

Colloquialism and the Community of Practice

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ABSTRACT

Colloquial language is a very comprehensive linguistic notion that beholds all the forms and linguistic units of informal language variations. The investigation of colloquial language requires precise data; and this can be fulfilled by the consideration of community of practice in the process of data collection. Community of practice is the mutual engagement of a group of people that share a certain interest, a social status, or an occupation in common; however, they are not supposed to be homogenous in age, gender, hobby, social status and occupation in order to be included. This study adopts a descriptive qualitative method to demonstrate, theoretically, how significant the availability of community of practice in colloquial language studies is. It ultimately aims at identifying the characteristics and morphological forms of colloquial language on the one hand, and expounding the notion and the criteria of community of practice and its contribution in conducting colloquial language studies on the other hand. This study hypothesizes that consideration of community of practice is a prerequisite in conducting colloquial language studies. This study concludes that the majority of the studies conducted on various colloquial language forms either ignored the consideration of community of practice or they were not fully familiar with the notion, the traits, the dimensions, the frame, the structure and the functions of community of practice.

KEY WORDS: Clichés, Colloquial Language, Idioms, Jargon, Speech Community

1. INTRODUCTION:

Colloquial language is regarded as the simplest and the most natural form of language used in daily communication by interlocutors of different social, political, economic and academic status, and of different age and gender (Barzegar, 2010). So, the majority of human daily interaction is in the form of colloquial language. It is confirmed by Epoge (2012, p.134) that the term “colloquial refers to the total set of utterances in a familiar, informal context” in which interlocutors feel relaxation and face no social or academic pressure while interacting such as interactions that are held at home, at work, at social gathering or any place that do not add any psychological pressure on the interactants.

Examining colloquial language or any aspect of colloquial language requires accuracy and precision,

especially in the process of data collection. For example, conducting studies on a particular linguistic element such as cliché, idiom or acronym that are regarded as essential constituents of colloquial language requires the collection of precise data to arrive at accurate findings, and this could be fulfilled by the selection of an appropriate community of practice. The wrong selection of the community of practice leads to the collection of inappropriate data and as a consequence results in inappropriate results and findings. More precisely, if one plans to conduct a study on the frequency of using English acronyms and their comprehension by English interactants, one should look for the right community of practice for doing the data collection such as those communities that their members frequently use acronyms in their interaction, because many acronyms that are used and understood in a particular community of practice might not be used and understood in others.

Concerning methodological design for colloquial language studies, the right selection of community of practice is helpful to assign an appropriate methodology which can be achieved by selecting the right participants in an appropriate setting. But the determination of appropriate community of practice is not an easy task, because the same person could be a member of different community of practice at the same time, such as being a

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member of a community of practice with family members, with colleagues at the office, with friends, with the members of an organization...etc. (Hara, 2008, p.3). Therefore, researchers should consider the setting, the nature of relationship between participants, and the participants' professions and occupations in order to succeed in the collection of data which is the core of academic study.

There are many studies conducted on different forms of colloquial language, but the number of the studies that examines colloquial language and its diverse forms with the consideration of community of practice is very restricted, and sometimes do not fulfill the purpose. Although colloquial language forms such as jargon, slang, idioms, acronyms, proverbs, phrasal verbs, etc. are academically examined in tens of studies to figure out how they are formed, used, recognized and interpreted in texts of different registers, the majority of them have not demonstrated the importance of the consideration of community of practice in such language studies.

For example, Kenwood (1969) presented a master degree thesis titled 'A study of slang and informal usage' in the newspaper. This study randomly selected different text materials in some certain newspapers to find out the frequency occurrences of slang and other informal elements of language in newspapers. It concluded that newspapers reflect society; therefore, slang terms and colloquial language forms are increasingly used in them. However, due to the ignorance of the community of practice and the diversity of text registers taken into account, this study could not examine precise data about slang terms and other colloquial elements of language to arrive at precise results regarding their frequency of use in a certain register and their interpretation.

