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Mapping out the Terminology for Judging Quality in Various Translation Practices: A Key Disciplinary Desideratum

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Translation Criticism, Translation Evaluation, Translation Management Quality Control, Translation Quality, Translation Quality Assessment (TQA)

Abstract

Translation quality is a central issue in the translation profession as well as translation education and training and is one of the utmost controversial topics in translation studies today. The terms and concepts used in discussing the process of judging translation quality in its various practices and contexts are rather confused by scholars and practitioners in the field. Perhaps, the prime example of such confusion is the interchangeable use of the terms, "evaluation" and "assessment." Acknowledging the complexity and importance of defining these notions, a shared emphasis is found in the literature on defining and assessing quality in the context of specific situations. In fact, the lack of a universal, unified specialized terminology for judging translations is urging the need to standardize assessment terminology in order to reach a common understanding of quality standards demanded in both academic and professional settings. In order to differentiate among various practices, translation terminology is gradually being evolved. To date, efforts have been made to clarify this terminology and to identify and define different types of translation quality assessment procedures. Through a systematic review of the literature at hand, the present paper is an attempt to map out the terminology for judging quality in various translation practices as a key disciplinary desideratum.

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Introduction

Position in the Field

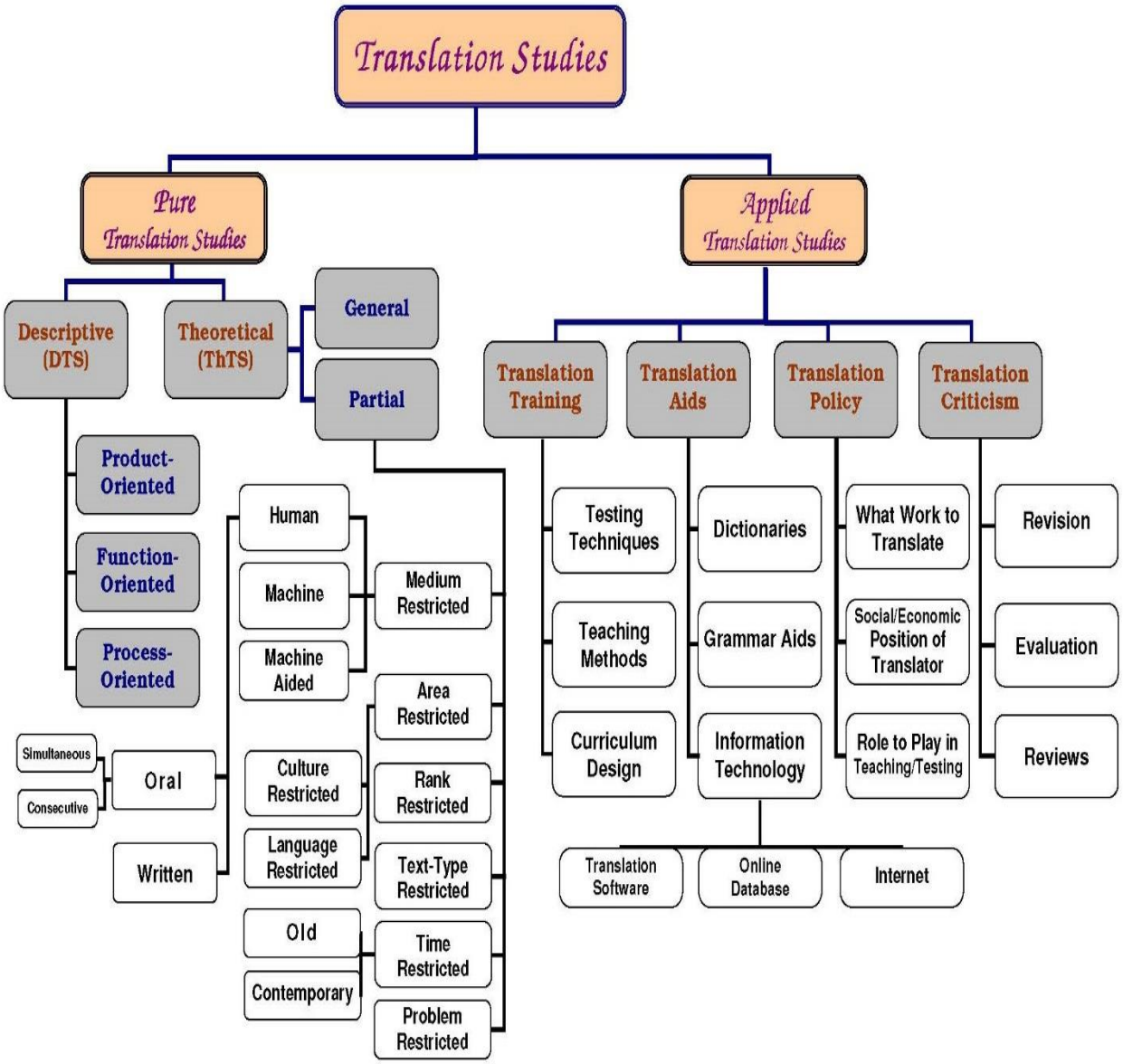
Translation quality is a central issue in the translation profession as well as translation training and one of the utmost controversial topics in translation studies today; in fact, "the relevance of, and justification for, TQA (translation quality assessment) is stronger than ever" (Williams, 2001, p.327). At present, due to a large body of research and scholarship which can be found on translation in general and translation quality in specific, great incredible advances have also been made in the field of evaluation and assessment in general and translation evaluation and translation quality assessment in particular. Among these, one may refer to Drugan (2013); Honig (1998a, 1998b); House (1997, 2001a, 2001b, 2013); Huertas-Barros et al. (2019); Moorkens et al. (2018); Munday (2012); Sainz, (1994); Schaffner (1998a, 1998b, 1998c); Schiaffino and Zearo, (2005); Secara (2005); Sun (2020); Tsagari, and Van Deemter (2013); Williams (1989, 2001, 2004); Waddington (2000a, 2000b, 2001).

Judging the translation quality is one of the most problematic areas of translation, having been referred to as a "great stumbling block" (Bassnett, 2013, p. 20), "assessment chaos" (Williams, 2004, p. xiv), a "thorny issue" (Darwish, 2010, p. 99) and a "most wretched question" (Malmkjaer, 1998, p. 70) in the literature at hand (Sembiring, 2015). Translation evaluation schemes are also regarded as "dead ducks" (McAlester, 2003, p. 46) or "unsystematic, hit-and-miss methods" (Hatim & Mason, 1997, p. 198).

As the founding statement of work in the field of Translation Studies, Holmes's (1988a/2000) seminal paper (first written in August 1972) entitled "The name and nature of translation studies" put forward an overall framework, describing what this interdisciplinary field covers. The framework has two major areas: "pure" and "applied". Under the applied branch come four areas: *translation training*, the sub-branches of which are curriculum design, teaching evaluation methods and testing techniques encompassing the evaluation of translations; *translation aids* (such as dictionaries, grammars, IT application; *translation criticism* (including the grading of student translations), revision and reviews; and *translation policy*, the place of translation in society as well as in language teaching and learning curriculum. Figure 1 summarizes the branches of translation studies:

Figure 1

Holmes' Map of Translation Studies (Toury, 1995, p.10)



The main merit of Holmes's map is that it allows a clarification on the various frequently-confused domains and areas of translation studies, and shows the position of each discipline in relation to translation studies as well as to other disciplines of the field. Obviously, for the process of judging the quality in translation, the endeavor is to investigate the subject matter of the

branches "testing techniques," "evaluation of translations" and "translation criticism", as common practices in academic as well as in professional contexts.

Translation Quality

According to Fawcett (1981, p. 142), "Translation quality assessment proceeds according to the lordly, but completely unexplained, the whimsy of 'It doesn't sound right." Quality is the underlying concept or building block of all concerns with translation: in debates on translation as a finished product and translating as a process or activity, "the question of quality has always been one of top priority" (Schaffner, 1998a, p. 1). The ultimate aim of each and every translation activity is repeatedly acknowledged to produce a good translation. Thus, "What is a good translation?" should be "one of the most important questions to be asked in connection with a translation" (House, 2001a, p.127). In other words, the simple question 'how is it known when a translation is good' lies at the heart of all discussions with translation criticism and evaluation. Yet, "It is notoriously difficult to say why, or even whether, something is a good translation" (Halliday, 2001, p.14). Nida (1969) also asserted that there will always be a variety of valid answers to the question, 'Is this a good translation?' In the same way, Darwish (2001) argued that like in other knowledge domains, quality in translation means different things to different people because researchers and translation users alike have different viewpoints of quality based on the translation model, perspectives, or set of heuristics they adopt in evaluating quality.

Surprisingly enough, however, the concept of quality is rarely specified explicitly or even articulated at all in the literature at hand: "Astonishingly, a survey of the translation literature … quickly reveals a striking absence of any serious discussion of quality in translation. No index entries for quality appear in these publications, which can only be indicative of the space translation quality occupies in the debate" (Darwish, 2001, p. 4) except for House (1997) and Schäffner (1998). In fact, it is still to come to a universal consensus over what translation quality means. Throughout translation studies, theorists have attempted to define it "on the basis of a theory of translation and translation criticism" from various perspectives (House, 2001a, p.127). In effect, some translation scholars, like Schaffner (1998a), have preferred to speak of '(functionally) appropriate' or of '(pragmatically) adequate' translation instead of the ambiguous modifier 'good'.

In the translation-teaching environment, the whole question of how to evaluate; i.e., how to place a numerical value on a translated text is one that poses a challenge to those responsible for training translators. The attempt to measure the quality of a translation raises important questions addressing the heart of any theory of translation; i.e., the crucial question of the nature of translation or, more specifically, the nature of the relationship between a source text and its translation. The other major issue in this regard is the relationship between features in the text itself and how they are perceived; in this sense, translation quality is relative. Not least does it lead us into an area where the concept of "translation" itself becomes problematic? In short, any attempt to judge a translation presupposes the existence of some criteria, whether objective or subjective, and these criteria further presuppose a theory of translation. In the words of House (1997, p.1), "Translation quality evaluation presupposes a theory of translation. Thus, different views of translation itself lead to different concepts of translation quality," that go hand in hand with "different ways of assessing it." In sum, as Darwish (2001, p.5) has argued,

> Translation quality is predicated on the notion that translation is not a haphazard activity. It is rather a rational, objective-driven, result-focused process that yields a product that meets a set of specifications, implicit or explicit. If a translation is a haphazard activity, it falls outside the scope of quality assurance principles that are based on the rationality of process and consciousness of decision-making.

Why Evaluating Translation Quality Matters

According to Williams (2001, p.327), with the advent of globalization and the coming of age of translation as part of the language industry,

> The reasons for people's interest in translation quality have, of course, evolved: where they were once primarily aesthetic, religious, and political, they are now primarily professional and administrative (e.g., evaluation of students) and economic and legal (e.g., pre-delivery quality control/assurance; post-delivery assessment to ensure that terms of the contract have been met by supplier).

The main question is why it is necessary to evaluate translation quality. One possible answer is because it has the distinction of being one that interests a broad range of practitioners, researchers, and organizations, whether their focus is on academic or professional translation. Arguing that

what is necessary now is informed and professional translation quality testing and evaluation, Honig (1998b, p.15) defined in detail such a broad range:

- Users need it because they want to know whether they can trust the translators and rely on the quality of their products.
- Professional translators need it because there are so many amateur translators who work for very little money that professional translators will only be able to sell their products if there is some proof of the superior quality of their work.
- Translatological research needs it because if it does not want to become academic and marginal in the eyes of practicing translators it must establish criteria for quality control and assessment.
- Trainee translators need it because otherwise, they will not know how to systematically improve the quality of their work.

This makes translation quality testing and evaluation a central issue in university training courses. The way it is taught and carried out radiates into all aspects of the practice and theory of translation. The testing method used affects more than the simple student-teacher relationship in a translation classroom. In training courses,

- It establishes or undermines the authority of the lecturer/trainer;
- motivates or discourages the student/trainee;
- It implicitly defines the didactic approach to translator-training;
- It sets the standards for what (future generations of) translators and translation users will understand by a 'good' translation.
- It is without some means to assess the quality of translation, it is not possible to improve translation quality, nor is it possible to know if the translation quality is good; and, if it is good, how to keep it that way.

Anyhow, it is universally acknowledged that translation evaluation is a laborious process because of its variety of uses and users (Amiri Shalforoosh & Heidari Tabrizi, 2018; Azin & Heidari Tabrizi, 2016; Elekaei et al., 2016; Heidari Tabrizi, 2008, 2021, in press; Heidari Tabrizi & Pezeshki, (2015); Heidari Tabrizi et al., 2008; Jalalpour & Heidari Tabrizi, 2017; Karimi et al.,

2016; Khalouzadeh et al., 2013; Moeinifard et al., 2014; Montazer & Chalak, 2017; Shahsavarzadeh & Heidari Tabrizi, 2020; Valipoor et al., 2019; Yazdani et al., 2020).

Translation Evaluation Models

From time immemorial, the notion of evaluating translation has circulated in translation theory. Yet, very little of 'cookbook' or 'mathematics' nature can be passed on about evaluating translation quality. In fact, evaluation of a translated text as a finished product has often been and even still is accused of being a subjective process**.** That's true: Measuring translation quality is a subjective process that relies highly on human judgments. In other words, the main difficulty associated with translation evaluation is that it is often a very subjective exercise, even though there is little room for subjectivity in the translation classroom.

More specifically, the area of translation quality assessment is academically one "where a more expert writer (a marker of a translation examination or a reviser of a professional translation) addresses a less expert reader (usually a candidate for an examination or a junior professional translator)" (Munday, 2016, p.50). However, according to Zequan (2003), what should be held as *the* criterion for translation quality assessment has constituted the core and co-current concern of all long debates in translation studies throughout history. The problems standing in the way of consensus and coherence in TQA are legion, ranging from the debate over whether and how to factor in conditions of production and difficulty of a source text to the degree of importance placed on target-language defects (Williams, 2001).

As a matter of fact, over the last twenty years, a large number of approaches have been proposed for the evaluation of translations (see for a more detailed recent critical account House, 1997, 2001). In their emphasis on specific aspects of the translation process and their degree of differentiation, they vary considerably. With regard to fundamental principles, however, there is broad agreement on the basic general criteria by which the efficacy of translations is to be judged. In other words, the main problem seems to reside in how to define quality or what measure should be used for the quality of a translation. In fact, different approaches define a good translation differently and apply different criteria for judging translation quality.

At this juncture, examination of the specifics of actual translation quality evaluation approaches serves to highlight what progress has been made in resolving related issues in the discipline and what areas still require improvement. Williams and Chesterman (2002) distinguish three general approaches to translation quality evaluation. First, the source-oriented ones use measuring instruments (including House, 1997, Schaffner, 1998c) which define the required equivalence and then try to classify different kinds of deviations from this equivalence. The second category (including Toury, 1995, Leuven-Zwart, 1990) is oriented toward the target language in the sense that here the main focus is to assess the translation's degree of naturalness. The third approach focuses on examining translation effects on the audience. Examples include Fawcett (2000), Maier (1998), and Vermeer (1996).

