



Arts Performance Communication of “Human Chess” as a Cultural Heritage

Palphol Rodloytuk

Vice President for Planning and Student Affairs at Shinwatra International University, Thailand

Corresponding author: palphol@siu.ac.th

Received: 12 Apr., 2025

Revised: 25 May, 2025

Accepted: 04 Jun., 2025

ABSTRACT

The research on the Communication of the Performing Arts of “Human Chess” as a Cultural Heritage aims to (1) study the history and development of human chess as a Thai performing art, (2) study the communication of the performing art of human chess as a cultural heritage, (3) study the communication of performing arts through verbal language, non-verbal language, dance postures, and music for performing human chess, 4) study the feasibility of performing human chess to be an intangible cultural heritage according to UNESCO, and (5) study the communication formats of performing human chess in various contexts. The researcher used a mixed research methodology of quantitative and qualitative research. The study results found that human chess was developed from Thai chess as a board game and is a cultural heritage of Thailand. In terms of communication through human chess, this research found that human chess is an integrated and interconnected form of communication, involving Wai Khru ceremony (paying homage to teachers) as ritual communication, singing as verbal communication, music as musical communication, dance as body language (nonverbal) communication, and performance as arts performance communication. Therefore, the researcher found that the idea to conserve, continue, and develop human chess alongside Thai chess, would help to spread human chess both domestically and internationally. It would thus make human chess unique to the Sports Association of Thailand under royal patronage. In addition, the ceremonies to pay homage to teachers, show Thainess, reflecting a major cultural heritage of Thailand.

Keywords: Human chess, arts performance, folk games, communication, cultural heritage

“Human Chess” can be described as a cultural heritage reflecting local (folk) games, local sports, and self-defense arts. It is a form of entertainment or performance to accompany a chess competition using humans as chess pieces. There is a narrator and a *Piphat* (five groups of wood and percussion instruments) orchestra to play the appropriate music and someone to indicate which moves to make. Human chess is popular during the Thai New Year ‘Songkran’ or at various auspicious events (Department of Cultural Promotion, 2021).

The cultural wisdom of playing human chess

has been passed down over the generations from the stories of participants. Playing human chess in the Khlong Ta Chia Community has been around for no less than 80 years. There is a performance on April 14 of every year, which is the Thai New Year. (Department of Cultural Promotion, 2021) and the Lopburi College of

How to cite this article: Rodloytuk, P. (2025). Arts Performance Communication of “Human Chess” as a Cultural Heritage. *Int. J. Peace, Edu. Dev.*, 13(01): 05-20.

Source of Support: None; **Conflict of Interest:** None



Dramatic Arts, the Buditpatanasilpa Institute, and the Ministry of Culture, organize the “Human Chess” performance at the King Narai the Great Fair, which is held annually (The Government Public Relations Department, 2024).

From what has been said, it shows that human chess is a performing art that has historical and cultural significance and has been passed down from generation to generation, whether it is in terms of music, clothing, costumes, dance moves, fighting moves, communication moves in the form of performing arts to communicate to the audience, and rhythms and melodies played with traditional musical instruments, which are difficult to find in Thailand today.

Objectives of the research

1. To study the history and development of human chess as a Thai performing art.
2. To study the communication of human chess performing arts as a cultural heritage.
3. To study the communication of performing arts through verbal language, non-verbal language, dance moves, and music to accompany human chess performances.
4. To study the feasibility of human chess performances as an intangible cultural heritage according to UNESCO’s definition.
5. To study the forms and approaches to communicating performances using human chess in various contexts.

Literature review

In this research, the researcher has studied the communication of the performing arts of “Human Chess” as a cultural heritage. The focus will be on the importance of communication in the form of performing arts, human chess performance, and cultural heritage. This will allow a systematic view of communication theories, including the history of human chess in Thailand and abroad. It can act as a medium of communication and dissemination of Thai culture and values, which contribute to the soft power of Thailand.

Further, Thai chess has emerged as a unique historical and cultural element of Thailand (Rodloytuk, Communicating the Soft Power of Thailand’s Cultural Heritage through Traditional Sport (Thai Chess), 2024), which will reflect the forms of communication from various related theories as follows:

Communication is essential to human social systems — Communication is a component of culture; it is essential to maintain social order. Even in the most primitive societies, which are related to the beginning of humanity, communication played an important role. With the evolution of human society and the growth of technology, communication media have become increasingly complex (Dissanayake, 2003).

Chess is also a form of communication, starting with pieces that communicate using symbols that have communication patterns that represent status, roles, and relationships that can convey information about one’s identity (Explore Social World, 2024). Because each piece has a unique identity and function, for chess players it is a form of non-verbal communication with facial expressions and gestures that are considered important in conveying specific meanings within their community (Explore Social World, 2024). In addition to conveying facial expressions, gestures, and emotions, Thai chess experts also say that the personality of each Thai chess player can also convey the mental characteristics of the player. (Rodloytuk, Communicating the Soft Power of Thailand’s Cultural Heritage through Traditional Sport (Thai Chess), 2024).

Performing Arts Communication — This refers to communication through expressive means that uses certain practices from performing arts or drama to communicate to the receiver emotionally or imaginatively way that leads to logical perception or information that the sender desires so that the communication is integrated with art (Chansatitporn, 2017).

Music and Communication — Music is a powerful medium that allows people to share emotions, intentions, and meanings, even when spoken

language is not understood. Music is also the lifeblood that enables human interaction. Music can have a powerful physical effect, can evoke profound emotions in us, and can be used to create endless subtle forms of expression (Miell, MacDonald, & Hargreaves, 2005).

Research conceptual framework

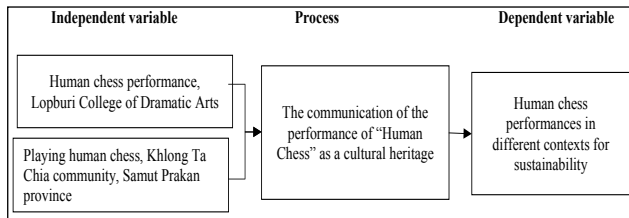


Fig. 1: Conceptual framework of the research

Note: During the study period, the communication of the performance of “Human Chess” as a cultural heritage found that the Human Chess performance of the Lopburi College of Dramatic Arts was held at the King Narai the Great Festival, and the Human Chess performance of the Khlong Ta Chia community in Samut Prakan Province was held on the Thai New Year’s Day. Both of these places have performances that are performed continuously every year. Therefore, the researcher mainly studied these two places.

