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LEXICAL INNOVATION AS A SOCIAL MARKER:

THE CASE OF YOUNGSTERS IN ORAN

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DECLARATION

I hereby declare that this dissertation is of my own composition, and that it contains no material previously submitted for a degree. The work included in this dissertation is personal, except where otherwise stated with due acknowledgement.

H. Sarnou

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DEDICATION

I dedicate my work first to my dear parents, to my husband who encouraged me all the time, my sisters and brothers whom I owe respect and love. I, also, have to thank my friends who contributed morally to the achievement of this work.

AA: Algerian Arabic

CA: Classical Arabic

Fr: French

FL : Foreign Languages

ICT: The Information and Communication Technologies

LPh: Lettres et Philosophie

MSA: Modern Standard Arabic

M.S.A.: Modern Spoken Arabic

MY: Mostaganem Youngsters

N.YA.A: New Young Algerian Arabic

O.A.A: Old Algerian Arabic

OY: Oran Youngsters

SMS: Short Message Script

Sc: Science

SVO: Subject Verb Object

TGG: Transformational Generative Grammar

TM: Technical Mathematics

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- **Consonants**

[b] as in boat
[f] as in fit
[m] as in meet
[θ] as in three
[ð] as in there
[t] as in tall
[d] as in door
[s] as in sad
[z] as in zoo
[n] as in not
[ŧ]   the emphatic /t/ as in the Arabic [ط]
[đ] the emphatic /d/ as in the Arabic [ض]
[Ṣ] the emphatic /s/ as in the Arabic [ص]

[ɣ] stands for the Arabic letter   as in غَسل (he washes)

[dʒ] as in huge

[ʃ] stands for the Arabic letter   as in (shadow)

[k] as in car

[g] as in grill

[x]   as in German a<u>ch</u>tung

[ħ] pharyngeal voiceless

[ʕ] pharyngeal voiced as in Arabic عَمل

Glottal stop [?] as in cockney Brɛ? nbuɛə

[h] as in hit

[r] as in run

[l] as in lips

[j] as in year

[w] as in well

- **Vowels**

[ɪ] as in sit
[u]   as in put
[o] as in French position
[e] as in bed
[ə] as in mother
[ɔ:] as in door
[u:] as in pool
[a:] as in dark
[i:] as in heat
[æ] as in hat
[ei] as in day
[au] as in how
[ã] as in French blanc
[õ] as in French bon

Language is the one human phenomenon that is affected by anything and everything around human beings. Because language is tremendously changing with each and every alteration Man witnesses, it is 'mysterious' enough to provoke the linguist's quests to know how and why language changes in line with the changes that occur in and on our life.

In view of that, the field of linguistics has given birth to a great number of sub-branches, and each of these branches represents a query of one of the language varieties, aspects, functions…etc. As for the language varieties, there are a lot of linguistic branches that investigate why do languages have different varieties (dialects, spoken varieties, lects, vernaculars…).

One of the language varieties that may seem complicated is the 'lect'. The latter is a linguistic term that refers to any variety of a given language or dialect which is related to a given feature, be it sex (sexlect), age (agelect), social class (sociolect), individual (idiolect). The Agelect is the variety related to the feature of age. It marks the distinction between different generations in terms of age, and no one ignores that age differences result in other differences: at the level of behaviour, of mentality, and speech.

In a given speech community, one may find clearly distinct age lects, and this is due to a set of salient factors. The question to be raised, then, is whether this distinction will give birth to a gap between different generations or to an interesting medley of spoken varieties.

INTRODUCTION

"Every part of language is subjected to change. To each period there corresponds some appreciable evolution. Evolution may vary in rapidity and intensity, but this does not invalidate the principle. The stream of language flows without interruption; whether its course is calm or torrential is of secondary importance"

Ferdinand de Saussure, 1916, P140

"La variation est inhérente au langage".

C. Hagène, 1985

The above two quotations lead us to say that no language, speech variety or dialect in the world is homogenous and static. Language, as a human phenomenon, is affected by all the changes that may occur in Man's life, and thus it is changing to fit these changes.

Language variation is an outcome of changes in Man's life. Wherever Man goes, he takes his language with him and gains others. Whenever he faces an event, he feels consciously or unconsciously, that he needs to change his language. Whoever he meets, he exposes his language to other languages and becomes communicative within a given society.

In this way, we come to know that there are several "human" and "natural" factors behind language evolution. These can be:

- Geographical: distances, frontiers,…..

- Historical: wars, invasions,..............

- Political : conflicts, unions, consents, controversies,..........

- Religious: new religions, the conversion of peoples into a given religion,.....

- Biological: gender and social distinctions,…………….

- Economical: trading, foreign exchanges, inner and outer Communication,…………

We are, then, going to analyse one of these factors which is the biological factor, or in other words the Age factor. The latter is at the origin of the so-called variety Agelect which is nothing but the distinct speeches performed by different generations. We shed light, thus, on one main factor: the Agelect and the gender features that give birth to various spoken varieties.

Our work is based on a given group of youngsters focusing particularly on: gender, age and social belonging. It will be also approached in terms of the impact of the internet, the mobile phone and the satellite dish on the young generation and what are the causes that make differences between them and the old generation. Though these are factors for language change, there are other factors that can be added to this domain. On the other hand, we shall try to convince our readers that the age factor, i.e., Agelect speech variety is one of the main factors in language dynamicity because it represents a crucial source for neologisms and new lexicons. This work evolves around five chapters:

Chapter I: we will talk about the research methodology we have followed while conducting our investigation. It will be devoted to the explanation of the how we have interviewed our informants with a method known as "In-depth interviewing".

In chapter II: the first point that we are going to deal with in this research work is to define and describe the process of arabisation in North Africa, with special reference to Algeria, and what are the factors that had affected the linguistic situation in Algeria.

Chapter III: we will mention the media and the ICTS use in the Arab World. Our work is based on how the youth is influenced by the mobile phones, the internet and the satellite. We try to show this influence or impact on the youngsters' way of speaking under the form of diagrams so as to have an idea on the frequency of the use of these communication tools (the internet, mobile phones, and the satellite dish).

Chapter IV: we shall deal with the study of neologism in the speech of youngsters in Algeria who have been, to a certain extent, influenced by the new ideology of the WEST. When you hear a 15 year old young boy speaking with gestures, you may wonder where do these changes come from, what for, and then why.

Chapter V: here, we shall give a study of different lexical distinctions in the speech of the Algerian Arabic youngsters and Egyptian, Parisian and London's speech to look for this question , how do they emerge and why? And it was necessary to check with a specialist, a psychologist, about the causes and consequences of this change, specially the linguistic change.

In this chapter we are going to study different groups in the Algerian society (the language characteristics of each group) by giving the psychologist several questions to give his interpretations about why:

- They use new words to be special to show off, i.e. , to show that they pertain to a special group (the young).
- They use French words to show that they are 'modern'. In fact, this is the result of a 'lost of identity'.

- They are tightly related to new technologies: rani navigui (from the use of the internet), barka ma tʃatʃi ʕlijja……

- Some words have been transformed into taboo words because most of the youngster's thinking is directed towards 'sex'.

Finally in the conclusion, we try to suggest a general hypothesis about the importance of our youngsters' spoken variety in language evolution and development.

RESEARCH METHODOLOGY

1 Introduction

Any research in any scientific field needs first an appropriate method to be followed as well as an accurate way in collecting the data and undertaking the investigations. For this reason, this chapter is devoted to the presentation of the way we have followed to collect the necessary data, mostly interviews with young people.