In brief, the two central issues in translation evaluation are what is to be evaluated and how this is to be evaluated. The existing models and approaches in the literature at hand, whether they have actually been put into practice or have merely been proposed theoretically, all focus on these two aspects. Besides, they can be classified based on having one feature in common: "Categorization of errors lies at the heart of each approach" (Williams, 2001, p.329). Of course, their concept of the categorization differs, according to whether they incorporate qualitative or quantitative measurement. Accordingly, in the tradition of translation studies, the models of translation evaluation can be divided into two schools: Models with quantitative dimensions (i.e., completeness of message transfer) versus models considering the qualitative aspects (i.e., accuracy). Table 1 summarizes the characteristics of the existing models of translation evaluation:

Table 1

An overview of existing translation evaluation models

Features / Type	Label	Merits	Demerits	Scoring Criteria
Quantitative Models	**Error-annotated**	1. Examine/source-text centered 2. Errors' quantifiability	1. Subjectivity 2. Focusing on negative quality 3. Excluding macrostructures	1. Microstructures 2. Error typology 3. Error gravity
	Positive	1. Success-based 2. Focusing on right solutions	1. Impracticality 2. Not fully-fledged yet	1. Translation processes 2. Potential solutions

Qualitative Models	**Mentalist**	1. Meaning relativity 2. Fast evaluation of a large number of translations	1. Being atheoretical 2. Subjectivity 3. No operational definitions for quality	1.Impressions on the evaluator(s) 2. Global judgments
	Response-based	1. Equivalence 2.Communicatively-oriented	1. Dismissing human mind 2.Ignoring source text	1. Reactions to the translation
	Text-based	1. Including context/ macrostructures 2. Multi-stages for translation evaluation	1. Programmatic in nature 2. Impracticality	1.Source text analysis 2. Sampling 3. Natives' metaling. judgments
	Functional	1. User-centered 2. Target text not being tied to source text 'slavishly'	1. No operational definition for Skopos 2. Inadequacy for bidirectionality	1. Skopos 2. Communicative acceptability
	Pragmatic	1. Descriptive/ explanatory 2. Incorporating social factors	1. Refusing to pass final judgments 2. Operationally-defined concepts	1. Functional, pragmatic equivalence

A cursory, yet selective, review of evaluation methods and procedures for translation quality by Williams (2001) highlights the following limitations:

- Norm-based models are for the most part micro-textual. They are applied to short passages or even sentences.
- Criterion-referenced models (e.g. Nord, House) are based on discourse and full-text analysis and factors in the function and purpose of the text.
- None of the textological models proposes clearly defined overall quality or tolerance levels. House refuses to pass overall judgments, and Nord's assessments are not related to a measurable scale of values.

According to Williams (2001), none of the non-quantitative models can offer a cogent acceptability threshold for evaluating translation quality either, precisely because it does not propose error weighting and quantification for individual texts. To him, what is needed is an

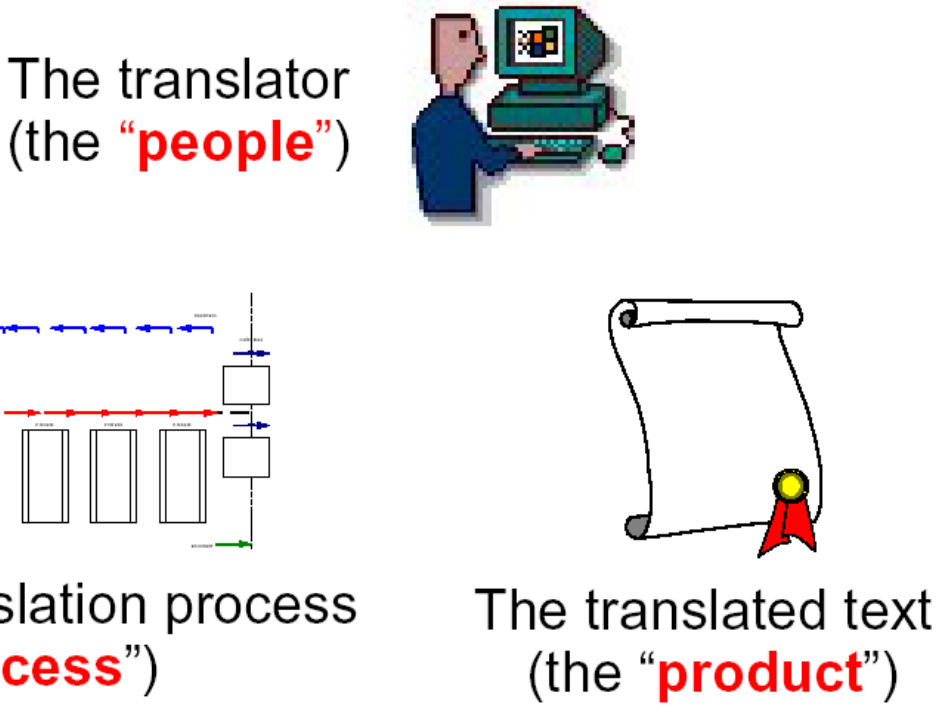
approach that combines the quantitative and textological dimensions, along the lines proposed by Bensoussan and Rosenhouse (1990) and Larose (1987, 1998).

Translation Evaluative Practices: Different Uses and Users

In one aspect, translation quality is a direct result of the translation process, which cannot be separated from the principal actor in the process, namely the translator. Subsequently, translator competence is always called into question whenever the quality of the translation product is questioned. Yet, for the main part, translation researchers and educators have treated the quality of the translation product, the translation process, and the translator competence as discrete entities. In fact, it is only recently that the focus has shifted from the translation product (always referred to as 'translation') to the translation process (increasingly used term 'translating') albeit in a timid and limited fashion and with more obscure views and perspectives on what constitutes a process. To put it bluntly, there seems to be some serious confusion among researchers and analysts at least about the process, procedure, and methodology (Darwish, 1998, 2001).

Figure 2

Factors Contributing to Translation Quality (Schiaffino & Zearo, 2005)



Thus, it is generally accepted by now that translation is tripartite comprising the 'people', the 'process', and the 'product' (Figure 2). The trouble is that these three components are all right: Translation *is* a product, a process, and a service offered by a translator. That is why measuring the quality of a translation is much more complicated, especially if it is to be reliable and objective.

Interestingly enough, in translation discipline as an academic inquiry, the quality judgment is limited just to the evaluation of the text translated; i.e., the product of the translation process, under test conditions was investigated and discussed. The evaluation methods practiced for the other two, though of crucial importance in translation quality, were included. Another justification for limiting the scope of the study to the translation as a product is that, in the words of Wagner, "in fact most industrial quality standards are process-oriented" (Chesterman & Wagner, 2002, p. 84) whereas as Chesterman argued, "in the academic field, on the other hand, most of the work on translation quality has been on the product" (p.88). Likewise, Darwish (1995) asserts that whereas a shift from product-oriented to process-oriented models has been observed in translator training, translation tests, especially those run by teachers in academic bodies, remain product-oriented. They seek to establish whether a translation trainee is qualified to pass a course or not. This is validated largely by evaluating a snapshot of the translation product of a timed test; in other words, the outcome of the translation process. It is also of cardinal importance that judging the quality of translations is related to the many different purposes that a given translation may serve and the wide variety of contexts and circumstances where translation can occur.

The judgment itself fulfills a purpose. It may serve to examine a translator's qualification for a particular translation job, to assess whether he or she has satisfied the requirements for a specific translation task, to inform a translation student about his or her progress, to inform the reader about the quality of the translation of a new work of fiction, etc. A judgment is also oriented towards a prospective addressee. It will look different depending on whether it targets professional translators, the audience of the target text, clients, or translation students (Lauscher, 2000. p.163).

In practice, the contexts in which translation quality judgment takes place can be divided into two broad categories: academic versus non-academic (often referred to as translation industry). Campbell and Hale (2003) have divided works on assessment/evaluation of translation into two broad categories of assessment purpose: accreditation and pedagogy, reflecting the two broad

constituencies of recruitment and training. Considering both academic translation programs and the translation industry, Brunette (2000) identified the types of evaluation procedures used in the two settings and distinguishes five assessment procedures for quality testing:

(a) *Didactic Revision*, conducted by translator trainers, focusing on the formative or summative evaluation of texts translated, and intended as a careful comparison of source and target texts with the aim of improving translator's skills;

(b) *Translation Quality Assessment* (TQA), conducted by translation managers, related to management techniques and performed over a portion of the translated text by concentrating on its quality for productivity purposes utilizing a predefined checklist;

(c) *quality control*, conducted by revisers, an instrument for management purposes ensuring the compliance of the final translation; i.e. translation as a product, with a set of requirements, norms, and criteria established in advance;

(d) *Pragmatic Revision*, usually performed by an individual reviser who does not have contact with the translator and whose aim is to improve the final version; and

(e) *Fresh Look*, conducted by supposedly first readers, considers the translation as an independent coherent, and cohesive unit that has to conform to target readers' expectations.

To these five evaluation procedures used in academic and professional translation environments, one can add a fully academic-oriented practice focusing on just one aspect of Brunette's didactic revision: pedagogical evaluation, a kind of diagnostic test or task. This kind of evaluation, mainly concerned with the translation process, helps translator trainers/evaluators provide objective and constructive feedback to the trainees in a translation classroom (Bowker, 2000). It is focused on the educational function and aims at eliciting information useful to the translation students rather than testing them (Kim, 2004). According to Hatim and Mason (1997), “Even within what has been published on the subject of evaluation, one must distinguish between the activities of assessing the quality of translations, translation criticism and translation quality control on the one hand and those of assessing performance on the other” (p.197). On the whole, most research into assessment in translation only concentrates on one area— criticism of translations of literary and sacred texts—and other areas are just ignored. In fact, this field of research includes two other areas as well, each with its own characteristics (in terms of objects,

types, functions, aims, and means of assessment): assessment of professionals at work and assessment of trainee translators (Martinez Melis & Hurtado, 2001).

Terms and concepts used in discussing the process of judging translation quality in its various practices and contexts are rather confused by scholars and practitioners in the field. Perhaps, the prime example of such confusion is the interchangeable use of the terms “evaluation” and “assessment.” Acknowledging the complexity and importance of defining these notions, a shared emphasis is found in the literature on defining and assessing quality in the context of specific situations. In fact, the lack of a universal, unified specialized terminology for judging translations is urging the need to standardize assessment terminology in order to reach a common understanding of quality standards demanded in both academic and professional settings. In order to differentiate among various practices, translation terminology is gradually being evolved. To date, efforts have been made to clarify this terminology and to identify and define different types of translation quality assessment procedures. Through a systematic review of the literature at hand, the present paper aimed at mapping out the terminology for judging quality in various translation practices as a key disciplinary desideratum.

Concluding Remarks

Research on testing and judging translation quality (e. g. Arango-Keeth & Koby, 2003) has revealed that "the terms and concepts used in discussing this process are somewhat confused hence the need to map out the terminology used in various evaluative practices" (Brunette, 2000, p.169). Perhaps, the prime example of such confusion is the interchangeable use of the terms, “evaluation” and “assessment.” This is in line with Honig (1998b), "Obviously, many teachers and lecturers are not aware of the fact that there is such a wide variety of evaluation scenarios and applied criteria (p.29)." Likewise, Newmark (2003, p.65) asserts that “… examination boards and examiners are not aware of the literature.”

In a special issue of The Translator dedicated to "Evaluation and Translation", Maier (2000), the guest-editor, has written perceptively about various uses and discussions of the terms 'value' and 'quality' and about the instability of such notions in relation to translation. Asserting that determining the value of a translation is considered by some as evaluation and by others as assessment, she points out that these two terms can sometimes be considered synonymous: “Some

refer to this determination as evaluation, others use assessment; and many, if not most, use the two interchangeably, often without indications that they consider the terms synonymous" (Maier, 2000, p.137). Acknowledging the complexity and importance of defining these notions, she observed, "one sees a shared emphasis on defining and assessing quality in the context of specific situations, especially pedagogical ones" (Maier, 2000, p.140).

In brief, the lack of a universal, unified specialized terminology for judging translations is urging the need to standardize assessment terminology in order to reach a common understanding of quality standards demanded in both academic and professional settings. However, the field of translation quality is still a developing field, perhaps not surprising since the field of translation evaluation and assessment is just in its infancy. McAlester (2000) convincingly argues that 'evaluation', 'assessment', 'criticism', and 'analysis' which are being used synonymously in the relevant literature should be referred to as 'words' since "they are too implicitly defined to be called **'terms'** [emphasis added]" (p. 231). In order to differentiate among various practices, translation terminology is gradually being evolved. To date, some efforts have been made to clarify this terminology and to identify and define different types of translation quality assessment procedures. As a typical example, Brunette (2000), addressing this problem in her article attempted to define the key terms specific to this field. Other instances include Adab (2004), Kim (2004), House (2001b), Ivanova (1998), Kussmaul (1995), Sainz (1994), Farahzad (1992) just to mention a few among others.

McAlester (1999, 2000) uses the term 'translation assessment' as a cover term for the followings: translation evaluation (placing a numerical value on a translation e.g. a grade or rate it with points), translator evaluation (granting accreditation or giving qualification), translation criticism (stating the adequacy or appropriateness of a translation), translation analysis (comparing descriptively a translation and its original to ascertain translator's methods), and translation quality control (assessing the translation product/service per se rather than the translator). Likewise, Hatim and Mason (1997) distinguish between translation quality control/assessment and translation criticism on the one hand and translation performance evaluation on the other.

Thus, as a matter of clarification, these terms were specifically used in the following ways except for quotations from other works. Terms like 'translation quality assessment (TQA)', 'translation quality management (TQM)' or 'quality control (QC)' which are more frequently used

in non-academic settings as the jargon of translation industry were deliberately avoided in this study. Those terminologies often associated with translation criticism and professional translation such as 'judgment' or 'criticism' will not be used here too. The term 'testing translation quality was generally selected as it implies the notions of summative (as well as formative) evaluation conducted to evaluate and score translations of translator trainees' informal tests. More specifically, the term 'translation evaluation' was preferred because it conveys the concept of 'decision-making'; i.e., predicated on the translation quality, it is decided whether a translator trainee would pass or fail. Likewise, McAlester (2000) defined translation evaluation as "the placing of a value on a translation; i.e., awarding a mark, even if only a binary pass/fail one. It is this procedure, in particular, that should strive to fulfill the four conditions" (p. 231).

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Iranian Students' Attitudes Towards English Loanwords in Persian with a Focus on Gender Differences

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Abstract

The English language has affected nearly every language community in the world. Persian is no exception as many English words have been borrowed in Persian. This study was non-experimental quantitative-descriptive research employing an approach to examine the Iranian postgraduate students' attitudes towards English lexical borrowings and if there was a difference between the attitude of male Persian speakers and female Persian speakers. To fulfill the purpose of this study, two sets of questionnaires were distributed among 60 Iranian students majoring in law and business through snowball sampling. The quantitative data were collected by means of two sets of questionnaires and entered into SPSS and the frequencies, percentages, and mean of the individual items were calculated and analyzed. The data analyses showed evidence of positive attitudes of students towards English loanwords. The results also indicated that the growth of social media has a great effect in the use of English words which seems to be kept across both genders. All in all, it was concluded that attitudes towards English loanwords in Persian were positive, yet there was not a statistically significant correlation between Iranian female students and Iranian male participants. The study contributes to our understanding of the nature of lexical borrowings from English into Persian. Therefore, an implication of this study is that English loanwords must only be used appropriately and when necessary because misuses of them will result in weakening and deterioration of the Persian language.

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Introduction

Sociolinguists always believe that languages do not exist in a vacuum; rather, they often have contact with one another. Hojati et.al. (2013) stated that different world languages have come into varying degrees of contact with each other and have had different influences on one another. Accordingly, language contact and the influence of languages on one another is a very common phenomenon. Such contact results in language borrowing, which has been a favorite topic of discussion from various approaches by different researchers. Thomason and Kaufman (1988) defined borrowing as "a kind of blending foreign features to the language of an indigenous group by the speakers of that language. This language was maintained, but it experienced certain modifications due to those additional features (p. 37)".

Like many other languages, Persian is not pure and has gone through some modifications as well. In fact, it has borrowed a large number of loanwords from European languages, including French, Arabic, and English. The influence of English on Persian is not a new phenomenon. However, in the last two decades, it has gained momentum because of globalization and new technologies.