Research Methodology

The researcher wanted to gain in-depth information, so he used a mixed research methodology of quantitative research and qualitative research as follows:

- ⊙ **Documentary Research:** The researcher studied information from reading articles, textbooks, online documents, journals, documentaries, literature, human chess history, video clips from YouTube about human chess performances, human chess games, and paying homage to teachers, as well as various related documents.
- ⊙ **Quantitative data:** These were collected from the sample group (Questionnaire Research). The population and sample group were people who came to watch the chess performance at Khlong Ta Chia community and the King Narai the Great Fair.
- ⊙ **Individual and group interviews and focus group interviews:** The researcher interviewed

academics and experts following the guidelines of Miles and Huberman (Miles & Huberman, 1994).

- ⊙ **Non-participant observation:** The researcher observed during the rehearsal, before the performance, and during the performance until the end of the performance. The researcher collected data by recording still and moving images and observing the behavior that occurred (Liu & Maitlis, 2021).

Population and sample

Quantitative and qualitative data: the population and sample were divided into 3 groups as follows:

1. The chess performers are 20 people who participate in the chess performance.
2. The audience for the human chess performance is the audience who came to watch the human chess performance at Khlong Ta Chia community and the King Narai the Great Fair, totaling 400 people.
3. 16 academics and experts. The researcher used Taro Yamane’s formula to determine the sample size, setting the error range at 0.05 (Yamane, 1973). From the population that visited the chess exhibition from 2 areas, approximately 600 people, $N = 600 / (1 + 600(0.052)) = 400$ people, the researcher therefore collected data from questionnaires, 400 people, collected data from performers from 2 areas, approximately 20 people, totaling 420 people, and collected data from interviews with 16 people, totaling 436 people.

The researcher collected field data from the human chess performance at the King Narai the Great’s Reign Festival of the Lopburi College of Dramatic Arts, Bunditpatanasilpa Institute, Ministry of Culture on February 11, 2023, and the human chess game on Thai New Year’s Day at Khlong Ta Chia Community, Bang Pu Subdistrict, Samut Prakan Province on April 14, 2023. The researcher collected data from questionnaires from people who came to watch the human chess performance.

Testing the tools used in research

1. The researcher analyzed to find the questionnaire's validity (IOC) by giving the questionnaire to 3 experts to examine the questionnaire's validity and consistency. After that, the questionnaire was revised before being put into actual use.
2. The researcher tested the reliability of the questionnaire by pre-testing it with a sample of 15 people to test the understanding and clarity of the questionnaire. In analyzing the reliability of the questionnaire, Cronbach's alpha coefficient was set to 0.83, which is greater than 0.7.

Data Analysis

Quantitative data: The researcher analyzed the data from the questionnaires using percentages, and crosstabs, and performed a one-way analysis of variance (Two-way ANOVA).

Qualitative data: The researcher used data from reading articles, textbooks, online documents, journals, documentaries, books, literature, human chess history, video clips from YouTube about human chess performances, human chess games, and other related documents to analyze the content of the data and use it together with data analysis by interpreting from non-participatory observations, interviews, and focus group interviews, as well as using numerical data from quantitative research to interpret.

Research findings

The findings were linked to the five objectives as follows:

Objective 1: Studying the history and development of human chess as a Thai performing art.

Objective 2: Studying the communication of the performing arts of human chess as a cultural heritage.

Objective 3: Studying the communication of performing arts through verbal language, non-verbal language, dance moves, and music to accompany the performance of human chess.

Objective 4: Study of the possibility of making human chess a cultural heritage (Intangible Cultural Heritage) according to UNESCO's definition.

Objective 5: Studying the communication style of human chess performance in various contexts.

Origins of Chess

Ancient Indian chess is considered the forerunner of the international chess we know today. Chess originated in India, where it was known as Chaturanga. According to legends and stories about the invention of chess, it was invented by an Indian king to settle disputes without bloodshed. (Murray, 1913) (Refer to in Communicating the Soft Power of Thailand's Cultural Heritage through Traditional Sport (Thai Chess), 2024).

Chess travelled from India to Persia. From Persia, chess traveled to many lands in the east along trade routes to China and Japan, and in the west across the Islamic empires in North Africa to Europe. Thus, chess was known throughout Asia and Europe (Abdulthaitube, 2015). Chess was introduced to Southeast Asia, including Thailand, through trade and cultural contacts between India and other countries in the region. When the game arrived in Thailand, it was adapted and its rules were changed to suit the local culture, which eventually became "Thai Chess" (Phlainoi, 2019).

Chess was introduced into the Sukhothai Kingdom through the Brahmins (Phlainoi, 2019). It was introduced along with the spread of Buddhism, at least since the 19th-20th Buddhist century. In the early stages, it may have been a royal court game (Sangkhanukit, 2023). In the Ayutthaya period, from evidence from the records of Mr. Francois Tourpin who traveled in the reign of King Narai, it was recorded that Thai people were very fond of playing chess and ska.

The Chronicle records state that King Thaisa was seriously ill and gave the throne to Prince Aphai. The Crown Prince was not pleased, and they fought. Prince Aphai and Prince Paramat could not fight so they ran away and hid in the thickets of Ao Phong Kham Forest. The Crown Prince's soldiers followed them and saw the two royal sons making

chess pieces out of clay to play with (S. Phlai Noi 2544: 103, quoted in (Srikokjalurn, 2009). It can also be found in various literary works such as Khun Chang Khun Phaen, Chai Chet, and Inao. During the reign of King Narai the Great, La Loubere, a French ambassador who came to Thailand, wrote a memoir telling the story of the way of life of the Siamese people in the matter of playing chess.

During the Thonburi period, Chao Phraya Chakri was very fond of playing chess and often spent his free time playing chess with his military aide (Sangkhanukit, 2023). And during the Rattanakosin period, Monsieur Charles de Montigny, the French ambassador, presented King Mongkut with a chess manual and a box of chess pieces (Phra Nakhon Khiri, The Fine Arts Department, 2019). After the end of World War II, the country was at peace. Chess returned to being fun again in palaces, temples, and communities, big and small, in every city. High-ranking nobles organized their own chess schools or chess booths, playing among servants and commoners. Some competed with other schools and palaces.

It is said that King Chulalongkorn was fond of chess, so there were many skilled chess players during this reign, including nobles, aristocrats, and monks. During the reign of King Rama VI, there were many chess schools throughout Bangkok. Towards the end of the reign of King Rama VII, around 1930, the first chess competition was held. In 1940, the Thailand Chess Championship was held. Then, in 1960, the Bangkok Municipality began organizing competitions at Sanam Luang (Sangkhanukit, 2023). From the legend of Thai chess, the first article that was invited was the royal writing of His Royal Highness Prince Damrong Rajanubhab who composed the introduction of the chess strategy book, the edition of Vajiranana Library printed at the Thai printing house in 1922.