Interviews have been used extensively for data collection across all the disciplines of the social sciences and in educational research. Though there are many types of interviews, we have focused on one particular type – in-depth interviewing.

The notion of 'testing' within a sociolinguistic setting is perhaps somewhat incongruous. The primary instrument of sociolinguistic research, at least within the variationist paradigm, has been the sociolinguistic interview, pioneered by Labov and used and adapted by many scholars and researchers who have followed his footsteps. Common to all approaches, however, is the argument for seeking to minimise the so-called Observer's Paradox and, consequently, the impact of the interviewer on the interviewee.

Our way of interviewing the informants was based on provoking the interviewed youngsters to tell us about all the neologism they use in their everyday conversation, the "good" as well as the "bad" ones. This is why their speeches were neither spontaneous nor guided, i.e, informal (unstructured) interviews. It is for this second reason that frequency data is often mined from

external corpora which, usually, bear little relation to the speech community and speakers under investigation. Accordingly, we propose a new approach to the collection of data which, we hope to show, allows direct correlations to be made between speakers' experience of usage events and their production and perception of linguistic variation.

1.1 The Importance of Interviewing in Linguistic Research

In the 1980s, there was a considerable growth in using interviewing as a method for educational research as well as linguistic research and now it is generally agreed that interviewing is a key method of data collection. There are many kinds of interviews. Hitchcock (1989:79) lists nine types: structured interview, survey interview, counselling interview, diary interview, life history interview, ethnographic interview, informal/unstructured interview, and conversations.

Cohen and Manion (1994:273), however, prefer to group interviews into four kinds, including the structured interview, the unstructured interview, the non-directive interview, and the focused interview, and this is the way we have chosen to follow in collecting the data.

1.2 In-depth Interviewing

In-depth interviewing, also known as unstructured interviewing, is a type of interview which researchers use to elicit information in order to achieve a holistic understanding of the interviewee's point of view or situation; it can also be used to explore interesting areas for further investigation. This type of interview involves asking informants open-ended questions, and probing wherever it is necessary to obtain data deemed useful by the researcher. As in-depth interviewing often involves qualitative data, it is also called qualitative interviewing. Patton (1987:113) suggests three basic approaches to conducting qualitative interviewing:

1.3 The Informal Conversational Interviewing

This type of interview resembles a chat, during which the informants may sometimes forget that they are being interviewed. Most of the questions asked will flow from the immediate context. Informal conversational interviews are useful for exploring interesting topics for investigation and are typical of 'ongoing' participant observation fieldwork.

In our research, the informants were interviewed in this way. Because all our informants are young adolescents, and because the purpose of our interviews was to get as much data as possible, it was necessary to propose informal interviews so that the informants would feel at ease. It was, in deed, beneficial as we managed to collect even taboo words.

For instance, we were obliged to attend some intimate conversations between young boys only to know how they behave physically and linguistically. And though it was difficult to integrate in their discourse community, these young boys allowed us to get into their specific community.

1.4 The General Interview Guide Approach (commonly called guided interview)

When following this approach for interviewing, a basic checklist is prepared to make sure that all relevant topics are covered. The interviewer is still free to explore, probe and ask questions deemed interesting to the researcher.

This type of interview approach is useful for eliciting information about specific topics. For this reason, Wenden (1982) formulated a checklist as a basis to interview her informants in a piece of research leading towards her PhD studies. She (1982:39) considers that the general interview guide approach is useful as it 'allows for in-depth probing while permitting the interviewer to keep the interview within the parameters traced out by the aim of the study.'

This kind of interviews was necessary, in the sense that some many times we had to stick to a set of questions that we asked to the informants. For example, all the informants had to be asked same questions like: what's your name? How old are you? What do you do? What are the new words that you use particularly with your friends? Questions like these are guided questions.

1.5 The Standardized Open-ended Interview

Researchers using this approach prepare a set of open-ended questions which are carefully worded and arranged for the purpose of minimising variation in the questions posed to the interviewees. In view of this, this method is often preferred for collecting interviewing data when two or more researchers are involved in the data collecting process. Although this method provides less flexibility for questions than the other two mentioned previously, probing is still possible, depending on the nature of the interview and the skills of the interviewers (Patton 1987:112).

1.6 The Research Method

It was decided to use in-depth interviewing as the main method to collect data for the study since an interpretative approach (qualitative in nature) was adopted for the investigation. The central concern of the interpretative research is understanding human experiences at a holistic level. Because of the nature of this type of research, investigations are often connected with methods such as in-depth interviewing, participant observation and the collection of relevant documents. Maykut and Morehouse (1994:46) state that:

> *"The data of qualitative inquiry is most often people's words and actions, and thus requires methods that allow the researcher to capture language and behaviour. The most useful ways of gathering these forms of data are participant observation, in-depth interviews, group interviews,*

and the collection of relevant documents. Observation and interview data is collected by the researcher in the form of field notes and audio-taped interviews, which are later transcribed for use in data analysis. There is also some qualitative research being done with photographs and video-taped observations as primary sources of data."

Accordingly, we have preferred to use only audio-taped interviews for there was no necessity to film or photograph our informants as we were interested in the linguistic behaviour.

1.7 Interviewing Techniques Found in the Literature

One essential element of all interviews is the verbal interaction between the interviewer/s and the interviewee/s. Hitchcock (1989:79) stresses that *"central to the interview is the issue of asking questions and this is often achieved in qualitative research through conversational encounters."* Consequently, it is important for the researchers to familiarise themselves with questioning techniques before conducting interviews.

1.8 Questioning Techniques

Individuals vary in their ability to articulate their thoughts and ideas. With good questioning techniques, researchers will be more able to facilitate the subjects' accounts and to obtain quality data from them. Current literature suggests some questioning techniques, summarised in the points below:

- **Ask clear questions**

Cicourel (1964) reflects that 'many of the meanings which are clear to one will be relatively opaque to the other, even when the intention is genuine communication. ' Accordingly, it is important to use words that make sense to

the interviewees, words that are sensitive to the respondent's context and world view. To enhance their comprehensibility to the interviewees, questions should be easy to understand, short, and devoid of jargon (Kvale 1996:130). For instance, to know how young people create new words, we had to ask such a clear question: "How do you manage to find out new words?" and we just could not ask them this question: "How can you create words?"

- **Ask single questions**

Patton (1987:124) points out that interviewer often put several questions together and ask them all as one. He suggests that researchers should ask one thing at a time. This will eliminate any unnecessary burden of interpretation on the interviewees.

- **Other techniques Foun in the literature**

In addition to questioning techniques, there are other factors which may have an impact on to interview. Cohen & Manion (1994:286) cite Tuckman's (1972) guidelines for interviewing procedures, as follows:

At the meeting, the interviewer should brief the respondent as to the nature or purpose of the interview (being as candid as possible without biasing responses) and attempt to make the respondent feel at ease. S/He should explain the manner in which he will be recording responses, and if he plans to tape record, she/he should get the respondent's assent. At all times, an interviewer must remember that she/he is a data collection element and try not to let his own biases, opinions, or curiosity affect his/her behaviour. In our research, we have tried to grasp some "taboo" words just to have more information about how youngsters do with such words without feeling embarrassed.

