



Digital documentary of Uraklawoi young children's play in a changing society on the West Coast of Thailand: The medium for implications of the ethnological study

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Abstract

This ethnological study was to explore the adult's perception about how the UrakLawoi young children's play is changing over time, and the correlation of plays and the child's developmental domains. Participants in the study were recruited from those able to accurately convey oral traditions, written evidences, and/or relevant documents. Also selected, were local experts who were able to accurately provide supporting information through extensive interviewing. Data was collected through document studies and field work carried out in Ban Hau Laem, in the Sanga-U Village, in Toe Ba Liew Village at KohLanTaYai, Krabi Province, BanLeamTukkae, and KohSiReh in Phuket Province. Findings showed that UrakLawoi young children's play enhanced the development of their social skills in particular areas, such as making friends and positive interaction in group settings, communication and language practices, fine motor skills development, as well as the unearthing of their ancestry, history, rituals, and related stories. Also, from the result of the findings, a Digital Documentary titled "UrakLawoi Young Children's Play" was produced in DVD format. Also, the video clips were made accessible on YouTube and composed of 5 parts; the UrakLawoi origin, Pulau Satuk (Koh Lanta), Play, the UrakLawoi Young Children's Play as a life skill, and the Confidant. The main purpose of the production is to provide media assistance to those advocates helping families, school systems, and communities as they consider how best to ensure that every child receives the opportunity to develop to their full and distinctive potential. There must be a standard community playground provided that allows the children to fully realize the advantages associated with play in relation to the principles of their existing culture.

Keywords: UrakLawoi, Young children, Play, Digital documentary

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INTRODUCTION

Play is a universal activity; almost everyone has experienced at least one type of play during childhood. Referring to Article 31 of the United Nations Convention on the Rights of the Child (UNCRC) which declares that "children and young people have the right to have fun in the way they want to, whether by playing sports, watching films, or something else entirely". Similarly, [United Nations Children's Fund \(2019\)](#) announces that "children have the right to rest and leisure, to engage in sport and play and recreational activities appropriate to the age of the child, and to participate freely in cultural life and the arts". [Oxford References \(2015\)](#) conceptually defines "play as engaging in activity for enjoyment and recreation rather than a serious or practical purpose". According to the characteristics of human play, [Gray \(2013\)](#) concluded that "play is self-chosen and self-directed, intrinsically motivated, guided by mental rules, but the rules leave room for individual creativity. Play is also imaginative and conducted in an attentive, active, but unstressed frame of mind. Five characteristics of play include that it is joyful, meaningful, socially interactive, iterative, and actively engaging. Joy is the core of play and the children felt pleasure, enjoyment, motivation, thrill, and positive emotion while they were playing. They found the meaning in an experience by connecting it to something they had already known or they had done. Play involves being actively engaged, hands-on, with acts of self-directed effort and persistence through distractions. The children have to repeat activities when they play or try out different strategies. Finally, the children have social interaction with peers which helps them to build a deeper understanding of others, ([Habsah, Siti, Yusfida, & Na'asah, 2019](#);

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Whitebread, Neale, Jensen, Liu, Solis, et al., 2017).

Play is central to the child's learning and development. When the child plays, it gives her/him a variety of different ways and times to learn. Play also helps the child to build confidence, feel loved, happy, and safe while developing social, language, and communication skills, compassion and empathy for others and the environment, while developing physically. (Arnas, 2016; Raising Children Network, 2006). The Lego foundation with support of [The Lego Foundation in Support \(2018\)](#) described that play is considered children's work and is the vehicle through which children acquire knowledge and skills, allowing children to engage independently and with others." Numerous research findings illustrate that play is crucial to healthy children's lives and has a significantly positive impact for both their development individually and everyday overall academic life. [Smith and Pellegrini \(2013\)](#) points out that play provides immediate short-term and established long-term benefits for young children.