The content shows the origin of the Thai chess strategy book, which was His Royal Highness's royal writing and the origin of Luang Thammaphimon's long poem “Krabor Lai Chess”. The important content of the long poem “Krabor Lai Chess” can be summarized into 3 parts. Part 1 is the paying homage to the teachers. Part 2 tells the rules for

counting according to the status of the pieces. Part 3 tells the rules for counting according to the status of the board, that if both sides have a piece, they must chase it until it reaches the end in a certain number of times.

Therefore, it is considered a draw. In some cases, when both sides have the specified number of pieces, they will be called by names according to the characteristics of the pieces that both sides have, such as “Spear beside the bed”, “Luk Tid Mae”, “Kwai Suea”, etc. (Boonthai, n.d.).

Chess Tricks Manual, Wachirayan Library Edition by Miss Wiphanan Lamngam, Senior Librarian, National Library Office, has summarized the important contents as follows: Chess Tricks Manual, Wachirayan Library Edition is selected from the manuals collected in Wachirayan Library for the capital and the manual of Phraya Phaibun Sombat (Det Bunnag). Khun Prasat Suphakrit, a famous chess player, compiled and invented the key to successfully solving the tricks. The Chess Tricks Manual is divided into 2 volumes: Chess Tricks Manual and Chess Tricks Key. Each volume is divided into 3 parts: Explanation of Chess Legends, Krabuan Lai Chess Long Song, and Chess Tricks (National Library of Thailand, 2021).

Ancient chess, international chess, and Thai chess are all about strategy and deep thinking. Playing chess can provide a glimpse into Thai culture, reflecting the country's hierarchical social structure, as seen in the different roles and values assigned to each piece on the board. Thai chess is a traditional sport that refers to an activity played for fun, relaxation, or competition (Rodloytuk, Communicating the Soft Power of Thailand's Cultural Heritage through Traditional Sport (Thai Chess), 2024). Thai chess is a traditional sport that is not only a game but also reflects the changes in the history, culture, and society of Thailand (Basham, 1986).

Human chess is a performance created by Khru Songsa Sasiwanich, a student of Phraya Sunthon Thep Bam (Plian Sunthonnat)¹, to accompany a

¹Phraya Sunthon Thep Bam (Plian Sunthonnat) Khon teachers of the Royal Household Bureau during the reign of King Rama VI (Phya Thai Palace, 2013).



Fig. 2: Human chess, Lopburi College of Dramatic Arts (The Government Public Relations Department, 2024)



Fig. 3: Human chess, Long Ta Jia community (Bang Pu Spotlight, 2024)



Fig. 4: Human chess performance, Sukhothai College of Dramatic Arts (Bunditpatanasilpa Institute of Fine Arts, 2023)



Fig. 5: Human chess, Trat Province (Thai PBS, 2025)

chess competition. Human chess (Sompot Champa-gen 2006: 34 - 39) or the use of people to make chess pieces by dressing up as boats, horses, bases, kings, pellets, and pawns according to their characteristics and playing in the middle of the field for many people to watch, accompanied by music and unique dance moves.

Human chess was first performed at the New Year's festival at Sanam Luang (MGR Online, 2005). Music is not only for entertainment but is also one of the main forms of communication on the battlefield (The Mount Vernon Ladies' Association, n.d.). And it is communication through aesthetics. It is a sensory perception that uses certain skills to express creativity to appeal to the audience's aesthetic sense. (Rodloytuk, Teaching Material for Principles of Communication, 2019).

The story of human chess is said to have existed since the Ayutthaya period, but there is no solid evidence to confirm it. From the end of the reign of King Rama V to the beginning of the reign of King

Rama VI, during the Rattanakosin period^{2,3}, human chess was always played. After the end of the reign of King Rama VI, it declined again (Sompot Champa-gen 2006: 34 - 39, cited in Thanison Srikokcharoen) (Srikokjalurn, 2009).

Human chess that can still be seen today is from the Lopburi College of Dramatic Arts, the Bunditpatanasilpa Institute, and the Ministry of Culture, which organized a human chess performance at the King Narai the Great Festival (The Government Public Relations Department, 2024). The chess game of the Khlong Ta Chia community, Bang Pu Subdistrict, Mueang Samut Prakan District, Samut Prakan Province has been continuously performed every year for more than 70 years (Samut Prakan Provincial Cultural

²During the reign of King Rama VI, His Majesty ordered the establishment of a new Department of Entertainment in 1910 (Office of Performing Arts, 2019).

³Entertainment or performing arts, including various plays, Khon-Lakhon, Thai music, and Western string instruments, are included in the same department called the "Entertainment Department" (Office of Performing Arts, 2019).

Office, 2022). Sukhothai College of Dramatic Arts organized a human chess performance at the King Ramkhamhaeng the Great Day event at the front yard of Wat Mahathat, Sukhothai Historical Park (Bunditpatanasilpa Institute of Fine Arts, 2023). Human chess in Trat Province at the event “Once upon a time, thinking of Trat, continuing the legend of Wat Buppharam 373 years”, a festival to bid farewell to the old year and welcome the new year in 2568 at Wat Buppharam, Wang Krachae Subdistrict, Mueang Trat District, Trat Province (Thai PBS, 2025).

Human chess is considered a cultural heritage of local play, local-sport, and self-defense martial arts. It is a form of entertainment invented to accompany a chess competition using humans as chess pieces, with unique music and dance moves. Human chess is popularly played during Songkran or at various auspicious events (Department of Cultural Promotion, 2021).

The research on the dance of King Rama IX by Professor Dr. Surapol Wirunrak in the documents supporting the presentation of the research results of the Thailand Research Expo 2007 found that the important characteristics of the dance of King Rama IX are the continuation of the dance tradition along with the improvement of some performance elements that do not violate the tradition. The royal grace of His Majesty King Bhumibol Adulyadej, together with the royal grace that he has for all branches of art, has inspired Thailand to have great development in the field of dance, including education, performance, and creation, making dance a valuable culture that will always be with Thai society (Virulrak, 2007).

The research on the creation of dance based on the concept of right view by Professor Dr. Narapong Charassri and Karnratthawan Thiravarawisith in the Journal of Buddhism, Chulalongkorn University, Issue 25, Year 1, January-April 2018 found that (1) the dance form was developed from dance elements, including songs, music, choreography, performers, costumes, props, performance space, and lighting, and (2) the concept of dance creation included Buddhist teachings on right view, dance symbols

and communication, simplicity in postmodern dance, creativity in dance, theories on dance/music/visual arts, social reflection through dance, and creative performance for youth. This research is considered a pioneer in integrating Buddhist teachings with dance (Charassri & Thiravarawisit, 2018).