Because our youngsters are not so familiar with questionnaires and interviews mainly if this interview is on their behaviour or their spoken variety,

it was somehow difficult in the beginning to get as much information as possible. For this reason, this phase of interviewing the informants took longer time than it should; however, the amount information which has been gathered was more interesting.

Our interviewing process lasted for three months. The first month was a phase of listing the sample group of youngsters with which we intended to work. The second month, or the second phase, was a step for observing these youngsters' behaviour (linguistic, social and educational). And the third month or the third phase was the step for collecting as many neologisms as we could via a questionnaire consisting of 15 questions, these young people were asked to answer. Another questionnaire was prepared for interviewing a psychologist [see chapter five]

1.9 Conclusion

To conclude, in-depth interviewing is now widely used in educational research and is generally regarded as a useful means to extract data, in particular qualitative in nature. In-depth interviewing has the distinct features of being an open situation, allowing new research direction to emerge through using techniques such as probing. Researchers who would like to use this method for data collection are advised to first familiarise themselves with the techniques found in the literature, followed by having a 'hands-on' experience of these techniques. Finally, there are many factors which inevitably differ from one interview to another. To ensure success, researchers should be sensitive to individual situations and allow flexibility in different interviewing circumstances.

Our research was in a way difficult because we were dealing with adolescent young people from a city like Oran, and sometimes asking them embarrassing questions. For this reason, looking for a new suitable interviewing technique was a first necessary step towards a successful

undergoing of this work. This technique, i.e. the In-depth technique, might be one of these efficient methods sociolinguists are using in their researches.

THE HISTORICAL BACKGROUND OF LANGUAGE IN ALGERIA

2 Introduction

Algeria, as a speech community, is heterogeneous, in the sense that there is no one dialect, or even no one language. This linguistic variation goes back first to the long history of this land:

> *"The full stretch of recorded history in North West Africa conveys a picture of successive invasions and infiltration of peoples from the Near East, the Mediterranean, and Europe, infiltrations and invasions which have had different impacts on the sociolinguistic situation in Algeria."*
>
> *Bouamrane, 1986: 26*

One of the most crucial settlements Algeria has witnessed is the Arab Conquest in the 7th century; this settlement and another one in the 10th century have had a deep impact on the linguistic situation in Algeria. These two conquests have resulted in the spread of Arabic through diverse speech varieties, yet they all stand under one variety, Algerian Arabic. In this chapter, we will introduce a small historical background of the Algerian Arabic speech varieties, starting from the first coming of the Arabs in the 7th century.

2.1 The process of Arabisation in North Africa

The process of arabisation of North Africa has gone through two stages; the latter gave rise to a huge and significant, diversity of dialects. We shall devote the next section to the analysis of these two stages of arabisation to see how they changed the language space in North Africa.

2.2 The Early Settlement of the Arabs in North Africa

During the Arab settlement in the second half of the seventh century, a small group of comers overran the sedentary areas of North Africa where they settled, mostly, in existing urban centres, or in some cases in newly established military camps, whence the new, urban varieties of Arabic were spread over the surrounding areas. These settlers came to North Africa for religious and military purposes, and this is why they settled in Urban centres.

The linguistic impact of this settlement was not important in the sense that

> *"...in towns the occupied, the demographic and linguistic impacts were weak. However, the sociolinguistic set-up in the towns are much more complex ..."*

Bouamrane, 1986: 31

This first settlement of the Arabs did not affect the Berber language that was spoken by African Berbers because the latter showed great resistance to Arabic. Having mentioned the word 'resistance', we should also make a reference to the Berber tribes Sanhaja and Maghrawa. The former (also spelled commonly Sanhadja) were one of the largest Berber tribal confederation of the Maghreb, along with Zanata and Masmuda (see Index).

The Sanhaja (also commonly spelled "Sanhadja") were one of the largest Berber tribal confederations of the Maghreb, along with the Zanata and Masmuda. Berbers are the indigenous peoples of North Africa west of the Nile Valley .The Zenata are one of the main divisions of the medieval Berbers, along with Senhaja and Masmuda.

The tribes of the Sanhaja settled at first in the northern Sahara. After the arrival of Islam they also spread out in the Sudan as far as the Senegal River

and the Niger. From the 9th century Sanhaja tribes began to establish themselves in the middle Atlas range, in the Rif Mountains and on the Atlantic coast of Morocco. A part of the Sanhaja settled in eastern Algeria (the Kutama), and played an important part in the rise of the Fatimids. The Sanhaja dynasties of the Zirids and Hammadids controlled Ifriqiya until the 12th century. For people named Islam, see Islam (name).

The Zirids were a Berber dynasty, originating in Petite Kabylie among the Kutama tribe, that ruled Ifriqiya (roughly, modern Tunisia), initially on behalf of the Fatimids, for about two centuries, until weakened by the Banu Hilal and finally destroyed by the Almohads. ... The Hammadids, an offshoot of the Zirids, were a Berber dynasty who ruled an area roughly corresponding to modern Algeria for about a century and a half, until, weakened by the Banu Hilals incursions, they were destroyed by the Almohads.

At the beginning of the 9th century a tribal kingdom of the Masufa and the Lamtuna formed in what is now Mauritania under Tilantan (d.826), which controlled the western Trans-Saharan trade route and fought the kingdoms of "Bilad as-Sudan" (not to be confused with modern Sudan). Although this empire fell apart at the beginning of the 10th century, the missionary and theologian Ibn Yasin managed to unite the tribes in the alliance of the Almoravids in the middle of the 11th century. This confederacy subsequently conquered Morocco, western Algeria, and Andalusia in Spain, as well as the Ghana Empire.

As a means of recording the passage of time the 9th century was the century that lasted from 801 to 900. With the invasion of the Maghreb by the Arab Banu Hilal tribe in the 11th century, the Sanhaja were gradually arabized.

The Banu Hilal were an Arab tribe that migrated from Arabia into North Africa in the 11th century, having been sent by the Fatimids to punish the

Zirids for abandoning Shiism. ... Arabization is the gradual transformation of an area into one that speaks Arabic and is part of the Arab culture.

2.3 The Second Stage Arabisation in North Africa

The second stage took place centuries later in the course of the settlement of the Banu Hilal (10th-11th century).

> *"The second wave involved several full-scale tribal immigrations which began with the Benu Hilal, the Soleim, Maqil, Riah..."*
>
> *Bouamrane, 1986: 30*

It was only after the coming of the Banu Hilal that Arabic reached the countryside and the Nomadic areas of North Africa. However, Arabic never managed to oust the Berber language because of two main reasons:

- **The Geographical Reason**

The Arabio-Islamic civilisation did not reach the Berebers who were living in mountains (Sanhadja/ Maghraoua Tribes; this is why they were able to 'save' their language, customs and culture until now.

- **The Psychological Reason**

These Berbers felt that it was a threat to lose their mother-tongue; they were simply aware that losing one's language means losing one's identity.

2.4 The Outcome of the Two Stages

The two stages above gave rise to two types of dialects:

1-Pre-Hilali: it refers to the sedentary dialects, spoken in cities and in those areas, outside the cities that were arabized earlier on, such as the regions north of some of the large **urban centres** (Tlemcen, Constantine…). Within this category, we distinguish two main groups:

A- Eastern Pre-Hilali: in the east of Algeria

B-Western Pre-Hilali: in the west of Algeria.