Since 1972, there have been numerous demonstrative research findings in various disciplines such as, evolutionary psychology, developmental psychology, educational studies, anthropology, and neuroscience that clearly emphasize the importance of play in human development in general, as well as specifically in a child's cognitive, emotional, and social learning skillfulness. [The Guardian \(2019\)](#) reported that "in 2012, a review of more than 40 studies highlighted the relationship between play and creative problem-solving ability, cooperation, and logical thinking". [Vygotsky \(1980\)](#) indicated that the child gains a much keener experience than just pleasure from play and "the influence of play on a child's development is enormous" (p. 96). [Feldman \(2012\)](#) pointed out that "play helps preschoolers develop in important ways", and [Andrews \(2012\)](#) states that play is essential for the cognitive, physical, social, and emotional well-being of children and youth" (p. 254). In the past, very little research has focused on how UrakLawoi's children's play and the possible impact it might have on their future. This research identified what is changing as indigenous people face increasing tourism business growth, technology advancements, world trends, and the expanding telecommunication business, and how UrakLawoi's children are being affected by those changes in their cultural, social, and developmental aspects. As mentioned earlier, play is essential for all children and how do UrakLawoi's children play in their free time and how each type of play relates to their development in specific areas such as cognitive, social, physical, and verbal. It is anticipated that the finding of this study will assist families, school systems, and communities as they consider how best to augment the cognitive, social, physical and language development skills of the Chaolay children, as well as maintain forms of play that connect to UrakLawoi's culture and past.

LITERATURE REVIEW

Since the seventeenth century, Sea Gypsy or Chaolay, also known as the people of the sea. They have been known and referred to under the name Orang Selat (People of the Straits), Saleeters, Celates, and Selates ([Hogan, 1972](#)). In Myanmar, the "Sea Gypsies" are known by names spelled differently including "Salongs," "Salons," "Salone," "Selung" "Silong" and "Salong" ([Mergui, 2019](#)). The word "Salon" appears to be the most common spelling. They are still found from Philippines to Borneo to Thailand to Burma ([Project Maje, 2004](#)). Sea Gypsies came to the area as nomadic boat people of Indo-Malay origin. They settled Thailand's Andaman Sea islands and coastal areas having migrated north from Malaysia and Indonesia, and south from Myanmar (Burma). In Thailand, sea gypsies or Chaolay is one of the ethnic groups who have settled down on the islands or along the coast. They live in the island and make a living primarily with a fishery. UrakLawoi refers to sea gypsies, sea people who are one of the three different Chaolay groups, known as Moken, Moklen, and UrakLawoi inhabiting the Andaman Islands on the west coast of southern Thailand ([Ukrit, 2011](#); [Yildiz, 2015](#)). [Granbom \(2005\)](#) summarizes that the various terms for sea gypsies in Thailand all refer to the same people in different languages such as UrakLawoi, OrangLaut, ChaoLay, and Sea People. UrakLawoi is used in the UrakLawoi language or Basa UrakLawoi (which is in the family of the Malayo-Polynesian languages, a subgroup of the Austronesian languages). It is a spoken language, not a written language, but they use Bahasa Melayu for prayer books and devotions in the ceremonies. Mt. Jerai at the Kedah Peak in the Saiburi State of Malaysia was named as a holy land where there was an UrakLawoi ancestral settlement before migrating to KohLanta ([Hogan, 1972](#)).

KohLanta is considered the original home of the UrakLawoi on the Andaman Sea in Thailand ([Ukrit, 2011](#)). In the earlier part of the pioneer era, it was a temporary settlement, especially during the monsoonal season. When the summer season came, they migrated to work for coastal fisheries, and they also gathered food from the different

islands. According to evidence found in old tombs, the east coast area of KohLantaYai including, Ban CheLi and BanBoNee were the first settlements of the UrakLawoi people. As the Muslim population grew and occupied more of the land and lived in the same community, UrakLawoi who are described as an unwarlike people, timid and downcast, obedient to authorities, and anxious to avoid any kind of trouble retreated to other areas for example, BanTungYeePeng, BanThungSan, BanThungToeKioew, BanThaThungNak, BanKhlongDao, BanKhlongThray, BanSriRaya, and BanHuaLaem. However, as more and more Chinese and Muslims took possession of the land, UrakLawoi moved and set up their communities in BanHaoLaemKlang, BanHaoLaem (the end of the beach) or BanSanga-U Village, KlongPo Bay and Ma-Le Bay.

