



ค่ายมวยไทย: รูปแบบการพัฒนาการจัดการศิลปะการต่อสู้เพื่อนรักษาและสืบสาน
มวยไทยในกรุงเทพมหานคร

MUAY THAI TRAINING CAMPS: MANAGEMENT MODEL OF MARTIAL ARTS
FOR THE CONSERVATION AND TRANSMISSION OF THAI BOXING IN
BANGKOK

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บทคัดย่อ

การวิจัยนี้มีความมุ่งหมายเพื่อศึกษาความเป็นมาและสภาพของค่ายมวยไทย ศึกษาปัญหาและแนวทางการพัฒนาค่ายมวยไทยและเพื่อศึกษารูปแบบการพัฒนาการจัดการศิลปะการต่อสู้เพื่อนรักษาและสืบสานมวยไทยในค่ายมวยไทยในกรุงเทพมหานครที่มีค่ายมวยไทยมากที่สุด กลุ่มตัวอย่างที่ใช้ในการวิจัย ประกอบด้วยค่ายมวยที่มีชื่อเสียง 6 ค่าย เก็บรวบรวมข้อมูลในภาคสนามด้วยการสัมภาษณ์ สังเกต สนทนากลุ่มและการประชุมเชิงปฏิบัติการ วิเคราะห์ข้อมูลเชิงคุณภาพด้วยวิธีการวิเคราะห์แบบอุปนัยและนำเสนอผลการวิจัยในแบบพรรณนาวิเคราะห์ ผลการวิจัยครั้งนี้พบว่า ค่ายมวยเกิดขึ้นมาพร้อม ๆ กับความรุ่งเรือง หัวหน้าค่ายจะทำมวยด้วยใจรักศิลปะแม่ไม้มวยไทยเป็นหลักเบื้องต้น และเจ้าของค่ายมีทั้งที่เป็นนักมวยเก่ามาก่อนและไม่ได้เป็นนักมวยเก่ามาก่อน ค่ายมวยไทยมีปัญหาการขาดครุภัยที่มีความสามารถในการฝึกสอน ขาดการจัดการที่ดี ขาดการพัฒนาการทางกายภาพตามหลักวิทยาศาสตร์การกีฬา การฝึกสอนแม่ไม้มวยไทยไม่เป็นระบบตามความสามารถของผู้เรียน ละเลยพิธีกรรมและขนบธรรมเนียมที่ดีของมวยไทย เน้นการต่อสู้มากกว่าการกีฬา ส่งเสริมการซักเพื่อเอาใจนักการพนันทั้งหลายที่เข้าไปเล่นการพนันมวยไทย และขาดการส่งเสริมมวยไทยในเชิงธุรกิจ รูปแบบการพัฒนาการจัดการศิลปะการต่อสู้เพื่อนรักษาและสืบสานมวยไทยในค่ายมวยไทยกรุงเทพมหานครเท่านั้น มีปัจจัยที่จะให้มีการพัฒนาศิลปะการต่อสู้ในค่ายมวยเพื่อนรักษาและสืบสานมวยไทยอย่างยั่งยืน ดำเนินการเป็นทางพื้นฐานขั้นที่ 4 แนวทางประกอบด้วย การสร้างความพร้อมของสถานที่เครื่องมือ อุปกรณ์ การบริหารจัดการที่ดี การสร้างรายได้และอาชีพ และการส่งเสริมการพัฒนาทรัพยากรบุคคล แนวทางเพื่อการพัฒนา 5 แนวทาง ประกอบด้วย การอนรุกษ์ยอดมวยไทย การจัดเวทีที่ได้มาตรฐาน การสืบทอดภูมิปัญญา มวยไทย การบ่มเพาะความเชื่อ ธรรมเนียมและพิธีกรรมของมวยไทย และการสร้างความยั่งยืนของ การพัฒนา ซึ่งต้องพัฒนาภายใต้ความตระหนักในความสำคัญของมวยไทย ความมีใจรักมวยไทยของหัวหน้าค่ายและความสำเร็จของการดำเนินการธุรกิจค่ายมวยไทย สรุปว่า ค่ายมวยไทยมี

