

KohYor Studies Course Local education: Spatial Experience with Building own Community

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Abstract: “Curriculum of KohYor studies” The course is the concept of spatial experiences. To learn in their own communities. Current and future generation of community, cultural, economic, educational, social biographies of local importance to learn. Understand and apply the correct information to be inaccurate or no minimum. Because of what I learned the basics such as learning to understand the local community and communities in neighboring Songkhla province and other areas that are relevant to the history of the party. Need to build a body of knowledge that is in the correct spatial and development of the island, who are important to all levels from cities, affecting the growth lever Page socioeconomic by a welding. the transfer and convey important cultural, spatial. That happened "Tinsulanond Bridge " which is to connect the past and the key to the island's community and other communities nearby. And the changes both inside and outside of the island. This leads to changes, resulting in a community to be strong and live in a community that KohYor Islanders. One thing that can be passed on to the youth. Citizenship It is to learn the local curriculum of the information is not clear, the empirical evidence in the area. The youth can bring knowledge on various aspects of the community. To extend and atrengthen the community. And Curriculum of KohYorstudies To understand the correct and clear through the local program In the course of the island. This is a key role in shaping the worldview of young students in their society.

Keyword: Local Course, KoYo Education, Spatial Experience.

I. Introduction

Ko Yo is an island community located in Songkhla Lake. Which is an important territory in the economy Cultural society That had been blocked into a land to the outside world With Tinsulanonda Bridge As a link between the island and the mainland Thus leading to a significant change for the community of Koh Yo people Per provincial and national level This historic bridge has led to changes, not just the people in the community. To people, between communities, between districts and between countries Because it is a bridge that extends through the Ban Ko Yo community area with the land that is Sathing Phra Peninsula, it can link international shipping. The history of the Tinsulanonda Bridge, the origin of the name "Pa Bridge" Or will it be a Thai statesman biography, called General Prem Tinsulanonda, who is a Thai statesman to contain in the subject matter or general knowledge That brings accurate and clear information There are no discrepancies in the facts of the data, which can be passed through the subject. It was developed as a local curriculum, Ko Yo Education for young people to understand factual information. As a basis for being a good citizen

This article will reflect on the importance of the local island of Yo, with a bridge that leads to social, cultural and economic transfer from outside to inside. From inside to outside of Koh Yo community And in the belief that the correct understanding of the word The longest bridge in Thailand The originality of this bridge Leading to the importance of the Koh Yo community By broadcasting through local curriculum texts In the course Koh Yo Education

II. Koh Yo: History of origin

Ko Yo has a total area of 9,737 rai, geographic Is that there is a distinctive feature that can be seen in the distance The most outstanding mountain of Ko Yo is Khao Kut, the highest mountain located in the middle of the island. There are hill plains, slopes to the east and the west of the island, and small mountains and hills. Mostly flat to the coast Surrounded by a lake There are communities around the island and when observing the nature of the island, it is found that it has a noni-like appearance. Therefore it is called the name of this island Koh Yo

Around the late Sukhothai period, villagers in Nam Noi Subdistrict, Thung Wang Subdistrict, migrated to the Ko Yo area in Moo 5 and 6 at present due to the large number of plants. The villagers in the first stage came in the first stage, occupation of cattle raising. And expanded to the coast on the south and southwest of the island It was found that in the migratory lakes there are abundant fish and shrimp suitable for fisheries and have continued to expand to become smaller communities around the island. The villagers at the beginning were of Chinese descent who preferred to seek their own place to eat without outside interference. Therefore chose Ko

Yo as their homeland (Panu Thammasuwan and others Koh Yo Research Report, page 2) Which corresponds to the evidence that appears antiquities Pottery with pottery, bricks, tiles, pots, jars in the Koh Yo community. As the work of Thadit Suwan, a children's song is the porch of the lake(Thanadit Suwan, Children's Song is the Mukha Patha of the Lake, page 64.)

