

## CHAPTER TWO

### REVIEW OF LITERATURE

This chapter reviews literature in three areas along with a summary: (1) Chonburi joke Riddle overview, (2) related theories and concepts, (3) relevant studies, and (4) summary.

#### 2.1 CHONBURI JOKE RIDDLE OVERVIEW

##### *What is Chonburi Joke Riddle?*

Chonburi Joke Riddle is the researcher's specific term for the original Thai words ‘การละเล่นทายโจ๊กปรีศนา’ which has a unique characteristic of the local culture for traditional entertainment.

Since the Chonburi Joke Riddle has some common characteristics as other riddles in the world, the researcher had reviewed some literature related to the study topic such as *The Nonsense Book of Riddles, Rhymes, Tongue Twisters, Puzzles and Jokes from American Folklore* by Emrich (1971).

According to Emrich (1971, pp.243-251), ‘riddle’ is a *fun form of folk literature* which can lead the participants into the ‘analogy world’ using symbolism and poetry. Similarly, Chonburi riddle also involved with verse and rhymes, poems and puzzle. Generally, the riddle can be divided into 3 main groups: true riddle, puzzle (problem question), and conundrum (trick question). However, Chonburi Joke Riddle had developed its own style beyond those categories. To exemplify the differences of these riddles compared to the Chonburi riddle, here is a table of comparison between some examples of Western riddles from Emrich's book and the Chonburi riddle from R.Roowong's book (ร. ฐิติวงศ์, 2551).

**Table 1. Comparison of American riddle and Chonburi riddle**

Type	Western Riddle	Chonburi Riddle
True riddle	Little Nanny Etticot In a white petticoat And a red nose,	<b><u>Chonburi Joke Riddle / Proverb Style</u></b> SL*: คนจน คนร่ำไห้ (ซ้ำ) PH*: khon/tæon/khon/ráp/chaí (khâ)

*(Table continues)*

Table1. (continued)

	The longer she stands, The shorter she grows. (the answer is <b>a candle</b> )	TL*: the poor or the maid [ <b>low class people</b> ] SL*: ตรงข้ามใหม่ เข้าใจดี (เก่า) PH*: tron/khâ:m/mai/khaû/ṭṣai/di: (kaù)
Puzzle	There was a girl in our town, Silk an' satin was her gown, Silk an' satin, gold an' velvet, Guess her name, three times I've tell'd it. (the answer is <b>Ann</b> )	TL*: opposite to new [ <b>old</b> ] SL*: อยู่บน อยู่หน้ามี (เต่า) PH*: jù:/bòk/jù:/ná:m/mi: (taù) TL*: live on both land and water [ <b>turtle</b> ] SL*: ที่ขุนไว้ ในบ้านเรือน (เลี้ยง) PH*: thí:/khǔn/wai/nai/bân/rw:ən (lián) to have them in our house ( <b>raise</b> ) SL*: (ข้า-เก่า-เต่า-เลี้ยง) อธิบาย .....
Conundrum	If a man is born in Turkey, grows up in Italy, comes to America, and dies in Chicago, what is he? (the answer is <b>dead</b> )	PH*: khâ - kaù - taù - lián TL*: This is a Thai proverb, meaning a person under control of somebody. [this riddle is written by R.Roowong] Besides getting the right answer, the riddle player must explain the meaning of this proverb in order to complete the requirement of the game and get a reward.

\* SL = source language, PH = phonetic, TL = target language.

As reading the riddle in the source language, Thai, is crucial for this game, the Thai phonetic guideline is shown in Appendix D.

### *How do we categorize Chonburi Joke Riddle?*

The characteristics of Chonburi Joke Riddle mainly depend on 'the answers'. With ten different styles of answers, they can be categorized into 2 main groups: word and picture. Within the 'word group', there are nine sub-sets: 1) one word joke riddle, 2) first word joke riddle, 3) mid-word joke riddle, 4) hind-word joke riddle, 5) tonal joke riddle, 6) revert-word joke riddle, 7) proverb joke riddle, 8) binding joke riddle,

and 9) editing joke riddle. Whilst there is basically only one type in the ‘picture category’ called pictorial joke riddle.

For samples and more details about Chonburi Joke Riddle characteristics, please view Appendix E.

### ***How does Chonburi Joke Riddle preserve Thai Culture?***

This game can help preserve Thai Culture in many ways. Firstly, the Chonburi Joke Riddle uses various forms of Thai poetry. The persons who create these riddles must write them in the correct format. On the other hand, the players must read them with a correct rhyme and pronunciation. Moreover, the watchers can benefit from hearing and seeing plenty of Thai poetry expressions. For samples and more details about the Thai poetry format, please see Appendix F.

Besides the concrete format of Thai poems which are used as the riddles, the content of it can also be related to Thai culture in many ways such as social etiquette, Thai food, Thai history, current issues, and many more depending on the creativity and wisdom of the joke masters. As the players play the game, they must pronounce each word clearly and correctly.

### ***How do we play Chonburi Joke Riddle?***

Chonburi Joke Riddle game comprises three components: the riddle, the participation, and the materials.