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ความสำคัญต่อการพัฒนาและการสืบสานศิลปะการต่อสู้เพื่อนรักษ์และสืบสานมวยไทย ค่ายมวยไทยมีข้อจำกัดเกี่ยวกับมาตรฐานและความสามารถในการบริหารจัดการภูมิปัญญาไทย รูปแบบการพัฒนาการจัดการศิลปะการต่อสู้เพื่อนรักษ์และสืบสานมวยไทย ให้ยังคงความเป็นภูมิปัญญาไทยและเอกลักษณ์ของชาติไทย จึงต้องดำเนินการด้วยการอนุรักษ์สั่งสมยอดมวย พัฒนามาตรฐานเท่า จัดการภูมิปัญญา สืบสานประเพณีพิธีกรรมมวยไทยและสร้างความยั่งยืนของการพัฒนา ควบคู่กับการพัฒนามาตรฐานค่าย สร้างรายได้ การพัฒนาบุคลากรมืออาชีพและการจัดการค่ายที่ดีเป็นสำคัญ

คำสำคัญ: อนุรักษ์ การจัดการ ศิลปะการต่อสู้ รูปแบบ มวยไทย

ABSTRACT

This paper is a qualitative study of the management development model of martial arts for conservation and transmission of Thai boxing. For this study, the research sample was six boxing camps in Bangkok. The research instruments were survey, observation, interview, focus-group discussion, and workshop. The results found that Thai boxing camps are mainly set up by volunteers and most camp owners used to be boxers. The heads of camps run boxing camps as well as private businesses, using the camp name for the logo of the main products. Thai boxing camp identity is the same as in the past, only it now extends further outside the boxing ring. Some camps have only one ring but some have four rings. This indicates that Thai boxing camps are popular. Furthermore, the way of life of each camp is simple. The weak point of Thai boxing camps is a lack of skilled executives, as some lack administration charts. It seems that there is a lack of skills for initiation of events. Boxers are still important and each camp has a variety of orientation activities. Some recruit using boxers, some do not. It can be said that each camp is run in a different way. Each camp has its own martial art movement while it is run according to the local conditions. To aid conservation and transmission, camps need to retain their best boxers. A camp must provide moral support, glorification, good welfare, high standards, a safe and clean boxing ring, and well-maintained equipment for boxers. Moreover, Thai boxing training knowledge is important before starting the annual Thai boxing training, such as the teacher respect ceremony and orientation. When a new season of boxing begins, camps must recruit new boxers instead of old ones in order to have a healthy number of next-generation members. All government sectors must support Thai boxing by providing Thai



boxing curriculum at schools, starting from elementary and secondary schools into higher education. Thai boxing camps play important roles in the conservation and transmission of martial arts in Thailand.

Keywords: Conservation, Management, Martial Arts, Model, Muay Thai, Thai Boxing

1. INTRODUCTION

Muay Thai is the national sport of Thailand and involves fighters in the ring trying to beat an opponent by knockout or a point system through a series of blows to the body using fists, elbows, legs and feet. Traditional Thai boxing camps contribute to the conservation and transmission of Thai boxing and are part of the traditional customs that Thai people are proud to uphold. Although this Thai martial art is well-known around the world, the problems of Thai boxing camp management are still concerning. For instance, the performing fees for boxers, accommodation, boxing training and boxer creation process are all inadequate. For these reasons, Thai boxing arts are disappearing. Higher wages are now paid to motivate boxers. This performance fee has made Thai boxers pay attention to strong fighting more than martial arts. Nowadays, some Thai boxing camps are places for illegal gatherings. Therefore, modern Thai boxing camps are not accepted by communities or people who love martial arts. If Thai boxing camps do not provide martial art training, they will disappear. According to the study of documents and related research, there is no model for martial arts conservation and the transmission of Thai boxing. The researchers were thus interested in studying the model of martial arts conservation in order to obtain more information for the ministries of culture and sports, the government sector and the public sector so that they will be able to help maintain the place of Thai boxing in Thai society.



2. LITERATURE REVIEW

Muay Thai is arguably the martial art that is growing at the quickest rate in the world. (Yuvanont, P., Buristrakul, P. and Kittimetheekul, N. 2010) The place of the art in the national psyche owes much to its history as well as the number of famous Thai champions. There is also an increasingly prevalent position for Muay Thai techniques in the ever popular mixed martial arts around the globe. (Woodward, K. 2015) The judging for Muay Thai within Thailand is slightly different from the judging for Muay Thai in the West (Myers 2007). Additionally, some commentators have noted a different employment of styles in fighting between Thai fighters and fighters from other countries. (Myers, T., Balmer, N., Nevill, A. and Al-Nakeeb, Y. 2013)