Today there are some families still living at BanNaiRai in LeamKohKwang and KlongDao. BaanTohBalew was established in 2004 because of all the damage done by a tsunami to the UrakLawoi's settlements (Ukrit, 2011). The Chaolay number estimates 12,000 in totals, divided into several different groups consists of 2,100 Moken, 3,700 Moklen and 6,200 Uraklawoi. In the present, they have been granted land, surnames such as, Nawarak, Harntalay, Harnwaree, Pramongkit, ThalayLeak, Chaonaum, ChangNuam, and Klathalay, and they have citizenship in Thailand. Gaskins, Haight, and Lancy (2007) Concerning Sea gypsies physical appearances, sea gypsies have average height of approximately five feet-four inches to five feet-five inches, and their skin is from five feet four inches to five feet five, their skin is a dark brown in color. Their hair is straight and frizzed with jet black. Based on the recent field work to Chaolay village at KohLanta in Krabi and Rawai Beach in Phuket, meeting with Uraklawoi in 2018 to early 2019, they look similar to the characteristic of southern region of Thailand people who have dark brown, black, and brunette wavy hair, medium height with brown, dark eyes. Generally, they have dark brown or tan skin. Males are muscular, meanwhile females are a little bit bulkier than males.

KohSiReh, a small island in the Phuket Province is home to the oldest settlement of the UrakLawoi. They sailed their boats over from KohLanta to settle, staying temporarily at KoSi Re in certain seasons. Here, they built up the first UrakLawoi settlement at LaemKlang which was a desolate and isolated land. In the face of persecution the decision was made to leave the area, and in 1959 the UrakLawoi people immigrated to private land (about 43 Rai or 17 Acres approximately) in LeamTukKae, Tombon Ratada, Muang District (Amphoe), Phuket Province. Here they determined to settle down and build dwellings (Kraineete, 2011), and today it is known as the UrakLawoi village, Rawai Beach, Moo 2, TombonRawai, Muang District (Ampore) and is another one of the older settlements of the UrakLawoi people. Historically, UrakLawoi's ancestors settled at Ko Bon and KohHae, an area located in the region opposite to Rawai beach. They immigrated here because of a disease outbreak. At present, this area has approximately 256 UrakLawoi households with a population of over 2000 people (Marsh et al., 2018). The UrakLawoi young children are able to reach the basic education. They attend school where is provided mainly by Thai government through the Ministry of Education. By the constitution, all Thai children must have 12 years of free basic education which compose of 6 years of primary education, Prathom1 to Prathom6 and 6 years of secondary education, Mattayom 1-6 (Moe, n.d.) UrakLawoi children age 4-6 years old attend early childhood education (Anuban 1-3), when age 7-12; they attend elementary school which is Prathom1-6. During 12-18 years old, they continue their education in the lower- secondary (Mathayom 1-3) and upper-secondary (Mathayom 1-6). There are schools under the responsibility for educational management by the Office of the Basic Education in each village in Thailand as well as in KohLantaYai, Krabi province and Rawai Beach, and at KohSiReh in Phuket province.

Play is the medium which children explore and experience their world. A child overall physical, emotional, cognitive and social development depends on play. There are several types of play based on the characteristics of the play or on how they develop the child, for example, dramatic play, pretend play or make-believe play, physical play, and expressive or creative play. Whitebread, Neale, Jensen, and Liu (2017) summarized that there is good evidence that physically active play provides children with exercise and the health benefit, for boys, rough-and-tumble play supports the development of their social competence and emotional awareness.

Theoretical Perspectives

Psychologist, philosophers, educational theorists, and researchers have written and studied extensively about play. The theoretical framework for this study is based on two classical theories and three major constructivist

theories. Play theories are divided into classical and modern theories. Most classical play theories are out-of-date, and have been criticized that they did not explain thoroughly the relation between play and the child's development. Some theories cannot be generalized universally. However, they are very important, because they are used as a basis of modern play theories.

