



Muay Thai: Suitable Creative Economy Development Mode

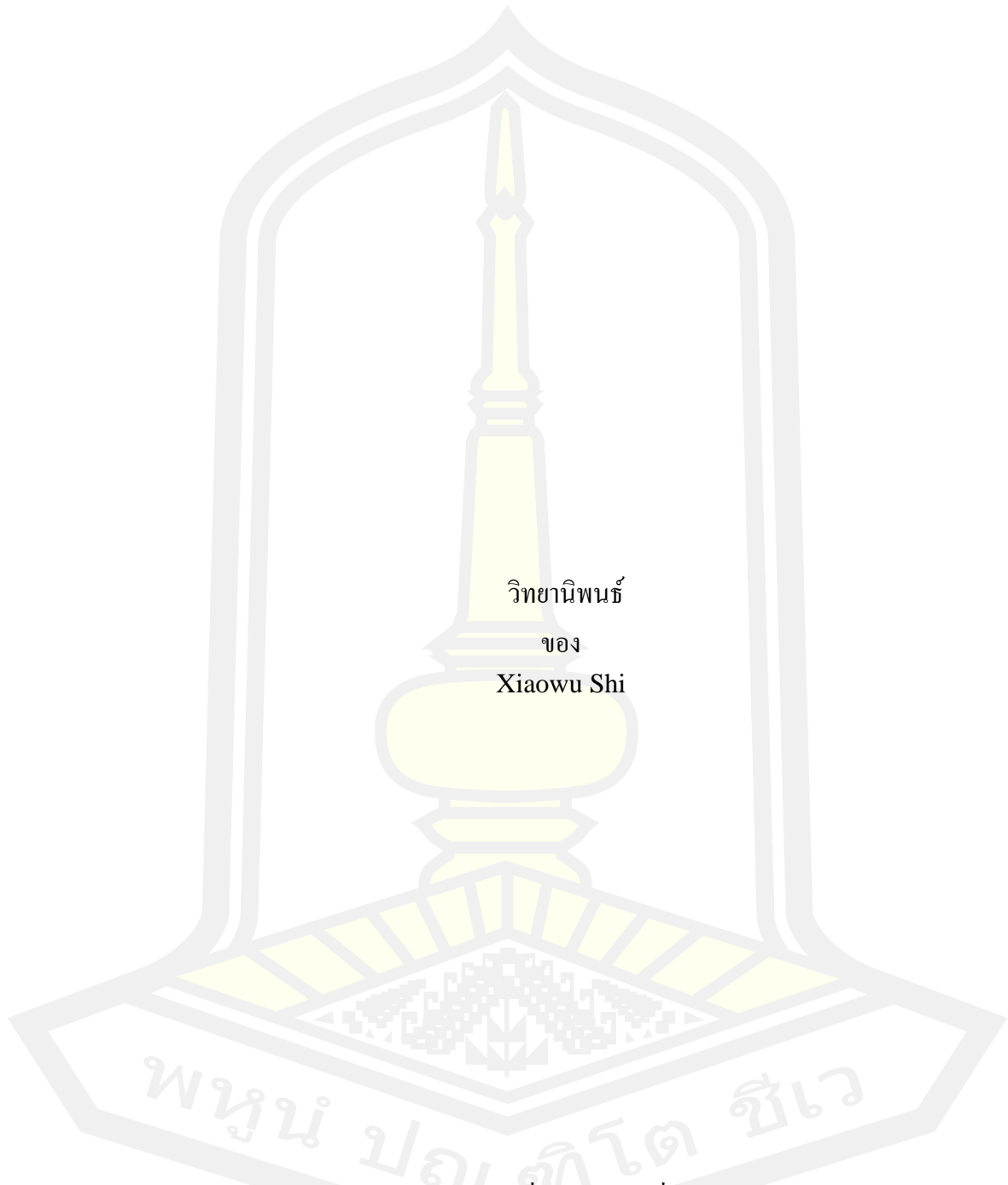
Xiaowu Shi

A Thesis Submitted in Partial Fulfillment of Requirements for
degree of Doctor of Philosophy in Cultural Science

May 2022

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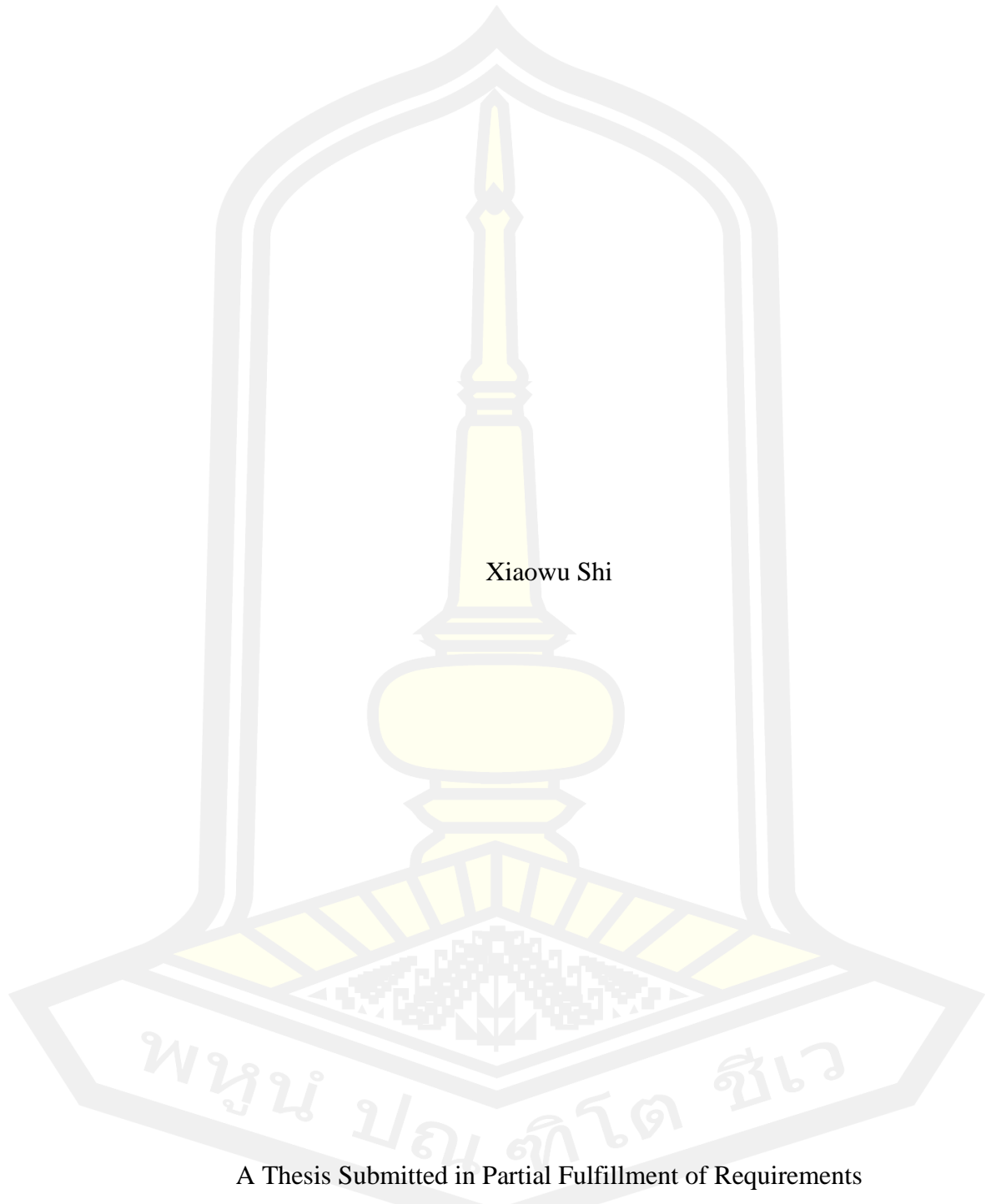


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May 2022

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ABSTRACT

This paper tries to summarize the basic experience of Muay Thai cultural industry and its chain and put forward the idea of its cultural additional products by taking the success of a meeting of Muay Thai Coffee Center for an example. In the new era which Muay Thai industry develops with high quality, it is necessary to construct an ecosystem of cultural industry chain related to it. The main purpose of this research is to study value added of the cultural industry's additional products of Muay Thai.

The three purposes of this research can be outlined as follows:

- 1) Study the history and valuation of Muay Thai.
- 2) Figure out the operation patterns and problems of Muay Thai.
- 3) Create a suitable creative economy development mode of Muay Thai.

In order to obtain the maximum first-hand information and conduct a deep research, qualitative research supported by participatory research are used in this research as well as surveys, observation, and data of relevant literature and field.

The two surveyed Muay Thai gyms are located in Maharakham and Khon Kaen respectively.

Respondents included:

- 1) 2 key respondents (owners of the Thai Boxing)
- 2) 6 temporary respondents
- 3) 28 common respondents

Descriptive analytics is used to analyze the information from the literature and the field survey. At the same time, by comparing with the Zen Music Shaolin Grand

Ceremony, results are as follows:

1) This paper will study a more suitable creative economy mode on the basis of the original operation mode, culture and history of Muay Thai as well as art of fighting. Modern high-tech means are used to explore the cultural factors and values of Muay Thai to promote communities' development and improve their income.

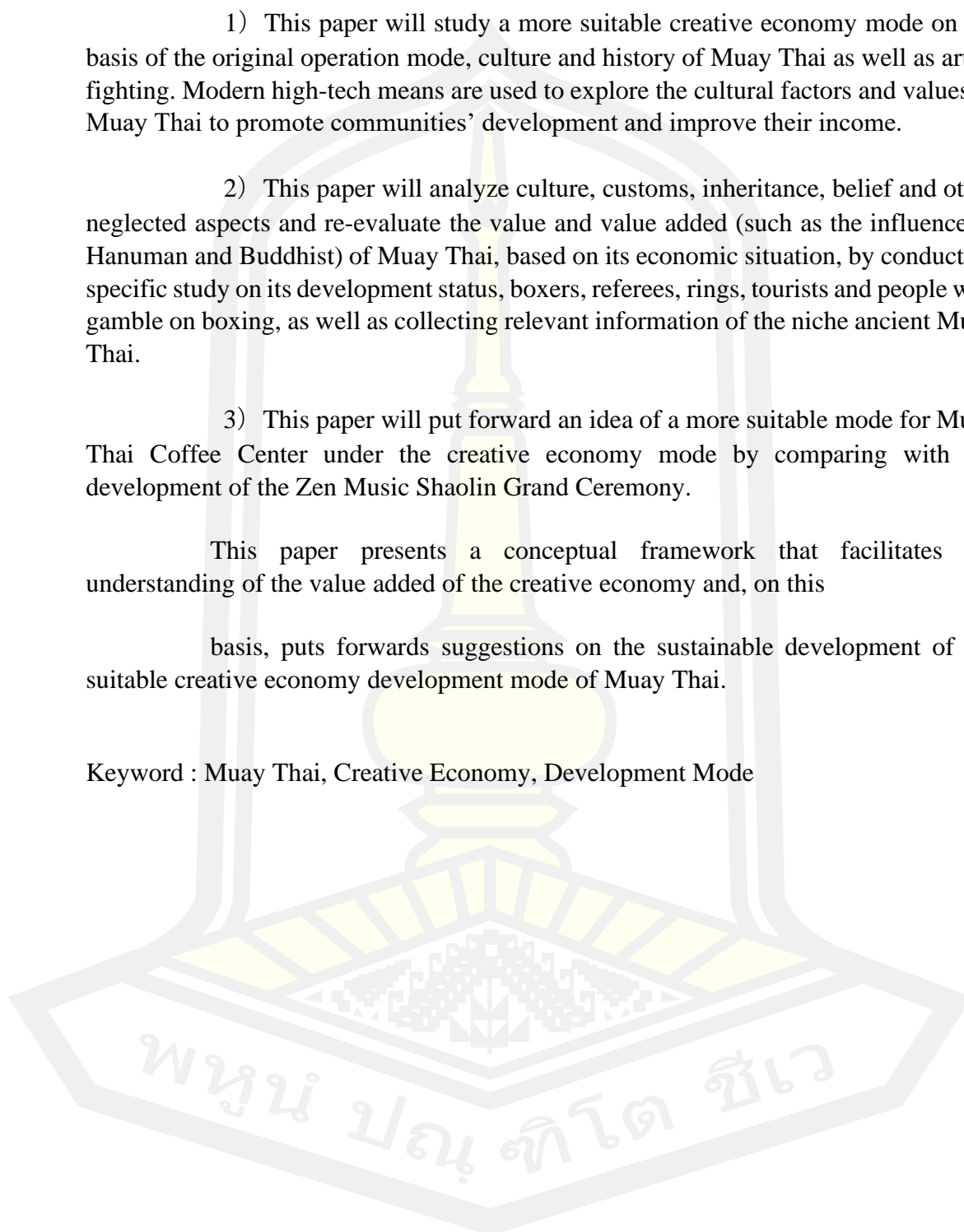
2) This paper will analyze culture, customs, inheritance, belief and other neglected aspects and re-evaluate the value and value added (such as the influence of Hanuman and Buddhist) of Muay Thai, based on its economic situation, by conducting specific study on its development status, boxers, referees, rings, tourists and people who gamble on boxing, as well as collecting relevant information of the niche ancient Muay Thai.

3) This paper will put forward an idea of a more suitable mode for Muay Thai Coffee Center under the creative economy mode by comparing with the development of the Zen Music Shaolin Grand Ceremony.

This paper presents a conceptual framework that facilitates the understanding of the value added of the creative economy and, on this

basis, puts forwards suggestions on the sustainable development of the suitable creative economy development mode of Muay Thai.

Keyword : Muay Thai, Creative Economy, Development Mode



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Cultural Sciences. The left one is a photo of Mr. Supachai, the chairman of the defense committee, and the Chinese students.)

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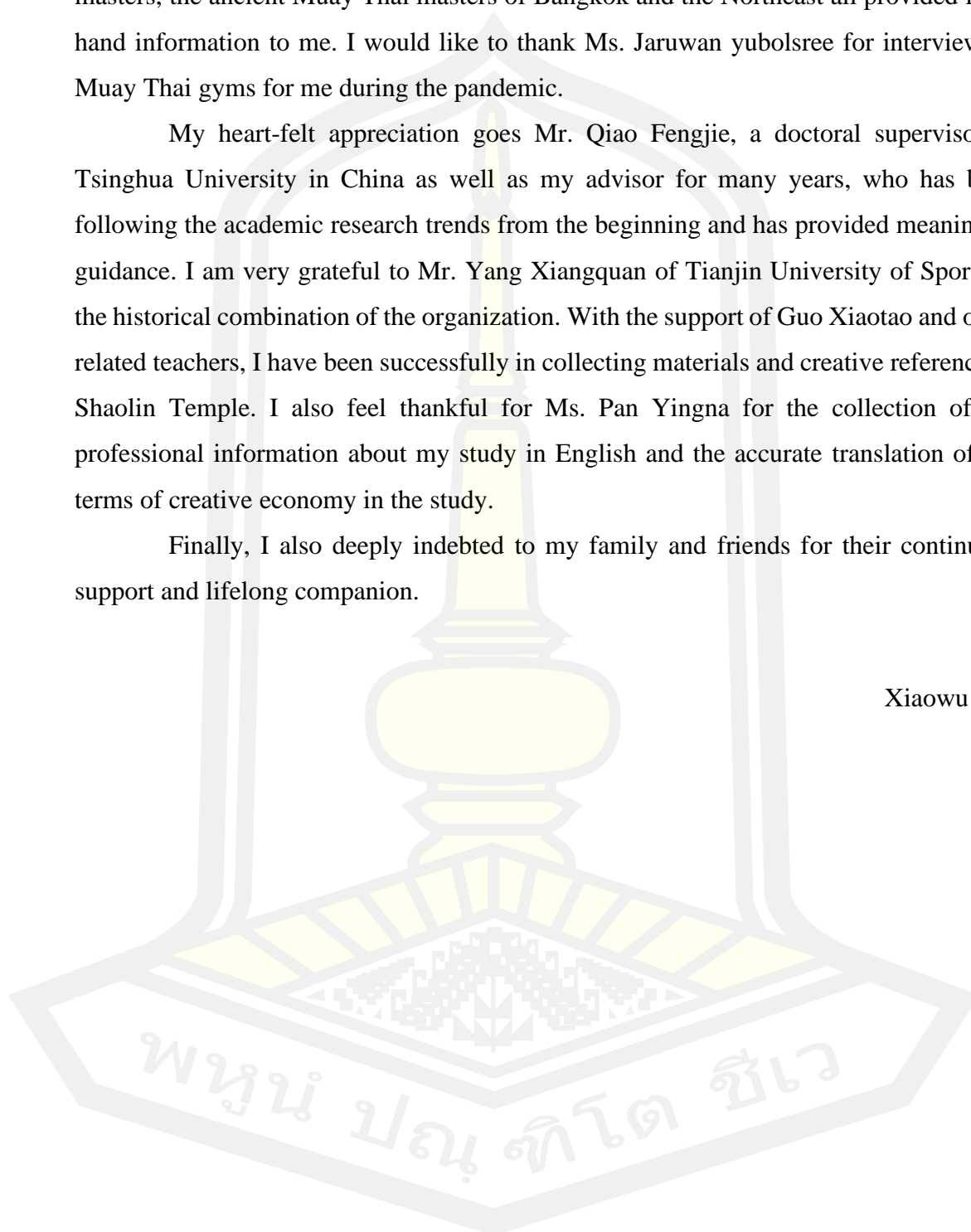
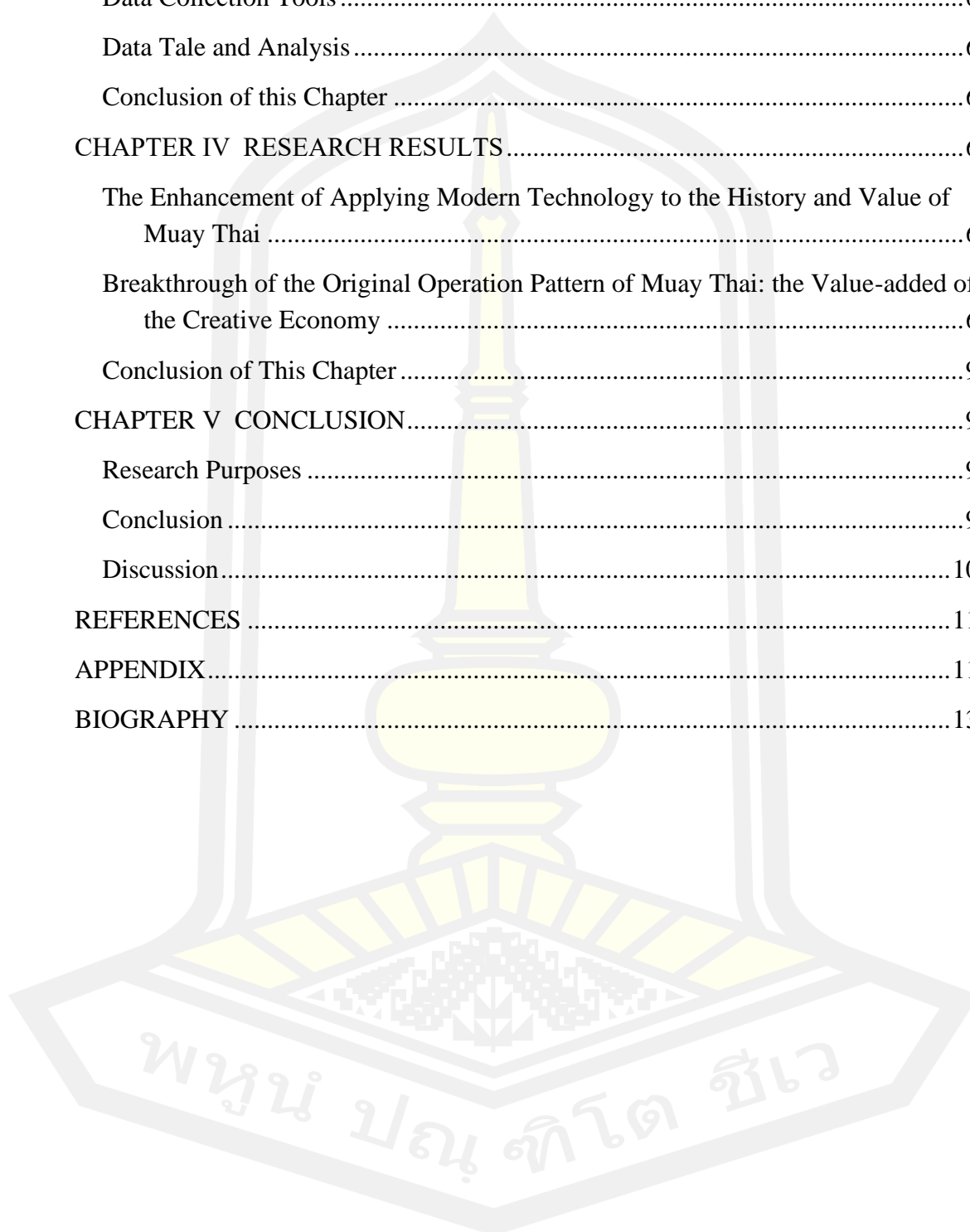


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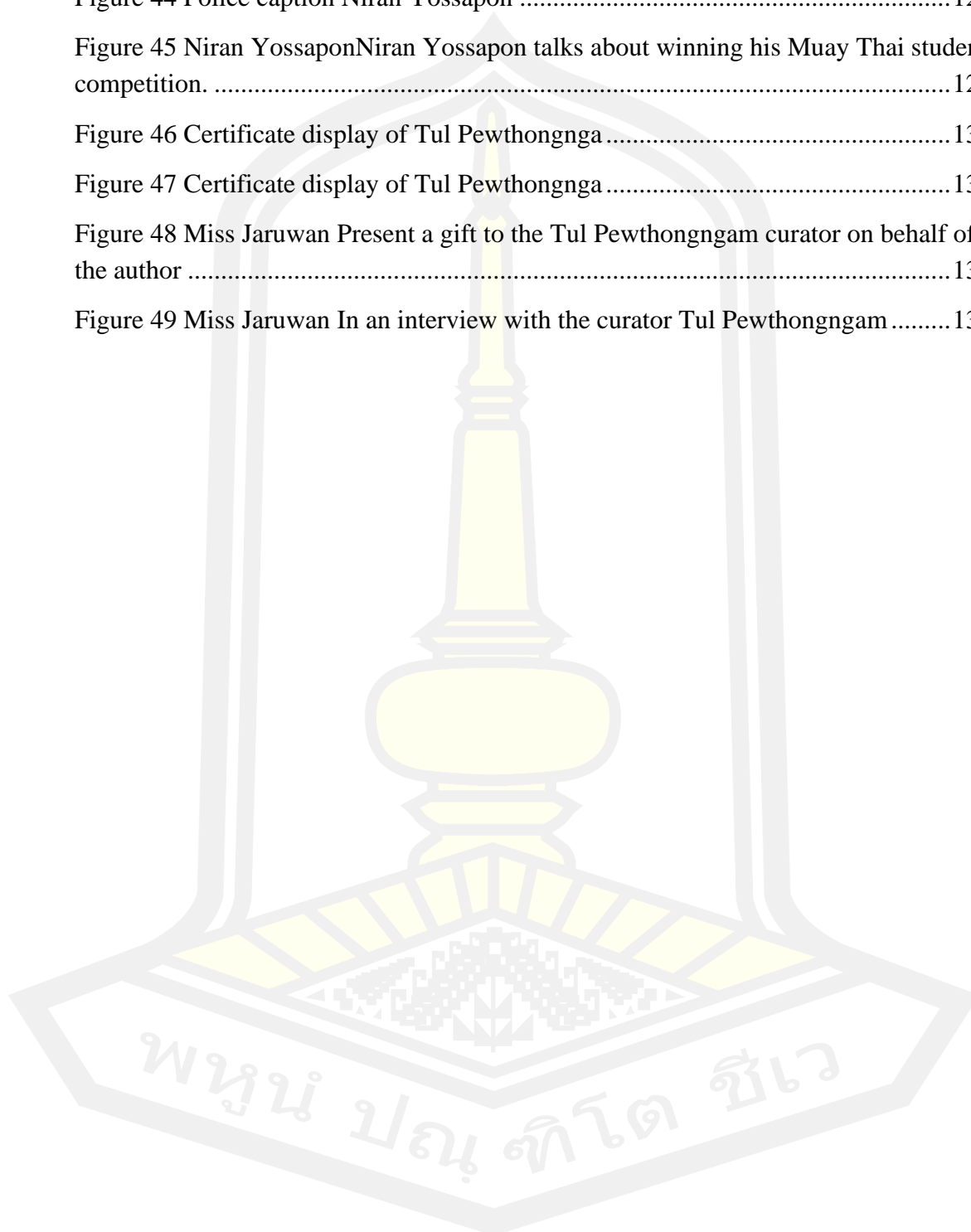
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CHAPTER I

INTRODUCTION

1. Background of the Research

February 5th, 2021, a press released in the Thai media stated that the Rumphini Arena was no longer allowed to host Muay Thai competitions, but could still be used as a sports training center. Perhaps it will still be a symbol of the prosperity of Thai national sports culture after the epidemic, but it is certain that with the closure of Lunpini, the glorious era of Muay Thai that once belonged to it has come to a temporary end. *(This news is reposted and quoted by https://www.sohu.com/a/450297418_99910315. It is also a good news that China and Thailand are in good relationship of cooperation operation. It is said that the brand was brought by Cai Liangchan, a fighter from Macau, China, who won the champion of Wushu Tournament Beijing 2008 Sanshou-Men's 70 kg owing to his love for Muay Thai. Appendix Figure 1: the sign at the entrance of the once glorious Rampini Boxing Gym)*

The unpredictable outbreak of COVID-19 brought disastrous consequences to the world economy that are still going on today, even the Lumpinee Stadium, the most influential Muay Thai's arena could not afford. Although it is the holy land for Muay Thai's competition, the symbol for protecting Thailand's culture, the international cultural promotion and dissemination organization that makes Thai boxing become an international sport. (Appendix Figure 2 : Night view of and competitions in Lunpini Boxing Gym) It still faded in the time of COVID-19. Another famous arena called Rajadamnern Stadium in Thailand has been seeking the cooperation with media and sponsor, after closing for a long time due to the pandemic, is now struggling to find a way out of the harsh situation. Does these circumstances indicate that the development of Muay Thai is about to re-integrate and meet new possibilities?

The history of Muay Thai is introduced mainly with reference to A Comparative Study of the Origin Development, Costumes, and Cultural Ideas of Chinese Martial Arts and Muay Thai ([D]. Nanning: Master's thesis, Guangxi University, 2016:7-24) by Shao Long, a master's student. Comparing with different views, the author considered it more appropriate to introduce Muay Thai with four influential Thai dynasties which also symbolizes four different history periods : 1) Sukhothai Period. 2) Ayutthaya Dynasty .3) Thonburi Dynasty . 4) Bangkok Dynasty

During the period from King Rama V to King, Muay Thai became commercial and professional because of the country has been stabilized and rules were settled. By the time of King Rama IX (the current king's period), the country used tourism to make Muay Thai well-known to the world, and world-famous Muay Thai fighters such as Buakaw Banchamek, Lamsongkram Chuwatana, etc. also came into prominence; and women were also seen joining in business competitions; exchanges with foreign countries became frequent; documents appeared to be in various forms, and teaching videos were also spread all over the world.

Currently there are four genres and two of Muay Thai has the largest number of students. The second type is called modern Muay Thai which can be divided into Southern style (Muay Chaiya, Muay Maa Yang), Eastern style (Muay Korat), Central style (Muay Pak Klang, Muay Lopburi, Muay Ayutthaya), and Northern style (Muay Thasao, Muay Lanna and Muay Thai Sanga).

In addition, there are dramatic competition with two styles: one is modern Muay Thai's performance (two players standing on the circle arena and playing boxing combined with ancient skills and modern skills); the other is ancient Muay Thai's performance (single or two men performing ancient boxing on the open square). Players need to show traditional manner according to the situation, worship ancestors and wear special decorations such as wreath, Mongkhon and Pra Jer. It is eternally called Muay Thai daning and so on. (*Appendix Figure 3: the master and contestant on the ring of traditional Muay Thai*)

The culture of Muay Thai is, in fact, an important part of Thai culture. As an academic subject, it is difficult to elaborate on it in depth in the short term. Therefore, when it comes to the culture of Muay Thai, we delve into the text from the more obvious parts - such as Buddhism, Khon drama, and Ramakien. The cultural influence and role of Muay Thai as practiced by southern Muslim believers, for example, are not addressed in this study. (*Appendix Figure 4: This is an image of Muay Thai, provided to the author by Dr. Sastra . It is a good illustration of the cultural phenomenon of Muay Thai, for example, tattoos, charms, headbands and hand bands are all shown.*)

There are also individual-style Muay Thai masters in Thailand. Old Muay Thai masters who have left gyms or other organizations in many places, including the northeast of Thailand, mainly expertised in ancient Muay Thai and had a unique way of inheritance and training. These are rarely shown to the public, so they are also in danger of being lost. (*Appendix Figure 5 : Phongphan Ruannanchai, an ancient Thai boxer from northern Thailand, built his own northern Thai shrine, the cost of which was from his paintings sold to those who are willing to buy. Photo by Ekarat Janrathitikarn, Director of Confucius Institute on the Silk Road to the Sea, Bangkok*)

This study also focus on this point, which belongs to the development of affiliate product of creative economy.

The *Zen Music Shaolin Grand Ceremony* serves as a example from which the creative economy of Muay Thai can directly learn.

The rehearsal of the *Zen Music Shaolin Grand Ceremony* began in March 2006 and was ended in September. In October of the same year, it underwent thorough revision and enhancement in detail after a low-key appearance at the World Traditional Martial Arts Festival and was officially launched into commercial operation on April 27, 2007. The year of 2016 is the tenth anniversary of the performance, with a cumulative total of 2278 performances and more than 2.3 million visitors since its opening. On March 10th and 11st, 2016, the performance had a two-day appreciation celebration for the 10th anniversary. (*Chu Lingling. the introduction and promotion of traditional music and culture in Henan by Zen Music Shaolin Grand Ceremony*)

The demonstrations above are illustrations of the success of the *Zen Music Shaolin Grand Ceremony*, which is also the crucial element that serves as a

comparison. (Figure 8, 9, 10: scene picture, organizers and ticket of Zen Music Shaolin Grand Ceremony)

2. The Significance of the Research

This part of the text introduces Muay from four different sectors respectively: the history of Muay Thai, the development of Muay Thai, the classification of Muay Thai and the culture of Muay Thai. Through the study of these sectors, we found out Muay Thai' glorious history and unique way of existence and was about to present its charm on the world stage. However, the unexpected outbreak of COVID-19 pandemic limited Muay Thai's development not only in Thailand, but also in worldwide. Communication among countries were prohibited, as were the multinational competitions. Competition rings, for example, as large as the Lumpini boxing ring, was forced to close down. Therefore, we tried to find a more suitable local development mode with the help of creative economy.

As the lockdown of Thailand are gradually being lifted, we have the chance to conduct practical verification of our hypothesized mode, so that our research will be more in-depth.

In the following text, there will be a specific discussion on creative economy. This is because creative economy tends to focus on the value added of its cultural component. In the book *The Creative Economy* (2006.12), John Hawkins reminded us that the value of intangible assets created by human beings would one day exceed the value of the material data we have. He also pointed out that the creative economy generated \$22 billion in value every day, and was increasing at a rate of 5%. The operating mode of Muay Thai is actually mature, for example, the fighting techniques, teaching materials, rituals, competitions, peripheral products, add-on products, protective gear, boxing gloves, diet, training methods, government policy's support, tourism, performances and film industry, etc., any sector can be said to be operating perfectly. Therefore, Our challenge is to put forward the idea of creative economy mode, by learning from the *Zen Music Shaolin Grand Ceremony* in China and integrating modern technology, rather than deny its existing form, with the purpose of promoting Muay Thai' development and creating a better approach to development in one way or another.

This study is conducted on the basis of an existing survey of Muay Thai gyms, as well as the analysis of collected information related to the Lumpinee Boxing Stadium. The envision of this mode is cross-sectoral. For example, the performance in Hanuman Amphitheater is mainly about plays. However, if its plays and Muay Thai are combined together and performed at the same time, it will certainly be a wonderful combination. Therefore, the benefit that this study will bring also includes the value-added of Muay Thai, which means that the status quo of Muay Thai will not be completely changed by this hypothesized mode.

3. Purpose of Research

- 1) This paper aims at achieving the following three objectives:
- 2) To study on the history and value of Muay Thai.
- 3) To study the operation mode of Muay Thai and relevant problems.
- 4) To create a creative economy mode of Muay Thai.

4. Research Question

1) How to study a more suitable mode of creative economy on the basis of the original Muay Thai operation mode?

2) How to analyze those neglected aspects of culture, customs, inheritance and faith and reassess the value of the more niche traditional ancient Muay Thai by compiling and excavating relevant information (such as the influences of Hanuman and Buddhist factors) on the basis of the current economic situation of Muay Thai, through specific analysis and research on its development status, boxers, referees, arenas, tourist crowds, and people who do boxing gambling.

3) How to study a more suitable mode of creative economy of Muay Thai-- taking Muay Thai Coffee Center as an example by the comparison with the development mode of *Zen Music Shaolin Grand Ceremony*.

5. Definition of Terms

Creativity

According to Creative Economics written by Chinese scholar Guo Huiqin, creativity is creative thinking. Creation means to create something that never seen before of intention, consciousness, idea, which means thinking. The Introduction to Creative Economy which is used in Chinese universities for cultural industry majors, quoted Chris Bilton's concept: Creativity requires us to do or think of something new, or to make a new arrangement and combination of existing elements. It is especially important that this new thing should be of value, otherwise it is just a "new idea" rather than creativity. The British scholar John Hawkins, the "Father of Creative Economy", believes that creativity is the generation of ideas. Hawkins believes that creativity is the ability to give birth to something new and it indicates the generation of ideas and inventions, which must be personal, original and far-reaching.

Creative Economy

Creative economy is known as creative industry, innovative economy, innovative industry and so on. The concept of creative economy which first proposed in professional report on creative industries by Creative Industries Task Force of British government in the 1998.

(https://baike.baidu.com/item/%E5%88%9B%E6%84%8F%E7%BB%8F%E6%B5%8E/3778308?fr=aladdin#7_4)

In addition, creative economy also includes tourism, Museums and Art Galleries, heritage and sports.

It is clear that the research in this paper is generally called creative economy. According to the definition of various countries in the world, it can be divided into the following viewpoints:

First, creative economy specifically referred to those enterprises that derive momentum from the creative skills and talents of individuals, and those activities that could create potential wealth and employment opportunities through the development of intellectual property rights. Hawkins held this view in his book, *Creative Economy*, and defined creative economy mainly as the copyright industry.

The second is the view represented by the American scholar Richard E. Caves. The connotation of creative economy shall be defined as cultural (economic) industry or its contents.

The third is to take culture, creativity and high technology of the creative economy, as well as the related intellectual property protection into consideration. UNESCO's concept of creative economy combines creative production and commercialization with intangible cultural connotations to create content-intensive industrial activities. These content are protected by copyright, basically in the form of product material and non-material services. (www.unesco.org/culture/industries/) John Hartley from Australia holds almost the same view in *Creative Industries*. As defined by Professor Jin Yuanpu from Renmin University of China, creative economy is a new industrial cluster reorganized or created in a cross-industry and cross-department field featuring the comprehensive combination of culture and art with economy and science and technology, and an emerging industrial cluster that provides culture, art, spirit, psychology and entertainment products to the public. In his book *Creativity Economy-- From Knowledge to Capital*, Professor He Shouchang from Shanghai Academy of Social Sciences stated that creative economy refers to all kinds of industries that generate wealth by combining advanced technology and generating power based on the protection of intellectual property rights with individual creative labor as the origin and cultural creativity as the core. Professor Wang Tiejun, a scholar from Hong Kong, defined creative economy as an economic discipline that studies the transformation of human creative thinking into creative economy and the transformation of creative economy into economic value. He also defined sports and entertainment, leisure and fitness as the scope of creative economy, which provides a reference for our research on Muay Thai.

The third concept is adopted in the research text by the author to study the current situation of Muay Thai and make it a beneficiary of creative economy.

Culture Industry

Culture Industry is a concept first used by Adorno and Horkheimer in the *Dialectics of the Enlightenment* (1947) and they emphasized in particular the strict separation of culture industry from mass culture. Culture Industry transferred the old and familiar into a new quality, in whose respective branch products suitable for mass consumption, which to a large extent determined the consumption characteristics of the product, is somehow be produced as planned with the same structure, or at least with some similarities, and they were placed in a system of little difference. It is through the centralization of the technology and management of the economy that all these could be achieved.

The definition above implicates the study of creative economics, which mainly outlines why the text is studied in this way, and what part of the culture will be value-added and its generating process when studying a more suitable mode of creative economy of Muay Thai. The clear definitions of terms above are helpful for the illustration of the cultural products of Muay Thai that will appear in our research. The concept of creativity and creative economy can be learned from the terms above, and the process of the generation of creative economy will be clarified through the nature of the discipline and the study objective of creative economy. Thus, it will help us to present the high value-added of the cultural and creative elements of Muay Thai

when we establish a suitable mode of creative economy by understanding what is culture economics based on the concept of research theory related to culture industry.

6. Framework of the Dissertation

The framework of this paper is divided into three themes. First, study of relative principles and theories. Second, comprehensive evaluation and prediction of the development and present situation of Muay Thai. Third, study of Muay Thai with creative economy framework. Fourth, the shape of effective mode of creative economy of Muay Thai. In the process of completing this paper, there were five parts: 1)Background Introduction. 2) Literature Review. 3)Research Method 4)Result and Discussion. 5)Conclusion

It is predicted that there will be 11 chapters in this essay.

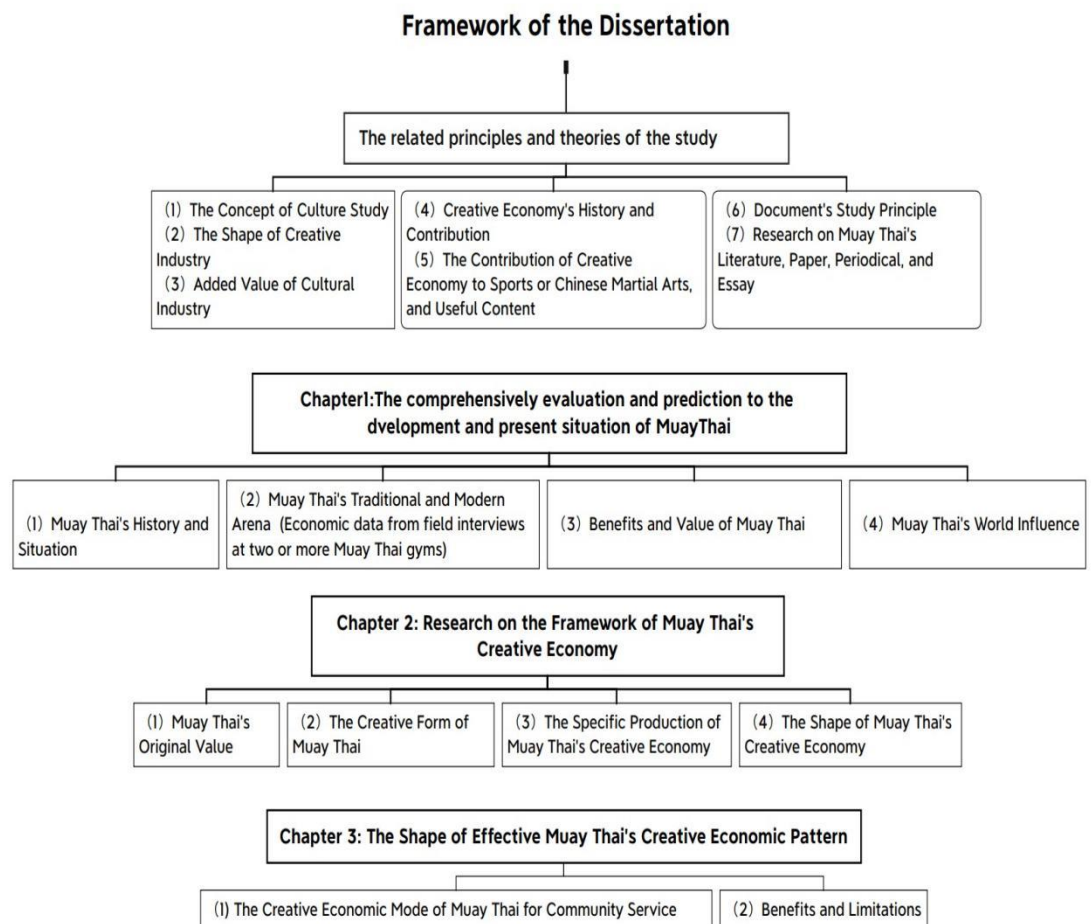


Figure 1 Framework of the Dissertation

CHAPTER II

1. Culture of Muay Thai and Chinese Kung Fu
2. Information About Muay Thai
3. Laws and Policies Related to Muay Thai
4. Research on Muay Thai
5. Relevant Concept
6. Relevant Research

Culture of Muay Thai and Chinese Kung Fu

Specific Manifestation of Muay Thai Culture: Competition Rituals and Hanuman of Ramakien

Muay Thai culture is a significant part of the Thai nation, and it is adapted to the historical and cultural characteristics of the Thai nation. Xie Zhenyu (*China, 2018.10*) mainly divided Muay Thai culture into three levels: the material level, the institutional level, and the spiritual level. The material level includes the rings, accessories, costumes, artifacts, films and television works, and other physical manifestations. The institutional level refers to the middle level of Muay Thai culture, which mainly includes rituals, organizational forms, dissemination methods, and relatively invisible levels; the spiritual level refers to a deeper connotation of Muay Thai culture, which contains deep cultural and psychological structures such as values, moral norms, religious feelings, and national characters. This chapter put the first two levels on agenda to illustrate.