""Yoon ... Phaong	Yoong ... Phaong
Back ginkgo	Sailed into the Cotei
Can't live	Can trade
Botany	Have a slap
Boyang people	Elongated long tail
Villagers	How about a cow kill a buffalo
Laem Sai People	Lie on your back in the sun
TownspopleZ	Every sun comes for sale
Abandoned people	Sitting pot making
Islander	Sit and make a tub
Hill tribe	Trap
Boyang people	Sit sell ever
One is hot	One cold loaf
• Tos come see	Uncle Phan ... Lakkeien "

From this song, we know the way of the people in each area. Both being Occupation and behavior of the villagers in each community is different. Like the people of Ko Yo make a basin Making a basin of the Koh Yo people It is for household use. Which is unidentified from doing for goods issued.

After that, the villagers expanded to the west coast of the island, creating a fishing career. Which in the south and southwest has expanded to the east coast, where houses have been established between the foothills and the sea shore The villagers' occupation changed according to the terrain. For example, farming in the low hills and plains around the hills are fields The hill area is not very high, it is a rubber plantation and an orchard alternate according to soil conditions. But there will be more fruit orchards than rubber plantations Especially remember, remember, durian, jackfruit and sapodilla are mixed with each other because it is a flat hill. The lake on the east side of the island in the northeast monsoon season winds through and receives the sea breeze throughout the year. Villagers are migrating for fishing and settle in the northernmost part of the island. Is in the area of Ao Sai house at present

According to the old man, it is said that the people of Ko Yo today are fortunate that the ancestors have chosen Ko Yo as their homeland. This is because Ko Yo is a land that is rich in natural resources. Koh Yo people do not have to fight with the natural conditions to survive much. But not lazy, it can live comfortably. Although Ko Yo is surrounded by the sea But the naturalness has created a balance for Ko Yo Is that fresh water is easily found on Ko Yo Just dig a well about 4 - 5 meters deep to get fresh water, both used and drinking water. Therefore, Ko Yo is also a fertile ground suitable for gardening, fruits are available throughout Koh Yo. Although the soil suitable for farming is less than 300 rai But income comes from gardening and fishing and a long-established occupation from ancient times. Another profession is weaving. Called Koh Yo woven cloth Koh Yo woven cloth is a famous local handicraft of Koh Yo. It is a career that has been passed down for many generations. As evidenced by the lullaby that depicts the lifestyle of the women of Ko Yo As the compositions of Suthiwong Pongpaiboon. Research Report Analysis of the essence of the southern lullaby, page 24.

"He girl world, a country girl world Sitting in the outside is Dao Dao, Wing Thook, Cotton Weaving, everything is Dow Ring, everything you do He ... can ... "The raw material of Koh Yor weaving is mainly woven from cotton, it has a dense texture, not caused by the Khit by knitting in a stand-up and down-stand, creating a pattern with a loincloth. Koh Yor Woven Cloth Police is famous for its "Rachawat pattern" or "royal ceremony pattern" meaning "King of Cloth". The name of this patterned fabric originated in 1932. His Majesty King Prajadhipok, King Rama VII, came to stay in Songkhla, the ruler of Songkhla, brought the winning Ko Yo cloth to present to the King. Therefore conferred a new name as "Lai Ratchawat" It is a unique fabric woven with refinement from colorful genuine cotton fibers, orange threads on both edges of the fabric are firm, durable and soft to the touch. Easy to maintain, not complicated patterns Mostly caused by Khit The highlight is the embossed pattern from the fabric. (Roswan Hongsuwan and others Tracing Thai woven fabrics, continuing the royal wish, page 22)

III. Ko Yo: Tinsulanonda Bridge

General Prem Tinsulanonda has been Prime Minister for three consecutive terms. These include the 1st (March 3, 1980 - April 29, 1983) and the 2nd (April 30 - August 4, 1986), the 3rd term (August 5 - August 3, 1988) after the retirement of the Minister of the King. His Majesty graciously ordered General Prem to be a Privy Councilor on August 23, 2531 on August 29, 2531 was graciously granted. Recognized as a statesman and

on August 4, 2541 was graciously pleased to be the President of the Privy Council. (Thanakit.Hero, heroines and important people In Thai history, p. 378)

