

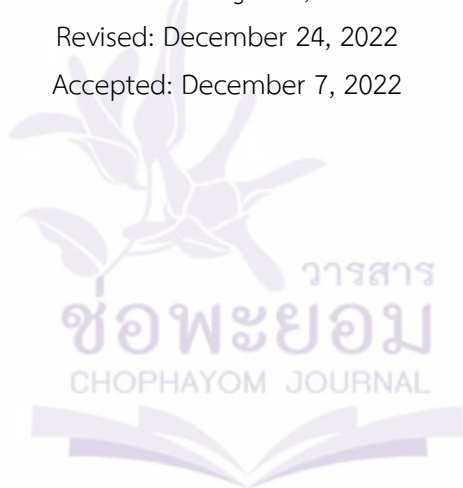
Guidelines for Designing Local Learning Materials from place
name in the Process of Studying Landscape Architecture Ban
Nong Sim,
Lao Chan Village, Kaedam District, Maha Sarakham Province.

Samonwan Worakarn¹ and Thanet Chatjutamanee²

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¹Lecturer, Faculty of Architecture, Urban Design and Creative Arts,
Mahasarakham University

(Email: samonwan.infinite@gmail.com)

²Lecturer, Faculty of Architecture, Urban Design and Creative Arts,
Mahasarakham University

(Email: Thanet.c@o365.msu.ac.th)



Abstract

This research applies the process of studying place name data at Ban Nong Sim, Lao Chan Village, Kae Dam Subdistrict, Kae Dam District, Maha Sarakham Province, to design local learning materials from place names in form of a storybook. In addition, a Community Participatory Action Research method was also used in this current study that integrated with the landscape architecture design course. The operation processes consisted of searching and studying the initial data, surveying and interviewing data, collecting community data, data validating procedures by the community, and delivering the complete work back to the community, including collecting data for satisfaction assessment for both before and after the project participation.

As a result of the operation, storybooks based on local place names were produced namely; 1) Mahatsajan, 2) The Wonders of Lao Chan Forest, and 3) My House. For the satisfaction assessment results both before and after the community and students' participation, it conformed in promoting knowledge and understanding that related to place name and community forests with a high level. In order to promote learning and preserve the place name, the community has decided to organize a vegetation survey project of the community forest.

Keywords: Place name, landscape architecture, local learning material, storybook

Introduction

1. Place name is one of the communications from generation to generation, based on languages on the visible things such as terrain, resources, vegetation, or abstract things such as beliefs, events, or lifestyles known locally. Naming a community is an attempt to reflect an essential identity at the community level, in the dimensions of local resources, terrain, landscape, assumption, society, beliefs, etc. (Srirajlao, 2018). Therefore, place names play an essential part in the study to understand the local identity of the community.

The study of place names makes an effort to comprehend the uniqueness of each locality's diversity as it relates to knowledge, a form of mutual recognition and trust that is passed down from one generation to the next, from the local to the national level, and is also referred to as wisdom. Furthermore, it acts as a framework for coexistence, an agreement to manage social and environmental aspects, so local wisdom is the knowledge passed on in each area as a result of learning and adapting through the learning process to different living conditions in different environments (Piyapakorn, 1989) and (Montree Srirajlao, 2018). Consequently, wisdom could relate to community beliefs or indigenous knowledge. Moreover, indigenous knowledge can be divided into these following five areas; (Office of the National Cultural Commission, 2019), 1) agricultural wisdom, 2) environmental wisdom, 3) management wisdom, 4) healing and health prevention wisdom, and 5) production and



consumption wisdom (Jenjai, 2020), if considered along with the definition of "cultural resource," which denotes that something valuable represents the successional behavior. Additionally, cultural resources consisted of 1) intangible cultural resources; oral traditions, performing arts knowledge, and practices related to nature and the universe and 2) tangible cultural resources; archaeological buildings, objects, items, utensils, and vegetation visible to humans (Thanik, 2016) therefore place name is associated with both forms. Both tangible and intangible cultural heritage can be found in a community's landscapes, including things like vegetation, topography, water features, and references to historical events or stories. Therefore, the study of local knowledge results in the limitations and potential of various community living dimensions linked to each locality's unique natural resources, identity, and cultural resources.