#### **The Riddle**

Typically, the riddles are written in various Thai poetry forms in four lines. Each line requires one particular answer. Once all the answers are combined, there will be a rhyming word sets of joke riddles either in assonance or consonance. The types of joke riddle are categorized by the characteristics of these answers. The key to these answers is called ‘the flag’ reflecting similarity of the answers as a set. It’s challenging for the players to figure out what the flag for that particular riddle is. If the players miss the flag, they can simply be misled in the wrong direction and cannot find the right answers at all. Here is an example of the first word joke riddle.

**Joke Code: S.105****Riddle: SL****PH****TL**

เขากว่าพระองค์ทรงวิเวก

e:-ka:- wâ:-phrá-ong-song-wí-w ê:k

He's with nobody.

ท่านปลุกเสกอย่างไรได้ไฟนั้น

thâ:n-plùk-sè:k-jà:η-rai-dai-fai-naîm

How do you light fire.

นิสัยเสียเดียวร้จกานก็ปานกัน

ní-sai-sí:ə-di:ə-rát-tshâ:n-k^w-pa:n-kan

He misbehaves.

จรจัดทางเรือเปื้อนระวัง

təw:n-təa-ran-tha:η-ruw:ə-buw: `ə-rá-waη

Boat should be aware

**Flag: sǎn-d...****Answers:**

**sǎn-dò:t**

[alone]

**sǎn-dà:p**

[ignite]

**sǎn-da:n**

[bad to the bone]

**sǎn-dw:n**

[cay or sandbar]

**The Participation**

People can participate in joke riddle games in two different roles: as an organizer (either joke master or assistants) and as a participant (either player or watcher). The joke master is responsible for creating new riddles and facilitating the game with the help of team members (usually 2-3 people) while the participants are responsible for figuring out the right answers as quickly as possible. Some participants may prefer to be watchers rather than players.

**The Material**

The material used in Chonburi Joke Riddles are divided into three groups according to their functions; question, signal and reward.

The first function is for questioning. The questions in this game are prepared on a horizontal rectangular card about A4 size. In each card, there are joke codes and riddles as shown below:

<i>[Joke Code]</i>	<b>S.105</b>
<i>[Riddle ]</i>	_____
	_____
	_____
	_____

The organizer hangs a series of riddle cards on the wire for easy access to the questions. The joke master needs to prepare enough riddle cards to ensure the game won't finish too soon. Since each riddle is written in the Thai poetry format, it is unlikely that the joke master will have enough time to prepare any cards in real-time at the site.

The next function is for giving signals. There are two instruments designed to give signals to the participants; one is a bell and another is a drum. The bell is used for 2 main purposes; to start the game with a single ringing, and to indicate the right answer with a series of ringing. On the other hand, the drum is used to announce wrong answers according to the number of incorrect answers. Therefore, if the joke master team hits the drum four times, it means the player's answer is totally wrong and likely to miss the flag.

The last function is to reward the successful players. Once a player is successful in answering each joke code, the joke master offers a reward. Usually the given gift is not valuable only soap, shampoo, toothpaste, pen, pencil or even a few pieces of candy.

### ***What rules and regulations are applied in the Chonburi Joke Riddle game?***

Rules and regulations of the Chonburi Joke Riddle game had simply been transferred orally from generation to generation. The strictness of the original style may vary depending on the organizer's stance, conservative or innovative. Previously, there was a social etiquette for players not to 'steal the flag' from others unless that player gave up the particular joke code for another riddle then the chance was open to everyone again. However, in some places, stealing the flag is not forbidden but may be seen by some people as rude.

Playing joke riddles is not complicated. The game allows participants to play one person at a time. The determined player stands up and calls out the joke code. Then the joke master gives the signal to begin. Once the bell rings, the player reads the first line of riddle clearly and states the answer of that line before reading the next line of the riddle. The joke master judges the answers by giving the aforementioned bell or drum signals. After that, it is the next player's turn. The game continues like this until the joke code runs out, there are no participants left, or the time is up. A collection of

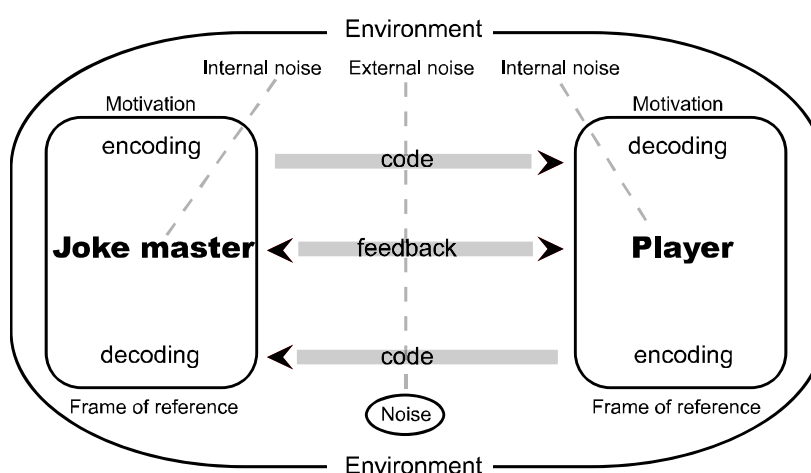
photos showing elements of the game and the atmosphere of it can be found in Appendix G.

