

Criminal Impact from the So-called ‘Wua Laan’ in Phetchaburi, Thailand

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Abstract

There are various types of gambling in Thai society such as those of general and local gambling. The ox racing gambling or known as ‘Wua Laan’ has its origin from the traditional Wua Laan ox racing game, a local festivity that represents the identify of Phetchaburi province. The gambling is permitted under the 1935 Gambling Act, thereby, rendering all parties within the province of Phetchaburi, private and public, to anticipate that such activity would not lead to or be the cause of crimes relating to the gambling itself. However, it is discovered that Wua Laan is in fact one of the reasons accounting to criminal activities. Hence, this research purports to examine criminal impacts arising from the Wua Laan gambling across the Phetchaburi province. Key informants are drawn from 4 major groups: (1) 11 from the military personnel, police officers, and administrative staff; (2) 15 concerned organizing parties of the Wua Laan gambling; (3) 20 Wua Laan audiences; and (4) 5 experts on gambling issues. All areas of the Phetchaburi province is casted as a research field. The research tools employed are namely structured interviews and participatory observations. From the data gathered, it finds that criminal impacts arising from the ox racing Wua Laan gambling can be categorized by using the criteria of *mala in se*, which comprises of arguments and fights and manslaughter. The criteria of *mala prohibita*, which comprises of issues namely drugs and underage (under 18 years old) found within the race area, carrying of firearm in public space, and transgender prostitution. Furthermore, the researchers also propose several recommendations with respect to the issuing of preventative measures against criminal impacts arising from the Wua Laan gambling within the Phetchaburi province.

Keywords: Gambling, Crime, Wua Laan

Research Importance

Gambling is an activity that has been closely tied to mankind since the past up until present days. It essentially becomes a part of a person’s life, including such person’s everyday activities (Bhromhitathal et al., 2000). Such activity is not limited as to classes of players and it does not provide any limits regarding the betting asset concerned in the game. Provided that there is a categorization of gambling, it will be revealed that gambling is considered as a Victimless Crime or a Crime without Complainants (Conklin, 2004: 48-72; Choobumrung and Lerdthomaskul, 2012: 23), an a Consensual Crime (Chutinan, 2014: 38-39). This can be said that it is how the victims choose to live their lives that makes them the victims of such crime at the first place. Such statement is proposed by Hindelang, Gottfredson and Garofalo, of which all of whom have come up with the Lifestyle Theory (Choobumrung & Lerdthomasku, 2012: 31). This is consistent with the categorizing of types of gambling i.e. gambling contains 2 crime features which are, firstly, a crime where the perpetrator is the victim and the injured party, and, secondly, it is a crime that violates good moral of the people, of which the law also dictates as illegal. Gambling is argued to be the root cause which generate impacts upon the gamblers and

their families. The direct impact is the loss of assets to the game and being viewed as untrustworthy. The indirect impact is, for example, a bad role model for their children (Chutinan, 2014: 39). Moreover, gambling is a cause for other crimes such as asset-related crimes e.g. theft and snatching. There are several types of gambling within the Thai society, from the past till present days, with changing features that go along with the changing economic environment, society, and technology, whether it is international, national, or at local level. In Thailand, general gambling can be referred to the playing of cards and high-low game. For a Wua Laan ox racing game, this is considered as a local gambling that has developed from the local recreation activity (The Centre for Gambling Studies, 2017). The game which involves oxen in Thailand in the past has been developed and changed into ox racing Wua Laan gambling, with a unique features that differ from others. This is known as 'Wua Laan', a type of gambling developed from a local game found and originated in Phetchaburi. The festivity normally takes place during the time when people take leave from agriculture. The area used as a racing ground in this game is casted upon vast plain intended for rice threshing (Yodkaew, 1982). After, Wua Laan was likely to involve gambling (Lobthom, 2008). From the research findings, it is discovered that different types of gambling arguably all provide similar effects on the gamblers, their families, and the community they are living in. For instance, a study by Kiattirat Thongpai (2004) presents that football betting causes losses of asset, adversely impacts the study and health. This is consistent with the research on local gambling in Thailand by Wiset Sujinbhram et al. (2014), for example, cock fights, bull fights, rocket festival or 'Boon Bung Fai', and a rowing contest. Most negative impacts are found to contain similar features, for instance, (1) cheating within the racing area and (2) fights within the racing area, of which all lead to a downfall of local good morale and traditions. Nonetheless, the said impacts are not a result of the gambling of Wua Laan, also, there are no research that thoroughly examines the direct criminal impacts of the Wua Laan game in Phetchaburi. Accordingly, the researcher is highly interested in conducting a study on the criminal impacts arising from the Wua Laan gambling in the province of Phetchaburi. The purpose of this study is to examine criminal impacts coming from the Wua Laan gambling in Phetchaburi. Expected outcome is the guideline and preventative measure against the criminal impacts which may arise from the Wua Laan gambling in the province of Phetchaburi.