1) Competition Rituals

Wai Kru

Wai Kru demonstrates respect for the teacher and more of a body language of a special culture.

One of the many misunderstandings about Muay Thai is that the Wai Kru and Ram Muay have religious connotations. Strictly speaking, this is incorrect. Both of them are an integral part of Muay Thai. It is usually the Ram Muay that follows the Wai Kru. Even a good fighter has to undergo an initiation ceremony (Yok Kru) before being accepted as a student at a Muay Thai school according to Thai tradition. However, in some schools in remote areas, this ceremony is still a mandatory part of becoming a Muay Thai fighter.

This ritual requires the student to learn at least one type of Wai Kru and Ram Muay that must be done to the teacher. By doing so, the student's dedication to the training camp and willingness to spend time learning and becoming proficient in the rituals are shown. It is usually the case that he will be accepted as an apprentice without any guarantee. The student also presents the teacher with a small gift, usually consisting of three incense sticks, a small piece of white cloth, a white flower, a candle, and six or nine coins.

After presenting a gift to the teacher, students will pledge to the teacher that they will never speak or think ill of the teacher or the school and that they will

never make any statement that might bring discredit to the teacher, the school, or their classmates.

The teacher will then accept the student as a member of the school, and then he put the Mongkhon (an amulet of good fortune) on the head of the participant, and the Pra Jer, another amulet, is placed on his left arm. Then the trainees are blessed and the spirits are asked to protect them from harm, hunger, and serious illness.

At the end of the ceremony, the Mongkhon is taken back by the teacher while the Pra Jer is kept by the participant. The next time a student wears Mongkhon is when he participates in his first fight. At today's modern Muay Thai Training Camp, wearing the Mongkhon and Pra Jer is still necessary when prepare for the fight.

The difference between Muay Thai and other martial arts is that a Muay Thai fighter does Wai Kru before every fight, which means bout to show his gratitude to his parents and teachers. He believes that his parents gave birth to him while his teachers teach him the techniques. Without them, he would not be where he is today. Muay Thai is not just a fighting art, but a skill to protect yourself, your family, friends, and even your country. It is believed that a boxing match is a test of technique and courage.

Muay Thai students are not only highly skilled fighters but also gentlemen in and out of the ring.

Every Muay Thai fight is preceded by the Wai Kru, which means "bow to the teacher," but there is more to it than that. It is usually used by the fighters to express gratitude to their teachers and parents. Spectators can tell the style of the fighter and whom he or she has learned from in this way. In addition, the audience can also tell by observing Ram Muay.

Pra Jer is a section of cotton fabric with mystical symbols woven or braided into it. The fighter may also wear some personal talismans, such as a strand of his mother's hair or a statue of Buddha.

The well-wisher places a wreath around the fighter's neck. In the past, boxers also used to have tattoos, such as mystical charms painted on their bodies.

There is no doubt that a fighter covered in mysterious charms is intimidating and can quickly discourage an opponent. To this day, tattooed fighters are rarely seen. However, Mongkhon, Pra Jer, and garlands can be seen in every Muay Thai fight.

1) Wai Khru Ram Muay

Wai Khru Ram Muay is the basic footwork of Muay Thai, and its importance is well illustrated by a story in the Thai version of the Indian epic of good and evil, Ramayana.

Rakshasa was a faithful servant of Lord Shiva, the master of the universe. As a reward, Lord Shiva gave him 777 square kilometers of land, and then he had absolute power over everything on this land. Unfortunately, he became very arrogant and thought that he could do whatever he wanted. He began to greedily destroy everyone who entered his territory, even the lesser gods and angels. His actions caused chaos in heaven and everyone hoped he to stop. After hearing all the complaints, Lord Shiva ordered Rama to take back the land. Rama, a brilliant strategist, came to Hercules' territory dressed as a just god. When he saw Hercules the Rakshasa, he pretended to tremble with fear and asked in a trembling voice, "My lord, I only want to perform a ritual according to the Brahmin scriptures, and I do not want

to invade your private domain. Please have mercy on me, for if I can complete my ritual, I would rather die immediately. I only need a small piece of land three paces in size." Hercules agreed to give him the land he asked for, but then Rama asked, "My Lord, will you take back the land afterward?" Rakshasa replied, "I am the er of this land, and when I give it to you, it will be yours." Since Rakshasa had made the promise Rama then resumed his true identity, which was no less powerful than Rakshasa. When Rama took three big steps across the entire territory of Rakshasa, the earth trembled. At the sight of Rama, Rakshasa tried to escape, but he had nowhere else to go and was killed by Rama.

Likewise, the Muay Thai community believes that when a fighter is proficient in Wai Khru Ram Muay, his or her opponent will find it impossible to escape.

During the Wai Khru Ram Muay, the fighter's fists will rotate as he moves his body. Some believe that this means that he has twine wrapped around his hands, while others believe that these movements originate from Muay Thai apparatus techniques, for example, when a warrior moves back and forth, it's just as if he is wielding his sword.

At the end of this ritual, the teacher will recite some incantations or hold the head of the boxer to pray for blessings before removing Mongkhon. At this point, the Pra Jer is still on the fighter's arm. However, Mongkhon is no longer allowed to be worn in Muay Thai fights of modern times. While in the past, it was worn either on the head or around the neck of the fighter.

During the Wai Khru Ram Muay, the constant sound of Javanese Pi, Ching and Giawng Khaek drums will affect the emotions of the fighters and put them in a state of high spirits so that they are fully engaged in the preparations for the battle.

2) Ram Muay

It is such a varied and complex project that it needs to be illustrated in a separate section. There are hundreds of different dances, each of which has a different form. In Thailand, a fighter's discipline can be identified by the dance that he or she performs. When a fighter does Ram Muay, he always prays to the spirits to help him win the upcoming battle. It is a way for the fighter to warm up. At the same time, it also demonstrates the boxer's techniques, balance, and control, and is used to show off his strength to the opponent as if telling him that he was not supposed to fight him at this time. For example, a monkey picks up a large stone and slams it to the ground to show off its strength, or a dog raises the hair on the back of its neck to show off its sharp teeth to a provocateur. It is said that in ancient times, the boxer could withdraw from the fight without being ashamed before the real fight began after performing Ram Muay if he thought that his opponent was difficult to fight. Nowadays, however, the fights are professional and pre-arranged which means that a fighter no longer has the option of pulling out of a fight on short notice.

When a boxer begins the dance, he sometimes uses one foot to sweep around the ring floor. Some believe that this means digging a grave for the opponent while kicking away the bad luck with his foot. But it's more like that the fighter is checking the condition of the ring floor where he will fight, to see if it is dry or wet, dusty, smooth or sticky, etc. Fighters will not only ensure that the ring would not be

dominated by foreign forces of evil but also determine that their opponent would not escape defeat by bending and bowing at every corner, praying for God's blessing.



Figure 2 This is a picture of the god Rama shooting an arrow, which can be found everywhere in Thai artifacts and artwork. Figure 2: This is a Bangkok Muay Thai fighter warming up.)

Ram Muay sometimes includes movements that imitate the movements of birds such as eagles or swans spreading their wings and even peacocks flaunting their tails. Boxers are also sometimes seen in the form of the mythical Garuda, a mythical creature composed of half a man and half ahead and is said to be able to subdue evil spirits. Since 1868, the Garuda has been a symbol of the Thai royal family and nation and it can be found in banks and government offices throughout Thailand. In any case, the plot of this dance is usually based on the Thai version of the Ramakien. (*The Ramayana of India is collectively called Ramakien in Thailand.*)

During Ram Muay, the boxer may sometimes pause and raise his right hand to his forehead, as if searching for the golden deer. After noticing it, he mimics the action of taking out the sacred arrow and attaching it to the bow and then raises one foot and makes a gesture of shooting the arrow out but misses. The second arrow also misses the target. At this point, the fighter raises his hands as if to ask the gods to help him. After firing the third arrow, the target is successfully hit. The fighter nods in satisfaction and walks forward again with his Wai Khru Ram Muay footwork, grabbing the four hooves of the fallen animal, lifting it up, putting it on his shoulders, carrying it to Siddhartha, and then walking triumphantly.

2) Hanuman of Ramakien

Defining Muay Thai is very important. For example, the traditional system and the commercialized training system, competition system, For example, the traditional system and the commercialized training system, competition system, and the extension of the concept in the development process are all needed to be considered.

As a traditional, integrated, and inherited boxing style ---- Muay Thai has developed in different countries, each in its flourishing way. Although it is in Asia, its inherent Thai culture, heritage, religion, techniques, and business model are unique in their way.

For a time, Muay Thai has been presented to the people of the world as a fierce and aggressive fighting art. The study of its violent aesthetics and technical training has been the focus. However, its cultural connotations are not presented impressively even as a fighting technique that almost represents the national skill of Thailand, not to mention the lack of attention to the art-related themes that emerge as a cultural dimension.

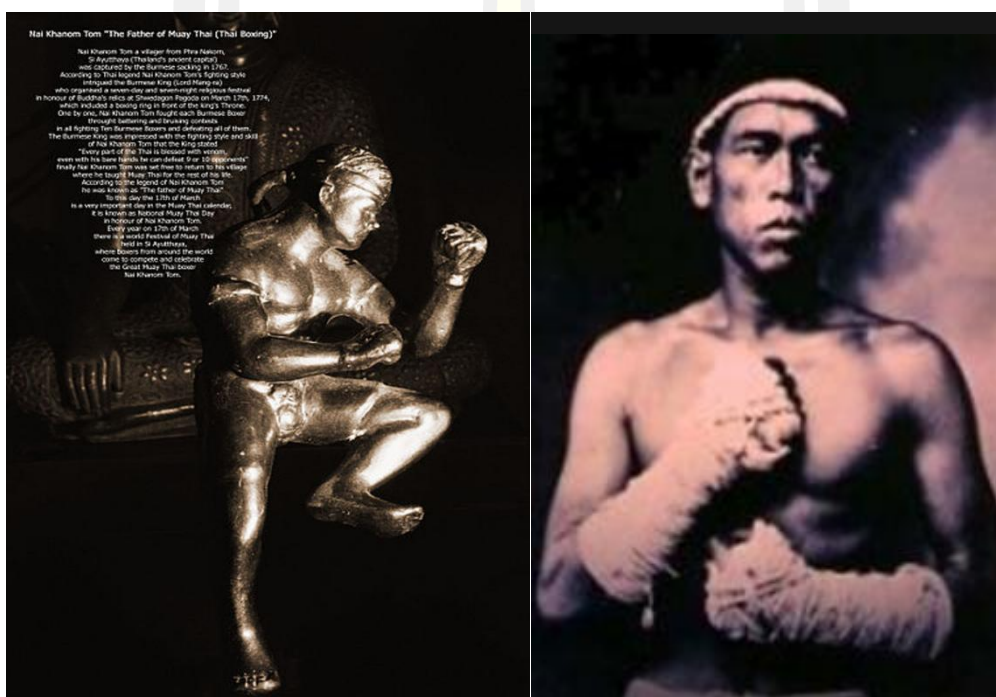


Figure 3 These are a statue of an ancient Muay Thai fighter and an ancient Muay Thai fighter.

In fact, in addition to being directly influenced by the experience of military warfare in history, the direct source of Muay Thai techniques can be traced from Hanuman, which is very familiar to Thais and has movements that are directly named after Muay Thai techniques, such as pulling Ayala's tusks, trampling on the city of Longa, offering the ring to Siddhartha, etc.. (like figure 2). Thai Kong dramas also frequently feature such Muay Thai moves. This is a direct manifestation of the cultural phenomenon of Muay Thai, at the same time, it is also a visual influence on the artistry.



Figure 4 Hanuman image of Muay Thai moves 1. pulling Ayala's ivory, 2. offering the ring



Figure 5 The first one is an image of Hanuman in Kong drama and the second one is a Muay Thai stance of Hanuman image in Kong drama

As two kinds of excellent boxing in China and Thailand, Shaolin Quan and Muay Thai are not only the continuation of the traditional boxing embodiment but also synonymous with culture, spirit, meditation, performance, arena, and even cultural economy nowadays. The two boxing systems that are popular in the world are increasingly showing their strong vitality.

Shaolin Quan, an excellent kind of traditional boxing, has been passed down for more than 1500 years. As one of the Shaolin Temple elements, it has been given a designation as "Wushu of Zen". The Shaolin Quan with Shaolin Temple as the center is the focus of our research. The research system to be carried out here belongs to the category of Muay Thai. The author will demonstrate the extensive and profound history of Shaolin Quan's system through a representative case of Shaolin monks' inheritance.



Figure 6 left one is the gate of Shaolin temple and the right one is a warrior monks' show

Shaolin Temple is located in the northwest of Dengfeng, Henan province, China. It lies at the foot of Guru Peak of Mount Song and is 74 kilometers to the northeast of the capital city of Zhengzhou. The geographical coordinates of Shaolin Temple are $34^{\circ}31'28.31\text{N}$, $112^{\circ}56'8.49\text{E}$, which is the division of Taishi and Shaoshi --- a small basin at the south of the Hubei inlet opening. Shaolin Temple faces south, lying on the north side of Shaoshi, with Wuru Peak behind it.

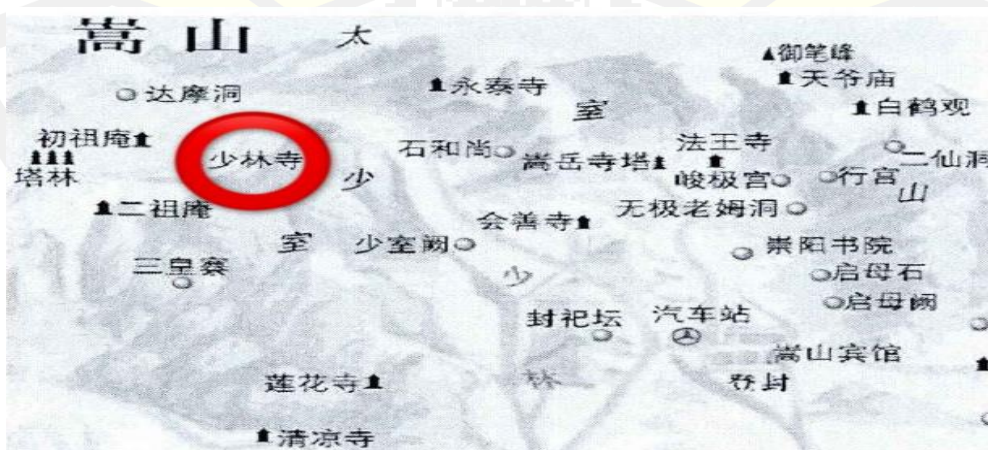


Figure 7 Location of the Shaolin Temple

To accommodate the Indian master Batuo (also called Foto or Buddhahadra, a dhyāna master who came to ancient China from ancient India or from Central Asia in 464 AD to spread Buddhist teachings), Emperor Xiaowen of the Northern Wei Dynasty built this temple in 495 AD.

In the first year of Yongping(508), two eminent Indian monks, who translated the Indian Ten Records of the Land, came to the Shaolin temple one after another. Dharma, who was stationed in the Shaolin temple, initiated zen, and he was called “the first ancestor of Zen”. At the same time, the Shaolin temple was designated “the cradle of Zen”. When the Zen master Shetengfuyu was the abbot of Shaolin Temple, he established the patriarchal clan system, which became the important foundation for the rise of Shaolin Kung Fu. During the nearly 300 years of the Ming Dynasty, monks of the Shaolin temple were recruited by the imperial court at least six times and participated in the pacification of the Japanese and other wars, and were rewarded by the imperial court many times. The theory and practice of the Shaolin Kung Fu were developed in an unprecedented way, and the Shaolin temple was kn as the “Holy Land of Kung Fu”.

As one of the three branches of the Shaolin system, Shaolin boxing method became modern with its movement featuring an integration of Zen and Quan, spirit and form, fighting the tough and quick, and unifying attack and defending.



Figure 8 The left one is Shaolin boxing fresco and the right one is Shaolin warrior monk.

It includes the boxing method, Jiji (or combat technique) of Sanda, Qigong, apparatuses. According to official Shaolin data and statistics from the abbot Shi Yongxin, there are 178 kinds of boxing routines in Shaolin Temple, such as Chinese Hongquan and arhat boxing. Apparatuses including falchions and swords routines have 193 routines in total. And 59 dual practicing routines are mainly used to practice actual combat of the boxing and cold weapons. The number of other kinds of soft and hard Kung Fu, acupoint method, capture, and health maintenance total 7.

These are still boxing which is only spread in the temples with Shaolin Temple as the center. However, there are more than 3,000 kinds of boxing, which are

divided into 129 schools in Chinese Kung Fu. Almost every school is more or less related to Shaolin Quan. There are also many kinds of direct boxing spreading outside the temples. However, the author won't go into this in detail, because it's not within the scope of this study.

The academic research on the Shaolin Quan system is fruitful, and many books about Shaolin Boxing have been published. According to incomplete statistics, there are more than 1,000 kinds of books and periodicals devoted to studying Shaolin Quan, including ancient classics from the Ming and Qing dynasties.

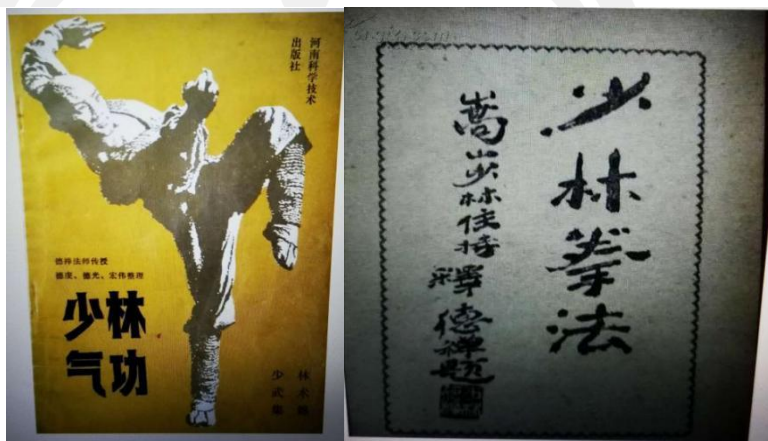


Figure 9 *Shaolin Boxing* published by Shi Dechan, the 29th abbot of the Shaolin temple

In recent 30 years, with the support and efforts of abbot Shi Yongxin and monks, Shaolin Quan has been practiced in more than 60 countries. At the same time, branches of the temple have been established. Currently, the concept that the Shaolin culture should be shared by mankind has won recognition from the international mainstream society. And the creative economy attached to it not only drives the development of Dengfeng (a city in Henan province) but also becomes a successful model of the cultural economy of Henan and even China. This cannot be ignored as a major, even a deep factor in supporting the development of Shaolin Quan. It's different from the development of Muay Thai.

The Shaolin Zen practice system, culture, academic seminar, commercial products (medicines, T-shirts), and stage show, which have been produced as add-on products of Shaolin Temple, are being internationalized, loved, and recognized by people. As for this topic, the author will focus on it in boxing comparison and creative economy.



Figure 10 Shaolin temple product accessories: pickles, Chinese medicine, and candy



Figure 11 stage play invested by Shaolin temple; Shaolin T-shirt

It is crucial to define Thai Muay and Shaolin Quan. For example, after the traditional system, training system, and competition system becoming more commercialized, they and the extensibility of the concept in the development process should be taken into account.

The two traditional, composite, and trans-missive kinds of boxing methods —— Muay and Shaolin Quan are developing in their respective vigorous ways. Even though they are both in Asia, each of them has its culture, heritage, religion, technology, and business model.

Shaolin Kung Fu Culture

1) The Zen Culture of Shaolin Kung Fu

Since the introduction of Buddhism into China, there has been interaction and mutual influence between it and traditional Chinese culture. Zen, a Chinese Buddhist school, was finally formed. Zen originated in Shaolin Temple, where Dharma is regarded as the first ancestor. Therefore, Shaolin Temple deserves to be

called the "ancestral temple of Zen" among the Buddhist temples in China. Shaolin martial arts became a symbol of Chinese martial arts and a Buddhist practice.

The martial arts was originally introduced into Shaolin Temple to protect the temple or the Dharma. But when it developed, Shaolin martial arts became a powerful tool to promote the Dharma. As the saying goes, "The Fists is named after its temple, and the temple is kn for its Fists. Moreover, with the development of Zen Buddhism in Shaolin Temple, the Shaolin martial arts became more flexible and diversified and further became a practice of Buddhism.

2) Unique Zen Medicine Culture

Shaolin Zen medicine is similar to traditional Chinese medicine, based on the theory of qi and blood, meridians, organs and signs, yin and yang, and the five elements. It is a unique branch of medicine formed by famous monks over the centuries by combining the principles of medical practice and the main methods of medical practice accumulated with the philosophy of Zen. Zen medicine's way of diagnosing the patients' illnesses is similar to traditional Chinese medicine, which uses four diagnostic methods: observation, auscultation and olfaction, inquiry, pulse feeling, and palpation. Shaolin medicine not only treated a range of diseases and injuries of the monks through the deep study of the practice of Zen and martial arts but also relieved the suffering of many people, especially in the area of serve diseases. It has made outstanding contributions to the development of Chinese medicine and is a significant branch of traditional medicine.

Fang Xiaoying (2010.05) classifies Shaolin Zen, martial arts, and medicine as distinctive features of Shaolin culture. It is believed that Zen, martial arts, and medicine constitute the core connotation of Shaolin culture. Zen, martial arts, and medicine of Shaolin culture are inseparable and interpenetrating. Master Shi Dejian (the abbot of the San Huangzhai of Shaolin Temple) said that Shaolin Zen, martial arts, and medicine are one and thought that a person could be good at martial arts when he knew Zen, and he would also be conversant in medicine.

Reference of this Research Texts: Shaolin Temple —— Zen Music Shaolin Grand Ceremony

A cultural brand, as an important carrier of local spirit and cultural values, is not only a distinctive business card of regional culture but also a spiritual and cultural symbol shared by all people. The essence of a cultural brand is a symbol that has a specific meaning. Its importance and particularity lie in the fact that it carries not ordinary products, but spiritual products. When the brand symbol develops to a certain stage, it will extend to tangible products and develop the intangible symbolic value into the tangible product value. Building an excellent regional cultural brand will not only boosts the culture but also stimulates people's sense of identity with culture. By doing so, such an identification can be transformed into a desire for consumption, triggering and strengthening people's desire to consume. Through this, it can create new economic growth points with cultural pillar industries. An excellent cultural brand is also an important criterion for measuring the soft power of local culture, which can effectively play a positive role in promoting economic and social development, and lay a solid foundation for the better leading function of cultural opening and the role of "soft support".

Zen Music Shaolin Grand Ceremony is a key cultural brand created by Zhengzhou, Henan Province, China, which is also a successful example of excavating and reflecting Chinese excellent traditional culture as well as realizing international production with Chinese elements and modern expression of traditional stories. It has been honored as “National Cultural Industry Demonstration Base”, “National Cultural Tourism Key Project”, “China Creative City Cultural Card”, “Henan Province Key Cultural Industry Project” and so on. The *Ceremony* is a model of organic integration between the martial arts culture in Central Plains and new art forms. Under the background of the Shaolin scenic area, it uses modern technologies such as sound, light and, electricity to perfectly combine static art and dynamic art, visual art and auditory art, helping the audiences to understand the essence of Zen culture and Shaolin martial arts from in an artistic view, thus innovating the creation, production, and dissemination mode of cultural brands, which has been widely recognized and praised by all sectors of society. It is a new way to understand the Zen culture and Shaolin culture and has attracted lots of tourists home and abroad to Henan to enjoy and appreciate the Chinese civilization and the culture of the Central Plains. With the continuous development of *Zen Music Shaolin Grand Ceremony*, it has been developed from a cultural brand to an important local cultural industry, providing new ideas for the development of local cultural industries. Therefore, the analysis of the model of *Zen Music Shaolin Grand Ceremony* has a direct reference for the study of this paper.¹ (Yan Fei: *Appreciate Construction of the Excellent Cultural Brand of the Central Plains from Zen Shaolin - Music Grand Ceremony*, *Zhongzhou Journal* December 2012)

The preparation of this ceremony begin in March 2006 and was completed in September. In October of the same year, it was first sh at the World Traditional Martial Arts Festival. On April 27, 2007, after going through revision, it was performed officially. The year 2016 is its tenth anniversary. Since the *first* performance, the number that it has been sh totals 2,278, receiving more than 2.3 million audiences. Through ten years’ efforts, the initial little-known live performance now has become a resounding cultural card of the Central Plains not only in China but also all over the world. It is a call to the world culture in the form of music, an aesthetic exploration for the ultimate questions of Buddha and man, art and religion, the origin of life, and the spiritual home of human beings. Through analyzing what the ceremony has brought over the past decade and evacuating its value in promoting Henan traditional music and culture, the reason why it could achieve such success. (Yingxiang.com, *Today's Headline "Zen Shaolin - Music Festival" 10th Anniversary Celebration Gives Back to Audience March 2, 2016*)

1) The Perfect Combination of Traditional Culture and Modern Art Forms

The *Zen Music Shaolin Grand Ceremony*, based on the cultural connotation of Shaolin and Zen Buddhism, with music, dance and martial arts as the carrier, uses unique creativity and modern technology to express traditional Chinese culture, combining the advantages of music that it has no borders with the strong visual tension of live performance.

From the perspective of music, the ceremony combines Zen music played in the Mount Song gorge with the sounds of water, wind, forest waves, and the singing of insects together, creating a realm of “Practice Zen in Mount Song, the most

stubborn stones answers.” and reflecting the harmony of nature and human. Visually, it meets the aesthetic needs of modern audiences, and allow people living in a secular society to feel like being between the mountains and the lakes, on top of a Buddhist pagoda, and enjoy the song of a raccoon girl treading on the water, the powerful Shaolin Kung Fu, and the ancient and immortal song of the Mount Song zither, feeling the stream lapping at the rocks, the breeze moving the Dharma robe silently, and the Buddha's light enveloping the ancient pagoda in the green mountains. All can produce an instantaneous awareness of Zen meaning visually and acoustically.

2) The Clever Combination of Artistic and Technological Innovation

To give the audience a strong shock effect, the Ceremony carried out much artistic innovation and technological innovation, creating the world's largest stage lighting system, the largest stage, the largest artificial moon, the most difficult and highest martial arts performance with people and the loudest chanting of five of the world's best by monks to create the aura and atmosphere of Zen meditation and Shaolin's unity of Zen and martial arts.

There are five movements in the *Zen Music Shaolin Grand Ceremony*. In “Water Music—Zen Realm”, water is used as a musical instrument. By controlling the speed of water flow, more than 50 devices, such as water basins, water pipes, and water shakers, can make various sounds like the main body of music, combined with brightly colored landscapes and pure and lively dance scenes, depicting the scene of Shaolin and the joyful conversation between monks and laymen. The form is static and motivated while the content is one monk and one layman, which creates a Zen realm of sitting and enlightenment. In the movement of “Wooden Music—Meditation”, a crossover montage is used to depict the growth of Shaolin martial arts monks by using the wooden fish as the main musical instrument in the ritual of Buddha. In the movement of “Wind Music—Zen Martial Arts”, the sound of nature's wind, the sound of the wind brought up by martial arts practice, and the most powerful stick formations and fists of Shaolin monks are combined as the main body of the music, together with the real martial arts flying performance, depicting the evolution of Zen Buddhism from gradual practice, gradual enlightenment to sudden enlightenment “Zen Wind”. The movement of “Light Music—Zen Enlightenment” uses the world's leading lighting technology and automatic transmission technology, with the constant change of the Buddha's light in 56 places to show the artistic effect of fluttering and moving. At the same time, it also uses the rich, full, melancholy and mysterious sound characteristics of the cello to create the atmosphere of vicissitude and sadness, together with the violin's high and low, undulating and gentle concerto melody, interpreting the change of seasons and the sad and happy life encounters, which guides people to penetrate the world's reincarnation and fully understand the spiritual pursuit of Zen Buddhism with calmness and ease. In the movement of “Stone Music—Zen Chant”, 15 new stone instruments were specially invented as the main instruments. Stones quarried from Mount Song 3.6 billion years ago are used and references to folk instruments such as stone chimes and stone drums are made, which present distinctive tones and beautiful melodies through the friction of the player's palms. Together, they create the realm of “Practice Zen in Mount Song, the most stubborn stones answers.”, reflecting the collision and integration between tradition and modernity, ancient and new.

3) Win-win Development of Economy and Culture

Mount Song is dotted with all kinds of cultural relics and monuments, with the cultural characteristics of Buddhism, Taoism, and Confucianism, heaven, earth and people competing for glory, and mountain temples complementing each other. The launch of *Zen Music Shaolin Grand Ceremony* enriches the life of Shaolin tourism during the night, attracts tourists, and gives people better conditions, reasons, and more time to experience and appreciate these cultural features.

Today, with the Ceremony performance as the key point, the local people strive no efforts for a road of sustainable development and gradually promote the scale of Zen culture and industrial development. The main recreation area of "Zhaojian Mountain Residence" has realized a comprehensive, diversified and deep-level experience of Zen culture, such as live-action Zen, Zen in the mountain residence and Zen listening in the Buddha Hall, which forms an integrated service of "Visit Mount Song and Shaolin, Appreciate the Grand Ceremony, Stay in the Zen residence, Listen to Zen music, Eat vegetarian fasting and Make Buddhist connections.". At the same time, by cultivating consumption hotspots, expanding consumption areas, increasing the research, and development of cultural derivatives, the local community has provided more personalized and niche cultural products and services for tourists, turning Zen culture into tangible products that can be heard, touched, seen, carried away, thought of, and remembered. This new production and consumption method, which integrates and recasts traditional Zen culture with a variety of modern elements, closely combines cultural resources with other production factors, realizing the mutual penetration and transformation of economy, culture and technology. This not only promotes the prosperity of traditional culture but also injects new vitality into the rapid development of the cultural industry chain. (*Guo Hongli The contribution and revelation of Zen Music Shaolin Grand Ceremony to Buddhist music. Soft Science Research Project of Henan Province in 2012 Zen Music Shaolin Grand Ceremony and Chinese Traditional Music Culture Communication Research* [Project Approval No. 122400450149].)

4) The Creative Economy of Technology Performance of Zen Music Shaolin Grand Ceremony

The history of the development of art is also a history of technological innovation, which brings new art and creates new expressions of art. Compared with traditional performances, live performances are a new artistic mode of cultural dissemination facilitated by high technology, and new artistic means of expression such as sound and light meet the characteristics of modern society that people are more easily stimulated by the senses, making people obsessed with modern performance forms. In the ceremony, the digital sound system costing more than 7 million yuan is created through the creation of earth surround type high-fidelity sound, so that the audience is surrounded by the all-around Zen feeling of tranquility, pulling in the distance between Zen and the public. The audience will be able to calm their hearts and minds in the heavenly Zen rhythm, and realize their value and introspect. Shaolin monks dressed in light-guided costumes fly up and d the mountains, and the giant artificial moon with a diameter of 20 meters shows the changes of cloudiness and roundness under the control of the computer so that the audience can see the growth of Shaolin monks over time and understand more deeply the cultural connotation of the unity of Zen and martial arts.

Modern technology has also increased the effect of artistic expression. Live performances are often an effective means of boosting the nighttime economy of a performance venue and are therefore mostly scheduled at night, which places high demands on the lighting effects of the performance. In live performance, the role of lighting is no longer as simple as lighting but has become part of the stage expression. The performance can present a more intense visual effect and play a complementary role to the demonstration of the theme through the rendering of lighting. In the ceremony, more than 3 million yuan were invested by the producer in technical research. Both the use of lights which project a Buddha statue on the Liantian Peak and the use of sidelight which makes the Buddha more sculptural, made the audiences feel a sense of reverence.

The cultural connotation of the live performance is more fully displayed, and the ornamental and artistry are enhanced with the help of modern technology. The audience could feel the impact of modernity and tradition, enjoy the music and chanting in high-fidelity stereo, and experience immersion and life experience.

A similar scene can still have a direct effect on Muay Thai. We can directly feel the charm and power of culture in the performance of Khon Drama in Bangkok, Thailand.

5) The Cultural Industry Chain of Zen Music Shaolin Grand Ceremony

In the context of the new era, the development strategies and methods of economy, society, culture and, cultural industry have changed significantly. In the new historical development period, the cultural industry has gained its rationality and legitimacy with its creativity and innovation of cultural resources. Based on this, it has become the path of industrial development of characteristic cultural resources to excavate valuable culture, form cultural resources, and then make them enter the cultural production process and cultural market through cultural carriers. Large-scale live performance also brings huge market benefits and reflects the economic function of communication. Relying on the unique regional cultural resources, the well-produced live shows combined tradition and modernity, day and night, attractions and performances, making the cultural connotation of the scenic spots where the shows are held more profound and rich. This has attracted countless audiences from home and abroad, enhanced the attractiveness and brand competitiveness of the scenic spots, and made tourists more loyal to the unique regional culture. In addition, live performances have also opened up the curtain of local evening cultural tourism. For example, tourists who visited Shaolin Temple would leave Dengfeng in the evening and return to Zhengzhou or Luoyang, but the appearance of the *Zen Music Shaolin Grand Ceremony* has opened up not only a new mode of tourism but also the evening consumption market in Dengfeng. During the golden period of tourism such as May Day and National Day, hotels in Dengfeng are often full, which poses a challenge to the tourism reception capacity of Dengfeng but also brings new opportunities. Dengfeng seized this opportunity and took this Ceremony as the starting point, pulling its related industries such as accommodation, catering, service, Zen culture, and Shaolin martial arts culture derivatives to develop together, lengthening its industrial chain and raising the market value-added of Zen culture and Shaolin culture. At the same time, the cultural tourism structure of Henan Province is reorganized and some tourists decide to change their itineraries due to the influence that the ceremony has

made on the integration of tourism in Zhengzhou, Kaifeng, and Luoyang. (*Li Hongwei, Tu Hao Exploring the practice of Zen culture industry chain with the example of Zen Shaolin, Journal of Yangtze Normal University Vol35 No.6 Dec. 2019*)

Zen Shaolin includes two landed projects. One is *Zen Music Shaolin Grand Ceremony*, a large-scale mountain live performance, and the other is “Zen Shaolin - Zhaoming Mountain Residence”, a meditation hotel operated and managed by Zhengzhou Tianren Cultural Tourism Co.

Zen Shaolin - Zhaoming Mountain Residence and Zen Culture Theme Hotel is a “Zen” cultural and leisure experience base, covering Zen demonstration, pottery, Zen tea, sutra, farming, medicine and stone, morning classes, passing classes, sutra copying, Zen martial arts, Zen incense, and other meditation services. The hotel is not only a supporting service facility for the music ceremony but also the second phase of the “Zen Shaolin” series of planning.

6) Some of the Innovations Reflecting the Innovation of Creative Economy

The project “Zen Shaolin” is typically more innovative in the development of Zen culture industry. Its innovation is mainly manifested in three aspects: innovative use of culture, innovation of technical means and innovation of industrial mode.

7) The Use of Cultural Innovation

The innovative use of Zen culture in the “Zen Shaolin” project is based on traditional Zen culture but is not confined to the traditional way of presenting the content. On one hand, this series of projects select integrates and refines the representative symbols of Zen, and arranges them artistically. Symbols such as sitting meditation, wooden fish, shepherdess, Dharma facing the wall, martial arts, Zen music, and the stone of Mount Song together construct a contemporary dialogue between ancient and modern Zen and between monks and laymen. On the other hand, the integration of man, Zen, and nature is complemented in the live performance and hotel design. The concept of “a hundred flowers in spring, a moon in autumn, a cool breeze in summer, and snow in winter” is both a core concept of design and a wonderful embodiment of Zen life. In addition, the live performance and the meditation hotel provide a different way of appreciating Zen than “visiting the ancestral temple” and both of them are artistic and living platforms that are also new forms of Zen culture.

8) Innovation of Technical Means

“Zen Shaolin” used the advantages of contemporary technology to reshape the natural landscape space and construct “humanities —— technology” space. First, the music ceremony solves the difficulty in ensuring that all the audiences can hear the sound anywhere and anytime during the performance and created the first one-key remote start function in terms of sound, light, and electricity technology. It also boosted the largest lighting system in the world with 2,800 lights stretched from the 1514-meters mountain. Second, the ceremony has a 19-meter-long and 80-meter-high weave system in terms of performance technology, the world’s most difficult live martial arts performance, and an artificial moon with a diameter of about 20 meters controlled by a computer.

The Innovation of Industrial Mode

The innovation of industrial mode lies in innovating the business mode and form. On the one hand, the project takes “Zen culture” as the core to develop the vertical value chain, which breaks through the traditional tourism industry model and has promoted its brand by adopting the new performance form of live-action performance. On the other hand, the project has further expanded the horizontal industry chain. After the ceremony, the second phase of the “Zhaojian Mountain Residence” project has also achieved the expected goal. The tourism and service industry has effectively integrated the organization of the “Zen Shaolin” cultural industry chain has been further improved according to the live performance and meditation hotel.

Creative Economy in the Cultural Industry Chain Model

Cultural Industry Chain Experience

The cultural industry chain of "Zen Shaolin" is a successful practice of the Zen cultural industry chain.

Based on resource allocation and specialized collaboration of industry chain operation, this study summarizes the practical experience of the "Zen Shaolin" cultural industry chain from the following three aspects: values, innovation system, and network collaboration. This will provide practical guidance and a theoretical basis for developing the project or even the industrial chain of the Zen, and ultimately build a sustainable, value-expanding, and connotative ecosystem of the cultural industry chain. By doing so, the transformation process of the industrial development of tourism, economy, and culture in an integrated way will continue to be promoted and people's cultural needs and social and economic development will be furthered.

Values: The Value Position of Culture and Value Orientation of Development

The development of cultural industry and cultural industry chain cannot be separated from culture. Precisely positioning the value of culture is the primary issue in developing the cultural industry.

The Innovation System in Line with the Principles of Creative Economy: Culture, Scientific and Technological Innovation

The innovation system of cultural industry is composed of culture innovation, technological innovation, and industrial innovation. Culture innovation is the core of cultural industry innovation and determines the effect of cultural industry innovation. There should be a coordinated relationship between culture innovation, technological innovation, and industrial innovation. If the advances in one aspect exceed the capacity of cultural industry development, it will hurt cultural industry. Culture innovation and technological innovation are two significant engines for developing the cultural industry chain. Cultural innovation comes first, then technological innovation follows, only in this way can good culture ideas be transformed into good cultural products.

Network Collaboration: Improve Management Network of Cultural Industry Chain

The network organization of the cultural industry chain integrates market, section, and network governance, and consists of a complex network revolving around the cultural industry chain, organizational management, and geographic space

that constitutes the U scoop. It can be divided into the internal sector and external sector.

In addition, the online cultural space is a virtual cultural production space that deserves attention. By grasping the general trend of the development of the network culture industry and integrating digital creative technology into upgrading the Zen culture industry, the network chain it can be extended. This is also a new way that needs to be considered and practiced when creating a space culture.

Product Development in the Context of Creative Economy

With the pursuit of people's need for a better life and further segmentation of the consumer market, cultural consumption has become one of the important initiatives to stimulate the consumption potential of residents. Cultural consumption, tourism consumption, and sports consumption have become new economic growth points. The live performance ceremony is one of the typical representatives of the integration of culture and tourism and will continue to develop. Therefore, the development of cultural tourism products in the context of the integration of culture and tourism is of representative value and relevance.

The focus of "the Zen Shaolin" project is the nighttime cultural economy. The Grand Ceremony offers nighttime performances, while the "Zhaojian Mountain Residence" offers accommodation and space to do leisure. Both of these programs focus on nighttime activities, so they are limited in time. The stability and sustainability of the venue "Zen Shaolin" are not guaranteed and its function is far from being fulfilled though it currently undertakes some activities and training during the day. Therefore, the all-day Zen cultural products can be further promoted and a good linkage of regional cultural tourism can be made.

In addition, the "Zen Shaolin" winter cultural tourism products are able to be developed. It is necessary to provide winter cultural tourism products in order to adjust its structural supply. In winter, the project can develop related cultural tourism products such as meditation culture, ecological tourism, recreation tourism, and residential folklore tourism based on the "Zhaojian Mountain Residence" for visitors to participate in.

The *Zen Music Shaolin Grand Ceremony* employed a large number of residents and provided nearly 700 jobs for residents. Cai Yuyan, the actress from "Zhang Yimou Lijiang Art School" in Guangxi, played a shepherdess in the performance. Similar to her, there are about 50 other actors from that school.

In addition, the development of resources for martial arts training schools is also an important task in the industry chain. Being able to constantly provide fresh blood for the Grand Ceremony, and guarantee the performance quality ensures the school can get the best of both worlds. By doing so, it can not only increase the students' performance experience and income, but also introduce their students to obtain high-income returns with low investment in business operations by using self-production and self-marketing methods. Needless to say, it is an excellent way to extend the industry chain of Shaolin. According to statistics, there were more than 400 martial arts schools in Henan Province alone in 2005, with a total of more than 60,000 students. For example, the Tagou School in Dengfeng, Henan Province, had more than 10,000 students. The movie *Shaolin Temple* has undoubtedly brought huge wealth to Shaolin martial arts. From 1974 to 1978, the Shaolin Temple welcomed a total of 200,000 visitors. With the continuous rapid development of tourism, Shaolin

Temple has become one of the most popular and famous tourist attractions in China. In addition, Zhang Yaoting, the former president of the Chinese Wushu Association, suggested that Tagou Martial School is one of the largest martial arts training bases in China. In addition, he also added that if applied for establishing a Chinese Wushu University on this basis, would make a greater contribution to the success and development of the Shaolin martial arts spirit. It is with so much inculcation and promotion of the Shaolin martial arts culture in Mount Song that *Zen Music Shaolin Grand Ceremony* continues to surprise and intoxicate its visitors with wonderful spiritual enjoyment and leaves such valuable experience and wealth to the development of the Shaolin martial arts culture.