> *"It was the urban dialects of Medine, Syria and Palestine that were spoken by the first conquerors. In Algeria, these dialects are found in the long established cities like Tlemcen, Algiers, Cherchell, Tenes and in the countryside they appear in the villages and towns in Little Kabylia in the east and Ghazaouet in the West."*
>
> *Bouamrane, 1986: 30*

2- **Hilali:** This type corresponds to Bedouin dialects of North Africa. Here, also, we have "sub-types" which derive from the Hilali dialects:

- **Sulaym:** the dialects of the East of North Africa (Libya and southern Tunisia)

- **Eastern Hilali:** Central Tunisia and Eastern Algeria

- **Central Hilali:** South and central Algeria, especially in the border areas of the Sahara

- **Maqil**: **Western Algeria** and Morocco

The Bedouin dialects are not spoken only in rural but also in some cities that were bedouinized at a later stage, as in Oran. These early divisions gave rise to a more dialectal diversity, that allows us to say that Algeria is heterogeneous: in the 'Constantinois', both bedouin and sedentary dialects are spoken, and this area is linked with Tunisia on one side and with the 'Algerois' on the other. The 'Oranais' has one important sedentary centre in Tlemcen whereas the rest is Bedouin-speaking.

> *"The Bedouin Arabic is the source of most of rural Arab dialects in North Africa"*
>
> *Bouamrane, 1986: 31*

2.5 The Impact of the Spanish, the Ottoman and the French Occupations on Algerian Dialects

Algeria was occupied by many countries, and each country occupied Algeria for a long period. The impact, these consecutive colonial periods had on Algerian dialects is noticeable in the daily speech of the Algerian nowadays.

2.5.1 The Spanish Occupation

After it expelled the Muslims from her soil in the 15th century, Spain succeeded thereafter to capture the coastal cities of Algeria and settled there until the mid-16th century. This period influenced Algerian Arabic, but mainly the dialects of the western, coastal cities as Oran and Mostaganem… this is why we hear people from Oran say words like toro (bull), kabessa (head), lixija (bleach), ɛskwela (primary school)…. Some would argue that these words came from the contact between the Algerians and the Spanish who lived for a long time in the costal area of Algeria during the French colonial period. In fact, both views are possible. What is more important is the existence of some Spanish words in some Algerian dialects, and this also represents more varied dialects and spoken varieties in Algerian Arabic.

2.5.2 The Ottoman Occupation

By the mid-16th century, Algeria came under the Ottoman rule after it appealed to Turkish pirates for help against the Spanish. The impact of this occupation is less noticeable because the Turk tried not to be in touch with Algerians as they considered themselves much superior. It is noticed, mainly, in the names of some Tlemceni families like 'Kazi Thani, Khawadja, Dali Yussuf, Estanbuli, Sanhadji….', or in some words like 'tebsi (dish),maʕadnous (parsley), branijja (aubergine), bouqradj (kettle)…'

2.5.3 The French Occupation

The French occupation may be considered as one of the longest occupations, and thus it resulted in many changes at different levels, and surely at the linguistic level. The linguistic impact manifested in extensive use of French words which are sometimes arabised. We call this phenomenon "code switching' [see Index]. This kind of change has not only given rise to more diversity in Algerian dialects but it also represents a new feature of differentiation of these dialects: the degree of the use of French words differs from one city to another, from coastal areas to Saharan areas and from rural regions to urban ones.

> *"The French, in Algeria, between 1830 and 1962, tried actively to suppress Arabic"*
>
> <div align="right">*Andrew Freeman, 1996:1*</div>

This quotation is true, but what is more important is that the French 'has coloured' Algerian dialects in different ways, i.e., it produced more distinct dialects.

2.6 Algerian Arabic and Classical Arabic

The long history of Algeria has resulted in a big variation of dialects and spoken varieties. However, it also has resulted in a big gap between Modern Standard Arabic, henceforth, MSA which is considered as the "official" language, and Algerian Arabic. As mentioned in a thesis by Lameen Souag:

> *"the term "Algerian Arabic" (henceforth AA) refers to the Arabic-descended dialect continuum spoken across most of northern Algeria, called darja `ərḇiyya. It falls within the Maghreb Arabic dialect bundle, characterized in particular by the*

innovation of n- and n-...-u f`or the first person singular and plural respectively. Like Moroccan Arabic, it has substantially simplified its vowel system, losing most Classical short vowel distinctions."

Moustapha Lameen Souag, MA Linguistics dissertation 2006

Despite the interference of French, Spanish, Turkish and Kabyle words, Algerian Arabic is still overwhelmingly 'Arabic'; but some researchers totally disagree with such statement, i.e. that Algerian Arabic derives from Classical Arabic. One of these researchers is the linguist Abdel Jalil Elimam who asserts that:

"La notion de ((Daridja)) me gênait depuis bien longtemps. Je me disais: "ne méritons-nous pas que notre langue maternelle soit autre chose que le dialecte d'une entité supérieure?" Cela m'agaçait et les Arabes que j'ai rencontré Durant mes périples à l'étrenger voulaient absolument m'inculquer ce complexe par rapport à eux. Lorsque j'ai enfin découvert que notre langue-mère avait eu un passé trés glorieux (notre langue était le punique, langue de la grande Carthage), j'ai cherché à savoir comment les linguistes des pays arabes désignaient notre langue."

Abdel Jalil Elimam, 2003: 218

In the above quotation, we notice that there is a big controversy on the origin as well as the status of Algerian Arabic, called by others Maghribi. The controversy raised here is nothing but the result of a long history of this "language", so different views are presented. Elimam, for instance, argues that the Maghribi is of a Phoenician origin.

In all cases, the idea is that Algerian Arabic is the outcome of a process of language at work, be it Arabic, Phoenician, Berber... or a mixture of all of these languages. Thus, Algerian Arabic represents an interesting linguistic mixture.

Language change is natural, and not unique to Algeria; borrowing foreign words is normal, and not unique to Algeria; having a substantial difference between the literary and spoken languages is common to the whole Arab world, and not unique to Algeria; Syrians would have as much trouble understanding Moroccans or Tunisians as they would with Algerians; and having been occupied by "Phoenicians, Romans, Byzantines, Arabs, Turks and French" is common to half the Mediterranean! A full explanation of these facts would focus on what is unique to Algerian Arabic, or at least Maghreb Arabic, and provide an account of how it has changed that wasn't limited to an indiscriminate recital of the country's history; it would at least mention the noteworthy pre-Hilali/Hilali dialect distinction, the elements shared with Andalusi Arabic, the first person singular n- shibboleth, the retention of classical words lost in the east (*such as Haanuut "shop"),* the two or three Roman loanwords, the widely differing degree of Berber influence.

2.7 Language Management in Algeria (the languages, the dialects and the different speech varieties)

In Algeria, there is a huge diversity of spoken varieties, and the differences that exist between these dialects are observed at all levels: the phonetic, the phonological, the lexical and the syntactic levels. This is what makes the varieties of Algerian Arabic constitute a dialectal picture, difficult to study, yet interesting to observe. However, the government has reduced this dialectal diversity to one official language: Arabic. The following statement gives us an idea about the exclusion of the mother tongues of the Algerian peoples.

" …official dogma presents Algeria as a unified country both culturally and linguistically around a national language –most often referred to as "the" national language- i.e., Classical Arabic, and tends to keep silent and ignore the mother tongues of the Algerian Arabic and to a lesser extent Berber-as well as French and the important place it occupies in the Algerian society..."