Literature Review

The gambling of Wua Laan nowadays is originated from Wua Laan game an ox racing game that took place in the past. Such game was considered a local tradition of Phetchaburi. In the game, several oxen are tied together in line formation in order to step on the harvested rice which has been laid down across the field (Yodkaew, 1982). This process of rice threshing is placed later after the rice has been harvested. The act also shows cooperation and generosity long-found within the agricultural community (Kangwan, 1997). Later, agriculture has evolved, there are uses of agricultural technology introduced widely which ultimately results in the chaining purpose of ox labour. Accordingly, oxen are viewed as a tool used for the Wua Laan game (Lobthom, 2008). The gambling of Wua Laan might have been manifested out of 3 factors persisted within an individual. These factors are cases where an individual may contain hot-tempered personality, loves taking risks, and yearns for excitement. Other factors that may lead a person into gambling on Wua Laan are, for example, the process of Social Learning and the Differential Association Theory. This can happen when an individual comes across or witnesses the game of Wua Laan gambling, or an opportunity to discuss with experts on Wua Laan betting in several areas across Phetchaburi.

The Wua Laan gambling is a local game that contains criminal impacts, which resemble yet also differ from other types of gambling. From the literature review on relevant researches and studies, it is found that gambling impacts produce negative effects on the gamblers, their families, and the community, in various different ways. The Buddhist Pidok mentions the following adverse impacts: (1) the winner always causes karma, (2) the loser is always deprived of and yearns for the loosing asset, (3) the current asset depreciation, (4) the wording of the gambler, (5) an insult from friends and foes, and (6) no one will wishes to marry the gambler (Kulpanich, 2007). Aside from the impacts mentioned in the Pidok, there are other impacts such as a physical impact on the gambler i.e. weaken in physical appearance due to lack of rest, possible uses of narcotics so that one can always be ready to gamble, becoming an unreliable and untrustworthy, having enormous debts, deteriorating of mental health, less self control which could lead to a condition known as Pathological Gambling. Such addiction is regarded by the WHO as a type of mental disorder. Although it does not fall under a type of narcotics, it is listed under an Impulse-Control Disorder (Thonglim, 2012: 30-31).

Moreover, there are other researches concerning the negative effects of gambling. Upon examining the characteristics of Wua Laan gambling, it reveals that such gambling is the cause of adverse impacts on both physical and mental of the gambler. It also triggers other Wua Laan related crimes. With respect to the unfavorable effects both physically and mentally, this stems from the period of the race which is organized from dusk till dawn. Such period is not compatible with sleeping behavior for normal people. More importantly, gamblers tend to be highly excited throughout the race, this could amount to stress and mental disorder. Plus, some gamblers are so addicted to the game that they become obsessively addicted to gambling. Due to the fact that the game of Wua Laan is legally permitted, normally allowed to be organized over the weekends and can also be held together with other special festivity, as a result, he gambling can be organized at least over 3 consecutive days. Such frequency can affect certain individual to become a gambling addict. What is more, other negative impacts from the Wua Laan gambling mentioned earlier are consistent with the work conducted by Kiattirat Thongpai (2004) of which it shows that gambling results in various ways e.g. loss of asset, negative impact on the study and health. This is also in tune with the research carried out by Wiset Sujinbhram et al. (2014), which conducted a study local gambling such as cock fights, bull fights, betting during the rocket festival (Boonbungfai) and row racing. Ultimately, it is discovered that such games all contain similar attributes, for example, (1) cheating on the racing grounds, and (2) fights breaking out on the racing area. Moreover, local gambling can lead to a downfall in local good tradition. Upon analyzing the causes and criminal impacts arising from Wua Laan betting, it is found that crimes are committed as a result of cheating and other relevant factors. With regard to crimes concerning fights, this would normally occur within and across the gambling field.