Information About Muay Thai

The Kingdom of Thailand referred to "Thailand", was formerly known as "Siam". It is bordered by Laos and Cambodia to the east, the Gulf of Siam and Malaysia to the south, and Myanmar and the Sea of Armada to the west. From ancient times, Thailand has been influenced by politics, economy, and culture of China and India due to geographical and historical factors, and has been in communication with China since the Qin and Han dynasties. The earliest record of the Thai region in the world is the book *Funan Exotica and Foreign Biographies*, in which Thailand was recorded as a "golden neighbor", written by officials of the State of Wu during the Three Kingdoms period after they visited Southeast Asia.

In 1238, the Sukhothai dynasty, the first unified dynasty of the Thai in the region, was established. The Fifth King Chulalongkorn was able to bring Siam (Thailand) up to date with civilization through a series of reforms adapted to modernization while strengthening the identity of the Siamese nation-state through the reproduction of a series of traditional customs and history. To this day, this beautiful and tolerant country continues to carry out its tradition of flexible and open foreign policy and remains open to foreign affairs and the tradition of conservative identity construction.

The author decided to conduct his study in Thailand and China to study Muay Thai and Shaolin Quan for the following three reasons. First of all, Thailand and China not only have been interacting with each other for a long time but also have something closely in connection with reality with each other. Second, the development of Thailand and Muay Thai, has some similarities with that of Shaolin Quan of Shaolin Temple in China and the problems that it has faced in modern times. Last of all, Muay Thai has been successful in the construction of local identity and international export when Shaolin Quan of China has achieved success all over the world, which can be referred to as successful cases for deep research.

The reason for choosing two Muay Thai gyms in the northeast of Thailand for this study is that, in addition to the fact that many Muay Thai masters have emerged from the northeast region, such as Tony Jaa, who is famous in China, graduated from the Royal University of Mahasarakham. The researcher of this paper also pays more attention to the cultural and geographic location of the Isan region in the Northeast, and the demonstration of the creative economy mode of Muay Thai.

The Natural Environment of Northeastern Thailand
Geographical Scope

Northeast Thailand is one of the largest regions in Thailand, including the "Central Khorat Plateau" with an area of 16,885,547km, which is known as the Isan area or Isen area." It consists of 20 changwats: Amnat Charoen, Changwat Buriram, Chaiyaphum, Kalasin, Khon Kaen, Loei, Maha Sarakham, Mukdahan, Nakhon Phanom, Nakhon Si Thammarat (commonly known as Nakhon Ratchasima), Nong Bua Lamphu Province, Nongkhai, Buengkan, Roi Et, Sakon Nakhon (commonly known as Sakhon), Sisaket, Surin, Ubon Ratchatani, Udon Thani, Yasothon. (Wikipedia:<https://zh-wiki-pedia.org/wiki/Isan>, 23 Oct. 2016.)

Terrain Topography

The northeastern region of Thailand is dominated by mountains, plateaus and hills, and is known as the Khorat Plateau, which is an arid area of Thailand, but is rich in salt and potash deposits and is far from the sea, and the soil is mostly loose and sandy, with poor water storage, where agricultural production can only be carried out in areas close to rivers or where irrigation is possible. The topography of this region slopes from west to southeast, forming two large basins, the Khorat Basin in the south and the Sakhon Nakhon (Sakhon) Basin in the north. And the important rivers here are the Mekong, Suthep, and Mon rivers. (Li Yanling: *Thailand*, Nanning: Guangxi People's Publishing House, 2004, p. 6.)

Climatic Condition

Thailand is located near the equator so it has a typical tropical monsoon climate with hot and humid temperatures all year round. The northeastern part of Thailand has three seasons throughout the year: the rainy season, the hot season, and the cool season. In addition, the region is arid all year round and its early season is longer than that in other regions, except for the edge of the highlands where annual precipitation can reach 3,000 mm while the rest of the country has an average annual precipitation of only about 1,000 mm.

To sum up, different topographical features and climatic conditions are important factors that force the environment to change with nature which means that both plants, animals, and humans have to learn to adapt to nature to survive. The perennial drought in the northeastern region of Thailand has intensified the difficulty of production and living people. As a result, local people have learned to endure and bravely face difficulties in the face of harsh geographical and climatic conditions. For example, they have learned to conserve water and food in the early season. The beliefs, customs, festivals, and sports of this region are closely related to the natural environment. For example, fires are lit to pray for good weather, praying in the courtyards is to pray for a good harvest and good fortune for the sun-dried fields and rice, and praying in the grains is to express gratefulness for the gifts of the earth. The culture of Northeastern Thailand is influenced by Laos and Cambodia, which includes customs, beliefs, marriage customs, religious ceremonies, festivals, recreational activities, traditional folk sports, and food habits, which is the most unique aspect of Northeastern Thailand for the reason that it borders the former and is adjacent to the latter.

Human Environment in Northeast Thailand Demographic Status

The region has a large population of about 23 million, accounting for more than one-third of Thailand's total population, the demographic composition which is not quite the same as that of other regions of Thailand. The north Isan region borders Laos and is very similar to Laos in all aspects such as language, food, customs and culture which led to the fact that the people of this region have long had very strong affinities with the Lao people of the Lao ethnic group. The people from the south Isan region are related to the Cambodian people closely, for the reason that this region is adjacent to Cambodia, and the dialect here is Khmer, which is difficult for people from other areas to understand. Therefore, there are many ethnic groups in this region with cultures of various ethnic groups intermingle and promote each other as well as the traditional sports and colorful culture. (*Ministry of Culture of Thailand: Thai Culture and Arts, Bangkok: South American Publishing House Ltd. 2010, p. 15.*)

Economic Situation

Due to the poor weather conditions, Isan is the poorest area in Thailand due to the unpredictable rain, and floods and droughts over the years. However, the Thai royal family has always attached great importance to the issue of poverty alleviation in this region, and Princess Sirindhorn has often visited the region and instructed local officials to make efforts to find ways to increase income for the people, and the government has also made great efforts to build roads and other basic facilities between the provinces in the region in recent years.

(<https://zh.wikipedia.org/wiki/Isan>, October 23, 2016.)

Cultural Status

Thailand is not only the Country of Buddhas but also the Country of Smiles for the reason that its people are warm and friendly. Over the years, Thailand has been absorbing immigrants from all over the world and has been open to foreign cultures. Cultures and arts from all over the world converge here, enriching Thai culture and thus contributing to its flourishing development.

The culture of northeast Thailand has many similarities to that of neighboring Laos, mainly in the forms of food, clothing, temple architecture, festivals, and art. For example, the food habits of the region have a lot in common with Laos, the most typical of which is sticky rice and shredded hot and sour papaya, which people in northeastern Thailand eat almost every day, followed by grilled chicken and grilled fish. These dishes are also very popular in other parts of Thailand because of their good taste. The sports culture here is also colorful and unique with its local characteristics, such as some traditional sports which are named in Lao or northeast Thai dialects. (*Li Guozhang: Thailand Focus on Economic Development in the Northeast Region, June 25, 2013*)

In summary, the history, population, economy, and culture listed above reflect several aspects of the human environment that are prominent in northeast Thailand and are a reflection of the ethnic and cultural characteristics of the region, as well as the background and foundation for the formation of traditional sports culture in northeast Thailand. (<http://intl.ce.cn/specials/zxgjzh/201306/25/t2013062524511041.shtml>, November 2, 2016)

The researcher of this paper is relatively more familiar with the environment, culture, and inclination of research in Northeastern Thailand because of the time he has spent there. And when doing research in Muay Thai gyms in Bangkok, some senior Muay Thai experts, also praised the northeast as a great contribution to

Thai Muay Thai. As a text study, the author chose two gyms in Maha Sarakham and Khon Kaen, which are Muay Thai gyms that participate in professional competitions and Muay Thai gyms that are mainly commercial and rarely participate in professional competitions, respectively.

Introduction to Muay Thai

Thailand is a magical place with beautiful beaches and turquoise blue water but also plenty of sunshine and fine white sand. Therefore, Thailand is famous for its water sports. But the most famous traditional sport in Thailand is Muay Thai. Muay Thai fights are held daily at Muay Thai gyms in Bangkok and major stadiums in other provinces of Thailand every year. People here can choose to come and watch the competitions or join the training and learn this fascinating traditional Thai sport.

Thai boxing, also known as the "eight-body art," is an important traditional national sport in Thailand, similar to Burmese boxing in Burma, Lao boxing in Laos, and Cambodian Khmer boxing in Cambodia. The history of Muay Thai is closely intertwined with the fate of the Thai nation. Although the true origin of Muay Thai is unknown, it is largely because from the beginning of the Thai state until the modern era, Thailand was constantly at war, especially with Burma, and most of the country's historical texts, literature, architecture, and artifacts were burned or taken away, which gave rise to not much of the early texts survived. What's worse, even less of it survived owing to the early culture of Thailand being dominated by royalty and temples.

The origins of "Moi Thai" (the Chinese version of the name of Muay Thai) -- Muay Thai - can be traced back more than two thousand years to the migration of the Thai tribes from the southern regions of China to the central plains of Siam (now Thailand). However, there is no exact way to find out when and where did the art of Muay Thai originate on accounts that all records of Muay Thai during the Ayutthaya Dynasty were destroyed when Burmese invaders sacked the ancient capital. Therefore, the history of Muay Thai as it exists today is based on the fragmented information that survived the sack passed down from generation to generation by teachers who taught it orally to their students.

Naresuan was known as the "Black Prince" before he ascended to the throne of Siam in the year of 1590. His bravery was known far and wide before he led the Siamese out of the slavery of Burma when he was still a hostage. In 1584, he declared that he would no longer be loyal to Burma and would return to Siam on behalf of his father.

The Burmese king was not willing to lose the province of Siam. As a result, he kept sending troops to attack Siam. Under the leadership of Patna Rikuan the Great, The Siamese army repelled the Burmese attacks time and time again. Later, nearly 250,000 Burmese troops tried to annex Siam in one fell swoop. Many historical stories demonstrate how Panarikhwan the Great bravely killed his enemies. However, his greatest feat came in the last battle.

In this battle, Patna Lai Xuan the Great was clearly at a disadvantage, with the Burmese army far outnumbering the Siamese army. However, the great warrior mounted his armor-clad war elephant and led his troops to the front. Patnah Lai Hsuan the Great raised a duel with him when he saw the Burmese cr prince, also on a war elephant. After a short but fierce battle, he tore the cr prince in half from shoulder to

hip. Knowing that their general was killed, the Burmese soldiers turned and fled back to Burma. Panarikhwan the Great freed Siam from slavery forever thanks to this personal heroic feat. (*The main source for the above history is (English) Kru Tony Moore. Muay Thai Illustrated. Changsha: Hunan Science and Technology Press, 2006.12.*)

As a sign of Thailand's national prestige, Rama VI sent an army, which was led by General Thephasadin, to the Western Front in Europe in the year 1917 during the First World War. While in Europe, the general held a Muay Thai competition to showcase Muay Thai to the Allied soldiers and local people, which was the first time that Muay Thai was shown in Europe. At that time, it attracted a lot of attention from the whole world.

In the year of 1921, the first permanent gym was established near the Rose Garden School by King Rama VI, marking a watershed in the evolution of Muay Thai from ancient to modern Thai boxing. The School was originally founded in 1882 by Chulalongkorn as a British-style school dedicated to training public servants in Thailand. As early as 1913, Rose Garden introduced British boxing into the school's curriculum, which attracted the attention of British observers at that time. By 1919, the school was able to teach Muay Thai, boxing, and judo. By that year 1921, Rama VI had established the first Muay Thai boxing ring here. Initially, the fights were held on the bare ground, but over-zealous spectators invaded the area and interfered with the fights. After that, a ring that was 120 centimeters above the ground was set up and a ring line was also set up to prohibit spectators from entering. The old "coconut shell soak in the water" (a method to measure time) was abandoned and instead a new ringing method was introduced. At this time, Muay Thai fighters began to fight foreign fighters, but still used ropes to wrap their hands.

In the year of 1929, after a demonstration of international style boxing in the Rumphini Park ring, in which one fighter died, the Muay Thai government made efforts to change the game, with fighters wearing gloves and cotton footwear, limiting past Muay Thai techniques such as eye and pussy kicking. On November 9, the Suan Sanook Arena began to mark the red and blue corners of the ring and introduced a scoring system with timekeepers and referees. Since then, ancient Muay Thai, regarded as a national tradition, has been linked to Western standards.

By the 1930s, western ideas were influencing not only the world, but Thailand as well, which had led to the fact that the national consciousness of Thailand was further stimulated. As a result, some permanent boxing rings were established in Bangkok as well as in many provincial capitals. The Gambling Act rolled out by the government of Thailand in the year of 1935 prohibited gambling such as baccarat and slot machines, but gave allowance to gambling over competitive sports such as Muay Thai and wrestling, which had gained a lot of attention for Muay Thai. (*(Thai) Pongsabuthonthanakan, Surapong Ragapansara, et al. Government policies to regulate Muay Thai gambling[J]. Journal of Development Management Studies.2020,3 (10):46-56.*) In June 1939, Siam was officially renamed Thailand under the government of Luang Pheuvin-Sonkham. At that time, democratic sentiments permeated all aspects of society, and Muay Thai was naturally included. At that time, it is more commonly called "Siamese Boxing" in English in this region. In the past, the word "Muay" came from the Sanskrit language and was gradually extended to boxing, which did not contain too much "nationalism", but was more used

as a distinction. For example, foreign boxing is called "Muay Farang" or "Muay Sakon", and Chinese boxing is called "Muay Jin" ("Jin" refers to China). Muay Thai had become a significant symbol of the nation-state of the Thai nationality after it had occurred on various occasions. During World War II, many permanent gyms were closed which led to the fact that many fighters came to Bangkok from all over the country. At the end of the war, Luang Phi Muang-Son Kaen ordered the establishment of the first standardized gym, Canaan Rung, which had set up standards, five rounds of three minutes each, for Muay Thai competitions. In fact, Muay Thai had become the national skill and pride of Thailand on account of more and more audiences had begun to embrace the non-traditional form of Muay Thai, a cultural phenomenon that, just as many people would think of Shaolin Kung Fu when they think of China, which is a very important part of the study of culture. (*Peter Vail. Muay Thai: Inventing Tradition for a National Symbol*[J].*Social Issues in Southeast Asia*.2014: 509-553.)

Since the study of this paper cannot be conducted and completed without delving into culture, it is essential to attach great attention to the fact that the reform of Muay Thai is more of a "cultural attack". In order to demonstrate Siam's civilization enlightenment in the modern Western style, the country has introduced a series of measures to make Muay Thai more equal and well-ordered with the aim to reduce the violent elements of it. The transformed Muay Thai has been given two layers of meaning after a great amount of effort that had been made by the government. First of all, the level of violence in Muay Thai fights is relatively reduced while western kind expressions are seen more often than before. Second, it still retains techniques such as elbows and knees, accessories such as headbands and armbands, and traditional rituals such as worship dances and mantras, which are still regarded as important cultural symbols of "collective memory". Through the physical practice of Muay Thai fighters, it can gain different degrees of identity from the "civilization" elements of western countries or local "Thai elements" both inside and outside the boundaries of Muay Thai to some extent.

The History of Muay Thai

As a Thai student in China, Shao Long has collected information about Muay Thai Xuan Sunanta Royal University in Thailand. According to his collection, *Thai Sky Blue*, compiled by Ket Sriyapai, introduced the Sukhothai Dynasty and the practice situation of Muay Thai. It was recorded in *Muay Thai and the New Age Man* that the origin and development of Muay Thai is believed to get its name after the war between Thailand and Burma in 1560, when the Thai king was arrested and returned home after winning a fight with a Burmese boxer. The other version is that Muay Thai evolved from the ancient art of "Pan Lan" and was promoted in the military to overwhelm enemies with hard joints. Another version is that it evolved from the Dai martial arts of Yunnan Province, China. The Dai people moved south to northern Thailand and founded the Siamese Kingdom influenced by the war before 600 AD. The above are all folklore with few documentary records.

Four dynasties are considered to have had a strong influence on Muay Thai (*A Comparative Study on the Origin Development, Costumes, and Cultural Ideas of Chinese Martial Arts and Muay Thai*" Master's Thesis, Jiangxi Normal University 2016.4) :

1) Sukhothai Dynasty

It had perfected Muay Thai progressively together with the weapons.

2) Ayodhya Dynasty

The King Tiger of the Ayodhya Dynasty was the king of the Ayodhya era. He was praised for his Muay Thai skills and piety, and Prayoon Pisakana ever said that the king *practiced* Muay Thai in the palace when he was a child and then practiced it in school. After ascending to the throne, he remained enthusiastic about Muay Thai and often disguised himself as a citizen to attend Muay Thai competitions. At this time, anyone who was good at Muay Thai would be appreciated by the royal family and it would be considered as an honor to be chosen for the palace or the army a minister, general, state teacher, or escort.

3) Thonburi Dynasty

This era was between the years 1767 and 1782 when Thaksin the Great gathered an army to counter-attack Burma. As well-learned men and monks from temples were arrested or killed by the Burmese army, the Great sought teachers to come to Thonburi to train soldiers as well in religions, politics, tactics, Muay Thai, and swordsmanship to teach the newly recruited civilians to fight in the war. During this period, Muay Thai was seen as an indispensable fighting skill on the battlefield again. During the late Ayodhya Dynasty and early Thonburi, many famous Muay Thai masters emerged: Master Yun, Master Noon, Mr. Thongdee, Mr. White Tooth, Master Nim, and so on while the king often held tournaments in the palace, which aroused a craze for Muay Thai practice. Muay Thai was first seen as an entertainment celebration by people and gradually became a folk competition. At this time, there were no rules which defined the exact competition time, and there was also no scoring system. However, as a prototype for the business of Muay Thai competitions, a timing method had to exist. Therefore, people punched a small hole in a coconut shell and let it float in the water, and when the water filled the coconut shell, the shell would sink which is the symbol that a competition round was over. The fighter still had to knock his or her opponent out to win, with five coins as a reward due to the lack of a scoring system.

4) Bangkok Dynasty

There was a record of Muay Thai during the time of Rama III with 46 drawings of its stances, and its three main stances - main, secondary, and resistance - were written in Thai. This book was collected by the National Library of Thailand in 1931. During this period, Muay Thai gradually transferred from boxing used to fight in the war to a sport and commercialized competition and also gained popularity among foreigners.

Between Rama V and VII, it became commercialized and professionalized as a set of rules were established for the fact that the country became stable. During the reign of King Rama IX (now the King of Thailand), Muay Thai has been known all over the world with the help of the country's tourism industry, and some world-famous Muay Thai fighters such as Podchu and Lan Sangkun also emerged. Women were also seen in commercial competitions, and more frequent exchanges with foreign countries have been conducted so that the literature is documented in various forms and instructional videos are spread around the world.



Figure 12 Ancient Muay Thai fighters, technical photos and sculptures of ancient Muay Thai appear in books and magazines.

The Equipment of Muay Thai Fighters

In addition to weapons, Thais also believe that rituals and spells which have been inherited from ancient times have the power to protect themselves and knock out the opponent in a fight while magic which is often demonstrated in the form of tattoos and totems which is often considered to have the ability to withstand blows from the enemy's spear and sword, and to be invulnerable to swords and spears. The two main parts of ancient Muay Thai are the clothing and protective gears on fighters' bodies, and amulets.

In ancient Thailand, there were many traditions that Muay Thai fighters had to follow, most of which were related to Buddhism, Brahminism, or local witchcraft. In modern times, the modernization of the historical traditions of traditional Muay Thai is not just a direct spatial transformation. On the contrary, as time goes by, these elements with beliefs of "magical power" are gradually adapted and discarded according to their relevance to the modern sport made more relevant to the times. These traditional "products" would be discarded if they were not in line with current Muay Thai practice and social knowledge. For example, in ancient times, Muay Thai fighters would mouth holy water, herbs, or gold foil with magical powers because they believed these things would give them strength to protect themselves from getting injured. However, as Muay Thai has become more and more confrontational, mouthing herbs, gold foil, and water in the mouth was extremely vulnerable to injury and was gradually eliminated as these actions were no longer suitable for combat. It was also said that these were eliminated for the reason that it was too cumbersome and restrictive for today's utilitarian "needs" for these sacred rituals. For example, the Wanya bathing ritual in the Khao Yai Temple, a Brahmin ritual that allows one to multiply one's strength and body without injury, is too cumbersome. Rituals that are too cumbersome and tend to have uncertain results are no longer appropriate for Muay

Thai fighters who will often attend a lot of competitions, and the attention that is being attached to them getting less and less.

The functions of items that do not fit perfectly with the actual fight but are in line with social beliefs are intentionally or unintentionally transformed. In the past, Muay Thai fighters wore traditional Thai shorts, a mantra suit (Suea Yant with charm, scriptures, and totems on it, which had the equivalent power of tattoos on the body), and Thai amulets and Buddhist medals. The culture of tattooing remained popular in the whole country especially in the northern part for the reason that items like shorts and amulets were often seen in the Thai festivals because they were in line with contemporary Thai folk beliefs. But on the other hand, these items did limit and hinder the fighter's competitive level of actual combat, and therefore gradually being eliminated in the ring. Instead, these objects were consciously used as "symbols" of heritage in traditional Muay Thai ceremonies. In Northern Thailand, these ancient Muay Thai costumes and accessories were only worn during Wai Kru, major festivals, or at Muay Thai Association meetings and training sessions.

When spells, incantations, and objects were not directly related to actual combat and the daily behavior of Muay Thai fighters were also confined by some taboos, this historical and utilitarian "product" continues to be used. Today, three kinds of body belief cultures of Muay Thai fighters—the body band, the headband, the mantra that comes out of the mouth, and the body tattoo (Sek Yant) have been preserved and developed.

Thai boxers' headbands are called Mongkhon and armbands are called Pra Jer, because boxer Worawut Saengsawat has ever said, "The Thais believe these objects contain the blessings of Buddha, the magic of the masters, and the sacraments of ancient warriors which can protect them from bad luck during competition. " In Muay Thai fights and ceremonies, the Mongkhon and Pra Jer are still mandatory accessories for fighters. They are placed on the head of the Muay Thai fighter, the most sacred part of the Thai body. Therefore, they must be placed high above the ground and not be stepped on especially couldn't be touched by women. In addition, the two are often wrapped in charms and scriptures, as a result, they couldn't be stepped on or touched by women. Otherwise, they will be invalidated. In the past, Mongkhon and Pra Jer symbolized the sanctity of the Muay Thai fighters. Although they would not put gold foil or herbs in their headbands or armbands, they did put "magical" items such as charms and scriptures in them. On the one hand, to maintain absolute respect for Mongkhon and Pra Jer, some fighters would also go to temples to ask monks to chant for "enlightenment". On the other hand, as items with a strong Thai characteristic, they are now a representation of the ranking of Thai boxers just like the belts in Korean Taekwondo and Japanese karate.

Mantras are also a tradition being preserved in Muay Thai culture because of their convenience, mystical nature, and unrestricted nature when conducting physical activity during competition. The incantations used in Muay Thai culture come from a variety of sources, including Buddhism, Brahmanism, or local sorcery, and are written in a variety of languages, including Pali, Sanskrit, and Khmer. Professor Nakhrach, also a monk at the temple, has ever taught one piece of mantra:
Da Dadang Song Mang Dadang

When reciting this spell, you need to blow into your hand and then stare at your opponent and then you can give him a thump during the competition.

This is a mantra explained by Niran Kumruang, a disciple of the boxing school.

Namoputhayana Thanu Nakaro Hotisamphavo
Pathamang Phindukang Chatanawahitangtewang
Nara Thewehi Puchitang Naranangama Panggehi
Namamisukatangchitangjaapakasa

The fighters are supposed to take a draught of water before the fight and then recite the mantra to gain the power to get the victory. The function of the vast majority of these Muay Thai mantras is to pray for gods to improve fighters' strength and not to get hurt. It is because Muay Thai mantras are not only simple and easy to learn and will not have any influence on technique but also its authenticity depends on "Whether the fighters are devout to and believe in it or not" that it can be preserved among boxing coaches and fighters. When learning and using Muay Thai mantras, it is also necessary for fighters to adhere to the taboo of not touching women freely, let alone having sex with women before the fight, and not saying forbidden words or phrases.

In addition to accessories and mantras, a traditional tattoo called "Sek Yant" is also popular in northern Thailand, which is made by a prestigious Buddhist or Brahmin Ahsan. Monks or Brahmin Ahsan doing this will use a tapered wooden stick or copper needle with black ink to tattoo on the human body while reciting Mantras in the Pali language to inject magic. There are a variety of tattoo patterns, such as Khmer scriptures, tigers, geckos, crocodiles, turtles, and other animals, and Hanuman, Brahma, Ganesha, and other Buddhists, Brahmin gods, or figures of local legends, famous monks, or other totems. Tattoos are still common among Muay Thai fighters by this time, but the purpose to be tattooed can mainly be concluded into two types. The first type is that they are no longer strictly following the northern Thai tattoo culture and begin to tattoo things that are not related to this culture influenced by western culture. For example, a male boxer of the Meitei Ganti Temple School tattooed a rose for its appearance. The other is to strictly be following the tattoo culture of northern Thailand. The fighters will find their Azan to hold a formal "Wai Khru" ceremony before tattooing and after that, they have to be per the instructions of taboos tattoos demanded by the Azan strictly. Taboos usually include not saying forbidden words, not going to low places, keeping distance from women while tattoos are the use or at a specific time, not drinking alcohol, and not touching women's menstrual blood, otherwise, they will be reversed.

Competition is the fundamental path for a Muay Thai fighter to survive, develop, and is the ultimate platform for fighters to show their strength. The fighters often risk injury to be in the ring with the original intention to improve their boxing techniques as well as material living conditions. The gym owner Niran Kumruang has once said, "I always thought that cars and houses are in our fists." However, the moment the fighters are ready to enter the ring, the context constructed by the fighters and boxing coaches is no longer limited to its original intention but is more about shaping the cultural space of local Muay Thai through their physical practice in the ring.

The coaches will tend to recite spell with sacred Mongkhon and Pra Jer on their heads to pray for good luck while the boxer's body begins to "detach" from daily life when they are blessed. The commentator then introduces both fighters, and then they adjust their composure and walk solemnly to the steps of the ring,

performing three "Wai" salutations to the ring, and then performing the "Wai" salutation to the ropes and reciting the mantra. After the pray is completed, the male fighter will enter the ring crossing over the highest part of the ropes, while the female fighter will enter the ring under the lowest part of the ropes. Upon entering the ring, both fighters have to bow to spectators of four sides respectively and take their respective positions in the corners of the ring. Then the noblemen, government leaders, local elites, bosses and other high-ranking people sitting at the podium hang garlands of flowers and offer blessings to the fighters. After the ceremony, the fighters return to the corner of the ring and keep waiting again. At this moment, the entire ring remains to be secular, mundane and sacred, and religious, with coaches and fighters practicing sacred beliefs such as the Pra Jer, the Mongkhon, the ring, the ropes, and the incantations, as well as the blessing from the wreaths by people of higher status. While at the same time, there are also secular acts such as taking pictures and talking to others during the wreath-laying, and then all the people in the ring begin to perceive the ceremony and make preparations for the worship dance as well as boxing competitions afterward.

Fighters begin to conduct the complex ritual of the worship dance (Wai Khru, or Wai Khru Ram Thai) and gradually becomes independent of the world as the coaches recite the mantra and remove the monk and garland as well as sprinkles water on the fighters' head, blows on them, blesses them with the mantra and taps their head, and the band at the side of the ring also plays the traditional Salama music. After that, the fighter sheds his or her original identity and moves to a threshold stage where he or she cannot be disturbed or touched: the fighter stands on tiptoe with his or her knees on the corner pillars of the ring, closing his or her eyes and putting his or her hands together and performing the "Wai" salute to the corner pillars then holding his or her hand on the rope to the next corner pillar, keeping repeating until he or she completes the salute to the four corner pillars. After that, the boxer puts his or her hands together in front of his chest, circles around the center of the ring three times, and recites the mantra silently. After all these finished, the fighter kneels on the ground and performs the salutation. Boxer should put his or her hands together in front of his or her chest and kneel three times to the left, center, and right with his head, palms, forearms, knees, and toes on the ground. At the end of the salute, one knee is placed on the ground and the salute is performed in different movements in the four directions. After completing the movements in place, the boxer rises and salutes, then moves to the middle of the rope and the four-way worship dance is completed.

The style and arrangement of the dance used to vary from gym to gym, but in general, it is similar up to now. It is only when the fighter bends and bows that the ritual of worship is truly completed and the fighter is allowed to fight. The reason for the dance is, on the one hand, to allow the fighters to warm up for the last time. More importantly, through the worship dance of the fighters, the communicators and audiences in the arena can feel the Thai culture elements of gratitude to the teachers, parents, the Three Jewels, the king, and please the ghosts and gods.

After the dance, the coaches will retreat to the corner of the ring and will drink a sip of water from the cup in the stead of the boxer, then they will dip their hand in the water and flick their fingers on the boxer's head three times, after which they will recite a blessing for the fighters, take off their headband and hang it high on the corner post, and then the boxers will be prepared for the fight. After the fight is

over, the whole competition is not over until the referee announces the final result and both fighters salute the opposing coaches and take a sip of water provided by the opposing coaches.

Li Yang, a Chinese scholar, divided the pre-fight rituals into three stages in his interpretation of Muay Thai rituals: separation, threshold, and integration. The preparation of the Muay Thai fighters after they enter the ring seriously is considered as the separation stage, the rituals of saluting to the gods, the masters, conducting the dance and taking off of the Mongkhon are defined as the return stage of the fighter. The author holds a different view, saying that the fighter's separation from the world has already begun before he or she gets into the ring and that the fighter does not enter the "return" stage after the Wai Khru and the removal of the Mongkhon because the boxer's ritual does not end with the end of the pre-fight ritual. During an actual fight, the masters remain the ritual of reciting to their disciple, applying medicinal oil to the body and the fighter still wears sacred Pra Jer and recites the mantra to energize himself or herself with tattoos on the body, and the band still plays the Salama music. All of these are a representation that the fighters' "fight" has not been "transform them from sacred to mundane". The end of the pre-fight ritual cannot be considered as the fighter's "return" stage for the reason that the fighter is still conducting a ritual. The fighter's "return" stage will not count and the fighter will not return to the "mundane" to become a part of normal society until the referee pronounces the outcome, the fighter salutes the opposing coaches, and drinks the water provided by them.

The following demonstrates the equipment used by Muay Thai fighters.

1) Shorts

The shorts in the past were made of a piece of cloth. It has a length of about 1.5 meters and a width of 1 meter. It could also be used as a towel to wipe the body. Without being wrapped by the legs, the lower part of the knee was exposed and a strip of cloth could be used as a waistband.



1) Headband (Mongkhon)

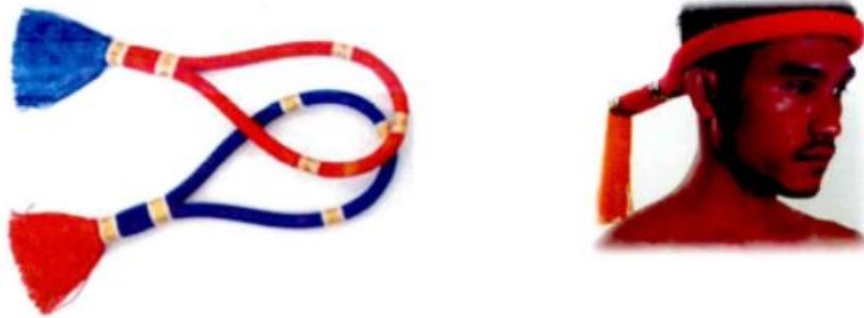


Figure 13 Headband (Mongkhon)

The headband is woven with sacred thread or cloth with mantras written on it, and each headband must be enlightened by a monk to invite the spirits. The Thais believe that the spirits will give the wearer energy and magical powers to protect them from being injured. In the past, Muay Thai fighters wore headbands throughout their whole fights, and some people would even wear two at the same time. If one fighter lost his headband during the fight, he had to pause, and put it back and then the fight could continue.

2) Amulet (Payang)

An amulet is made of cotton or linen, usually in white or red, and in squares or triangles. It is tied on the arm during boxing. The top side of it is written with scriptures or mantras in Cambodian or Sanskrit and painted with totems, roughly calling on the spirits to protect the wearer and make his or her body invulnerable to swords and guns. There is an “enlightenment” by the monk to inform the spirits and protect the wearer.

3) Sarong



Figure 14 Sarong

It is made of cotton silk cloth, with a width of 1 meter and a length of 1.5 meters. The pattern resembles a checkerboard grid and is woven by housewives. Since the weather in Thailand is hot all year round, the sarong can be used to wipe sweat and wrap the lower half of the body just as a short. In traditional Muay, Thais often regard the sarong as pants or as a towel that can wipe sweat.

4) Hand Rope

It is a unique piece of equipment made of hemp rope, with a length of 20 to 25 meters and is wrapped around the fist and wrist. Before the fight, the coach

will wrap the rope for the fighter and whisper a mantra, calling on the spirits. Some people even use clothes or textiles from dead people to make the rope, and the fighters believe that such a rope is full of invincible magic, which can help them beat the enemy in one move. In addition, it is relatively easy to identify the region of Thailand from which the Muay Thai fighter comes by the wrapping style, and professionals can even tell whether the fighter is good at punches or elbow strikes.



Laws and Policies Related to Muay Thai

Governance and Efforts by Thai Governments

Just after the end of World War II, the sport was gradually gaining international recognition as a successful ring competition. By the 1960s, it had become westernized to some extent but remained an important cultural symbol of Thailand's national heritage. However, a crisis of identity and pressure on Muay Thai culture had been brought about by the internationalization of Western-style reform.

Thom Harinck later incorporated more Muay Thai elements to further improve the Dutch kickboxing system and founded the WMTA (World Muay Thai Association) in 1984, headquartered in Haarlem, Netherlands, with Thom Harinck as its president. Though Montri Mongkolsawad was appointed as the honorary life president, the composition of the association, its headquarters, and the many other western elements of the association were not quite the same as those of Muay Thai in Thailand.

The International Federation of Amateur Muay Thai (IFMA) was established in Bangkok in 1993 under the auspices of the Royal Thai Government. Two years later, the World Muay Thai Council (WMC) was established with the registration of the Thai government and the approval of the Sports Authority of Thailand. In 1996, the WMC began signing Memoranda of Understanding with the Thai Amateur Muay Thai Federation and the International Amateur Muay Thai Federation to promote Muay Thai in the country and to support the IFMA's efforts to integrate Muay Thai into international organizations such as the International Olympic Committee. General Chetta, who was the President of the WMC, became the Supreme Commander of the Royal Thai Army and later the Minister of Defense and Chairman of the Thai Olympic Sports Committee, showing the importance the Thai government attached to Muay Thai. The government's attention to Muay Thai also accelerated the development of the sport both domestically and internationally. In the year of 1995, Muay Thai was included in the provisional program of the Southeast

Asian Games. In the year 1997, it was recognized by the Olympic Council of Asia and was officially recognized as a sport by that organization in 1999.

In addition, the Thai royal family and government began to strengthen their cultural identity on the basis of traditions and in the early 1900s. For example, the government created the annual "Wai Kru Muay Thai Ceremony" in Ayutthaya in honor of Master Nai Khanom, and later the "Muay Thai Festival" was held on the day of February 6th to strengthen the connection between the royal family and the history of the nation. By the turn of the 21st century, the government and the royal family continued to actively promote Muay Thai. For example, it was officially entered into the Southeast Asian Games and Asian Games and was recognized by the Global Association of International Sports Federations (GAISF) and the International Olympic Committee. The Ninth King Bhumibol and then Princess Chulabhorn both sponsored and helped the Muay Thai Association while other princes and princesses, and the 10th King Maha, were long-time sponsors of Muay Thai, most of them even directly involved in relevant events and ceremonies. Thailand even has the term "Muay Thai diplomacy" to describe the government and royal's support for the outreach of Muay Thai. (*Thom Harinck, Julio Punch. Thom Harinck: Godfather of Muay Thai Kickboxing in the West[M]. Amsterdam Publishers ,(201608):9-82.*)

In addition to the pressure of foreign identity brought by the competitiveness and commercialization of Muay Thai, the disparities between modern and ancient Muay Thai continued to grow and the internal legacy of it had been questioned due to the increasing proportion of western elements and as a result of the competitive and sporting aspects. In terms of gender, female Muay Thai fighters gradually appeared on the rings under the influence of western countries, which causes controvert.

Relevant Laws

Therefore, the Thai government has also started to reshape the "collective memory" of ancient Muay Thai in the country and to protect and excavate the intangible cultural heritage of ancient Muay Thai in addition to the management and promotion of international organizations and internationalization. The Boxing Law enacted in 1999 facilitated legal support for Muay Thai organizations, individuals, and itself. (*Jones W J, Theerawong P. Muay Thai Diplomacy: Thailand's Soft Power Through Public Diplomacy[J]. Journal of Alternative Perspectives in the Social Sciences, (12021,11): 99-124.*) In 2007, Thailand mandated the Department of Cultural Promotion to develop and implement policies for the safeguarding of ICH in line with the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, and Muay Thai was an important part of its work on ICH in Thailand. In 2010, the National Culture Act was enacted, and the protection and transmission of intangible cultural heritage were the core task of the Ministry of Culture. After becoming a State Party to the United Nations in 2016, the relevant agencies have been actively promoting Muay Thai to be on the World Intangible Cultural Heritage List. Secondly, to broaden the space for the material presentation of Muay Thai culture, the Institute for the Preservation of Muay Thai will be used as a base to maintain the Museum of Ancient Muay Thai; establish the Ancient Muay Thai Academy, and standardize the certification of Muay Thai masters in relevant associations. Last but not the least, with the aim to enrich the spiritual space for the presentation of Muay Thai culture enrich, for example, Muban Chom Bueng Rajabhat University offered

courses and doctoral degrees in Muay Thai studies and regulated the nationalist narrative of Muay Thai in Thai schools. In addition, the government had also encouraged social capital to pay attention to traditional national sports. Ancient Muay Thai became more often seen in public, and some boxers were trying to bring it back to the ring by passing d ancient Muay Thai (mainly Chayah) with the joint efforts of the government and the private sector. In addition to relevant novels, movies, television dramas and cultural industries such as games, comics, and animation have also been developed rapidly in recent years.

In general, since the 1960s, Muay Thai has gradually become internationalization and an important cultural export of Thailand. However, in the process of internationalization, not enough attention was paid to it in terms of martial arts techniques, people, and organizational propaganda in the early stage, resulting in an extremely passive situation in terms of Japanese kickboxing, Dutch kickboxing, women's issues, international organizations, and related administrators, while domestic ancient Muay Thai, rituals and other aspects were homogenized due to westernization, which brought a lot of negative feedback towards it in the process of rapid internationalization were also detrimental to the construction of domestic identity. In the face of the crisis, the Thai royal family and government have adopted active policies to participate in all corners of the Muay Thai movement to strengthen their control over the internationalization of Muay Thai externally, to protect and rescue the ancient Muay Thai which was at the edge of lost internally, and to shape people's sense of identity between themselves and the sport and the Thai nation in different ways in the public space between Muay Thai and the country, the nation, and the royal family.

Organizations and Rules of Muay Thai Competition

Foreign policy has influenced the spread of Muay Thai worldwide, and open diplomacy has contributed to the development of Muay Thai as a professional sport. Muay Thai is constantly learning the best techniques and improving the rules through exchanges with the world. Thousands of foreigners come to Thailand every year to see Muay Thai, promoting the country's tourism and economic growth. The economic growth of Thailand is promoted when Muay Thai becomes more professional.

After 1912, the Thai authorities incorporated boxing rules into Muay Thai competitions. Competiton protections were improved from hand-wrapped sisal rope to professional boxing gloves, and rounds were set. The reform of its format was a milestone in the professionalization of Muay Thai in modern times. It began to become more modern and professional.

On April 1, 1937, the Department of Physical Education of the Siamese government issued the first rules for boxing competitions, and the system and format of national competitions were then perfected and unified. According to You Huijun (2015.02) (China), the government's unification of the rules of competition firstly ended the chaos of Muay Thai rules, and this regulation was epochal for the later arrival of Muay Thai on the international stage and its glory in the world.

With the development and promotion of amateur Muay Thai and the International Federation of Muay Thai (IFMA) becoming a member of the International Olympic Committee (IOC), the sport has gr and developed its unique technical system and style of competition (compared to professional Muay Thai).

The International Federation of Muaythai Amateur (IFMA) was established in 1990 through the continuous efforts of the Thai government. After more than ten years of unremitting efforts, the first World Muay Thai Championship was held in 2005. On April 8, 2006, amateur Muay Thai was recognized as a sport by the World Sports Organization. In the same year that Muay Thai gained its legal status, it was accepted into the Asian Indoor Games held in Macau on October 29, 2007, which was the first time that Muay Thai appeared in a regular international competition.

According to Li Hongchao (2017.08), the International Federation of Muay Thai Amateurs (IFMA), which has more than 120 member countries, organizes the World Muay Thai Championships and Intercontinental Tournaments once a year and the Muay Thai World Cup every two years. Under the guidance of this organization, Muay Thai was one of the thirteen events at the first World Martial Arts Games held in Beijing in 2010, one of the 19 events at the 4th Asian Beach Games held in Phuket, Thailand in 2014, and one of the events at the Asian Indoor Games. In 2017, the World Games has enlisted Muay Thai on the list of new sports and the established World Muay Thai Amateur Federation.