The Academy of Persian Language and Literature has tried to fight the influx of foreign words. However, many new Persian equivalents for the foreign terms coined by this association failed to attract the attention of speakers of Persian. With loanwords being influential in daily communications of Persian speakers, especially teenagers and young generations, it can be of great value to consider how this affects the way that people in Iran feel towards the usage of these terms. The main purpose of this study was to describe the attitudes of English loanword users by Iranian postgraduate students if there is a difference between the attitude of male Persian speakers and female Persian speakers.

The motive for selecting this topic was insufficient research of lexical borrowings from English considering Persian speakers' attitudes and perceptions. As a matter of fact, some influential research has been done on the absorption of English loanwords into the Persian system, yet few of them deal with the attitudes of Iranians and the relationship between gender and the use of Anglicism. As a result, the current study would be helpful to elaborate on the attitudes of Persian speakers about English-based vocabularies as well as the concept of borrowing.

Literature Review

A loanword mainly is a word adopted from one language and entered another language without translation. English loanwords are lexical materials stemming from English that are incorporated into a different language. English as the current lingua franca and the international language has been the main source of borrowing for many languages. According to Görlach (2003), the main reasons for English being at the forefront of global languages are mainly of historical, economical, and political nature, including the Industrial Revolution in 19th century Britain and North America as well as British colonialism. Görlach also stated that the widespread use of English made it a source of loanwords for other languages rather than a recipient. This is not to say that English does not borrow from other languages as words like kindergarten (from German) or sushi (from Japanese) demonstrate. However, English by itself is an influential resource for the acquisition of new words for other languages, and as a result "reflects the importance and status it holds as a leading language" (Kowner & Rosenhouse, 2008, p. 4).

Hoque et. al. (2021) conducted a study on lexical borrowing from English into Bangla short stories. The researchers examined five Bangla short stories selected based on purposive sampling. They reported that an increasing number of English lexes are gradually entering publications in Bangla. According to the findings of this study, they conclude that English has left both positive and negative noticeable effects on Bangla. The findings indicate that although loanwords can enrich Bangla, they may also result in marginalizing the language by replacing some of its lexical items. In a different study, Yegt (2014) paid attention to the attitudes towards English loanwords in Dutch news broadcasts by taking the participants' gender and age into consideration. The findings highlighted the fact that female participants have more positive attitudes towards English loanwords in comparison to male participants. The research also indicated that most participants do not prefer alternative words to the loanwords since none of the twelve loanwords were replaced with a Dutch alternative by the majority of the participants.

Daulton (2011) investigated English learners' attitudes towards English-based loanwords in Japan. To do so, he used a questionnaire to examine 113 freshmen's attitudes towards English loanwords at a private mid-level University. The research concluded that students were ambivalent and that it could not determine the relationships between English proficiency and English-based loanwords attitudes. In another study, Daulton (2004) suggested that English-Japanese loanwords

are not only a useful source of vocabulary but also a beneficial tool in learning English. Similarly, Rüdiger (2018) investigated South Korean students' attitudes towards English loanwords and their use. Rüdiger also stated that although English has a certain amount of prestige in Korean society and is considered a need for professional advancement, usage of English loanwords is evaluated mainly negatively or with mixed reactions.

Hatanaka and Pannell (2016) conducted a different study on English loanwords and made-in-Japan English in Japanese with six native speakers of Japanese and six native speakers of English. The research purpose was to examine students' attitudes toward made-in-Japan English. The results revealed that students' attitudes toward made-in-Japan were mixed. Native speakers of Japanese had a range of mixed reflection when they were informed that the English-derived words are not used outside of Japan while Native speakers of English generally agreed that the terms were in some way creative, although they found some of them confusing.

A good number of Iranian studies investigated English in Iran from different perspectives. In their recently published 'English in Contemporary Iran', Zarrinabadi and Mahmoudi-Gahrouei (2018) have comprehensively studied the history and current status of English in Iran. Two other studies have studied both the attitudes of Iranian learners towards World Englishes and the impact of teaching lingua franca on leaners' skills and have reported a positive attitude and also a significant impact on Iranian learners' skills (Rezaei, et.al., 2018; Rahimi & Ruzrokh, 2016)

In another research carried out by Mashhadi Heidar et.al. (2017), the researchers intended to study the frequency of occurrence of Anglicism in the speech of young Iranians. The works of Riazi (2005), Sharifian (2008; 2010), and Hosseini Goodrich (2020) also investigated English and the uses of English in Iran.

Moreover, English has various uses in Iran, the most important one is being not only the language of wider communication but also the standard language. Some Iranians intentionally use English in both written and spoken communications in order to sustain the learned knowledge. Additionally, many Persian speakers, particularly the younger generations, mix some English words and expressions into their daily Persian communication because it is considered to be prestigious (Hosseini Goodrich, 2020). However, Islamic Republic News Agency (2017) reported that the immoderate use of loanwords among teenagers and younger adults threaten Persian purity and jeopardizes its prestigious status among Farsi users (cited in Hosseini Goodrish, 2020).

Although the Academy of Persian Language and Literature has always endeavored to coin Persian equivalents of English loanwords, Iranians, particularly younger generations, have always shown a positive attitude and high desire to learn and use English words.

In a quantitative study, Mashhadi Heidar et.al. (2017) investigated the frequency of occurrence of English loanwords among Persian speakers in terms of three variables of age, gender, and educational status. The researchers employed a corpus of a target telegram group as the main source of data collection and analyzed a total number of 320 Anglicism items. To collect the samples of Anglicism words in Persian, the researchers read the total extant posts of the target group and jotted down instances of each type of loanword. The research findings revealed that the frequency of Anglicism in Persian is highly correlated with the variables of age, gender, and educational class. The gender-based analysis of Anglicism frequency in Persian indicated that there is a relationship between the gender of participants and adoption of English loanwords. The research also concluded that Iranians' tendency to use English loanwords is increased as the educational level of speakers increases.

Abdi and Nazari (2016) investigated the changes occurring in the application of Persian vocabularies by taking users' age and gender into consideration. The results of the study revealed that the recent growth in the use of social networks and the virtual space led to more significant use of English loanwords among different age groups and across both genders.

Moreover, in a study regarding the pronunciation of loanwords, Hojati (2012) examined whether a group of Iranian EFL students can accurately pronounce 10 high-frequency technology-related terms. The researcher highlighted that since Persian-speaking learners often use English loanwords, the occurrence of a large number of errors in the accurate pronunciation of such words seems bound to persist, and as a result, this area of research needs more pedagogical and research attention.

The current study was a qualitative description undertaken with the desire to know students' attitudes of English loanwords in Persian by taking the participants' gender into consideration. The present study is an attempt to answer the following research questions:

RQ1. What are the Iranian students' attitudes towards English loanwords in Persian?

RQ2. Is there a significant difference between the attitudes of men and women towards English loanwords?

Methodology

The current study was undertaken to understand the nature of English lexical borrowings into Persian. This section, in particular, deals with the methodology of the present study. First, the design and context of the study are covered, and then the focus will be on the participants and instruments. Finally, data collection, data analyses, and procedures will be discussed.

Design and Context of the Study

A quantitative descriptive non-experimental inquiry was conducted to fulfill the objectives of the present study. In Encyclopedia of Research Design, non-experimental designs are defined as "research designs in which an experimenter simply either describes a group or examines relationships between preexisting groups. The conclusions drawn from nonexperimental research are primarily descriptive in nature (Para, I)". The current study was carried out among university students in Isfahan, Iran in June 2021, the second semester of the Iranian academic year.

Participants

The participants were 60 postgraduate students majoring in law and business at Islamic Azad University, Isfahan (Khorasgan) Branch. In terms of gender, 37 of the participants were females and 23 of them were males. The students who were majoring in English and tourism were excluded from the study since their attitudes towards English loanwords might be atypical.

Table 1

Demographic Information of Participants

	Gender		**Age**	
Participants	Female	Male	18-22	**22-28**
Total	37	23	38	**22**
	60		**60**	

Instruments

Two sets of questionnaires were used to collect the data of the study. After a slight modification based on the needs of the present study, the questionnaires were designed on the google form platform. Having online questionnaires facilitates the way of reaching the hands of participants, and the participants could easily resend and forward the link of the questionnaire to any of their friends.

The first questionnaire was adopted from the survey instruments devised by Olah (2007) and modified in order to meet the current study requirement and consisted of 8 statements relating to loanwords, to which the participants gave a response relative to how much they agreed with the statements. The participants were asked to rate their level of attitudes about English loanwords using a 5-point Likert scale ranging from Level 1: strongly disagree to Level 5: strongly agree. The statements were written in both English and Persian. It is also worth mentioning that since it might be difficult for Iranian students to distinguish English loanwords from the ones of other origins, the statements referred to loanwords in general.

Regarding the second instrument in the current study, a questionnaire developed by Abdi and Nazari (2016) was used. Moreover, 15 more high-frequency terms were added to meet the requirement of the study. Thus, the questionnaire contained a list of 75 frequently used lexical items in social media. Among the items, 60 were selected from the questionnaire, and then the participants were asked to choose the most frequently used item between the English loanword and the Persian equivalent. The participants were not told the purpose of the study.

Data Collection Procedure

The administration of the questionnaires was done through snowball sampling. The participants were told that they had been asked to help with a study into the SLA. They were assured that they would not be assessed in any way by the tests and that the results of the tests would be kept confidential. To ensure optimum understanding, test instructions were translated into Persian/English and typed on the instruction sheets.

After a slight modification, the questionnaire was designed on the google form platform. Having an online questionnaire on the google form facilitates the way of reaching the hands of participants; moreover, the participants could easily resend and forward the link of the questionnaire to any of their friends. After designing the instrument, its link was sent to some online groups of students majoring in law and business at Islamic Azad University, , Isfahan (Khorasgan) Branch.

The first instrument used to evaluate Iranian attitudes about English loanwords was a Likert-type questionnaire adapted from Olah (2007). Eight online Likert-type items elicited opinions about loanwords. In the analysis, the neutral answers (three) were dealt with differently from the

ones that reflected a clear opinion — strong and mild disagreement (one or two) and mild and strong agreement (three or four).

Using the second questionnaire devised by Abdi and Nazari (2016), the participants were provided with English and the Persian equivalents of the items in the form of an online 75-item questionnaire to select the preferred one. The questionnaires were distributed among 65 Persian speakers, yet 5 questionnaires were excluded as they were incomplete or illegible.

Data Analysis Procedure

In order to analyze the collected data, a descriptive statistical procedure was applied to the data. Regarding the first questionnaire, based on the results, the collected data was entered into SPSS, and the frequencies, percentages, and mean of the individual items were calculated and analyzed. As for the second questionnaire, the chi-square test was employed for testing the significance of the difference between using Persian and English lexical items across gender.

Results

The first research question of the study intended to find out what the Iranian students' attitudes towards English loanwords in Persian are. For this purpose, an eight-item questionnaire borrowed from Olah (2007) was administered. Table 2 presents the descriptive statistics concerning the Iranian students towards English loanwords.

Since each choice in this Likert-scale test carries a point (100% = 5, 75% = 4, 50% = 3, 25% = 2, and 0% = 1), the mean score of each test item was compared against the average score of the choices. This means that if the mean score of a questionnaire item was less than 3, there would be a tendency among the participants to have a negative attitude towards English loanwords. On the other hand, a mean score more than 3 shows the propensity of the respondents to have a positive attitude towards English loanwords.

Table 2

Results of the Questionnaire

N.	Statements	Freq. Per.	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)	Mean

1	LWs sound attractive.	F	4	12	14	14	16	3.4
		P	6.6	20	23.3	23.3	26.6	
2	I like to use LWs	F	4	8	4	28	16	3.7
	when I speak Persian.	P	6.6	13.3	6.6	46.6	26.6	
3	LWs give new ways	F	1	9	5	21	24	3.9
	of understanding the	P	1.6	15	8.3	35	40	
4	world.	F	11	13	11	12	13	3.05
	I think LWs should be	P	18.3	21.6	18.3	20	21.6	
5	regulated.	F	4	9	5	27	15	3.6
		P	6.6	15	8.3	45	25	
6		F	8	16	12	10	14	3.1
	LWs enrich the	P	13.3	26.6	20	16.6	23.3	
7	Persian language.	F	14	18	20	4	4	2.4
		P	23.3	30	33.3	6.6	6.6	
8		F	0	6	10	18	20	3.5
	I adjust the LWs I use	P	0	10	16.6	30	33.3	
	for people with lower education.							3.47
	LWs should be taught in English courses							
	Percentage of media LWs I understand.							
	Total Mean							

The results of the descriptive analysis show that the overall mean score of English loanwords attitudes among the participants was 3.47 on the Likert scale, meaning positive attitudes towards English loanwords among Iranian students. The results for statement 2 showed that most of the respondents like to use loanwords when they speak Persian which suggests Iranian students have a positive attitude towards the amount of LWs used in their language. The attitudes towards statement 4 were almost evenly distributed between agree, neutral, and disagree, which means that there was no clear evidence that students believed whether loanwords should be regulated or not. The smallest mean score belonged to item 7 which means that in contrast to the positive attitudes towards LWs in statement 1 the small number of students thought that loanwords should be taught in English courses. On the other hand, the statement with the highest level of agreement was statement 3, that is English loanwords give us new ways of viewing and understanding the world and our ideas. This is a very significant result because it shows that students are aware of how important English is in the current modern world.

The other items, arranged in descending order, were item 5, *LWs enrich the Persian language.*, item 1, *LWs sound attractive,* item 6, *I adjust my use of loanwords when I speak to people with lower education.* For statement 8, more than half of the participants responded that they understand more than three-fourths of the LWs used in media sources such as TV, social network, magazines and newspapers, and pop songs. This is a very high figure and could explain that Iranian students have a good knowledge of English-based terms and that is why they have positive attitudes towards English loanwords.

The second research question intended to find out if there was a significant difference between the attitudes of men and women about English loanwords. For this purpose, an online 75-item questionnaire was distributed among 60 participants and the frequencies were calculated for each lexical item. Finally, a chi-square test was employed for testing the significance of the difference between using Persian and English lexical items across two genders.

The data indicated that Iranian students majoring in law and business, including both genders, employed English words more than Persian ones. In total, among all the participants 63% preferred English loanwords, and 37% of the sample population used Persian equivalents of the items. Regarding the gender of participants, 59 % of the female participants preferred English loanwords while it was 70% for male participants.

Table 3

Results of the Questionnaire

Gender	Frequency and Percentage	English Loanwords	Persian Equivalent
Female	F	22	15
	P	59	41
Male	F	16	7
	P	70	18
Toral	F	38	22
	P	63	37

After analyzing the frequency of lexical items among both genders, it was clear that the majority of the students intended to use English words and expressions that are commonly used in media, particularly social networking sites. Concisely, the most frequently used items, both English words, and Persian equivalents, were selected. The data revealed that among males, *ok*, *e-mail*, and *online* were the most frequently used English lexical items, and */rad kardan/*, *to reject*, was

the most frequently used Persian equivalent. On the other hand, among females, the most frequently used English items were *downloaded*, and *shared* while /*tanzimat*/, the *setting* was the most frequently used Persian equivalent.

In contrast, the least Persian equivalents of the English loanwords were */rayaname/ email*, and */bar-xat/ online*. One reason may be that the Academy of Persian Language and Literature was not quick enough to coin Persian equivalents of English borrowings. Another reason is that Persian speakers believe that the English loanwords double the item's prestige. However, regardless of gender, infrequent vocabularies in English were *mutual friend*, and *confirm*. The results of this study suggest a smooth change in the linguistic taste of Persian students.

To find out whether the differences between the attitudes of men and women about English loanwords were statistically significant or not, one needs to consult the Chi-square table.

Table 4

Chi-Square Results for the Attitudes of Men and Women About English Loanwords

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.624[a]	1	.430		
Continuity Correction[b]	.264	1	.607		
Likelihood Ratio	.631	1	.427		
Fisher's Exact Test				.583	.305
Linear-by-Linear Association	.613	1	.434		
N of Valid Cases	60				

Since the *p*-value was greater than the alpha level (i.e., .000 > .05), it could be inferred that the difference between the attitudes of men and women about English loanwords was statistically nonsignificant.