Research Methodology

This research aims to examine criminal impacts arising from the Wua Laan gambling across the Phetchaburi province. The researcher employs qualitative research method using data gathering which comprises of 2 approaches, namely, (1) an in-depth interview and (2) a participatory observation. The research tools utilized within this study are structured interviews and participatory observations. Key informants are drawn from 4 major groups: I. 11 subjects from the military personnel, police officers, and administrative staff-comprising of (1) a representative from the superintendent, Phetchaburi police station, (2) a representative from the superintendent,

Ta Yang police station, (3) a representative from the superintendent, Baan Lad police station, (4) a representative from the district chief officer of Phetchaburi province, (5) a representative from the district chief officer of Ta Yang district, (6) a representative from the district chief officer of Baan Lad district, and (7) 5 responsible military personnel overseeing the race. The subjects are selected from given permission statistics on the organizing of Wua Laan game between September 2014-June 2015. The 3 districts with most permissions are namely the City, Ta Yang, and Baan Lad district; II. 15 concerned organizing parties of the Wua Laan gambling which comprise of (1) representatives from Phetchaburi Wua Laan club, (2) field officer, and (3) field spokesperson; III. 20 Wua Laan audiences; and IV. 5 experts on gambling studies. For the data analysis, the research employs a content analysis using a theme analysis approach, of which is derived from reviews of information so as to make important choices and decisions.

Research Results

The Wua Laan gambling is a local game that contains criminal impacts, which resemble yet also differ from other types of gambling. This can be categorized by using the criteria of (1) mala in se and (2) mala prohibita (Gaines and Miler, 2017: 73). Upon considering the criminal impacts arising from the Wua Laan gambling, it can be casted out into 2 categories, namely, (1) the mala in se, such as arguments and fights and manslaughter and (2) the mala prohibita, such as issues concerning drugs and underage related offenses where a juvenile under 18 years old is found within the race area, carrying of firearm in public space, and transgender prostitution.

Mala In Se

1) Fights, a breaking out of fights is an impact arising from the Wua Laan game and is by far the most often occurrence that can be found during the game. This can be results from not playing by the rules, not abiding by the referee's decision, and cheating, for example. An excerpt from the interview which supports such claims can be found as follow: 'as for crimes, of course this happen from time to time, little things can cause drawing of guns and shootings. Even for myself, I was shot once accidentally. There are deaths of course because people are fighting, I myself was also once hit and barely escaped in time. People carry knives and guns into the race' (gambler no.14). 'Because there is a bet, bet leads to cheating, and cheating leads to fights' (gambler no.3). 'Fights happen because sometimes betting money is not paid or handed over, this is a primary cause of fights' (gambler no.1). These are all consistent with the news which were reported from the scene of the fights happening in the race field i.e. Matichon (16 March 2013) reports that Pol.Sub.Lt.Sontaya Yenjai, officer on duty, Pak Tho police station, Ratchaburi province was reported that Mrs.Rumpoei Wadkian, age 52, was shot and severely injured. From an investigation, it revealed that the injured party was a head person of Tambon Reongkhae, Banlad, Phetchaburi. The crime motive was speculated to be from personal conflicts or conflicts involving Wua Laan betting. Thairath News (dated 3 August 2015)-Pol.Capt. Akkamet Srisang, officer on duty, Phetchaburi police station, was reported of an event where Mr. Suchadet Seunak, aged 44, was shot and hospitalized to Phrajomklao hospital in Phetchaburi. Before the shooting, Mr. Suchadet was resting at his house when a group of teenagers on 4 motorcycles drove passed and shot multiple shots directly to the house. The bullet hit Mr. Suchadet who then collapsed. From primary investigation, it reveals that before the shooting, Mr. Suchadet's relatives were involved in a fight with these teenagers in the Wua Laan race track, and later a group of teenagers were spotted nearby Mr. Suchadet's residence before the shooting took place.

2) Manslaughter is regarded as an impact that bares significant frequency comparing to other relevant impacts, yet it is an impact that used to happen on the Wua Laan race field. Every time the incident occurs, it results badly to the image of the festival. There are several types of weapon used in such crime e.g. firearm, knife, and other objects that can be used as a weapon such as a spear intended to be used on oxen, a knife used to cut the ox's rope, for example. Details from the interviews which support such claims can be found as follow: 'There were shootings, deaths on the race field, and sometimes shootings outside the field' (gambler no.3). 'There were murders in the past which took place right in the field but that was a long time ago' (gambler no.4). 'Murder by shooting once happened in the field' (gambler no.10). These information are consistent with the news reporting on the murder in the Wua Laan ox race ring. For instance, Manager News (dated 27 January 2011) reports that unknown number of perpetrators hid and shot Mr. Serm Nomnob, aged 64, a field officer organizing the race who was also the race's spokesperson, to death while riding on his motorcycle to collect grasses in order to feed the oxen. Police officers had questioned the deceased's relatives and found that the killing's motive might stem from topics concerning the organizing of the Wua Laan race. Conflict of interests were highlighted by the officers as the deceased were the field officer and the spokesman of the Wua Laan event.