Classical play theories include the Anticipatory Theory of Karl Groos and the Recapitulation Theory of Stanley Hall. First, the anticipatory theory or pre-practice theory was developed by Karl Groos. In the Play, Dream, Imagination (Piaget, 1962), it is described that "Gross saw in play a phenomenon of growth, growth of thought and activity. Play is the mechanism of imagination. He interpreted that "make-believe" is a pre-exercise" and is seen as a form of instinctive behavior. Gross proposed that play is a preparation for a child adulthood. The child practices activities to gain needed skills for facing difficult problems in the future through play. Children play different roles as soldiers, kings, teachers, mothers etc.), as a rehearsal for future, (Karl, 1989). Secondly, the atavistic or recapitulation theory was developed by Stanley Hall. He emphasized that in play the child recapitulates certain activities of primitive man, for example, playing with pebbles, throwing stones, shooting arrows, riding a bamboo stick, chasing others, playing hide and seek, scribbling on stones and trees, building toy huts and fishing in streams, these all play a link to human evolutions or to their ancestors (Karl, 1989).

Let us look at three major constructivist theories, including Piaget's Cognitive Development Theory, Vygotskian Social-Cultural Theory of Learning, and the Ecological theory, first, Piagetian Theory. Piaget proposed that dramatic play is developmentally appropriate for young children; children gain information and meaning through the play experience. Symbolic play emerges in children between the ages of 18 months and 7 years-old. The Piagetian theory relates to play and literacy in the development of recall; children first imitate what they see and then express what they see. The Vygotskian theory considered play as the prototype of a child's everyday activity; everything that concerns a child is play reality. In Vygotskian Theory, gestures and written languages are children's games. Vygotsky (1980) proposed that "children's symbolic play can be understood as a very complex system of speech through gestures that communicate and indicate the meaning of playthings" (p. 108). Regarding the ecological factor, Bronfenbrenner (1979) proposed that children develop through a diversity of social contexts. He emphasized that interrelationships develop among a variety of circumstances, including the home and family environment, and the child-care environment, which are two key aspects that directly influence young children's development.

Objectives

This study's three purposes were to explore how the ethnic group, UrakLawoi young children's play in their changing society. The second purpose was to understand how the adults perceive the UrakLawoi young children's play, and the last purpose was to analyze the relationship between play and overall developmental domains.

METHODOLOGY

This ethnological study employed a qualitative research design that included research documents and relevant theoretical concepts, and extensive fieldwork.

Participants were recruited from among the members of UrakLawoi at BanHauLaem, in the Sanga-U village, in ToeBaLiew village at KohLanTaYai, Krabi Province, BanLeamTukkae, KohSiReh in Phuket Province. Primarily, the researchers sought out participants who were able to accurately convey oral tradition, written evidences, and relevant documents. Participants were from a select group of local experts, community leaders, teachers and parents including; UrakLawoi language teacher, Councilor of KohLantaYai Sub District Administration Organization, Councilor of Phuket Municipality, a retired scholar, caregiver, Early Childhood Development Center at BanKlongtop Mosque, Koh Lanta Yai's businessman, UrakLawoi's villagers, the local artist. They provided accurate supporting information through extensive interviewing.

Two places were selected to be research sites. The first research site was at KohLanta, Krabi, Thailand where located at 7°32'1.03"N and 99°5'11.29"E. The local UrakLawoi call "PulaoSatuk", means the island with long fine sandy beach of tropical rain forest islands. It was the original home of the UrakLawoi in Siam. The field work carried out in BanHauLaem, in the Sanga-U village, at KlongTau Beach, in Toe BaLiew village. The second place was at Koh Si Reh, a small island in the Phuket province is home to the oldest settlement of the UrakLawoi. They

sailed their boats over from KohLanta to settle, staying temporarily at Ko Si Re in certain seasons. Here, they built up the first UrakLawoi settlement at LaemKlang which was a desolate and isolated land. Today it is known as the UrakLawoi village. Rawai Beach, Moo 2, TombonRawai, Muang District is (7°46'45"N 98°19'12"E/7.779135°N 98.319995°E/7.779135; 98.319995) one of the older settlements of the UrakLawoi people. The study was limited to the UrakLawoi at BanHauLaem, the Sanga-U Village at KlongDau Beach, the ToeBaLiew village at KohLanTaYai, at Krabi (which the UrakLawoi people consider as their main island in Thailand), at Rawei Beach, and at KohSiReh in Phuket.