The research on Communicating the Soft Power of Thailand’s Cultural Heritage through Traditional Sport (Thai Chess) by Palphol Rodloythuk in the Journal of Management Arts, Volume 8, Issue 3, July-September 2024, found that this research presents creative insights and interdisciplinary perspectives on Thai chess as a folk sport from various fields. As a folk sport, Thai chess is a symbol of Thai culture and heritage and is considered an important cultural heritage of the country. Chess can act as a medium to communicate and disseminate Thai culture and values, which contributes to the creation of Thailand’s soft chess.

Discussion of research results

“Human Chess” was developed from “Thai Chess” on the board. From studying and analyzing the data on the communication of the performing arts of “Human Chess” as a cultural heritage, researchers have found the history of human chess both domestically and internationally. It originated in India along the trade route. In studying the history and development of human chess as a Thai performing art, it was found that human chess started in the palace, then in the temple, and then in the community.

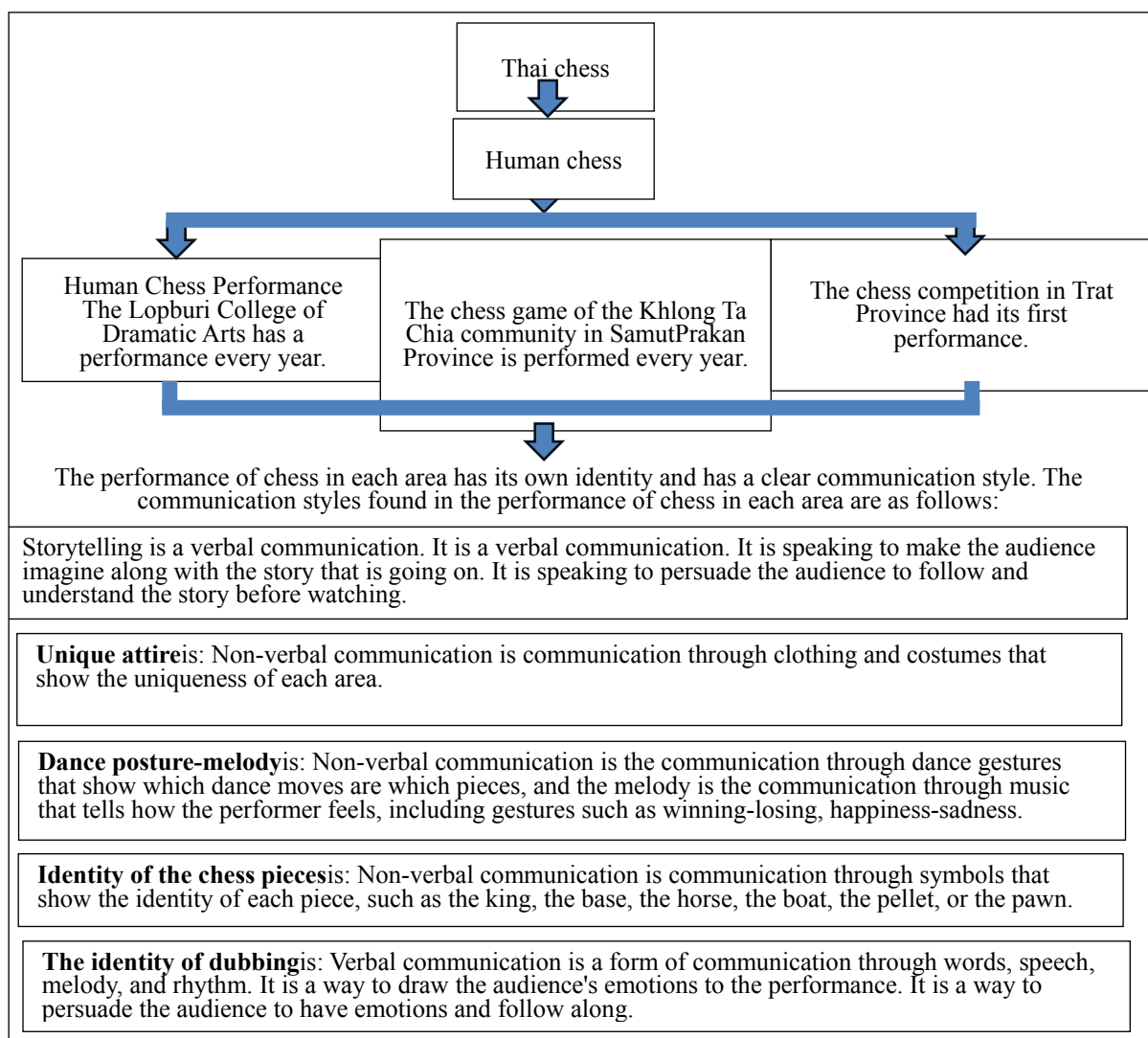
From interviewing experts in ancient performing arts, including human chess, it was stated that *“the transmission of human chess started in the palace during the reign of King Rama VI. The first performance was held at Sanam Luang.”* And today, you can still see the human chess performance of the Lopburi College of Dramatic Arts in the annual King Narai the Great Festival. The human chess of the Khlong Ta Chia community in Samut Prakan Province is a community chess game that has been around for over 80 years and has been passed down from generation to generation.

It was found that Human Chess was developed from Thai chess on a board. In Thailand, Human Chess started from the palace, came to the temple, and came to the community. In the performance of Human Chess, each area has its own unique identity, whether it be unique clothing, identity of the chess pieces, dance postures — melodies, narration style, and storytelling.

Cultural Studies and Identity Culture, whether it be religious ideas or traditions, music, dance or other forms of cultural expression, has traveled across borders, regions and across the world for centuries (Seneviratne, Countering MTV Influences in Indonesia and Malaysia, 2012). Communication on the performing arts of human chess as a cultural heritage found that from an online article by the

Department of Cultural Promotion on May 22, 2021, human chess is considered a cultural heritage in terms of folk games, folk sports, and martial arts.

It is an entertainment or performance that Khru Songsa Sasiwanit, a student of Phraya Sunthon Thephrabam (Plian Sunthonnat), invented to accompany a chess competition (Virulrak, 2007). And from an interview with an expert in performing arts and community control, he said, *“People’s chess of Khlong Ta Chia community is a local game that is played during Songkran. It has been played for 80 years until now, which is the 6th generation”* (Performing Arts and Community Control Specialist, 2023). Including articles on Thai wisdom sports, the cultural heritage of the nation by the Department of Cultural Promotion, the category of Thai wisdom



sports registered in 2010-2015, the category of folk games, the story of Thai chess, compiled by Nawaphiset Bunsang Malamas, stating that Thai chess has been registered as a cultural heritage of the nation in the year 2012 (Malamas, 2016). And in the communication of the performing arts of chess, it is a communication through speech, non-verbal language, dance moves and music to accompany the performance of chess with communication skills in various aspects. From Table 1, showing the communication data in the performance of chess, it was found that the respondents had the opinion about the communication in the performance. The aspect of paying respect to the teacher is the communication through rituals the most, accounting for 100.00 percent.