Mala Prohibita

1) Problems relating to narcotics found within the Wua Laan gambling ox racing ring are considered a major cause for such gambling related crimes e.g. a ground for buying and selling, transporting, or holding in possession of illegal drugs, and drugs used on oxen, for example. In the past, administrative officers would permit the race to take place everyday except on Buddhist days. Coupled with the fact that such race is normally held from dusk till dawn, it negatively affect the state of health of those involved. With regard to the problem with drugs during the race, this comes from the need to win the bet, therefore, gamblers are trying every way to win. This is supported by the following information vis-a-vis the concern with narcotic drugs: 'drugs found in the oxen race are mainly amphetamine as people stay up very late and therefore need some help. I found drinks mixed with amphetamine intended for oxen.' (state official no.5) 'With respect to drugs, to be honest, this is sometimes essential for the oxen so that they can run durably. As for the teenagers hanging around the ring, they sometimes used or took drugs from home so that they can stay up all night.' (state official no.6) 'Drugs are used for many reasons, e.g. they already use drugs or they need drugs to keep them up all night.' (gambler no.4) This is in tone with the news presented by BaanMuang News (dated 27 November 2009) which reported that the ox race field is the place responsible for the outbreak of drugs within the Phetchaburi province, involving both children and juveniles residing within the area. Areas of the widespread were identified as dormitories, public area, and places that organize traditional festivity e.g. the Wua Laan game. KaoSod (dated 19 September 2016) also reported that the police were set out into 5 operating forces, surrounding the area and searching for firearms, drugs, and other illegal substances. This operation took place at 02.30 am on the 19th September. Police force from the Phetchaburi police station attacked the raided the concerned area around the ox ring in Boh Takua, Tah Raeng, Tah Yang, in Phetchaburi province. The police found suspects which revealed to be a group of teenagers, shops, and risk area, including vehicles found within the compound. The police also uncovered 20 short guns, certain amount of drugs, and 10 suspects.

2) Children under the age of 18 found in the ox race field- This topic arguably concerns the child's family factors e.g. every members of the family participate in the Wua Laan game, therefore they need to bring the child with them into the ring. Moreover, some families are not strict with the child's study, data reveals that children under 18 years old entering the ox race ground due to: 'Sometimes when encountering children under 18, they often claimed that they were with their parents because no-one was at home so they had to come.' (state official no.2) 'Children around the age of 4-5 years old were found in the ring because their parents gamble.' (gambler no.1) 'Children under 18 would go with their parents and if their fathers play, they will play as well.' (gambler no.2) 'There are so many children under 18, I know this because I was at a police stop at Baan Lad and met children aged under 13. These children were definitely not going to schools. That day the oxen came from Ratchaburi, the game was late, in the morning those children were still in Phetchaburi so of course they were not in schools.' (state official no.1) 'There were so many children under 18 entering the ring, I am a police officer so I stopped those from entering, sometimes I had a fight with them. Once, there was a military rule issued that no children under the age of 18 was to be allowed in the ox race, I too was abided by the same rules. Sometimes I had to tell them that if they don't listen I will have to take them to the station, but the parents would argue that they will let the children leave after they finish taking the oxen into place'. (state official no.7)

