité du Homestay CBT en Thaïlande, tout en contribuant par son résultat à la théorie du développement durable et du tourisme durable en particulier. Cette étude comprend des limitations de temps, de méthode et d'industrie, qui peuvent affecter la généralisation des résultats de recherche. Par conséquent, il est recommandé de poursuivre de futures recherches en utilisant la méthode quantitative afin de fournir un tableau global du CBT, y compris sous d'autres aspects, qui sont ignorés dans cette étude.

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Appendix

Appendix 1. Interview Questionnaire

1.1 Interview questionnaire using for interview the leader

Section 1 General data of interviewer

- 1) Gender
- 2) Age
- 3) Education
- 4) Occupation
- 5) Part-time job
- 6) Position in Homestay Group

Section 2 Homestay data

- 1) The history of Homestay
- 2) Group organization
- 3) Group activities
- 4) Tour program and map
- 5) Operation and financial management in group
- 6) The statistic of Homestay such as member, customer etc.

Section 3 The characteristic of leader group

- 1) Why you become the leader of Homestay? What are your roles to organize the Homestay?
- 2) What is your challenge or concern to lead the Homestay?
- 3) What do you do to develop the Homestay?
- 4) How did you do to make Homestay growth?
- 5) How you do you do to manage group member?
- 6) What are the weaknesses/strengths of Homestay?
- 7) What are the opportunities/ threats of Homestay?

- 8) Are there the problems in Homestay? If yes, how to you do to manage the problems?
- 9) What do you think an effective group leader should do?
- 10) Do you have any networks to operate Homestay? If yes, how do you do for networking?
- 11) What were your experiences from leading Homestay?

Section 4 Sustainable management

- 1) What is the sustainable performance in your opinion? Do you have prior experience, training in sustainable performance? In which context?
- 2) Are you personally involved in any sustainable performance? Could you describe some of them? What are your objectives in doing so?
- 3) How your Homestay measures performance? And how to distribute an income?
- 4) How your Homestay surveys customer satisfaction?
- 5) How are the effects of Homestay activities to the community?
- 6) How are the effects of Homestay activities to environment?
- 7) Do you know the philosophy of efficiency economic? How to use it in Homestay?

1.2 Interview Questionnaire using for interview with followers

Section 1 General data of interviewer

- 1) Sex
- 2) Age
- 3) Education
- 4) Main career
- 5) Additional career
- 6) Position in Homestay Group

Section 2 The characteristic of leader group

- 1) Why you join to the part of Homestay?
- 2) What are your roles and leadership roles to organize the Homestay?
- 3) How you and leader develop the Homestay?
- 4) Are there the problems in Homestay? If yes, how to you and leader do to manage it?
- 5) What do you think about your leader?

Section 3 Sustainable management

- 1) What is the sustainable performance in your opinion? Do you have prior experience, training in sustainable performance? In which context?
- 2) Are you and leader personally involved in any sustainable performance? Could you describe some of them?
- 3) How your Homestay measures performance? And how distribute an income?
- 4) How your Homestay surveys customer satisfaction?
- 5) How are the effects of Homestay activities to the community?
- 6) How are the effects of Homestay activities to environment?
- 7) Do you know the philosophy of efficiency economic? How to use it in Homestay?

Appendix 2 Mapping list

Mapping list for coding