The story is the verbal communication, accounting for 100.00 percent. The narration is verbal communication, accounting for 100.00 percent. Singing is the most verbal communication, accounting for 58.33 percent. The next is communication through music, accounting for 41.67 percent. The melody is communication through music, accounting for 100.00 percent. And the dance moves are the most gesture communication, accounting for 52.14 percent. The next is communication through performing arts, accounting for 47.86 percent.

From an interview with an expert in performing arts communication, he said: “Performances that

communicate with the audience through gestures. For singers, they express themselves through their voice, facial expressions, and gestures” (Performing Arts Communication Specialist, 2024). An interview with a coaching and performing arts expert said: “*The chess commentator has the unique ability to direct the performance and control the timing of the performance. The commentator must understand the format of the performance”* (Training and Performing Arts Specialist, 2023). And from an interview with a music expert, he said that “*The musicians themselves must also have the singer’s emotions as the main principle. For example, the singer must know that the song is about horses and what the horse’s behavior is like. Sing with excitement, not just worry about singing beautifully, because that will not convey the emotions”* (Thai music expert, 2023). Including the communication style of the performance using human chess in various contexts, it was found that the communication style of the performance using human chess in various contexts, such as paying homage to teachers, which from the interview with the expert in paying homage to teachers and reading the verses, said that “*Paying homage to teachers is considered an ancient ritual. Paying homage to teachers of royal drama and dance has records and textbooks. What is clear is that it must be a tradition, a custom, and must be practiced”* (Expert in paying homage to teachers and reciting v, 2024).

Table 1: Displays communication information in human chess performances

Opinions on communication in human chess performances	Communication					Together
	Verbally	Non-verbal	Performing Arts	Music	Rite	
1. Wai Khru is communication	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	420 (100.00)	420 (100.00)
2. Storytelling is communication	420 (100.00)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	420 (100.00)
3. Dubbing is communication	420 (100.00)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	420 (100.00)
4. Singing is communication	245 (58.33)	0 (0.00)	0 (0.00)	175 (41.67)	0 (0.00)	420 (100.00)
5. Melody is communication	0 (0.00)	0 (0.00)	0 (0.00)	420 (100.00)	0 (0.00)	420 (100.00)
6. Dance posture is communication	0 (0.00)	219 (52.14)	201 (47.86)	0 (0.00)	0 (0.00)	420 (100.00)

Table 2: Two-way Anova Analysis of Participation Needs and Appreciation in Chess Performances by Age Group

Anova: Two-Factor Without Replication				
SUMMARY	Count	Sum	Average	Variance
19-29 year	8	56	7	70.57
30-49 year	8	231	28.88	1695.55
50-59 year	8	113	14.13	468.98
60 Years and above	8	20	2.5	11.14
Want to continue the performance	4	8	2	1.33
Feel fun and like the performance	4	3	0.75	2.25
Want to convey the performance to others to see the beauty	4	3	0.75	0.92
Want to convey the performance to others to know that there is a human chess performance	4	3	0.75	0.92
Want to convey knowledge	4	0	0	0
Want to promote Thai arts and culture to continue	4	80	20	404.67
Want to preserve Thai arts and culture to continue	4	150	37.5	945.67
Want to see youth help preserve Thai arts and culture to continue	4	173	43.25	1878.25

ANOVA						
Source of Variation	SS	df	MS	F	P-value	F crit
Rows	3195.75	3	1065.25	3.438271	0.035425	3.072467
Columns	9217.5	7	1316.786	4.250144	0.004576	2.487578
Error	6506.25	21	309.8214			
Total	18919.5	31				

Performances, music, and commentary, which are all aspects of chess communication that create fun and enjoyment in watching, cannot be missing any of them because whether it is singing, storytelling, dancing, music, and commentary, if they are not in harmony and mixed together, the enjoyment in watching will not occur (Tatong, 2024). And all of this is the desire to preserve and pass on human chess so that it does not disappear from Thai culture.

From Table 2, it was found that age has no effect on the idea of preserving arts and culture, with no statistical significance at the 0.05 level, and the P-value was found to be less than 0.05, that is, Thai people of all ages, when they see a human chess performance or have the opportunity to join in a human chess performance, all have the opinion to

pass on arts and culture, transmit arts and culture, promote arts and culture, and maintain Thai arts and culture.

And in line with the document of the Samut Prakan Provincial Cultural Office on Human Chess, Khlong Ta Chia Community, Samut Prakan Province, it says that Human Chess is a board game that provides fun and exercises the brain, helps create color and fun on a giant chess board that creates color, laughter and fun from the cheerleaders no less than other sports. Along with the music from the Matori and Piphat bands that play to create excitement for the atmosphere, the commentators also do a fun job with jokes that make the audience laugh all around (Samut Prakan Provincial Cultural Office, 2022).

Therefore, the possibility of human chess performances being considered as an intangible

cultural heritage according to the definition of UNESCO, according to an interview with an expert on intangible culture, it was stated that: “UNESCO is the only United Nations agency with a primary mandate in the field of culture. UNESCO’s Cultural Division works within the framework of the Convention. The key terms for intangible cultural heritage are inheritance, community, inclusiveness, living heritage” (Expert on intangible culture, 2023). And an interview with a cultural expert said that “In order to be listed as a World Heritage Site, in the case of human chess, it must first be listed at the national level, then become a UNESCO World Heritage Site, and must be presented under the topic of Endangered Games” (Malamas, 2016). In developing Thai chess into a cross-cultural communication to be known all over the world, we need to strengthen the social, economic and cultural forces. The development of these networks should reflect the voice of the people. The media needs to expand its reach further by creating news networks and cultural programs, and it is recommended that these be expanded with appropriate funding (Seneviratne, Empower From Within: Path To Protect Buddhism In Asia - Executive Summary, 2020).

SUGGESTIONS AND FUTURE RESEARCH

Further studies or research need to focus on the trends and uniqueness of the local community type (Klong Ta Chia) and the Performing Arts College (Wittayalai Nattasilpa) and how to blend or adapt from the two types bearing their strengths and characteristics. It is also necessary to study human chess performance in various contexts including the roles and synergy of narration, storytelling, dance moves, melodies, music, and the ritual aspect of Wai Khru ceremony (paying homage to the teachers) to further enhance them. It is also important to adopt a new, contemporary form with fewer staff and performers so that schools and communities can take part in it.