Yet, Muay Thai is far more than points and fighting. (Henry, M. 2013) Thai boxing camps are sources of knowledge, customs, traditional culture, academia and professionalism. However, they are now the concern of private businesses as well. (Kitiarsa, P. 2005) Thai boxing is a culture, sport, career and martial art that it is applied in real life situations using both arts and knowledge. It is a martial art that has been inherited from Thai ancestors to new generations. In the past, only strong men were trained in martial arts, which strictly concerned weapons for war such as Krabi, shillalahs, swords and halberds. (Saengsawang, P., Siladech, C. and Laxanaphisuth, P. 2015). Thai combatants used these for high-level fighting and taught high class people, the King and lords. Later, Thai boxing was transmitted among general people, who were widely trained by instructors. These instructors were often ex-soldiers who had become monks and they tried to transfer their knowledge to their students. (Poksap, P. & Poksap, A. 2003). Because Buddhism is the national religion, instructors who taught Thai boxing made Thai boxing related to Buddhism. This is made obvious before the boxing match starts. The boxers respect their teachers each time by chanting an incantation and wearing inscribed cloth to protect them from harm. (Oonthong, C. 2004).

Thai boxing camps are places of belief, tradition, lifestyle and martial arts. (Van Schuyver, M., & Villalobos, P. S., 2002) Muay Thai is accepted widely by Thais and foreigners as fighting with rules, discipline, kindness and Thai identity. (Vail, P. 2014) The most well-known boxer in the past was Khanom Tom. He was famous for using Thai martial arts for fighting. His style was accepted by Thais and foreigners and



made Thai boxing well-known. Thai boxers are widely accepted and prominent national figures and are often affiliated to individual Thai boxing camps.

3.RESEARCH METHODOLOGY

This investigation had three primary aims: 1) To study the history and conditions of Thai boxing camps; 2) To study problems and development frameworks for Thai boxing camps; and 3) To study the management development model for the conservation and transmission of Thai boxing. This is a qualitative investigation. The research tools used for data collection were survey, observation, interview, focus group discussion, and workshop. The scope of content for the first research objective included 1) history, 2) context, 3) identity, 4) boxing language and conditions of boxing management (general management, new boxer recruitment, training, equipment and boxer care and promotion). The scope of content for the second research objective included 1) martial arts, 2) new boxer recruitment, 3) place, 4) management, 5) welfare/wage, 6) equipment and 7) stakeholders. The scope of content for the final research objective included 1) the aim of the conservation and transmission of Thai boxing, 2) the development guidelines for Thai boxing camps for conservation and transmission of Thai boxing in 6 parts (martial arts, training, Thai boxing instructors, camp staff, boxing and transmission promotion, business management and sign management). This research was conducted in 6 steps, as follows: 1) Study of conditions of Thai boxing camps and nearby communities; 2) Primary observation: community participation used both participant observation and non-participant observation; 3) Research design: research objectives, research framework, research instruments, qualitative research, target boxing camp, population and sampling, content of research, data collection and data analysis; 4) The instrument building and investigating used both participant observation and non-participant observation, group discussion, seminar, interview and investigation by experts and the thesis advisory committee; 5) Data collection used participant observation, structured interview, unstructured interview, group discussion and seminars for Thai boxing promotion and research design commitment; 6) Investigation, analysis and writing of the thesis. The investigation was conducted from July 2013 to December 2014.



The research area for this investigation was purposively chosen. Target Thai boxing camps were selected in Bangkok. Famous Thai boxing camps were chosen, with two of each size: big, medium and small. The six selected camps were: 1) Exindycon gym camp, 2) Kaewsumlit camp, 3) Eminent camp, 4) Look Ban Yai camp, 5) 13 coins resort camp and 6) Phetyindee camp. The sample population for this research consisted of the heads or directors of camps, concerned personnel, boxers, scholars and members of the general public. Primary data was collected from focus group discussions, observations and a workshop. Secondary data was collected from books and related documents. All data was validated by a process of triangulation and analyzed by typological analysis according to the aims of the research. The results are presented below as a descriptive analysis.

4.RESULTS

This research found that Thai boxing camps are mainly set up by volunteers and camp owners are not necessarily former boxers. The heads of camps run their boxing camps in addition to private businesses, such as exterior decoration firms, restaurants and fitness centers, often taking the name of the boxing camp to publicize the other business. A common side-income is sale of boxing equipment, using the camp logo to market main products.

It was found that camp identity is the same as in the past but there may be more rings than in former times, when a single ring was more common. Now some camps have more than four rings. This indicates the popularity of Thai boxing. Furthermore, the way of life of each camp is simple and some have strict rules regarding female boxers. A weak point of Thai boxing camps is the lack of skilled executives and some lack administration. There is a lack of initiation. Boxers are still important and each camp has a variety of orientation programs. Some camps actively recruit boxers, some do not. It may be said that each camp is run in a different way. It was found that each camp has its own martial art movement but actually only body strength is consistently used in real situations rather than the more refined skills of the Muay Thai art.

