



Drawing Inspiration from the Qur'an to Open the M-game-Enhanced Avenue for Translation of Qur'ānic Chapters

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Abstract

Game-based practicing of materials can be seen as a method of capturing an essence of real-life experience which is commonly missing in the conventional face-to-face classrooms. To serve the L2 learners' immediate communicative needs in wider classroom and societal contexts, this study sought to place L2 English learners within an interactional social framework through reinforcing their English language translation ability by drawing inspiration from the holy Qur'an verses that invite people to fulfill the affairs in consultation with each other. To that end, using 2×2 Latin Square, Qur'ānic verses were grafted onto the mobile game (m-game) of 'Xane Bazi' in the m-game-enhanced translation module of L2 pedagogy so as their English translations then to be practiced individually or collectively by 180 Iranian male and female college students majoring in Translation Studies during 18 sessions of an academic semester. For the purpose of collective translation practice, the participants were randomly divided into 90 dyads afterwards. As the study adopted a triangulation research design; thus, the data were gathered through a preresearch questionnaire, continuous assessment of participants' performance, and also a focused interview. The achieved data were later analyzed using a paired-samples *t*-test as well as Spearman correlation. The results derived revealed that the difference between the two manners of translation practice was statistically significant. Drawing upon the findings, the favorable impact of collective manner of English translation practice of the Qur'ānic verses in the m-game-enhanced translation module on learners' translation ability was considered.

Keywords: Collective vs. individual manner of translation practice, m-game-enhanced translation module, translation of the Qur'ānic verses.

INTRODUCTION

Recent advances in educational technology have offered practitioners a special opportunity to design learning differently and to enhance students' learning experiences so as to help them collaborate with their counterparts in extended

learning communities. According to Devaney (2014, p.14) "social media has had a major impact on education in recent years", to the extent that virtual communication has become an integral part of the 21st century culture (Czepielewski, Christodoulopolu, Kleiner, Mirinaviciute, & Valencia, 2011). These innovations in educational technology make it possible for teachers

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and materials developers to tailor instruction to suit the needs of L2 learners and also help them connect with their peers in real and virtual worlds. Likewise, many schools are now turning to technology-mediated language instruction to design learning differently and to create extended learning communities so as to remedy the pedagogical problems of the conventional classroom settings.

Along the same lines, Lee (1995) suggests that foreign language practice needs to "move from structured input and output practices to more open-ended types of communicative activities" (p. 148). Nowadays, L2 English pedagogy has seen a great deal of attention paid to the use of real world media-mediated contents (Berry-Bravo, 1991) necessitating a more interactive approach to education in the process of L2 teaching. Swain (1995) hypothesizes that having to interact helps learners make the input more comprehensible, encourages them to pay attention to the role of vocabulary items in the input and also help them try out hypotheses made in the learning process.

In the mean time, the added multimodal dimensions of mobile-game (m-game)-based language learning are deemed to provide learners with more contextual and linguistic input than textbooks can provide (Insixiengmay, 2013). Athanases (2005) argues that in game play-grounds "students do detective work with the pedagogical context, note and look up unfamiliar references and challenging vocabulary so that they can make the new vocabulary sufficiently comfortable for performance" (p. 106). Instructional games are believed to provide the means to capture and hold different episodes of materials in the pedagogical settings (both formal and nonformal settings) that can later be examined and compared with other data, thereby furnishing referential adequacy for interpretation studies (Pappas, 2005). In the L2 environment, the literature also suggests relatively similar patterns in which games assist in the learning process by allowing students to self-assess and compare their standings amongst peers (Cutrim

Schmid, 2007), and also by increasing the scope of interactivity in classroom (Cutrim Schmid, 2008), as Cardoso (2011) reported (p. 394).

Though, until recently, translation as a language learning activity was considered as being unsuitable within the context of foreign language learning (Brown, 2002), in the last few decades translation activities "are in fact perceived by [educators as well as] learners to be conducive to learning" (McDonough, 2002, p. 409). Meanwhile, Qasseim (2014) argues that "translation should not be taken to mean the translation of words from one language into another" (p. 13). On the contrary, interactive translation through technology is deemed to be opening up many opportunities for learners to use the target language to navigate both meaning and form in a social setting. Widdowson (2003) similarly maintains that translation can make a helpful contribution to teaching learners. Tajalli (2009) also believes that, "we may draw a pedagogic conclusion and suggest that ... translation can and must be used as a teaching device for learners who need [target language] as an additional medium for communication" (p. 2). Along these lines, translation whose application is considered to be beneficial to students in terms of promoting their English language proficiency (Kim & Elder, 2008) can be exploited in favor of learners' understanding of English translation of the Qur'anic instructions as mirrors of real-life events and experiences.