After carefully collecting statistics, a writer called "The usual mind" (2010.11) points out in *Boxing and Fighting* that the commercialized events of Muay Thai are working well in all countries of the world, and nowadays the Muay Thai events in the world are mainly divided into amateur and professional. In addition to amateur Muay Thai events such as the Asian Championships, Asian Indoor Games, World Championships, World Martial Arts Games, Thailand Games, and various intercontinental tournaments, most professional Muay Thai events operate on a commercial basis. The main events are the King of Thailand Cup, uFc, wMc World Professional Muay Thai Championships, K-1, and various challenges and invitational tournaments. The King of Thailand Cup is the most influential tournament in Thailand. In 2010, the King of Thailand Cup became a world war of Muay Thai, with 16 Muay Thai fighters from 16 different countries competing for 2 million baht (416,000 RMB).

After boxing, judo and taekwondo became Olympic events, Muay Thai, as the national sport of Thailand, also started to think about this issue and made a corresponding plan. Firstly, Muay Thai must strive to enter the Asian Games and eventually the Olympic Games. To achieve this goal, the Thai authorities began to transform Muay Thai from a fierce fighting art to a competitive sport by the basic principles of modern sports, in terms of technology and rules. Yu Chengming (2017.08) found that the modified rules make Muay Thai safer than before. Traditional Muay Thai matches, in which athletes only wear mouth guards, gloves, and crotch guards, are more ornamental and exciting. However, it can cause more injuries to both bodies, and fatalities have been in Thailand. This defeats the purpose of the sport to strengthen the body. Therefore, Muay Thai protective gear began to appear to protect the personal safety of the athletes in the fierce confrontation. Muay Thai protective gear includes gloves, head guards, chest guards, elbow guards, and leg guards, just like all fighting sports where striking is the major technical means. A fight in which these guards are worn is known as an amateur fight. Muay Thai fights that still use gloves, crotch guards, and teeth guards are called professional fights. This takes into account both the professional and competitive aspects of the sport of Muay

Thai. Since the advent of Muay Thai protective gear, Muay Thai competitions have been divided into two types. One is the professional Muay Thai competition that maintains the tradition and is mainly for professional Muay Thai fighters. The other is an amateur tournament with more comprehensive protection, mainly for Muay Thai athletes participating in large-scale matches, similar to boxing.

Research on Muay Thai

In *Thailand's Cultural Treasures I - Muay Thai*, China's Wu Xiaohui points out that Muay Thai first originated in Laos and later spread from the border area between Thailand and Laos to all parts of Thailand, where it slowly developed and became more popular. Muay Thai focuses on developing one's spiritual strength. For example, Muay Thai fighters worship the gods before they formally compete, and another example is that there are the tattoos and totems on Muay Thai fighters, which are believed to have magical powers to protect fighters and defend themselves from each other. In addition, they believe that these patterns also have an aesthetic effect and can attract the attention and praise of others. What's more, Muay Thai also focuses on cultivating a moral code which is demonstrated in the process of teaching, during which Muay Thai teachers not only teach students the theory and techniques of Muay Thai, but also teach them methods to distinguish between right and wrong, learn to think, improve self-control and patience, and stay away from drugs and crime, etc.. At the same time, with the globalization of the economy, Thailand has inevitably been influenced by other cultures around the world, and Muay Thai, a traditional Thai sport, is also under some threat and impact.

In the book *Ritual - Education - People: A Rational Educational Review of Muay Thai Pre-Match Ritual*, Chinese scholars Wang Xiaochen, Zhao Guangsheng, and Qiao Yuanyuan argued that Muay Thai pre-match rituals originated from the Thai Buddhist culture and are a manifestation of the secularization of Thai religion. Muay Thai focuses on practicality, ritual, and education. The rituals before the start of a Muay Thai competition consist of three main procedures: the first one is to honor the gods; the second is to salute the masters, and the third one is to dance. All these rituals reflect the fact that Muay Thai is not only a violent act, but also an educational one that is full of faith, ethics, philosophy, and wisdom. An important reason why Muay Thai has been able to develop is that it not only has not lost its fundamental tradition but also inherits the excellent traditional culture of Thailand, which has national characteristics and reflects the cultural confidence of the Thai people.

In ancient times, however, Muay Thai was used as an important tool for survival, for self-defense in times of personal threat or to the nation, and for military training and recreation after the war. Therefore, although there are few surviving documents of Muay Thai in ancient times, it does not prevent the Thai people from loving and recognizing Muay Thai. The culture of martial arts in Thailand has remained unchanged, which is fully demonstrated in the fact that whenever there is a major local temple fair or festival, Muay Thai is often regarded as an important performance, and people enjoy boxing, watching boxing, and gambling on boxing. In addition, Muay Thai is not only a traditional Thai sport but also a popular combat sport worldwide due to its unique and exotic characteristics, mysterious rituals, and exciting performances.

In the book, *Cultural Differences Between Chinese and Thai Martial Arts*, Xu Lihong and Zheng Hao (from the Faculty of Languages, Chiang Mai University, Thailand) argued that Muay Thai combines the trinity of language culture, court culture, and traditional culture. It is a figurative embodiment of physical combat that closely blends Thai religion, art, and farming. Compared to the rich techniques of China, Muay Thai relies on a few body parts to attack with fists, elbows, and knees, with a single move. Therefore, this connotative boxing is relatively easy to promote.

Relevant Concept

This study uses "qualitative research", supported by "participatory research". It is necessary to obtain the maximum amount of original first-hand information and to conduct deep research.

There will be three main concepts in this text research.

The first concept is the culture of Muay Thai. It includes the culture of Muay Thai's techniques, the culture of the inherited master-apprentice system, the culture of ring competition, and the related externals such as Buddhist beliefs, temples, training rituals, costumes, Kong opera, and other related cultures. What draws special attention is that our focus is the cultural categories that can generate greater benefits in our creative economy research.

The second concept is the creative economy. This is an emerging discipline in cultural studies and is a new type of research in which creativity, culture and high technology are integrated. This study is based on the book *Creative Economy* by John Howkins, the so-called "Father of Economics" of the United Kingdom, who is also the father of the world's creative industries, the promoter of the innovation mode, and the famous British expert in creative and cultural industries. In 1997, the British Blair government followed Howkins' advice and began to support the creative industries, and he was thus called the "Father of Creative Industries". In *Creative Economy (2006.12)*, Hawkins reminds us that the value of intangible assets created by human beings will one day exceed the value of material data we possess and points out that the creative economy generates \$22 billion per day and is growing at a rate of 5%. How does creativity become the main driving force of business interests and how does it foster business practices? How can companies achieve real growth by competing on creativity and innovation? Since the British government took the lead in proposing development ideas at the end of last century, the concept of a creative economy has rapidly become popular around the world and has been raised to the strategic development level by developed countries such as the United States, Europe and Japan. In addition, the text of this study utilizes the core theory of *Creative Industries: Contracts Between Art and Commerce (2017.07)* written by Richard E. Caves from the USA, and *The Creative Industries Reader (2007.05)* by John Hartley from Australia. If Hawkins provided direction and turned on a light for our theoretical research, the theories and practices of the latter two scholars, however, gave practical guidance for my research. Specific methods are provided for how to implement them in the study of Muay Thai and how to find an appropriate mode of the creative economy.

The third concept is the successful mode of the creative economy of *Zen Music Shaolin Grand Ceremony*.

Zen Music Shaolin Grand Ceremony, hosted by Shaolin Temple, was a combination of Buddhist Zen elements, Chinese kung fu, the concept of the creative economy and modern high-tech means. With the help of live scenery and local resources, Kung Fu was successfully regarded as the theme of the Shaolin Temple, and this raised its income and expanded its influence and business sectors. It is also a typical case of successful creative economy mode. The same goes for Muay Thai, which also has the same Buddhist background and boxing elements. Therefore, we can acquire realistic, pertinent, direct references while taking *Zen Music Shaolin Grand Ceremony* as the first case to learn from.

As the researcher of this paper, I am a full-time teacher of martial arts in the School of Physical Education at a university in China, and also a teacher of martial arts culture. I am not only familiar with fighting techniques, but also learnt the cultural and philosophical theories related to martial arts from Mr. Qiao Fengjie, the creator of the *Philosophy of Martial Arts* in China. I have conducted an in-depth study of the Buddhist elements in martial arts in particular. This provided a solid foundation for understanding the fighting techniques and culture of Muay Thai in Thailand, a Buddhist-themed country. A teacher at Mahasarakham University in Thailand from the School of Pharmacy, who is also a good friend of mine, had ever studied Chinese medicine and martial arts in China. Therefore, he provided me with a wealth of primary sources on Muay Thai and took me to watch various Muay Thai tournaments in Thailand, helping me learn about the culture and rituals associated with Muay Thai in the past decade, which made it very convenient for me to conduct my research. Compared to Shaolin Temple, which also contains Buddhist elements in its boxing, Muay Thai, which is also Buddhist-infused, seems to naturally and genetically belong to Buddhism. When suggested by my mentor, Dr. Sastra to research on the value-added of the creative economy and culture of Muay Thai, I accepted it with great pleasure. When asked to compare the Shaolin Temple with Muay Thai, I felt it was the very thing I enjoyed and wanted to work on. I'm sure that the suitable mode for the creative economy of Muay Thai will be worked out by learning from the relevant modes.

In view of the fact that culture, creativity, and high technology in the creative economy are the three core supports, our research is based on the existing operational problems of Muay Thai and the urgent survival problems after the outbreak of epidemic. From Creative Economy to The Law of Occurrence of Creative Economy to Culture and Value-added and Creative Economy of Muay Thai, an in-depth study was conducted under the progressive logical sequence. We conducted the following research from problem-raising to problem-solving, finally to the mode of community service.

1) What is the creative economy?

The creative economy is also called the creative industry or innovation economy. It is a new economic mode of huge wealth appreciation based on the original industry, production capacity and products and with modern high-tech means as tools. Through the excavation of additional cultural value, the human creativity that it embodied was defined as the core. Its theme is creativity.

2) How to realize the creative economy?

The realization of a creative economy requires a cycle of creativity and two leaps in the creative economy because it is different from the ordinary economy.

In the creative cycle, the core element is people--the creative class, which also runs through the entire creative economy process and exists as subjects. The formation of the industrial chain can be simply divided into several parts such as original ideas, creative products, commercialization of creative products, and market transactions. The generation of creativity is an important stage in the formation of the creative economy, but creativity must be commercialized before it forms the creative economy. (*Bu Yanfang: Introduction to Creative Economy p22*)

3) What are the parts to creating a creative economy mode of Muay Thai?

According to the concept of creative economy, there are many methods and parts to creating the creative economy mode of Muay Thai. Based on the investigation, the data collected, and the pandemic, there are Muay Thai competition arena culture, traditional Muay Thai folk culture, and the belief culture that influences Muay Thai. Through the generation of creative themes, its related products and commodities are promoted through new scientific and technological means such as VR, Tiktok, Facebook, WeChat and other new media.

4) What is the impact of the implementation of the creative economy mode on Muay Thai?

Through creative development, the original monotonous revenue mode of Muay Thai has been changed. For example, in the past, Muay Thai players relied on the income after the competition and teaching Muay Thai skills. While boxing gyms relied on tickets, drinks and gambling. If you practice with real people through VR, the teaching mode of Muay Thai can break the limit of region and space. And then related products with Muay Thai cultural symbols such as tattoos, T-shirts and even toothpaste will gain further development to a greater extent.

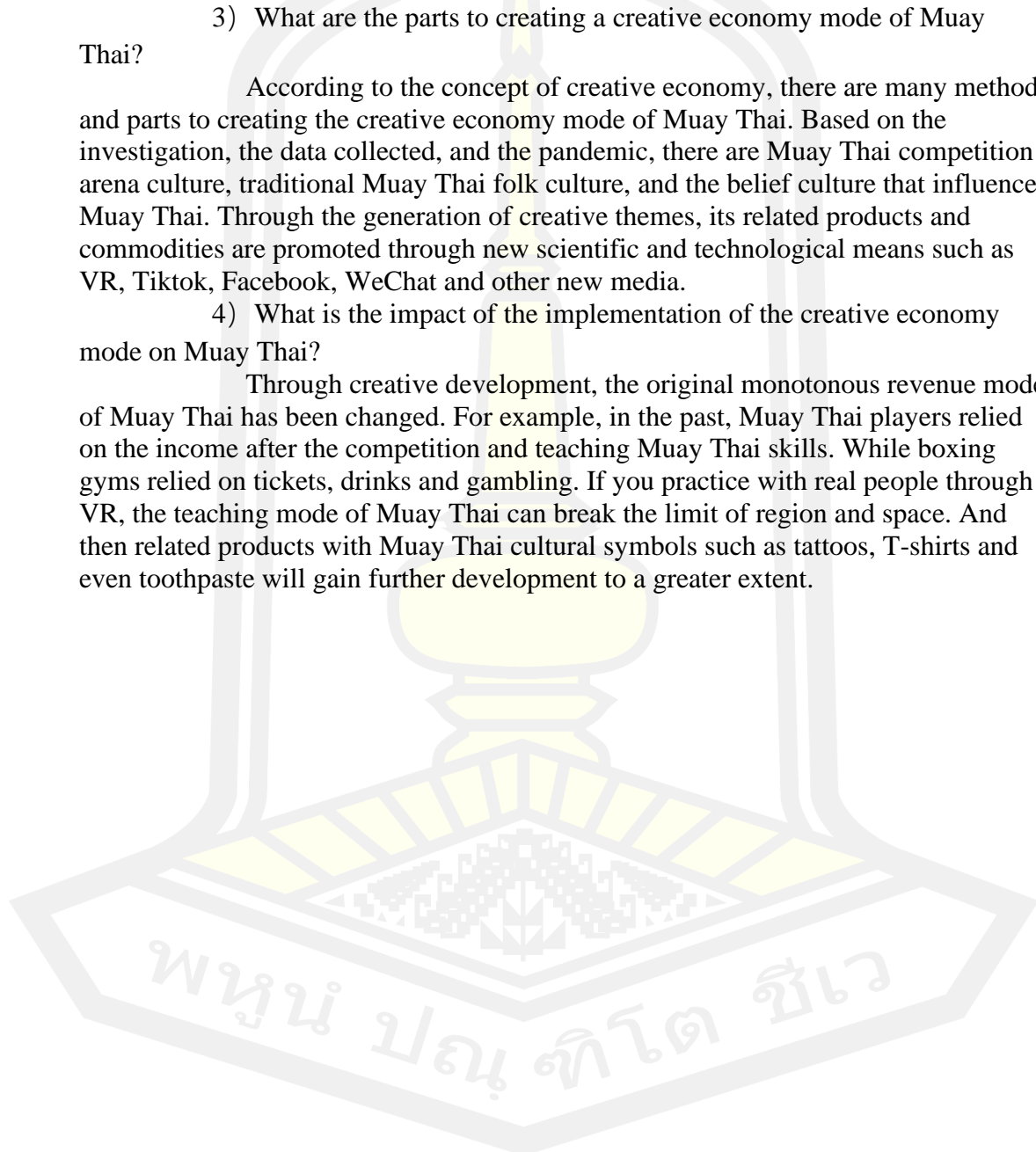




Figure 15 Muay Thai halls in China feature images of Hanuman and the tiger, which are beloved by China.)

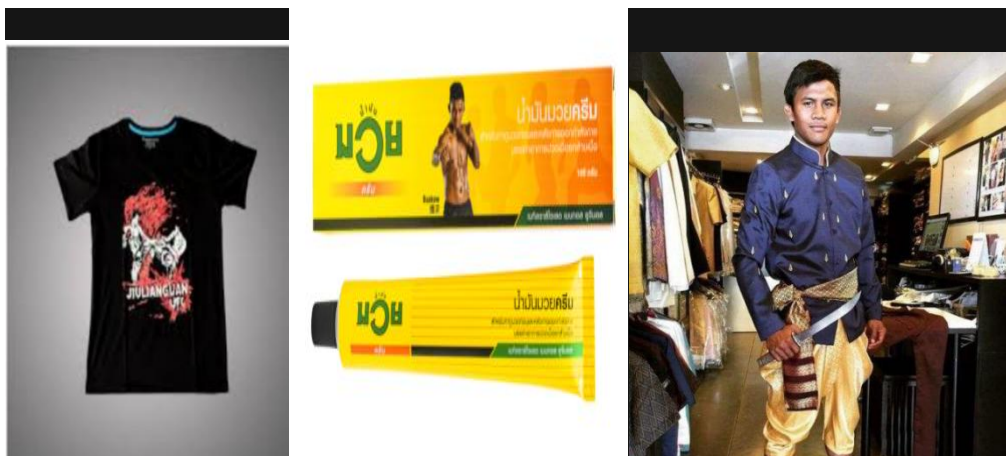


Figure 16 Muay Thai T-shirts, Buakaw Banchamek' s toothpaste, Buakaw Banchamek clothes

5) Can the success of the *Zen Music Shaolin Grand Ceremony* bring a creative economy mode suitable for Muay Thai?

Definition of Terms

The research in this paper is a study that takes Muay Thai as a starting point to provide a value-added model for the development of Muay Thai through the principles of creative economics. Therefore, after defining the scope of Muay Thai research, we must clarify the basic theories related to creative economics, the content covered, and the internal and external concepts that serve it. In the study of this paper, we will specifically consider and study the following theoretical systems:

The Theory of Creative Economy in Text Research

Creativity

There are two expressions of the word creativity in English, one is Creative, which originally means creative and inventive, but now it is derived as creativity and becomes a fixed term. The other expression is Idea. However, in western countries, the creative economy or creative industry is usually expressed by Creative (*Guo Jianping, Doctoral dissertation of Hunan Normal University, "Research on Sports Creative Industry", P.11*). According to *Creative Economics* written by Chinese scholar Guo Huiqin, creativity is creative thinking. Creation means to create something that never been seen before of intention, consciousness or idea, which means thinking. The *Introduction to Creative Economy* which is used in Chinese universities for cultural industry majors quoted Chris Bilton's concept: Creativity requires us to do or think of something new, or to make a new arrangement and combination of existing elements. It is especially important that this new thing should be of value, otherwise it is just a "new idea" rather than creativity. The British scholar John Hawkins, the "Father of Creative Economy", believes that creativity is the generation of ideas. Hawkins believes that creativity is the ability to give birth to something new and it indicates the generation of ideas and inventions, which must be personal, original and far-reaching.

Creative Economy

The creative economy is known as the creative industry, innovative economy, innovative industry, and so on. The concept of a creative economy which first proposed in a professional report on creative industries by the Creative Industries Task Force of the British government in 1998. (https://baike.baidu.com/item/%E5%88%9B%E6%84%8F%E7%BB%8F%E6%B5%8E/3778308?fr=aladdin#7_4)

In addition, the creative economy also includes tourism, Museums and Art Galleries, heritage, and sports.

The research in this paper is generally called creative economy. According to the definition of various countries in the world, it can be divided into the following viewpoints:

First, creative economy specifically referred to those enterprises that derive momentum from the creative skills and talents of individuals, and those activities that could create potential wealth and employment opportunities through the development of intellectual property rights. Hawkins held this view in his book, *Creative Economy*, and defined creative economy mainly as the copyright industry.

The second is the view represented by the American scholar Richard E. Caves. The connotation of creative economy shall be defined as cultural (economic) industry or its contents.

The third is to take the culture, creativity, and high technology of the creative economy, as well as the related intellectual property protection into consideration. UNESCO's concept of creative economy combines creative production and commercialization with intangible cultural connotations to create content-intensive industrial activities. This content is protected by copyright, basically in the form of product material and non-material services.

(www.unesco.org/culture/industries/) John Hartley from Australia holds almost the same view in *Creative Industries*. As defined by Professor Jin Yuanpu from the Renmin University of China, a creative economy is a new industrial cluster reorganized or created in a cross-industry and cross-department field featuring the comprehensive combination of culture and art with economy and science and technology, and an emerging industrial cluster that provides culture, art, spirit, psychology, and entertainment products to the public. In his book *Creativity Economy-- From Knowledge to Capital*, Professor He Shouchang from the Shanghai Academy of Social Sciences stated that the creative economy refers to all kinds of industries that generate wealth by combining advanced technology and generating power based on the protection of intellectual property rights with individual creative labor as the origin and cultural creativity as the core. Professor Wang Tiejun, a scholar from Hong Kong, defined creative economy as an economic discipline that studies the transformation of human creative thinking into creative economy and the transformation of the creative economy into economic value. He also defined sports and entertainment, leisure and fitness as the scope of the creative economy, which provides a reference for our research on Muay Thai.

The third concept is adopted in the research text by the author to study the current situation of Muay Thai and make it a beneficiary of the creative economy.

The Disciplinary Nature of Creative Economy

Creative economics' research object is cultural industry, which determines that it is an applied science. The economic attributes of the cultural industry determine

that it belongs to economics (Guo Huiqin, *Creative Economics*, Chongqing Publishing House 2007/11 P8). And it is an independent discipline under the new situation, but at the same time, is also an integration of creativity, economics, philosophy, anthropology, culturology, psychology and social science (Wang Tiejun, *Creative Economics*, China Financial Press 2001/11 P11).

It is a science that studies the generation and application of economic creativity in creative economy-based industries (Wang Tiejun, *Creative Economics*, China Financial Press 2001/11 P121). In fact, it also studies cultural industries and economics, especially the value-added problems related to creativity, that is, how to increase wealth on the basis of traditional industries.

The Generation of Creative Economy

In *Creative Economics*, Guo Huiqin divided the generation of creative economy into the following five stages according to Piaget's epistemology of occurrence:

- 1) The stage of raising questions
- 2) The stage of creativity preparation
- 3) The stage of creativity incubation
- 4) The stage of creativity generation
- 5) The stage of creativity maturity and perfection

In *Introduction to Creative Economy* by Bu Yanfang, the generation of creative economy is divided into original ideas, creative products, commercialization of creative products and market transactions. They are shown specifically through a graph. It is believed that two leaps are needed to complete this final stage. The first leap is creativity. The second one is creativity that can be productized and commercialized, and the carrier attached to it goes to the market and trades in order to create creative economy and implement the value-added.

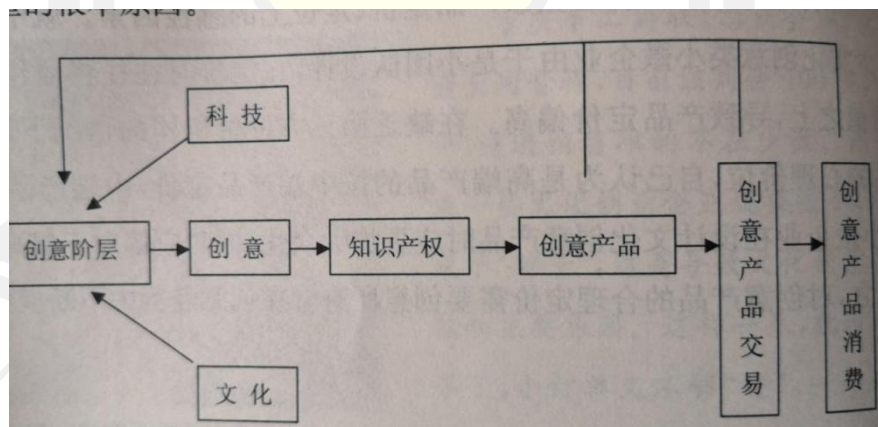


Figure 17 The circular graph of creative economy by Bu Yanfan

Professor Wang Tiejun formed the generation of the creative economy, the transformation of the value of creative economy and value embodiment with three elements respectively.

The transformation from creative economy to economic value requires:

- 1) Turn the abstract concept of the creative economy into a tangible one.

- 2) Turn the concept of the creative economy into practicable.
- 3) Turn the concept of the creative economy into value-oriented.

The embodiment of the value of the creative economy is also expressed by three elements:

- 1) Creative economy and its tangibly predicted value.
- 2) The practical value of the tangible creative economy.
- 3) Value-added value of the tangible creative economy.

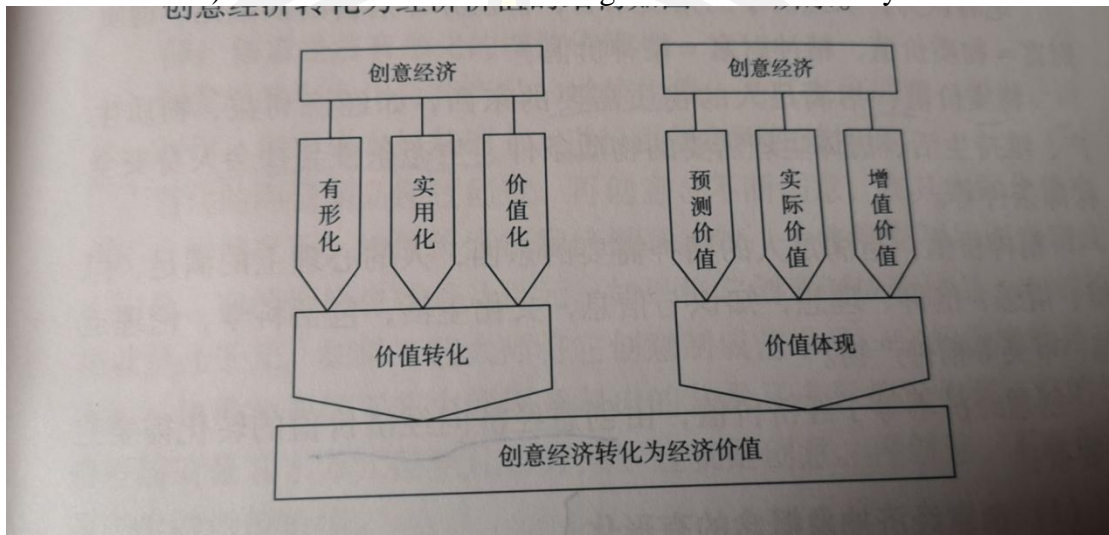


Figure 18 The graph of value transform and representation by professor Wang Tiejun



Figure 19 This figure shows an ordinary practical object which finally completes a super value-added and becomes a precious collection processed by culture, creativity and means of technology.

Related Research Theories of Cultural Industry
The Concept of Culture

Culture derived from the Latin word *Colere* and originally referred to the cultivation and training of human abilities beyond a mere state of nature. In the 17th and 18th centuries, the concept was expanded to refer to all the fruits of human effort applied to natural objects. That is, culture is the sum of all cultural products.

In 1871, in his book *Primitive Culture*, the British culturalist Taylor introduced the early classical doctrine of culture in a narrow sense. Culture is a complex thing that includes knowledge, beliefs, arts, morals, laws, customs, and the abilities and habits acquired by anyone as a member of society.

Culture is the sum of material wealth created by human beings in the course of social and historical development. It includes three aspects: material culture, spiritual culture and psychological culture. In a narrow sense, it is the sum of the forms of social and mental life that occurred and developed on the basis of a certain material mode of production in history, and refers to institutions that belongs to and correspond to society. (Hu Huilin and Li Kanghua, *Cultural Economics*, Shuhai Publishing House, Shanxi People's Publishing House, July 2006).

Cultural Economics

Cultural economics is the basic course for cultural industry management majors. The main contents include the relationship between culture and economy, cultural demand and supply, cultural commodities and prices, cultural production, exchange, consumption, market, and investment, as well as cultural development strategies and cultural economic management. Through the study and reflection of the above contents, we are guided to study the basic laws of cultural economic movement, reveal the role and significance of cultural economy for the development and progress of modern society, and enrich the theoretical system and policy system about culture and economy (*David Srosby/author, Economics and Culture, People's University of China Press, September 2011*).

Another definition, however, is more in line with our research texts on the creative economy. According to economist Professor Randall Bartlett from Stanford in America, cultural economics is a discipline that uses economic laws to study cultural, characteristics and the cultural needs of society. It also interplay with a material base of society, non-productive labor. Economics is an important form of human social development and one of the basic driving forces of human society. It is an economic advancement of cultural development and transformation of economic growth by means of cultural economy, a universal cultural and economic behavior of modern social development, and a study of the basic laws of cultural and economic movement, which reveals the role and significance of cultural economy to modern social progress and development. Cultural and economic theoretical system and political system cultural economics is increasingly becoming an emerging cross-discipline, and a new field of science (*MBA Baidu. Think Tank*).

The Concept of Cultural Industry

Culture Industry is a concept firstly used by Adorno and Horkheimer in their book *Dialectic of Enlightenment* (1947). They emphasized that the culture industry must be strictly distinguished from popular culture in particular. The culture industry fuses old facets of familiarity into a new quality. In its various branches, those products which are suitable for mass consumption or largely determine the character of consumption, are produced more or less according to plan. Some branches with the same structure, or at least interplay with each other, are placed in an

almost undifferentiated system. It is through technical means and economic and managerial centralization that this is possible.

The above definition of terms implicates the study of creative economics. It mainly outlines why the text is studied in this way, what part of the culture will be value-added, and its generation process when studying the suitable economic mode for Muay Thai. The above clear definitions of terms are an indication of cultural products of Muay Thai that will appear in our professional research text. From the above terms we know the concept of creativity and creative economy, and clarify the process of generating creative economy from the nature of the discipline and the object of study of the creative economy. Thus, the concept of a creative economy designed in Muay Thai can be better studied and implemented in the specific textual process. It is required that we should understand what cultural economics is and the concept of the cultural industry from the concept of cultural industry-related research theory culture. In this way, it will help us to present the high added value of the cultural and creative elements in Muay Thai when we specifically create a suitable mode of the creative economy.

Relevant Literature Review

Literature Review of Creative Economy

In Creative Economics, Wang Tiejun holds the opinion that the research content of creative economics takes the cultural industry as its research object from the perspective of creativity, which determines that its research content has both similarities and differences with its sister disciplines. The difference lies in that creative economics focuses on four aspects: the generation mechanism of economic creativity; The generation and characteristics of economic creativity in different types of creative economy industries; The application of economic creativity in different types of creative economy industries; Cultivation of Economic Creative Talents.

In *Creative Economy* (the United States, 2017.07) by Richard Florida, a large number of cultural industry information and examples were presented. (Richard Florida, *the United States Fang Haiping Wei Qingjiang, Renmin University of China publishing house published in June 2006*) But it is not the cultural industry of the monograph, it is the cultural industry and material production industry as the research object, for example, along with all the creative talents, the author will culture industry and material production industry to study the creative talent as a category.

According to the British government, Howkins (2001) thought that his book, *Creative Economy*, emphasized the importance of intellectual property rights. And put forward the individual is an important factor in the success of a creative economy as he said "I am sure that in the 21st century, a country can only achieve success by regarding the individual as a people with ideas and creativity in its economic system." In *The Connotation and Theoretical Origin of Creative Economy (China)* (2013.9), Gu Ningwei argued that the first element of the creative economy is creative. In the creative economy, most people most of the revenue is through its creative rather than its assets to earn income. The creative economy emphasizes the creative cycle process that combines the individual with the society and economy, emphasizes the role of human motivation, rather than just emphasizing production and output, thus neglecting those consumers who buy, use and reuse products as their inputs.

Different from the British government and Howkins (2001), who studied the Creative economy from the perspective of industry, New England described the creative economy from the perspective of the cluster. They believed that the creative economy is composed of three parts: Creative Cluster, Creative Workforce, and Creative Community. Such an analysis is to think about the creative economy, culture, and art of the important role in the society, especially the development of the creative economy combined with the development of the society as a whole, giving full consideration to the non-profit public institutions and independent art creative contribution, as a result, it will be strong support of our research to analyze the ideas of Muay Thai, economy, the creative industry as well as an analysis of the creative people.

Richard Florida (*America, 2002.07*) reinterpreted the creative economy mainly from the perspective of creative talents. He put forward three elements, namely the theory of the three-T structure: creative Talent, Technology, and Tolerance. He believes that attracting and retaining creative people is the primary source of competition and that a new class has emerged in the United States called the creative class. In the United States, by 2002, there were 38.3 million people, accounting for nearly 30 percent of the entire labor force, so a region with a creative class is also a region with a growing and prosperous economy. He also believes that creativity is the new driving force of economic growth, and the rise of the entrepreneurial economy, to some extent, has bridged the traditional gap between economy and culture, realized the close combination of economy and culture, added cultural value to products and services, and further proposed a feasible way to increase the value of products. This research idea is also an important inspiration and reference for our research on Thai boxing. In fact, after COVID-19, can human capital overcome the scarcity of resources to achieve sustainable economic growth and achieve cross-regional economic growth? What is the composition of human capital? How do measure the factors that determine the geographical distribution of human capital? A creative economy is generated and developed by trying to answer the above questions.

Richard Florida indicates that diversity and inclusion are the main factors that determine the geographical distribution of creative classes, and knowledge and creativity replace tangible factor input as the main source to promote economic growth. A diversified structure is often associated with a high proportion of innovation and economic growth. So breaking through the local restrictions of Thailand and promoting the development of Thai boxing with new technological means and cultural added value are exactly the problems we are trying to solve.

Literature Review of Creative Economy of Sports

In *Research on Sports Creative Economy*, Dr. Jian-ping Guo points out that the creative sports industry from the creative economy is based on sports ideas, and industry development model theory. It is an intuitive and effective inspiration for us to study Thai boxing competitions, the Thai boxing industry, and the Thai boxing creative economy. He raised some specific issues, for example, the creativity and development of sports intangible assets create multiple values. The so-called culture means that the direct participants of humanized sports are people. In addition to the factors of people themselves, its cultural value is becoming increasingly prominent, and the existence of this cultural value is also an important part of the creative economy in our research. Because we study the creative economy, the added value is

a cultural enhancement, so that we can move from just people participating in sports to cultural status, and get a huge value-added effect.

According to 2010 data released by Forbes in the United States, the value of a super American brand has reached 420 million dollars. These values must rely on creative marketing planning and design methods to achieve. Hundreds of NBA spin-offs have been developed through creative activities, including online games, clothing, toys, food, children's products, team mascots, and even restaurant buses. Another case is Nike, in addition to the production of sports equipment, the value of Nike's other brands has been extended to electronic products and a variety of gifts and other fields. In the sports industry, European and American countries have gone far ahead of the rest of Asia.

Through the creative realization of multi-cultural integration, and constantly exploring and expanding the sports market. Stanford Research Institute in the United States proposed that the industrial structure should be fundamentally adjusted after people's basic living conditions were met. And in 1999, the American economist Joseph. Pine mentioned in his Art of Experience Economy that human society would enter the period of experience economy after experiencing agriculture, industry, and service economy.

The development of the sports industry is also the same, the demand for spiritual and cultural products will inevitably promote the rise of the creative sports economy. Then, the development of the creative sports industry shows that the cultural elements from science and technology, entertainment, media, network, art, leisure, tourism, and other aspects are being largely integrated into the creative practice of the sports economy, especially in competition performance. According to statistics, in the 21st century, the number of people who goes to watch all kinds of professional sports games in the United States reaches 300 million. The average attendance in the NBA season is around 17,000. The attendance rate of the English Premier League is even more amazing with ticket revenue accounting for almost 30% of the income of the clubs. Therefore, the added value of culture, ready-made cultural construction is also the position of entrepreneurship.

So far, Thai boxing has formed a craze in Thailand, while is rarely seen in other countries such as Europe and the United States, China, and developing countries with such enthusiasm and big scene competition scenes, which also leaves room for our creative research on Thai boxing.

Talents and enterprises in different fields are also constantly joining the creative sports army. Whether it is the Olympic Games or other sports and arts, more and more people are participating in it.

In this text, the researcher uses two classic cases to analyze the creative sports industry and creative sports economy in detail. One example is the NBA in the United States. This paper mainly analyzes and studies NBA from two aspects. The first is the promotion of mechanism innovation. The core creativity makes the NBA not only spread the American culture from the arena but is more of a performance arena, which originates from the nation and is a fusion of the world's new era cultures. That's where we can compare and study. For example, Thai boxing can represent the culture and customs of Thailand. However, Thai boxing is only limited to Thailand, so we still need to develop a larger market.

Second, the greatest innovation of the NBA case is the creation of basketball heroes and culture. The NBA have created a lot of heroes such as Cooper in the 1950s, Air Jordan in the 1980s and 1990s, Kobe Bryant, Yao Ming, and so on, which have been far beyond the basketball game itself. To some extent, NBA also plays the role of spokesperson of fashion, such as their players' hairstyles, tattoos, clothing designs, and so on. The bald Michael Jordan look, Kobe Bryant's mushroom cut to the wheat buzz cut, and the stockings on the field, break the stereotype that stockings are only for football. The wristband on the court has become the symbol of shooters just like Reggie Miller and Karl Malone.

The penetration of design elements promotes the rapid development of the industry, which is also evident in the sports of the creative economy. In particular, the NBA is an example of the model, the use of modern technology is the earliest and most, is a particularly a successful case.



CHAPTER III

RESEARCH METHODOLOGY

Research Methodology

This paper adopts qualitative research intending to conduct an in-depth evaluation of one of the modes of the creative economy of Muay Thai. This chapter introduces the research methodology used in the thesis, which has been separated into the following sections:

1. Limitation of Research and its Benefits
2. Research Scope
 - 1) Research Subject
 - 2) Duration
 - 3) Research Field
 - 4) Research Methods
3. Research Management
4. Data Collection
5. Data Collection Tools
6. Data Tables and Analysis

Research Benefits

The creative economy emerged under the precondition of the sustainable development that human has explored and developed, under the requirements of the world economy's seeking breakthroughs. It features culture, creativity, and the most up-to-date technology. It has already been very successful in the west of Thailand to explore the creative economy in sports. However, could Muay Thai, similar to the Chinese martial arts, be more successful under the creative economy mode needs to be discussed deeply.

Both scientific culture and humanistic culture reflect human's different ways of pursuing goals. The relationship between the two cultures is a significant philosophical perspective to test the creative economy of Muay Thai. It is easier to gain more interests and achieve more value-added in fields like culture and value-added.

A new creative economy mode of Muay Thai has been created by investigating the business model of Muay Thai gyms. The discussion of creative economy mode is mainly based on practical predictions, which can only be used as a preset for the test of the mode. It calls for special attention to whether the established creative economy mode is adaptable or universal for cultural value-added when having a discussion.

Muay Thai, which is similar to that, was born in a Buddhist country as well. It has been widely promoted and accepted by the world. However, the consumer market of its culture is relatively weak, far less than the cultural value-added of Shaolin Kung Fu. From this perspective, we can also study its culture and even the Thai boxing experience, in addition to the technology of the boxing arena and the

tickets, and even the Thai bar. The additional culture has been added in creative ideas to achieve the purpose of value-added.

Thailand's Luminee Stadium and another Rajadamnern Stadium also embody the characteristics of the creative economy. However, it can be developed at a greater and deeper level in terms of cultural enrichment and related extension of additional products. Because there is still much space for it to developing compared with Shaolin Temple.

In Chinese martial arts, the system of Shaolin Kung Fu has achieved great success. The *Zen Music Shaolin Grand Ceremony* is a successful model of the creative economy and a model of value-added culture creativity. Shaolin Temple built a music theater near the temple for live performances. In addition to the demonstration of Shaolin Kung Fu, the ceremony also involved Shaolin's Zen culture, clothing, and practice. The scene includes elements of the martial arts of Shaolin Temple and Zen culture. The classics, traditional Chinese medicine thought, poetry, painting, calligraphy, and music, which were all demonstrated by performances, demonstrate Shaolin Kung Fu's strength and grace, Zen masters' meditation, and soul washing music.

The performance has shown the essence of Shaolin's traditional culture and the traditional sports culture of the central plains. It has broken through the propaganda with the simple theme of Shaolin Kung Fu and made the value added of culture far greater than the impart and teaching of Shaolin Kong Fu.

It is clear that ways of simply transforming Shaolin Kung Fu products into commodities by cultural creativity have reached a successful point in combining culture and market under the market economy.

Shaolin Kung Fu has achieved great success and served as an example on the basis of communication of consumers' psychology and interaction behavior, as well as the use of advanced high technology, and culture. By doing so, culture, technology, and value-added are successfully combined. This is an essential topic in this paper.

Limitation of Research

A number of difficulties arose during the field survey. One of the biggest challenges was the collection of field documents. Because of the pandemic, both the gyms that we intended to interview stopped training in time. When the author entrusted Jarawan to interview, the number of trainees was small.



Figure 20 Zen Music Shaolin Grand Ceremony is a creative combination of modern technology and traditional elements.

Khon drama in Thailand, although it includes the form and content of Muay Thai, it gives a feeling that Khon drama and Thai boxing have no connection with each other. Through the research of the creative economy mode, for example, whether other aspects of the Khon drama, in addition to its traditional music that suited the arena, can be shown in the Thai boxing arena or other areas and other situations? Will it attract more people to come to Thailand to learn Muay Thai? These are problems that are worth thinking about.

Although there are already useful and outstanding operation modes, the mode of the Muay Thai coffee center still needs to be tested in practice to prove it can be adapted. In particular, the development of related Muay Thai culturally peripheral products also needs to be tested according to the market mode of the creative economy. This is also the biggest limitation of this study.

Research Scope

1. Research Subject

Two or more Muay Thai gymnasiums are chosen as the subjects of field interviews in Thailand. One is ค่ายดาบรันสารคาม (Dabrun Sarakham Camp), a professional Muay Thai gymnasium located in Maha Sarakham province, which is used for traditional competitive competitions. The other is ค่ายปั้นมวยไทย (Gumpun Muay Thai), a Muay Thai gymnasium in a big shopping mall in Khon Kean province, which is an amateur or gym Muay Thai gymnasium with higher cost. The reason why these two gymnasiums are chosen as the main research subjects is that the northeast of Thailand

boosts more Muay Thai fighters. These two Muay Thai gyms are relatively representative in the northeast Thailand.

2. Duration

This research will be conducted from January 2020 to April 30, 2022.