From the work of General Prem The administration of the country and the President of the Privy Council were drawn from the intention of Viriya Usaha from his youth on the basis of General Prem grew up from a warm paternal family. Your mother will give priority to education. As the actions of parents from the mourning that their children Help write to Father on the royal cremation day. It reflects the well-being of the family, love and respect that the children have to the Father. Like, "Dad sold everything Not even a single square wah of land left Father never uttered the hardships of making money. Never told his children that No money, children will not be able to continue to study. The father showed his eyes to see the traces of suffering, but was determined to send the children to graduate school. And I always realized that This is a part of Father that cannot be completely replaced" "Even if the father had to sell all the assets that the industry had saved together But there is one thing my father doesn't sell Is education for the future of children." From the characteristics and behavior of General Prem, if looking at the leadership, it will be consistent with Talent theory of leadership Or the charismatic leader of Conger and Kanugo (Conger and Kanugo's Charismatic Leadership Theory). That has been compared between leaders with special abilities With leaders without special abilities He summarized his findings on the traits and behavior of talented leaders (Rattikarn Chongwisarn, Leadership, Theory, Research, and Pathways to Development, page 241.)

1. Leaders have vision. Not a radical Not attached to the position Be creative Improve something new Make something special from others Causing an impression on subordinates
2. Leaders must be dedicated to their work. Be bold, take risks, invest in what you want to achieve. Take into account the interests of the followers rather than their own
3. Leaders must be confident in their standpoint. Have self confidence Not confused This gives followers the morale of their work, increasing their chances of success.
4. Leaders must use their power to influence followers to act according to their intended purpose. Rather than giving followers the opportunity to participate in the birth of that vision It is an empowerment that results from the expertise the leader has to become more apparent. This gives leaders a superiority from others.

The four traits and behaviors can be found in Talent Leadership from General Prem, but the reason why he has long been in the heart of the fortune is due to the charismatic leadership with the power to Confident and believing in their own thoughts With a lot of common behaviors or activities Which appears to be a work for the southern people to benefit such as Bridge building Building a library The construction of the park, etc. The works that appeared while in office were public works, while Bass (Bass, 2008 cited in Rattikorn Jongwisarn) (Rattikarn Chongwisarn, Leadership, Theory, Research, and Guidelines for Development, page 118.) Has shown the evolution of the theory of leadership Leadership depends on ability. Personality and also offers "Talent Leader" is not only in self-confidence. Or have only confidence and confidence Only believe that they have purpose and inspiration above all other ordinary people. For their subordinates, they do not just trust or praise the leader as usual. But to the point of worship and worship in the leader as Like a man's hero Or representatives of the wise or the martyrs Which if looking in the overall picture Charismatic leader It is a mechanism for stimulating the psychology of the group to have continuous movement. Make the group accept Born to believe And have dreams that can respond to emotions And the reasons for everyone in the group As from "General Prem Tinsulanonda, who brought in a special vehicle Like a man's hero Of the southern people Which corresponds to the phenomenon of names in various places, the word "Tinsulanonda" Tinsulanonda Bridge, a bridge over Ko Yo project, was included in the project of the 5th Socio-Economic Development Plan (1982-1986), construction commenced on March 26, 1984, opened the bridge on October 15, 1986. Called Tinsulanonda Bridge Born in the era of General Prem Tinsulanonda is Prime Minister. Songkhla people prefer to call this bridge. "Pa Prem Bridge" (Name Happened at the Cavalry Center. Indicated in the book from south to northeast The memorandum of Pol Maj Gen Prajong Saibuakaew tells the story of the story that "it is a tradition already, the words" stallion-horse stallion "are called in order. But may call your father My father, because the commander of the Cavalry Center was the chief of the others. Especially meat horses, it also had stallions, foals, as in the past. So, by default, the position of the commander of the Cavalry Center is a horse.) (Surawong Wongsuwanlert Gen. Prem Tinsulanonda, Foreign Statesman, page 78) "Bridge Tinn" or "Prem Bridge" There are two parts of the bridge: connecting Ko Yo 2 sides between Ban Nam Krai, Muang District (Highway No. 407), Songkhla for a distance of 940 meters and Baan Khao Khiao, Singhanakhon District (Highway No. 4083) for a distance of 1,700 meters. Therefore, the Tinsulanonda Bridge will rest in two periods. With Ko Yo as a link People in and around the area often call the bridge. 1 (the side of the water house spread to Ko Yo) and the Tinn Bridge 2 (the side of Ko Yo connects Khao Khiao Singhanakhon District) The formation of the bridge is a link - the connection point from outside to within the Koh Yo community. And a connector (the connection point between Singhanakhon District With Muang Songkhla District Making transportation between areas with more traffic flow conditions Which is consistent with the National Economic

and Social Development Plan And the master plan of Songkhla Province and on August 24, 2002 began construction and General Prem Tinsulanonda was the president to lay the foundation stone of the bridge. (Parallel to the original bridge)

In the case of bridges that connect people in the area and outside that area, it will lead to changes in both the social and cultural areas.