Likewise, the merits of gaming in enhancing learners' translation ability have been addressed in several investigations (Klopfer, Osterweil, Groff, & Haas, 2009). The findings support the fruition of digital games in assisting learners to take new routes where they can collaborate and direct their talents toward getting their message across in the international society. Other studies have attempted to explore the status of translation in welding the citizens of communities around the world through games (Mangiron & O'Hagan, 2006). They assert that the globalization of popular cultures has paved the way for flourishing virtual games as new

media for highlighting the importance of translation in reinforcing international links among today's natives.

Despite the fact that the realm of virtual game-based education has been explored by several researchers (e.g., Ang, & Zaphiris, 2006; Ashraf, Ghanei Motlagh, & Salami, 2014; Vahdat, & Rasti Behbahani, 2013), the miscellaneous nature of the virtual games with a mixed bag of novelties has brought about many interdisciplinary research areas; thus, remaining many questions unanswered. In most game-based studies reported, researchers were mainly in search of a mere relationship between application of the games and learners' performance. Some also placed emphasis on the game itself rather than the embedded instructional content to the extent that during the pedagogical process learners' attention turns to the game rather than the embedded didactic content.

Drawing on the interactive facets of game-mediated translation, as a remedy for the inadequacies of sole paper-based translation in the conventional classrooms, this study is intended to strengthen L2 learners' translation ability and also their knowledge of the holy Qur'an in the English language within an interactional social framework by drawing inspiration from the holy Qur'an verses that invite people to fulfill the affairs in consultation with each other. To that end, it attempted to find out whether or not using the m-game as a practicing field can enhance the learners' repertoire of Qur'anic vocabularies and thereby boost their translation abilities. Also, comparing the effects of collaborative versus individual translation practice of the Qur'an verses by means of the m-game was another focal point in the study.

Based on the above arguments, the following research questions stand out:

- a. Does practicing English translation of the Qur'anic verses in the m-game-enhanced environment have any significant effect on improving L2 learners' English Qur'anic vocabulary translation? Moreover, adopting the Qur'anic

recommendation inviting people to fulfill the affairs in consultation with each other, this study intends to upgrade the learners' English translation ability of Qur'anic instructions. The following subquestion arises from the first major question:

- b. Do different manners of practicing the m-game (individual vs. collaborative) have any significant effect on learners' English Qur'anic vocabulary translation ability?

Along these lines, to achieve learners' attitudes towards application of m-game-enhanced translation module the following question was also put forward:

- c. Is there any significant relationship between learners' attitudes towards the m-game and also manners of m-gaming and their performance as a result of practicing translation of the Qur'anic verses in the m-game-enhanced environment?

Method

What follows is an account of the procedures adopted to select the participants, the instruments as well as the materials and how they were implemented.

Participants

The participants of the study were 180 (112 females & 68 males) Bachelor of Arts (BA) students of Translation Studies at Shahid Chamran University of Ahvaz who were selected through purposive sampling to practice and learn translation of the Islamic texts from the textbook of 'An Approach to English Translation of Islamic Texts' (Manafi Anari, 2008) in the m-game-enhanced module. Since all the participants had already passed the necessary prerequisites for the course successfully, they were considered homogenous in their English translation proficiency. The justification for selecting students of Translation Studies was also influenced by their active involvement with translation and

their responsive role as the precursors of inter-disciplinary studies. For accomplishing the translation tasks, the participants were further randomly divided into 90 dyads through the system software to play the non-English m-game of 'Xane Bazi' which was modified and grafted on to the m-game-enhanced translation module.