3. Research Field

Field research and interviews range from the initial investment of Muay Thai gymnasium, coach's salary, venue operation, income from participating in competitions and side performances, etc.. So that their economic situation can be shown by numbers as specific as possible, and statistics can be conducted in an easy way.

Theoretical research is limited to creative economics——culture and value-added.

In the cultural value-added of creativity, the focus will be put on the following materials with obvious symbols of Muay Thai. Because Thais also firmly believe that magic can empower them with the power to protect themselves and knock down their opponents in addition to the weapons of Muay Thai. Magic which can resist the enemy's spears and swords is usually acquired mainly through tattoos and totems.

Ancient Muay Thai equipment has two main parts: clothing and protective gear, and amulets. All of these will serve as clear cases of creative economy.

Research Methodology

Qualitative research is adopted while conducting this research. Lei Zhiyu (20007.04) holds the point that qualitative research is composed of a variety of methods such as interviews, observations, and case studies. Primary sources include site notes, interview records, conversations, photographs, audio recordings, and memos in order to describe and explain things, events, phenomena are used in this research to better make it understood.

This research method refers to methodology like field experience and open interviews, participatory and non-participatory observation, documentary analysis, case studies, and others to conduct in-depth and long-term research on social phenomena in natural settings. The researchers collected first-hand information and understood the meaning of their behavior and their perceptions of things from the perspective of the people involved. Then made an analysis and induction.(*Zhang Mengzhong, 2001.11.*)

The term is used to clarify different stages of qualitative research. This study mainly uses induction, the principles and characteristics of qualitative research, methods, concepts, theories and hypotheses of data collection, and specific data analysis in qualitative research. It is also supported by participatory research.

1. Literature Review Method

The first-hand information is from the databases (Google, Mahasarakham University Library), network resources, libraries, the Chinese and English database of Chinese papers, and the information of the economic department of government and the Muay Thai administration department.

2. Survey Method

A field survey has been did on the biggest boxing gym in Thailand, and data about its operation mode and the competitive situation has been collected. With

the help of Muay Thai's master, field interviews with the inheritors of modern and ancient Thai boxing and in-depth investigation could be conducted. According to the principles of the creative economy, the author did a field survey of the *Zen Music Shaolin Grand Ceremony* in China to understand the creative content, marketing methods, and benefits of its products, and obtain first-hand data.

3. Comparison Method

Through the comparative study of the operation mode between *Zen Music Shaolin Grand Ceremony* in China and Muay Thai in Thailand, it could be found that the development space of the creative economy and a complete mode that can be promoted would also be established.

Research Management

1. Key Performance Indicators

Key informants include two groups:

- a Muay Thai gyms in Khon Kaen province
- b Muay Thai gym in Maha Sarakham province

The interviewees are the director of these gyms—owners or the investors who know about the income and expenses of their Muay Thai gym, and also the distribution of trained disciples or students, and even the detailed information on every expenditure.

The researcher will conduct formal interviews on the subject of the Muay Thai gym. In addition to the primary research data providers, the official interviewees will primarily represent a particular profession or all categories of people from whom the researcher can obtain broader information and detailed content.

2. General Performance Indicators

General informants come from informal interviews.

Students who have ever trained in these two Muay Thai gyms or relevant people who know the FB information of these two gyms could be regarded as general informants.

Informal interviews will be conducted in different places, with interviewees consisting of a wide range of members from social groups. A more comprehensive analysis of the current situation of Muay Thai gyms is made based on the information from people of different economic and professional backgrounds or other backgrounds through those interviews.

3. Research Tools

Research tools include fundamental surveys, observations, interviews, focal group discussions, documentaries, and photo searching.

Data Collection

1. Visual Research

The author will collect information about the income, expenses, matches, or consumption of the two Muay Thai gyms through visual research.

2. Fieldwork

Fieldwork will be carried out in these two places for data collection:

- 1) Muay Thai gyms for professional competitions in Mahasarakham province

2) Muay Thai gyms tending to be commercial fitness gyms in Khon Kaen province

The author will focus on the surrounding places such as related Muay Thai affiliated products, the income sources of the tournaments, and the related expenses in Thailand.

Data Collection Tools

1. Interviews

The interview questionnaire is one of the crucial research data collection tools, which will be presented to the interviewees in written form based on the preset questions. Respondents will have a clearer understanding of the research and provide targeted explanations. Researchers can also ask new questions based on the answers or consider conducting more in-depth interviews. At the same time, this form allows both participants to maintain flexible communication and gives the interviewee enough time to reconsider the questions. However, the interviewer needs to explain the contents on the form to help the respondent understand them during the interview. After that, the researcher can consider whether a more in-depth interview, which is to be conducted among different people or multiple times, needs to be organized based on the processes and results.

2. Fieldwork Notebook

The main contents that the fieldwork notebook needs to take are the research objectives, plan, and schedule.

The researcher can also set different objectives for different periods, the same goes for the list of researchers, addresses, contact information, notes, time schedule, research funding and so on. Researchers need to check work records in time to confirm the phases of work and relative considerations. Finally, work records should be stored as secondary data.

3. Voice and Picture Recording Tools

The basic data recording tools are a camera and recorder. The camera is used to collect image data of Muay Thai gyms, fighters and, trainees. The recorder is used to record conversations in formal or informal situations, so as to further facilitate data analysis and research.

4. Fieldwork

Fieldwork is the general term used to describe the collection of primary research data. It primarily takes place in the field, including many different processes such as interviewing or observing people and learning their language, folklore, and social structures. In some cases, the work must be designed to avoid the risk of observer effects or over-theorization or idealization of actual cultural activities especially when the research subject is human beings.

Data Tale and Analysis

1. Data Table

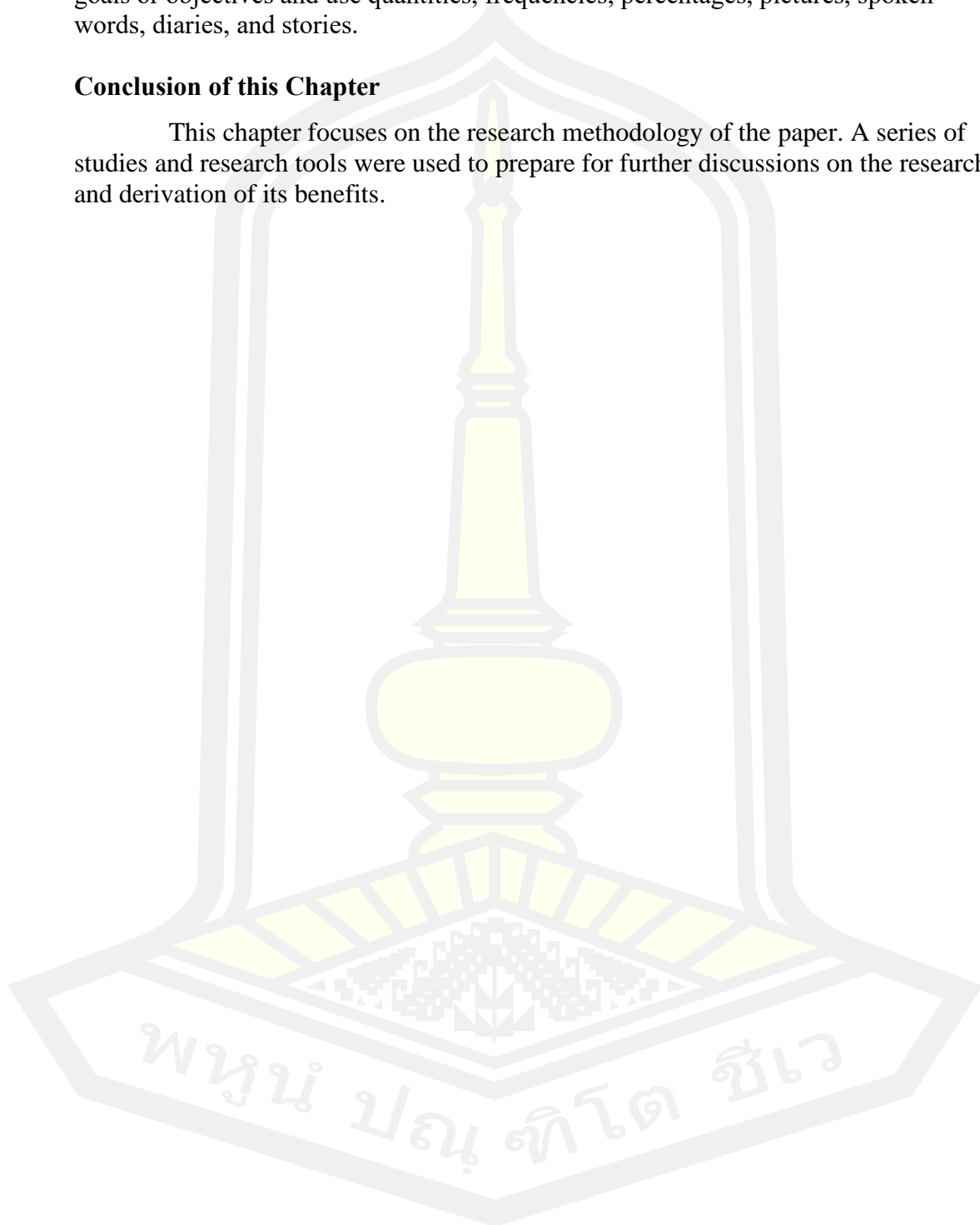
All data collected is recorded on data tables and grouped based on research objectives or goals, in order to ensure all data collected by all research instruments or tools are with the researchers.

2. Data Analysis

Statistical data is often used by some researchers when analyzing research data. In qualitative research, researchers will describe situations that must meet the goals or objectives and use quantities, frequencies, percentages, pictures, spoken words, diaries, and stories.

Conclusion of this Chapter

This chapter focuses on the research methodology of the paper. A series of studies and research tools were used to prepare for further discussions on the research and derivation of its benefits.



CHAPTER IV

RESEARCH RESULTS

This chapter describes the research findings of this paper, which are divided into three parts. The first part describes the significance of the use of modern technology in developing the history and value of Muay Thai. The second part is about the current operation pattern and problems of Muay Thai. In this part, the researcher did a lot of surveys and interviews and learned from some resources and interviews in two Muay Thai gyms. Then he got a preliminary understanding of how the creative economy adds value and how to apply this information to Muay Thai. The third part is the envision and establishment of a Muay Thai Coffee Center, which is an objective to create a more suitable creative economy mode for Muay Thai. The three objectives of this study are as follows.

1. The Enhancement of Applying Modern Technology to the History and Value of Muay Thai
2. Breakthrough of the Original Operation Pattern of Muay Thai: the Value-added of the Creative Economy
3. The Hypothesis of the Creative Economy Mode of Muay Thai: the Establishment of Muay Thai Coffee Center

In this section of the text, through the study of the culture and the history of Muay Thai, the two styles of Muay Thai gymnasiums will be the study subjects in northeast Thailand and examines the scope of their creative economy. Practice the theory of the creative economy and establish a suitable hypothetical pattern in order to get the benefits for the community. The Police Caption Niran Yossapon May Thai gymnasium which is located in Mahasarakham is a training basic which is mainly about professional games. The pattern of Police Caption Niran Yossapon May Thai gymnasium is Thailand's representative in an arena match. The name of The Gumpun Muay Thai Gym can let people know its meaning. This gym is located in Khon Kean in Thailand with fitness as the main body, similar to amateur training. We aim to find a truly beneficial reference and supplement for the development of Thai boxing and even the economic development of Thai. Certainly, the establishment of this mode refers to the development of the Shaolin Temple. In last chapter's study, we can learn that the Zen training, Shaolin martial arts, music and the cultural stories of Shaolin, and Zen Music Shaolin Grand Ceremony with an open-air large-scale real-scene musical performance has got a lot of benefits. In fact, Muay Thai as an important national art of Thai is not only making the Thai people proud but also enhancing the national self-confidence. In the great development of this new era, in addition to the presentation of the main body around the ring economy, many aspects of the ornamental benefits, as well as learning Muay Thai, traveling to Thailand, etc, have brought great benefits to Thailand's income.

The originator of creative economics is recognized as Mr. John Howkins of the United Kingdom, who used to serve as a strategy and corporate development advisor for Time Warner, IBM, Star TV, and many other companies. And he helped more than thirty countries' governments, including the United States, Japan, China,

Canada, Australia, and Singapore, to formulate creative industry policies. Furthermore, Mr. Howkins also serves as executive chairman of The Toronto Productions, vice-chairman of the UK Screen Advisory Council, and director of the London Film School. The theoretical source of this paper is based on the views of Mr. John Howkins. Specific to the establishment of the Muay Thai creative economy mode, it is the theory of two teachers, Chinese mainland scholar Bu Yanfang, a research expert in creative economics, and Wang Tiejun, a scholar from Hong Kong, China, which has played a direct and effective role. Because when practicing the theory in the reality, Mr. Bu and Mr. Wang have a better understanding of the reality of Asia. The theories of China's two creative economics experts are also based on Mr. John Howkins. Of course, the American economist Richard. E. Caves's elaboration in *Creative Industries: Contracts between Art and Commerce* is indispensable.



Figure 21 This is John Howkin's picture from the Chinese version of *The Creative Economy: How People Make Money from Ideas*.



Figure 22 Dr. Wang was talking with Dr. Howkins, the father of the international creative industry, in London.

The idea itself can't make any monetary sense, so the ideas need to be put into practice to be economic. If the economic value is to be generated, it also needs to be displayed in tradable products, which in turn requires an active market for buying and selling, many basic rules of law and contract, and the practice of reaching reasonable transactions. John Howkins (2006.12) thought that while we need the above conditions, it does not mean that the idea of decoupling from the market will be derogated, but it will not be able to produce economic products. So, we've locked in the value-added factors in Muay Thai culture that are also the neglected parts of Muay Thai. For example, it certainly involves the question of Hanuman's image in the Thai Kong drama Ramakien and its impact on Muay Thai is also enormous.

The Enhancement of Applying Modern Technology to the History and Value of Muay Thai

Modern technology is inevitable in our daily life. And it is significant to proactively integrate modern technology into the creative economy of Muay Thai. First, the author will analyze the necessity to take this as a case study.

Muay Thai as a Case Study Factor

Muay Thai in Thailand is almost similar to Chinese martial arts in terms of its historical factors. Inspecting its technical system, it is beyond reproach that it is mainly due to the accumulation of military warfare experience, civil conflicts in tribal villages, and similar official or civil immature competitive games. However, what is very different from Chinese martial arts is that China's many religious beliefs (mainly Confucianism, Buddhism, Taoism, and Islam), the customs and folklore of multiple ethnic groups, the fusion of national cultures, and the differences in the characteristics of the east, the west, the north, and the south, have produced a rich style of performance and colorful martial arts school with huge content. Although there are different schools of Muay Thai techniques (four martial arts), from the point of view of technical form, the style is still the same, and the techniques used for practice and fighting are the same. Unlike the Chinese martial arts Tai Chi and Shaolin boxing, one is slow like running clouds and the other is as fast as a volcanic eruption. If you want to master or practice both martial arts at the same time, it will be relatively conflicting, unless you reach a very high level. In Muay Thai learning, after mastering one school, learning in another school can directly strengthen or make up for the lack of technical learning.

However, we may find it an interesting phenomenon: the relative clarity of a single technology Muay Thai, not only the continuation of battlefield bravery, Buddhist bravely, also implies the most popular elements of Thai culture - Rama firm that is the monkey god Connotation. It makes it a powerful fighting technique on the top of the world and makes people from the East and the West obsessed with it. At the same time, we have a desire to explore the factors behind it.

And it is a natural unity. The vertical line is divided into three parts: Muay Thai's past historical exploration, the prosperous scene of modern development, and the unfolding imagination of the pattern of possible development. Imitating the Buddhist scriptures, I call him the past, present and future generations of this part of Muay Thai. Describing Muay Thai from the traditional history of Thailand, although

relatively historical reasons have destroyed many historical written records about Thailand's past due to the Burmese invasion, it has made it difficult for us to study the situation of Muay Thai. However, collect ancient records and interview modern times. By reorganizing the oral history of the descendants, there will be objective and surprising discoveries. Relatively speaking, the situation of modern or modern development is relatively easy to describe in terms of data. This is nothing more than the implementation of official statistics and field investigations. Infield investigations, in addition to the literature, are more diligent to investigate. For example, the inheritance of traditional Muay Thai genres, the situation of modern Muay Thai gyms and fighters, the situation of international competition players, economic development factors these existing things, objective and detailed, patiently done, it is easy to show results. For prospects and descriptions, the future of Muay Thai can only be deduced based on modern conditions, perhaps bold speculation. We can also learn from the development of Shaolin Boxing in China, and provide a vision and mode for the promotion of Muay Thai in terms of subsidiary culture, health and fitness (ancient Muay Thai dance and meditation factors), and sending standardized coaches to other countries. As my mentor Sastra has always emphasized: The most successful research is to establish a development mode that can provide a useful reference for people's economic development benefits. This is the structure of three vertical lines.

With the three-line research, the technology, connotation, and extension of Muay Thai simultaneously described from three aspects. The first line is a direct impact of factors campaign history, these wars fight for Muay Thai techniques spread most direct terms—efficient, simple, quick knockouts, it can be very critical. The second line is that as a country of Southern Buddhism, almost most people believe in Buddhism, so it is inevitable that as a factor of Buddhism, it is natural to accompany Muay Thai practitioners. From which modern warm-up ceremony of the ring, tattoo, prayer, Buddhist elements into the stadium accompanied by the music, but more importantly is the Buddhist forget life and death, bravely deep understanding of the concept, it is undoubtedly highlighted. As the most essential classic of Southern Buddhism, the "Si Nian Chu Sutra" is not only the main method of practice among monks but also a classic commonly observed by all living beings. The part that cannot be ignored is different from Chinese Mahayana and Tantric Buddhism. Southern Buddhism pays more attention to and tends to feel the body, and achieve liberation through spiritual practice that cooperates with the body. Although the "Si Nian Chu Sutra" is a classic of the Buddha, it teaches people to enlighten and liberate, but its extremely noble body meditation training method and Muay Thai as a fighting sport provide natural guidance from another perspective. In this regard, there will be a detailed review and discussion in the article (specifically the influence of a few Muslims in the south practicing Muay Thai, which is also an interesting topic). The third horizontal line is Hanuman of Ramjan, which originated from the Indian "Ramayan" god monkey to Thailand's localization. Muay Thai fighting characters are influenced by Hanuman, for example, some technical movements - the monkey god Rama offers rings directly from the Kennedy content. In this regard, from the images of Ramakien in Bangkok, Thailand, and the influence of Thai literature on Kong opera, we can see the penetration of Muay Thai in folklore.



Figure 23 The left one is an ancient Thai boxer practicing in the temple. The right one is the eminent monk who instructed the Thai boxer to meditate.

The outline of three vertical and three horizontal lines allows us to clearly and objectively understand Muay Thai and even the culture and country of this magical Buddhist country of Thailand. To get rid of a single deposit in Western Europe and the United States for Muay Thai training techniques of cognitive fanaticism, Chinese has been obsessed with the mysterious mythology, "Five hundred years invincible hand". A more interesting introduction to Muay Thai and even Thailand, and to provide an effective and practical reference to its larger international space are all helpful. For example, how the monkey culture of Hanuman changed from god to human characters, such as the inner secrets of the practice of four thoughts, such as the tolerant ethnic style of Thailand, etc., can unearth the factors for the more healthy development of Muay Thai.

The Promotion of High-tech Means

The Technology Performance of the *Zen Music Shaolin Grand Ceremony*
Creative Economy

The history of the development of art is also a history of technological innovation, which brings new forms of art and creates new expressions of art. Compared with traditional performances, live-action performances are a new artistic mode of cultural dissemination facilitated by high technology, and new artistic means of expression such as sound and light meet the characteristics of modern society that people are more easily stimulated by the senses, leaving footsteps with modern performance forms. In the Ceremony, the digital sound system costing more than 7 million RMB has been created through the creation of earth surround type high-fidelity sound, so that the audience is surrounded by the all-round Zen feeling of tranquility, pulling in the distance between Zen and the public, "all beings have Buddha-nature", the audience in like. The audience will be able to calm their hearts and minds in the heavenly Zen rhythm, realize their self-realization and investigate

their hearts. Shaolin monks dressed in light-guided costumes fly up and down the mountains, and the giant artificial moon with a diameter of 20 meters shows the changes of cloudiness and roundness under the control of the computer so that the audience can see the growth of Shaolin monks over time and understand more deeply the cultural connotation of the unity of Zen and martial arts.

Modern technology has also increased the effect of artistic expression. Live-action performances are often an effective means of boosting the nighttime economy of a performance venue and are therefore mostly scheduled at night, which places high demands on the lighting effects of the performance. In live performance, the role of lighting is no longer as simple as lighting but has become part of the stage expression, by the rendering of lighting, the performance can present a more intense visual effect, playing a complementary role to the demonstration of the theme. In the Ceremony, the producer invested more than 3 million RMB in technical research, using lights to project a Buddha statue on the Liantian Peak, and using sidelight makes the Buddha more sculptural. Under the light of Buddha, the audience could feel reverence and leisure.

Through the help of modern technology, the cultural connotation of the live performance is more fully displayed, and the ornamental and artistic qualities are greatly enhanced. The audience feels the impact of modernity and tradition visually, enjoys the music and chanting in high-fidelity stereo, and experiences immersion and life experience emotionally.

A similar scene can still have a direct effect in Muay Thai. We can directly feel the charm and power of this culture in the performance of Khon Drama in Bangkok, Thailand.

Chinese creative game industry of martial arts is not only one of the largest and most effective martial arts creative industries but also the essential part of the high-tech means of the Chinese creative game industry. The online game that is currently emerging and expanding is very different from the traditional business model of computer games which mainly serves game manufacturers to users. The development, operation, maintenance, and market expansion of online games involve not only traditional game developers, but also game operators, broadband network operators, IT equipment manufacturers, and service providers.

For these big countries whose game industry is prosperous such as Japan, South Korea, and especially the United States, the game industry has made contribution and has influenced the GDP. In many developed countries, the output value of the game industry has surpassed that of traditional industries such as the production and movie industries. It has become the main growth of the knowledge economy in the information age and is still growing strongly. Their successful experience has an important reference value for developing the Muay Thai game industry, especially the Muay Thai culture-themed game industry.

Compared with European and American games, Japanese and Korean games are not inferior in terms of high technology and are even better in some aspects. In 1998, when the Japanese game industry was at its peak, it had reached an amazing proportion of occupying more than 90% of the hardware and 50% of the software in the global video game market. South Korea, which has emerged as a leader in online games, now has the fastest broadband network transmission speed in

the world, and these global leading game technologies ensure that both countries can produce top-quality game products.

The comprehensive involvement of high technology has led to significant progress in the development of Muay Thai. By assessing the history and value of Muay Thai and strengthening the Muay Thai culture concerning the Hanuman factor, results will be made accordingly.

Today's high technology is flooding the Muay Thai arena and beyond. The main applications of high-tech intervention are as follows.

1. High-tech in the ring

Nowadays, every Muay Thai arena is dotted with multi-angle high definition digital cameras, presenting every moment of the match perfectly, and the super large full-angle digital display hanging over the center of the arena enables even the last row of the audience to watch the progress of the Muay Thai match very clearly. The digital feed ensures a clear picture of the fight in the center of the ring, with multiple viewing angles. The advanced features of the television broadcast also include simultaneous playback and switching off the broadcast, allowing viewers on the floor and the television to instantly enjoy the replay of the various moments in the ring. In addition to their talent and hard training, the high-tech tools and instruments for warming up, monitoring, and rehabilitation outside of the ring is also instrumental in the vibrancy and skill of the Muay Thai fighters on the ring. Nowadays, there are even more live streaming softwares online, such as Facebook and Shake, which bring greater convenience to watch various details.

2. High technology in extension products

The gloves, targets, costumes, and video games based on Muay Thai fights are representative of Muay Thai extensions. In these products, the high-tech component is crucial. Each new T-shirt endorsed by Muay Thai King, from the overall design to the materials used, is inseparable from the help of high technology, making it colorful, practical, and more expandable. And Muay Thai-themed video games are high-tech, and this fighting game has become one of the most popular games in the global gaming market. Although it may not account for a large percentage, it has gradually shown its head compared with the Chinese Kung Fu-themed games or Japanese and Korean fighting games.

Breakthrough of the Original Operation Pattern of Muay Thai: the Value-added of the Creative Economy

Research content related to the creative economy should be paid attention to before we study the value-added of the creative economy of Muay Thai.

The Generation of Creativity

Pründle wrote a paper entitled *The Art of Invention*, which first proposed creative training for engineers and listed some inventive techniques and methods with examples. In the same year, Crawford, another patent examiner in the United States, published *The Technique of Creative Thinking*, proposing the enumeration of features, and then Okenke Stevenson developed the invention method and the creation engineering course. In 1938, The founder of the American BBDO advertising company, Alex Faickney Osborn, was also known as the "father of creative engineering", and invented the famous "brainstorming method". In 1944, Professor

Gordon of the Massachusetts Institute of Technology in the United States proposed the famous "Synaptic", which became one of the most popular creative methods, he argues: "Since invention and creation are not to clarify the connection of things that you know, but to discover the unknown connection between things, it is necessary to rely on non-reasoning factors to connect things that seem to be irrelevant." By the 1950s, the creative education movement had swept through Europe and the United States and had summarized hundreds of creative techniques. On this basis, since the 1970s, Germany, Japan, the former Soviet Union and the United States have successively introduced different forms of systematic creative invention methods. Since the 1980s, China has begun to study this aspect on the basis of summing up the experiences of other countries. For example, Hu Lungui and others have summarized creative thinking methods into three categories in *The Development of Man's Ultimate Energy: Creative Thinking and Training*: divergent thinking, aggregate thinking, and imaginative thinking. Chen Fang of China summarized five creative methods of *Creative Science*: the super-order associative coherence method, the super-system method, the non-system method, the intentional field induction method, and the creative chemistry method. In *Beauty and Creation*, Liu Zhonglin divides creativity into four series: association series, analogy series, combination series, and perfect series.

Creative Steps

A complete idea can be divided into 4 steps from generation to practical application:

1. Accumulation stage
2. Research stage
3. Generation stage
4. Inspection stage

Creative Approach

We have used the ideas of Mr. John Hawkins from England to illustrate this method. The theories of two teachers, Bu Yanfang, a scholar from mainland China, and Wang Tiejun, a scholar from Hong Kong, China, are clearly more in line with the actual case of Muay Thai in practice.

As mentioned earlier, so far, although many scholars and experts have summarized as many as hundreds of creative methods, the creative method can actually be summarized in one word - association, a positive association. Those specific creative methods are only various classifications under the method of association. So the creative general can be divided into the following categories:

1. Free Association Creativity Method
2. Analogy Association Creativity Method

The comparison of free association techniques, analogy is more specific than association, is a higher level of creative association. Analogous associative creativity methods include direct analogies, bionic analogies, anthropomorphic analogies, symbolic analogies, and fantasy analogies.

3. Combinatorial Association Creativity Method

Compared with analogy association, combinatorial association does not only stay on the comparison of similarities but further combines the characteristics of two or even more things, so the level of technique is higher.

Such as glass fiber and plastic combination, which can be made of high-temperature resistance, high strength fiberglass, and many composite materials, are made of this technique.

4. Reverse Association Creativity Method

5. Enumeration of Associative Creativity Methods (Perfect Associative Creativity Method)

Two Main Practice Types of the Creative Industry Typical Creative Industries

This kind of creative industry features transforming cultural creativity into industries and generating high economic benefits. The specific transcendence of the traditional cultural industry is still manifested in the three characteristics of the creative industry. First of all, the creativity of the Chinese resources combined with the traditional cultural industry should be new, and then it must be more perfectly displayed with the help of high-tech cooperation. And finally, through the production and sales of this creative cultural resource, a creative industrial chain is formed and high industrial benefits are obtained. For example, the success of the series *Kung Fu Panda* is a typical representative of this type. But its cultural and creative resources come from China, while the real creative ideas come from the United States, and its super-large-scale industrial benefits naturally belong to the United States. This type of creative industry is the main creative industry today and can also be called the typical creative industry.

Objectively introduce the true existence of Muay Thai through three clues, and the one-sided understanding of Muay Thai (purely technical fierce, violent aesthetics) error correction. With the courageous, diligent, and tenacious fighting spirit of practicing four thoughts, after the game, regardless of the indifferent mentality of winning or losing, he will train hard to meet the next game and understand this country of Buddhism-Thailand. The cultural and folklore image of Hanuman, the god monkey in Rama Jian, and the derived cultural factors are all helpful to understanding the excellent qualities of this nation. If, for example, the systematic introduction of the Four Mindfulness Camps in Myanmar appeared in China, the cultural research of "Ramayana" in India, or a relatively feasible module (cultural and creative economy) could be conducted, it would only rely on the promotion of Muay Thai techniques. It may be more beneficial to groups and communities. (The one shown in Figure 5 is a derivative of Muay Thai-related products, and the huge market it contains is far from being developed. Because people's focus is only limited to the Muay Thai arena.)

The following pictures show the modern ring equipment of Muay Thai. The researcher of this paper purchased all the Muay Thai equipment. The last picture is the traditional Muay Thai gear. This teacher used to teach ancient Muay Thai in Bangkok and also practice Thai soldier Muay Thai techniques. The researcher used to interview him in Bangkok. This teacher passed away due to illness when the author conducted this research.



Figure 24 He was an expert in Muay Thai at Thai Military Academy. The author used to interview him in Bangkok and learned from him. What he shows on his body is the ancient Muay Thai dress. Unfortunately, when the study of this text was underway, he had passed away due to illness.)



ศูนย์ ปณฺฑิต โท

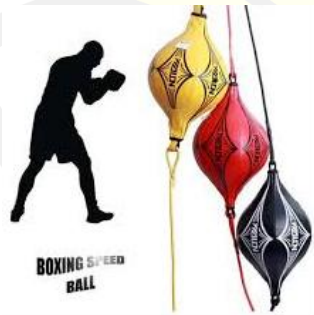
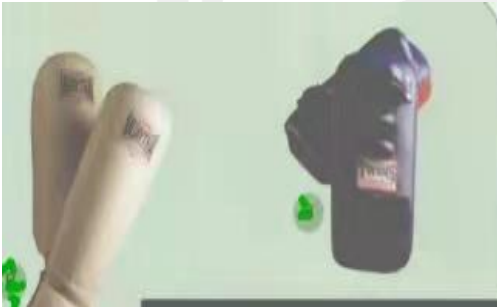




Figure 25 The above picture is almost modern Muay Thai ring equipment, and the researchers have purchased all. The last picture is of traditional Muay Thai equipment. The teacher in the last picture now teaches ancient Muay Thai in Bangkok. The researchers of this article once interviewed him in Bangkok.)

General Creative Industry

This kind of creative industry is by attaching cultural creativity to each link of the industrial chain of traditional industries to increase industrial benefits. It can be combined with any type of industry in the traditional industry to improve the cultural and knowledge content of the traditional industry, thereby increasing the added value of the product, and forming a creative industry. For example, we envision the appearance of Hanuman's image in the sales link of Muay Thai products, thereby increasing industrial revenue (see the figures). This type of creative industry involves a wide range of aspects, but the three characteristics of the creative industry are not necessarily very complete and prominent, for example, many of this type of creative industry is not obvious with high-tech means, or basically does not use high technology. Just like T-shirt printing, this kind of cultural creativity is very clever, but the actual product does not need to borrow high-tech means, only needs some simple traditional tools to complete. Because of this, the benefits of the industry it increases are limited and not as obvious as those of a typical creative industry, so it is called a general creative industry.

พหุ ม ประ โท ชี เว



Figure 26 The picture above is of the Hanuman Amulet. The photos are taken by Teacher Xie Yubing, a Thai scholar working in China. She is a Thai studies expert at Beijing Foreign Studies University in China. She is an absolute master and expert in China in the study of Hanuman and Sun Wukong.)



Figure 27 The picture above is a tattoo of Hanuman's amulet on a Muay Thai boxer. The second image is also Hanuman's amulet.

พหุมนุ ปณฺ ทิโต ชีเว



Figure 28 These images are the Hanuman fighting with an instrument in the Khon drama of Thai, Image courtesy of BIGGYPHOTO Facebook Media.



Figure 29 The above picture is Hanuman imitating Muay Thai moves in a fight in the Khon drama of Thai. Image courtesy of BIGGYPHOTO Facebook Media.)

Hanuman in the Khon drama has a lot of Muay Thai moves. In order to facilitate the apprentice to memorize the movements, the boxer uses the storyline in Ramakien is more familiar to Thai, and names it, such as Rama shoot and Dark Lanka Island. However, most of them are related to Hanuman's actions or its plots, such as Pluck Ayala's ivory, Destroy Longa city, Kneel down to Siddhartha, offering the ring, Hanuman's leaping, etc. In Thai folk tattoo culture, people often tattoo various Hanuman patterns on their bodies to defend themselves, and Hanuman also symbolizes bravery, wisdom, immortality, and is not easy to be defeated by the enemy, but some people tattoo Hanuman to increase the attraction to the opposite sex. According to Xie Yubing (2017.01) who studied Hanuman in Muay Thai, Thais love Hanuman graphics there are Hanuman is winning, Hanuman is rolling, Hanuman is god, Hanuman is incanting and Hanuman is flirting, etc. The following tattoos are not only seen on Muay Thai boxers in Thailand but also in European and American countries as well as on Muay Thai boxers in China.



Figure 30 The picture above is Hanuman's tattoo on a Muay Thai boxer. Because of the confidentiality involved, it is not possible to publish my photograph.

Muay Thai Guided by the Industrialization of Culture and Creativity in the Market

As a cultural product, Muay Thai emphasizes the inheritance of the cultural core in the dissemination to the world and takes the cultural symbols in boxing as a form of cultural dissemination, so that people first accept its cultural form and then teach their boxing. Its widespread around the world has also benefited from the recognition of Muay Thai culture by the masses, thereby promoting the initiative of the public to learn rather than being passively accepted. Muay Thai has formed its cultural industry chain in the process of internationalization.

Cultural industrialization refers to cultural enterprises as the main body, under the conditions of a market economy, guided by industry needs, to achieve efficiency, relying on professional services and quality management, the formation of a serialized and branded cultural business model, and organizational form. The industrialization of international Muay Thai culture aims at materializing the Buddhist, Confucian and philosophical culture reflected in Muay Thai. For example, the retention of pre-match ceremonies then cater to the value orientation of European and American violent aesthetics according to the technical and tactical characteristics of Muay Thai. From the creation of the cultural brand of the Muay Thai market in the early stage, the market research of the mid-term professional event company, the holding of the event and the operation of media public opinion to the sale of independent cultural products for the later event, etc., all of which have been standardized operation and organization.

Cultural Industrialization also Centered on Cultural Independent Innovation

The establishment of the cultural industry chain requires marketization as the fundamental standard, entering the market through the commercialization of the market, and establishing a series of industrial chains of cultural creativity. The industrialization of a kind of sports culture also needs to conform to the law of marketization, and it is mainly necessary to meet the following conditions: First, it needs the self-examination of culture, including the blend, integration, and creation of culture in the three stages. Cultural changes can lead to changes in the content, form, and even the core of culture. Second, the commodities of the cultural industry have their inherent market-oriented plastic value, so that the market share and enterprise concentration of products can be high, and an industrial chain can be formed. Third, a large amount of capital is required in the initial stage, and the effect of transforming cultural production capacity into economic benefits in the primary stage is still relatively indirect. Only when the cultural industry develops to a certain extent can cultural production capacity be transformed into market benefits with a higher efficiency under the impetus of benign cultural mechanisms.

The inheritance and innovation of Muay Thai cultural capital is the source of its formation of industrialization and the development of the Muay Thai market is still in its infancy. Whether it is from the development and innovation of Muay Thai culture consciously, or in the establishment of various cultural entities, the formation of industrial chains and the standardization of cultural industry mechanisms are in the stage of development. In other words, there is still much room for developing it. The success of Muay Thai in the industrialization of the international market is fundamentally due to the innovation and practice of independent culture.

Muay Thai cultural industry belongs to a kind of sports culture industry. In the development of modern society, it is imperative for the sports culture industry to highlight its cluster advantages, which is a problem that must be solved in the formation of the industrial cluster of fighting projects. At the same time, the external cross-border cooperation between the Muay Thai industry and the entertainment industry, online media industry, advertising industry, tourism industry, etc. is the concentrated expression of the industrial cooperation chain.

Any link in the industrial chain is actually a link in the cross-border cooperation between Muay Thai and other industries to varying degrees. On the basis of realizing industrial clusters and then carrying out cross-border integration of industry is the only way to realize the industrialization of Muay Thai and even various martial arts projects in the Chinese market. Nowadays, martial arts such as *Wulin Feng*, *Kunlun Duel*, and *Kung Fu All-Round Technique* held in China are actually tentative measures for internal cooperation in martial arts projects. As the most famous film and television star in Thailand, it cannot be denied that Tony Jaa, one of the most famous movie and television stars, has played a pivotal role in the international image promotion of Muay Thai. His film and television action appearance is essentially a vivid combination of the Muay Thai industry and the entertainment industry.

The Hypothesis of the Creative Economy Mode of Muay Thai: the Establishment of Muay Thai Coffee Center

The research in this section aims to establish a Muay Thai Coffee Center. Drawing on the system of the *Zen Music Shaolin Grand Ceremony*, and the information we gathered from interviews about Muay Thai gyms, an envision is proposed. And we argue whether its content and related activities are feasible step by step to verify if this mode is suitable.

Moi Thai (Muay Thai) Coffee and Hanuman Muay Thai Recreation Culture

The word Muay Thai was originally a transliteration of the Thai word. However, in terms of its name alone, both Westerners and Easterners can easily remember the name Muay Thai at the first glance. From a phonological point of view, Muay Thai coffee is also a more appropriate international title. The Police Captain Niran Yossapon Muay Thai Gym in Mahasarakham province is a training base for professional competitions. Their representational pattern of participating in a special ring is easily reminiscent of Muay Thai. Then it is the idea to build a Thai base under this name for Meditation, Performing Arts, Coffee, Eating, and Living as one of the Muay Thai Coffee. This is also the inspiration of the *Zen Music Shaolin Grand Ceremony*.

The Gumpun Muay Thai Gym, a Muay Thai gym with fitness as the main body, actually represents the consumption power and demand of a class. Starting from Hanuman's image and culture, we envision a casual consumer market mode of Muay Thai. To fully apply the added value in creative economy theory to this mode is the text we want to study.



Figure 31 The above two pictures show the Muay Thai gym specialized competition in Maha Sarakham province and the training atmosphere of the Muay Thai gym fitness theme in Khon Kaen province.)

Thai Coffee Center

The creative idea of the Muay Thai Coffee Center has firstly inspired based on the mode of Zen Music Shaolin Grand Ceremony in China and the researcher's field interviews in Thailand, as well as the help of friends for the specific fieldwork of two Muay Thai gyms. We propose a conceptual hypothesis of Muay Thai leisure based on a series of theories of the creative economy and the success of the influential Shaolin and on the principle of conceptual consumption. Based on the Muay Thai coffee center hypothesis, the power of a brand—the importance of the Hanuman symbol to Muay Thai is highlighted.

Another source of the idea is that Dr. Surachet Noirid and Mingming Liu, a Chinese student from Mahasarakham University, had ever designed a Shaolin Coffee Meditation Center. They proposed a excellent hypothesis for this project based on Shaolin Zen, martial arts, and medicine, and there was space available for them to carry out the project.





Figure 32 The first one on the right in the front row of the picture is Dr. Surachet Noirid, and the one next to him is Dr. Mingming Liu, who has ever graduated. The first one on the left is the researcher of this paper. The one next to him is Mr. Jun Zhang, a Ph.D. in Art and Design.

In fact, according to the characteristics of Muay Thai, this coffee center can be designed from the viewpoint of Muay Thai performance, meditation, health and tourism as one. Of course, the competition of Muay Thai is also included.

พหุบัณฑิต ชีวะ

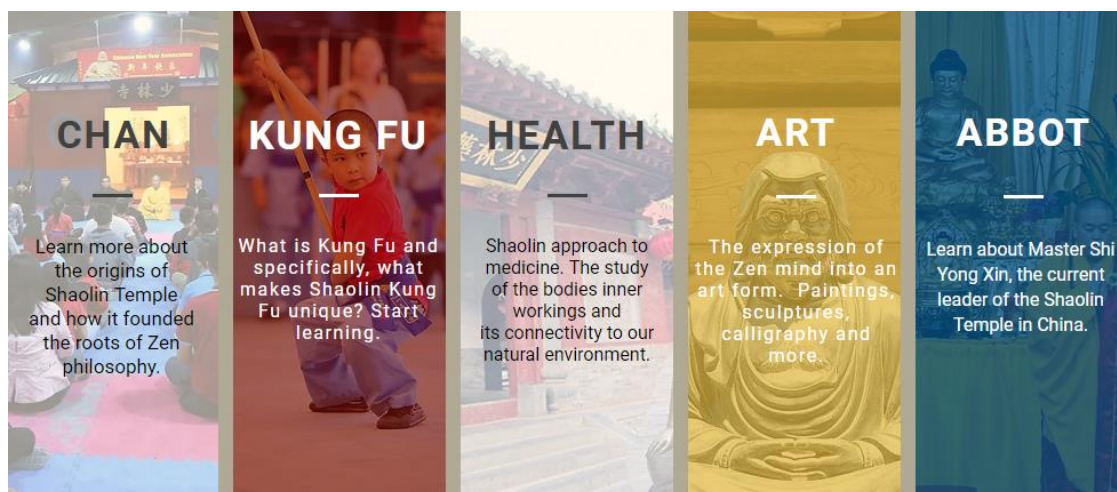


Figure 33 This is the Shaolin cultural concept from the Shaolin Temple Chapter in the United States, which is of great use for enhancing the value-added of Muay Thai. image source: <https://www.shaolinus.com/copy-of-programs>



Figure 34 The first one is a picture of Shaolin Kung Fu being promoted in America. The second one is the American Meditation Center. image source: <https://www.shaolinus.com/copy-of-programs>

The exchange events that can be held in Muay Thai Coffee Center are demonstrated in the following items and texts.