In addition, it is also noteworthy to study communication and art performance to derive more communication theories and models that can better explain or more systematically explain human chess as an art performance communication of traditional

sport (Thai chess). Moreover, it is imperative to study the feasibility of making human chess a cultural heritage (Intangible Cultural Heritage) according to UNESCO’s definition, including communities having their records and manuals for performing human chess, creating interest in the larger population in human chess activities.

Also, it is very viable to study the possibility of incorporating human chess performance as an integral part of the national championship Thai chess competition. In so doing, more understanding can be achieved between the role of human chess as arts performance communication that can further lift or elevate the status or improve the image of Thai chess itself as a cultural heritage of Thai history.

REFERENCES

- Abdulthaitube. 2015. *5 Facts About the Origins of Chess, a Game of Military Strategy and Global Diplomacy*. Retrieved from <https://www.youtube.com/watch?v=JZjFAR5POA&t=3s>
- Baanjomut. 2017, August 26. *Human chess*. Retrieved from <https://nattamon2017.wordpress.com/>
- Bang Pu Spotlight. 2024, April 14. *Bang Pu Spotlight*. Retrieved from <https://www.facebook.com/www.facebook.com/SpotlightBangpoo/posts/pfbid02Puew6qYcNPMT73sir8ufnfGX5hX7bZjJk258wRjhsB6mNvW12EfTXrue2NCc764Xl>
- Basham, A. 1986. *The Wonder Thai Was India*. Delhi, India: Rekha Printers (P) LTD.
- Boonthai, P. (n.d.). *Thai chess*. Retrieved from <http://www.thaiheritage.net/>: <http://www.thaiheritage.net/nation/thaichess/thaichess.htm>
- Bunditpatanasilpa Institute of Fine Arts. 2023. *Sukhothai College of Dramatic Arts organizes a human chess performance at the King Ramkhamhaeng the Great Day event*. Retrieved from <https://www.bpi.ac.th/>: <https://www.bpi.ac.th/index.php/%E0%B8%82%E0%B9%88%E0%B8%B2%E0%B8%A7%E0%B8%9B%E0%B8%A3%E0%B8%B0%E0%B8%8A%E0%B8%B2%E0%B8%AA%E0%B8%B1%E0%B8%A1%E0%B8%9E%E0%B8%B1%E0%B8%99%E0%B8%98%E0%B9%8C%E0%B8%AA%E0%B9%88%E0%B8%A7%E0%B8%99%E0%B8%A0%E0%B8%B9%E0%B8%A1%E0%B8%>
- Chansatitporn, P. 2017. *Communicate performance with communication personality*. (Speech Communication Network) Retrieved from <https://scn.ncath.org/>: <https://scn.ncath.org/articles/performing-arts-and-communication-personality/>

- Charassri, N. and Thiravarawisit, K. 2018. The Creation of a Dance Based on the Concept of Samma Ditthi. *Journal of Buddhist Studies Chulalongkorn University*, 25(1): 33-47.
- Cultural resources. (n.d.). *Sports and Recreation, Bangkok Yai District: Chess, Rotary Youth Center Thonburi*. Retrieved from <http://livingculturalsites.com/>: http://livingculturalsites.com/chapter16_03_01.html
- Damiani, M. 2021. *The Human Chess of Marostica, Italy*. Retrieved from <https://weirditaly.com/>: <https://weirditaly.com/2021/04/19/the-human-chess-of-marostica-italy/>
- Department of Cultural Promotion. 2021. *Human chess*. Retrieved from <https://www.facebook.com/>: <https://www.facebook.com/DCP.culture/photos/a.424407221018189/3796768967115314/?type=3>
- Department of Cultural Promotion. 2021. *Human chess*. Retrieved from <https://www.facebook.com/>: <https://www.facebook.com/DCP.culture/photos/a.424407221018189/3796768967115314/?type=3>
- Dissanayake, W. 2003. Asian Approaches to Human Communication: Retrospect and Prospect. *Intercultural Communication Studies*, 12(4).
- Expert in ancient performing arts including human. 2024. Arts Performance Communication of “Human Chess” as Cultural Heritage (A.P. Rodloytuk, Interviewer).
- Expert in paying homage to teachers and reciting v. 2024. Arts Performance Communication of “Human Chess” as Cultural Heritage (A.P. Rodloytuk, Interviewer).
- Expert on intangible culture. 2023, August 16. Arts Performance Communication of “Human Chess” as Cultural Heritage. (A.P. Rodloytuk, Interviewer).
- Explore Social World. 2024, January 11. *Exploring How People Communicated in Ancient Times*. (Medium) Retrieved from <https://medium.com/>: <https://medium.com/@explore.social.world/exploring-how-people-communicated-in-ancient-times-781598ac546a>
- Japan Travel. (n.d.). *Tendo Ningen Shogi 2026*. Retrieved from <https://en.japantravel.com/>: <https://en.japantravel.com/yamagata/tendo-ningen-shogi/61217>
- Liu, F. and Maitlis, S. 2021. Nonparticipant Observation. In A. Mills, G. Eurepos, & E. Wiebe, *Encyclopedia of Case Study Research* (pp. 610-611). SAGE. Retrieved from https://books.google.co.th/books?id=WaY0OAuNIXQC&pg=PR5&hl=th&source=gb_s_selected_pages&cad=1#v=onepage&q&f=false
- Malamas, B. 2016. Thai chess. In Department of Cultural Promotion, & Department of Cultural Promotion (Ed.), *Thai Wisdom Sports: The Cultural Heritage of the Nation* (pp. 34-35). The War Veterans Organization of Thailand Under Royal Patronage His majesty the King.
- MGR Online. 2005, June 30. *Raise an army of «people» onto the Thai chess board*. Retrieved from <https://mgronline.com/>: <https://mgronline.com/live/detail/9480000086833>
- MGR Online. 2008, May 18. *Follow and watch Thai sports use their brains, bring the army of «people» onto the «Thai chess» board*. Retrieved from <https://mgronline.com/>: <https://mgronline.com/qol/detail/9510000057829>
- Miell, D., MacDonald, R. and Hargreaves, D. 2005. *Musical Communication*. Oxford University. Retrieved from <https://www.research.ed.ac.uk/>: <http://books.google.co.uk/books?id=nmpfYH4-7wwC&printsec=frontcover&dq=musical+communication&hl=en&sa=X&ei=qzanUtKhOceW0QXumICIAw&ved=0>
- Miles, M. and Huberman, M. 1994. *Qualitative data analysis: An expanded sourcebook*. (2, Ed.) London: SAGE Publications. Retrieved from <https://psycnet.apa.org/>: <https://psycnet.apa.org/record/1995-97407-000>
- Murray, H.J. 1913. *A History of Chess*. London: Oxford University Press.
- National Library of Thailand. 2021, August 27. *National Library of Thailand*. Retrieved from <https://www.facebook.com/>: https://www.facebook.com/story.php?story_fbid=4040534102723104&id=203926279717258&rdid=pGTT9M59f0qstcoA#
- NewsConnect Channel. 2016, March. *Rare to see! Realistic Great Human Chess*. Retrieved from <https://www.youtube.com/>: <https://www.youtube.com/watch?v=iz-dVexmMTM>
- Office of Performing Arts. 2019. *History and Roles*. Retrieved from <https://www.finearts.go.th/>: <https://www.finearts.go.th/performing/categorie/history>
- Open Culture. 2025, April 23. *The 1924 Soviet Chess Match Where The Chess Pieces Were Real Soldiers and Horses*. Retrieved from <https://www.openculture.com/>: <https://www.openculture.com/2017/03/a-human-chess-match-gets-played-in-leningrad-1924.html>
- Performing Arts and Community Control Specialist. (2023, March 4). Arts Performance Communication of “Human Chess” as Cultural Heritage. (A. P. Rodloytuk, Interviewer)
- Performing Arts Communication Specialist. 2024, March 17. Arts Performance Communication of “Human Chess” as Cultural Heritage (A.P. Rodloytuk, Interviewer).
- Phan, H. 2023, November 21. *Human Chess in Vietnam*. Retrieved from <https://vietnam-amazing.com/>: <https://vietnam-amazing.com/vietnam-culture/human-chess-in-vietnam/>
- Phlainoi, S. 2019, July-September. Chess legend. (S. Nakhonchai, Ed.) *Journal of Culture*, 58(3), 44-51. Retrieved from <https://www.culture.go.th/>: https://www.culture.go.th/culture_th/mobile_detail.php?cid=11&nid=4582
- Phra Nakhon Khiri, The Fine Arts Department. 2019, July 19. *Phra Nakhon Khiri, The Fine Arts Department*. Retrieved from <https://www.facebook.com/>: https://www.facebook.com/phranakhonkhiri/?locale=th_TH