Instruments

Formative and Terminal Assessments: To address the first research question and its corollary, two types of assessment were administered to gauge the participants' performance in the m-game and also at end of the course which are as follows:

Formative Assessment: In this study, achievement in the virtual world was considered as the learners' ability to properly use the m-game in favor of appropriate English translation of the Qur'ānic verses. Thus, the criteria for assessing the participants' Qur'ānic translation were not only focusing on the learners' grammatical errors but also on the accuracy of learners' translation in the playgrounds; that is, their ability to unscramble the English forms of verses regarding the background images of 'Xane Bazi' so as to fabricate meaningful verses. In each session, the participants' 12 minutes collective and individual attempts to accomplish the 16-point gaming tasks (6 minutes for individual & 6 minutes for collective practicing) comprised their scores for that session.

Terminal Assessment: Because L2 translation ability is idiosyncratic and not hierarchical (Gipps, 1994), a delayed tailor-made test as an executable device in the m-game-enhanced module was developed to be applied in tandem with the formative assessment of their performance. This terminal test contained 60 fill-in-the-blank exercises which were meant to be filled in so as to be translated from Persian into English or the other way round. In effect, participants were required to write Qur'ānic verses that were grammatically as well as semantically

accurate to keep a proper copy of the translated verses. To compute the test reliability through KR-21, it was administered to a group of 40 examinees, other than the participants of the study and its reliability was computed 0.81. As regards test validity, it was confirmed by three experts of Translation Studies. An item of this terminal assessment, namely a part of the 'Cow Chapter' in the fill-in-the-blank format is displayed in Fig. 1.

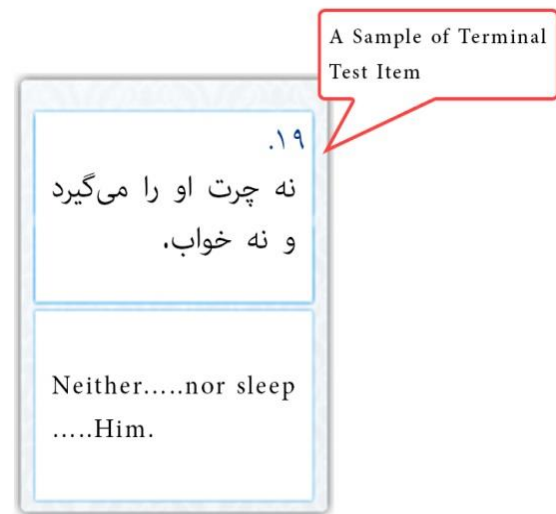


Figure 1. A sample of terminal test item (the Cow, verse 255)

Preresearch Questionnaire: To answer the second question regarding the learners' attitudes towards doing translation practice via the m-game, a preresearch questionnaire was developed by the researchers. This 16-item questionnaire included three units which concerned (1) the students' attitudes towards m-game in the realm of L2 pedagogy, (2) the students' perception of the m-game-based manner of practicing and learning translation, and also (3) the students' outlooks on the collective manner of practicing translation. All the participants' responses to the questionnaire items were gauged on the five-point Likert rating scale: 5 = Strongly agree; 4 = Agree; 3 = Neutral; 2 = Disagree; 1 = Strongly disagree. To ensure the questionnaire effectiveness, its face and content validity was confirmed by three Translation Studies experts. Its reliability was also calculated 0.86 through Cronbach's alpha.

Focus Group Interview: Using interview is deemed to be a useful research instrument as it sets the scene to ask respondents not only for their answers but also for their interpretation of each item (Warwick & Osherson, 1973). The five following open-ended questions were selected and adapted for weighing up the hypotheses in the interview session. It is of note that they were initially put forward by Huang and Wang (2012).

- How were your translation experiences in the m-game-assisted translation class?
- In your opinion, do you think the m-game is a suitable medium for practicing translation?
- Would you like to take other translation courses through the m-game-assisted practices?
- Were you and your groupmates motivated in the process of practicing translation through the m-game?
- Are you still motivated to practice the English translation of Qur'ānic verses in the m-game-assisted translation module?

Materials

Didactic Content: In the study module, the non-English modified m-game of 'Xane Bazi' was fully utilized in tandem with the face-to-face instruction. Indeed, different versions of the m-game were aligned with the topics addressed in the textbook of 'An Approach to English Translation of Islamic Texts' (ibid.); that is, the m-game practices were duly grafted onto the course of English translation of Islamic Texts and Qur'ānic verses. It is noteworthy that this course is meant to familiarize learners with the English translations of such Islamic texts as the holy Qur'an's verses as well as Nahjolbalaghe, etc., and also to help them learn how to translate these Islamic instructions from Persian to English or vice versa.