Pickrel (1985) carried out a study titled 'Identifying Clichés' to examine the frequency of using clichés among English interactants. The participants are randomly selected without considering their interesting occupation and/or characteristics in common. This ignorance to the community of practice in identifying clichés never contributes in arriving at precise data about the process of identification of clichés by English interactants, because the competence of identifying clichés may vary across the participants of different ages, genders, interests, and/or occupations.

Jones (2011) also conducted a study on the communicative role of workplace jargons to examine the frequency occurrences and the interpretation of jargons among 5000 employees of different occupations, age, ethnic, and gender in a property insurance company. Although the participants (employees in the company) are different in their role, occupation, and professionalism, they are regarded as members of one

community of practice in this study. This proves that this study did not identify an accurate community of practice in the process of data collection.

Moreover, there are hundreds of studies conducted on various forms of colloquial language that are designed to examine their degree of occurrences, their recognition, and their morphological formation in some selected texts without considering the purpose of their use and their interpretation, because identifying the reasons behind the use, deriving the precise interpretation of colloquial language forms, and the collection of authentic and precise data require the engagement of community of practice in these studies. For example, Olson (1982) conducted a study on the error recognition of clichés by students in some class texts; Titone and Connine (1999) conducted a study on the distinction between 'the compositional and non-compositional metaphoric expressions'; Roche (2014) gained insight into the use and the recognition of acronyms in some selected texts. However, none of the above-mentioned studies illustrates the role of community of practice, and its contribution in the process of data collection and data analysis.

In brief, researchers should be aware of the importance of the engagement of community of practice in language studies in general, and in colloquial language studies in particular. Moreover, the accurate consideration of community of practice requires the researchers to be fully familiar with the notion, the traits, the dimensions, the frame, the structure and the functions of community of practice which would be helpful to perform the process of data collection and data analysis precisely. Thus, this study can function as a very good guide for the researcher to gain a deep insight into both colloquialism and community of practice in detail on the one hand, and how the consideration of community of practice assist the process of carrying out studies on various forms of colloquial language on the other hand.

This study adopts a descriptive qualitative method to demonstrate, theoretically, how significant the availability of community of practice in colloquial language studies is. Thus, this study aims at identifying colloquial language, and stating its characteristics, morphological forms and constituents on the one hand, and defining community of practice, stating the properties of community of practice, directing researchers how to select an appropriate community of practice for their studies, and illustrating the significant engagement of community of practice in carrying out colloquial language studies on the other hand. This study hypothesizes that being familiar with the community of practice, and right selection of community of practice for carrying out studies on colloquial language are essential for collecting the appropriate data

and as a consequence to arrive at precise results and findings; and these will be fulfilled by comprehensive consideration of both colloquialism and community of practice.

2. COLLOQUIAL LANGUAGE

Colloquialism or colloquial language an all-embracing concept that is used by linguists to signify the informal interaction, and to act as a representative of all the varieties of informal language such as slang, vernacular, vulgar and jargon (when occurring in informal context). According to Partridge (1990, p. 262), the concept of colloquialism is derived from the Latin word '*colloqui*' (to speak), which is a linguistic phenomenon that is connected with the informal use of language on the one hand, and also more connected with the verbal interactions than the written one on the other hand.

Leech and Svartvik (1975, p. 24) assert that colloquial language functions as a broad notion that covers all the types of informal language variations, and it is regarded as the first form of language that child acquires it. This supports the idea that colloquial language is the easiest and the most natural form of language spoken by human being. Moreover, for McCrimmon (1972) colloquial interactions sometimes make use of a considerable number of slang words, phrases and statements and sometimes free from them, and this means that the use of slang in colloquial interactions depend on the setting and the context of the interactions.