The economy is like a bridge over the Mekong River Thai-Lao Friendship Bridge, which are all linked, transmitted and transmitted through the paternity and the economic and social culture of the people. So just in case Tinsulanonda BridgeThe formation of bridges would lead both positives and negatives to the Koh Yo community. With echoes of the Koh Yo community, it was found that building a bridge There are both positive and negative impacts, such as the bridge connecting the island with the mainland, making the prosperity flowing into the island more and more convenient.This opinion is consistent with the eyes of people outside the area and the bridge has also resulted in the people of Ko Yo to have a more comfortable life of travel. But when interviewed with the former employment boat, it was found that The job of hiring a boat to cross the coast has to be turned to other professions instead, such as gardening, weaving, trading, and so on.As for the social impact, the economy of Ko Yo is changing rapidly. For example, there will be more employment jobs such as restaurant waiters around Koh Yo. And there are some Koh Yo residents wanting to sell their land Especially around the highway 408 that crosses through because of the capitalists Buying land for building a restaurant, etc. Land within the island in other areasFound that he wanted to keep it as a legacy for children Therefore, this study would like to use a before and after comparison of the Tinsulanonda Bridge establishment (based on the year 1985 as the standpoint) in various aspects as follows: the bridge over the island

Comparison table of changes of Ko Yo before and after: the bridge over the island (Tinsulanonda Bridge)

Appearance before-after	Before (1985)	After (1985)
Physical characteristics	The condition of the forest, water, fertile soil, and quiet (according to local residents)	Urban areas have expanded, encroaching on agricultural, forestry and archaeological sites, causing environmental problems to degrade. The forest is destroyed Residing in the historic site
Settlement characteristics	Along the waterfront of Songkhla Lake in the west of KoYo	Settlement on the island of the main road.
Land Use	There is very little expansion of the village. No commercial use of land	There is a great expansion of the village. There is more commercial use of land and tourism-type land use. For example, research has found that the nature of the KohYo community It is characteristic of a single growing city.
Career in the community	Small fishing community Gardening such as sapodilla, rambutan, jackfruit, coconut and weaving.	More diverse professions such as contracting, rubber plantation, restaurant trade, homestay
Social condition	Agricultural society	Urban society
Transportation	- Waterway by boat to transfer passengers with the province, 5 trips a day, capacity 50 people, fare 5 baht per person, takes 30 minutes. - No electricity, phone	- When the bridge is finished The Highway Department builds gravel road Along the eastern coast of KoYo - There is electric phone

Koh Yor, Tinsulanonda Bridge, the connection point of two waters, two seas From island to mainland Towards the development of local curriculum in Ko Yo Education

From Koh Yor to Tinsulanonda Bridge The road that connects the mainland and the island leads to change. Which this bridge is public policy Caused by a project plan that was set up for the socio-economic goals, so the effect of the bridge is the link between the two sides.The results after bridge construction are described in the table above. Therefore, the concept that is expected to move about this bridge is that the people, including students and villagers, understand that This bridge is the longest.As it appears in the textbook On the website of instructional series (Reference Document No. 1), etc.