M-Game Collection: To spark Qur'ānic vocabulary learning and translation, 'Xane Bazi' as a familiar non-English m-game was modified and

grafted onto the m-game-enhanced translation module. Familiarity in this sense refers to the situation in which learners were already acquainted with the rules governed over the m-game thus facilitating its application for the learning purposes. Among the lessons from the Qur'an that apply to our day to day lives is the recommendation to seek advice from others until full knowledge about the matter at hand can be attained (The Counsel Chapter). Accordingly, the rationale for using the collective manner of m-gaming as an extended translation assignment in the study was to see if practicing the translation task in a different situation in collaboration with other groupmates boosts the learners' English Qur'ānic translation ability.

Exercises inside the m-game were not merely virtual forms of the printed book's exercises (i.e., merely digitalized exercises), but active media through which students were able to practice real-life issues. Each verse was presented with some examples in the form of m-games so as to exhibit its applications in communication and translation more substantially. Students were then invited to match the written pieces to the related images represented in the background of the didactic playground. It is worth mentioning that the contents of the written pieces at the side of the didactic playgrounds were English translations of the Qur'ānic verses or some parts of them.

Using 2×2 Latin Square, in the context of 'Xane Bazi', learners were afterward asked to collaborate on the translation process in small groups or play the m-game by themselves. To be more precise, while the first half of the learners practiced the English translation of the verses on their own, the other half practiced the English translation of the same verses in collaboration with their groupmates in dyads. Then, in the same practicing session the English translations of another group of verses were undertaken by the first half of the audience members in cooperation with their partners. The other half of the participants did the same exercises, but individually on their own at the time. Figure 2 displays

a sample of translation practice in the framework of 'Xane Bazi' in which the English translation of the Opening Chapter of the Qur'an quoted from Arberry (1972) is embedded in the pieces adjacent to the pictorial background of 'Xane Bazi'.

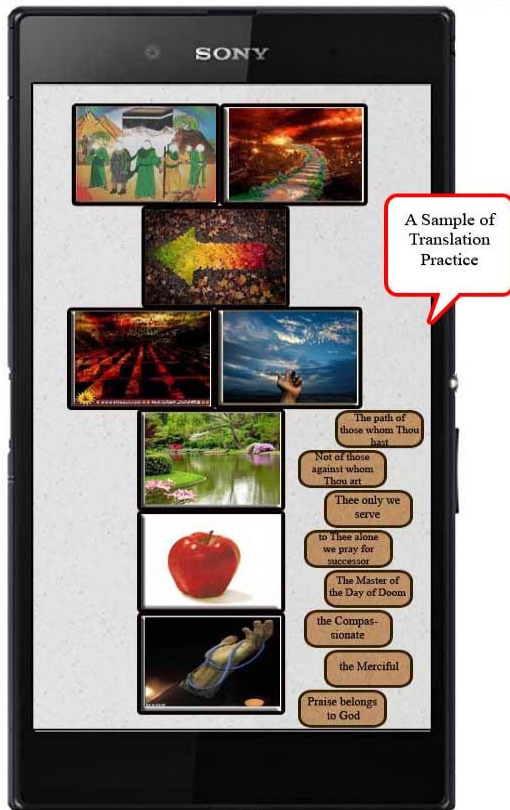


Figure 2. A sample of translation practice

Software Package: To carry out the study, a software package whose features were compatible with all mobile platforms used was developed by the researchers. Installing this software package on the server enabled them to measure and quantify the participants' learning over time. The virtual gaming menu in this software was well-suited with most learning management systems and empowered the researchers to search for, contribute and also edit the materials. The software also made it easy for them to enter data from the learners' assessments and observations into the database using a mobile device. Furthermore, for the purpose of collective completion of the gaming tasks the software allowed the learners to see their partners' mobile screens as they were m-gaming.

