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The objective of this thesis is to study the pursuit of Wua Lan (Ox racing) in Phetchaburi Province to clarify its crucial roles in the lives of local people and factors underlying the formation of male groups for serious involvement in ox raising and racing.

The concept of "Masculinity" in Thai society was examined through documentary review while interviews of participants in Wua Lan activities were conducted to verify the history, rules, and different aspects of Wua Lan. In-depth interviews and participant observation were employed and four case studies of Wua Lan racers were presented to elucidate their lifestyles and attitudes toward this form of recreation.

The research reveals that Wua Lan of Phetchaburi reflects the independent and self-sufficient ways of life in this rural society. The organization and rules of ox racing play important roles in uniting and reaffirming individual and group relations through the established networks of kinship, marriage and alliance. These networks operate on the existing patronage system, economic exchange and local politics. Ox-racing principles and rules are a special set of social norms that contributes to group and inter-group unity as well as to the continuation of Wua Lan pursuit in Phetchaburi.

The raising and racing of cattle for Wua Lan provide a unique social space for Phetchaburi boys and men, a special domain for masculine role socialization. It is within this space that boys and sons-in-law can break away from the matriarchal dominance of their mothers and wife's relatives that is embedded in the traditional practice of matrilocality.

Moreover, Wua Lan constructs a local meaning of masculinity that is consistent with the principal Thai values of wealth, power, seniority, intelligence, gratitude, hierarchy, authority and sociability.

For Phetchaburi males, participation in Wua Lan is a means to manipulate their masculine status. Each ox that enters a racing ground epitomizes the life and soul of its owner. Wua Lan unveils human's violent instinct that is usually suppressed by social norms and values.

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