<div align="right">

Bouamrane, 1986: p V

</div>

Furthermore, we understand from Bouamrane's statement that Algeria is, linguistically, heterogeneous. It is about a 'mosaic' dialectal picture where the changes and dissimilarities in words and pronunciation give rise to a rich linguistic field of work for researchers. The most important feature of Algerian Arabic varieties is the one of the young generation. Its important lies in the huge percentage this category holds in the Algerian speech community. In fact, the spoken variety of this category is very interesting for it differs to a certain extent from other varieties of other generations lexically, syntactically and even phonetically.

2.8 The Language Situation in Algeria

After this short historical survey of the dialectal diversity of Arabic in Algeria, we have to raise two important questions, which obviously stand behind the huge variation of dialects in our country. The first one is 'how did this variation happen?', and the second question is 'why did it happen?'

To answer both questions, we need thousands and thousands of pages to explain this very complex phenomenon of dialect evolution. Nevertheless, through the presentation of the historical background of Algerian dialects, we

can state some of the obvious factors and reasons that have led to the occurrence of so many varieties.

2.8.1 The Geographical Factor

From what we have mentioned earlier in this chapter, we understand that different settlements were related to the choice of different, strategic geographical spaces; then we can recognize the importance of the geographical distribution of urban areas, mostly along the shores and that of the nomadic areas, which in fact led to the dialectal distribution of Urban dialects vs. Bedouin dialects.

The other point we have to mention is that the Berbers were able to preserve their own language because they were living in the mountains. They were then isolated from the Arabs for a long time, i.e., there was nearly no contact between Berber and Arabic in mountainous areas, or in the south (Sanhadja/ Maghraoua tribes).

While the Spanish settled in the coastal cities, the Ottomans chose some urban cities to be their vassals: Tlemcen, Oran, Algiers… and finally the French started their colonisation from the harbours and the coastal cities too. All these choices of specific geographical areas led to many dialectal differences between Algerian cities and towns.

2.8.2 The Historical Factor

What is most clear for the dialectal diversity in Algeria is the impact of historical shifts and events. The consecutive foreign occupations of our country have left important and deep marks at different levels, mostly the cultural and linguistic levels.

The spread of Arabic with the coming of the Banu Hilal, the many Spanish words one finds in western dialects, the Turkish words Tlemcenians adopted in their dialects, and of course the extensive use of French words

nearly in all AA varieties, all are products of the historical events Algeria has gone through.

2.8.3 Other Factors

Besides geography and history, we have ethnicity that plays its role in dialectal variation. People of the south are of different races than the people of the North, so they speak different dialects and languages; people of Kabilya, Batna and Ghardaia are "Berber", and they speak different languages from people in Algiers, Oran…etc.

Politics is a masked or a hidden factor. It also stands, to some extent, behind the dialectal diversity in Algeria. For example, if Berber is taught at all levels of educational institutions, it will become part of our everyday speech (because a lot of individuals of different ages would learn it; then, there would be no linguistic obstacle between "Arabs" and "Berbers".

Those are the most significant factors that have led to the huge dialectal diversity in Algeria, and this dialectal diversity is so complex and so diverse that it needs further research and studies.

2.9 Conclusion

In this chapter, we have based our observation on the historical background of the Algerian Arabic varieties, starting from the early settlement of the Arabs in the 7th century. The purpose of this chapter is to give an idea about how Algerian Arabic witnessed such a dialectal diversity in order to introduce the importance of the historical factor as well as the geographical factor in giving rise to the Algerian Arabic varieties that we observe today.

Algerian Arabic is part of Western Arabic (Arabic spoken in the Maghrib, from Morocco to Western Lybia) which is also called the Maghrebi. Though some contemporary Algerian linguists, like A. Elimam, state that AA (Algerian

Arabic) derives from Phoenician, the majority of linguists consider AA as a variant of M.S.A (Modern Spoken Arabic). The history of the Maghrebi goes back to a long period before the coming of the Arabs like sources like A. Elimam (2003).

THE IMPACT OF THE

INFORMATION AND COMMUNICATION TECHNOLOGIES (ICTs)

TV, satellite dishes, mobile phones, computers, internet…, all these new technologies have invaded the Algerian society, and for sure they have had an impact, a deep one, on the lifestyle of Algerians. These are the ICTs that nowadays most of us cannot live without mainly our teenagers.

To know more about the ICTs and their use, this chapter is devoted to a sort of investigation on the development of using ICTs in Algeria and more specifically by our teenagers. We, therefore, shall hint at the linguistic influence of ICTs later on in the coming chapters.

3 Introduction

Are Information and Communication Technologies (ICTs) such as computers, mobile phones, radio, TV, video and the Internet effective instruments to change the behaviour of young people towards speaking and improve their social living? Or are ICTs a representation of a new lifestyle for our youth?

In this chapter, far from policy, geography, economy, colonisation…. or whatever is related to them, we are going to look at the ICTs or the recent means of communication which represent an important factor that contributes, increasingly, in the rise of the youngsters' way of speaking. The youngsters create and innovate a new behaviour in communication among people because of the huge revolution of mobiles phones, internet and satellite dishes nowadays.

3.1 The Influence of the Satellite Dish

The influence of the satellite dish on youngsters' behaviour is now quite well investigated. The impact of the satellite dish gives rise to a new behaviour in the youth. It is known that social learning through mass media is a major factor which contributes to the adoption of having a different way of speaking by young people. The use of television dramas and movies reinforces misleading ideas that civilization appeared in what they are going to express, to be different from the other and behave differently.

It is socially acceptable and desirable for many adolescents who are exposed to high pervasiveness of imitating speaking either in a good or a bad way from movies with a belief that behaving like others is a normative social behaviour. Movies influence fashion, lifestyles, and represent a new way of speaking as an acceptable behaviour that what our youth imitates and requires from the satellite dish's use.

In the last decade, the Arab world has witnessed a great revolution in communication. For instance, Egypt produces more than approximately 900 films a year watched by over 188 million viewers every year. The Satellite television has increased to reach out a much larger audience. Besides, there is a great number of films based on programming account from 25% to 30% for young viewers who support them and behave as their characters in their way of dressing and speaking.

They become more influenced by imitating others without taking into account the parameters of who speaks what and where. Hence, they become more and more distant from the local norms. These facts are contributing factors to the rise of new forms of language, i.e., a new spoken variety. When we were collecting data, we were more and more convinced that our

informants were really influenced by the satellite dish. They even call their friends "film", "numeric", "satellite", "radar" and so on.