Discussion

The large number of English loanwords used in Persian cannot be considered a big issue because these loanwords act as a barrier to understanding. The results of the attitude questionnaire given to a group of university students indicated that most of them like to use loanwords when they speak Persian, a response which shows a positive attitude towards English borrowing. This is against the findings of a study carried out by Olah (2007) in Japan. Olah concluded that most of the Japanese students thought that there were too many loanwords used in Japanese which indicated their negative attitudes towards English loanwords. On the other hand, the results are in line with Mashhadi Heidar et.al.'s (2017) conclusion that Persian speakers use English borrowings in their daily speech since they may look more educated and prestigious than others. This explains why they prefer to use English loanwords rather than their Persian equivalents shows their positive attitude towards English borrowings. Similarly, Hoque (2021) concluded that in the fields and concepts where Bangla equivalents are available, English loanwords are used because they are considered to be more fashionable and prestigious than necessary.

Another significant result seen in Table 2 is that the participants indicated that there was a large number of loanwords they understood in media. This high percentage of understanding has a positive effect on their ability to communicate in English. In contrast, in a similar study by Olah (2017), Japanese students showed that they didn't understand many of the LWs used by the media which can explain why they have negative attitudes towards Anglicism.

Moreover, it can be seen in Table 2 that the majority of the respondents believed loanwords enrich the Persian language which indicates that using English loanwords in the Persian language is not always with negative consequences. The obtained result is in accord with Mashhadi Heidar et.al.'s (2017) conclusion that demonstrated using Anglicisms in the Persian language is not only destructive but can also empower the Persian language. In contrast, in a study by Hoque (2021), the findings indicated that English loanwords are not always useful and that their effects on Bangla can be, to some extent, negatively consequential. In other words, although lexical borrowings can empower Bangla, they may also lead to marginalizing the language by replacing some available bangle words.

The results in the second questionnaire indicated that the recent growth in the use of social networks, among other factors like prestige, resulted in more significant use of English

vocabularies instead of Persian equivalents. Such a result seemed to be the same across both genders. This would also explain why Iranian students often prefer to use loanwords even in cases where the Persian equivalent of the word is available. This outcome is compatible with the findings of other studies including Mashhadi Heidar et.al. (2017) where they demonstrated that Iranian speakers, particularly younger generations, usually intend to use English loanwords in their everyday conversations due to the fact that it gives them a higher status in the society. However, it is worth mentioning that the dominance of the English language on the Persian language may contaminate the native Persian in the fullness of time. It seems crucial to intervene and try to preserve Persian among the native speakers.

Finally, the gender-based analysis of Anglicism frequency in the Persian language revealed that both groups of men and women engaged in this study are somehow using English loanwords similarly. In other words, the findings of the current study suggest that, indeed, there is no significant difference between Iranian males and females regarding attitudes towards English loanwords in Persian (Table. 4). This is against Mashhadi Heidar et.al.'s (2017) findings where they discussed that each gender's preference to use Anglicism of a particular domain is more than the other gender.

Conclusion

Phillipson (1992) stated that the English language has had a pioneering role in the context of globalization. In this inquiry, we can conclude that English has noticeable impact on Iranians' word choice. As reported in this study the impact can be both positive and negative. That is why the authorities and officials have to be aware of Anglicizations and its effects. In this study, the attitudes of postgraduate students majoring in law and business to English loanwords were investigated using two questionnaires. The results in this study, firstly, demonstrated that attitudes towards English loanwords in Persian were positive and the respondents liked to use English loanwords when they speak Persian. Secondly, the outcomes indicated that there was not a statistically significant correlation between Iranian female students and Iranian male participants.

The present study involved a set of limitations as follows. The first problem was the sample size. In the current study, a limited number of participants were selected. Therefore, future research, involving a larger number of participants, is needed to further explore the preliminary

findings of this study. Moreover, a future study should be carried out to take other factors such as age, educational status, and experience of English learning into consideration. In addition, one area of further research that would be of great benefit is investigating a large corpus of social network websites to analyze the number of English loanwords used for communication. Moreover, the participants' knowledge of English loanwords and their Persian equivalents seem to be crucial factor that needs further research.

As an important implication of this study, it is the duty of the policymakers, especially the Academy of Persian Language and Literature, to be aware of this positive attitude of young Iranians towards English loanwords. As a result, they have to focus on proposing and using appropriate Persian equivalents of English loanwords so that Iranians opt for them as their first choice. They can make it possible by raising awareness of English loanwords and warning that the excessive use or misuse of them will result in weakening and deterioration of the Persian language

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Effects of Clash of Clans Online Game on Iranian Students' Vocabulary Learning: A Case Study

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Abstract

Online games can be effective tools in vocabulary learning. *Clash of Clans* is one of these games which is investigated in this research. Three Iranian, male pre-intermediate participants were cases of this study who played for ten to thirty minutes every day and were randomly chosen among 19 available subjects. This game consists of 60 words and about 70 sentences and the process of learning ranged from 3 to 6 months for different learners. Data collected through an interview and checklist showed that *Clash of Clans* online game helps pre-intermediate EFL learners acquire several vocabulary items without being exposed to any direct instruction and can be applied as a means of improving vocabulary among pre-intermediate EFL learners. Furthermore, the findings might be constructive for materials developers, i.e. helping them to prepare appropriate texts in terms of textual integrity and readability, in line with the needs and levels of EFL learners.

Introduction

Vocabulary is one of the basic elements of any language. To communicate properly with speakers of each language, a good number of vocabulary is required. It is claimed that knowing vocabulary is even more important than knowing the grammar of a language (Aslanabadi & Rasouli, 2013).

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Due to its fundamental role in language learning, vocabulary has been the focus of excessive studies and various methods have been applied and tested to find effective ways of vocabulary learning. Many people all over the world allocate plentiful time and energy to learning various languages especially English.

According to Harmer (1991), if language structure performs the role of a skeleton, vocabulary is its flesh and main organs. The inadequate vocabulary results in the incapability of learners to communicate (Jafari et al., 2013). Nowadays, with the emergence of computers, the Internet, and their related games, students devote a considerable part of their leisure time to working or playing with the computer or the Internet. Recently, these devices are widely applied in education and are going to make a revolution in different fields and EFL is not an exception.

However, some teachers have a negative attitude towards applying these types of games as educational tools, especially for young learners. Therefore, studying their impact on English learning seems essential. Recently, language games are regarded as one of the best ways of language teaching. Based on information processing theory, although reciting something leads to its understanding and recalling, this learning method may result in anxiety, distraction, and exhaustion (Wei et al., 2018). According to Vlachopoulos and Makri (2017), recently, online or digital games have contributed to effective learning. They also mentioned that in the realm of online instruction researching the effects of online and video games has attracted the attention of the majority of experts such as instructors, students, and game developers. Language games consist of some elements such as rules, competition, comfort, and learning (Salehi, 2017). Providing the students with a fun environment for learning is the characteristic of language games (Valipour & Assadi Aidinlou, 2014). Vocabulary acquisition seems to occur in a relaxed, motivating, and enjoyable atmosphere where learners can concentrate on new words and their contextual usage (Ashraf et al., 2014). Some aids such as games, drawings, illustrations, and humorous behaviors can make the learning environment fun and enjoyable (Ashraf et al., 2014). Games remove the emotional barriers of the learners' minds and offer them enough motivation and instant force to use the target language (Vossoughi & Clair, 1994). Games make the learners more active, autonomous, and familiar with the environment and the world (Eskandari et al., 2014).

Among different games, *Clash of Clans* has gained high popularity among Iranian teenagers. *Clash of Clans* is a freemium mobile massively multiplayer online video game made and published

by supercell. The game was developed for iPhone OS which is a mobile operating system created and developed by Apple Inc in August 2012, and Google Play for Android in October 2013. In this game, the players build their villages using the resources gained from attacking other players through the game fighting features. The main recourses are gold, elixir, and dark elixir. Players can join to create clans, groups of up to fifty people who can then partake in clan wars together, donate and receive troops and talk together (Djawa, 2018). Despite studying English for several years before going to the university, most Iranian students perform poorly in English and especially in vocabulary. Their books are reading-oriented and teaching methods are often boring to them. They may also recognize a word in a written or spoken form and consider it an acquired word while they may be unable to use it appropriately.

Problem

Learning should take place in an enjoyable setting. However, due to the time limitations and curriculum requirements, it is difficult to establish such an amazing, challenging, and exciting situation in classrooms as the *Clash of Clans* online game does. Parents and curriculum developers prefer textbook-oriented syllabi and teaching through an online game is not regarded as a means of instruction in Iran. This study shows that it seems necessary for the curriculum designers and instructors to allocate some parts of their class times to play this game or perhaps some other similar online games and to try to shift the attention of the whole society from merely formal textbook-oriented instruction to a combination of game-based and textbook-based instruction.

Literature Review

In this part, previous studies related to this research will be discussed under the two main categories of theoretical and empirical backgrounds**.**

Theoretical Background

According to Hays, Wolf, and Wolfe (1996), vocabulary learning never stops and demands a continuous effort. This aim cannot be achieved in a short period. To get a good mastery of vocabulary, solely looking up the words in dictionaries and applying them in sentences does not suffice. One vocabulary may consist of several complex meanings; therefore, contexts of other words in sentences and paragraphs of texts are required. Not only are the student's responsibility to know the meaning of a vocabulary in a text, but also the text itself should help learners to

decipher the meaning of that word. Written contexts provide the learners with a plentiful number of vocabulary while it is not the case with oral contexts (Hays et al., 1996).

Regardless of being a first, second, or foreign language, vocabulary learning plays a crucial role in all languages. Although it is not considered a primary concern of language teaching, vocabulary learning has been the subject of abundant research, and willingness to investigate this skill has grown rapidly. Researchers, teachers, and students are seeking more appropriate ways of vocabulary learning. Nowadays, language specialists have globally accepted that lexical competence is the core of communicative competence, the ability to do successful communication (Cody & Huckins, 1997).

Vocabulary learning requires five steps: having a source for encountering new words, learning forms of new words, getting their meaning, consolidating the form and meaning of the word, and applying the word (Hatch& Brown 1995).

In explicit vocabulary learning, learners' activities are intentionally programmed to attract their attention to vocabulary. Sokmen (1997) identified several features of vocabulary learning namely:

- recognizing a large number of vocabularies
- replacing the old vocabularies with the new ones
- providing some exposure to the words
- persuading to the more profound processing
- applying imagination and other techniques
- persuading self-governing learning.

Jenkins (2012) defined explicit instruction as teaching based on an outlined aim for learners and expressing transparent unambiguous explanation of teaching materials and the offered information, whereas implicit learning means instruction in which there is no outline for such purposes. Furthermore, instead of explaining overtly, it is done rather simply.

Definition and role of games in education

It is difficult to define the term "game ". All presented definitions deal with common characteristics of games: whenever an activity is amusing and entertaining it can be labeled as a game. Based on Griffiths and Clyne (1995), the word diversion implies the feature of enjoyability in a game. A game may be defined as an enjoyable diversion in which the players' skill, strength, and chance are tested. Allery (2004) describes a game as " a competitive activity with a prescribed setting,

constrained by rules and procedures. Learning results from playing the games (for example, interactions and behaviors exhibited) and not from the academic content or specialist subject matter" (p.504).

According to Shie (2003), classifying language games is not as easy as it seems. Every researcher categorizes language games differently due to their functions, language skills, teachers, and organizations.

Based on Littlewood (1981) and Hadfield (1985), there are two types of games: communicative and pre-communicative. Communicative games refer to the games with the aim of communication regardless of grammatical accuracy. Several communicative functions consisting of greeting, request, invitation, description, and narration are practiced in these games. Contrary to this type of game, the focus of pre-communicative games is on accuracy. Pre-communicative games are explicitly defined as grammar games (Steinberg, 1991; Ur.1988) and structural games (Hadfield, 1985). Structural-based games are intended to enhance linguistic ability in terms of specific syntactic patterns.

Games provide the students with teamwork and collaboration to achieve a common goal. This collaborative work is not restricted only to group work. It increases the symbiotic relationship among the learners. Students have to find the most appropriate responses and provide justification for their choices, listen to the other members' answers, and select the best ones. Therefore, collaborative work results in a spontaneous speech about the task, better pronunciation, and comprehension, and more participation, all while the students are thinking quickly. Students practice trust and self-esteem as well. They trust their teammates and their abilities and rationale to find answers. Their self-esteem also improves as their teammates pay attention, evaluate, and rely on their responses. During the game, the learners are repeating, reinforcing, retention, and transfer (El-Shamy, 2001). As there is a particular learning goal in each game, in each student’s turn the same material is practiced differently. Hence, students who do not learn in their turns, have opportunities of learning from other members' turns.

Furthermore, students themselves are responsible for their learning and practicing and it is willingly accepted by them.

Active learning and educational games

Games provide effective learning opportunities to satisfy learners' needs during an active learning process (Allery, 2004; Anderson, 1998; Thatcher, 1990). Holler (1996) investigated the relationship between recall and learning methods. His findings indicated that games can enhance learning remarkably. He found that people remember 10% of what they read, 20% of what they see, 59% of what they hear and see, 70% of what they say, and 90% of what they do. Traditional teaching was based on teachers' explanations and students used to listen and do their homework but while playing games, students are active, autonomous and energetic, and enthusiastic participants in the learning procedure. Therefore, they learn more meaningfully and recall more easily.

Online instructional games

According to Yip and Kwan (2006), online vocabulary game results in the students, long-term recall and useful learning. A combination of physical and mental work constructs a behavior to achieve the goal (Martinson & Chu, 2008). By playing games, students learn to put their acquired language into practice. In addition, it increases their flexible thinking and provides an interactive learning situation where students and their learning needs are the central concern. Learning using an action needs actively discovering, analyzing, interpreting, problem-solving, physically working, and memory and cognitive processing (Forman, 2003). Learners extract meaning while playing. Furthermore, they learn from their errors as well as the other players. Learning procedure demands attractive, easy, and funny situations. It also should be congruent with daily activities and working conditions for obtaining maximum advantages (Pivec & Dziabenko, 2004).

Empirical Background

Several empirical investigations confirm the effectiveness of using games on vocabulary learning. Aslanabadi et al. (2013), Aghlara & Hadidi Tamjid (2011), Ashraf et al, (2014), Vahdat & Rasti Behbahani (2013), Taheri (2014), and Salavati and Salehi (2016), have all conducted studies in this domain. The results of all of these studies support the hypothesis that games play a positive role in vocabulary learning.

In previous studies, the effects of games on vocabulary learning were examined. However, a specific game was not chosen and studied yet. Moreover, a longitudinal case study was not carried

out in former works. To bridge these gaps this research was carried out to answer the following research question:

Q. Does playing the Clash of Clans game significantly improve Iranian pre-intermediate EFL students' vocabulary knowledge?

Method

In this part, the design, participants, instrumentation, and procedure of the study will be discussed in detail.

Design

This qualitative study is a primary case research in nature that examines the effect of *the Clash of Clans* online game on vocabulary retention of Iranian pre-intermediate students. The researcher performs the role of a participant to collect detailed and in-depth data. The interview is also used to complete the data collection procedure.

Participants

The participants of this study including three *Clash of Clans* male players were chosen randomly from among 19 pre-intermediate EFL students in Shahreza, Iran. They were 10,11 and 13 years old. Their English proficiency ranged from pre-intermediate (for two of the cases) to a new beginner who was the 10 year- old case.

Instrumentation

Some instruments and materials were utilized in the present study. For instance, the *Clash of Clans* application was installed on the students' cell phones. A non-structured interview was also applied to evaluate the students' progress. Inside the interview, a list of 60 words and over 70 instructional sentences which were mostly about building a village, fighting, and shopping, was embedded.