Moreover, Barzegar (2010, para.5) regards colloquialism as "any word or expression which might appropriately be used in conversation among ordinary or educated people". Moreover, the degree of education level of interactants has no impact on the degree of using colloquial language by them; therefore, colloquial language is used by people that belong to different social, economic, political, religious and administrative status. Consequently, Barzegar (2010) concludes that colloquial language, in terms of formality, is higher than slang, but lower than standard language. It is regarded to be higher than slang, because it is spoken by almost all people in a particular society regardless of their economic, educational and social status; but it is considered as a lower form of language compared to the standard dialect due to the diversity in the nature of pronunciation, word selection, and grammatical construction. Moreover, Epoge (2012, p.134) states that "colloquial refers to the total set of utterances in a familiar, informal context" that interactants feel relaxation in such as the interactions that are held at home, at café, or any place that do not add any psychological pressure on the interactants.

Going over formal texts such as educational, academic, literary and even official texts on the one

hand, and listening carefully to the formal interactions such as political and economic debate on the other hand, one can easily observe the use of colloquial words in the formal texts and interactions. Therefore, if one draws a comparison between texts in the last ten years to the texts date to the end of the last century, one can also easily notice the increasing degree of using colloquial words and expressions.

Although there is consensus among linguists that colloquial language is the informal use of language, colloquial expressions can be also observed in formal interactions and texts. It can be noticed in political statements, formal debates, mass media, academic texts, educational discussions, or simply it can be said that colloquial expressions could be also found in the formal texts and interactions but with a restricted degree of occurrences.

One of the recent studies conducted on the degree of using colloquial words by undergraduate university students is carried out by Hasanah (2020) who figures out that the use of colloquial words is considerably increasing in both class discussions and academic writings by students and researchers. Hasanah (2020, p.30) associates the factors behind the increase in the use of colloquial words in formal texts in general to the rise in the degree of using colloquial words by celebrities, politicians, academics, authors and artists in their tweets, Facebook posts, video-recorded interviews on YouTube, TV debates, etc.

2.1 Characteristics of Colloquial Language

McCrimmon (1972, p. 167) provides some essential properties of colloquial language:

1. In terms of grammatical structure, it usually consists of short and simple sentences.
2. Colloquial statements are often grammatically incomplete.
 - (1) a. *On my way home*
b. *She ran a mile in four.*
c. *You see?*
3. Grammatical inversion is restricted. According to Crystal (2003, p. 244), inversion is the process of exchanging the positions of two elements in a sentence, such as the inversion between subject and auxiliary, or the adverb with the clause.
 - (2) a. *Teachers can rarely relax in the afternoon. (Not inverted)*
b. *Rarely can teachers relax in the afternoon. (Inverted)*
 - (3) a. *I did not notice that she'd had her hair cut until she told me. (Not inverted)*
b. *Not until she told me did, I notice that she'd had her hair cut. (Inverted)*
 - (4) a. *A rat will come into the house. (Not inverted)*
b. *Into the house will come a rat. (Inverted)*

4. In colloquial language, contractions (let's, I'd, isn't, she'd, you'll), and clipped words (e.g. exam, flue, fridge, photo, teen, gym, lab) are widely observed.
5. The ignorance of relative pronouns (e.g. that, which, what, where, whose).
- (5) *The man (that) you saw yesterday is my brother.*
6. In terms of vocabularies, colloquial language is recognized by the avoidance of academic or formal words such as utilize, assist, purchase, nevertheless, occupation and many others as well as restricted use of slang words and expressions such as 'what is up', 'I feel you', 'same here', 'my bad' 'shady', 'hot' and many others.
7. Concerning strategically use of colloquial language, interactants prefer to state their speech directly.
8. Colloquial language is characterized by intimacy.

- (6) a. *What is up darling?*
b. *Sweetheart. you look wonderful as usual.*

The above characteristics are to a great extent helpful to identify colloquial language in both texts and interactions.