The following diagram shows the progression of the satellite dish's use on age-varied groups. The pink dots indicate how, from 1988 to 2008, the percentage of 19 year old viewers has increased. The blue sky dots indicate how, from 1988 to 2008, the percentage of 18 year old viewers has increased. The purple dots indicate how from1988 to 2008 the percentage of 17 year old viewers has increased. The green dots indicate how, from 1988 to 2008, the percentage of 16 year old viewers has increased. The red dots indicate how, from 1988 to 2008, the percentage of 15 year old viewers has increased. The black dots indicate how, from 1988 to 2008, the percentage of 14 year old viewers has increased.
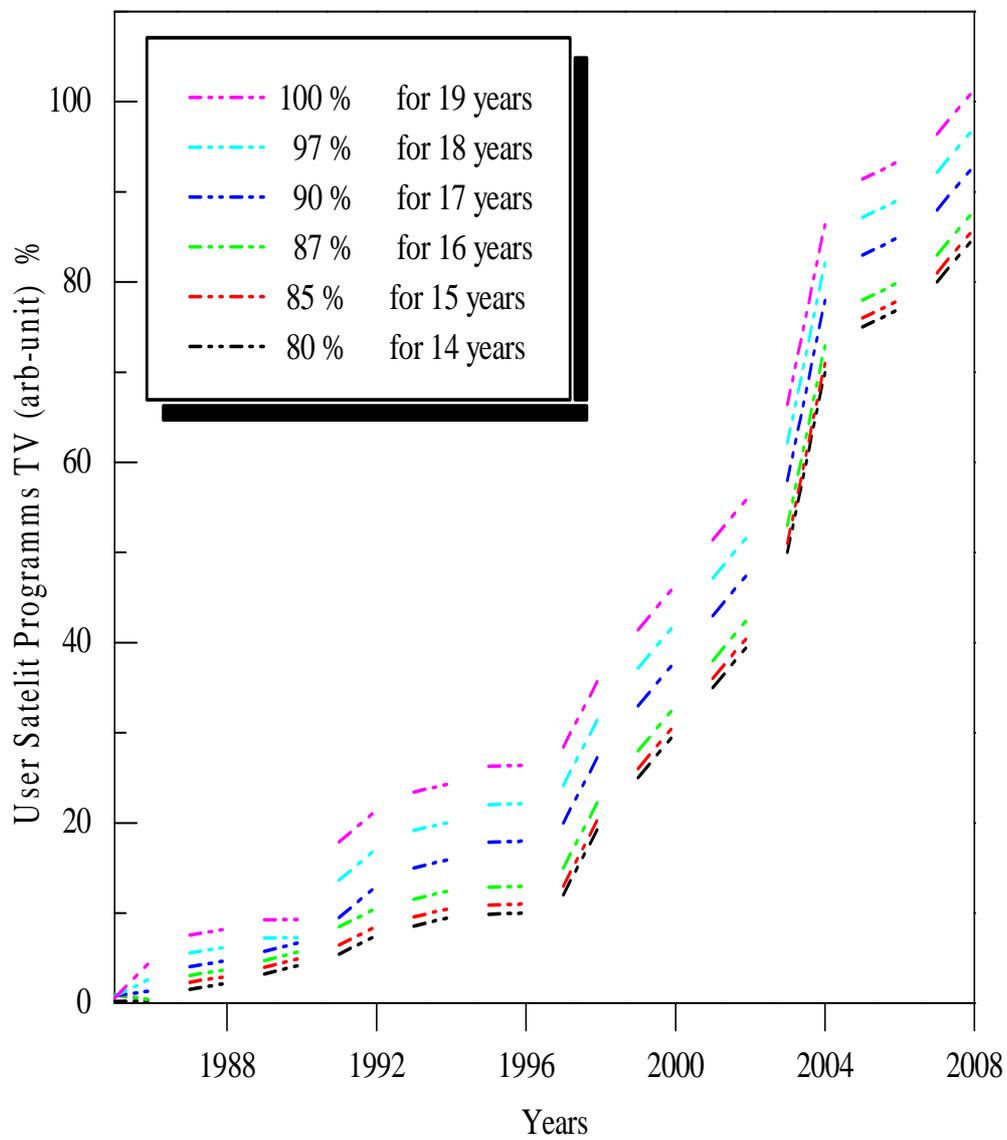
Graph One

- **Interpretation**

The above graph represents the continual increasing of the number of TV users from the year 1988 to 2008. There are six curves; each one corresponds to a particular age. The graph above shows that the use of TV by 14 year old teens reached 80% in the year 2008 while 15 year old teens' use of TV reached 85%. On the other hand, the use of TV by 16 year old teens reached 87% in the year 2008 while 17 year old teens reached 90%, in the same year, and 18 year old teens reached 97%. Finally 19 year old teens reached 100% in the year 2008.

These percentages about a continual increasing use of TV by teenagers lead us to expect that TV use has certainly an impact on the level of the spoken variety of youngsters. For instance, watching Egyptian movies or theatre plays extensively by our teens has produced an expression like : "aha ya salam!!" [That's fair enough!!], which is an Egyptian expression.

3.2 The Influence of the Internet

Though the internet has become available in Algeria only by the year 1993 via the state-owned CERIST research centre, five years later in 1998, and ministerial decree number 256/1998 was issued to end partially the monopoly of the service provision by the state by allowing private sector companies to become internet providers. This is how the use of internet has increased.

In fact, in Algeria there still are difficulties to have access to internet. However, we notice the continual increasing of the number of cybercafés. The latter may be one of the most preferable place young people like to go to. Whether for playing electronic and virtual games, or to chat on messengers, or

even to make researches, Algerian youngsters are getting more and more used to internet.

The impact of the internet also creates a new behaviour among the youth. It is known as a major factor which contributes and interferes in the speech of young people. Many adolescents are influenced in their way of speaking by the internet; they use words that are part and parcel of the internet's use either in a good or a bad way in their speech, such as: magravi, when they refer to their origin. We often hear young people use various words that have a relation with the net. These words are mentioned in the next chapter (see Chapter Four).

The diagram below is limited to a specific period and age. It gives us an idea about the impact of use of the internet and its increasing frequency. On the graph, the black squares indicate how, from 1998 to 2008, the percentage of 14 year old internet users has increased. The red circles indicate how, from 1998 to 2008, the percentage of 15 year old internet users has increased. The green triangles indicate how, from 1998 to 2008, the percentage of 16 year old internet users has increased. The blue triangles indicate how, from 1998 to 2008, the percentage of 17 year old internet users has increased. The orange lozenges indicate how, from 1998 to 2008, the percentage of 18 year old internet users has increased. Finally, the purple crosses indicate how, from 1998 to 2008, the percentage of percentage of 19 year old internet users has increased.
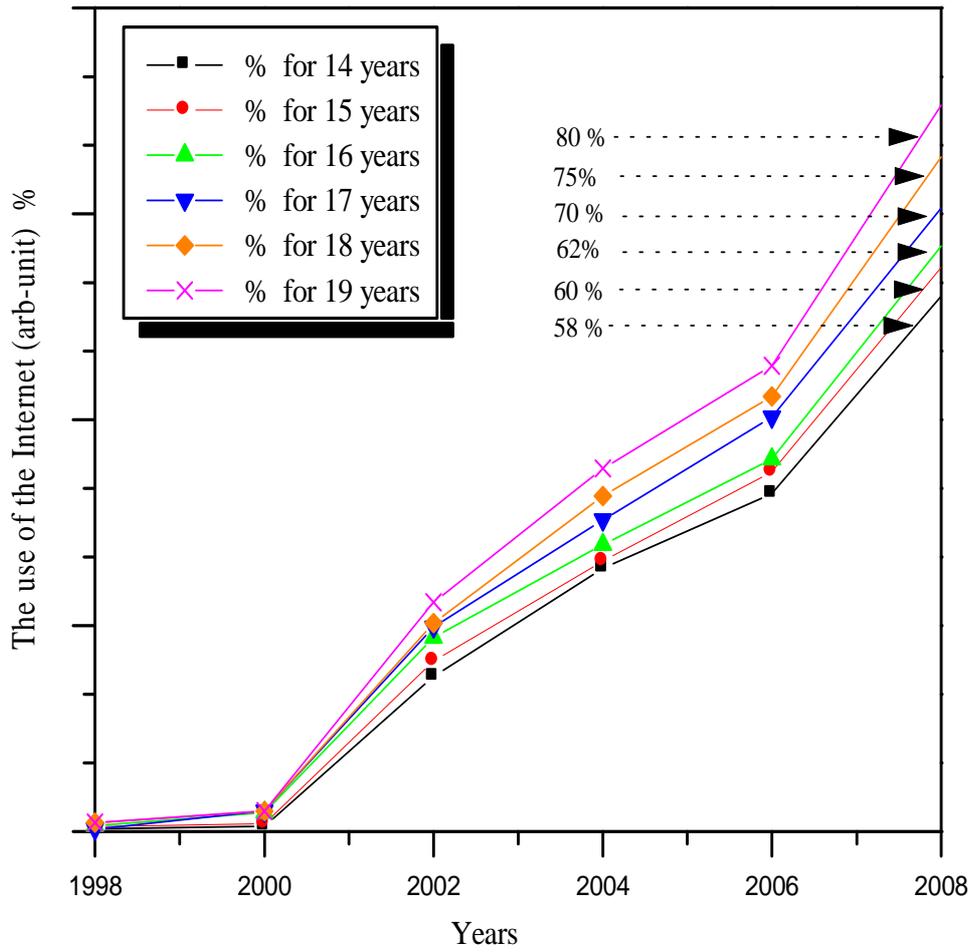
Graph Two