- Phya Thai Palace. 2013. *Royal Surname*. Retrieved from <http://www.phyathaipalace.org/>: <http://www.phyathaipalace.org/%E0%B8%99%E0%B8%B2%E0%B8%A1%E0%B8%AA%E0%B8%81%E0%B8%B8%E0%B8%A5%E0%B8%9E%E0%B8%A3%E0%B8%B0%E0%B8%A3%E0%B8%B2%E0%B8%8A%E0%B8%97%E0%B8%B2%E0%B8%99/nametiger.html>
- Rodloytuk, P. 2019. *Teaching Material for Principles of Communication*. Shinawatra University.
- Rodloytuk, P. 2024. Communicating the Soft Power of Thailand’s Cultural Heritage through Traditional Sport (Thai Chess). *Journal of Arts Management*, 8(3).
- Samut Prakan Provincial Cultural Office. 2022. *Human chess, Khlong Ta Chia community, Samut Prakan province*. Samut Prakan: Ministry of Culture. Retrieved from https://samutprakan.m-culture.go.th/en/db_91_samutprakan_48/45471
- Sangkhanukit, P. 2023, May 16. *Where does Thai chess come from? The mystery of its origins and the first evidence mentioned*. Retrieved from <https://www.silpa-mag.com/>: https://www.silpa-mag.com/history/article_5401
- Seneviratne, K. 2012. *Countering MTV Influences in Indonesia and Malaysia*. Institute of Southeast Asian Studies.
- Seneviratne, K. 2020. *Empower From Within: Path To Protect Buddhism In Asia - Executive Summary*. (Lotus Communication Network, Ed.) Retrieved from <https://www.academia.edu/>: https://www.academia.edu/45583647/EMPOWER_FROM_WITHIN_PATH_TO_PROTECT_BUDDHISM_IN_ASIA_Executive_Summary
- Srikokjalurn, T. 2009. *The analysis of value into mak ruk Thai arts*. Graduate School, Silpakorn University.
- Tatong, P. 2024, November 14. *Thai Entertainment Thai PBS*. (Thai PBS) Retrieved from <https://www.facebook.com/>: <https://www.facebook.com/ArtandCultureThaiPBS/videos/1074099247727139>
- Thai music expert. 2023, February 15. Arts Performance Communication of “Human Chess” as Cultural Heritage. (A. P. Rodloytuk, Interviewer).
- Thai PBS. 2025, January 10. *The first human chess competition in Trat Province*. (Thai PBS) Retrieved from <https://www.youtube.com/>: <https://www.youtube.com/watch?v=OFkERx5vo74>
- The Government Public Relations Department. 2024, February 19) *Lopburi College of Dramatic Arts organizes «Human Chess» performance at the King Narai the Great Festival 2024*. Retrieved from <https://lopburi.prd.go.th/>: <https://lopburi.prd.go.th/th/content/category/detail/id/57/iid/261364>
- The Mount Vernon Ladies’ Association. (n.d.). *Using Music to Communicate*. Retrieved from <https://www.mountvernon.org/>: <https://www.mountvernon.org/education/for-teachers/lessonplans/lesson/using-music-to-communicate>
- Training and Performing Arts Specialist. (2023, February 15). Arts Performance Communication of “Human Chess” as Cultural Heritage (A. P. Rodloytuk, Interviewer).
- Virulrak, S. 2007. *Dance of King Rama IX. Thailand Research Expo 2007*. National Research Council of Thailand (NRCT).
- Wikimedia. 2024, October 12. *Human Chess*. Retrieved from <https://commons.wikimedia.org/>: [https://commons.wikimedia.org/wiki/File:Human_Chess_\(1468380996\).jpg](https://commons.wikimedia.org/wiki/File:Human_Chess_(1468380996).jpg)
- Wikimedia. 2024, April 16. *Een schaakpartij met levende stukken*. Retrieved from <https://commons.wikimedia.org/>: https://commons.wikimedia.org/wiki/File:Een_schaakpartij_met_levende_stukken,_SFA022002810.jpg
- Wikimedia. 2024, November 3. *Fraumünster Mittelalter Spectaculum - ‘Schach’ im Kreuzgang 2011-05-20*. Retrieved from <https://commons.wikimedia.org/>: https://commons.wikimedia.org/wiki/File:Fraum%C3%BCnster_Mittelalter_Spectaculum_-_%27Schach%27_im_Kreuzgang_2011-05-20_15-03-54_ShiftN.jpg
- Wikimedia. 2024, March 23. *Picou, Henri Pierre - Jeu d’Echecs Indien - 1876*. Retrieved from <https://commons.wikimedia.org/>: https://commons.wikimedia.org/wiki/File:Picou,_Henri_Pierre_-_Jeu_d%27Echecs_Indien_-_1876.jpg
- Wikimedia. 2025, March 1. *Een schaakpartij met levende stukken, tijdens de Franse Lente-feesten in Compiègne, Frankrijk 1923*. Retrieved from <https://commons.wikimedia.org/>: https://commons.wikimedia.org/wiki/File:Een_schaakpartij_met_levende_stukken,_tijdens_de_Franse_Lente-feesten_in_Comp%C3%A8gne,_Frankrijk_1923,_SFA022002812.jpg
- Wikimedia. 2025, May 2. *Human Chess at Northern CA Renaissance Faire 2010-09-19*. Retrieved from <https://commons.wikimedia.org/>: https://commons.wikimedia.org/wiki/File:Human_Chess_at_Northern_CA_Renaissance_Faire_2010-09-19_3.JPG
- Wikimedia. 2025, February 18. *Živi šah na Rotovškem trgu v Mariboru 1962*. Retrieved from <https://commons.wikimedia.org/>: [https://commons.wikimedia.org/wiki/File:%C5%BDivi_%C5%A1ah_na_Rotov%C5%A1kem_trgu_v_Mariboru_1962_\(4\).jpg](https://commons.wikimedia.org/wiki/File:%C5%BDivi_%C5%A1ah_na_Rotov%C5%A1kem_trgu_v_Mariboru_1962_(4).jpg)
- Wikipedia. 2024. *Cờ người*. Retrieved from <https://vi.m.wikipedia.org/>: https://vi.m.wikipedia.org/wiki/C%E1%BB%9D_ng%C6%B0%E1%BB%9Di
- Yamane, T. 1973. *Statistics; An Introductory Analysis*. (3, Ed.) New York: Harper and Row.