3) Carrying firearm in public space-this problem is regarded as one of the impacts arising from the Wua Laan ox gambling. There are 2 cases of this, firstly, for an individual to be able to carry firearm, they must have permits to do so, these people are mostly influential or political figures. Their reasons for carrying firearm are that they do this in order to protect and defend themselves including their assets. Secondly, this involves case where certain individuals do not have relevant permits, or the guns are not legally registered, or claiming that these belong to others. Data supporting such incidents can be found as follow: 'Cases involving carrying firearms mostly concern an event where the gun does not belong to the person carrying it, or the gun is registered but it does not belong to me, or they do not have a carrying permit, unknown owner of the guns, for cases that are perfectly legal, there are only about 10%.' (state official no.10) 'Nowadays everyone carries guns, adults or children, and these are real guns not just a pen gun. Children are carrying guns so that they can shoot once they are refused to get paid.' (gambler no.13) 'There are so many weapons. If fights were to break out due to rage, some cannot control themselves. They all have guns, sometimes knives. It is difficult for us to stop them from carrying weapon as they claim that they are carrying weapons for other purposes. Also, ox spears can be found in every race, once there is a fight, people can start picking up the spears and use them as a weapon.' (state official no.7) These data are consistent with the following reports: Online Thairath (22 May 2011) reports that on May, 21st, Pol.Sub.Lt. Atthapol Kerdkong, officer on duty, Phetchaburi police station, investigated a crime scene at Tambon Nawong where a temporarily Wua Laan race was taken place. The police found a body of Mr. Chanit Thongim, who was a famous Wua Laan racer. It appeared that he was shot with a 11 mm. gun in the head, the bullet did not go through and through and he was drenched in his pool of blood in the middle of the race field. 3 11 mm bullet heads and 3 matching shell cases were discovered at the scene, along with 7 of 9 mm shell cases, 1 ox spear, and 1 loincloth.

4) Transgender Prostitution-This is also another impact arising out of the Wua Laan ox race gambling. This is because these trannies see an opportunity to attract customers as most Wua Laan audiences are all male, aging from very young, teenagers, to adults. The venue used to find customers are the area around the ox ring. The following excerpts extracted from the interviews

concern the issues of such transgender problem: 'There are so many cases of tranny prostitution because there are a lot of teenagers and customers, hence, a lot of supplies to meet the demand. This is where they work and we cannot really prohibit them as in the end it is up to the customers.' (field officer no.6) 'Trannies are scattered around across the race field and by the car park. They are not here to see the game. They are here to sell sex.' (gambler no.19) 'Transgender prostitution is common in my area, they often claim that they are just tourists coming to see the game. Yet, the truth is there is undeniably prostitution going on. These trannies will approach teenagers and sometime even adults, luring their customers into conducting sex businesses with them.' (state official no.7)

Apart from categorizing 2 types of wrongs i.e. Mala In Se and Mala Prohibita, the researcher also uses the studying findings and groups them into 3 criminal impact aspects that arises from the Wua Laan gambling. These are namely: (1) direct criminal impacts such as fights, drugs and murder; (2) indirect criminal impacts, for example, carrying of firearms into public spaces and transgender prostitution; and (3) criminal impacts that occur from socialization i.e. children under 18 entering the race field. All of these mentioned impacts can be seen in every race of the Wua Laan game.

Direct criminal impact-Because there is a Wua Laan ox race betting, this is an important reason that leads to other types of criminal activities such as a fight. Betting often comes with conflicts and conflicts mostly lead to a fight, which might later develop into a murder, of which is a consequence from carrying firearms into the race. Also, drugs have become a major concern with comes with the betting in various forms e.g. drug uses especially on oxen so that the drugged oxen would be more endurance and durable than their opponents, which will help the oxen win the race. Apart from oxen, drugs are used by the game audiences. Some gamblers use drugs so that they can stay up throughout the race and allow them to keep active for their upcoming workdays.

Indirect criminal impact-As gambling is not the primary cause of criminal activities. Crimes are committed by those who exploit the race field as a scene to commit such acts. 2 scenarios can be found as follow: (1) carrying firearms into the racing field-this occurs as some audiences come to the game with their guns, either legal or illegal, were they all claim that they have their guns only to protect themselves and their owns. As a result, these weapons can be used to commit various crimes e.g. fights and murder: and (2) transgender prostitution-across the racing field is where such crimes are taken place because there are many men, resulting in groups of trannies employing the area as their business grounds.