- **Interpretation**

We observe that this increasing use of the internet use affects the Algerian young people in their way of speaking. Our young people are exposed to a new spoken variety. It is their own variety which represents their new way of communicating with the elders. They use new words, expressions, and every thing which is related to the internet use as we have mentioned in the table (see chapter four)

3.3 The Influence of the Mobile Phone

Algeria's mobile phone market exceeded all expectations when it continued to grow by around 200% four years in a row and soared past the 65% penetration mark. The country's fixed-line market lags behind the other relatively affluent North African countries, and its second operator is considering exciting the market again after only one year of operations, claiming unfair competition. Accelerated developments can be expected from 2007 onwards resulting from the upcoming privatization in the country.

Mobile phones, nowadays, have become part and parcel of our daily life activities, behaviour and surely speech. Youngsters are most likely to be influenced by mobile phones and to a certain extent they are addicted to these apparatuses. These days, and because having a mobile phone is easier than ever, the mobile phones represent an essential possession for youngsters mainly. This surely has an impact on young people's behaviour, and therefore speech. "rak tvibri" (you are shaking) , "rak hors champs" "you are out of network)…these are some examples that may give an idea on the impact of mobile phones on youngsters' spoken variety. [To know more about these examples see chapter four]
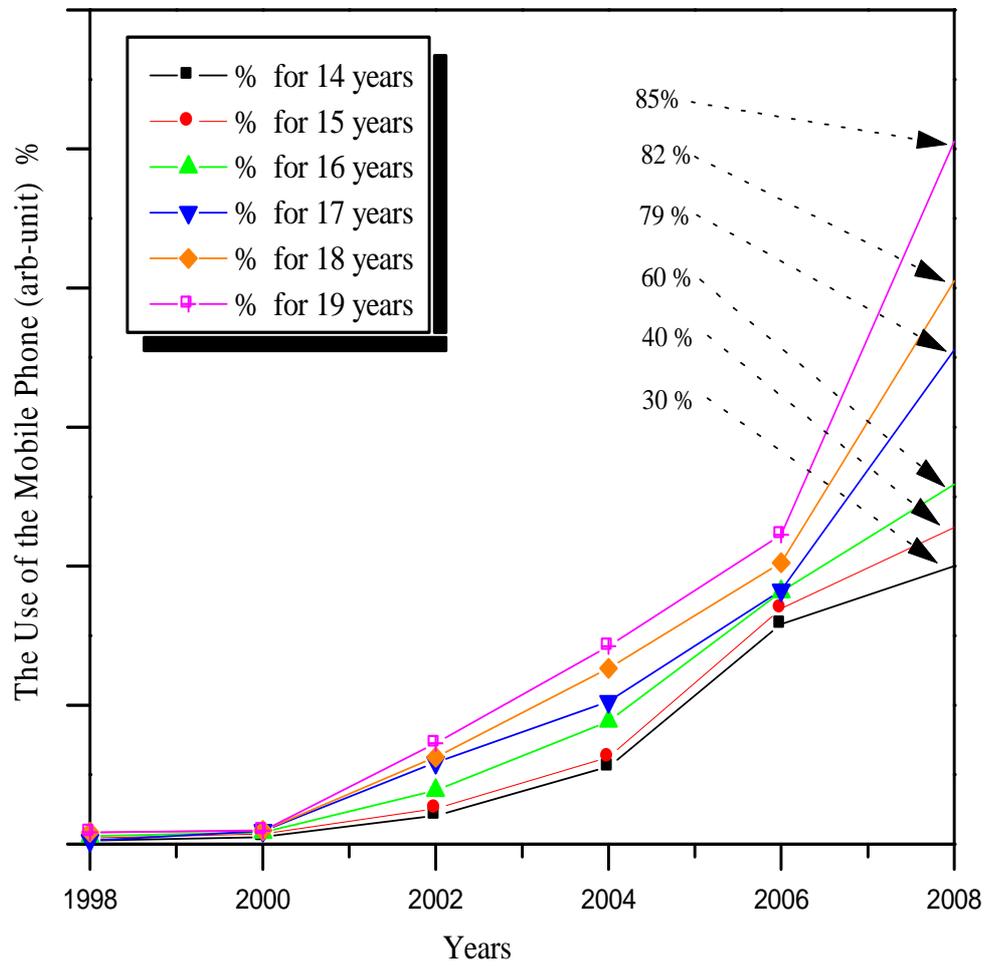
Graph Three

- **Interpretation**

The diagram above represents the evolution of the mobile phone's use by teenagers. The black squares indicate how, from 1998 to 2008, the percentage of 14 year old teenagers' use of mobile phone has increased. The red circles indicate how the percentage of 15 year old teenagers' use of mobile phone has increased from 1998 to 2008. The green triangles indicate how the percentage of 16 year old teenagers' use of mobile phone has increased from 1998 to 2008. The blue triangles indicate how the percentage of 17 year old teenagers' use of mobile phone has increased from 1998 to 2008. The orange lozenges indicate how the percentage of 18 year old teenagers' use of mobile phone has increased from 1998 to 2008 and finally the purple squares indicate how the percentage of 19 year old teenagers' use of mobile phone has increased from 1998 to 2008. According to this diagram, there is an increasing use of mobile phones, mostly by young people, and thus there is certainly an impact on the youngsters' way of speaking.

3.4 A General Interpretation

Graph one, two and three depict the evolution of the internet use (G2), the mobile phone use (G3) and the satellite use (G1) in the last few years. Hence, we may ask the questions on how does the ICT affect our youth, and why does it become important in its frequency and evolution.

Though this impact is a "blessing" for people, it is a "curse" for them. Nowadays, mobile phones become widespread all over the world. In the Arab world, and in Algeria, mobile phones have a negative impact on people. We shall, for this, focus on how mobiles affect the new generation. Mobile phones' create a great gap in limiting the youngsters' emotions by using SMS messages, abbreviating their speech; waste their time in playing games or doing missed calls and so on. Consequently, forgetting themselves during calls,

our youngsters' way of speaking changed due to the interference of words related to mobiles and other new technologies. [See Chapter Four]

From the data collected from the interviewees and from PTT, Djezzy and Nedjma, we may say that our young people have become more influenced by the ICTs' use since 2004. Because technologies like mobile phones, satellite dishes, the internet are available for a great number of youngsters as they are cheaper now, our youngsters' use of ICTS is extensive to the extent that it influences their speech.   (See Chapter Five)

3.4 Conclusion

ICTs have become available to wider generation and thus they have a deep impact particularly on the young generation at different levels noticeably at the linguistic level. Our work intended to stimulate the interest and awareness of people on what is behind the extensive use of ICTs, particularly those whose age varies between 14 and 19.