Appendix



Human Chess Sports, Rotary Youth Center Thonburi (Cultural resources, n.d.)



Chess people at the 7-day sports event, colorful and auspicious, year 2008 (MGR Online, 2008)



Human chess, Chonburi province (Baanjomyut, 2017)



Human chess performance, Maejo University, Chiang Mai Province (NewsConnect Channel, 2016)



Human chess performance, Sukhothai College of Dramatic Arts (Bunditpatanasilpa Institute of Fine Arts, 2023)



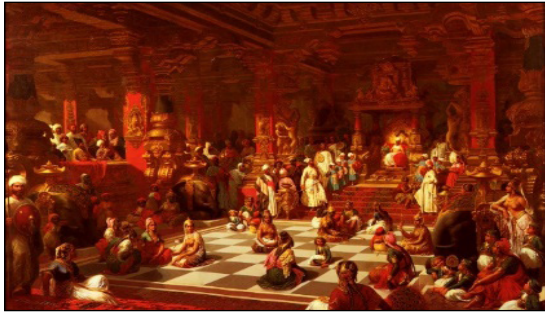
Human chess, Lopburi College of Dramatic Arts (The Government Public Relations Department, 2024)



Human chess, Long Ta Jia community (Bang Pu Spotlight, 2024)



Human chess, Trat Province (Thai PBS, 2025)



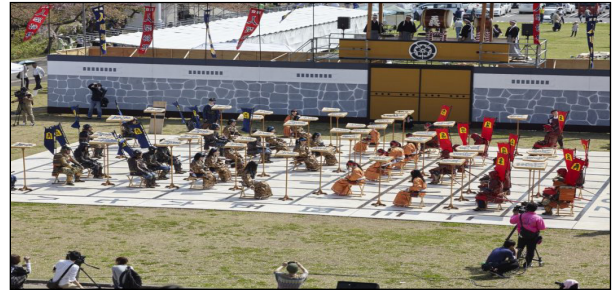
Indian Chess Game by Henri-Pierre Picou (1824–1895)
(Wikimedia, 2024)



The Human Chess of Marostica, Italy
(Damiani, 2021)



Human chess in the Soviet Union
(Open Culture, 2025)



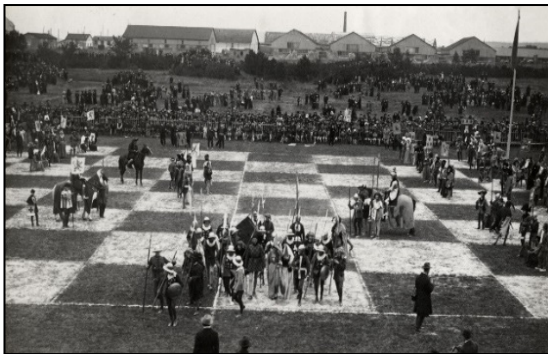
Human Chess Festival in northern Japan
(Japan Travel, n.d.)



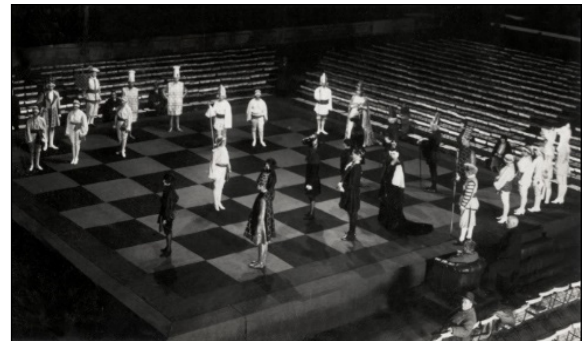
Human chess in Vietnam (Phan, 2023)



Human chess in northern Vietnam, photographed in Ha Dong
Province, 1928-1929. (Wikipedia, 2024)



A game of chess with living pieces during the French Spring
celebrations in Compiègne, France, 1923.
(Wikimedia, 2025)



The Living Chess Game is a match between Dr. Emanuel Lasker
and Akiba Rubinstein, Lasker playing with black pieces and
winning in Berlin, Germany, 1924. (Wikimedia, 2024)



Live chess on Rotovške trg in Maribor, Slovenia 1962
(Wikimedia, 2025)



Pennsylvania Renaissance Fair September 30, 2007.
(Wikimedia , 2024)



Human chess performance at the Northern California
Renaissance Faire in Santa Clara County, September 19,
2010. (Wikimedia, 2025)



Medieval Show (20 - 22 May 2011) of the Fraumünster
Association at the Münsterhof or 'Schach' in the Fraumünster
Monastery in Zurich (Switzerland). (Wikimedia, 2024)