Research Design and Procedure

The following section describes each of the major phases gone through to implement the current study:

Opening Phase: The learners were initially briefed on the procedures needed to complete the module of learning and practicing English translation of the Qur'anic verses. They were also given a chance to ask questions if any part of the module was ambiguous for them. In this phase, the learners' were asked about the extent of their familiarity with 'Xane Bazi'. Their responses were tabulated in Table 1 below.

Table 1
Learners' Extent of Familiarity with 'Xane Bazi'

Variable	Frequency	Percentage	Accumulated Percentage
How well do you know 'Xane Bazi'?	Familiar	176	97.77
	Somewhat familiar	4	0.22
	Not familiar	0	0

As Table 1 shows, most students (97.77%) were familiar with 'Xane Bazi' which this in turn facilitates their practice in the m-game field.

Treatment Phase: Throughout 18 consecutive sessions, in addition to the Islamic texts embedded in the textbook-based lessons, the participants had access to the m-game with didactic contents including the Qur'anic translation tasks following the same sequence of lessons and practices inside and outside the classrooms. This phase took place in two subphases as follows:

Subphase I (inside the classroom): Inside the classroom students were taught 18 lessons of the textbook and were urged to do the textbook exercises in dyads through the medium of paper-

and-pencil. Then, the researchers gathered the learners' answers to the textbook exercises (i.e., 18 series of answers) to build a database for the purpose of formative assessment of the participants' performance.

Subphase II (outside the classroom): Through application of the m-game, learners were required to complete extended translation assignments. Scenarios of the m-games (both individual and collective) were the arenas where the Qur'ānic chapters were divided into a large number of very short parts. Each translation practice consisted of a few Persian equivalents of the verses with some related images set in the background of the field along with some English translations of the verses incorporated into the pieces. The students were required to match the pieces with the related images and/or Persian equivalents of the Qur'ānic verses.

Terminal Assessment Phase: After the last sessions the learners sat for the terminal test. This phase took about 30 minutes (60 questions at 30 seconds each).

Interview Phase: In the end, after the very last phase, eight students among the participants were randomly selected to take part in the interview for 25 minutes.

Table 3.

Comparison of the Participants' Performance in two Manners of Practicing in both Formative and Terminal Assessments

Assessment Type	Practicing Manner	M	SD
Formative	Individual	14.68	1.25
	Collaborative	15.82	1.07
Terminal	Individual	47.63	7.83
	Collaborative	56.43	4.02

Note. M = mean and SD = standard deviation.

The results also illustrated that joint practice of the m-games supplemented the learners' translation ability (Sig. = 0.000, $p < 0.01$) while, on the other hand, individual manner of English translation practice of the Qur'an in the playground offered little to L2 translation of the verses. As the data indicated, in the case of terminal test learners' performance

Results

The Analysis of the Data Gathered as a Result of the Learners' Performance in the M-Game-Assisted Module

Drawing on the m-game for teaching and practicing Qur'ānic translations was revealed to help students engage in meaningful activities through collaborative practice and task-based translations (Table 2).

Table 2

Descriptive Statistics of the Learners' Performance Inside and Outside the Classroom

Practicing	M	SD
Inside the classroom	13.32	1.72
Outside the classroom	15.25	1.12

Note. M = mean and SD = standard deviation.

The findings revealed that 'Xane Bazi' not only eased the learners' way through the content of Qur'ānic verses, but also assisted them in the English translation tasks as the difference between learners' performance inside and outside the classroom appeared significant (Sig. = .028) at 0.05 level ($p < .05$).

As Table 3 shows, the learners' English translation ability was improved after they practiced the English translation of the Qur'ānic verses in the dyads.

accounted for the differences between the practicing conditions and the manner of practicing was recognized to be a major contributing factor in predicting the application of Qur'ānic word items in the learners' future discourse. Consequently, the results of the learners' outperformance in both the playgrounds and terminal test all were testi-

mony to the catalyst role of cooperative manner of practicing English translations of the verses. Likewise, the findings revealed that the amount of interaction was greater in the collective manner of playing 'Xane Bazi'. On the contrary, English translations of the verses following individual manner of gaming required more effort, as measured by the number of pauses, and involved much more exertions in fulfilling the activity, as measured by the number of rectifications.