2.2 Morphological Forms of Colloquial Words and Phrases

In terms of morphological structure of words and phrases in colloquial language, Partridge (1990, p. 262) categorize them into four different forms which are:

2.2.1 Single Words

Some of the colloquial words are found in single words, and they constitute the majority of the colloquial words and expressions, and for this they highly contribute in the construction of colloquial language. The recognition of colloquial words is not an easy task; it requires a lot of awareness and familiarity of the English words, and of their uses and etymology. However, the best way to identify colloquial words is the consultancy of comprehensive English dictionaries such as Oxford English Dictionary and Merriam-Webster Dictionary, and many other dictionaries that are exclusive to colloquial and slang words and expressions such as Oxford Dictionary of slang, Dictionary of Contemporary Slang Knickers in a Twist: A Dictionary of British Slang and many other specific dictionaries.

lit = exciting; salty = angry; folks = relatives; cheers = thank you

2.2.2 Clipped words

Another morphological form of colloquial language is represented by clipped words. There is a consensus among linguists that clipping is defined as the process of coining a new word-form by shortening a word through removing a part of it with keeping the same meaning that the original word has (Katamba, 2005, p.180) and (Bejan, 2017, p. 56) as they are presented in the following examples.

- (7) a. *Plane from airplane* (fore-clipping)
b. *Fridge from Refrigerator* (Medial-clipping).
c. *Bio from biography* (Back-clipping)

One of the essential features that colloquial language is recognized by is about keeping things simple and short; therefore, clipping is regarded as one the essential types of colloquial words.

2.2.3 Contractions

Contraction words are also regarded as one of the forms of colloquial language as they mostly appear in informal interactions and texts. Contraction is defined as a linguistic form that consists of a phonologically reduced form attached to a neighboring linguistic element to appear as one linguistic unit (Trask, 1993, Crystal, 2003; Katamba, 2005) as in the examples below.

- (8) You'd= you had/ you would, I'd = I had/I would
I'll=I shall/I will, I've = I have
You're= you are, isn't = is not

2.2.4 Phrasal Verbs

Phrasal verb is one of the common linguistic units that considerably occur in colloquial language. According to Crystal (2003, p. 352), phrasal verb is "a type of verb consisting of a sequence of a lexical element plus one or more particles". Smitterberg (2008, p.271) regards phrasal verbs as a typical informal linguistic unit; however, he admits that phrasal verbs are used in both formal and informal contexts, but the degree of their occurrences in informal contexts, especially in oral interactions is very frequent, whereas in formal texts and interactions is restricted. Biber et al. (2008) add that phrasal verbs play a great role in giving the trait of informality to any text or speech. The table below includes the most common phrasal verbs that are used in colloquial interactions or texts.

- (9) Back off = Stop bothering someone
Breathe in= Take a breath in
Buddy up = Find a partner
Bugger off = Go away
Butt out = Do not interfere
Grow up = Behave in a mature way
Watch out = Be very careful
Cheer up = Be happier
Chill out! = Relax
Eat up! = Finish your food
Fess up! = Admit what you did
Give up! = Stop doing what you're doing
Lace up! = Tie your shoelaces
Scoot over! = Move to make space for someone else

In addition to the above four categories of colloquial words and expressions that introduced by Partridge (1990), Jalalpour and Tabrizi (2017, p.1013) regard

aphorism as another linguistic element that represents colloquialism.

2.2.5 Aphorisms

Although aphorism is a very comprehensive concept and cannot be provided with a satisfactory definition, Grant (2016, p.7) defines aphorisms as short concise statements that are presented in a witty and a sophisticated way to convey facts and general principles of thought about life. Grant (2016) states that aphorism covers Proverbs, adages, and clichés.

1. Proverbs

Proverb is regarded as one of the forms of aphorisms. There is a sort of consensus among scholars regarding the definition of proverb, one of the most suitable definitions on proverb is the one that is given by Mieder (1993, p.5) which defines proverb as "a short, generally known sentence of the folk which contains wisdom, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation". In addition to the points stated by Mieder, Norrick (2011) regards giving advice as one of the essential characteristics of proverbs. Thus, it can be concluded that proverbs are short statements resulted from human's long experience to offer wisdom and advice as they are noticed in the following examples.