Geography

The northeast Thailand branch of the Muay Thai Coffee Center is located in Maharakham Province. It is a combination of meditation, tourism, accommodation and dining. It is located an hour's drive from the airport and can receive meditation enthusiasts from all over the world.

Environment

The Muay Thai Coffee Center is located near Maharakham University and has a strong cultural atmosphere, fully reflecting the characteristic—seclusion, elegance, and quietness of a place of spiritual training. The meditation and the

environment are integrated which will certainly bring people a pure meditation journey.

Meditation Room

The meditation room is located on both sides of the largest river in Mahasarakham, with beautiful natural scenery. Sitting quietly by the riverbank, away from the disturbance of city noise, listening to the sound of water and wind, birds and insects, sniffing the fragrance of the earth, experiencing a feeling of returning to the basics can purify one's body and mind, eliminate worries, relieve stress, and find the pure land for the restless mind.

Performances and Competitions

One can perform a Thai Kong drama, which needs to be based on Muay Thai, especially the drama with more Hanuman images depends on the specific situation, so as to promote the sales of Hanuman-related products.

Accommodation

The accommodation features on providing a simple and comfortable place so that the participants can have the feeling of being treated equally without any discrimination to help them feel free and tranquil from the bottom of their hearts.

Practice Program

Meditation

You can invite senior monks who are familiar with Muay Thai and follow the practice of the Four Foundations of Mindfulness which is relatively more distinctive in Thailand.

Traditional Muay Thai Practice

In order to keep your body healthy during long-time meditations, you can invite traditional Muay Thai masters to teach the practice of traditional Muay Thai movements in addition to stretching your body with the movements of Buddhism.

Exercise is also a study of human potential. A person who excels in ancient Muay Thai will constantly be good at self-development, that is one of the reasons why we teach Muay Thai movements. We also teach learners to develop themselves through the practice of ethics, meditation, and wisdom.

Kung Fu is a good way for friends and family with multiple athletic talents and abilities to participate and improve themselves together, because it is mainly based on practicing techniques and a great way to develop friendships with interesting people that can last a lifetime.

Health

Indigenous Thai medicine tends to study the inner workings of the human body and its connection to our natural environment. Even a plot of land can be created to grow Thai herbs because many foreigners are interested in Thai herbal medicine.



Figure 35 The left one was taken at the home of a herbalist master in northeastern Thailand, where the visitor was a 90-year-old senior monk. The right one is some herbal medicine in Northeastern Thailand photoed by the author.

Art

It is said that the ideas of Muay Thai can be expressed by an art form such as paintings, artifacts, etc. For example, the Muay Thai master mentioned in this text runs his Muay Thai gym by painting.



Figure 36 The left one is a painting by Phongphan Ruannanchai, an ancient Muay Thai fighter from northern Thailand, priced at 3,900 baht and the left one is his painting of elements of Muay Thai onto fabric for 1,500 baht. (Photo by Ekarat Janrathitikarn, President of Confucius Institutes of Maritime Silk Road, Bangkok)

The Case of Muay Thai Coffee Center: An Extravaganza

This section contains the following four areas.

1. The Planning of Muay Thai Creative Performance Industry
2. The Planning of Muay Thai Creative Competition Industry
3. The Planning of the Development of the Creative Film Industry
4. Muay Thai Recreation

The Planning of the Performance Industry of Muay Thai Play of Muay Thai

The double sword is not only a weapon but also contains a deep cultural connotation. It is a typical material carrier of the Thai chivalry culture and the gentleman's culture of modesty and self-improvement. The story starts with a child's visit to the Muay Thai Museum, combining the historical development of ancient Muay Thai double swords, and using a form of stage performance drama to link the famous stories of Thai history with the theme of the swords with the combination of Thai music, folklore, costumes and other traditional cultural elements. The show will be accompanied by high-tech sound and photoelectric effects to show the world the unique charm of Thai double swords culture. There is no doubt that it is indispensable to present the classic scenes of Hanuman fighting in the show as well.

The Planning of Muay Thai Creative Performance Industry

The following three steps will be used to develop the creative performance industry of Muay Thai.

1) On-campus Choreography

In conjunction with the University of Maharakham's celebrations, such as the university's anniversary, the faculty and students of the Faculty of Physical Education will be able to perform and choreograph Muay Thai performances. The main purpose of this kind of performance is to present the creative theme in the form of a stage play but not to pursue the grand spectacle, so that more efforts should be made on the creative theme of Muay Thai culture.

2) Horizontal Association

We will work with other institutions such as the Royal University of Maharakham to create and process the Muay Thai performance. Combining the resource advantage of other institutions, such as the major of Performing Arts and the Faculty of Music of Maharakham University to turn the Muay Thai creative performance into a martial arts creative performance that can show the ideal stage effect through the computer virtual performance system.

3) Market Sale

The DVD of Muay Thai creative performance mentioned above is the primary product to start financing cooperation and marketing. To put the Muay Thai show computerized by a virtual performing arts system on the stage, a large amount of capital investment is necessary, but such investment is unrealistic if only relies on the input of some faculties of the university. Therefore, social financing must be carried out. Here are some channels that we can use to try to finance.

A. Government Funding Grants

Government funding grants must be obtained in order to create a new cultural brand for Maharakham and increase the output and tax revenue of its cultural and creative industries.

B. Share-based Financing

a. Muay Thai Equipment Manufacturers

It is suggested to find a strong manufacturer of Muay Thai equipment to participate in and license the development, production, and sales of related derivative products to attract them to share capital. Those products mainly include not only various special double swords and clothing but also much more creative products of Muay Thai related to daily necessities, such as Muay Thai

culture-shaped clocks, tables, lighters, key chains, MP3, USB drives, and others, the design and production of which can be helped by combining the creative achievements of the cultural creative theme practice class of Muay Thai for students of the Faculty of Sports.

b. Venture Capital Corporation

We can ask some venture capital companies for their financial support in the form of equity participation.

C. Sports Economic Corporation

The business scope of the sports economic corporation includes the marketing and sales of sports events and performances which means that the Muay Thai creative performance is one of the products involved in its business. There is a good potential and space for the Faculty of Sports to cooperate with it in all aspects of this product.

The Planning of Muay Thai Creative Competition Industry

The Theme Planning of Muay Thai Creative Competition

Using a creative combination of ideas, a Muay Thai tournament called "King of Muay Thai" has been developed for reference. The form of this competition is two-against-two, but each pair of fighters competes in three consecutive or intermittent matches: unarmed confrontation, apparatus confrontation, and concealed weapon shooting confrontation, and finally, the total score is aggregated to determine the winner. This kind of competition is brand-new and is closer to demonstrating complete ancient Muay Thai techniques in terms of program setting. It requires more comprehensive martial arts techniques for the contestants and reduces the eventuality of winning and losing, which enhances the suspense and fairness of the competition. In addition, it enhances the spectacle for the audience and increases the publicity for the media. All these mentioned above makes the competition more attractive and promising for marketing.

The Development Planning of Muay Thai Creative Competition Industry

The following three steps will be used to develop the Muay Thai creative performance industry.

On-campus Tryouts

Firstly, a trial test competition will be launched within the academy to test its effectiveness.

Unarmed Confrontation Competition

The form and rules of the current Muay Thai competition can be used directly. However, each pair of fighters will play only two rounds with each round netting two minutes.

Apparatus Confrontation Competition

Long and short weapons are provided for the players to select freely. The long weapons have the characteristics and techniques of guns and sticks, and the short weapons have the techniques of knives and swords. Therefore, there may be three kinds of confrontation forms in the competition: long weapons against long weapons, short weapons against short weapons, and long weapons against short weapons, each pair of players also conduct two rounds, each net 2 minutes. This kind of confrontation can be improved in the form of the original short-armed competition site, equipment, and rules.

Concealed Weapons Confrontation Competition

This is the most creative part of the competition. There are many different kinds of concealed weapons in Muay Thai, almost every discipline has its own unique concealed weapons, and each concealed weapon has its own unique way of use. Each participant can use his favorite concealed weapon that he is good at (from the safety point of view, it must be hand-powered, not an instrument, such as a flying knife, etc.), but the weight of any concealed weapon must be within the specified range.

The contestants must wear the required costumes, which are not visible from the outside, to highlight the "dark" characteristics of the concealed weapons.

The competition is mainly based on shooting accuracy, the distance between the player and the target is 10 meters, and the concealed weapon is launched with both feet not stepping on the line. The weapons are used before and after the players' physical energy is consumed, so as to better reflect the value of it in actual combat. Moreover, different types of targets can be set for the two games to enhance the ornamental effect (In the first round, the target is a normal circular target, and whoever shoots the concealed weapon close to the bull's-eye scores high. In the second round, the targets are balloons of different colors, sizes, and shapes, and each balloon is scored differently. The players can choose which balloon to shoot according to their own strength, but they must declare which balloon they are going to shoot before the shooting. Otherwise, they will not score if they shoot another balloon).

TV Station Cooperation

The corresponding venues, equipment, techniques, and rules mature after the practice and competition in school. We can gradually market this "Muay Thai creative competition work" by cooperating with the TV entertainment channel, through a variety show with the theme of Muay Thai competition, based on intellectual property rights and business rules. In addition, to make this competition program more entertaining, we can also add a live "PK" link of other contestants, and the audience will score, and the final four scores determine the corresponding winner.

The Planning of Creative Film Industry of Muay Thai

Martial arts films have been instrumental in spreading the culture of Muay Thai and have helped the Thai people to be recognized in the world. However, it is the *Fighter* series made by Tony Jaa of Royal Mahasarakham University that has made it famous worldwide, and it is mainly because of his films that Muay Thai has gained such a high reputation in the world, even higher than the professional Muay Thai fighter, Haru Kuchu who is also well-known. The main reason for this is that Muay Thai films with Thai culture as the theme have a huge market value from a commercial point of view. It can be said that a successful movie can do more for the promotion of a Muay Thai fighter and his cultural system than 100 books on the subject.

The Development Planning of Creative Film Industry

Original Novels and Screenplays on the Platform of "Master Studio"

Using the Master Studio as a platform, we will set up a special fund and start a horizontal association to hire professional writers to create original novels and scripts, the intellectual property of which will be owned by SSSI. At the same time, the scope of story creation material is not only limited to individuals, but also can be expanded to other cultural topics of Muay Thai sects.

Recommend Scripts and Actors to Film and Television Centers

After the novel is published and distributed, we can recommend the corresponding script to major film productions and film centers (If there is an interest in developing it, we can cooperate with them in marketing and development on the basis of intellectual property rights and commercial operation rules.).

At the same time, we can also recommend Muay Thai students from sports colleges who have good professional skills and acting potential to these institutions, which is how Tony Jaa made it to the screen and gradually became a world-renowned Muay Thai movie star.

Through the cultural and creative activities around the Faculty of Sports mentioned above, we can gradually develop this college into a cultural and creative industrial park integrating "learning, training, research and production" of Muay Thai culture, and strive to become a mode of Muay Thai cultural and creative development in the new era and provide new employment opportunities and new development opportunities for the students of the university.



Figure 37 This is a picture of Dr. Surachet Noirid's meditation and his meditation coffee concept. (Image are from his Facebook media.)

Muay Thai Recreation

This study applies the theory to clarify that the needs of people in different classes are different and Muay Thai recreation needs to adopt different forms for different levels of needs.

In the history of Western sociology, German sociologist Weber was the first to propose the theory of social stratification. He divided the social hierarchy by wealth, one economic criterion, prestige, one social criterion, and power, a political criterion.

Social stratification theory can show the hierarchical differences in needs. The main purpose of applying this theory in this study is to show that the content and form of Muay Thai need to be designed accordingly according to different social hierarchies so as to highlight the maximization of the creative economy in terms of value-added.

Conspicuous Consumption was introduced by the American institutional economist Van Buren in his famous book *The Theory of the Idle Class* published in the late 19th and early 20th centuries. According to Van, conspicuous consumption is wasteful consumption that the first rich bourgeoisie engaged in to show off their wealth and status from the psychological perspective of showing off their superiority and honor. There is no doubt that the author of this book takes a negative view of conspicuous consumption.

In 2001, the German entrepreneur Wolfgang Ratzler wrote a book entitled *Luxury Brings Abundance*, which was once called "the luxury manifesto that took Europe by storm". The author agrees that the production and consumption of conspicuous goods (luxury) has a positive effect on social development because it concentrates the most advanced technology, stimulates innovation, has a personalized and humanized quality and the most harmonious product aesthetics and is able to shape taste and style and create jobs.

This study applies this theory to show that a certain element of luxury as support can help Muay Thai recreation integrate into the upper class and expand its development.

The Role of Art

The art of Muay Thai possesses the same power that all art. According to Amartya Sen (2002.09 India), the art has an infinite stretch and endless power and thus is "often terrifying" because art ultimately reaches into the common human experience of life.

For example, after the movie, *Shaolin Temple*, was shown, almost all the Chinese people knew that there was a "Shaolin Temple" at the foot of Mount Song and that it was the ancestral temple of Zen Buddhism. In that period, people flocked to it. But paradoxically, none of the people who went to the Shaolin Temple went to study Buddhism. Instead, they helped the people there to set up numerous martial arts schools around the temple. What's even stranger was that in *Shaolin Temple*, no one taught the audience how to practice martial arts, no one told them scientifically what martial arts can do, and there was no data to explain the significance of martial arts to social life. It is only a virtual feature film that tells a historical story of love, in which Shaolin martial arts are only a means of helping the world. However, the effect on the development of martial arts is amazing to the world. It is believed that the reason for this lies in its artistic underpinnings which present a common human historical emotion and allows people to experience this emotion through viewing.

The Utility of Health

In the Upanishads, a Sanskrit classic, there is a story of a woman named Matrii who wanted to know if it was possible to achieve immortality with wealth. "Impossible!" Her husband replied, "Your life will be like the life of other rich people. But don't expect to live forever with wealth." Matrui said, "Then why do I

want to get wealth that will not make me immortal?" This dialogue is quoted over and over again in Indian religious philosophy to illustrate the importance of health and longevity compared to wealth. In fact, this issue was recognized early not only in India, but also in the West at almost the same time.

There are ancient Thai boxing techniques that are mainly rigid and supplemented by softness, and there are also schools of boxing that are mainly soft and supplemented by rigidity. They are both very effective for fitness, suitable for different age groups, and easy to control the intensity of exercise. We learned from the interviews at The Gumpun Muay Thai Gym in Khon Kaen that many people with relatively stable incomes, although they like Muay Thai and are proud to be Thai, do not like the violent and bloody confrontations that go beyond the limits.

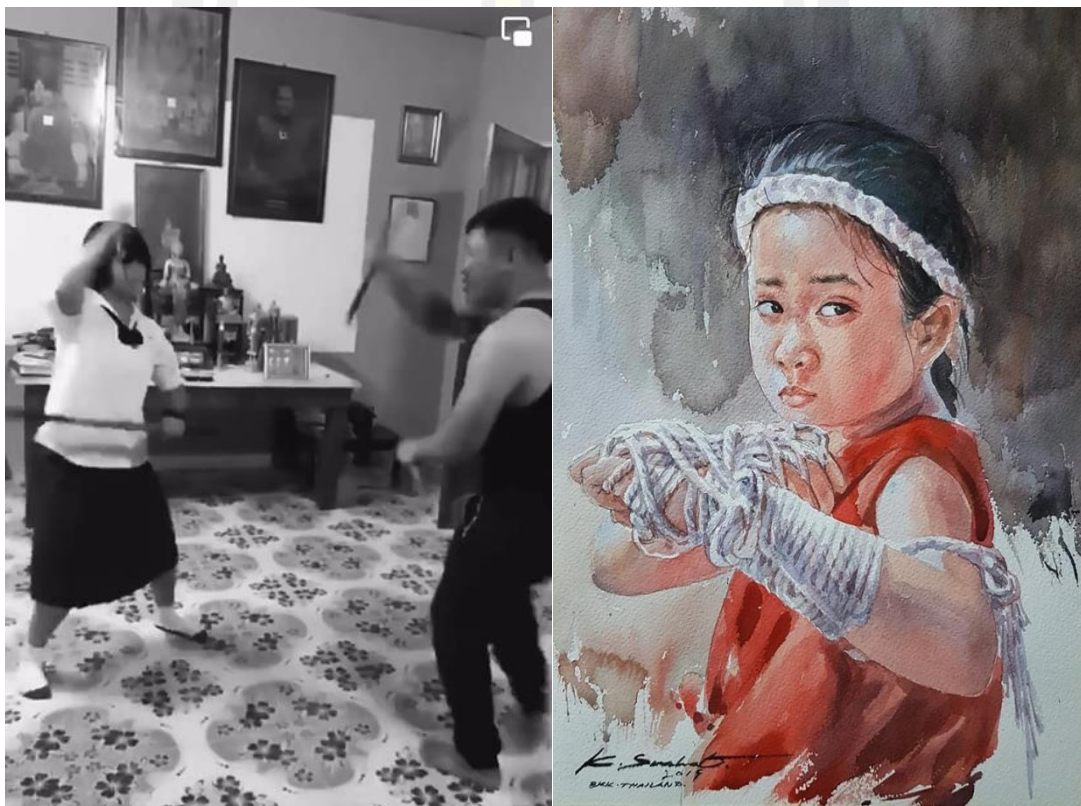


Figure 38 The picture on the left is provided by Ekarat Janrathitikarn, director of the Confucius Institutes of Maritime Silk Road in Bangkok showing a girl learning a double-stick fitness class with an instructor. The picture on the right is a Muay Thai painting provided to the author by his tutor Sastra.



Figure 39 The left picture is provided by The Gumpun Muay Thai Gym Muay Thai chief. The picture on the right is Jaruwanyubolsree interviewing a fitness-oriented Muay Thai gym in Khon Kaen instead of the author.

Idea Consumption and Sustainable Development of Muay Thai Recreation

The public is free to choose products in the market in today's society that are rich in material products. The factors that the consumers determine to choose one of them, for example, when facing several shelves of toothpaste products with a wide range of brands? Price, credit, habits, public phrases, etc., all play a role when consumers are choosing products instead of buying them without discernment. This can prove that the basic function of the product is only a small part of the reason why consumers choose to buy it.

This can show that enriching the symbolic meaning of Muay Thai recreation can be shown not only by developing the cultural heritage it possesses but also by creating a series of links with the social environment, which provides a space that can be fully expanded for the sustainable development of Muay Thai recreation.

It must be perfected to provide first-class martial arts skills training staff and first-class supporting services.

A high-level coach or boxer is a reflection of the image and level of Muay Thai, especially when dealing with beginners or people who are not familiar with the martial arts and tend to link the level of the coach directly relate to the connotation of a Muay Thai coach. If the level of the coach or boxer is not high, their Muay Thai level will also be considered low, which is also the Primacy Effect in psychology. In the face of high-level people's fitness or ancient Muay Thai method of instruction, it is necessary to select a high-level and prestigious teacher, whose connotation and level not only reflect his or her personal martial arts training but also imply the state that the learner may want to achieve. The appointment of prestigious teachers in these high-class places can not only produce instructional results but also enhance the cultural influence of these places. If invited domestic famous Muay Thai practitioners frequently to give lectures, it can form a culture card and celebrity effect and become a highlight.

Enhancement of Hanuman's Brand Positioning in Muay Thai Products

The upgrading of the product class is about the positioning of a brand. Our hypothetical textual study takes Hanuman as the subject among the associated products of Muay Thai. In the specific study, we limit the focus of the study only and give an abbreviated account of this brand.

This study believes that the center of the brand "Muay Thai" should be "the ancestral court of Muay Thai", and a series of product images (or project brands) should be used to support the main image (or main brand) of Hanuman in Muay Thai in the brand management. Under the guidance of this new branding strategy, we should re-integrate resources and products around the main image of "Muay Thai Land".

Conclusion of This Chapter

1. Creative Economy of Muay Thai

Muay Thai, as the national skill of Thailand, is relatively more in terms of a single technical action route as the subject and direction of research. Muay Thai is popular at home and abroad, and it gives everyone an intuitive impression—fierce, of fierce, and tough. In addition to the local works in Thailand, there are also many related English and Chinese editions. Regardless of the level, as far as the overall training system and all the individual techniques are concerned, almost everyone familiar with Muay Thai knows that Pairs of hands, elbows, knees, and kicks form a three-dimensional Muay Thai attack. Although there are various forms of fighting events in the world, such as boxing, Sanda, free combat, MMA, taekwondo, karate, wrestling, etc., in the standing-based confrontation, Muay Thai is undoubtedly the most lethal sport. It has almost conquered fighting events all over the world. Therefore, there are plenty of reasons for the popular research on its technology.

Of course, some Western research works in Europe and the United States also use medicine or precision instruments to study the strength and damage caused by Muay Thai. This is a small part of it. In China's research, most of the attention is paid to its technical training, or to comparing its external techniques with the Chinese fighting technique Sanda.

And when everyone thinks of Muay Thai, when they mention Thailand, the first thing they think of is its fierce and domineering technique, culture, history, and folklore, but even the arena factors behind it are rarely mentioned in the text. Therefore, an objective and comprehensive introduction to Muay Thai and its in-depth factors are very meaningful for people outside Thailand to understand. In particular, the establishment of an alliance of 15 countries including the ten ASEAN countries and China has played an important role in promoting Muay Thai into a deep understanding of this alliance. As the so-called "small place, big topic", we used this as an opportunity to discuss the following related issues:

After we systematically review Muay Thai, in addition to presenting its already-known system to countries around the world, specifically analyzes let the symbol of Muay Thai not only be at the technical level but also in the subjective understanding. Through Muay Thai, they will like Thai culture, folklore, and customs like Shaolin boxing which has become a symbol of China. Once you understand this symbol-Shaolin Boxing, you will be more willing to understand Shaolin Zen or Chinese medicine, and even Chinese culture.

Based on the objective and true past of Muay Thai, the existing traditional forms of Muay Thai and arena competitions to sort out a better model for the future expect the benefits of the community will be improved and helpful.

The Muay Thai system under the trinity of history, culture, and belief allows people to recognize Thailand's thickness and enthusiasm, tenacity, and the clear presentation of Thai history provides a reference for other countries in the world to understand Muay Thai objectively. At the same time, Muay Thai in the context of Hanuman has another profound influence on the fighting spirit of Muay Thai. Dharma practice for the Muay Thai ring game system provides guidance ---- physical, and mental (meditation, prayer).

The creative economy model provides broader development possibilities for the commercial development of the Muay Thai ring.

Muay Thai cultural association extends from the test Chaluo Mo Yan talking about the history of the story, to Rama kin of the monkey god Hanuman the monkey god and the image of the play of the hole.

2. Muay Thai Coffee and Related Products

In fact the studies in this chapter of the text are all based on the creative economy mode of Muay Thai: the study of the establishment of the Muay Thai Coffee Center. Both the Muay Thai Coffee Center event and the establishment of the Hanuman brand revolve around this hypothetical mode. The benefits and drawbacks of the study will be discussed in Chapter 5 as to whether the establishment of this mode can be practically effective or can be an effective reference and service for the community.

The creative planning of Muay Thai coffee center overall belongs to the improvement and development of creativity. Under the focus of "create a popular Muay Thai coffee meeting", creative association has been done by not only the use of creative focus method which is mainly used, but also interspersing with the use of the method of creative enumeration, creative combination, creative analogy, creative reverse thinking , creative shake-off. These methods are sometimes used individually and sometimes in combination.

The specific ideas of development direction are shown below.

Themes were developed using the Creative Focused Method and the Creative Enumeration for general themes and sub-themes.

1) General Topics

The overall theme of this event is "Experience Muay Thai, Immerse Yourself in Culture, Feel Thai". There will be a clear cultural connotation on the basis of this theme, so that people will know the difference between Shanghai Martial Arts Expo and other similar Muay Thai activities around the world. The logo costumes, souvenirs and other symbols showing the theme elements are designed in conjunction with the sub-theme. There is no doubt that Hanuman's image must be valued and presented.

2) Theme of Each Session

Each year, a sub-theme is set up, and the Muay Thai-related products, especially performances, competitions, sales, etc. are designed around this sub-theme in general, taking other cultural categories into account so that the overall content and style of each event can be innovative. There are several creative ideas for each theme,

such as the story of the origin of Muay Thai, the story of Muay Thai's courage against the enemy, the story of Muay Thai moves associated with Hanuman, etc.

3) Theme Promotion

The invitations and brochures are creatively designed with prominent themes, distinctive features, full of illustrations, and excellent production, and then will be sent out widely to both home and abroad before the Muay Thai Coffee Event.

Specific Content:

1) Creative Performance

The most important product for the development of the Muay Thai creative industry is probably the production of a creative Muay Thai show based on the sub-themes of each session and the current market demands in Thailand, using the creative analogy and the creative shake-off.

2) Creative Competition

Using the creative method of enumeration and analogy, a high-level national or international Muay Thai fight competition with high prizes to attract participants will be held during the event.

3) Creative Travel

In addition to the activities arranged by the organizing committee in Mahasarakham and the surrounding cities during the expo, we can also use a combination of creative ideas and cooperate with professional tourism companies to launch Muay Thai themed tours such as "Royal Mahasarakham University where Tonya is located", "Research Site of Muay Thai Style in the Northeast Thailand ", etc.

4) Creative Sale

Based on the traditional sales of Muay Thai equipment, clothing, and souvenirs, we can combine Hanuman culture, fashion elements, and usage value to expand the design and sales of products to a wider range, such as toys, desk lamps, clocks, ties, hangers, sofas, water bottles, ball sets, mobile U disk drives, MP3, MP4, cell phones, car pendants, etc., which contains affluence of Muay Thai culture. We can provide creative design ideas and join hands with professional gift manufacturers who will later process and produce them. Creative products can be sold by setting up a counter during the event and continue to be sold after the event following the performance of creative Muay Thai drama.

5) Muay Thai Feature Film Week

The "Muay Thai Film Week" was held in conjunction with the cinema during the event to expand the influence of the Taekwon Coffee Center and to promote the other activities of the conference to attract more attention from the public.

6) Muay Thai Coffee Forum

During the event, the "Muay Thai Coffee Forum Prize Forum" will be held, with columns such as "Me and Muay Thai Coffee Forum", "Research on Northern Muay Thai", "Muay Thai Sanctuary", and "Next Outlook". At the end of the event, a beautiful album with pictures and text will be compiled to expand the influence of the event at home and abroad.

Description

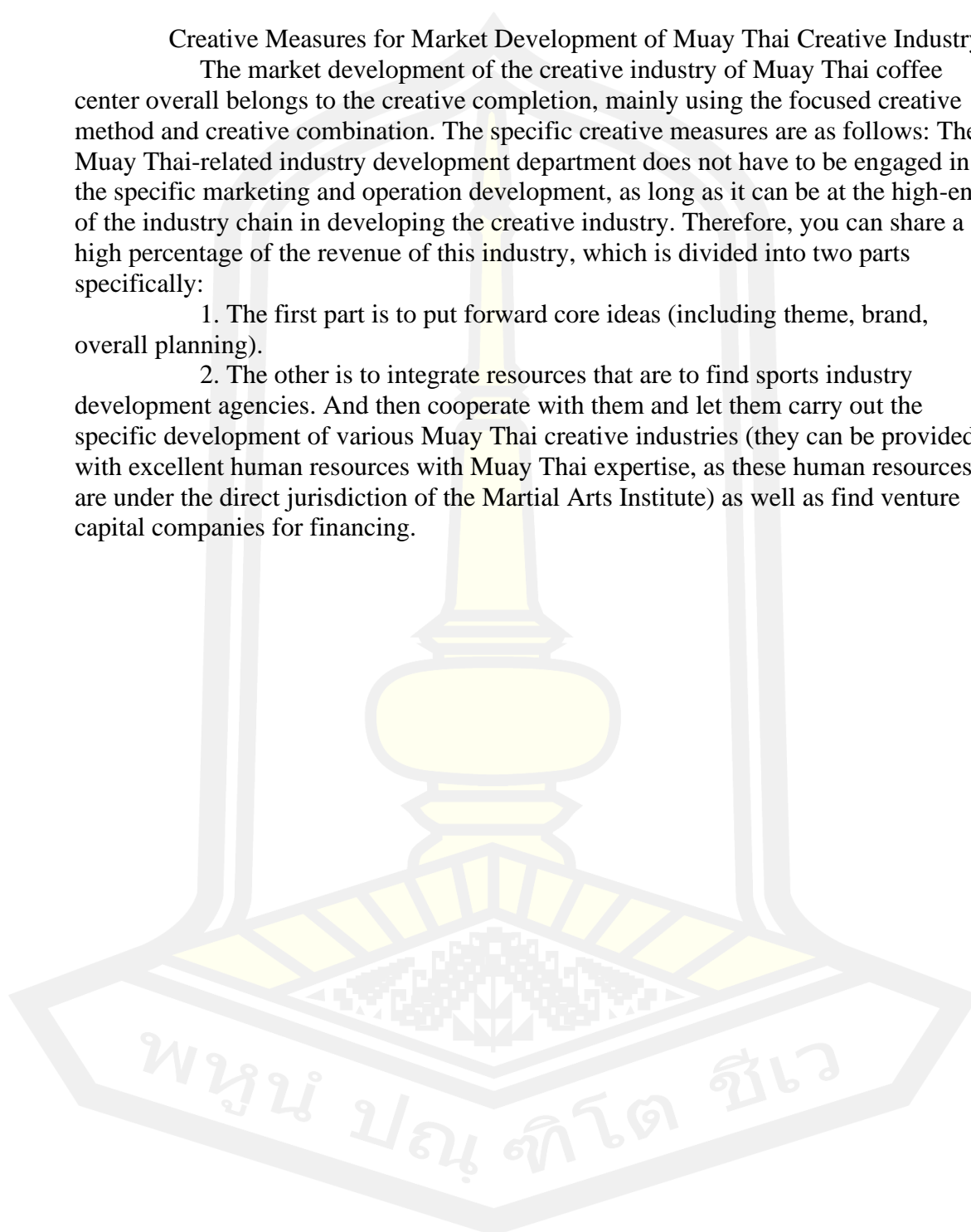
Under the overall goal of "developing the Muay Thai creative industry", we will focus on the development of Muay Thai creative performances and

tournaments, and will not be bound by the "Muay Thai Coffee Center" and will concentrate on the development of a certain project.

Creative Measures for Market Development of Muay Thai Creative Industry

The market development of the creative industry of Muay Thai coffee center overall belongs to the creative completion, mainly using the focused creative method and creative combination. The specific creative measures are as follows: The Muay Thai-related industry development department does not have to be engaged in the specific marketing and operation development, as long as it can be at the high-end of the industry chain in developing the creative industry. Therefore, you can share a high percentage of the revenue of this industry, which is divided into two parts specifically:

1. The first part is to put forward core ideas (including theme, brand, overall planning).
2. The other is to integrate resources that are to find sports industry development agencies. And then cooperate with them and let them carry out the specific development of various Muay Thai creative industries (they can be provided with excellent human resources with Muay Thai expertise, as these human resources are under the direct jurisdiction of the Martial Arts Institute) as well as find venture capital companies for financing.



CHAPTER V

CONCLUSION

1. Conclusion
2. Discussion
3. Relevant Comparisons and Suggestions for Research

Research Purposes

This study focuses on the establishment of a creative economy mode for Muay Thai with the theme of the creative economy while focusing on its creative peripheral products.

The objective of this study is to examine the value-added of potential Muay Thai cultural products and to examine authenticity when developing important sustainable cultural values. This study will start with the history, culture, competitions, rings, ceremonies, boxers, boxing gloves, teaching process, and legal means of gambling permitted by government laws and policies. This examination can provide the right mode for the development of Muay Thai in a way that suits the local creative economy.

The research purposes of this project are determined as three. In the process of the emanation, this study will put forward the appropriate mode for corresponding solutions corresponding to the idea of a case. At the same time, it draws on the successful model of the case of the *Zen Music Shaolin Grand Ceremony* in China. Here are the three purposes.

1. Study the History and Value of Muay Thai
2. Study the Existing Operation Model and Problems of Muay Thai
3. Create a creative economy mode for Muay Thai

Researchers used qualitative research, supplemented by participatory research. In order to obtain the maximum amount of original first-hand information, is necessary to conduct surveys, observations, in-depth studies, and analyze data from the literature and field research through descriptive analysis. The results are as follows:

1) To study a better mode of the creative economy based on the original Muay Thai operation mode and to improve the development of the community and economic income by exploring its cultural factors and values with the means of modern high-tech.

2) To reassess the value of the more niche traditional ancient Muay Thai based on the current economic situation of Muay Thai by compiling and excavating relevant information (such as the influences of Hanuman and Buddhist factors) through analyzing those neglected aspects of cultural customs, inheritance, and faith, and through specific analysis and research on its development status, boxers, referees, arenas, tourist crowds, and people who do boxing gambling,

3) To create a more suitable creative economy mode of Muay Thai——taking the idea of Muay Thai Coffee Center as an example by comparing the development model of the *Zen Music Shaolin Grand Ceremony*.

According to these objectives mentioned above, we study the history and culture of Thailand to understand Muay Thai fully.

Conclusion

This article discusses the practical activities of the creative economy of the Muay Thai cultural industry and attempts to create a sustainable mode that suits the development of Muay Thai.

The envisaged "Muay Thai Coffee Center" project provides three experiences in three aspects: values, innovation system, and network collaboration.

1. The value orientation of the cultural industry chain should take cultural content as the core and social benefits as the focus, and configure and develop cultural resources based on this.

2. It is essential to focus on the synchronous coordination of cultural innovation, technological innovation and, industrial innovation to ensure the stability of the foundation and innovative development of the cultural industry chain.

3. It is significant to establish and improve the professional division of labor and cooperation mechanism, and coordinate the internal elements of the industrial chain and the collaborative innovation ability of external relevant entities.

In the face of possible sustainable development dilemmas, the cultural industry of Muay Thai and its cultural industry chain need to pay attention to three issues.

1. They must ensure the connotative development of the traditional Muay Thai cultural industry chain ecosystem, and implement the repeated use of cultural resources and the cultural empowerment and utilization of natural resources. Achieve sustainable development and harmonious unity of nature and humanities.

2. It is necessary to grasp the various possibilities of space culture production, create a characteristic cultural brand, and open up the production, dissemination and operation space of network culture.

3. The development of all-weather and seasonal cultural tourism products in the context of cultural tourism integration should be done by relying on the specialized division of labor and production of time-based cultural products.

This paper takes the success of a meeting of the Muay Thai Coffee Center as an example and tries to summarize the basic experience of the Muay Thai cultural industry and its chain for reference, so as to put forward the idea of its sustainable development. In the new era of high-quality development of the Muay Thai industry, the construction of the Muay Thai-related cultural industry chain ecosystem needs to be put into practice. The innovative development of the Muay Thai cultural industry is still a subject that needs urgent attention and practical proof. What Zhang Zhuping raised in *The Operation Mode of Zen Music Shaolin Grand Ceremony and its Dissemination of the Revival of Traditional National Sports Culture* has a lot of inspiration for the construction of our mode.

The text ends with a study on two Muay Thai gyms: the Police Captain Niran Yossapon Muay Thai Gym in Mahasarakham, which is a training base for professional competitions, and the Gumpun Muay Thai Gym in Khon Kaen, a fitness-oriented gym that resembles an amateur training gym. The suggestion of creating a creative economy mode for "Muay Thai Coffee Center" is proposed based on the three objectives raised according to the specific interview. (*On-site interviews on two*

Muay Thai gyms in Thailand for this paper were conducted with the help of Nuttapon Aj, an instructor from the School of Pharmacy of Mahasarakham University, and Jaruwan, a senior from the College of Education.) It includes Muay Thai competition, performing arts, meditation, accommodation, tourism, and so on, and highlights the "Hanuman" series of products with Thai symbols. Unlike the Chinese *Zen Music Shaolin Grand Ceremony*, this coffee center is neither on a large scale nor does it require huge engineering and financial resources. Even a person with middle-class wealth in Thailand can invest in building and operating it. The reason why this study can be conducted, or to some extent feasible, is that Dr. Surachet Noirid from Mahasarakham, who hoped to build a "Shaolin Coffee Meditation Center" three years ago, taking the operation of Shaolin Temple for reference. His plan is as follows.

Shaolin Chan - Thailand Meditation Center, an officially recognized branch of the Shaolin Temple of China with a sub-center in the Northeast Thai and Bangkok. This center is registered in Thailand and its major components can be divided into four groups Chan, Kung Fu, Medicine, and Art.

Learners are cultivated moral characters with Zen, recovering themselves through meditation and contemplation, and improving their life quality. In addition, they can practice Chinese Kung Fu and Muay Thai in the center, experience the traditional medicine of China and Thailand and do other artistic activities.

They will also be influenced by traditional culture, calm their mind and improve themselves in a lively, natural, and casual environment.

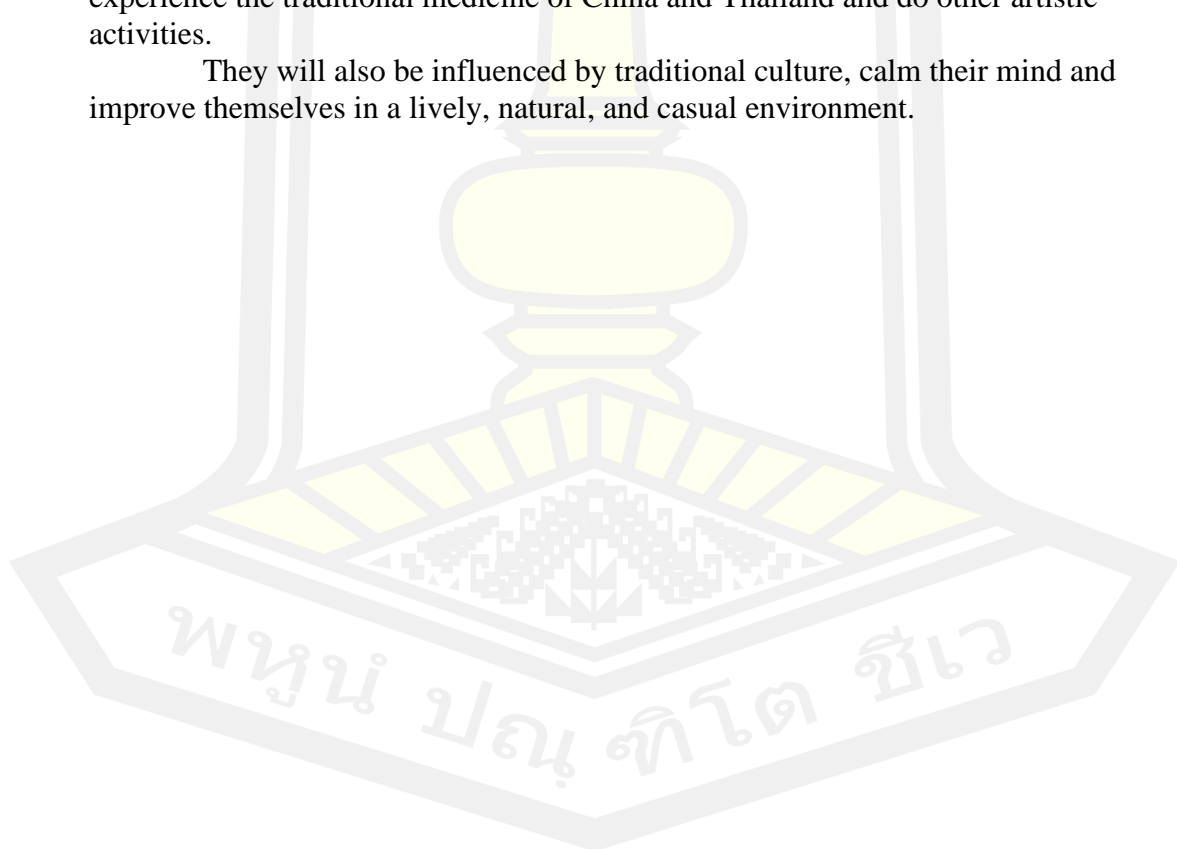




Figure 40 The first one is Dr. Surachet Noirid's doing meditations and the other three are his vision for a meditation coffee center. Images from his Facebook page



Figure 41 Dr. Surachet Noirid at the spot of the construction of his meditation center site. Photo from his Facebook page

The center regularly organizes activities by inviting learners from China, Thailand, and other countries to visit and practice in Shaolin Temple and Shengen Zen Temple in Beijing, China.

He plans to invite a monk from Shaolin Temple in China as the center's teacher and advisor, who is also the brother of the author of this paper, a very cultivated man -- Shi Hengzhen, who has been to Thailand many times and understands the situation there. (*Shi Hengzhen (Buddhist name: SHI Hengzhen, Dharma Nickname: Guolun) is Abbot in Sheng En Zen Temple in Beijing and a Master of philosophy graduated from Renmin University of China.*)

Master Guolun studied in Songshan Shaolin Temple from a young age and is an accomplished Zen master and teacher of traditional Shaolin Temple Kung Fu.

He was born in a family in which most of the people are either studying or doing business related to traditional Chinese medicine. His family is descendant of Imperial Doctors in the Song Dynasty and he studied with Buddhist doctors in Yonghua Tang (Southern Courtyard of Shaolin Temple). He has practiced Zen (Chan), Kungfu (Wu), and, Medicine (Yi) of Shaolin, and he is the inheritor of Chan Medicine of Shaolin.



Figure 42 The pictures were taken during the author's interview with Zen Master Shi Guolun discussing Shaolin Temple.