In a nutshell, the results of this study indicated that the learners' positive attitudes toward the m-game-enhanced practice, in turn, significantly affected their performance in practicing Qur'ānic translation. The correlation between the learners' attitudes towards the m-game-enhanced translation practice and their performance achieved a correlation ($r_{ho} = .653$) at the .01 level (Sig. = .000, $p < .01$).

The Analysis of the Learners' Responses to the Items of the Questionnaire

A good number of learners (87.8%) believed that the m-game has made headway within language pedagogy due to the fact that it provides learners with a wide variety of print-related materials and exercises. For the most parts, learners maintained that the representations of materials through the m-game have a greater likelihood of engaging them in reflective analyses of their own interpretive labors.

When the participants were asked about the accuracy of the assessment in the virtual playgrounds, the majority (81%) commented that formative assessment of their performance throughout the translation course can provide actionable data that educators can use in their subsequent pedagogical tasks. They also opined that assessment through the m-games extends the time teachers could save to take care of diverse pedagogical issues in class.

Table 4

The Mean Score and Standard Deviation (SD) of the Items in the Survey

Attitude towards	Items (n= 16)	Description of the learners' responses to the items	Mean	SD	p (%)
M-Game in the L2 pedagogy	1	M-games can be supportive to L2 learning process.	4.73	0.592	87.8
	2	M-games can bridge between classroom and nonclassroom didactic activities.	3.68	1.036	71.2
	3	M-games can alter the clichéd manner of practicing and learning.	4.52	0.743	74.6
	4	Representations of materials through m-games = engaging learners in reflective analyses.	3.69	1.027	56.9
	5	Application of m-games makes L2 learning both pleasant and easy to understand.	4.80	0.413	80.3
	6	Formative assessment of the performance throughout gaming can provide actionable data.	4.67	0.618	81
	7	Practicing materials through m-games = language anxiety reduces; thus, risk-taking is considered a plus point.	4.47	0.701	82.5
	8	The familiar m-game of 'Xane Bazi' assists learners produce correct responses.	3.82	1.032	67.9
	9	Extra time to interpret content = be much better prepared to meet the requirements.	4.01	0.906	76.1
M-Game in practicing translation	10	Practicing English translations of the verses through m-games illustrates the real-life challenges.	3.66	0.970	52.6
	11	Translations of verses through the m-game let the practitioners explore the problems learners face.	3.78	1.047	65.8
	12	Practicing English translations of the verses through the m-games helps learners understand the verses better.	3.94	0.851	79.1
Individual vs. collective manner of Practicing	13	Collective practicing of translation = Prioritizing responsibilities and having a clear idea of what needs to be done.	4.72	0.593	94.3
	14	Practicing translation individually in the playground = very little support from classmates.	3.64	1.055	56.2
	15	Individual manner of practicing translation robs the learners' full attention.	4.33	0.976	81.8
	16	Collective manner of practicing translation within the virtual playground increases the scope of interactivity.	3.88	0.916	78.4

Note. Scoring: 5 = strongly agree, 1 = strongly disagree.

From the participants' responses, it can be inferred that over half of the participants (63%) were of the opinion that manner of m-gaming paved the way for the development of their translation ability. Most of them (78%) reported that they could learn better when they were divided to practice in groups as they felt more engaged and motivated to solve the learning problems. They believed that the collective translation practice of the verses in the nonformal situation of the m-games can draw practitioners' attention to the significant role learners can play in the translation process; that is, learners would take on more responsibility for conducting the learning process. They maintained that the Qur'ānic translation activities in the playgrounds fostered a more interactive setting among participants.

Those who responded also felt that as a result of practicing different manners of m-gaming in the process of translating the Qur'ānic verses, they learned how to deal with the instructional contexts to understand the content. At last, as previously pointed out, the learners' favorable attitudes towards cooperative practicing of translation were signed by improvements in their English translation ability to render the verses in the terminal test.

The Analysis of the Learners' Responses to the Items of the Interview

For the most part, the learners opined that they were interested in the m-game-enhanced translation module as having instructional materials in the game-based context happened to be a new experience for them. Nevertheless, they voiced their concern about their minimal progress ensuing from the individual manner of practicing the verses (see the Appendix).