Procedure

The present study was conducted in Shahreza, Isfahan, Iran. In the first stage, a series of general questions related to vocabularies used in this game was asked and students' responses were expressed orally. Then, 3 participants made a clan with the researcher and started playing the game.

Time allocated to this game varied from 10 to 30 minutes per day for all of the participants. Students did not use their dictionaries. Perhaps due to being deeply immersed in playing the game, they did not care about looking up the words in dictionaries. Every month, the same test was administered and after the passage of 3 months, 11 and 13 years old per-intermediate participants could answer all of the questions. The other participant who was a 10-year-old case could respond correctly to all of the questions after about 6 months.

Results and Discussion

To answer the research question, three randomly selected cases were studied and every month they were being tested. After one month, the number of correct responses of 13, 11, and 10-year-old cases was as follows respectively: 25, 32, and 17 words out of 60 words and 34, 31, and 19 instructional sentences out of over 70 total sentences. At the end of the second month, the results were 49, 53,30 correct words and 56, 59, and 32 correct instructional sentences. After a passage of about three months, two of the participants who were 11 and 13 years old, could gain good mastery of these words and sentences and responded correctly to all of the questions. On rare occasions, they showed poor pronunciation however, they could answer correctly all of the questions regarding the meaning of words and sentences. Then, they were excluded and the research continued with the 10-year-old case whose English knowledge was very limited. After four months, the number of correct words and instructional sentences was 50 and 59. After five months, 58 and 66, and after six months, despite showing mispronunciation on some occasions from the start to the end of the research, he could grasp the meaning of all of the words and sentences. As mentioned earlier, Chun –Wang Wei et al., (2012) pointed out that understanding through recitation results in distraction, exhaustion, and anxiety, and as in this study vocabulary learning was accompanied by an appealing game and took place without recitation, learners were not distracted, exhausted or anxious at all; instead, they enjoyed the process of learning. Therefore, this study is in line with the claim of Chun- Wang Wei et al., (20180. The obtained result also confirms the findings of Vlachopoulos and Makri (2017) that considered digital and online games as effective and appealing learning tools. The result is also congruent with the achievements of Holler (1996) who indicated that people remember 10% of what they read, 20% of what they see, 59% of what they hear and see, 70% of what they say, and 90% of what they do. It also supports

the findings of Aslanabadi et al. (2013), Aghlara and Hadidi Tamjid (2011), Salavati and Salehi (2016), Vahdat and Rasti Behbahani (2013), and Taheri (2014) who regarded games as beneficial factors in vocabulary learning. It is also in line with the results of Yip and Kwan (2006), and Ashraf et al. (2014) that examined specifically online games and stated that they are interactive and motivating aids for vocabulary learning.

Conclusion

This study indicates that *Clash of Clans* online games can contribute to vocabulary learning. Participants had to decipher the meaning of words and sentences from the context to survive and win the game. They learned subconsciously and in an enjoyable situation which resulted in learning the meaning of almost all of the words and sentences. The more they learn the words, the better they can play this game; therefore, the *Clash of Clans* online game can be utilized as an English vocabulary learning tool. The present research has some shortcomings as well. As it is a case study and only 3 participants were studied, the results cannot be generalizable. The other pitfall is the gender of the participants to the effect that only male students were observed. Despite these limitations, this game can help the students to enrich their vocabulary knowledge without any formal instruction. Probably, it can contribute to the enhancement of some other skills such as grammar; therefore, further research can be done on this game. Furthermore, other online English games with different themes seem to be appropriate choices for doing research.

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A Review of Silence in Conversation: Discoursal Perspective

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Silence in conversations semantically carries varied interpretations. Since silence is a component of discontinuity in speech, it arises relatively rarely in confrontational discourse that is distinguished by continuous speaking flow and rapid turn-taking. This study sets out to investigate the purposes behind interruptions, the meanings of silences in conversations, and also pause and differences to analyze their power roles encrypted in silence. In terms of silence, the meanings behind it are highly dependent on what is uttered prior to or after the occurrence of silence. Silences can indicate topic switch, speaker's wish to continue the same topic, and disagreement. In a conversation, silences lead to awkward situations among speakers and show trouble in conversation flow, but the results of the study show that conversational flow induces a sense of belonging and positive self-esteem.

Introduction

Dialogue and conversations have been considered important tools for knowledge exchange and robust decision-making. Silence, as an act of information-withholding, hinders such processes. The notion of silence that crept into speech studies and linguistics in the 1970s was closely associated with negativity, passiveness, impotence, and death. It was treated as absence: absence of speech, and absence of meaning and intention (see e.g., Bruneau, 1973:18; Dauenhauer, 1980:5; Saville-Troike, 1994; Poyatos, 2002: II, 197–299; Zerubavel, 2006:13).

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In a conversation, silences lead to awkward situations among speakers and show trouble in conversation flow.

Silence is necessarily ambiguous, regardless of its special symbolic nature. After all, one individualmay perceive a woman's silence after a marriage proposal as approval, but disapproval by another (Nakane, 2007). Correspondingly, Jaworski (1993) called it "likely the most confusing of all linguisticaspects." Actually, literature is rife with examples in which two individuals perceive silence differently. While this uncertainty makes it a rich analysis field, it can also lead to communicative complications. Hence silence is axiological uncertain in communication: it does both positive and negative in contact (Jaworski, 1993) Starting with some of the positive features of silence, has been shown to be invaluable for speech output, as it enables preparation to take place (Riazantseva, 2001).Additionally, Nakane (2007) found that pauses help both speaker and listener: without breaks, listenershave extreme difficulty in keeping with the ongoing conversation and accurately translating it.

Paul Simon and Art Garfunkel wrote and performed the song Sounds of Silence in 1963. A proverbfrom West Africa says, "Silence is also speech" In his book Sartor Resartus in 1831, the English poetThomas Carlyle interpreted the sentence "Silence is Golden" from German. Chinese philosopher LaoTzu believed in the 6th century that "Silence is a source of great power". Evidently, silence is an important matter for societies all over the world. And still, do we know what that means? There is noconcept of a universe (Sifianou, 1997). The manner in which silence is used depends on both culture and circumstance. Most Asians are satisfied with a minute or two of silence; while Canadians and Americans are usually uncomfortable in discussions with more than a second of silence. For communities like Italians and Latin Americans, where people sometimes disrupt or complain to each other, this is distorted, and there's no silence. In several Asian countries, pausing for a few seconds before answering the question is considered respectful to demonstrate that you have concentrated on the question and your response, thus indicating enough gravitas. In comparison to this, there are manyWestern countries silence is seen as a vacuum to be filled in (Heritage, 2001).

Since the explanations for silence are infinite, it has many functions, too. One feature is "eloquent silences" which involve the use of silence at the funeral, religious ceremonies, as a legal right, or in response to a rhetorical question (Ephratt, 2008). Besides this, silence can be used to

suggest the avoidance of subjects, lack of knowledge to provide answers, agreement, disagreement, indignation, disappointment, confusion, hesitation, and others. While silence is an intrinsically beneficial phenomenon that has no function on its own, individual occasions of silence derive their meaning and function from the context around it. Modeling silence functions, therefore, includes conceptualization of the environment and the features capturing it. Context activities hold different communicative roles like asking, responding, voicing agreement, disagreement, etc.

Silence in human conversations provides insights into the thought process, emotion, and attitude (Richmond et al., 1991) among others. At the same time, silence is used to convey power (dominance)(Saunders, 1985; Tannen, 1990), respect, and manage conflicts.

Review of Related Studies

Multi-determinism characterizes silence, meaning its presence is defined by the multiplicity of environmental, psychological, linguistic, stylistic, and interactive considerations (Zuo, 2002). We cannot, therefore, analyze it in solitude, psychological, linguistic, heritage-based, stylistic, and collaborative dimensions of silence matter, but often they are ignored (Chafe, 1985; Nakane, 2007). Consequently, it is difficult to describe silence.

Sobkowiak (1997) thinks silence is best acoustically or pragmatically described. Tannen and Saville-Troike (1985) differentiate silence which is used from communicative silence to structure the communication. Enninger (1987) classifies silence into two types: situational silence, and cultural silence.

Pomerantz in Maynard (1980) argued that silence may occur due to disagreement. When the next speaker decides to give up the floor after a disagreement arises, it implies that the next speaker doesnot want to resolve the conflict nor discuss further the conflicted issue. Thus, as mentioned by Sacks, the previous speaker may take the floor. A new topic will usually be initiated if the previous speaker agrees that they should not discuss the conflict further and let the different perspective stays as it is. Sacks (1995) stated that the maximum standard of silence is about 1 second.

The participants of the conversations usually try to terminate the silence after the 1st second. Thus, what speakers do when silence emerges indicates the position of the speakers themselves.

Whenone participant decides to refuse to take the floor and then the current speaker hangs on the same topic,this means that the participants are not in a synchronized situation. In this kind of situation, one participant will feel that the participants fail to claim common ground and they do not have shared knowledge.

As an integral part and one characteristic feature of natural conversation, silence supplements verbal communication with its multiple informative and communicative functions. Therefore, studies on conversational silence occupy a significant position in conversation analysis. Scholars abroad havebegun to value studies on silence since the late 1980s. Tannen & Saville-Troike (1985) try to present current research on silence from a number of disciplines while emphasizing its complex nature as a cultural phenomenon. Samovar & Porter (1991) adopt a cross-cultural perspective. In *Silence: Perspectives*, Jaworski (1997) approaches silence from many points of view, Interdisciplinary including sociology, anthropology, aesthetics, and ethnography. Nakane (2006) conducts ethnographicstudies on silence patterns and their cultural meanings in the EFL class, especially in Mainland China.Each research above may focus on certain types or aspects of silence. There have been relevant studieson silence at home as well, such as research by Zuo, Y (1996); Gong & Wu (2003), and Liu & Zhong(2005). They are comparatively divisive and approach the issue from cross-cultural, pragmatic, and ethnographic angles. According to Sperber & Wilson (1986), silence as an ostensive-inferential act can convey the informative and communicative intentions of the communicator by sufficient processing efforts, from which contextual effect arises. The essay tries to approach conversational silence within the framework of relevance theory by elaborating its informative and communicative intentions and contextual effects: contextual implication, strengthening of contextual assumption, and elimination of a previously held assumption.

Silence can be oppression, community, or resistance, among other things, because it does something that has certain effects on the ways in which specific contexts of actions and enunciations unfold. In that respect, it is important to remember that, as Maurice Blanchot (1969) has demonstrated with regardto the figure of Bartleby in Herman Melville's Bartleby the Skrivener, one who does speak can also have an effect in a language game equivalent to that of silence. What is achieved through performing,or having others perform, depends on the configurations at play – that is, the polemic conflict throughwhich these actors interact with one another (see Berkman,

2011: 33, 41–42). Bartleby's 'I would prefer not to' and his silent attitude to the queries of the narrator demonstrates how the latter overinvestsmeaning into Bartleby's 'silences'.

Silence, however, can be said to be a radical irruption for it does not constitute the implementation of any 'linguistic system', as there is no operationalization through an 'act of speaking'; silence thus radically destabilizes a logocentric order. As noted, not all silences have that possibility, as silence (qua tacere) can be a specific maneuver and thus would constitute an art of not-saying (Glenn, 2004). Yet remaining silent in situations when/where it is allowed or assumed to be thenorm still remains an effect of the symbolic and political borders within which reality is working. Silence, however, does not constitute a (re)appropriation because it decenters and dissipatesthe place of voice in the polemological relations between strong and weak. In saying or doing, even within the situatedness of the arts of the weak, one is still taking part in the establishment of the contractbetween interlocutors, or what Scott (1990: 4–5) would call public transcripts. Silence qua silere is a radical irruption in the social and political contract between the state/the powerful and the rest that liesat the heart of the premises behind security studies and international relations (see Huysmans, 1998). It 'refuses' to enact that contract because it does not partake in a reaffirmation of an order, even by contesting it, that has been set by the state/the powerful.

Two forms of silence have been identified. According to Behnam and Nostratzadegan (2014), these include communicative silence and non-communicative silence. Communicative silenceis that form of silence that is relevant to discourse while the latter has little or no relevance to discourse.Significantly, communicative silence contributes to the success of the discourse in which it is applied andaccordingly, can be referred to as Eloquent Silence or Rhetorical Silence which is an active meanschosen by the speaker to convey his or her message during a conversational process (Ephratt 2008, in Behnam and Nostratzadegan 2014).

On the other hand, the linguists affirm that when silence experienced in discourse occurs in form of pause, or stillness, such are assumed to be non-communicative. It could be said that such a form of silence comes as a result of some physical or psychological limitations on the part of the speaker duringsocial interaction. That is why Ephratt (2007) states: Stillness is the absence of sound. It is the exterior to communicative interaction . . . Speakers' pauses inserted (when it is their time to speak) to breatheor to plan their next utterance, or for other psycholinguistic and cultural motives are non-communicative. As such, these pauses are differentiated from eloquent silence.

Silence in discourse is culture-specific. This is in line with Hudson's (1980) position that "many properties of language . . . (among which is silence) are also the property of culture in general and . . . meaning is best studied in relation to culture" He is of the opinion that culture is "something that everybody has some 'property' of a community, especially those which might distinguish it from other communities." Based on this, it could be said that the use of silence among speakers of Yorùbá language is culturally unique, and to study such silence usage efficiently, it is necessary to take into consideration the culture of the people involved, particularly that through verbal communication, culture influences non-verbal behaviors like silence a great deal (Matsumoto 2006).

Over the years, researchers have studied silence with respect to, but are not limited to, the location of silence in a conversation (Richmond et al., 1991; Jensen, 1973) or its role in a conversation (Cappella, 1980; Zimmermann and West, 1996; McLaughlin and Cody, 1982) or how its duration changes with different emotions (Alam et al., 2016). Silence has also been studied as a method for non-verbal communication (Kogure, 2007; Bruneau, 2008) and its practices in different cultures (Richmond et al., 1991), or in different contexts. It has also been observed as a powerful tool for conflict - management (Oduro,F, 2007), and within the context of psychotherapy (Frankel et al., 2006;Gale and Sanchez, 2005; Ladany et al., 2004; Ronningstam, 2006).

Silence, for Levinson (1983: 298-9), is the absence of speech and lack, whether relative or total, of audible sound. Analogously, it might refer to any absence of communication, even in media, otherthan speech. However, silence, with reference to nonverbal communication and spiritual connection, can be used as a total means of communication that, in a sense, refers to the no sounds uttered by anybody in any room and/or space. That is why McHoul (2006: 205) thinks silence in discourse refers back to a hidden 'meaning' that a historian or philosopher must find and interpret. Hence, having different interpretations in different contexts, silence shows its role as a vital factor from different cultural perspectives and in several activities, such as rituals. Wardhaugh (2006: 218) instructively draws attention to some of the ways in which people communicate in the world by employing lack oftalk, i.e. silence, as opposed to talk. Furthermore, the topic of silence has attracted many researchers.

In the field of law, for instance, depending on silence interpretation in legal contexts wherein a witness or suspect is questioned, Kurzon (1995, as cited in Nakane,2014, p. 165) identifies two

types of silence: unintentional non-deliberate silence that has some psychological reasons like embarrassment, shyness or needing to conceal ignorance, and intentional deliberate silence that showsthe addressee's attempt not to cooperate with the addresser; the latter is probable perceived negativelyby the addressers, i.e., police officers.

Furthermore, Kurzon (2006: 512) thinks that the accused's right of silence in the Anglo–American legal context, has been investigated pragmatically for more than one reason. First, it is investigated in order to answer the question of what the accused means by being silent during the police investigation. Second, it is investigated in terms of the comprehensibility of language communicationand establishing silence as a field of research associated with plain language.

In linguistics, silence in communication has been regarded as essential in communication as speech itself, despite being defined as “an absence of noise” (Paulston et al 2012: 158). Besides, for Fairclough (2015: 150), silence is a "weapon for the less powerful participant, [and] a way of beingnoncommittal about what more powerful participants say”. At various levels of discourse, it is said to be able to “affect power relationships in communication” (Paulston, et al., 2012: 161).