The research project began in December of 2017 and continued through January of 2020, supported by preliminary literature reviews related to play, child development, relevant theories, UrakLawoi's cultural life, and previous studies. The researcher and the team of assistants planned visits to research sites in Krabi and Phuket where UrakLawoi resided and here interviews were conducted using structured and unstructured formats. We also carried out participant observations, focus group discussions, and local expert interviews which were utilized for completion of the data gathered and cross-checking other data to improve rigor in this study.

The researchers prepared participant observations and non-participant guidelines, instructions and questions for structured interviews, and guidelines for conducting focus group discussions. The researcher was very respectful of quality concerns, especially the matter of internal standardization as it related to interviews.

Researchers conducted data analysis, along with double checking the data. Data triangulation was employed to validate the data collected by cross verification of the same information. This triangulation of data strengthens credibility and validity. If any information was ambiguous or not complete enough to understand the phenomenon, the researcher would then collect more data. Finally, the researcher organized the data, sought out and organized ideas and concepts, set themes of similarities and differences, concluded findings, and then wrote a descriptive report.

RESULTS AND DISCUSSION

Play Setting

Play occurred in various places: on the streets, in villages, on playgrounds, in classrooms. People from every culture, economic background and community engage in play from their earliest years ([The Lego Foundation in Support, 2018](#)). Similarly, findings of this research show that the greater portion of the boys prefer to play in outdoor environments. They play after school, weekend, and the special holiday. They play anywhere they can, at the community's multipurpose building or village hall, in front of their houses, the courtyard, on the street, and along the beaches etc. Meanwhile, the girls prefer to play inside or close to their home or around their house, such as in doorways and alleys, or on balconies so that they will be under their parents' mentoring and protection. Actually, the home environment and the community are where UrakLawoi children spend the larger part of their early lives, interacting with parents, siblings, extended family members, and neighbors. These interactions and relationships will foster how children understand and experience the world around them.

UrakLawoi Children Play Description

The boys play with friends or peers, just moving around, swimming, walking, throwing balls, riding bikes, and climbing trees which are all unscripted play. The girls preferred playing in pairs with one of the neighbors or a relative's daughters. Their play activities included drawing, chatting, counting, mimicking housework and other make-believe play (selling goods) etc. They did not have access to designated playgrounds with play accessories such as see-saw, slides, swings, or merry-go-rounds. There were no ball fields, play lots, playgrounds or neighborhood parks for UrakLawoi's children to play in. For interactive play, children used materials from nature or materials found around them, for example, stones, sand, sea shell, wood sticks, waste materials from fisheries or supplies used in preparing the boat floating ceremony. Likewise, one of the UrakLawoi adult interviewee shared his play experience in the past that "The UrakLawoi's play in the past, when I was young, was a local play. We took materials from our surroundings to play." ([Marsh et al., 2018](#)).

The Adult's Point of Views Related to Play

Nowadays the UrakLawoi children still love to play but they play differently from the past, they bought

commercial toy to play with. However, the children would be introduced to the local sports from some schools. “In the past, there was local play such as rope skipping (kradodcheuk), jumping a rubber band rope (kradodsenyang), pitching cans (kwangkrapong), and saba. Nowadays, it is something that adjusts according to the modern era, UrakLawoi young children have bought commercial toys which are popular among them for playing with. In my view, there were local sports in some schools, brought for young children to know, for example, dragging betel nut, and stepping on coconut shells (yieb kala mapraw) which you pull up with a rope and walk with 2 legs. Stepping on coconut shells (yieb kala mapraw), snatching a baby from the mother snake, tiger chasing a cow, passing a ball back and forth which are not the local sports, but adjust to the modern age” (Marsh et al., 2018).