2. The principle of the storybook design.

The main purpose is to communicate with the group of readers through learning and inspiration, especially in childhood which requires engagement and interaction with the contents. Moreover, Illustrations and techniques used by storybook design can stimulate imagination, foster love-reading activities, practice interaction, provide concentration, give memory development and linkage, and the comparison of size, color, and proportions, as well as to support learning in schools (Hladikova, 2014). Furthermore, the content and illustration design processes can be divided into three key stages as follows; 1) Data preparation and communication

specification that the content shall not be too much nor too complex, 2) The storyline creation and the analysis of the story essences which create, analyze the core of the story to create a continuation of the story, then define and create the importance of the characters, and step, and lastly 3) design techniques that are suitable for the reader group. Select engaging novelties like colors, views, directions, and actions to sharpen common sense before turning into a volume, this process can be prototyped as an outline to ensure it works as intended (Seuling, 2005).

Objective

This study aims to obtain the design of local learning materials from the landscape in storybook form.

1. To study how local learning materials can be designed from place names in the storybook format of Moo Ban Nong Sim Lao Chan, Kaedum, Kaedum, Maha Sarakham Province.

2. To design local learning materials from place names in storybook format Moo Ban Nongsim Laojan, Kaedum, Kaedum, Maha Sarakham Province.

Method

The design study uses Participatory Action Research (PAR) to collect quantitative and qualitative data. The target group is the community in Nong Sim Lao Chan, Kaedum, Maha Sarakham Province area. The study focused on engaging community participation to



understand themselves by conducting an area survey, providing the information, and making decisions with the design operations team. The operation is methodological in the study of research in the geo-architectural data collection framework.

1. Scope of the study area

The study area is Nong Sim Lao Chan Village, Kaedum, Kaedum, Maha Sarakham Province. This area consisted of the village's important landmarks like Nong Sim community forests, Nong Sim Lao Chan Wooden Bridge, and Wat Ban Lao Chan temple.

2. Operating procedures

The target audience of the project consisted of:

2.1 Community representatives include community leaders, community history experts, faith leaders, community forest trail experts, and representatives of the project participants from the Nong Sim Lao Chan Village Community

2.2 3rd-year and 2nd-year Landscape Architecture students of the Landscape Architecture Design 3, Faculty of Architecture, Urban Design and Creative Arts, Maha Sarakham University

In order to emphasize the community's self-awareness, the operation uses PAR principles implemented as a procedures tool, allowing target audiences to take part in both the preparation and implementation phases. Additionally, as shown in Figure 2, the district will let the students practice the design process.

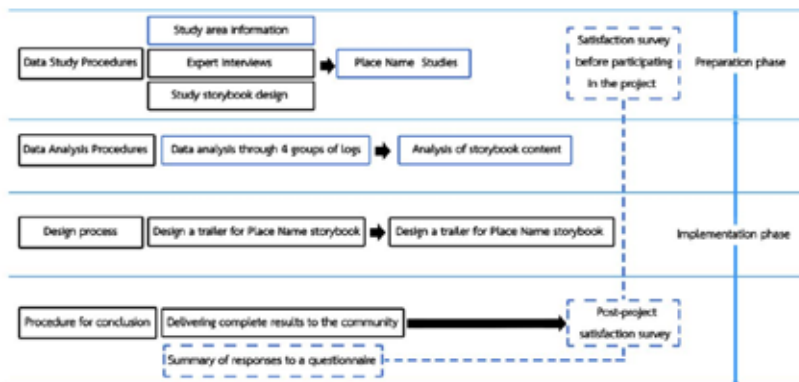


Figure 1 Steps of the study diagram

The preparation phase consisted of these 6 steps; 1) studying the biological data of the area, the scope of dominance, the contextual information of the area, physical information, environmental traditions, and cultures of the area, 2) reviewing relevant literature on the northeastern region context information, the settlement, and the role of Name Place, 3) studying storybook design principles, illustrating for people of all ages, 4) interviewing arts and cultural experts interview cultural traditions, settlements, and Place names found in the northeast region to create an understanding before the survey of the area, 5) searching for nouns by classifying village names based on expert interview data in conjunction with the review that designed as an experimental activity prepare information about local names in Kaedum to build an understanding of the northeastern region of the local landscape



network, and 6) preparing a satisfaction assessment form before participating in the project to get the target audience's opinion in both the community and students.