- (10) a. *When you are at Rome do as the Romans do*
 b. *No pain, No gain.*
 c. *All doors open for courtesy*

2. Adages

It is very hard to draw a boundary between adages and proverbs; they are to a great extent similar and they usually overlap with each other. Adage is a short memorable statement that represents a fact about human life based on experience (Norrick, 2011). In brief, proverbs are more traditional, whereas adages are more universal; proverbs are concerned with giving advice, whereas adages with stating truth.

- (11) a. *Laugh, and the world laughs with you; weep, and you weep alone.*
 b. *What hurts us instructs us..*
 c. *Clothes make a man.*

3. Clichés

Cliché as one of the forms of aphorism takes part in constituting colloquial language. According to Blake and Bly (1993, p.85), a cliché is defined as a short statement that has become overused to the point of losing its original meaning or effect, even to the point of being trite or irritating, especially when at some earlier time it was considered meaningful or novel". Below are some examples.

- (12) a. *Time heals all winds*
 b. *All is fair in love and war*
 c. *All is well that ends well.*

2.2.6 Idioms

In addition to the above-mentioned colloquial language constituents, there is a consensus among linguists to consider idiom as one of the linguistic elements that function as indicators of colloquial language; for example, Ball (1958) in his study 'A practical guide to Colloquial Idiom' deals with Idioms as essential components of colloquial language.

Idiom is a complex linguistic phenomenon that is used in both spoken and written register. There is a sort of disagreement regarding the definition of idiom. Some linguists, based on the traditional view, define idiom as a set of words that together represent a figurative meaning which is not derived from its components (i.e.) the meaning of an idiom is not similar to the meaning of its particles (Postal and Katz, 1965; Fraser, 1970); whereas some of the linguist's state that sometimes the meaning of an idioms is taken from the meaning of its components (Makkai, 1972; Nunberg et al.,1994) as they are exemplified by the following idioms.

- (13) a. *Easy peasy. (very easy)*
 b. *It is not rocket science (it is not very difficult)*

The above two idioms in the example (13.a and b) prove that the meaning of some idioms are easily understood by interactants as their meanings are easily derived from the meaning of the idiom's components.

2.2.7 Acronyms

Concerning the use of acronyms, the case is a bit different from the aforementioned types of language variations and elements of colloquial languages. Although slang and jargon as two types of language variations, and clichés and idioms as two linguistic elements within the colloquial language are four linguistic phenomenon connected with colloquial/informal language, they are also considerably detected in formal interactions and texts.

However, acronyms can be categorized into two groups: a group that is originated to facilitate the process of casual interactions such as 'LOL' (laughing out loud); and a group that is connected with technical terms and used in formal texts such as AIDS (Acquired Immuno deficiency Syndrome) and 'NASA' (National Aeronautics and Space Administration) and many other technical terms that is only understood among the interactants that share a particular profession (jargon). According to Trask (1993) and Crystal (2003), acronym is a type of abbreviation appears in a form of a word that is made by the combination of initial letters of the essential words in a set of words. Although acronym occurs in formal contexts, it is regarded as one of the components of colloquial language.

3. COMMUNITY OF PRACTICE

Sociological factors and style variations are reflected in the interactions among group members that share some interests and cultural norms in common. These reflections can have impact on all the aspects of life including language. Common understandings among members of a community result in a sort of consensus among linguists to observe language variation at all linguistic levels: phonetics, morphology, syntax, semantics and pragmatics to figure out how interlocutors in a particular community have tendency to set up indications of normative linguistic behavior resulting from shared amount of norms, ideas, values, knowledge, and perspectives in connection to language use (Labov, 1973 and Patrick 2003). The nature of relationship and connection among interlocutors in a particular community or social group leads to the construction of a particular language style that is different from the way that communication is conducted by other communities' members.