However, silence, in the form of silent pauses, is carefully examined in the light of the rules of turn-taking; so, there is no answer, and it is marked as “a violation of turn-taking rules” (Nakane, 2014: 166).

As an inaudible sound, silence is a 'fully-fledged event' in a conversation and consequential for the ensuing talk (Schegloff, 2001: 239). Hence, silences gain their interactional significance from their'sequential context' and their position there. A silence, for instance, where an utterance has not been brought to a possible end could often be taken not as silence but merely a pause in the continuous turnsof the speakers talking (Sacks et al. 1974: 715, in Schegloff 2001). Meanwhile, not all silences followinga turn’s possible completion are equivalent; following a question, silence may have different interpretations and results from a silence following an answer depending on structural or related empirical studies(ibid.).

Plenty of academic research has investigated the role of talk in the production of new knowledge (e.g. Tsoukas, 2009) creative problem-solving (e.g. Hargadon and Bechky, 2006), or robust decision-making (e.g. Nemeth and Goncalo, 2011). It is the voice rather than the silence, the talking rather thanthe withholding, which is endorsed in such paradigms. So, what difference do people make by their choice of what not to say in group discussion, or what to exclude from the

conversation? Surprisinglylittle research has tested at an empirical level the way in which the practice of self-censorship operatesin context.

Silence in the sense used in this paper draws on Van Dyne, Soon, and Botero's (2003) definition as being the withholding of suggestions, ideas, or information related to a work-related task. It is not simply an absence of sound. By its function of impeding the transmission of information that mightimprove the management of an organization or project, silence becomes conceptualized as somethingthat needs to be overcome for the benefit of the task at hand (Greenberg and Edwards, 2009).

The concept of self-censorship in organizational learning is not new, though it has appeared in different guises. Blackman and Sadler-Smith (2009), for instance, delineate a typology of silence basedon the accessibility of various types of knowledge. In their schema, self-censorship can be mapped against "withheld" or "suppressed" voices. It is what they term "the silenced" - that is, what could be said but which is not. Silence has been proposed as a barrier to knowledge exchange, creative innovation as well as constructive challenge and debate needed for robust decision-making (Morrison et al, 2011). The implications for organizational learning have been proposed as a lack of feedback about existing or potential problems, due in particular to a tendency to filter out or soften, negative messages (Milliken and Lam, 2009). Argyris refers to the cognitive assumptions which leadto issues being deemed undiscussable and hence to single-loop rather than double-loop learning (Argyris, 1990).

Such work starts from the proposition that speaking up involves some risk to the speaker and so needs to be nurtured by creating conditions of psychological safety for the voice to flourish (Perlow and Williams, 2003; Morrison and Milliken, 2003). Arguably the state of engagement being sought reflectswhat Tsoukas calls the relational, rather than calculated, engagement required for productive dialogue(Tsoukas, 2009). Morrison el al (2011) and LePine and Van Dyne (1998) provide two specific studiesof silence and voice within work groups. In both these studies, variables connected to the social context - group size, group cohesion, style of group management, etc. - are isolated and analyzed but the interactional process itself is external to the study, with methodology instead using post hoc, realist reports of people's perceptions and attitudes. How people act and talk while situated within the work group task, and the intersubjective processes of meaning-making, remain unstudied.

If we desire to communicate effectively with someone, it is essential to honor his or her map of the world, regardless of whether or not we agree. This allows us to gather information and more easilyunderstand their perspective, which will ultimately support us in creating consistent win agreements (Niurka, 2013). Trust influences organizational processes such as communication, cooperation, and information sharing, and it affects productivity. Trust is a basic element of functioning relationships in organizations.

Mental wellbeing is largely sustained by emotional support such as appreciation, respect, openness, and feedback. This can only be possible through true communication (Hakkinen, March 2011).The fundamental battle being fought in society is the battle over the minds of the people. The way people think determines the fate of norms and values on which societies are constructed because communication, and particularly socialized communication, the one that exists in the public realm, provides the support for the social production of meaning, the battle of the human mind is largely played out in the processes of communication (Castells, 2007).

Structures such as the wheel tended to have a more hierarchical structure, with the central membersreceiving more leadership nominations and having more control over the decisions made by the groupin contrast, structures such as common had flatter hierarchies with a more equal distribution of leadership nominations. Sometimes more centralized communication structures led to higher performance than less centralized communication structures, and sometimes to lower performance (Cameron Anderson, 2010). Communication exists within the family as a dynamic and essential force in the maintenance of relationships, and facilitates the development of the satisfied and healthy family." (Shwewyn P. Morreale, 2000).

The dynamics of not understanding each other's thoughts and discursive worlds can cause cooperative change efforts to break down, ending in frustrated professionals who refuse to take the interests of the others seriously (Jos H. Pieterse, 2012). The key to cross-cultural business understands one's business partners well enough to make cultural adjustments. The choice of trade language is normally a matter of convenience, reflecting thecompetencies of the parties involved. The primary purpose of intercultural communication is to increase understanding of culturally mediated communication phenomena. The "culture-specific" focuses on identifying the communication behaviors of a specific culture. A rich repertoire of verbal andnonverbal behaviors appropriate to the intercultural situation as well as effective capabilities to react sensitively to

fellow communicators from other cultures is a necessity in education (Hooker, 2008)Interpersonal communication skills are essential to all helping relationships of cross-cultural counseling (Gitimu, 2005).

We should use silence during our speech for emphasis. The effective use of silence is a powerful communication tool. Any bit of silence indicates that we are in charge and we want the attention of the audience in any conversation. The moment of silence will cause anyone not fully listening to refocus on us and will give greater impact to the phrase punctuated at either end by the silence. Silencecan be a real booster of our authority, competence, and self-assurance. Shakespeare called the eyes "The mirror of the soul." The eyes are a highly important communicator. The solution to sending the right signal with your eyes is simple and to the point: look at the person or people you are talking to (Collins, 2009). Pauses are a powerful and essential part of any presentation. A pause allows the listenersto make a personal connection to the word he or she just heard. A pause invites the listener to relax into the presentation. A pause makes it possible for the speaker to sense the response of an audience to a presentation. Pauses are those beautiful moments when meaning happens and common ground emerges. Because many of us are afraid of pauses and silence, we tend to clutter them with speech fillers. The ehms and OKs and you knows, the coughs, the giggles, heavy breaths, and the smacking of our lips. All the sounds we sneak into our speech to banish the silence (Nowak, 2013).

Silence is an under-explored theme in the mainstream literature on second language acquisition and on the methodology of teaching a second language (Bao, 2019). Silence is a hard topic to deal with when it comes to empirical research, simply because when learners talk, the research can recorddata for analysis, yet when learners are speechless, data hardly exist for one to collect and read. In fact, the association between words and silence has historically divided Eastern and Westernsocial, educational, and academic attitudes over the past century toward which one is the more cherished mode of communication (Zembylas, 2008; Belanoff, 2001).

While in some non-Western cultures, silence may be required to express a role or a voice, in manyWestern contexts, the obsession with words sometimes causes one to be intolerant toward silence andview the wordless person as subordinate, or in Karmen's (2001, p. 4) words, as being 'inadequately educated, believe it or not, more research on silence has come from other disciplines including psychology and sociology than research in second languageacquisition.

Although the discourse has embraced rich discussion on the silent period (Krashen, 1985), the inner speech stage (Vygotsky, 1986), internalization (Winegar, 1997), private speech (SavilleTroike, 1988), and inner voice (Tomlinson, 2001), it has been acknowledged that today's research on inner speech is not much easier than such research in Vygotsky's time (Ehrich, 2006). Given all the subtletiesand complexities of human talk that make it hard to research on talk (Edwards & Westgate, 1987), research on silence is many times more difficult as there is virtually no scientific method to transcribesilence. As a constantly evolving discipline in the fields of linguistics and psycholinguistics, second language acquisition was initially concerned with cognition and over the years has moved to exploree effect (Chambers, 2007) as well as other areas in language development. Despite such dynamics, the role of silence in L2 education has been treated with great caution and, as far as research findings areconcerned, has hardly been connected to learning abilities in optimistic ways.

Scholarly research during the 1960s and 1970s pointed out that children who remain reticent in class were often perceived as socially and intellectually incompetent (Gordon & Thomas, 1967) as they make poorer school progress than their peers (Feshback et al., 1974; Stevenson et al., 1976; Colligan, 1979). In fact, silence in SLA discourse until the 1980s was mentioned as resistance to speech(Harder, 1980), difficulty in performance, and lack of comprehension (Dulay et al., 1982; Gibbons, 1985). While acknowledging silence as the initial stage of language study, SLA scholarly research untilrecently remains uncertain about how to proceed to address the continuing role of silence in the 'post-silent era' – a term which indicates the end of the silent film era and which is mentioned to criticize how excessive talk can weaken the subtlety of communicative silence. Although this debate in the movie industry seems irrelevant to language learning, it reminds us that silence should be seen as more than just a period when we were hopeless due to the inability to produce speech and that silence continues to play a significant role in L2 development.

In fact, SLA shows less interest in private speech than overt production (Saville-Troike, 1988) andseems 'insufficiently curious about silence as part of the second language learning process' (Granger,2004, p. 30).

Silence has been analyzed using various methods and various viewpoints. The first approach, the social-psychological method, examines how the use of silence corresponds with social and psychological features such as sex, age, gender, and temperament. There's proof to prove it does.

Thereis a high prevalence of the use of silence among middle-class individuals than among working-class people and disparities in the prevalence of silence between cross-gender and same-sex contact(Scollon, 1985). Gender may also influence the degree and length of silence, and silence behaviors areinter-generationally distinct, with earlier generations using silence in a more culturally traditional manner (Kivik, 1998). Introverts prefer to use silence longer and longer and talk slower than extroverts (Crown & Feldstein, 1985). Indeed, it indicates that silences reported in a laboratory settingin English conversations have a more solid relationship to personality and attitude differences (as tested on standard behavioral tools) than vocalizations would (Tannen, 1985)

The second approach, the psycholinguistic approach to silence, emphasizes the diffusion of silence in speech sequences, and its role in the preparation and development of speech. Researchers who follow this line of thought conclude that silence in speech represents the lexical decision-making processes of the speaker and his / her choice of individual terms. In spontaneous expression, silence appears to precede words of great unpredictability and complexity (Nakamura, 2004). Compared to simpler speech, nevertheless, semantically complex speech does not necessarily imply more silence, and therefore no more preparation is needed to generate it (Zuo, 2002). Indeed, the silence between syntactic units tends to perform two features: boundary marking and hesitation.

Hesitations are generally due to the speaker having trouble in determining, not whether to verbalizebut rather how to verbalize it (Chafe, 1985). In fact, having something in one's external consciousnesswill eliminate uncertainty when otherwise it would occur (Chafe, 1985). All in all, much of the work that comes under this approach is restricted to spontaneous speech in monologs and narratives, and conversational silence work is minimal (Zuo, 2002). The third key approach to understanding silencearises from a cross-cultural viewpoint. Under this approach, there are two perspectives on silence: therelativist and the universalist (Jaworski, 1993). The preceding notes that there are no absoluteuniversals with the use of silence cross-cultural, whereas the latter indicates that there are still certainaspects that we all have general similarities in our use of silence, given the differences. For instance, initial findings from Riazantseva (2001) illustrate that although patterns of pause length may be linguistically-specific, the pause frequency and pause spread may be standardized. Further work is required before an argument of this nature can be completely

validated.

Lastly, earlier silence scholars regarded silence and speech as two discrete, opposite categories (Jaworski, 1993). Nevertheless, more lately, scholars have proposed that, rather than seeing silence asan antithesis to speech, it is easier (and more logical) to place silence and expression on a communicative spectrum of most to least verbal-linguistic types. Therefore, speech is put at one end of a spectrum, and silence at the other end, and both are formulated as alternating forms instead of two separate dichotomous, and clear-cut contrary categories (Jaworski, 1993). The conceptualization ofsilence and expression encourages a modern collaborative approach to silence, which in silence studyseeks to overcome most, if not all, dichotomies. The analysis of literature on the theory of conversation in CA indicates that sermons can be interpreted as discussion; and as such, the trends which characterize the data for this analysis, the sermons of Pastor E.A. Adeboye, fall within the context of conversational analysis. The CA methodology recognizes and analyzes trends such as repeated verbal and nonverbal characteristics andinteractional approaches in the sermons. Classroom Discourse (Fakoya, 1998), (Nwachukwu, 2011), Religious Discourse (Adedun, 2010), and (Rotimi, 2007, 2011) are instances of such studies. The studies illustrate the suitability of Conversational Analysis as a theoretical model for the analysis of discourse aspects that define discourse in general, and in specific religious conversations, and further support the use of CA in this research to examine discourse features in sermonic discourse.

Some studies have been conducted to investigate interruption. Zimmerman & House (1975), for example, claimed that interruption displays power and dominance. The infamous result, later, has beenreferred to in many following studies by different researchers. Another researcher, Li (2001), explored interruption by using a different approach. In her study, she investigated interruption based on the cultural background of the speakers – Canadian and Chinese. Quite the opposite of interruption, as mentioned in many studies, the absence of words might also carry meaning. Thus, the writers believe that silence could also indicate the situation or the feelings of the participants. It is surely understandable that participants of the conversation, especially casual conversation, would expect a harmonious exchange of turns in order to create smooth conversations. The smooth conversations willeventually induce a sense of belonging. Meanwhile, disrupted conversations will result in negativefeelings such as the feeling of being rejected.

Conclusion

Successful communication requires us not only to get information from speech but also to understand what is conveyed by silence, because sometimes “silence is more useful than speech. Though silence means a total lack of audible sound, it is in no way related to the absolute absence of communication.

It is self-evident that studying silence is so significant that it inters into the various domains and different levels of linguistics. Unmarked speech and marked silence are what identify a certain talk with organized communicative functions of silence and classify them in different ways.

Apparently, Pinter in The Dumb Waiter has employed Jaworski's (2006) three functions of silence.However, the most employed one is the interpersonal function as it reflects the 'power' of one of the characters over the other and shows the 'distance' between them.

Silence as mental rehearsal provides conditions for self-directed learning which may be either connected to or independent from the teaching. Pedagogy founded on a profound understanding of productive silence can liberate learners from the constraint of having to produce impulsive, low-qualityparticipation. Silence needs to be managed with an acute awareness of why, how, when, and how long a student needs it to support their own learning and when the verbal mode of learning should take over.

Obligatory talk can be frustrating when learners are required to publicize their half-baked thoughtswhen they are unprepared to do so. Silence training should be organized to include reflectivity, concentration, outcome, and avoidance of idle, unproductive moments–the same way as talk that needsto be directed to enhance learning rather than become a mere social time in the classroom. The structureof learning might fundamentally change when this knowledge is applied so that learners can employ both silence and talk as learning tools in conscious, informed ways.

Robert, Francis, & Morgan (2006) proposed silence may be a sign of difficulty in conversation. The study results suggest that the regular occurrence of silence is an indication of the conversations 'interrupted flow. The participants in an interrupted conversation would most likely feel excluded andsuffer negative sentiments according to Koudenburg (2011). The involvement of silence in a discussion can be said to cause negative feelings for the participants and represent a strained discussion. Therefore, the low level of silence in any discussion indicates the active participation of the participants in the talks and their progress in group membership growth.

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Analysis of English Joke Structures: A Socio-Discoursal Perspective

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Abstract

Drawing on Vahid Dastjerdi & Ahmadvand (2013) concerning different modes of communication through jokes as a way for people to express their philosophical, psychological, sociological, anthropological, and political concerns, the current study tries to reconsider 20 strategies used in English jokes, but not in SMS domain, rather in Instagram and Facebook. Simply put, this study intends to find and analyze strategies used in English jokes on Instagram and Facebook to make people laugh and to compare them with the results of the above-mentioned research. The findings will have implications for discourse analysts as well as EFL material developers to have a better understanding of the English native speakers' joke structures and humorous discourse.