3. Data collection and analysis procedures

The operation began by collecting information from literary literature. The students and community representatives of Nong Sim Lao Chan Village were asked to participate in place name searching activities for local nomenclature and then surveyed the community context for two days and one night. In addition, the team observed and interviewed the target group about the community, the origin of the village's history, traditions, community merits, occupations, and beliefs, including the community forests and Nong Sim area. Afterwards, students returned to the studio for developing their drafting works. Data from students on the sites survey, the observations, and interviews were analyzed and classified into four factors; 1) natural factor, 2) man-made factor, 3) cultural factor, and 4) aesthetic factor in order to create and analyze the community's physical information understanding. The storybook design processes (Chanyawan Thepsrimuang, 2017) could be divided into four main stages as follows; 1) define the type of book, 2) define the reader, 3) define the story subject, and 4) set the purpose and create the storyline together with the design techniques; the 5w1h technique "Who - What does - Where, where - when, when - Why, why, and how?" in order to place the title sequence of the structure from questioning. It can be connected to information

obtained from the examination of four factors, involvement in the student's fieldwork experience, reinforcement of the need to tell the story, and participation in the project's target audience's opinions and judgments during the design process (PAR).



Figur 2 Steps to explore (top) and interview (bottom)

Results

The outcome of the study is the community landscape Information which revealed the topography of Nong Sim Lao Chan Village is an undulating plain, sloping down to the north, and connecting to Keadam and Nong Kea Dam communities. Furthermore, communities and forests are located in upland areas. Moreover, residents of the rice farming plain are primarily farmers and livestock farmers. In addition, plants found in the 108-acre community forest consist of these kinds of tree, *Pterocarpus macrocarpus* Kurz,



Combretum quadrangulare Kurz, iron shavings (*Senna siamea* (Lam.), Irwin & Barneby, *Khoi* (*Streblus asper* Lour.), macaques (*Azelia xylocarpa* (Kurz), Craib, Panchad (*Erythrophleum succirubrum* Gagnep), Pib (*Millingtonia hortensis* L. F.) *Nephelium hypoleucum* Kurz, *Brucea javanica* (L.) Merr, *Dialium cochinchinense* Pierre. Moreover, there are bamboo groups, including *Bambusa nutans*, shrubs, and vines, including *Ficus montana* Burm.f., fresh trough (*Thunbergia laurifolia* Lindl), horny dunk (*Canthium berberidifolium* Geddes), *Derris scandens* (Roxb.) Benth, etc. Lastly, the community's west side adjacent to Nong Sim is an important reservoir.

The literature review suggests that community names can serve as a reflection of significant local identities. Additionally, there is evidence of the origin of these names in the landscape. Some communities are still extant, while others only exist as myths. Students investigated polynomial samples at the subdivision level in the study area in experiments to better understand local place name searching activities (Figure 3).

From the interviews, the community place names are "Lao" and "Chan." First of all, "Lao" derives from the type of community forest exploitation by the former villagers of the Northeast. The role of "Lao" is an on-farm forest, usable forest, live stocks feeding forest, and Don Pu-ta Forest. Today, some of these roles remain from the past. However, after changes in farmland expansion, people in the community have reduced their function by relying on forest exploitation. As a result, knowledge of the role of the forest was

reduced consecutively. Secondly, the word "Chan" comes from the name of an artifact tool used to trap animals. This showed the abundance of resources and the relationship between people and forests in the settlement period. In addition, this reflected the story about a troop of monkeys that once live in the Nong Sim water resource. However, no more monkeys live in the community forests after the community and farmland were expanded.

Considering the faith aspect, Nong Sim Lao Chan Village adheres to the principles of Heet 12 Kong 14, the major religious ceremonies like Boon-Koapansa, Boon-Songkran, Boon-Khao Sak, and Boon-Khao Pradap Din that are held at Wat Ban Nong Sim Lao Chan temple. In addition, there is also an ancestor's shrine in the forest next to Nong Sim, which is the village's origin of faith. Furthermore, the community carries out the rites before and after the harvest season. There are also monkey statues in the neighborhood, symbolizing the story of the forest and the community in the past. In addition, the district are includes school and village hall. Most of the living structures feature wood and concrete. Lastly, there is the livestock within the house area. For this reason, each house has a surrounding fence.



Figure 3 The perimeter of the study area map

Source: Retrieved from Google Earth



Figure 4 Example of the search of a local place name in Kaedum.