Meanwhile, the focus groups indicated that successful conservation requires keeping excellent Thai boxers at the camp. In order to do this, the camp must provide moral support, glorification, good welfare, high standards, a safe and clean



boxing ring and firm equipment for boxers. Moreover, Thai boxing training knowledge must be observed before starting annual Thai boxing training, such as the teacher respect ceremony and orientation. When a new season of boxing matches begins, the camp must recruit new boxers instead of old ones in order to have a next generation of trainees. All government sectors must support Thai boxing by providing Thai boxing curricula in schools, starting from elementary and continuing through secondary to higher education.

It was found that Thai boxing is a model of management development of martial arts not only for conservation and transmission, but also for learning. The model of conservation and transmission emphasizes traditional customs. In addition, sustainable conservation requires handing down of practices from generation to generation, namely training the next generations or to support children to train as Thai boxers. Besides, budgets should be provided for boxing camp management. If no camps are available, there will be no boxing. Even though current camps are not supported by the government sector, they are able to continue by embracing the spirit of Muay Thai. Some Muay Thai businesses are not successful due to a lack of budget for sustainable administration and must be shut down.

5.DISCUSSION

Parinnich and Atthanit Poksap concluded that there are 2 kinds of Thai boxing camp: Places where the general public train and specific Thai boxing training centers that are often visited by professional and highly-skilled boxers. (Poksap, P. & Poksap, A. 2003) Thai boxing is a national art and competitions used to be held annually. Moreover, match rules were slightly different, for example time-keeping was done using a coconut shell with a hole in. If the coconut shell sank to the bottom of a water-filled jar, a drum would be hit to signal the end of the round. Another style of match was 'last man standing' with no time limit. The Department of Cultural Promotion, the Ministry of Education indicated that the importance of Thai boxing is threefold: 1) Thai boxing is important for the people; it helps to develop physique, mind, society and social adaptation; 2) Thai boxing is important for the community and society; it is an exercise with others and builds relationships; 3) Thai boxing makes the nation strong; Thai boxing is a part of Thai identity, culture and security.



Martial arts are important for developing knowledge of fighting and protection. However, Thai boxing is much more than this due to its status as the national sport of Thailand. Muay Thai has been created from the local wisdom of ancestors. It is a valuable part of culture and suitable for preservation and transmission for further valuable and useful development. Its traditions should be respected and preserved. Apart from this, it should be preserved as the main Thai martial art through Thai boxing camps.

The study of related documents and research found that Thai boxing camps have been places for boxing teaching from the past to present. They are indoor camps that have unique characteristics. These are related to local beliefs, which are reflected in the names of the camps. Thai boxing has been developed according to social and economic changes at a national level.

Thai boxing camps are important for the development of martial arts and for the conservation and transmission of Thai boxing. Thai boxing management has limited standards, ability and knowledge of the unique local wisdom of Thai boxing. Thus, the way to preserve Thai boxing is to gather the best boxers, develop boxing rings, manage local wisdom, inherit Thai boxing customs and traditions and build sustainable boxing camps to increase income, professional development and good camp management.

6.CONCLUSION

In conclusion, Thai boxing camps play an important role for martial arts in Thailand and for the conservation and transmission of Thai boxing. The camps' serious problems were standards, management competency and methods of martial arts management. Furthermore, the development model of martial arts management for the continuous conservation and transmission of Thai boxing can be done by developing indigenous knowledge and identity by increasing the number of outstanding boxers, improving ring standards, managing Muay Thai wisdom and increasing sustainable inheritance.

From the results of the study it is recommended that the government sector should support boxing camp budgets. The Ministry of Tourism and Sport and Ministry of Culture should build value, review standards and promote the standardization of Thai boxing camps. The Ministry of Tourism and Sport, Ministry of Culture and related organizations should promote Thai boxing matches by



choosing, promoting and honoring outstanding Thai boxers with martial arts awards. Thai boxing instructors should promote and train outstanding martial artists by building the identity of Thai boxing camps.

The management model of martial arts for the conservation and transmission of Thai boxing is a model designed to be used for the participation of all stakeholders. Furthermore, the conservation and transmission of Thai boxing must include the transfer of clear goals and customs. Further research is needed to consider the state of Thai boxing camps in every province of Thailand. Criteria and standards need to be developed for Thai boxing camps and a development handbook produced to aid the government in its quality assessment. Thai boxing should also be developed in schools so that children can learn from kindergarten to university. The future image and the next two centuries of Thai boxing should be studied to determine a path for the future of the sport.

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