Discussion and Conclusions

The proposed framework for application of the m-game in practicing the Qur'ān's English translations offered as proof of its importance. In the m-game-enhanced module, learners had ample opportunity to attend to the plenteous real-world

events that surround them. In effect, grafting the English verses onto the m-games furnished the way for meaningful use of the target language. The findings revealed a significant relationship not only between the manner of practice and the learners' translation ability, but also between their perception of the m-games and their performance arising from these virtual game fields. Indeed, the analysis indicated that those verses whose English translations were put into practice through collective native playgrounds won widespread supports of the learners. It was also found that the major difference between individual and collective manners of practicing was not only about the performance of the learners but also their fundamental fine-tuning and dexterity in the application of the Qur'ānic items and vocabularies in their L2 discourse. These are along the lines of Dagilienė's (2012) findings that learners could make the best out of their learning, if they were encouraged to use translation skills properly. Yet, progress of the collective m-game-based practices does not mean that learners toe the line from their partners.

In comparison with the ready-made playgrounds, in the native playgrounds learners were continuously rewarded by the pleasure of correctly using the materials they had already been taught in the immediate classroom context. This helped students to be active in the translation process which this, in turn, resulted in a better understanding and then accurate translation of the materials (Kjell & Gailer, 2004). On the other hand, the need for proper words and unfamiliarity with the context of practice were classified among the causes of underperformance of those L2 learners who individually put into practice the English translations of the verses in the ready-made m-games.

As far as the materials assortment was concerned, integrating English translations of the Qur'ānic verses into the English translation practices was recognized to be advantageous as it not only educated learners about the importance of the Qur'an and its status, but it made learning English and its translation practices more rele-

vant for the L2 students as Barfield and Uzarski (2009) also believe.

Another important finding in the present study was that nearly all the learners were able to take advantage of the m-gaming. This important result has already been clarified to the noticeable effect of the m-game which gives learners the ability to link the real-world materials outside to what has been previously learnt in class. This explanation, which is labeled as constructivism, maintains that different modalities combined together present a condition for accommodating more routes of consecutive practicing and learning, thus increasing the likelihood of learners' ability to explore beyond the given information.

Additionally, 'Xane Bazi' as a familiar practice environment contributed to the learners' enhanced translation ability helping them direct their attention on the Qur'ānic items appeared in the form of English verses. In the main, it is believed that learning L2 contents in the m-game-enhanced module is unattainable without particular attention on the embedded target language materials (Zhang & Gao, 2014), because as Schmidt (2010) argues "people learn about the things that they pay attention to and do not learn much about the things they do not attend to" (p. 721).

On the whole, based on the obtained findings in the present study, it can be suggested that the problems facing students in the translation modules can be shrunk as a result of drawing on the affordances provided by the m-game technology. The findings may therefore urge practitioners and materials generators in the field of translation to harness the potentials of m-games and their integral capabilities so as to reduce the problems in the conventional translation modules and also make them think of more effective ways to disseminate their application in the mainstream translation practices. Yet, at the end of the day, the application of m-game-mediated practicing should not be seen as the best and the most efficient way to tackle learners' translation-related problems.

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Appendix

Transcription of the Learners' Responses to the Items of the Interview

Student	Transcription
1	She said "I think the process of translation of the Qur'ānic verses was enhanced especially when the practice was integrated with cooperative and familiar activities".
2	He reported that in the individual manner of practice "majority of student had difficulties in translation procedure because they were exposed to the materials without being supported by their peers".
3	She maintained that "in the field of 'Xane Bazi', as a cooperative playground, students resorted to each other's help in order to overcome the problem of rendering certain verses".
4	She opined that "using 'Xane Bazi', I can understand and translate Qur'ānic verses easily".
5	He was a student who did well in various playgrounds. He asserted that, "the most difficulty took place at the individual cycle. It occurred because students did not feel easy with practicing the verses personally although they were taught the English translation of those verses earlier in the classroom".
6	She stated that "having a little extra time to figure things out, I was much better prepared to make decisions about what I wanted to study for the course after I took m-game mediated practices".
7	He commented "I think the time I spent working with translation of the Qur'ānic verses in the gaming field helped me focus on what I really wanted to practice and learn, and ultimately made my experience much better".
8	He argued for the collective manner of translation and maintained that "the m-games practiced in collaboration with partners had a higher chance of being positively remembered and applied in the future works".