บทเรียนนหน่วยที่ 6 ภูมิศาสตร์ประเทศไทย

ภูมิศาสตร์ภาคใต้

ภาคใต้มีลักษณะภูมิประเทศเป็นคาบสมุทร เป็นแหล่งปลูกพืชเศรษฐกิจที่สำคัญของประเทศไทย เช่น ยางพารา ทุเรียน ลำไย มะพร้าว ผลไม้เขตร้อน เป็นต้น และมีวิถีภูมิอากาศที่หลากหลาย ภาคใต้มีศึกษาทางด้านอุตสาหกรรมบริการท่องเที่ยว เช่น ลูกเต๋ได้ชื่อว่า "ไข่มุกอันดามัน" อุทยานแห่งชาติตะรุเตาได้ชื่อว่า "นาคทะเลจีน" และยังมีแหล่งโบราณคดีที่สำคัญของภาคใต้ คือ สหราชอาณาจักรอ่าวไทย

1 ลักษณะทางกายภาพ ภาคใต้มีพื้นที่ประมาณ 70,715 ตารางกิโลเมตร ประกอบด้วย 14 จังหวัด แบ่งออกเป็น

จังหวัดในภาคใต้

- ภาคใต้ฝั่งตะวันออก ได้แก่ บุรีรัมย์ สุราษฎร์ธานี นครศรีธรรมราช สงขลา พัทลุง ปัตตานียะลา นราธิวาส
- ภาคใต้ฝั่งตะวันตก ได้แก่ ระนอง พังงา ภูเก็ต กระบี่ ตรัง สตูล

ขอบเขตและที่ตั้ง

ทิศเหนือ มีพื้นที่ติดต่อกับจังหวัดประจวบคีรีขันธ์ ด้านตะวันออกติดต่อกับเขตของภาคใต้ ส่วนของประจวบ จังหวัดชุมพร จังหวัดระนอง มีพื้นที่ติดต่อกับอ่าวไทย ด้านตะวันตกติดต่อกับเขตของภาคใต้ ส่วนของภาคใต้ จังหวัดระนอง จังหวัดชุมพร มีพื้นที่ติดต่อกับมหาสมุทรอินเดีย ด้านตะวันตกติดต่อกับเขตของภาคใต้ ส่วนของภาคใต้ จังหวัดพังงา ภูเก็ต มีพื้นที่ติดต่อกับประเทศมาเลเซียที่อำเภอเบตง จังหวัดยะลา

2 ลักษณะภูมิประเทศของภาคใต้

ภาคใต้มีลักษณะภูมิประเทศเป็นคาบสมุทรที่มีทะเลสาบอยู่ 2 แห่ง คือ ทะเลสาบสงขลาและอ่าวไทย และตะวันตกด้านทะเลอันดามัน จังหวัดยะลาเป็นจังหวัดในไทยที่มีพื้นที่ติดต่อกับทะเล ลักษณะภูมิประเทศแบ่งได้ 2 เขต คือ

2.1 เขตเทือกเขา มีลักษณะการวางตัวในแนวเหนือ-ใต้ เช่น

- เทือกเขาสระบาญศรี เป็นพรมแดนกั้นเขตแดนไทยกับพม่า
- เทือกเขาสันกาลาคีรี เป็นพรมแดนกั้นเขตแดนไทยกับมาเลเซีย
- เทือกเขาภูเก็ต อยู่ทางตะวันตกของภาค
- เทือกเขานครศรีธรรมราช เป็นแกนกลางของภาค

Picture 1: Conceptions expected in the story of Tinsulanonda Bridge

Therefore, giving children and youth Know clear and accurate information It is the teaching and learning that schools can develop local curriculum that can be included in free elective courses. This is an educational school curriculum that has been created for students to learn in their own local area in the right direction. And create pride in their home country By leading the matter by studying the landscape Local landscape Historical Archaeological Site Study in Ko Yo Living and lifestyle of the people of Ko Yo Local wisdom Social customs These stories can contain local curriculum content and can be used in organizing learning. Study spatial data by studying areas of their own interest and those who are interested in the same subject. And set up problems on issues that interest members of the group And collect spatial data In order to maintain the creation of the Koh Yo community, etc. Noting that from the National Education Act B.E. 2542 Amendment (No. 2), BE 2545, the educational institution Provide basic education to be in line with economic changes. Society and culture of each locality By giving importance to local participation in the development of Thai education Which provided in Section 7 that in the learning process, it is necessary to instill a consciousness and pride in being Thai Promote religion, arts, culture of the nation and their relationship with society. At the same time, in Article 8, the management of education is based on three principles. It is a life-long study for the people. To encourage society to participate in education management and to develop content and learning process to be continuously. (National Education Commission, Office of the Prime Minister. National Education Act 1999 and its amendments (2nd edition) page 4) And in Section 29, educational establishments shall join with individuals, families, communities, community organizations, local government organizations Private sector and other institutions Promote the strength of the community By organizing a learning process within the community Know how to select wisdom and science To develop communities in accordance with local problems and needs Including finding ways to support the exchange of development experiences between communities (National Education Commission, Office of the Prime Minister .. National Education Act 1999 and