Finally, criminal impacts arising from socialization-It is discovered that socialization enables children under the age of 18 to enter the race field. This is partly because some children are coming to the game with their parents, and some simply loves the watch the game. This produces negative impact for these children e.g. they become accustomed to the races and the gambling. Moreover, in cases where the families do not supervise the period of time that children can see the race, this affects the children's school performances. This is consistent with the gambling studies abroad concerning teenagers where it reveals that American teens are growing up with a culture that sees gambling as something legal and gambling can be seen anywhere. (Winters, Stinchfield, & Fulkerson, 1993: 63-84; West, 2011: 1-34) Research findings show that teenagers are highly participated in gambling. (National Research Council, 1999; West, 2011: 1-34) This is relatable with the problem of gambling (Blinn-Pike, Worthy & Jonkman, 2010: 223-236; Shaffer & Hall, 1996: 193-214) as it discovers that male contains higher frequency of participating in a bet then female (Welte, Barnes, Tidwell, & Hoffman, 2008:119-133). Moreover, other family

members may have certain influences regarding the support of gambling on the teenagers. (Shead et al, 2010: 39-58) This is in tune with the work conducted by Otteman, (2008: 190-191) which finds that students are getting advices to gamble on sports from their fathers or friends, though social acceptance. This is parallels with the work presented by West, (2011: 1-34), in which it states that teenagers who have family members playing gambling games contain higher correlations to gambling problem in teenagers. This is consistent with a claim by Alan Ka Ki Chan (2013:100-119), which stipulates that being accustomed to gambling behaviors of the family members and friends produces significant influence over the teenager's gambling behaviors. Plus, it is certain that being frequently accustomed to witness such behaviors, this impacts the family's attentions towards gambling. Furthermore, a study carried out by Kiattirat Thongpai (2004) reveals the negative impact of football betting, which is similar and consistent with the Wua Laan gambling. Usually, the football game played abroad will be broadcasted at night, which is similar to the ox race where the game takes place during the night. Hence, this will impact the child's performances at school and will impact the child's health. As to the loss of asset, all bets bare the same impacts. This is in line with the study conducted by Wiset Sujinbhram et al. (2014) which studies the local gambling in Thailand. The study presents that in local betting such as cock fights, bull fights, rocket racing in the Boonbungfai festival, and row racing, all impacts coming from such games are similar i.e. firstly, cheating can be found across the game field and, secondly, fights can break out within the race grounds. Gambling ultimately leads to a deterioration of good local traditions. Upon analyzing the Wua Laan game features, it is found that the game is considered a local betting, the same as other local betting, of which provide similar negative impacts. Nonetheless, there are several differences, namely, certain local gambling do not involve transgender prostitution, of which is inconsistent with the Wua Laan game where such event can be normally occurred as an indirect criminal impact as discussed earlier.

As mentioned above, it can be concluded that the Wua Laan gambling essentially develops from a local game in the province of Phetchaburi, resulting many criminal activities, of which can be categorized into 2 main types namely (1) Mala In Se and (2) Mala Prohibita. Vis-a-vis the criminal impacts assessed from the Wua Laan ox race game, this can be grouped into 2 types as follow. (1) Mala In Se: (1.1) a fight, which is the most often occurred problem that comes from many reasons such as cheating, not following orders and the rules of the game; (1.2) murder, a concern that does not happen a lot but once happened would generate sever impacts on the images and reputations of the Wua Laan game. (2) Mala Prohibita: (2.1) drugs, a concern especially on the uses of drugs on oxen so that they can gain more strength over their competitors and win the race, and sometimes the problem of drug uses by the people that that they can stay up throughout the race and be able to go the work the next day; (2.2) children under 18 years old entering the race grounds- this can come from many reasons and one of the important reasons is that they follow their parents to the game where bets occurred; (2.3) carrying of firearms into public spaces- this can happen in 2 scenarios, one where it is lawful carry guns and the other where it is illegal i.e. the carrier does not have the permit to carry guns; and (2.4) transgender prostitution-an indirect criminal impact which takes place due to the fact that most of the game audiences are male, therefore the trannies are using the area around the race field as their working venue attracting customers. All of the said criminal impacts provide significantly effects on the community and the society of the Phetchaburi province. Accordingly, both state and private sectors are tying to venture into a solution for such crimes which arises out of the Wua Laan gambling taken places in the province of Phetchaburi.

Recommendations

- 1) State officials should focus on setting up patrol stations and strictly and continuously enforce the laws and regulations every time the Wua Laan game is taken place in order to prevent relevant crimes from happening.
- 2) In cases when certain situations lead to crimes during the race, field officers must first approach both conflicting parties in order to lessen the tension and prevent possible crimes from occurring. Also, before the commencement of the game, the field spokesperson should announce all relevant rules and regulations and ask for the audience cooperation to refrain from engaging in any crimes.
- 3) Family and education institutes should provide advices and guidelines to the children concerning the viewing and participating in the game. The Wua Laan ox gambling must not lead to negative impacts towards the children's performances at school including any other aspect concerning the children's wellbeing.

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