The above vision of Dr. Surachet Noirid, especially the project that should already be under construction, is more relevant and similar to the study of this paper. His children will also be involved in this project according to his budget and plans, which would make it possible to run

this meditation center well. (*Liu Mingming, an international student also participated in the preparation and planning process of this project.*)

Discussion

Muay Thai Culture and Brand

Building a brand about Muay Thai should take the relevant culture of Muay Thai as the fundamental point to development. Whether it is from the origin or the process of development and growth, Muay Thai has its specific cultural connotation and historical background. Muay Thai is deeply influenced by Thai culture and contains rich traditional cultural elements.

The Innovation of the Muay Thai Coffee Center

To continuously innovate the content and form of the Muay Thai Coffee Center actually requires a good creative team to make a packaging and providing creativity for it. For example, the content of the program can be rearranged and sorted out at intervals, the development and integration of the real scene, and the strange style of construction can be more deeply understood without damaging the environment. So that tourists can also appreciate the sincerity of Thailand, a smiling country, when appreciating Muay Thai culture. Therefore, only dedicating high-quality programs to tourists will bring more revenue and keep it rise steadily, which is also the goal we are constantly exploring and pursuing.

Muay Thai Training Schools

The *Zen Shaolin Music Grand Ceremony* from China has employed a large number of local residents and provided nearly 700 employment opportunities for local residents. For example, Cai Yuyan, the actress who plays the shepherd girl is from Zhang Yimou Lijiang Art School in Guangxi. Just like her, there are about 50 actors from that school. Although our scale presupposed is not as large as that of the ceremony, there are plenty of various plays in Thailand, and it is conceivable to invite local art practitioners to join in and expand the job market.

In addition, vigorously developing all aspects of the resources of Muay Thai training schools and Muay Thai gyms is also an important task in the industrial chain. While ensuring the quality of the performance, the students from Muay Thai schools and Muay Thai gyms also can join the performance, which can also increase the students' performance experience and income. It is also the best of both worlds. With the method of self-produced and self-marketing, it can be successfully to introduce the students to the market, and obtain high-income returns under the premise of adopting low-investment commercial operations. It has been regarded as an excellent way to develop the industrial chain.

The Envision of Expanding the Mode of Muay Thai Coffee Center

From the beginning, a large number of the advertisements of Muay Thai Coffee Center has been published in newspapers, radio, television, buses, and the Internet. Press releases and media press conferences were held many times, and a series of activities such as "Muay Thai Repertoire" were also planned and held, which also publicized the coffee center. At the same time, it is important to strengthen cooperation with strong media at home and abroad, strengthen the publicity of "Muay Thai Coffee Center", and enhance the influence of Muay Thai culture.

It is significant to construct a Muay Thai Cultural Park and leisure garden, vigorously develop the value-added of Muay Thai tourism and leisure catering cultural projects and derivatives, and form a new industrial advantage. In addition to vigorously building the influence of the Muay Thai brand, it is also very important to be able to develop derivatives of tourism, dining, and leisure culture around the "Muay Thai Coffee Center". At the same time, developing sales network, continuously expanding the sales force, and striving to open up the tourism consumer market are of great importance. The performance is the best way to increase the revisit rate of the "Muay Thai Coffee Center". It is necessary to form an industrial link integrating shopping, sightseeing, catering, and accommodation, strive to better satisfy the tourists, improve the stay rate and revisit rate of tourists in the scenic spot of "Muay Thai Coffee Center", and promote the development of the local economy. At the same time, the development of derivatives (such as the Hanuman image) and supporting products must keep in line with the development of related tourism projects.

Inspirations from the "Culture plus Tourism" Mode of Muay Thai's Creative Economy

The definition of the academic field: "culture plus" is a cross-format integration with culture as the main body or core element. It represents a new cultural and economic form, which gives full play to the role of culture, integrates deeply cultural innovation and creative achievements in various fields of economy and society, and forms a new model and new form of industrial development with culture as the endogenous driving force. The live performance of "Muay Thai Coffee Center" is a comprehensive attribute product that relies on tourism to impress the audience with cultural connotations, and delight the audience with the form of performance. Therefore, it is not only a tourism product but also a cultural product.

As a tourism product, it brings spiritual enjoyment to the audience and improves the audience's acceptance of traditional culture while providing sensory pleasure.

As a cultural product, the cultural connotation of live performance is the core of meeting the various differentiated psychological needs of the audience and guarantees the cultural taste of the tourist destination.

In today's society, where material needs have been met but spiritual needs are constantly improving, live performances with high cultural taste and excellent cultural connotations ensure the tourism can attract more tourists. People will spread something about the place that they have been to. The arrival of the tourists in turn provides opportunities for the spread of traditional culture. Therefore, developing live performances with cultural characteristics in tourist destinations with regional culture as the core, will be an important way and effective method to attract tourists inward, and innovate and disseminate traditional culture to the outside world.

The focus of this study are to excavate the advantages of Thai Muay Thai's cultural resources, strive to build a cultural brand of Muay Thai, and commit to the concept of beneficial community gains.

We are in a highly prosperous and developed society of information dissemination, and mass communication has penetrated all aspects of people's food, clothing, housing, and play. The rapid development of new media, such as mobile phones and the Internet, has made it more rapid and effective for people to exchange

information. Publicity also plays a crucial role in the hypothetical Muay Thai Coffee Center performance.

Nowadays, it is normal that people will search for travel information and book tickets and hotels on mobile phones or computers before traveling. Therefore, tourists with "Internet plus" thinking have gradually replaced traditional tourists, and OTA (Online Travel Agents) have squeezed the market share of traditional travel agencies. Excellent culture and wonderful performances are not enough to spread Muay Thai culture. The "Internet plus" thinking is also significant. It is essential to use the Internet communication means, take network publicity as the focus of publicity work, establish and improve the official website, Facebook, official account, and develop mobile APP, so that the audiences can know more performance information on the Internet and have a deeper understanding of the culture behind the performance.

The preparation should also fully understand the nature of the communication object, segment the market, and adopt different communication methods for different audiences, so that the information dissemination is more targeted and can get a better communication effect. By doing so, it is hoped that people can think of Thai when choosing a tourist destination. The local government can take this as a starting point to drive surrounding consumption. For example, we must use fashionable slogans and tourism products to attract young audiences, and get close to their thinking, so as to let our publicity enter their hearts. In this way, they will have a new understanding of Thai traditional culture, and increase their willingness to travel here. Therefore, the value-added issues raised in the creative economy can be fully achieved.

Government Policies and Laws

Relevant government departments such as local cultural and creative industry management departments should give stronger encouragement and support to the creative development of martial arts combined with local characteristics of cultural resources. At the same time, institutions exploring and practicing martial arts creative industries such as various martial arts creative competitions and performing arts institutions should also take the initiative to take action. For example, expand the social influence and trigger the attention of relevant government departments through purposeful publicity and display, so as to obtain the corresponding policy support. Under the general trend of a more open and flexible market economic environment, the financing channels of cultural and creative industries will become wider and wider. However, just like seeking policy support, it is also necessary to be more active in contacting and communicating with various financing institutions (domestic and foreign venture capital companies, sports economy companies, etc.) and channels. The use of legal knowledge of intellectual property rights in the development and operation of martial arts creative industries should also be mentioned as the primary link. Without the effective protection of intellectual property rights, the healthy development of the Muay Thai's creative economy will be greatly affected. The author suggests that there should be professional legal advisors of intellectual property rights in the future development of martial arts creative industries to help lay down more solid and strict legal protection means in this aspect, so as to guarantee the subsequent development of Muay Thai creative industries and industrial income.

Relevant Comparisons and Suggestions for Research

Based on the results and information of Chapter Four on current and future development prospects, and taking into account the interests of all stakeholders, the following principles must be followed and considered when improving the economic efficiency of Muay Thai and promoting the aim of commercial services.

1. The income-generating benefits of a sustainable culture must be maximized.
2. It is significant to recognize the importance of Muay Thai and related cultural revaluations, and the cooperation between them to mobilize culture for development.
3. The benefits of this model of sustainability must be maximized.

This paper have taken successful stories of creative economy and compared them with Muay Thai.

Inspiration from the Successful Cultural Creative Cases

Although Muay Thai has become the specific creative culture industry and important represent in Thai, compared with the creative industry in the improved countries, it still has some room for development in terms of creativity, the use of high technology, industrial efficiency, or the protection of intellectual property rights of cultural and creative products, marketing and the extension and development of the industrial chain. The experience of these countries can help greatly to improve the development of creative industries of Muay Thai.

According to the situation of creative economy of Muay Thai, it has three main types: Muay Thai creative movies, Muay Thai creative games, and Muay Thai creative performances. Looking at the world, what is the development of creative industries in developed countries? Let's make a concrete comparison through the investigations of some representative creative industries.

The Huge Industrial Scale and Potential of the Game Industry

According to the statistics of the NPD Group, a well-known market research organization in the United States (<http://www.zhongman.com/games/gamehot/200810/35992.html>), the global video game market size has reached \$86 billion in 2006, and it is showing a rapidly increasing trend year by year. As early as 1999, the output value of the U.S. game industry exceeded \$7.4 billion. And after 2000, the leading film industry in the U.S. entertainment industry that had stood for decades was taken away by the game industry. By 2004, U.S.-made game software alone was selling \$7.3 billion just in North America, leaving the film industry far behind. In terms of the game industry, Europe is the world's second-largest market after the United States, and the output value of the European game market in 2007 has reached \$18 billion. The British market is the largest in Europe and its game industry has a total output value of nearly \$10 billion.

As for Japan (<http://ol.tgbus.com/news/cyxw/200909/499260.shtml>), on October 1, 2008, the Japan Computer Entertainment Suppliers Association, called the CESA, published the *Analysis of the Game Industry and the Survey of The Effect of Impact*. This is a game industry research report commissioned by CESA and produced by the Japan General Research Institute, which analyzes the economic ripple effect of the game industry. Investments in animation and peripherals have had an impact on Japan's domestic economy at about 126.1 billion yen (about \$11.4 billion). And the game industry is significantly stronger than other industries in terms of growth,

profitability, and internationality. The game industry has become one of the most important of Japan's representative industries, and its contribution to the economy of the entire country is increasing.

South Korea has been recognized as one of the most developed countries in the world's online game industry. According to the 2009 Korean Game White Paper released by the Ministry of Culture, Sports and Tourism and the Game Industry Promotion Agency, the domestic game market reached KRW 5.6057 billion (about \$5.1 billion) in 2008, increasing by 9% from KRW 5.1436 billion in 2007. The scale of overseas exports of Korean Games reached \$1.09 billion, up 40.1% from \$780 million in 2007, and the number of Korean games increased by 40.1% in 2009. (<http://wap.tiexue.net/bbs/ThreadShow.aspx?ThreadID=3863781&ThreadType=NewThread>) And South Korea's exports of online games continue to grow significantly. In particular, Korean online games account for 50 percent of the Chinese game market.

For these countries with great game industry, the contribution and influence of the game industry on GDP are extremely obvious. The output value of the game industry in many developed countries has surpassed the traditional industrial giants, such as the manufacturing and film industry, and became the main growth form of the knowledge economy in the information age. These countries' successful experience is still growing with a strong momentum, which has important reference value for the development of the game industry, especially the game industry with the Muay Thai culture as its theme.

The Chain of Super Creative Industry Chain with Culture as its Core——
Harry Potter

The discussion in this section is mainly to make a comparison with the cultural factors of Muay Thai.

Since the first novel of *Harry Potter* was published in 1997, more than 300 million copies have been sold worldwide, and the author Rowling's fortune has surpassed 1 billion pounds. According to Forbes, by the time all seven books and films of *Harry Potter* are published and completed, Rowling's fortune will exceed \$5 billion. Compared with the current average salary of 20,000 pounds a year for a working woman in the UK, *Harry Potter* has boosted Rowling's annual income nearly 250,000 times. Wang Xianqing (2005, 10) (*China*) made detailed statistics of the relevant income in *Harry Potter: A Hundred Billion Dollar Business Legend*. *Harry Potter* series of books raised the share price of American Scholar Press by 4.2%, the share price of Bloomsbury Press in the United Kingdom rose by 16.7%, and the world's largest book retailer Amazon Group shares also rose 2% on the day. Time Warner has grossed more than \$10 billion from the *movies of the Harry Potter* series alone and this box office revenue is only the first step in Time Warner's. Time Warner has set off a round of "Harry Potter Boom" around the world by publishing books and releasing movies.

With this situation, the commercial value of *Harry Potter* has been further developed, and various creative derivative products related to Harry Potter have quickly swept the world. For example, the video game of *Harry Potter* was purchased by the famous American electronic arts company for \$100 million from Time Warner. Fans can have magic in this game like Harry Potter and change various things according to their interests. In addition, the world's three largest toy dealers: Lego

Company in Denmark, Hasbro Company in the US and Bandai Company in Japan, all have obtained the right for prices ranging from 40 million to 80 million dollars to make toys for characters and chessboards etc. in the movie *Harry Potter and Philosopher's Stone*. Coca-Cola bought out the film's exclusive worldwide co-marketing rights for \$150 million. Eichborn, a German publisher, has acquired the rights from Time Warner to sell *Harry Potter's* products such as calendars, diaries, stationery, postcards and others in Austria and Switzerland. Many other companies have bought licenses to create a variety of *Harry Potter* fashion jewelry and other memorabilia.

All of these things can show that, if there is an excellent cultural creativity in Muay Thai, it will bring more than just the benefits of a film or a book under the mature economy industry chain. In fact, the information and books about *Ramajan* and Hanuman fully meet these conditions. Developers can recreate more related products around the core of Muay Thai culture, follow the laws of the market economy and the characteristics of related industries, take the market as the guide, take capital as the link, integrate various resources, and drive the creation, production, audio-visual, publishing, cultural entertainment, tourism, network and a series of related industrial sectors. While maximizing the value of the creative core itself, the value chain should be extended with the extension of the creative culture production.

The Chain of Super Creative Industry with Kung Fu---- Kong Fu Panda

In June 2008, DreamWorks Film Productions in Hollywood, USA, created a "Kong Fu Panda" that used the traditional Chinese martial arts combined with 3D animation production technology. Kung Fu is synonymous with Chinese martial arts in the world, and panda is unique national treasure animal in China. The Chinese martial arts movements, such as Tiger fists, crane fists, snake fists, praying mantis fists and monkey fists, etc., all appear in the film. With the creativity of DreamWorks, the protection of intellectual property rights and the cooperation of mature global marketing networks, DreamWorks Film Productions have made a lot of money with the help of *Kung Fu Panda*. The film grossed more than \$100 million in its first week of release. By the end of January 2009 had grossed nearly \$630 million worldwide, and 65% of the revenue coming from overseas markets outside the United States.

The brand of *Kung Fu Panda* has been rapidly established and greatly sought in the global market. Derivative products such as video games, toys, clothing and food with the theme of Kung Fu Panda have spread all over the global market immediately.

The movie *Kung Fu Panda* and its super creative industry chain give researchers a lot of inspiration. As the birthplace of Muay Thai, Thai culture is so excellent and loved by so many people in the world, but it also feels some shortcomings. Many practitioners and promoters understand and analyze their own Muay Thai culture more deeply than they do. Why can't Muay Thai itself generate such creativity? In fact, Thailand's market economic environment has been fully integrated with the world economy. Now it seems that Muay Thai culture can achieve both cultural promotion and huge market profits, which will be an important direction for the development of Muay Thai culture in the future.

Creative Performance Industry—the Ancient and Modern Entertainment

This section explores the creative performance industry of *Zen Music Shaolin Grand Ceremony*, which is closer to the idea of Muay Thai Coffee Center.

Artistic performances become an industry and obtain economic benefits through the market development, which has appeared for many years. In recent years, the variety of artistic performances that put up all over the world have had the very big different with before. Its has three main characteristics.

1. The mutual integration of various performances became a trend.
2. Amazing performances were presented by using the high technology.
3. The profit is much higher than before.

These characters are also in line with the characteristics of the development of the world's creative industry. These large-scale artistic performances are also an important part of the cultural and creative industry in various countries today. The performance of the *Zen Music Shaolin Grand Ceremony* embodies the characteristics of the creative performance industry in the world today.

According to the official statistics of the *Zen Music Shaolin Grand Ceremony* of the Shaolin Temple, each visitor spends more than 200 yuan just on admission, including the entrance fee to the Shaolin Scenic area, the nearby Songyang Academy and Zhongyue Temple, which is 100 yuan. However, in fact, these scenic spots are not very attractive. The ticket for the *Zen Ceremony* is 168 yuan. From an economic point of view, if there is such a performance to interpret the ideal Shaolin culture from a new perspective, the average tourist will not refuse to pay more than 100 yuan for a large-scale live-action performance to make his dream that can be one of the members of the Shaolin Temple come true. Moreover, on the one hand, the road between Zhengzhou and Shaolin Temple and Daxiangou (where the Ceremony is presented) is very good, which makes it very convenient. On the other hand, two hours is enough to fully understand Shaolin culture from another perspective, to accept the baptism of Shaolin Kung Fu, Zen, and music, which undoubtedly provides a psychological convenience for devout visitors. Finally, in the aspect of communication, advertisements were published on newspapers, TV broadcasts, networks, and buses from the very beginning of the performance. And media were summoned many times, press releases were issued, and Shaolin Zen series activities were planned to build momentum for the performance.

The Zhengzhou Tianren Cultural Tourism Co. LTD. run by Zhang Zhuping (October 2010)(China), which is responsible for the market operation of the ceremony, has especially set up a professional marketing team to provide professional marketing methods for The *Zen Music Shaolin Grand Ceremony* of Shaolin Temple and boldly explored market operation projects under the concept of operating cultural industry. They put the performance, ticket, actor training, capital construction, and other projects with commercial or service elements as commodity projects for market-oriented demonstration. Moreover, they also analyzed and evaluated the project return on investment and marketing cost, divided target market, and planned the promotion strategy. Then, they formulated project production management, media delivery plan, and market development plan, so that the Ceremony will become a long-term project for sustainable development. At the same time, the company also established a ticket sales center for the music ceremony, implemented a ticket agency system, constantly expanded the sales force, and improved the ticket sales system.

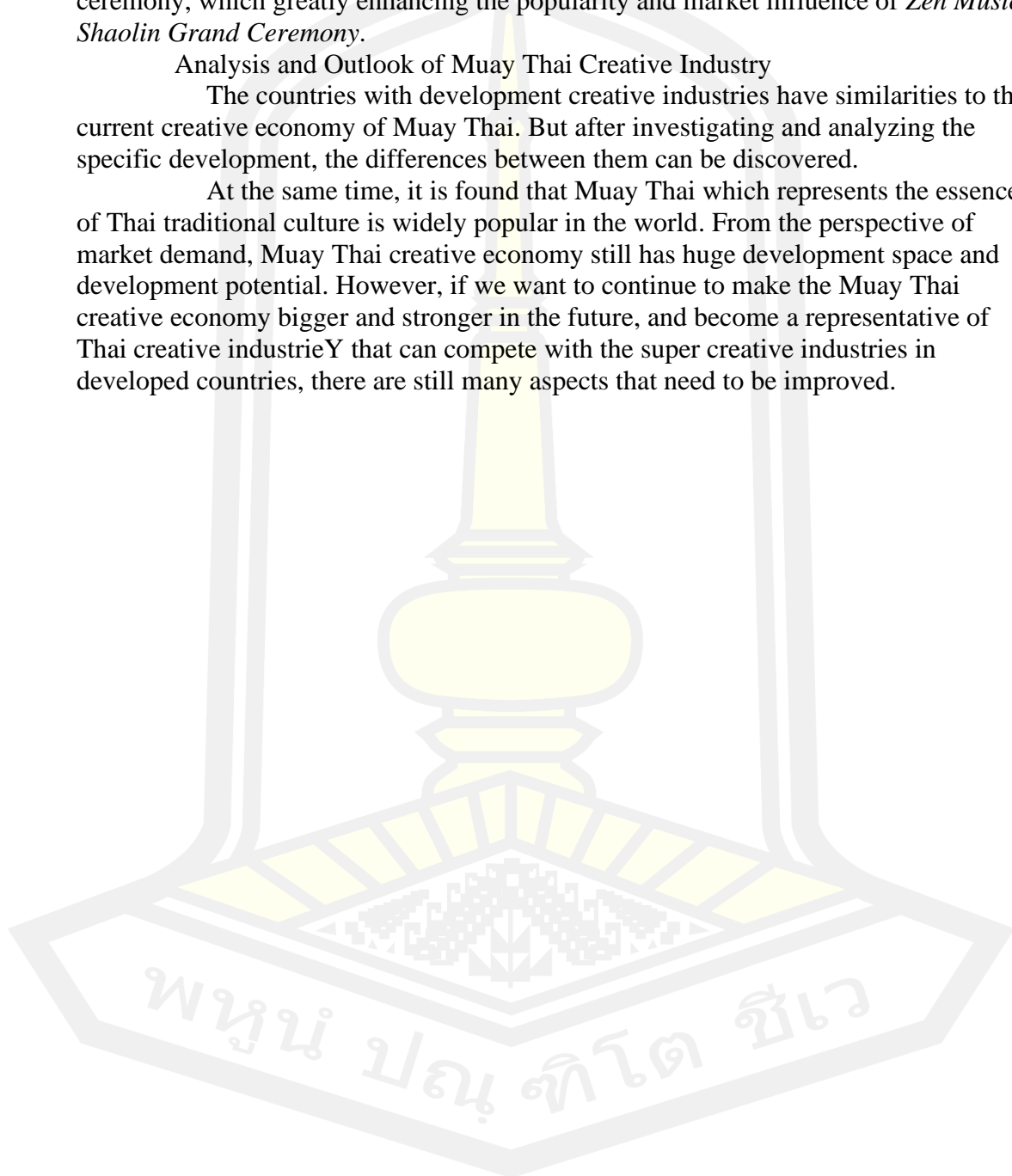
This company has now launched a massive publicity and marketing campaign in all locations and is gradually going global. They have produced

promotional materials, such as music CDs, performances, DVDs, advertising videos, pictures, etc.. They also have built a multi-channel marketing network. At the same time, they actively cooperate with media, central and local TV media such as CCTV, Phoenix TV, travel TV, Beijing TV. And more than 100 newspapers and magazines such as *People's Daily Overseas* edition have actively promoted and reported the ceremony, which greatly enhancing the popularity and market influence of *Zen Music Shaolin Grand Ceremony*.

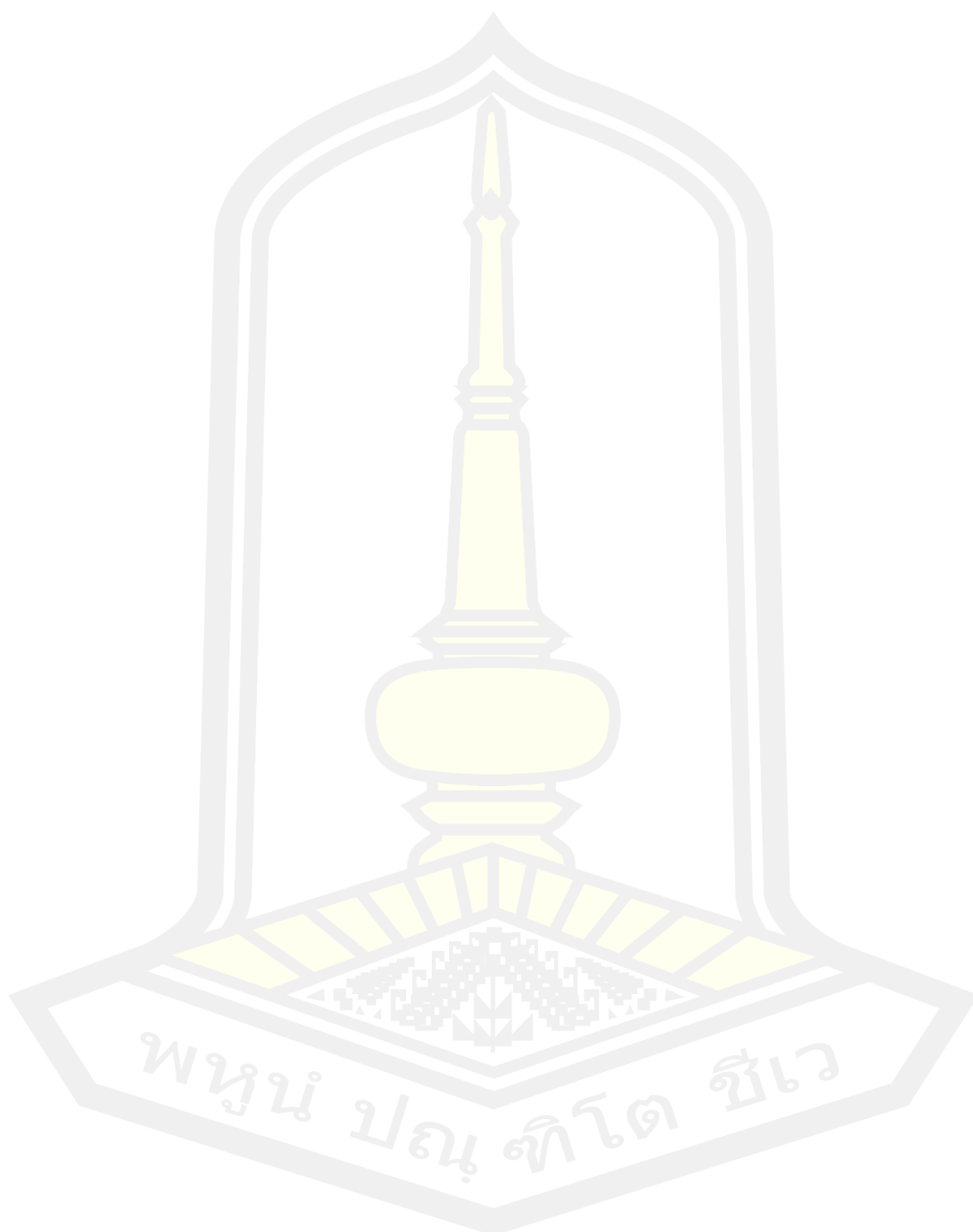
Analysis and Outlook of Muay Thai Creative Industry

The countries with development creative industries have similarities to the current creative economy of Muay Thai. But after investigating and analyzing the specific development, the differences between them can be discovered.

At the same time, it is found that Muay Thai which represents the essence of Thai traditional culture is widely popular in the world. From the perspective of market demand, Muay Thai creative economy still has huge development space and development potential. However, if we want to continue to make the Muay Thai creative economy bigger and stronger in the future, and become a representative of Thai creative industries that can compete with the super creative industries in developed countries, there are still many aspects that need to be improved.



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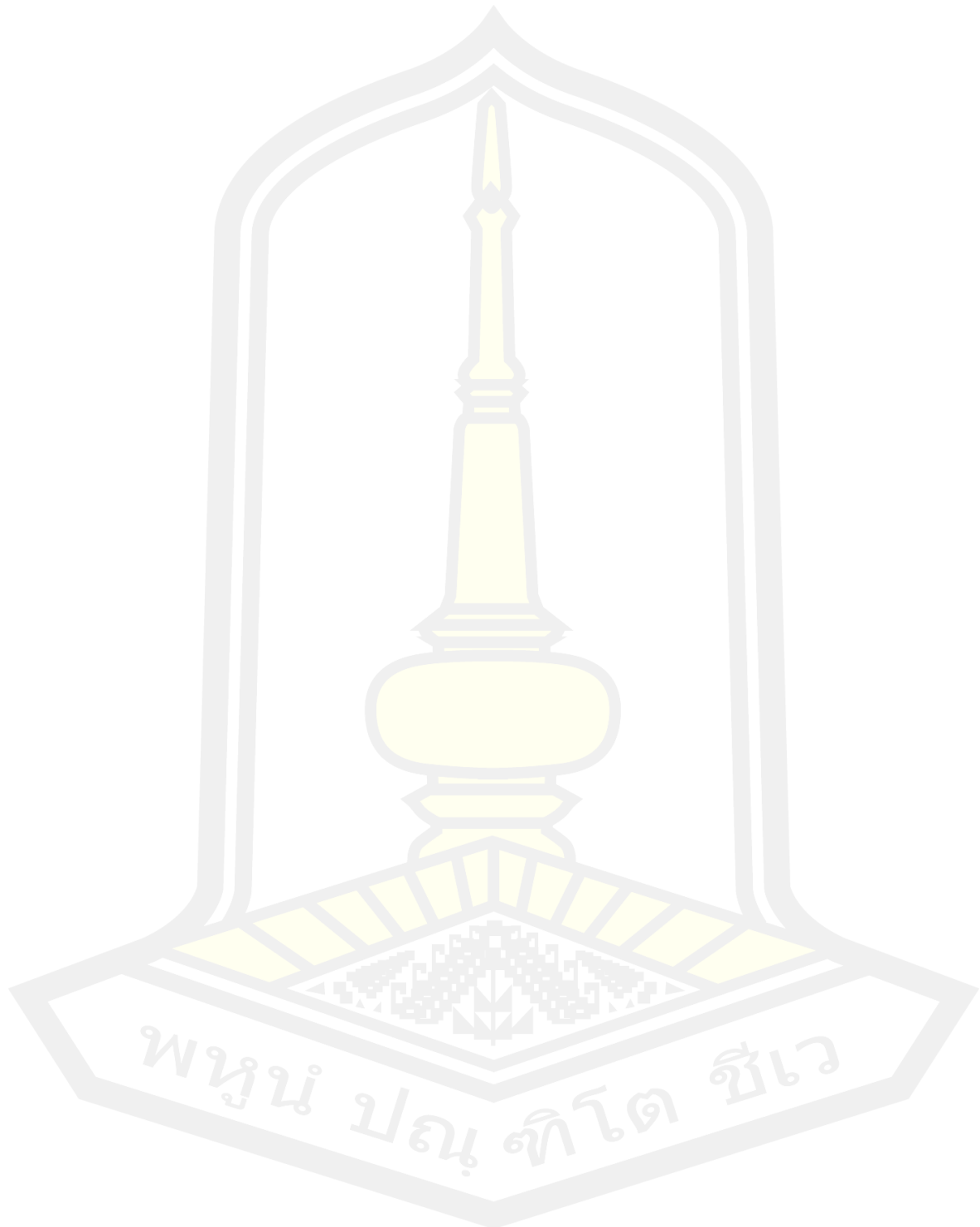
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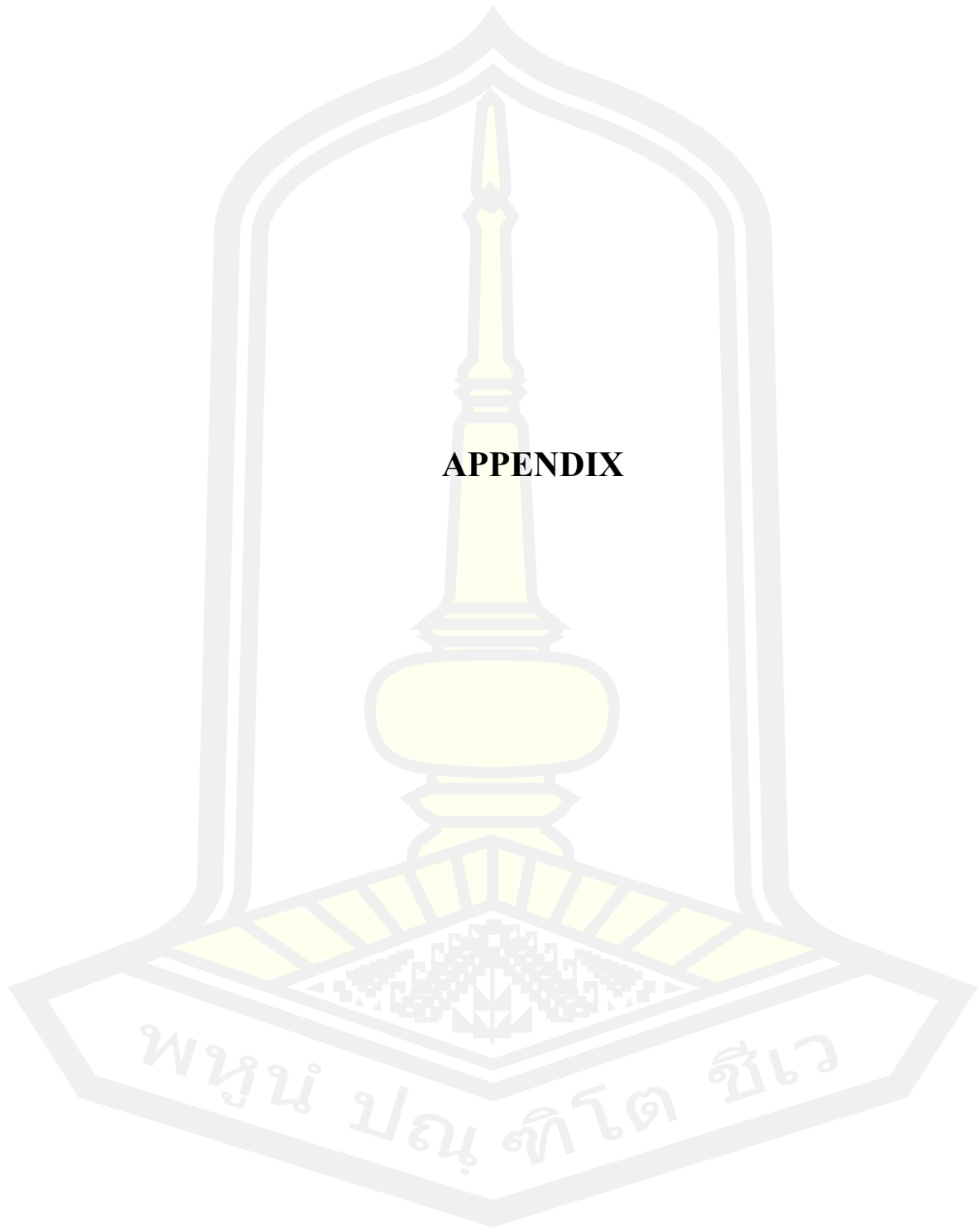
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APPENDIX

Expert Interview**Title: Muay Thai's: Suitable Creative Economy Development Mode****ภาษาไทย:รูปแบบที่เหมาะสมของการส่งเสริมเศรษฐกิจสร้างสรรค์**

Shi Xiaowu
Ph.D. candidate
Mahasarakham University
E-mail: shixiaowu000@163.com
Tel: +86 13253300444

Informed Consent Form

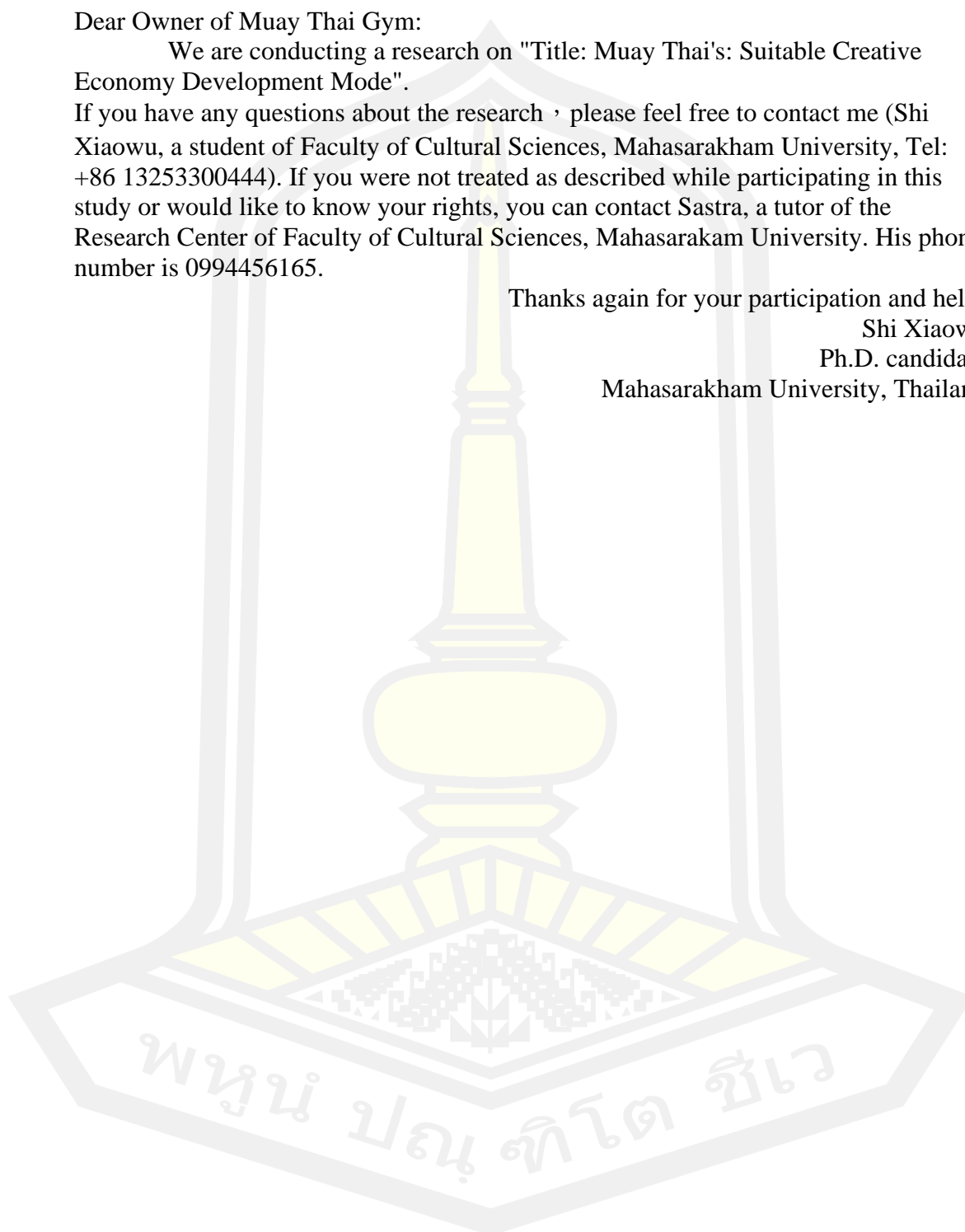
Dear Owner of Muay Thai Gym:

We are conducting a research on "Title: Muay Thai's: Suitable Creative Economy Development Mode".

If you have any questions about the research , please feel free to contact me (Shi Xiaowu, a student of Faculty of Cultural Sciences, Maharakham University, Tel: +86 13253300444). If you were not treated as described while participating in this study or would like to know your rights, you can contact Sastra, a tutor of the Research Center of Faculty of Cultural Sciences, Maharakham University. His phone number is 0994456165.

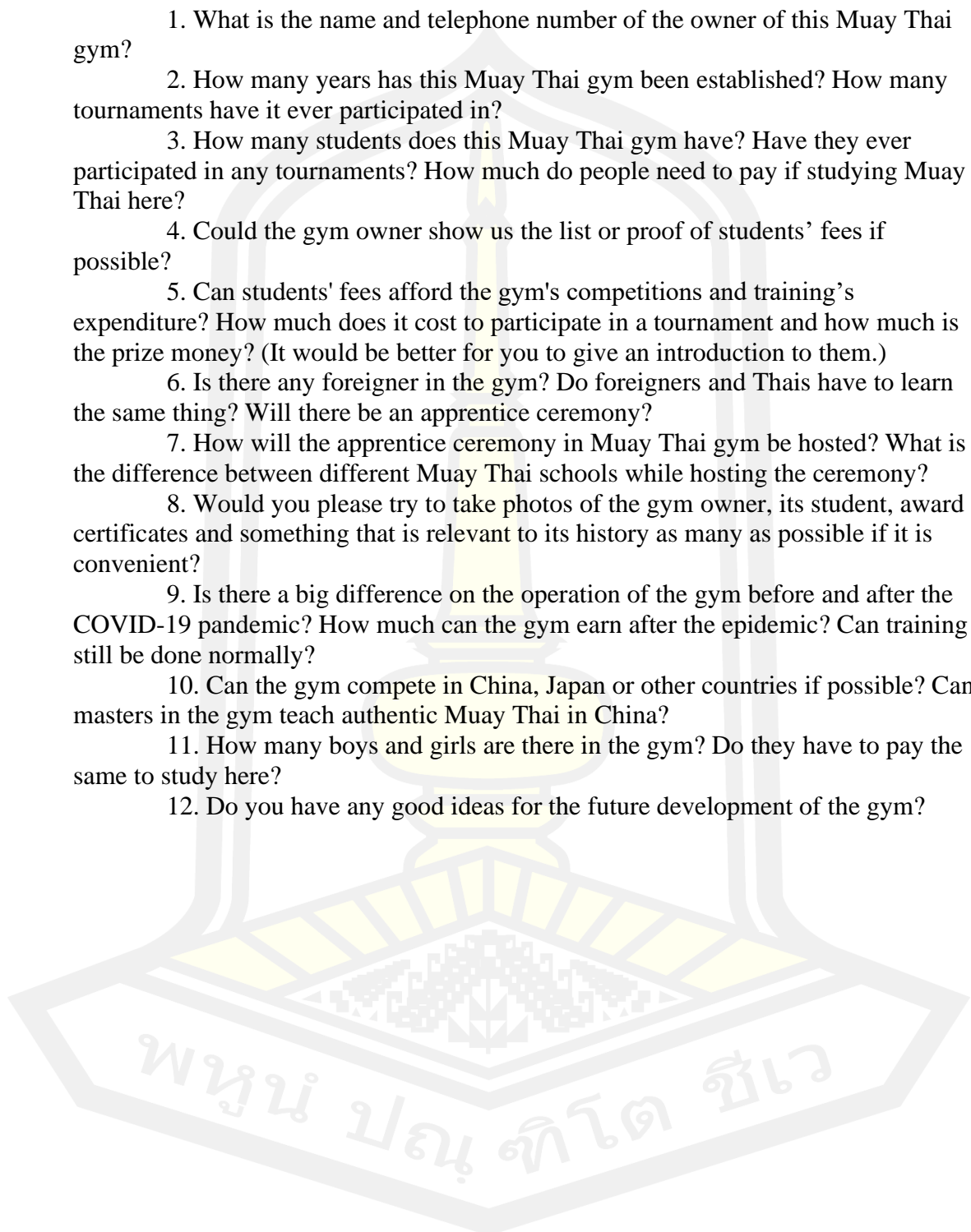
Thanks again for your participation and help!