Similarly, another interviewee told that the UrakLawoi children's play have changed when compared to his play experience in his childhood especially they bring commercial toys for playing as described below. “The UrakLawoi's play in the past, when I was young, was a local play. We took materials from our surroundings to play, for example, “aawai” a game where the player will hit the ball back. There are several steps to this play; putting a rock on each side, hitting the ball and running around the 2 rocks, but if someone is able to receive the ball, the game will be over. The word “aawai” or “aawaisa, awaiduva, awaitu, awaikankung” was a very simple way to play. One other play, “Gradtakadieow” in the UrakLawoi language is called “Taetae”, the way to play this game similar to other games where the player draws a circle shape with a straight line in the middle of the circle, then throws a rock within that circle and jumps with one leg to pick up the rock. Another kind of play is chasing (“Wing laijap”), or “Dayiya”, the word “yiya” means “to chase”. Locally called “Dayiya”, the word “yiya” means “to chase”. It is a play. For now, I can recall those 3 types of play. Regarding their livelihood, from the past to present, it is changing. As I mentioned, in the past young children used materials around them to play with. But now, the new generation of UrakLawoi children has started bringing commercial toys to play. In the past, there were no toys to choose from, because they were not introduced to them yet. The UrakLawoi's children did not know when they were asked about “aawai”, “dayiya”, because they seldom play these games. The UrakLawoi today will play a modern style of play-they bring commercial toys for playing. The UrakLawoi children in the past played in groups, modern UrakLawoi children are apart, and modern UrakLawoi children play differently and separately. The UrakLawoi nowadays have changed so much. Even though they sit side by side, they do not talk to each other, but rather they chat online. Even though they sit side by side, they do not talk to each other, but rather they play online on their smart phones. The lives of the UrakLawoi's children have changed so much from the past to today. When I was young, boating was my play. The modern UrakLawoi do not play like I did, they seldom go out to sea. They do not like to play, because they are in a hurry to work. Well, they kind of like easiness because they are in a hurry to work (United Nations Children's Fund, 2019).

UrakLawoi's Young Children's Play

It is culturally accepted and expected that children play up to the time that they are old enough to bear some of the responsibilities of the family. Gaskins et al. (2007) reported that “the parents of pre-industrial societies expected children to play at certain ages, the children played mostly with other children unsupervised by adults, in spaces not especially structured for play, and with naturally available objects rather than manufactured toys.” UrakLawoi's children possess a love for play (similar to other children in the world), even though they live with many limitations. They play unscripted in the natural environment. UrakLawoi's children play can be described by examining 3 aspects of their play; characteristics, type, and prime area of learning it supports. UrakLawoi's children's playtimes are active, communicative, enjoyable, involved, social, and interactive. For instance, when children played like they were selling goods (KhayKhong), they interacted with the environment, communicated with each other, and played alongside each other. Department of Education, England (2017) describes that “all areas of learning are inter-connected and together they foster children's curiosity and enthusiasm for learning and build their capacity to learn”. UrakLawoi's young children's play experience demonstrates the relationship it has to children's principal areas of learning, as follow:

- Physical development, play gives them the opportunity to be active and interactive, to develop their co-ordination, control, and movement.
- Communication and language play help them to develop their listening skills, attentiveness, understanding, and

speech.

- Literacy play gives a boost to their reading and writing abilities.
- Understanding their culture, play gives them a natural sense of curiosity concerning the culture around them.
- Expressive arts and design. By playing, they learn to be creative and to use their imagination.

The Relationship of Plays and the Child's Developmental Domains

When categorizing UrakLawoi's play, it can be divided into six categories; socio-dramatic play, social play, locomotor skills play, master play, object play, and recapitulative play. For instance, "drawing in the sand (WadRup Bon PhunThray)" can be a symbolic play where a child draws scribbles, but its importance is seen as it fosters a child's development in communication, literacy, and expressive arts and design. "Climbing trees (PeenTonMai)" is a deeper play activity in which children engage in not only as a test of their physical abilities, but is play that makes them reflect on and assess the risks and rewards of putting themselves in somewhat dangerous situations. It can help children understand their own mortality and help overcome any fears they might have. This type of play enhances children's physical development and understanding of a world of uncertainty. "Walking on the beach (DienChayHad)" is locomotor play; clay modeling (PunDinNamMun), throwing Clay (PaDinNamMun) are object play which promotes children's physical development. "Parade participation during the Floating Boat Festival (DenHaeReau)" is recapitulative play which allows the children to be exposed to their ancestry, history, rituals, stories, rhymes and an understanding of their place in the world. Finally, these plays enhance the development of their social skills in particular areas, such as making friends, providing positive interactions in group settings, communication and language practices, fine motor skills, as well as unearthing the details of their ancestry, history, rituals, and other related stories. See table 1 for a summary of the relationship between play and the developmental domains.