its amendments (2nd edition) page 10.) From the said National Education Act It focuses on the localities, reflecting the past management of education. There is an alienation from the local The problem found that the students who have graduated but do not have knowledge of their own local area. Inaccurate knowledge in their community And made people of the nation not knowing themselves As a result, society lacks participation in problem solving and local development. Therefore, this study will focus on the issue in Koh Yo area. Which is an issue that causes inaccurate knowledge from internal and external people Therefore, the awareness and development of teaching and learning that can solve the problem of knowledge in the local area is the most precise, the development of local curriculum. In the course Koh Yo Education.

The meaning of local curriculum development Many academic scholars have defined curriculum development, ie the Department of Academic has defined local curriculum development that. "Local curriculum development means the Ministry of Education provides opportunities for local residents to participate in curriculum development in line with local needs. According to the requirements in the course structure This is to give students the opportunity to learn about their localities. Learn about economic and social conditions Local culture As well as being able to solve problems Developing one's own life, family and society (Department of Academic, Local Wisdom and Teaching and Teaching at the Primary and Secondary Levels, page 2) From the said National Education Act It focuses on the localities, reflecting the past management of education. There is an alienation from the local The problem found that the students who have graduated but do not have knowledge of their own local area. Inaccurate knowledge in their community And made people of the nation not knowing themselves As a result, society lacks participation in problem solving and local development.

IV. Conclusion

Therefore, this study will focus on the issue in Koh Yo area. This is the issue of knowledge that differs from internal and external people. Therefore, the awareness and development of teaching and learning that can solve the problem of knowledge in error at the local level at the most precise point is the development of local curriculum. In the course Koh Yo Education. The meaning of local curriculum development Many academic scholars have defined curriculum development, ie the Department of Academic has defined local curriculum development that "Local curriculum development means that the Ministry of Education provides opportunities for localities to participate in curriculum development in line with local needs. According to the requirements in the course structure This is to give students the opportunity to learn about their localities. Learn about economic and social conditions Local culture As well as being able to solve problems Developing one's own life, family and society" (Department of Academic, Local Wisdom and Teaching and Teaching at the Primary and Secondary Levels, page 2) For example, creating a course based on local needs. Which in Songkhla Province would like to give an example of Mahawajiravudh School From inquiries on teaching and learning management of the social studies subject group Religion and culture Has organized teaching and learning for the fourth level of the Bo Yang Suksa Course (S 40237) Is an additional subject matter Course aim For students to learn Knowing the local valuable learning resources makes love. They pride themselves on their local culture and can spread their culture. The good traditions of their own localities to be visible to the general public Content in the Bo Yang Studies course consists of Stories about the location of Bo Yang Subdistrict, Phumnam, Architecture, Sculptures, Archaeological Historical Sites, Way of Life, and Social Traditions Resources in the district of Bo Yang Muang Songkhla District that has been around since the early Rattanakosin period The observation in this course was created for students in Mahawajiravudh School. Which when asking students in class Will find that those students have hometown hometowns from various areas such as from other provinces such as Phatthalung, Satun, etc. The other part is students from different districts and so on So, did these students learn their hometown? It is an instruction that is consistent with the area, but contradicts the context of the student, for example the sentence that appears in the purpose of the course is for students to learn. Knowing about local learning resources Pride in their own locality Local course in Koh Yo Education course To create minimal or no spatial discrepancies When this subject occurs, the concept of discrepancy will disappear because it is studied. Know and understand more accurate information in the area. In addition to teaching and learning that transmits information from the area through text, into the textbook, to the lessons for the building of knowledge of the Koh Yo community for the children of the Koh Yo community in the future based on information that is True, and entered into the Jetragramm Biography of We identify the people of Songkhla for the youth to be proud. And adapt the conditions of themselves and their communities to the context of the changing area.

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