4.1 Design Concepts

According to the data analysis, the community's place names indicate the dominant physical characteristics of the community well, as they involve the utilization of the resources around the village, as well as show the knowledge adaptation in the settlement phase. The ancestor shrine's location on the edge of the forest also represented the residence of the ancestral spirits. The historical tale of a relationship between a human and a monkey also depicts the actions taken by Isaan community settlements near forest resources.

However, the changes have resulted in a reduction in the relationship between the community and the forest. According to the observations, all educators are the elders. Additionally, a tool must be used to establish a connection and convey the identity of the locality in order to strengthen local pride and long-term community self-reliance, this is a crucial tool.

4.2 The process of designing learning materials in a storybook format.

The process started by searching for the village's "Place name" origin from the literature review, site visit for observation and interview, along inquiry about the village history. Next, the data were classified into four factors to understand the physical information and the community's local landscape.

4.2.1 A pattern of the storybook design was based on three-step design principles. First, the children's storybook and

illustration design comprised the site visit survey and interview data, together with the students' imagination. Furthermore, the students shared their interest in passing on the content to create consciousness, fun, and enjoyment, stimulate creativity, and cultivate historical bonds. Moreover, the storybook can become an adult tool that the elderly can use to tell local stories to future generations.



Figure 5 The process of designing an outline and sequence of stories students have developed.

4.2.2 The results of the storybook design can be divided into three stories; Mahasajan, The Wanders of Lao Chan Forests, and My house. These three different topics were created according to the outstanding information in each aspect of the community through the learning exchange and the opinions from faculty and students in the class in the form of the storyboard (figure 4). Additionally, the community's endorsement of the storybook encourages the design of local educational materials that meet their

needs, serve as a vehicle for the dissemination of local knowledge, and encourage interactions between young people and adults and the elderly so that they can learn about the history of the community. In conclusion, the book can be broken down into the following three stories;

4.2.2.1 The tale "Mahasajan" is a storybook in documentary form that focuses on illustrated design techniques by attracting attention from adventure storylines and mixing the narrative of the history of the landscape in the name of the village, from tools to traps or hunts. In the story, there is a narrative based on the word "Chan," defined by the dictionary which means there are many kinds of trapper in the water and on land, shaped like cages, in which the book's contents tell the story of each type of tool. Tales also strengthen imagination and passive thought, preserve good traditions, and weave morality and ethics into their narratives. Future instruments are predicted, along with mottos and creations based on legendary figures.



Figure 6 The tales of " Mahasajan"

4.2.2.2 The stories of "The Wonders of Lao Chan Forests" are documentary-based storybooks that provide scientific information about local vegetation, relying on interaction from 3D illustrations through the narrative of the village's "community forest," has been associated with the village for a long time. The content identifies the benefits of community forests. Moreover, the contents consist of hiking trails, botanical features such as scientific names, family names, and characteristics of the trees, trunks, flowers, leaves, and fruits. And what the medical benefits or use are, etc. of each type of tree, and the beautiful view of each area in the forest is a good point. The beauty of each area in the forest and the various uses and benefits for health that each type of tree has are also important points. Additionally, there is a "grandfather's court" that the locals revere, as it serves as a reminder of the grandfather's court that guards the community and serves as a gateway to the community forest area. The grandfather's court has been treated with respect in the story for a long time through fabled characters, morality, ethics, fundamental ideas, and beliefs interact.



Figure 6 The tales of "The Wonders of Lao Chan Forests"

4.2.2.3 The story "My House" is a documentary storybook focuses on experience linking techniques from real places within the village. The information about the village's history is provided into a book "Nong Sim Lao Chan", the way of life from the past until the present then the question is how has that changed? It contains information from a time when there were numerous tigers and monkeys in the area. When people settle down, "man-man", "human-vegetation" and "human-unseen" relationships are formed. Later, the "human-animal (forest)" relationship gradually disappeared, becoming only a historical account that was memorialized by a statue of a monkey in the area to honor the community's remembrance of the animals. The content of the storybook is presented in an understandable manner. encroaching upon ideas while defending local customs.



Figure 7 The tale "My House."