Table 1: The relationship of play and developmental domains

Type of Play/Play	Play Description	Development Domains
Symbolic play Drawing in the Sand (WadRup Bon PhunThray)	A child just scribbles in the sand, but it develops creativity	Communication, Literacy, Expressive arts, and design
Locomotor play Tiptoe jumping (KrayengKradod, TaKradod, TangTe)	All of these Activities promote movement; jumping, running, climbing, stretching, walking, and riding.	Physical development, socially interactive
Chasing (WingLi Cab) Walking on the beach (DienChay Had) Riding a bicycle		
Recapitulative play Participating in the floating boat ceremony (DenHaeReau)	They parade/walk/ act-out during the floating boat ceremony (ChaoLay Floating Boat)	Understanding the culture

The people in KohLanta and their way of life have changed dramatically from the original images of the island in books, documents, and word-of-mouth descriptions from locals, as well as former travelers. Tourism brings modernism, electricity, the introduction of television, roads, telephone, and telephone network connections to the island. While conducting this fieldwork in 2018-January 2020, mobile phone usage was a familiar sight in the village. Similarly, Marsh et al. (2018) undertook research that identified how UK children aged from 0 to 5 use apps, and how far the use of apps promotes play and creativity, given the importance of these for learning and development. Findings indicate that children of this age are using a variety of apps. The design features of such apps can lead to the support or inhibition of play and creativity. Observations of UrakLawoi's young children at KohSireh, (in the age group between 6 and 14), revealed that almost all of the boys had access to phones, and they gathered together at the village hall on the weekends to play online battle gaming which they downloaded free from the Internet. One child would own a mobile phone and play online gaming, the one who did not have a mobile phone just looked at his friend play or just sat next to his friend. They did not chat with each other much, because everyone pays very close attention to their phone, lowering their head and just looking at the phone. This is just one of the indicators that UrakLawoi children's play behavior is in transition and that they are following those who are leading the people of almost every society into the digital age.

Due to the lack of designated playgrounds in residential areas of the UrakLawoi, hawkers have brought

in outdoor playgrounds/mini amusement parks with inflatable bounce houses and trampolines to be temporarily installed during the boat floating ceremony to earn money from children. Noticeably, UrakLawoi children were really excited and enjoyed these manufactured toys. Like most physical activities, bouncing on a trampoline or in an inflatable bounce house has many benefits for the participants such as vestibular stimulation, overall sensory stimulation, better muscle tone and motor skills development, enhanced coordination and balance, improved digestion and blood circulation, healthier lymphatic circulation and drainage, and all this can lead to an overall improvement/strengthening of the immune system.

CONCLUSION

It can be concluded that there is transition in the cultural life of UrakLawoi because of tourism business growth, technology and the world trend, contacting to tourists and people from outside the island, convenience store emergence, more convenience transportations, and the telecommunication business expansions. These factors make the UrakLawoi adapt to these changes. They have settled down, with some of them living in cement houses (after Tsunami) far from the coast, while some of them still live near by the beach. UrakLawoi are still making their living by coastal fisheries, but now they also make money driving tourists on snorkeling trips, working in restaurants, becoming maids to clean bungalow resorts, hotels, and operating roadside shops for the villagers and tourists. They ride motorcycles and dress up fashionably and fancy in the boat floating ceremony. Many things in UrakLawoi life styles have changed as mentioned before but as the result of this study, the evidence illustrates the need of play in young children age 6-14. Even though, the children spent time inside the house watching television, sleeping, and taking care of their siblings. However, they, especially the boys, gathered together and played unstructured outdoors in front of their house, at the multipurpose yard, under the big tree (Tamarind Tree), or any vacant space close to their house. They played with the natural materials and inexpensive play objects. Occasionally, they enjoyed playing with the manufactured toys which were bought during the special events such as the boat floating ceremony. They play in big groups of 8-10 persons and small groups of 2. Locomotors skill play, symbolic play, and recapitulative play enhance and strengthen their health and different areas of learning; communication, literacy, expressive arts and design, physical development, and understanding of the culture.