## 2.2 RELATED THEORIES AND CONCEPTS

Fundamentally, this study, *The Expectations of Secondary School Students in Chonburi Towards Chonburi Joke Riddle*, is based on theories of communications and culture as it focuses mainly on a folk culture activity using oral communication. Beyond theories, the key concepts about the expectations and globalization are the two crucial controlling ideas of this research paper.

### 2.2.1 Communication Theory

David Berlo (1960) stated, “Communication does not consist of the transmission of meaning. Meanings are not transferable. Only messages are transmittable, and meanings are not in the message, they are in the message-user.” (p.175). This might imply that one hundred percent communication never occurred. For the joke riddle game, however, the meaning and the message must be perfectly matched to be successful. Therefore, it is interesting to consider Hamilton’s basic model of communication (1996), in the joke riddle context.



The model well illustrated what possible challenges the joke master and the player could face. On top of all constraints, isn't it the interaction between the two that contributes to the existence of the game?

### ***2.2.2 Role Theory and Horizon of Expectations***

In such a situation as a joke riddle game, people get involved in various roles. Role theorists suggested that people usually behave in accordance with their own expectations. While Gross, Mason, and McEachern (1958) saw ‘role’ as a set of expectations applied to a particular position holder assuming position and role always tied up together, Bruce J. Biddle (1979) suggested that those were the two independent dimensions of expectations: one angle was in respect of expectation for self or for others and the other angle was about individual or shared expectation.

According to Thomas J. Sargent (1943), the theory of expectations was first introduced as early as the beginning of the sixties by John F. Muth. In the realm of expectations, Muth described the theory of rational expectations as having an influence over the actual outcome. Furthermore, Keynes mentioned that ‘waves of optimism and pessimism’ could affect the positive and the negative result, respectively.

From this concept, the students’ expectations could reasonably be used as an indicator to anticipate the future of the game.

### ***2.2.3 Globalization’s Effects on Culture***

‘Globalization’ is not a new term. Actually the idea has lingered on since the early twentieth century. From Karl Marx’s perspectives, it nestled, settled, and established connections ‘everywhere’. This concept became more common in the past few decades as the terms like ‘global village’ (McLuhan, 1964) and ‘virtual reality’ (Heidegger, 1971) became more familiar to the world. Social theorists identified it as ‘shift changes’ in space and boundary of social existence. Erla Zwingle, wrote an article ‘Globalization’ in the National Geographic that when cultures are affected by external influences, they ignored some things, adopted others, then suddenly began their transformation. According to Siriporn Phakdeephasook (ศิริพร ภัคดีผาสุก, 2548), globalization’s effects on culture were believed to be leading the world’s cultures into two different directions, one towards homogeneity and the other towards heterogeneity.

According to Chetana Nagavajara (2007, pp.89-111) that as the changes of language and culture became obvious the wisdom inherent in our oral culture eventually vanished. People, influenced by mass media, preferred ‘virtual reality’ than

‘first-hand experience’ because of its convenience and speed. The young no longer learned to cherish the beauty of language as in the old days when primary students were required to memorize verses to absorb the sensitivity to tones and rhymes of Thai language.

### 2.3 RELEVANT STUDIES

In the past, there were some studies related to the topic of this study which are worth mentioning here.

Siriporn Phakdeephasook (2003) analyzed three kinds of central Thai riddling; ‘what is it?’ [à-rai- 8:l], phamee [ phà-mǐ ], and joke [tǎók] that the two main features of riddling were dynamics and socio-cultural interconnectivity. The dynamics of riddling resided in the process which created ‘playful confusion’ and re-established ‘cognitive order’ while the interconnectivity ranged from face-to-face interactions to local-global links.

Rerai Praiwan (เรไร ไพรวรรณ, 2548) studied about local wisdom transmission in Dhonburi district and found that five factors in transmitting folk wisdom process were: method of transmission, people who transmit it, its content, time and evaluation.

Wipada Plianthalai (วิภาดา เปลีชนไทย, 2547) classified in her study, ‘Riddle on Internet: An Analysis of Functionalism’ that a riddle had nine crucial functions: 1) as a training tool for wit, observation, and logic, 2) as a channel for gaining social acceptance, 3) as a channel for gaining knowledge, 4) as an entertaining source for recreation, 5) as an exercise in memorizing, 6) as a wisdom testing tool, 7) as a means of creating social relationship, 8) as a channel for showing local wisdom, and 9) as a channel for improving one’s own intelligence.

Kathleen Cotton (1989) claimed that the teacher’s high expectations for the students will probably accelerate the students’ intellectual growth.

However, the study about secondary school students’ expectations towards Chonburi joke riddles emphasized a specific group and location to understand the current situation of this folk culture and its future trend.



## **2.4 SUMMARY**

The study of secondary school students' expectation towards a kind of folk culture called Chonburi Joke Riddle took into account the possible external influence of globalization over local culture, the transmission of 'code' as well as of local wisdom, and the power of a positive attitude.