Introduction

Jokes are deeply rooted in the social and cultural memory of mankind and covers countless spheres of life, public and private, religious and political, human weaknesses and differences, etc. Joke belongs to the genre of humorous discourse, and are the oldest forms of storytelling. They have been around since at least the fourth century A.D. when Philogelos (Love of Laughter), a book of jokes, was published in Ancient Rome. Early jokes were simple stories, but they evolved

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over the centuries. Today, jokes are regarded as a universal form of human expression. As such, there are many different types of jokes.

A joke is a brief story, observation, or thought that has a setup and a punchline that triggers a physiological response—laughter. Jokes present a humorous take on a subject. They are a form of entertainment. They can be spoken, like during a stand-up routine, or written down in comedy writing, poetry, and even song lyrics. In *Wikipedia*, jokes are defined as:

Small stories or a short series of words, both made up, in a spoken or written format, intended to make the hearer or reader laugh. Normally, its main point is to be humorous, but there are also jokes with political connotations, jokes that stress sports rivalry, etc. It is said that there are good jokes and bad jokes, depending on the final effect produced.

This definition exhibits two basic features of jokes: they are *intentional* and they seek an *effect* on the hearer. This effect is sustained in a number of interpretive steps and context-seeking inferential activity that can be predicted and manipulated to a certain extent, as was mentioned above. Specifically, the hearer of a joke is supposed to:

(a) Look for a specific interpretation of the joke (which, very often, turns out to be an incorrect one) following the general cognitive tendency to aim at the highest interest (*cognitive effects* in relevance-theoretical terms) in exchange for the least mental effort required to obtain it. This relevance-seeking inferential activity is one of the varied cognitive operations that human beings ordinarily perform in their daily lives. Indeed, relevance is sought not only in what people say to us but also in the information coming from our environment (most of which has to be filtered out so as not to suffer from information overload). Even information already stored in the brain is subject to relevance assessment, in the sense that some thoughts are more likely to be entertained than others in a specific situation. Finally, also part of the (unintentionally) exuded information from people around us may call our attention and be worth processing, even leading to humorous effects, as the examples below suggest:

a. A passer-by slips on a banana peel.

b. A passer-by has water splashed all over him by a passing car.

c. A passer-by hits his head against a streetlight because he was looking at a girl on the other side of the street.

(b) Access contextual information in order to interpret the joke correctly and obtain relevant conclusions (normally humorous effects). All utterances, jokes included, underdetermine the interpretation that the speaker intends to communicate with them, that is, there is an informational gap between (2a) and (2b) and also between (2b) and (2c), whose relationship is a matter of interpretive resemblance rather than identity, and the task of the hearer is to fill this gap inferentially by accessing the right (*i.e.* intended) contextual information:

a. What the speaker intends to communicate. [only resembles]

b. What the speaker says. [only resembles]

c. What the hearer interprets.

(c) Accept that being a humor-intended utterance, the joke will probably be irrelevant in terms of the objective information provided, cohesion, coherence, etc., although it may well be worth the processing effort if the joke fulfills its main task of generating humorous effects.

Similarly, the humorist is expected to perform a number of tasks in order to generate humorous effects in the audience:

a. To choose an utterance that leads to the intended interpretation and eventual humor.

b. To predict that, from the whole range of interpretations that the utterance can have in a specific context (all of them plausible, in theory), one of them is very likely to be selected by the hearer (wrongly, as the 'multiple graded interpretations strategy' claims, cf. below)

c. To predict that some information from context will be accessible (manifest in relevance theory terms) to the hearer and that he or she will use it as part of the inferential activity leading to a correct interpretation of the joke.

Is There a Basis for Every Joke?

Why do we tell jokes? Jokes are a form of entertainment. But they also serve a higher purpose. Comedy unifies people through laughter and the ability to identify with the premise of a joke. It is like a universal language. All good jokes are based on two important things:

a. A good joke is part storytelling and part social commentary. It gives people a way to process and reflect on the world around them through humor.

b. Every good joke disrupts expectations. If someone's mental momentum is going one way, a good punchline changes that direction. The element of surprise is the foundation for any good joke.

Laughter

Laughter and humor are ubiquitous aspects of human behavior (Gervais and Wilson 2005), and laughter at least has a very ancient origin that may even predate the origins of the hominin lineage (Davila Ross et al. 2009; Dunbar et al. 2012). Despite this, laughter itself has been the focus of only limited research (Provine 1996). Although humor has attracted much more attention, this has primarily been the province of philosophers, psychologists, and language scholars rather than evolutionarily oriented researchers. More recently, however, there has been growing interest in the ultimate functions of laughter and humor. Laughter and humor may play a number of different (not always mutually exclusive) roles in human communication, including expediting courtship, facilitating the flow of an interaction/conversation, synchronizing emotional states, and social bonding (Bachorowski and Owren 2001; Bressler et al. 2006; Cowan and Little 2012; Curry and Dunbar 2013; Dunbar et al. 2012; Flamson and Barrett 2008; Gervais and Wilson 2005; Grammer 1990; Grammer and Eibl-Eibesfeldt 1990; Hurley et al. 2011; Li et al. 2009; Mehu and Dunbar 2008; Owren and Bachorowski 2003). However, the underlying cognitive mechanisms that both enable these effects to work and determine the maximum complexity of jokes are much less well understood.

Types of Jokes

Jokes have been classified into the ten following types:

1. ***Observational***. "Have you ever noticed…" If you've ever seen Jerry Seinfeld perform comedy, you're familiar with observational humor and jokes. They are an examination of everyday things or situations through a comedic lens. Observational comedy covers topics familiar to almost everyone, even the most trivial aspects of life.
2. ***Anecdotal***. Anecdotal humor is pulled from the comedian's personal life and is popular with audiences because we can identify with their stories. Writer, producer and director Judd Apatow, who also performs stand-up comedy, believes that stand-up gets better as it becomes more personal—that comic who lay themselves bare to the audience are often the strongest

performers. He gives the following example: one of his daughters has gone to college. His remaining daughter is unhappy that she is the only one left in the house with Judd and his wife, because four people is a family, but three people is a child observing a weird couple. You get the most laughs when the audience recognizes themselves in your story or joke. Learn more about writing comedy from Judd here.

3. ***Situational***. Situational humor is used to describe a genre of comedy and jokes that rely on a set of characters, a place, and an event. Television is a popular medium for situational comedies—or sitcoms, as they're called—that follow recurring characters in different scenarios. Some examples are Friends, Big Bang Theory, and Black-ish.
4. ***Character***. Some comedians create a different persona, or personas, for their comedy routine. Stephen Colbert played a fictional version of himself on The Colbert Report, staying in character even when he interviewed guests.
5. ***One-liner***. "I've had a perfectly wonderful evening, but this wasn't it." That one-liner was delivered by Groucho Marx. Robin Williams once joked: "Why do they call it rush hour when nothing moves?" One-liners squeeze a setup and punchline into one succinct thought.
6. ***Ironic***. Ironic jokes are contradictory, with two opposing concepts tugging at one another. For example: why do people park in a driveway but drive on a parkway?
7. ***Deadpan***. Deadpan jokes are delivered in a matter-of-fact, monotone voice with no expression. Steven Wright is a deadpan comedian. The humor in his act comes from the combination of the trivial content and his emotionless utterance of the joke: "I've been getting into astronomy so I installed a skylight. The people who live above me are furious."
8. ***Farcical***. Farcical jokes and comedy are over-the-top plotlines (think The Hangover) with exaggerated stories, characters, and events.
9. ***Self-deprecating***. Some comedians make fun of the person they know best—themselves. Rodney Dangerfield made a career of self-deprecating jokes poking fun at his looks and his love life with jokes like this: "I went to the psychiatrist, and he says 'You're crazy.' I tell him I want a second opinion. He says, 'Okay, you're ugly too!'"
10. ***Slapstick***. Slapstick jokes are also known as physical comedy. Comedy Legend Steve Martin credits Laurel and Hardy, two of the earliest slapstick performers, as an influence on his career. The Three Stooges are another famous slapstick group, getting into absurd situations where

they would repeatedly get hit, slapped, or bonked by someone or something in a comedy of errors.

How do Jokes Work?

The joke is a genre of humor that is most flexible in definition and covers almost all types of verbal humor. Jokes make up the repertoire of popular wisdom. They are means of carnival subversion. They make the seriousness of life bearable. Jokes can subvert rituals of everyday life. Jokes make the sacred seem profane and vice versa. They present a topsy-turvy world. Take for instance the following mobile joke.

Once 3 eggs fell to d ground but only 2eggs broke….!

Why….!

Sometimes happens

You don't take tension

Just relax: -

Study the above you will find that it is on the one side, directed to the world. It draws upon the laws of existence the fact of gravity, anything that falls must break. The question evokes our knowledge of this law but this expectation is punctuated in the punch line by asking us to suspend this law. A person who appreciates this joke should be aware of this simple fact of existence but the person must also be able to suspend one's belief. *Jokes are worldly*. They derive from our knowledge of the world. But they usually subvert these laws. Jokes make silly things look big and big things silly. That is why jokes always help to see the world in a different way from normative.

On the other side, this joke provokes us to play a circular game. We accept the evasion of answer in the above joke because it announces its verbosity. *Jokes are language games*. They require us to be logocentric and draw our attention away from the world to the verbal construction itself. Thus, jokes are in addition to being directed to the world are directed away at the language in which they are couched. The logic of jokes Is not the logic of things but of language. That's why jokes can be our duex ex machine from a tight spot, the magical escape from the tensions of life. Just relax.

There is yet another dimension to jokes that is their formal aspect. Most *jokes are rituals, a performance that follows a certain formal rule of execution*. They must have a punch line and an organization. The cleverest joke always manages to elicit this ritual and they subvert it like the above joke does with the cool evasion of a substantial answer. Notice most jokes are 'cracked' or 'burst' like Diwali fireworks at a certain point in the ritual of telling. This point is known as the 'punch line'. The exact location of the laugh usually comes at the end of the telling. But what precedes it is equally important for the joke to work successfully.

Instagram

Instagram is an American photo and video sharing social networking service founded by Kevin Systrom and Mike Krieger. In April 2012, Facebook Inc. acquired the service for approximately US$1 billion in cash and stock. The app allows users to upload media that can be edited with filters and organized by hashtags and geographical tagging. Posts can be shared publicly or with pre-approved followers. Users can browse other users' content by tags and locations and view trending content. Users can like photos and follow other users to add their content to a personal feed. As of December 2021, the most followed person is Portuguese professional footballer Cristiano Ronaldo with over 373 million followers. As of January 14, 2019, the most-liked photo on Instagram is a picture of an egg, posted by the account @world_record_egg, created with the sole purpose of surpassing the previous record of 18 million likes on a Kylie Jenner post. As of January 2019, the picture has over 55 million likes. The second most-liked photo is a wedding photo of Ariana Grande and her husband Dalton Gomez. Instagram was the fourth most downloaded mobile app of the 2010s.

Facebook

Facebook is an American online social media and social networking service owned by Meta Platforms. Founded in 2004 by Mark Zuckerberg with fellow Harvard College students and roommates Eduardo Saverin, Andrew McCollum, Dustin Moskovitz, and Chris Hughes, its name comes from the face book directories often given to American university students. Membership was initially limited to Harvard students, gradually expanding to other North American universities and, since 2006, anyone over 13 years old. As of 2020, Facebook claimed 2.8 billion monthly

active users, and ranked seventh in global internet usage. It was the most downloaded mobile app of the 2010s. The subject of numerous controversies, Facebook has often been criticized over issues such as user privacy (as with the Cambridge Analytica data scandal), political manipulation (as with the 2016 U.S. elections), mass surveillance, psychological effects such as addiction and low self-esteem, and content such as fake news, conspiracy theories, copyright infringement, and hate speech. Commentators have accused Facebook of willingly facilitating the spread of such content, as well as exaggerating its number of users to appeal to advertisers.

Discussion and Conclusion

In this section, the materials collected for analysis are mentioned, the results of analysis are discussed in details, and the conclusions of the study are presented.

Materials and Methods

In this study, an online compilation of 1000 jokes selected as the funniest of all time, 175 really bad jokes, 200 Funny Jokes Guaranteed to Make Kids Laugh, 101 Funny One-Liners, 101 Clean Jokes, 150 Best Dad Jokes, 741 Top Jokes, 101 Corny Jokes, 50 best jokes for kids 2021, and 40 best Blue Monday jokes 2021 were used as the source of analysis. Some of these jokes are short and would count as “one-liners” (a single sentence with a punchline), and others are longer and more complex.

In the present study, an attempt was made to identify the most common strategies used in Instagram and Facebook English jokes. Considering this, the following results were obtained: Jokes related to technology specially using mobile phones have increased sharply:

Doctor: You must exercise daily

Patient: I play football, tennis, cricket daily sir.

Doctor: Good….! Where do you play?

Patient: On the mobile sir!

A strategy seen in recent jokes is the increasing use of wisdom of the folk against logical scientific method. Intuition even though considered illogical can be funny and hilarious:

a student in a biopractical exam.

Examiner: See d bird's leg & tell its name.

examinee: I don't know

Examiner: U've failed d exam. What's ur name?

examinee: Now see my leg & tell my name. —

A man was buying movie tickets …again…and…again...!

Angrily the man at the ticket counter asked him: "Y R U repeating selling tickets again and again!

The man answered in anguish: Some fool standing near d door is TEARING my TICKETS

In the past people used more "Did you know ……...?" or "Do you know……?" types or jokes. The postcolonial jokes against the non-American people still remains as highly-used jokes. Here is a subversive joke on the power politics among nations in a postcolonial world riddle with competition and rivalry. It actually is in the form of a tall tale. But the presentation relies not on ritual routine narration but rather the interplay of words projected like metaphors in a poem or a literary piece.

American: We will go to the moon.

Indian: WE will go to the sun.

American: Impossible you will be burnt.

Indian: I know that. But we are going during the Night!

Using irony is also one of the mostly-used strategies.

Man was looking at his marriage certificate

Wife asked him, "Dear, why do you look at our marriage certificate?

Man: I was looking for the expiry date!

There is a type of verbal irony, that is double vision or looking at the same thing from two different but juxtaposed angles. The thing about irony is that it saves explanation. It communicates by formal technique where elaboration fails. The wife of course would have been expecting a declaration of love and faith when she asked the question. But this is deflated by the contrary answer. The double vision is the expectation and it's contrary. The locus of the joke in the punch line 'expiry date' uses a snide homonymic pun. Expiry dates are found on labels of goods sold in

the market. But here it refers to the end of marriage, divorce or even death of one of the spouses in the Indian context.

Another common strategy is using puns, a good way of indirection to refer to political issues too:

A man held a birthday party for his six-month baby

Someone asked, "How come birthday for a 6-month-old?"

man: we follow semester system here.

The irony of the above joke is that it is a brave play upon a risky matter, something like dancing gracefully on thin ice. It juxtaposes the world of the joke with the real world where the semester system associated with English education is a point of anxiety among parents of growing children. There is so much focus on proper schooling and education in the making of individuals now a days that every Indian parent is eager to induct the child from the beginning like fish in water as it was into the academic routine of our modern English education system. The perfect achiever is one who will grow up smart enough to beat the system at its own game and become its master.

Another very common strategy used in jokes is using 'parody:

2 frogs chatting

Frog 1: tur

Frog 2: tur tur

Frog 1: tur tur tur

Frog 2: tur tur tur tur

Frog 1: tur tur tur

Forg2: kur kur kur

Frog 1: don't change the topic!