This operation is the result of an engaged approach to operations used in the design of education, with the community playing a crucial part in each cycle. In order to allow community representatives to contribute information through surveying the area and exchanging information from actual locations within the community, the process includes participation from the community's leaders in the preparation phase with additional interviewing data. Following data analysis, the community takes part in confirming the data's accuracy and helping to decide on the most appropriate presentation method and content. The district also assesses the project satisfaction assessment form to take into account feedback from the public and an analysis of the work's framework by researchers and also keep developing community work procedures. Achieving operational goals results in local learning tools from place names in a storybook form. Communities can use data to analyze changes in the past to date that affect the environment. A teaching tool is the social and economic system, which is later in the field of learning materials created using the process in form of a booklet and online on the "Amazing Kaedum" Facebook page, it serves as a localization tool.

4.3 Satisfaction assessment results from the community and participants' participatory workshop research processes. A satisfaction evaluation has been conducted before and after participating in the event 1: opinions of those related in the community on the illustrated storybooks, which are 25 persons. The questions were

divided into four areas; content, booklet and image, appropriate content and language, and value and benefit. The results of participation and suitability of the event resulted in the assessment are as follows;

Determining the score weight criteria of a questionnaire by grade and then comparing it with the average standards as follows

A score of 4.01 – 5.00 refers to Strongly Agree

A score of 3.01 - 4.00 refers to Agree

A score of 2.01 - 3.00 refers to Neutral

A score of 1.01 - 2.00 refers to Disagree

A score of 0.00 - 1.00 refers to Strongly Disagree

Table 1: The level of the opinion of those involved in the community towards local learning materials from the landscape.

Evaluation of participants' satisfaction	Before participating in the event			After participating in the event		
	X	S.D.	Level	X	S.D.	Level
1. Characteristics of the content						
1. The storyline is easy to understand.	-	-	-	4.12	.34	strongly agree
2. Useful storyline suitable for learning promotion books.	-	-	-	4	.53	strongly agree
3. The community gains the right level of understanding from the book.	-	-	-	4.12	.34	strongly agree
4. Be able to convey content to create a sense of love, pride, and cherish the community.	-	-	-	4.24	.27	strongly agree
2. Booklet and illustration style						
1. Beautiful exterior booklet image attracts attention.	-	-	-	4.16	.39	strongly agree

2. The size and thickness of the book can be conveniently held.	-	-	-	4.28	.42	strongly agree
3. The binding is strong People of all ages can read it easily.	-	-	-	4.32	.36	strongly agree
4. The letters are visible, beautiful Easy to read, consisted neatly organized.	-	-	-	4.12	.44	strongly agree
5. Special effects are available. Invite the community to love reading even more.	-	-	-	4.2	.34	strongly agree
6. The picture is suitable for the title—attractive.	-	-	-	4.28	.32	strongly agree
7. The size of the scrapbook, the page, and the font are suitable.	-	-	-	4.2	.19	strongly agree
3. Content and language are appropriate.	X	S.D.	Level	X	S.D.	Level
1. Use the language correctly and quickly understand.	-	-	-	4.2	.19	strongly agree
2. Language and pictures are consistent.	-	-	-	4.2	.34	strongly agree

Table 1 shows the opinion of those involved in the community towards local learning materials from the landscape. The images are included at a significant level, with the most excellent satisfaction in book layout and illustration. The binding is firm. People of all ages can be easily readable; the image is suitable for the title—attractive. The size and thickness of the book can be easily captured, respectively, and community satisfaction scores after participating in the project.

Evaluation of participants' satisfaction	Before participating in the event			After participating in the event		
3. Accuracy of words and spelling.	-	-	-	4.16	.28	strongly agree
4. Values and benefits	X	S.D.	Level	X	S.D.	Level
1. You have knowledge related to the history of the village.	3.54	.80	agree	4.20	.19	strongly agree
2. You have knowledge related to the village's community forests.	3.42	.84	agree	4.16	.28	strongly agree
3. You have an understanding of the history of the village name.	3.50	.80	agree	4.24	.27	strongly agree
4. The activities to be held result in the community being conscious of doing the common good.	4.08	.62	strongly agree	4.20	.19	strongly agree
5. The events to be held result in the community loving and cherishing.	4.35	.68	strongly agree	4.16	.28	strongly agree
6. You are happy and proud to be part of the community.	4.69	.46	strongly agree	4.20	.19	strongly agree
7. You are proud to be a part of designing local learning materials from the landscape while studying landscape architecture.	4.08	.73	strongly agree	4.12	.34	strongly agree