These diversities in the language use among interlocutors of different communities and groups lead to coining the concept 'Speech community' to show the relationship between language and community. Speech community is regarded as an essential contributor in the process of language analysis; and its use dates back to the 1960s and early 1970s when some scholars such as Hymes (1962), Gumperz (1962), Lyon (1971) and Labov (1972) gained insight into the diversity in language styles across different communities and groups. For Hymes (1962, p. 30), speech community is a "local unit, characterised for its members by common locality and primary interaction"; for Lyons speech community is connected to "all the people who use a given language"; and for Fisherman (1971, p. 232), it is "the total set of speakers of the same (native) language".

All the above definitions that are given to define speech community focus on the influence of geographical border and cultural norms in determining the differences in the process of language construction and language use among different communities. However, associating diversity in the language use with diversity in the interactants' cultural background or their geographical belonging is no longer applicable in the process of language analysis, because members of a speech community do not necessarily share similar interests and professionalities although they belong to the same culture or geographical area.

This confirms that speech community is too broad to examine language in a particular register; so, this shortcoming leads to the appearance of community of practice to examine language among a group of people that share same interests or have similar occupations. Community of practice is helpful for researchers to arrive at precise data, and therefore it could increasingly

draw the attention of linguists and reduce the role of speech community in language studies.

Community of Practice was first used by Eckert and McConnell-Ginet (1992, p. 464) to examine language of a group of people engaged in activities with common interesting. According to Eckert and McConnell-Ginet (2003, p. 58), "the community of practice is the level of social organization at which people experience the social order on a personal and day-to-day basis, and at which they jointly make sense of that social order". This means that community of practice determines social stratifications and occupational categorization for conducting language analysis. Eckert and McConnell-Ginet's identification to the concept community of practice has inspired many linguists to further elaborate on this concept. Although all the given definitions are similar in the essence of the nature and structure of community of practice, some of the definitions fail to precisely introduce it. For example, Hara (2008, p.3) defines community of practice as "collaborative, informal networks that support professional practitioners in their efforts to develop shared understandings and engage in work-relevant knowledge building".

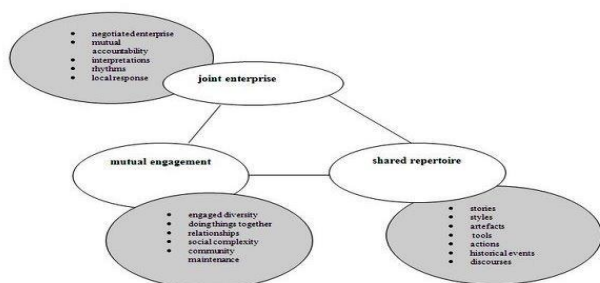
In this definition, although Hara concentrates on the members' mutual understanding, common interests, and pertinence to a certain group or occupation, she restrictedly regards members of a community of practice as professionals in a particular field or occupation, whereas members of a community of practice are not supposed to be professionals in a particular field or even share same interests, as in a community of practice within the frame of family or an educational institute. For example, a group of mountain climbers is regarded as a community of practice as they share the same hobby, but they do not necessarily enjoy the same cultural background or occupation.

According to Wenger (1998, p.6), communities of practice could be found everywhere such as at home, at the place that we work in, at university, and in our activities, so an interactant could be a member of different communities of practice at a time. An interactant could be a member of a community of practice with his family members, could be a member of community of practice with his friends, a member of community of practice with his colleagues at work, a member of a community of practice with those who are interested in a particular hobby, and to be a member in many more types of communities. In each of these communities, interactants observe the nature of the community that they belong to and on this basis, they construct their interactions. Wenger (1998, p. 72) recommends three essential criteria of communities of practice which are:

1. Mutual engagement in shared practices.

2. Taking part in some jointly negotiated enterprise.
3. Making use of members shared repertoire.

Figure 1
Dimensions of practice as the property of community (Wenger, 1998, p. 73)



As it is illustrated in the figure 1, Wenger introduced three essential characteristics to identify the construction and the functions of community of practice. The first characteristic of community of practice is 'mutual engagement' which is the consequence of correlations among people that share a certain interest, a social status, or an occupation in common; however, they are not supposed to be homogenous in age, gender, hobby, social status and occupation in order to be included in a community of practice.