The humor in the above joke is the parody on communication itself. Parody is a frequent device of humor: the noises "tur" and "kur". But the point here I want to make is not of parody as comic discourse which is in no doubt but that jokes are language oriented. Jokes manipulate the system of the language to bring laughter. There are numerous ways of doing it:

Interviewer: Just imagine you are on the third 3rd floor, it catches fire. How will you escape?

interviewee: It is very simple. I'll stop my IMAGINATION!

Surely it is not the MAN's fault for knowing that refusing to play the language game is the easiest escape. So, it refers to another commonly used strategy in making jokes which is 'word game' or 'playing language game'. Here is another example for word game:

In college…

Boy: I love U

Girl: I'll tell the principal.

Boy: Are you crazy!? He is already married.

Similarly, another change that should be mentioned as a conclusion here is an increase in the use of 'cross-culturing English jokes'. Puns are a stock of humor. Punning is one of the oldest tricks in the joker's trade. Commonly recognized as word play or quibble the pun uses the polysemy of language. Subversively it is the recognition of the polyvalence of verbal utterances and the indeterminacy of meaning. Punning involves different kinds of code manipulation. The following is an extended pun in the form of acrostic:

Teacher: What is the meaning of Maths?

Student: M-mental A-attack T-to H- healthy S-students

In the joke cited below the pun is etymological, playing on the root meaning of the word 'interest.'

Bank manager: Our bank now gives loans without interest.

Sardar: It's does not draw interest why do they bother?

After all, bank 'interest' does mean 'interest. Anybody who lends money is interested to make a profit. Additionally, more language of military and war has been added to jokes:

Teacher taught English grammar and asked student, "Give me an example for compound sentence"

Student answered, "Beware of dogs"

The word "compound" is the legacy of colonial English. It refers to the enclosure around a house or barracks. It is commonly used while talking of houses with a courtyard. I doubt if the native English today can appreciate the pun on "compound sentence". It is worthy to say that such jokes are made as a kind of criticisms against war and warmongering of the governments as the students are so mentally occupied with the concept of ear that they answer a simple grammatical question at school with barracks literature.

Problems of nonnatives with "Idiomatic English" is another very common strategy used in 2021 jokes. Idiomatic English has always posed a special challenge to the anglophiles learning English:

Wife: This is the third time today I see you in my kitchen looking at the sugar jar. Husband: Didn't the doctor ask me to do a sugar check?

Actually, this joke is funny because of 'sugar check'. There are many English expressions and idioms which are used as they are and for which we have not bothered to find vernacular equivalents. Even a person who does not know any other language but the regional uses the English expressions unthinkingly. So that's the joke. Of course, this is a sore point among Nativists who are anxious that the domination of English is retarding the process of our regional languages. But they would be calmed to think that English is a language that has a greater number of borrowed expressions than original, from Greek, Latin, Hebrew. French. Norwegian and Germanic. Here is another similar one just meant to show off the skill of the English savvy populace:

A lady went into a clothing store and asked, "May I try on that dress in the shop window?" "Well,", replied the sales clerk doubtfully, "don't you think it would be better to use the dressing room?"

Of course, using grammatical ambiguity or misunderstanding deriving from such ambiguities was also used as a common strategy. Here the ambiguity stems from the structure "in the ……" while the woman is referring to the place of the dress the sales clerk is thinking of the place of trying it out!

'Derivation of implicated conclusions or implicatures' is an already existing strategy of jokes also used commonly in English jokes. Sometimes the main point of a joke does not lie in some manipulation of explicit interpretations but, rather, in the number of contextual assumptions that the hearer has to retrieve from the context in order to make sense of the joke and derive relevant conclusions. Some of these assumptions are strong, in the sense that they are expected, backed up by the speaker and utterly necessary to yield the correct implicated interpretation, whereas on other occasions these assumptions are weak, the hearer's responsibility and, to a greater or lesser extent, unpredictable. For instance, the joke below is only humorous if the hearer can retrieve from context several assumptions and conclude implications such as the ones listed in:

A woman in bed with a man. The phone rings and she gets the call.

-Yes darling… No problem… OK… I'll see you later.

-The man asks: "Who was that?"

-It was my husband. He's going to come home very late tonight because he is in an important meeting with you.

The assumptions and conclusions that must be driven by the hearer include:

a. The man and the woman that are in bed are lovers

b. The woman's husband has a lover.

c. She knows that her husband has a lover.

d. Her lover and her husband know each other.

e. Her husband does not know that this man is his wife's lover.

One-liners are among mostly-used jokes especially with a focus on vocabulary and semantic meanings:

I failed math so many times at school, I can't even count.

I used to have a handle on life, but then it broke.

I want to die peacefully in my sleep, like my grandfather… Not screaming and yelling like the passengers in his car.

It takes a lot of balls to golf the way I do.

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Imagining the Peoples of Europe: Populist Discourses across the Political Spectrum—A Review

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Abstract

The Debate about populism is exuberate. It is, therefore, obligatory for discourse scholars to disengage themselves from this perceptual and linguistic confusion and remove to the analytical view of what these parties claim and how these claims include appeals to the "people", and how their political style and condition occur simultaneously or overlap. The category of populism itself cannot be used in a non-reflexive manner as a social-scientific analytic use of this term may or may not overlap with the way this category is used in everyday political language use. This volume contains articles that problematize and analyzed both the table of populism" and the notion of the people" in different European contexts from a wide variety of several discourse-analytical and discourse theoretical perspectives.

The political lands scape in Europe is going through a time of rapid change, with new movements and players that assert to vocalize the will of people, political parties, and ways of doing politics are established.

As Populism has become a common term in contemporary political debates. Academic interest was generated by this term. The Debate about populism is exuberate. It is, therefore, obligatory

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for discourse scholars to disengage themselves from this perceptual and linguistic confusion and remove to the analytical view of what these parties claim and how these claims include appeals to the "people", and how their political style and condition occur simultaneously or overlap.

The category of populism itself cannot be used in a non-reflexive manner as a social-scientific analytic use of this term may or may not overlap with the way this category is used in everyday political language use. This volume contains articles that problematize and analyzed both the table of populism" and the notion of the people" in different European contexts from a wide variety of several discourse-analytical and discourse theoretical perspectives.

Various authors in the volume take a Laclavian perspective on populist discourse, but interestingly they use this perspective to differentiate degrees on different levels of analysis and using the various methodological approach.

The authors in this volume compound different approaches to catch up with the topic and data under discussion.

Chapter 1

Chapter 1 is about the populist political logic and the analysis of the discursive construction of "the people" and "the elite". Benjamin De Cleen the writer of this chapter, argues populism as a particular discursive political logic as a special way of formulating political demand in the name of "peoples" and citizens as members of "the people". The central concern of the discourse – theoretical approach to populism (Laclau 1977, 2005 a, 2005 b, Stavvakakis,2004, Stavvakakis and Katsambekis 2014, Decleen & Stavvakakis 2017) rather than for example conceptualization of populism as communication style, (e.g. Jagers and Walgrave 2007) or as thin ideology (Mudde, 2004; Mudde and Rovira Kaltwasser, 2017).

In politics and Marxist theory, Haclau (1977-10) identified two main obstacles to the improvement of the concept. Politics in discourse theoretical way "the connotative articulation of concept at the level of discourse and the rationalist articulation into necessary paradigms.

There are various approaches to populism. Populism has been defined as an ideology or doctrine (McRae) as a thin ideology – a more limited series of ideas about how to evaluate " the people" and the "elite" and about the role of the people and the elite in politics. (Canovan 2002, Stanely 2008). In this chapter, the writer covers a variety of populism, identified the distinct character of

populism, and defines populism as a political logic. This definition is limited to a particular form of politics and therefore applicable in the empirical analysis of populist politics.

Populism is structured around a vertical down/up axis that resources to power status, and hierarchical position (Dryrberg 2003: 8: 2006; Laclav 1977; Meny and Surel 2002: 12; Mudde 2007; Ostigy 2009). "The people" is located on the down end of this axis as a large and powerless group and "the elite" is located on the up end as a small and powerful group.

Chapter 2

Chapter 2 is about examining the space of dialogue in discourse about populism. The writers of this chapter are Chiara Degano and Federico Giulio Sicurella. They define the space of dialogue as the joint result of relevant argumentative strategies at the level of definition, evaluation, argumentation, and dialogically. They handle definition and evaluation as two separate analytical dimensions that argumentative representation of populism could be distinguished from the evaluative attitudes that the authors accept. Argumentation is a multi-dimensional concept but this analysis will be limited to those topoi' that reach the distinguished position in newspaper commentary about populism. In contemporary discourse analytical research, this concept is hidden at the interface of issues related to evaluation and polyphony. The writers' analysis of two British and Italian samples.

Chapter 3

Chapter 3 is about European populism(s) as a counter-hegemonic discourse. The writers of this chapter are Arthur Borriello and Samuele Mazzolini. They talked about "Re- politicizing" and "Re-nationalizing" politics. In order to assess the populist logic and counter-discursive strategy that these movements present, they carry out a corpus-based analysis of their discourse. The writers try to find similarities between Podemos and M5S (Movimento Cinque Stelle). The identification of the "constitutive other" takes much systematic form in Podemos discourse, as epitomized by more frequent terms related to the systematic dimension of the entity they oppose, such as neoliberal (ism) and oligarch(y). Whereas M5S insists on the corruption of the political class as a moral question.

Chapter 4

Chapter 4 is about Islamic conservative populism in Turkey, and is written by Hayriye Ozen. This study focuses on the Islamic/conservative populism of Justice and the development party (AKP) in Turkey. The writer focuses on a different type of right-wing populism from the Laclavinan perspective, populism does not consider the content of politics or the ideology of the movement. Rather it is a "political logic". The writer talked about the condition of the AKP's populism and explain the roots of AKP as a new populist force. In Moffit's (2015: 90) words, this "Performance of the crisis" by the AKP played an important role in the constitution and reconstitution of its populism. In this chapter, the writer elaborates on the role of people as a signifier of Islamic/ conversation.

Chapter 5

Chapter 5 is about the articulation of "the people". In the discourse of Podemos, and is written by Nicolina Montesano Montessori and Esperanza Morales-López.

This chapter is focused on the construction of Pueblo people and Patria's "homeland" in the Spanish discourse of Podemosant the party's relation to *la gent* the people between June 2016 and its second political conference, Vistalegre 2. February (2017). The writers analyzed what they considered the key discursive resources in the selected data and analyze them individually and socially. The writers explain Podemos's relationship with the people as a synecdoche, and the other explanation is to refer to Podemos as the people, a popular movement.

Chapter 6

Chapter 6 of this book is about building left-wing populism in Denmark, moving away from the right. This chapter is written by Oscar Garcia Agustin.

In the Danish context, populism is usually associated with the radical right-wing. However, the left-wing Red-Green Alliance is a Danish socialist party established in 1989. The writer talked about radical left and populist moments and conditions for a populist left-wing party in Denmark.

Chapter 7

Chapter 7 is written by Andreas Onnerfors, performing "the people". The populist style of politics in the German PEGIDA - movement. This chapter analyses the construction of the people in the populist style of politics as performed in the German PEGIDA- movement. This chapter tries to show how PEGIDA manage to extract the image of "crisis" as a driving force to construct, represent and articulate the voice and the claims of "the people" as a political audience and actor in order to create a performative stage for the expression of spread political position coagulating around narrative string circulating in a more general German and European New Right (ENR) discourse (Moffitt 2016). The writer in this chapter explains the Germane concept of "Volk" that in the ethnocultural sense refers to a collective united by language, culture, and a shared past. The writer thinks that it is useful to consider populism as a communicative style, as a performative strategy, and even as a mode of politics, with a logic of its own. In this chapter, the writer tries to define PEGIDA on the public stage. Henning Claims that PEGIDA represents a cross-section of society, which accurately can be called the people and appears to be a new power to count on, displaying non-compliance on the street: "The people assemble as if it would have waited for the occasion", and the people has become non-compliant and refuses to take orders from a political caste chasing it towards the abyss. The writer also explains PEGIDA as part of the ENR discourse.

Chapter 8

Chapter 8 is about the discursive construction of the people in European political discourse, by Naomi Truan. In this chapter, the writer talked about "people" from a cross-linguistic perspective. The people represent the entry members of parliament (MPS) speak to, about, and on behalf of. In political science, mentioning the people immediately raises the concern of populist message or stance. The writer explains the relationship between people and populism. In this chapter, the writer tries to elaborate on the meaning of people-volk and people in the three corpora, and provide elements of explanation for the specific use of lexemes volk in German and people in French. The written in the second step show that "people" are mentioned to stage people's assumed expectations. It, therefore, emphasizes a common ground that unites political discourse in the language of people around the world.

Chapter 9

Chapter 9 is about standing up for "real people" by Samuel Bennett. This chapter investigates how the UK Independence Party (UKP) discursively constructed 'the people' during 2016.

'Brexit' referendum campaign. In this chapter, we found that there are two key groups, Elite mainstream political actors and migrants. From the writer's viewpoint, populism is a specific discursive strategy. We can find some characteristics of populist political parties in this chapter. In this chapter, the writer investigates that the language of UKIP's Brexit campaign was the prototypical right-wing populist party.

Chapter 10

In this chapter written by Raluca Mihaela Levonian about "The people" in the discourse of the Romanian government and opposition, the writer analyzes the discourse of government and opposition parties in Romania, between 2011, and 2012. The writer found that the government tended to present "people" as the only agent responsible for their material well-being, and denied the possibility of their influence in decision-making in the political sphere. In this chapter different concepts are elaborated such as the cultural dimension of "the people", and the material dimension.

The political dimension, political actors.

The results of the study show that the recurrence of terms such as 'people' or "citizens" in political speeches cannot represent an indicator of populism by itself.

Chapter 11

Chapter 11 is about the Volk (people) and its modes of representation by Alternative für Deutschland - AFD (Alternative for Germany) that is written by Miguel Ayerbe Linares. The concept of the German (people) is central in the discourse of the new political party Alternative für Deutschland (AFD) which in (2013) emerged on the political scene. The writer of this study focuses on the bulletin AFD-Kompakt, the election manifesto, and the Twitter accounts of the party. The writer analyzed lexeme used to refer to the people and took into account their connotation in the historical context of German nationalism. The AFD thus presents itself publicly as the only authentic alternative political project for "the people" and for Germany.

Chapter 12

This chapter is about measuring people-centrism in populist political discourse and is written by Maarten van Leeuwen. This study analyzed "people-centrism" which is one of the most frequently analyzed discourse characteristics. It means to what extent "the people" are put the focus of attention in a politician's discourse. The researcher of this study analyzes the syntactic position in which "the people" are presented and uses strategies of perspective or attributed viewpoint based on our understanding of how politicians put "the people" in the center of attention in their discourse. The purpose of this chapter is to study populism in two ways. The first aim is to deepen our understanding of how politicians can put "the people" in the center of attention in their discourse and second on a more programmatic level, and also how linguistic approach to populist discourse.

Chapter 13

Chapter 13 is about populist discursive surrounding the immigration quota referendum in Hungary by Peter Furko. The aim of the study in this chapter is to identify populist discursive strategies used by government and opposition parties in the course of the parliamentary debate that related to (anti-) immigration in general and the immigration quota referendum in particular. In this chapter, the writer talked about populist discursive strategies in parliamentary speeches which consist of combining critical discursive analytical and corpus linguistic approaches and the characteristic of parliamentary speech as a sub-genre of political discourse, and political lexical. The writer explains the difference between the populist and nationalist discourse on the content level. In addition to content level differences, the study elaborates several linguistic manifestations of discursive strategies that were not identified in connection with naturalistic discursive practices.

Conclusion

This book consists of thirteen essays and in each essay, the writers try to elaborate on the concept of populism. They try to explain populism by answering different questions related to different countries. Their research method and analysis of each study can help the reader to find the meaning. The other positive point of this book is that in each chapter, and at the end of the study there are some comments for future study and readers have the opportunity to think about

limitations and start their own study. There are some references at the end of, each chapter that help readers to use them. All of the articles are about European people which makes this book unique.

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