Shi Xiaowu
Ph.D. candidate
Maharakham University, Thailand



Interview Questions

1. What is the name and telephone number of the owner of this Muay Thai gym?
2. How many years has this Muay Thai gym been established? How many tournaments have it ever participated in?
3. How many students does this Muay Thai gym have? Have they ever participated in any tournaments? How much do people need to pay if studying Muay Thai here?
4. Could the gym owner show us the list or proof of students' fees if possible?
5. Can students' fees afford the gym's competitions and training's expenditure? How much does it cost to participate in a tournament and how much is the prize money? (It would be better for you to give an introduction to them.)
6. Is there any foreigner in the gym? Do foreigners and Thais have to learn the same thing? Will there be an apprentice ceremony?
7. How will the apprentice ceremony in Muay Thai gym be hosted? What is the difference between different Muay Thai schools while hosting the ceremony?
8. Would you please try to take photos of the gym owner, its student, award certificates and something that is relevant to its history as many as possible if it is convenient?
9. Is there a big difference on the operation of the gym before and after the COVID-19 pandemic? How much can the gym earn after the epidemic? Can training still be done normally?
10. Can the gym compete in China, Japan or other countries if possible? Can masters in the gym teach authentic Muay Thai in China?
11. How many boys and girls are there in the gym? Do they have to pay the same to study here?
12. Do you have any good ideas for the future development of the gym?



This is an interview with the Muay Thai gym in Mahasarakham. The author of this research has been to this gym to conduct study and interview. However, detailed information which is needed to complete this research is not collected. Therefore, the author asked his Thai teacher Jaruwan yubolsree to take photos, videos and record audios of interviews on what is needed for the research due to the effect of the epidemic. Questions and answers in Thai and English respectively are included in this attachment.

บทสัมภาษณ์

สัมภาษณ์โดย : จารุวรรณ ยুবลศรี

(Interview by : Jaruwan yubolsree)

ผู้ให้สัมภาษณ์ : ร.ต.อ. นรินทร์ ยศพล

Interviewee: police caption niran yossapon

1. ข้อมูลทั่วไป (general information)

ค่ายมวยดาบรันสารคาม ซึ่งมี ร.ต.อ. นรินทร์ ยศพล เป็นเจ้าของและเป็นหัวหน้าค่าย ข้อมูลติดต่อได้ในแฟนเพจ “ค่ายมวยดาบรันสารคาม” เบอร์โทรศัพท์ 081-544-9995 (Ron sarakham boxing camp, police caption niran yossapon owns and camp leader. Contact information can be found in the fanpage “Run Sarakham sword boxing camp” phone number 0815449995)

2. ประวัติความเป็นมาของค่าย และ การเข้าร่วมการแข่งขัน (History of the camp boxing and participation in the competition)

โดยกำเนิดพ่อของผมเคยสร้างค่ายมวยในหมู่บ้านใกล้เคียง คือ หมู่บ้านลาดพัฒนา ซึ่งห่างจากค่ายประมาณ 1 กิโลเมตร (Since I was born, my father used to build a boxing camp near by village, that 's Lad phattana village. The distance form the boxing camp is about 1 kilometer) เกิดการซึมซับมาตั้งแต่เด็ก รักกีฬามวย ในเมื่อคุณพ่อเป็นหัวหน้าค่ายลูกผู้ชายที่อยู่ใกล้ค่ายก็ต้องได้จับได้เตะต่าง ๆ และหลาย ๆ อย่าง กับกระสอบทราย กับเครื่องมือต่าง ๆ กับผู้ใหญ่ก็เลยซึมซับกีฬามวย (made me see and perceive it repeatedly until I was familiar with it since childhood made me love boxing. My father is a camp leader. Many of the men in the camp had the opportunity to kick and punch items such as sandbags and other boxing equipment. Through training and coaching from experienced, so I'm familiar with boxing.) หลังจากนั้นก็ได้ไปเรียนหนังสือซึ่งเป็นสิ่งที่คุณพ่อคุณแม่อยากให้ทำ ท่านอยากให้การศึกษาระดับอาชีวะที่มั่นคง (after that, I went to study in field my parents wanted me to study. They expected me to graduate and have a stable career.) หลังจากนั้นก็ไปสอบเป็นข้าราชการตำรวจจนประสบความสำเร็จในเส้นทางชีวิตข้าราชการในทางหน้าที่การงาน จึงย้ายกลับมาอยู่บ้าน ในปี 2530 ตอนนั้นมียศเป็น “จ่าสิบตำรวจ” หรือยศ นายดาบ (Later, I successfully

passed the examination until I was successful in my job duties. Then came home in 1987, at that time I was the rank of "Police Sergeant Major"

ก็เลยตั้งค่ายมวยขึ้นในปี 2553 สาเหตุที่ได้ตั้ง คือแต่ก่อนที่บ้านลาดพัฒนามีค่ายมวยชื่อ วิริยะฟาร์ม เป็นค่ายของอาจารย์สำอาง วิริยะ และสามีคือ อาจารย์ทวีศิลป์ วิริยะ ชื่อค่ายมวยวิริยะฟาร์ม เมื่อปี 2553 อาจารย์ทวีศิลป์ ได้ประสบอุบัติเหตุเสียชีวิต อาจารย์สำอาง ซึ่งว่าเป็นญาติผู้พี่ตระกูลเดียวกัน ถือว่าเป็นผู้หญิงตัวคนเดียวก็คงจะดูแลไม่ไหว ก็เลยได้มาชักชวนให้ผมเข้ามาดูแลช่วย ซึ่งผมมีความชอบรักในมวยไทยอยู่แล้ว ซึ่งช่วงที่ไม่ได้ไปต่อมวยหรือเป็นข้าราชการตำรวจก็ได้ติดตามดูมวยทางสื่อสิ่งพิมพ์ หรือโทรทัศน์ ซึ่งเป็นกีฬาที่ชื่นชอบอยู่แล้ว หลังจากที่อาจารย์สำอาง ท่านประสบปัญหาขาดเสาหลักในครอบครัวท่านก็ให้เข้ามาดูแลเข้ามาในปี 2553 หลังจากนั้นก็เป็น "ดาบรันสารคาม" ตั้งแต่นั้นมา

(Therefore, a boxing camp was established in the year 2010. The reason for this establishment is Previously, Baan Lad Phatthana There is a boxing camp called Wiriya Farm, which is the camp of Mrs. Sam-ang Wiriya, her husband is Mr. Taweasilp Wiriya in 2010 Mr. Taweasin Wiriya in 2010 her husband Mrs. Taweasin died in an accident. Mrs. Sam-ang is a wife of the same family. She is a alone woman She expected can't to run business a boxing camp by alone. So he persuaded me to help run the boxing camp business. And I already have a passion for Muay Thai. When i were still a civil servant, I'm followed the boxing in newspapers or on television all the time, because it is my favorite. After she has lost a husband who is the leader of the family. She allowed me to continue her business in 2010, since then it has been renamed. "Dab-ran Sarakham" until now)

3. มีจำนวนการแข่งขันนับไม่ถ้วน มีการแข่งขันทุกอาทิตย์ทุกเดือนมีทุกปี มีมาตลอดจนช่วงโควิดที่ต้องมีการห่างเหินจากกีฬามวยไปจากการแข่งขัน คือต้องปฏิบัติตามกฎของรัฐบาลซึ่งกีฬาทุกประเภทก็ต้องหยุด ไม่ได้เคลื่อนไหวมาประมาณปีกว่า ๆ ซึ่งตอนนี้กลับมาเคลื่อนไหวตามปกติแล้ว ถ้าจะนับรวมแล้วลูกศิษย์ในค่ายก็มีจำนวนมากคงนับครั้งแข่งไม่ไหว มีเป็นร้อยเป็นพันครั้ง

(Usually, many tournaments have been organized. Competitions are held weekly, monthly and every year. Until the COVID-19 pandemic, boxing matches began to disappear. And it is in compliance with the laws of the government. thus stopping all kinds of sporting events There hasn't been any competition for over a year. But now it's back to organizing the competition as usual. If counting the number of matches may not be able to count. There are hundreds and thousands of times. So there are many students in my camp.)

3. มีนักกีฬาในค่ายกี่คน เป็นชายกี่คนหญิงกี่คน นักกีฬาในค่ายมีค่าตอบแทนอย่างไร ถ้ามีผู้สนใจเรียนมวยไทย ต้องมีค่าสมัครหรือไม่?

(How many people are there in your camp? How many people are men? How many people are women? How much are the athletes in the camp paid? If there are people who are interested in applying for a Thai boxing class is there an application fee?)

ตอนแรกคิดว่าจะจัดทำที่นี่เป็นค่ายมวยและแหล่งเรียนรู้ศิลปะมวยไทย ซึ่งถ้านิสิต นักศึกษาหรือเด็กเยาวชนสนใจ ก็ยินดีที่จะให้เข้ามาเรียนรู้หรือมาออกกำลังกายแบบมวยไทย ซึ่งจริง ๆ นักกีฬาอาชีพในค่ายก็มีประมาณ 20 กว่าคน มีเข้ามาใหม่และมีออกสลับกันไป ก็อยู่ในเกณฑ์ประมาณนี้

(At first, I thought that this place would be set up as a boxing camp and is a source for learning the art of Muay Thai. If students or youth are interested. I'm welcome to come in and learn or you can come to exercise in the style of Muay Thai. In fact, there are about 20 professional athletes in the camp, including newcomers. And the person who left but in this amount.)

เป็นผู้ชาย 99 % มีผู้หญิงมาบ้าง แต่ว่าในเมื่อมาแล้วมวยหญิงก็หาคู่ชกยากเมื่อหาคู่ชกยาก นาน ๆ ทีถึงได้ต่อย มันก็เสียเวลา ไม่มีรายการต่อยไม่มีรายได้หรือเสียเวลาที่เขาจะทำมาหากิน ประกอบอาชีพอย่างอื่น มวยหญิงก็เลยถือว่าไม่ค่อยมี (The athletes in the camp are 99% male, some female. When a woman comes in, bouts are rare, and they rarely get to fight. So it wastes time without competition, there is no income. And causing them to waste time in order to go to other careers as well, women's boxing is therefore less.)

นักมวยที่นี่จะได้รับค่าตอบแทนเฉพาะเวลาแข่งขัน จะได้ค่าตัวตามฝีมือ ถ้าเก่งก็ได้ค่าตัวเยอะ ถ้าไม่เก่งค่าตัวก็ปานกลาง นักมวยใหม่ก็ค่าตัวอีกระดับหนึ่ง ไม่ใช่ว่าจะได้ค่าตัวเท่ากัน ทางค่ายเราไม่มีเงินเดือนให้แต่จะดูแลเรื่องการใช้ชีวิตประจำวัน นอนหลับกินอิ่ม เป็นนักกีฬาที่นี่ แต่ถ้ามีรายการแข่งขันเขาก็จะได้ค่าตอบแทนที่ Promoter จะจ่ายให้

(Boxers here are paid only for the duration of the tournament. Get paid according to your ability. If there is a lot of talent, it will be worth more. If the ability is low, then get a medium value. If it's a new boxer, to get another level. The boxing camp has no salary for athletes but will take care of daily life at rest have feed here and is an athlete here. But if there is a competition, he will receive compensation from the promoter.)

มีที่พักให้นักกีฬา ซึ่งบางคนก็มีบ้านอยู่ใกล้ ๆ ก็กลับไปนอนที่บ้าน แต่ถ้าไม่มีรายการชก อย่าง 20 วันต้องเข้ามาเก็บตัวที่ค่าย มีที่พักให้ บางคนก็มาจากต่างจังหวัดทั่วอีสาน ถ้าไม่สะดวกในการเดินทางก็พักที่นี่ ที่พักเพียงพอ

(There are accommodations for athletes. Some people, if their homes are nearby, go back to their own homes. But if there is a fight program, for example, in 20 days, the athlete must come to the camp. There is enough accommodation here.)

หากมีผู้สนใจสมัครเรียนมวยไทยก็มีค่าสมัครเป็นธรรมดา แต่ว่าก็ต้องได้รับความยินยอมจากผู้ปกครอง ถ้าเป็นเด็ก ถ้าเป็นผู้ใหญ่ก็ต้องให้ความยินยอมเช่นกัน ไม่อยากทำอะไรไปโดยพลการ

(If there are people who are interested in applying for a Muay Thai class, there is an application fee. But it requires the consent of the parents whether as a child. As an adult, consent is required as well. I don't want to do by without a decision from the parent of the child.)

4. ค่าใช้จ่ายในการแข่งขันแต่ละครั้งเป็นอย่างไร

(What is the cost of each competition?)

ตอนนี้ค่ายมวยอยู่กับทีมงานบริษัท “เพชรยินดี Boxing โปรโมชัน” (ผู้สนับสนุน) บริหารงานโดยเสี๋ยน้ำ เพชรยินดี และ เสี๋ยบัว เพชรยินดี ที่ดูแลในค่ายมวย และมีส่วนของค่าใช้จ่ายของค่าอาหารบำรุงนักกีฬา และรายรับของนักกีฬาก็ขึ้นอยู่กับฝีมือของแต่ละคน เหมือนกับทุกอาชีพ

(The boxing camp is now with the team of "Phet Yindee Boxing Promotion" (sponsor) managed by Sia Nao Petchyindee and Sia Boat Petchyindee who support of the boxing camp. And there is a part of the cost of food to nourish athletes. And the income of the athletes depends on the skill of each person like every profession.)

5. ในค่ายมวยมีชาวต่างชาติหรือไม่ ความยากง่ายในการสอนต่างกันอย่างไร?

(Are there foreigners in this boxing camp? What are the differences in teaching difficulty?)

ความยากง่ายในการสอนระหว่างคนไทยและคนจีนไม่ต่างกัน เพราะคนที่มาส่วนใหญ่มีความชื่นชอบและใจรักอยู่แล้ว อีกอย่างครูฝึกที่นี่มีทั้งหมด 4 คน ซึ่งแต่ละคนก็เคยไปสอนต่างประเทศมาแล้วก็เลยง่ายในการสื่อสารและการสอนที่จะถ่ายทอดความรู้

(There is no difference in the difficulty of teaching between Thais and Chinese. Because most of the people who come here already have a passion and love in Muay Thai. And the trainers here have a total of 4 people, each of whom has been teaching abroad, so it's easy to communicate and teach to pass on knowledge.)

6. มีพิธีไหว้ครูหรือไม่ ? พิธีไหว้ครูแตกต่างจากที่อื่นอย่างไร ?

(Is there a Wai Kru ceremony in this camp? How is the Wai Khru ceremony different from other places?)

ศิลปะการไหว้ครูของไทยจะมีลักษณะคล้าย ๆ กัน การไหว้ครูที่นี่จึงไม่แตกต่างจากที่อื่น มีการไหว้ครู ยึดเส้นยึดสาย รำลึกถึงครูอาจารย์

(The art of Wai Kru in Thailand is similar. Wai Kru here is not different from other places. And thought of the teachings of the teachers)

7. สถานการณ์โควิดส่งผลอย่างไร?

(How does the covid situation affect?)

แต่ก่อนการฝึกซ้อมเป็นแบบสบาย ๆ แต่ตอนนี้ต้องดูแลตัวเอง ดูแลคนรอบข้าง ดูแลตนเองให้ดีที่สุด แต่ก่อนถึงเวลาก็ต้องลงซ้อมเลย แต่ตอนนี้ถึงเวลาก็ต้องมีการวัดอุณหภูมิและการดูแลตนเองมากขึ้น

(Before training was comfortable, you have to take care of yourself, take care of others, take care of yourself as best you can. การแข่งขันในประเทศมีความสนุกด้วยความ

ที่เป็นถิ่นฐานบ้านเกิด มีหลายส่วนเข้ามาดูเพราะเป็นศิลปะ และบางส่วนก็เข้ามาดูเพราะเป็นอาชีพ ในต่างประเทศตามที่สังเกตที่เราเข้าไปแข่งในต่างประเทศคนที่เข้ามาดูก็จะเป็นคนที่สนใจในศิลปะมวยไทย

Before it's time to practice, now it's time for more temperature measurements and self-care.)

8. การแข่งในประเทศและต่างประเทศต่างกันอย่างไร?

(What is the difference between domestic and international racing?)

การแข่งขันในประเทศมีความสนุกด้วยความที่เป็นถิ่นฐานบ้านเกิด มีหลายส่วนเข้ามาดูเพราะเป็นศิลปะ และบางส่วนก็เข้ามาดูเพราะเป็นอาชีพ ในต่างประเทศตามที่สังเกตที่เราเข้าไปแข่งในต่างประเทศคนที่เข้ามาดูก็จะเป็นคนที่สนใจในศิลปะมวยไทย

(Domestic competitions are very fun. It is a competition in the hometown. There are many people who come to see because it is art. And some came to see it because it was a career, foreigners who come to see will also be interested in the art of Muay Thai.)

9. จุดมุ่งหมายในการพัฒนามวยไทยคืออะไร

(What is the aim of developing Muay Thai?)

ความฝันจุดมุ่งหมายของการทำค่ายมวยแต่ละค่ายคือการเป็นแชมป์ การประสบความสำเร็จเป็นมวยแนวหน้าไม่มีที่สิ้นสุด การพัฒนาตัวเองให้เป็นที่ยอมรับของคนในวงการ เป็นที่ยอมรับกับคนที่ไม่เข้าใจในวงการมวยในอีกหลายส่วนซึ่งปฏิเสธไม่ได้ที่คนบางคนจะมองว่ากีฬาเป็นกีฬาที่มีความรุนแรง ได้รับการบาดเจ็บ รุนแรง จริง ๆ แล้ว กีฬาทุกประเภทมีความอันตรายทั้งหมด ถ้าขาดการฝึกซ้อม ถ้าฝึกซ้อมดีก็ลดการบาดเจ็บ

(The goal of each boxing camp is to become a champion. There is no end to success as a top boxer, self-development to be accepted by people in the industry It is accepted by people who do not understand boxing in many sectors. And there is the possibility that some people will view boxing as a violent sport. Without training, serious injuries can occur. In fact, all sports are dangerous. With proper training, this can reduce the risk of harm.)

10 . อยากฝากอะไรเกี่ยวกับศิลปะมวยไทย

(What would you like to tell me about the art of Muay Thai?)

ศิลปะแม่ไม้มวยไทยเป็นศิลปะประจำชาติไทย ซึ่งบรรพบุรุษของเราโดย “ปู่ขนมต้ม” ตามที่รู้มาท่านเป็นผู้ที่นำเอาศิลปะมวยไทยให้ต่างชาติได้รับรู้ ให้ยอมรับ ว่ามวยไทยเป็นศิลปะการต่อสู้ที่งดงามและแฝงไปด้วยพิษสง พิษสงในที่นี้คือคู่ต่อสู้ ก็อยากจะฝากไปยังลูกหลานให้ช่วยรักษา

มรดกนี้ไว้ หากท่านไม่ชื่นชอบก็อย่าทำลาย หรือพูดให้วงการมวยไทยเสื่อมค่าด้อยค่า เพราะความจริงแล้วมวยไทยเป็นมรดกของคนไทยทั้งชาติ

(The art of Muay Thai is the national art of Thailand. Our ancestors by "Pu Khanom Tom" has been told over and over again. He was the one who brought the art of Muay Thai to show to foreigners. To admit that Muay Thai is a beautiful martial art that has a hidden strength and power, and also has some tricks. With the opponent, I would like to pass it on to my children to help preserve this legacy. If you don't like it, don't destroy it. Or talking in a negative way that causes the Thai boxing industry to depreciate Because in fact, Muay Thai is the heritage of all Thai people.)



Figure 43 Interview by :Jaruwan yubolsree

พหุ มบัณฑิต ชีวะ



Figure 44 Police caption Niran Yossapon



Figure 45 Niran Yossapon Niran Yossapon talks about winning his Muay Thai student competition.

The following is an interview from the Thai Boxing Museum in Khon Ching Mansion. Because it represents two different points of view. While respecting the views of muay Thai curators, we did our best to interview the text.

บทสัมภาษณ์ กำนั่มมวยไทย

(Interview Gumpun Muay Thai)

สัมภาษณ์โดย : จารุวรรณ ยุกบลศรี

ผู้ให้สัมภาษณ์ : ตูลย์ พิวทองงาม

Interview by : Miss Jarawan Yubolsri

Interviewee : Mr. Tul Pewthongngam

1. ข้อมูลทั่วไป (General information)

ค่ายกำนันมวยไทยยิม สาขาขอนแก่น จะมีอีกที่หนึ่งคือสาขาโคราช

ตัวค่ายเป็นโรงเรียนด้วย คือ โรงเรียนกำนันมวยไทย

ได้รับอนุญาตจากกระทรวงศึกษาธิการว่าเป็นโรงเรียนนอกระบบ ผมชื่อตูลย์ พิวทอง งาม

เป็นโค้ชมวยไทยอาชีพระดับ C-License , เป็นครูมวยไทยโบราณชั้น 12 เจ้าของค่ายชื่อกัลปพฤกษ์

พิว ทองงาม เป็นพี่สาวของผม

(The Gumpun Muay Thai Gym. Fist Camp, Khon Kaen branch will have another location, Korat branch. The camp, which is also a school, is a Muay Thai Fist School Licensed by the Ministry of Education as a non-formal school. My name is Tul Phiewthongngam. I am a C-License level professional Muay Thai coach, an ancient Thai boxing teacher level 12. The owner of the camp is Kanlapaphruek Piewthongngam, my older sister.)

2. ประวัติความเป็นมาของค่าย และ การเข้าร่วมการแข่งขัน (History of the camp and participation in the competition)

อยากให้นักมวยที่เลิกชกแล้วมีงานทำ การที่จะเก่งมวยไทยต้องฝึกฝนตั้งแต่ยังเป็นเด็ก ต่อมาเรื่อยๆ บางคนอาจจะเลิกไปเพราะอาการบาดเจ็บ

จึงคิดว่าจะทำอย่างไรในการจะช่วยเหลือนักชกฝีมือของมวยไทยที่

กว่าจะเก่งมาได้ขนาดนี้ต้องใช้เวลาอันยาวนานมาก

เพื่อที่จะช่วยนักกีฬาให้มีอาชีพและเผยแพร่การออกกำลังกายมวย ไทย และสามารถป้องกันตัวได้

จึงได้คิดก่อตั้งขึ้นมา การอยู่ที่ค่ายมวยอื่นๆ จะมีรายได้บ้าง แต่ที่นี่จะมี

สวัสดิการมากขึ้นตามความสามารถมีการส่งการแข่งขันจำนวนไม่มาก ประมาณ 5 ครั้ง ที่กรุงเทพฯ ,

สวนนงนุช , รายการ Max Muay Thai จำนวนสองครั้ง และแข่งที่จังหวัดใกล้เคียง

(I want a boxer who has stopped fighting to have a job. To be good at Muay Thai, you need to practice from a young age. Keep punching Some people may quit because of injuries.

So I thought what to do in order to help preserve the skills of Muay Thai who were so good at it would take a very long time. In order to help athletes have a career and spread Thai boxing exercises. And can protect themselves therefore the idea was established Staying at other boxing camps will have low income. But here there will be more welfare according to the ability.

There were a small number of contests, about 5 times, in Bangkok, Nong Nooch Tropical Botanical Garden, twice Max Muay Thai and compete in nearby provinces.)

3. มีนักกีฬาในค่ายกี่คน เป็นชายกี่คนหญิงกี่คน นักกีฬาในค่ายมีค่าตอบแทนอย่างไร ถ้ามีผู้สนใจเรียนมวยไทย ต้องมีค่าสมัครหรือไม่? (How many athletes are there in the camp? How many males, how many females? How are camp athletes paid? If there are people who are interested in learning Muay Thai. Do I have to have an application fee?)

ในค่ายตอนนี้มีครูฝึกจำนวน 10 คน

เป็นผู้ชายทั้งหมดส่วนใหญ่คนที่มาสอนเป็นนักมวยเก่ามาก่อน เงินเดือน 15,000–20,000 บาท สำหรับผู้ที่สนใจอยากสมัครเรียนมวยมีค่าใช้จ่ายหลายราคา ถ้าหากเป็นราย ครั้ง 500 บาท 1 ชั่วโมง 30 นาที แพคเกจ 5 ครั้ง เล่นได้ภายใน 1 เดือน 2,000 บาท แพคเกจ 10 ครั้ง เล่นได้ภายใน 2 เดือน 3,500 บาท แพคเกจ 30 ครั้ง เล่นได้ภายใน 6 เดือน 8,500 บาท

หากลูกค้าต้องการเล่นแบบไม่จำกัดครั้ง ขอแนะนำเป็นแพคเกจแบบรายเดือน 1 เดือน 3,900 บาท 3 เดือน 10,530 บาท 6 เดือน 18,720 บาท

(There are currently 10 trainers in the camp, all male. Most of the people who come to teach are former boxers. Salary is 15,000 – 20,000 baht. For those who are interested in being difficult, signing up for a boxing class costs a lot of money. If it's per time 500 baht 1 hour 30 minutes.

Package 5 times can be played within 1 month 2,000 baht. Package 10 times can be played within 2 months 3,500 baht. Package 30 times can be played within 6 months 8,500 baht. If the customer wants to play unlimited times. It is recommended as a monthly package, 1 month 3,900 baht, 3 months 10,530 baht, 6 months 18,720 baht.)

4. ในค่ายมวยมีชาวต่างชาติหรือไม่ ความยากง่ายในการสอนต่างกันอย่างไร? (Are there foreigners in the boxing camp? What is the difference in difficulty in teaching?)(Are there foreigners in the boxing camp? What is the difference in difficulty in teaching?)

มีชาวต่างชาติเข้ามาเรียนความยากง่ายในการฝึกระหว่างคนไทยกับคนต่างชาติไม่ต่างกันแต่ชาวต่างชาติที่ไม่เคยเรียนมวยไทยมาก่อนตัวจะแข็งและอธิบายยากกว่าเล็กน้อยบางสิ่งที่สำคัญอาจอธิบายได้ไม่ชัดเจนแต่ส่วนใหญ่การฝึกก็จะคล้ายๆกันจะต้องเรียนรู้จากการปฏิบัติจริงชาวต่างชาติ จีน อเมริกา อังกฤษ เยอรมัน ญี่ปุ่น และอื่นๆ

(Foreigners come to study The difficulty of training between Thais and foreigners is no different. But foreigners who have never learned Muay Thai before will become stiff. and a little more difficult to explain Some important things may not be explained clearly. But for the most part, the training is similar. Must learn from practice, foreigners, Chinese, American, English, German, Japanese, etc.)

5. มีพิธีไหว้ครูหรือไม่ ? พิธีไหว้ครูแตกต่างจากที่อื่นอย่างไร ? (Is there a worship ceremony? How is the Wai Khru ceremony different from other places?)

มีพิธีไหว้ครู ตามตำราหลักสูตรมวยไทยโบราณไหว้ครู “ตาหรับพระเจ้าเสือ”

จะแตกต่างจากการไหว้ บางอย่าง จะไม่มีการราสอดสร้อยมาลา และการไหว้ครูจะกระชับกว่า

(There is a ceremony to pay respect to teachers. According to the ancient Muay Thai Wai Khru textbook. The “Tamra of King Suea” is different from some worship. There will be no salute and Wai Kru will be more short.)

6. สถานการณ์โควิด – 19 ส่งผลอย่างไรบ้าง (How does the covid – 19 situation affect?)

มีผู้เข้ามาเรียนน้อยลง รายได้ลดลง ธุรกิจยากขึ้น ในขณะที่จำนวนครูผู้สอนยังมีจำนวนเท่าเดิมแต่จะสลับกันมาสอน ชั่วโมงทำงานน้อยลง

(There are fewer students, less income, more difficult business. While the number of teachers still have the same number, they will alternate teaching fewer working hours)

7. จุดมุ่งหมายในการพัฒนามวยไทย (Aims for the development of Muay Thai)

ในตอนนี้อายุได้รับอนุญาตให้สามารถเป็นสถานที่ออกใบรับรองการผ่านการฝึกฝนมวยโบราณ เพื่อนักมวยที่ผ่านการฝึกฝนแล้วสามารถมาสอบที่นี่

เพื่อที่จะมาได้รับใบรับรองและสามารถไปสอนมวยไทยในต่างประเทศได้ภาคตะวันออกเฉียงเหนือของไทยคนที่สนใจสามารถมาสอบได้ที่เดียวอยากให้กีฬามวยไทยเป็นกีฬาที่ผู้คนเข้าถึงได้ง่ายเหมือนกับกีฬาวิ่งอยากให้กีฬามวยไทยเป็นกีฬาระดับเยาวชนไม่ใช่กีฬาที่อันตราย

อยากทำให้ผู้คนเปิดใจให้มวยไทยมากขึ้น ไม่มองว่าเป็นการพนัน ความรุนแรง

อยากเปลี่ยนแปลงภาพลักษณ์ที่ไม่ดีของมวยไทย

(The camp is now allowed to be a place to issue certificates for passing ancient boxing training. So that trained boxers can come to take the exam here. In order to get a certificate and be able to teach Muay Thai abroad Northeastern Thailand. Those who are interested can come to take the exam in one place. I want Muay Thai to be a sport that people can easily access like running. I want Muay Thai to be a youth sport, not a dangerous sport. I want to make people open up to Muay Thai more. Do not see it as gambling, violence, wanting to change the bad image of Muay Thai.)



Figure 46 Certificate display of Tul Pewthongnga



Figure 47 Certificate display of Tul Pewthongnga



Figure 48 Miss Jaruwan Present a gift to the Tul Pewthongngam curator on behalf of the author



Figure 49 Miss Jaruwan In an interview with the curator Tul Pewthongngam

Questionnaire

Dear Owner of the Muay Thai Gym :

I am a Ph.D. candidate in Faculty of Cultural Sciences at Mahasarakham University from China. I would like to conduct an interview and research on the operation of your gym. The title of my paper is "Muay Thai's: Suitable Creative Economy Development Mode". Here are the details of my interview and I hope I can get your permission to support my research. Real data will be the guarantee of the accuracy of my research. This interview was conducted under the permission of Mahasarakham University and the guidance of my tutor —— Mr. Sastra.

1. The nature of the operation of the Muay Thai gym:
 - A. government-run gym
 - B. privately run gym
 - C. public-private partnership
 - D. self-organized salon

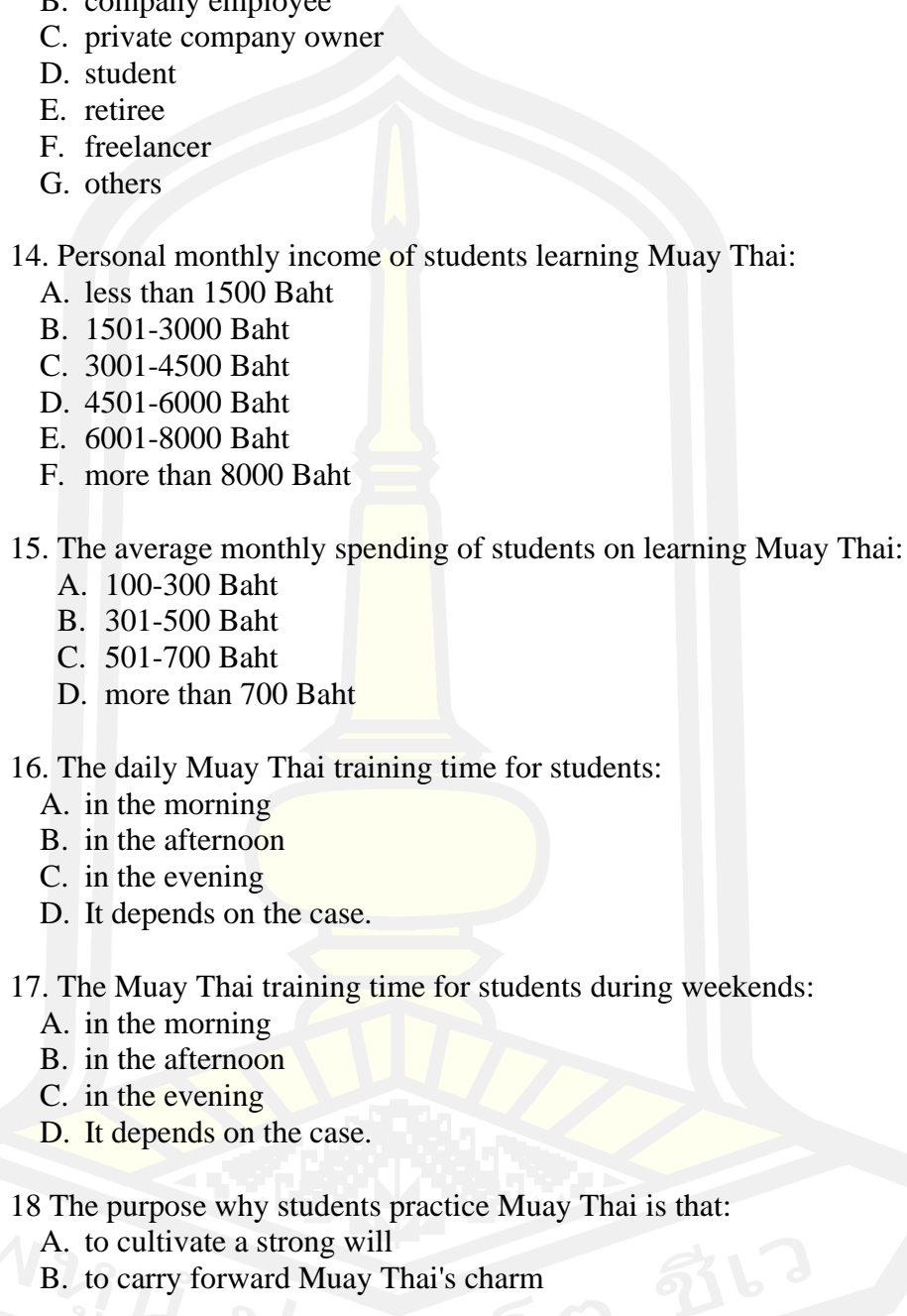
2. The business scale of the gym:
 - A. 100-299 square meters
 - B. 300-499 square meters
 - C. 500-799 square meters
 - D. 800-1000 square meters
 - E. more than 1000 square meters

3. Business registration and filing in Ministry of Sports of the gym:
 - A. It has already got the approval of Ministry of Commerce and registered in Ministry of Sports.
 - B. It has got the approval of Ministry of Commerce but hasn't registered in Ministry of Sports yet.
 - C. It hasn't got the approval of Ministry of Commerce yet but has registered in Ministry of Sports.
 - D. It hasn't got the approval of Ministry of Commerce and registered in Ministry of Sports either.

4. The educational level of the gym and club managers and other senior management:
 - A. graduate degree
 - B. bachelor degree
 - C. associate degree
 - D. upper secondary education
 - E. without upper secondary education

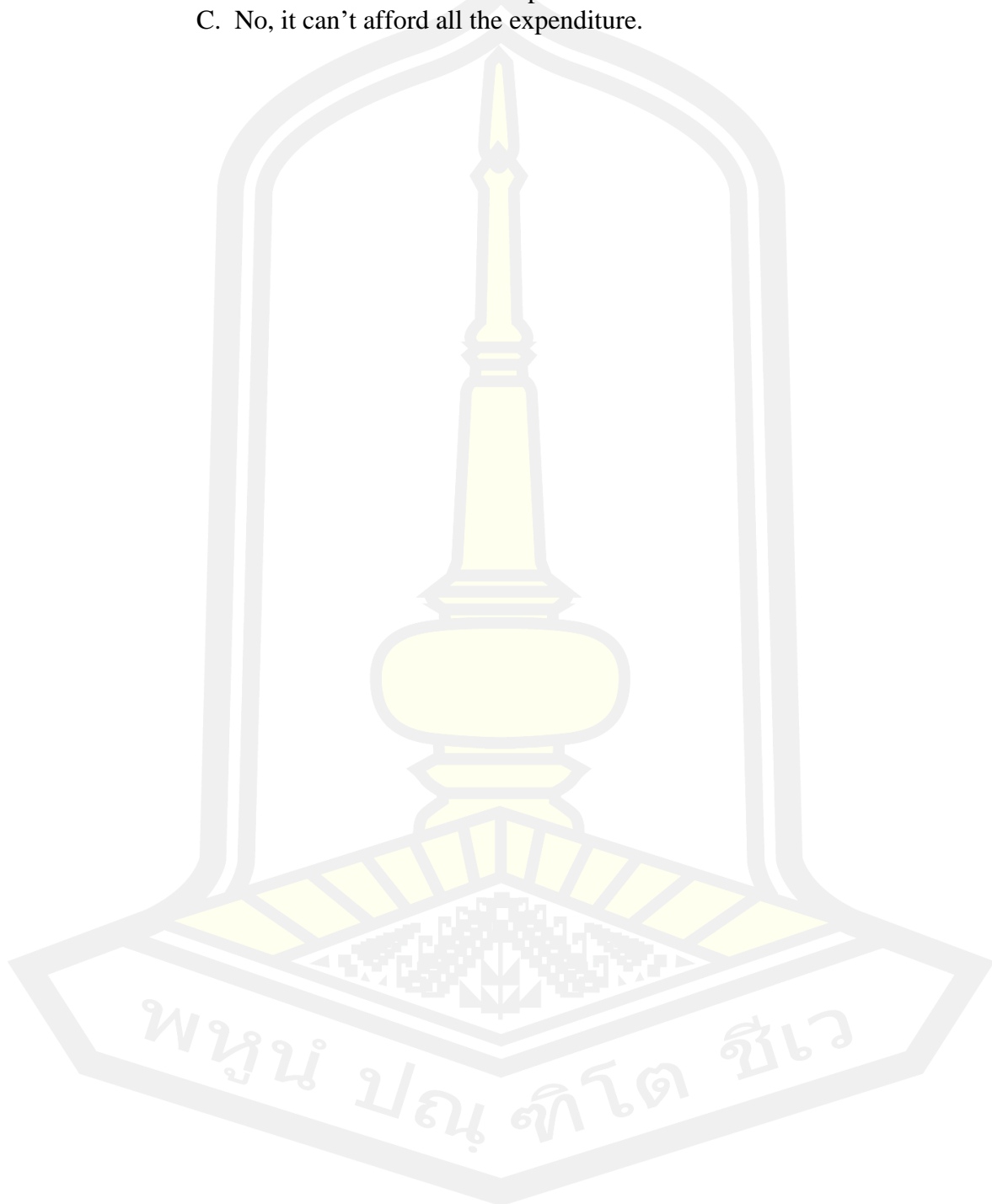
5. The number of members who have been training for more than half a year in the gym:
 - A. 100-300 people
 - B. 300-500 people
 - C. 500-700 people

- D. 700-900 people
 - E. 900-1100 people
 - F. more than 1100 people
6. The gym's training curriculum:
- A. only technology training without practical combat
 - B. more technology training than practical combat
 - C. equal amount of technology training and practical combat
 - D. less technology training than practical combat
7. The frequency of internal competition held in the gym:
- A. Every day
 - B. 1-2 times a week
 - C. 3-4 times a week
 - D. 5-6 times a week
8. The source of the cost for students to participate in other competitions:
- A. It is provided by the gym.
 - B. Most of it is provided by the gym.
 - C. Students have to pay most of it.
 - D. Students have to pay all the cost.
9. The age of the Muay Thai coaches in the gym:
- A. 20-25 years old
 - B. 26-30 years old
 - C. 31-35 years old
 - D. 36-40 years old
 - E. above 41 years old
10. How many years have the coaches been teaching Muay Thai?
- A. under 1 year
 - B. 1-2 years
 - C. 2-3 years
 - D. 3-4 years
 - E. 4-5 years
 - F. More than 5 years
11. The qualification of Muay Thai coaches:
- A. without any certificate
 - B. with fitness instructor certificate
12. The gender of Muay Thai students:
- A. Male
 - B. Female

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13. The occupation of Muay Thai students:
- A. government employee
 - B. company employee
 - C. private company owner
 - D. student
 - E. retiree
 - F. freelancer
 - G. others
14. Personal monthly income of students learning Muay Thai:
- A. less than 1500 Baht
 - B. 1501-3000 Baht
 - C. 3001-4500 Baht
 - D. 4501-6000 Baht
 - E. 6001-8000 Baht
 - F. more than 8000 Baht
15. The average monthly spending of students on learning Muay Thai:
- A. 100-300 Baht
 - B. 301-500 Baht
 - C. 501-700 Baht
 - D. more than 700 Baht
16. The daily Muay Thai training time for students:
- A. in the morning
 - B. in the afternoon
 - C. in the evening
 - D. It depends on the case.
17. The Muay Thai training time for students during weekends:
- A. in the morning
 - B. in the afternoon
 - C. in the evening
 - D. It depends on the case.
18. The purpose why students practice Muay Thai is that:
- A. to cultivate a strong will
 - B. to carry forward Muay Thai's charm
19. The main source of the funding of the gym:
- A. self-financing
 - B. special allocation from Ministry of Sports
 - C. special allocation from Ministry of Education
 - D. sponsorship from social institutions and corporations
 - E. tuition fee from students
 - F. Others

20. Can the training fund of the gym afford students' training and competition's expenditure?

- A. Yes, it can afford all the expenditure.
- B. It can afford most of the expenditure.
- C. No, it can't afford all the expenditure.



BIOGRAPHY

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