Table 2: Student satisfaction survey

Evaluation of participants' satisfaction	Before participating in the event			After participating in the event		
	X	S.D.	Level	X	S.D.	Level
1. You have knowledge related to community forests .	3.32	.66	agree	4.10	.68	strongly agree
2. You have knowledge related to Place names .	3.55	.76	agree	4.45	.53	strongly agree
3. The activities to be held result in your conscience to do the common good.	4.18	.49	strongly agree	4.55	.47	strongly agree
4. The events will result in your love, beloved community, and Thainess.	3.91	.53	agree	4.45	.53	strongly agree
5. The events can encourage you to be more disciplined towards yourself and the public.	3.86	.49	agree	4.35	.64	strongly agree
6. The events can encourage you to gain knowledge—understanding, and skills based on content and learning activities.	4.00	.59	agree	4.45	.61	strongly agree
7. The events will make you happy and enjoyable the activities.	3.86	.65	agree	4.20	.69	strongly agree
8. The events can encourage you to be more assertive and self-confident.	3.82	.62	agree	3.90	.88	agree
9. The events can encourage you to develop communication abilities. Thinking and problem-solving.	4.00	.50	agree	4.00	.85	agree
10. The activities can encourage you to apply the knowledge gained from the activities to the profession.	4.00	.50	agree	4.65	.49	strongly agree
11. The event is held as an activity model to meet the needs of students.	3.55	.76	agree	4.1	.61	strongly agree
12. The duration of the event is appropriate.	3.65	.79	agree	3.65	.91	agree
13. The events will make you proud to be part of the design of local learning materials from the landscape while studying landscape architecture.	4.05	.68	strongly agree	4.65	.49	strongly agree

Evaluation of participants' satisfaction	Before participating in the event			After participating in the event		
	X	S.D.	Level	X	S.D.	Level
14. Overall satisfaction in this event.	3.77	.65	agree	4.25	.58	strongly agree

According to Table 2, there was a significant difference between the students' pre- and post-participation satisfaction scores, particularly in the cognitive domains of place names, community forests, and enjoyment of activities. The duration of the event and the encouragement of greater assertiveness and self-belief are secondary to the moderate level.

Conclusion and Discussion

The project objective focuses on designing local learning materials from the noun in the form of storybooks, based on the analysis of the noun data of Nongsim Village, Lao Chan. Through the design study process, participatory operational methods are used. The study results found that local data, and landscapes, are linked to the local identity and wisdom of Nong Sim Lao Chan. Based on physical evidence, community forests. The names of the "guys" come from the pattern of exploiting community forests as resources. The belief space, the traditional area, and the "Chan" derived from the wisdom of the trapping tools representing the abundance of food. It leads to design ideas that leverage community resources corresponding to nouns to create a mentality and local bonds. The



researchers used participatory operational methods to design local learning materials as a storybook design process by creating a story layout in co-development with the community. Take place names data from the analysis, survey data, interviews, and more imagination of the storyteller. The design consists of three storybooks; 1) The origin story and the meaning of "Chan" Animal Traps "Mahatsajan", 2) Tales of Chan Forest Exploitation "The Wonders of Lao Chan Forest", and 3) Tale that show the history and landmarks of the village " My House" story.

The results of satisfaction surveys conducted prior to and following community activities and with students are consistent, fostering an understanding of community and community forests through the creation of age-appropriate local learning resources from landscapes.

Recommendations for further research in the process of studying genomic data, architecture emphasizes the study of phenomena that arise from human relationships with the environment in the landscape. Additional research has contributed significantly to collecting information in different locations and supporting information in different areas to know other environmental conditions and further developed into learning materials in various areas of mutual local development, such as local documentaries, local schools, etc. 3D learning materials, etc.

The community recognized the design direction and started the area's development, according to post-project interviews.

Furthermore, it makes the locals aware of the significance of the region's potential. Additionally, the community hopes to develop a network and a website that connects to neighboring settlements like Ban Nong Charoen. Ban Na Phu and others. The task force is also expected to keep an eye on and support the community's continued growth. Therefore, it began with a project to explore local vegetation in community forests to learn and conserve resources linked to local landscapes.

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Humanities and Social Sciences, UdonThani
Rajabhat University.