The second trait of community of practice is joint enterprise which shows the engagement of a group of people that have gathered around a particular activity, and they have sufficient information and tendency to elaborate on an issue making them be recognized as members of a community of practice. The third feature that any community of practice is recognized by is 'shared repertoire' which asserts on the historical correlations among interlocutors and their familiarities with each other's style of using language, gestures, symbols or any tool of communication that a community has adopted to become part of its practice.

Community of practice is connected with the manipulation of particular language strategies, certain vocabularies and ritualized utterances by its members that share some interest and engage in similar activities, but not for relatedness culturally or geographically. In other words, a group of people that have the same occupation such as journalists belong to the same community of practice, and this belonging results from their similarity in occupation not for belong to the similar culture or similar geographical area.

Examples of communities of practice could be a group of students in a particular class, a group of professors with the same specializations, a group of electricians, a group of construction workers, a group of video gamers, a group of mechanics, etc. The members of each community of practice are not expected to belong to the

similar culture, but they are expected to share the same occupation or interest.

Holmes and Meyerhoff (1999, p.173) regard community of practice as a "theoretical and methodological basis of inquiry". For them, it is essential to determine the nature of community of practice, and to identify the occupation and/or the interests of its members that engage in the interactions used as a data for conducting a language study. To conduct a precise study on the use of an aspect of language, researchers are required to identify in the methodology the community that its members' interactions are taken as a sample of language study. Therefore, community of practice is not just the basis of identifying its members' interests, values, culture, and behavior, but it is rather represented in two essential methodological components (setting and participants) in the process of language studies.

Another significant point that should be taken into account is that the community of practice is not artificially created but it is naturally occurred, because it is the outcome of interactants' participation in an authentic interaction for communicating a particular topic otherwise any interference in the constructing of a community of practice affects the accuracy of their members' interactions.

Mills (2003, p.33) recommends the language researchers to adopt "a form of analysis which questions the autonomy of the individual" rather than "the model speaker in linguistic analysis", because she asserts that interlocutors are not always members of a certain community of practice, but they could be at the same time members of "a range of communities of practice where they negotiate their position and their gender, race, and class identities". Mills (2003, p.30) adds that although the interlocutors that belong to a particular community of practice share some interests in common, they do not exactly demonstrate the same contribution in the process of language use, because each interlocutor in a community of practice can have a different background that is stemmed from other communities of practice, i.e. The members of the same community of practice usually enjoy different interests, social status, positions and cultural backgrounds.

Thus, understanding the traits and the frame of community of practice and its contribution in the process of data collection is very helpful to conduct language studies precisely and objectively.

4. CONCLUSION

Throughout this theoretical investigation, and based on the aforementioned argumentation the following points have been drawn:

1. The community of practice notion (along with its traits, functions, dimensions, frame, and structure) is a

prerequisite essential for conducting colloquial language studies.

2. The majority of the studies conducted on colloquial language disregarded any consideration of the community of practice.
3. Accuracy in the process of data collection is fulfilled within the frame of community of practice rather than from the participants that are randomly selected without the determination of their social status, cultural background, professions, and the nature of their relationship.
4. The determination of community of practice and its members is not an easy task, as every person could be a member of several communities of practice at one go, i.e., with family members, with friends, with those who work in the same career, professionality, etc.
5. The involvement of community of practice in language studies in general, and in colloquial language studies in particular results in collecting accurate data and arriving at accurate findings and results.

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