IMPLICATIONS

As the result of the findings, a Digital Documentary titled “UrakLawoi Young Children’s Play” was produced in DVD format. They were distributed to the school, the library university, and the cultural office in Thailand. Also, the video clips were made accessible on YouTube and composed of 5 parts; the UrakLawoi origin, Pulau Satuk (Koh Lanta), Play, the UrakLawoi Young Children’s Play as a life skill, and the Confidant. Audiences can access each part by clicking links as following:

Part I: The UrakLawoi origin Click the link at <https://bit.ly/37XFUBe>. This part contains the history, the origin of UrakLawoi in KohLanta, their migrations, language, lifestyle, and their current status as Thai citizenship.

Part II: Pulau Satuk (KohLanta). Click the link at <https://bit.ly/3oLFaou>. The contents of this part cover the KohLanta geographical information, their settlements, and UrakLawoi’s first Land in KohLanta.

Part III: Play. Click the link at <https://bit.ly/381mZp1>. This part covers the importance of play, UrakLawoi young children at Koh Lanta, Rawai beach, and KohSireh play.

Part IV: The UrakLawoi Young Children’s Play as a life skills Click the link at <https://bit.ly/3jJco4p>. This part shows how UrakLawoi play and the relationship to their developmental domains.

Part V: The confidant Click the link at <https://bit.ly/2THxuFO>. This part reveals the Urak Lawoi’s young children playing at KohSireh with smart phones, as if it was a close friend.

The main purpose of the production is to provide media assistance to those advocates helping families, school systems, and communities as they consider how best to ensure that every child receives the opportunity to develop to their full and distinctive potential. There must be a standard community playground provided that allows the children to fully realize the advantages associated with play in relation to the principles of their existing culture. Bento and Dias (2017) emphasized “the collaboration among professionals, families should participate as much as possible in outdoor play. To develop quality outdoor practices, that can have a positive impact in children’s health and development. Adult’s involvement will influence the type of experiences that children have access to and how

they incorporate new knowledge.”

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This paper examines the influence of social and economic change on family structure and relationships: How do such economic and social transformations as industrialization, urbanization, demographic change, the expansion of education, and the long-term growth of income influence the family? We take a comparative and historical approach, reviewing the experiences of three major sociocultural regions: the West, China, and South Asia. Many of the changes that have occurred in family life have been remarkably similar in the three settings—the separation of the sexes, the separation of the sexes, and the separation of the sexes. Although children are significantly affected by globalization in many ways, there has been little study of its impact on their development. | Find, read and cite all the research you need on ResearchGate.Â One way of documenting historical and cultural changes to a society is in terms of changing perceptions of the knowledge and skills that children must master, and this is also true in studying the effects of globalization. A sense of 'self' develops in young children by degrees. The process can usefully be thought of in terms of the gradual emergence of two somewhat separate features: the self as a subject, and the self as an object. William James introduced the distinction in 1892, and contemporaries of his, such as Charles Cooley, added to the developing debate.Â B According to James, a child's first step on the road to self-understanding can be seen as the recognition that he or she exists. This is an aspect of the self that he labeled 'self-as-subject', and he gave it various elements.Â In a longitudinal study of groups of three or four children, Bronson (1975) found that the intensity of the frustration and anger in their disagreements increased sharply between the ages of 1 and 2 years. In addition, young children enjoy looking in mirrors, where the movements they can see are dependent upon their own movements. This is not to say that infants recognize the reflection as their own image (a later development). However, Lewis and Brooks-Gunn (1979) suggest that infants' developing understanding that the movements they see in the mirror are contingent on their own, leads to a growing awareness that they are distinct from other people.Â Once children have acquired a certain level of self-awareness, they begin to place themselves in a whole series of categories, which together play such an important part in defining them uniquely as 'themselves'. This second step in the development of a full sense of self is what James called the 'self-as-object'.