The issue is whether we accept that the young people should, in addition to the existing deprivation of income, behaviour and knowledge, also be further deprived of new opportunities to improve their social living. The strategic choice is whether to accept the rapidly growing gap caused by a fast ICTs of opportunities or whether to use ICTs in creative terms. It is clear to everybody that we need to start sharing knowledge and information at once if we want to bridge the many divides which separate the rich from the poor, urban from rural, men from women, majorities from minorities and the young from the old. And it has shown that information and communication technologies have a huge potential to facilitate and accelerate this process.

There is no doubt that Information and Communication Technologies (ICTs) have drastically changed the way individuals, organisations and

enterprises interact. But, are they a priority for developing cooperation, changing their behaviour towards speaking and improving their social living?

There is a growing tendency that ICTs are indeed very powerful tools that can make development effective on a large scale for disadvantaged people. Moreover, they provide cost-effective means for building interactive, demand-driven communication networks that enable people to voice their concerns and to actively participate in political decision making in a local, regional and global context. A vital component of ICTs for development is the media which plays a key role in development, peace and stability. Information and communication technologies have not only substantially influenced the way the media functions, but further increased its importance. In big cities like Oran, these technologies have become part and parcel of the daily life of people, particularly the youngsters, and this is mostly shown in the changing of their speech. (See Chapter Five).

A SURVEY OF NEOLOGISM

As we have already seen, the extensive use of ICTs would surely result in a linguistic change at the level of the youngsters' speech. This linguistic change is generally in the form of neologisms, i.e., new words and/or words with new meanings. The following chapter is about a detailed explanation of what is neologism and how is this term related to our field of investigation.

4 Introduction

This chapter is devoted to what we call *neologism*, i.e. the addition of any new lexical element to the language, by free creation, borrowing, derivation, or any other process, or the use of existing lexical elements with a new meaning. Since our youngsters are influenced by ICTs, their "speech is also influenced and it changes with the use of new technologies. But before that, let us have a quick look at what is neologism as a literary concept.

> *"As a literary concept and term, neologism appeared in the early 18th century, at the time when the neoclassical practices of the French Generation of 1660 began to consolidate, throughout Europe, into a body of normative teaching. The idea that different domains of human experience should be represented in literature by distinct literary styles entailed the notion that each of these styles should operate within distinct vocabulary. Usage, i.e., specific usage of the «best Authors,» «the Court,» or «the City,» determined the limits of this vocabulary, along with other grammatical and stylistic properties."*
>
> *From www.wikipedia.org*

Authors using words and expressions (as well as phrase structures) from outside this universe were said to use *neologisms*, new expressions. Critics of the time conceived of *neologism* in literature as analogous to the continuous creation and introduction of new lexical units into language, and they thought of language change in general as a process of decay. Thus, *neologism* was condemned on both aesthetic and linguistic grounds and the term was used pejoratively only.

However, as early as the second half of the 18th century, it became obvious that the vocabulary of literary expression should and perhaps could not be fully circumscribed. Thus, pejorative *neologism* was given ameliorative doublet, «neology» which meant the introduction of «approved» or «correct» new words into language.

The modern, neutral meaning of *neologism* appears early in the 19th century and, still combated by Littré in French, gains acceptance towards the end of the century. The expansion of the literary experience by the Romanticists, the Realists, and the Naturalists, as well as the emergence of linguistics as an «objective» science has contributed to this development.

4.1 Study on Neologism

Neologism, as a term, is not new, but as a study it is new field of research. Before we deal with neologism as a study, let us define it as a term beforehand:

> *"... a unit of the lexicon, a word, a word*
> *element or a phrase, whose meaning, or whose*
> *signifier-signified relationship, presupposing an*
> *effective function in a specific model of*
> *communication, was not previously materialised as*

a linguistic form in the immediately preceding stage of the lexicon of the language. This novelty, which is observed in relation to a precise and empirical definition of the lexicon, corresponds normally to a specific feeling in speakers. According to the model of the lexicon chosen, the neologism will be perceived as belonging to the language in general or only to one of its special usages; or as belonging to a subject-specific usage which may be specialised or general."

Rey 1995:77

There is thus no doubt that neologisms are tokens of a creative process as described by Rogers (1976)

" The ability to receive much conflicting information without forcing closure upon the situation. It means what the general semanticist calls the "extensional orientation". ... The more the individual has available to himself a sensitive awareness of all phases of his experience, the more sure we can be that this creativity will be personally and socially constructive."

Rogers 1976:300

Lexical neology manifests itself both in single words and compound words and phrases. Sometimes these neologisms are very short-lived and do not even get lexicalised. "Neological / onomasiological needs according to Rey can be

"...1. subject related (thematic onomasiology), 2. semantic (componential onomasiology) or 3. translation related. A need for neologism may be language-internal, i.e. within one language area, or because of external pressure. One example of the latter case is diffusion of technical innovations, e.g. "computer terminology from English to other languages"

Rey 1995:79-90

This applies also to translation between the majority language and linguistic minorities within a country ("indigenous" minorities or immigrant languages). Here, it is often a question about social and cultural influence with subsequent lexicological and terminological problems.

In interpreting situations, we think it is possible to distinguish two main types of neologisms: on the one hand source language terms and special language phrases used by the *speaker*, and on the other hand the possible neologisms that the *interpreter* uses to translate either these "new" terms or other "old" terms which lack a direct equivalence in the target language.

The neologisms of the speaker can be either "accepted" neologies within the speaker's discourse community, to use the terminology in Foucault (1970), or spontaneous, idiosyncratic, created in the heat of the moment: speaker's creativity! Neologisms can also refer to an existing word or phrase which has been assigned a new meaning.

Neologisms are nothing but a process of language change, i.e., language dynamicity. The latter gives rise to new spoken varieties, so next section is about language dynamicity as a salient element in our study.

4.2 The Dynamicity of Language

The creation of new words, i.e. neologisms, constitutes a first step in language change and language evolution; this also refers to language dynamicity:

> *"Language changes for several reasons. First, it changes because the needs of its speakers change. New technologies, new products, and new experiences require new words to refer to them clearly and efficiently. Consider the fax machine: originally it was called a facsimile machine, because it allowed one person to send another a copy, or facsimile, of a document. As the machines became more common, people began using the shorter form* fax *to refer to both the machine and the document; from there, it was just a short step to using the word* fax *as a verb"*

> *Aitcheson, lean. 1991*

Language, as anything related to Man, is a changing, human phenomenon; it changes through time, space and even situations; this is why there exist a great number of languages, of dialects and of spoken varieties. Globally speaking, millions of languages exist though so many of them belong to one source language, for example: French, Italian, Spanish, Portuguese are four different languages. But they all belong to Latin…

On the other hand, in each speech community different groups of people belonging to different ages, sexes, regions and social categories co-exist side by side. This co-existence needs communication, and the communication needs a mutual intelligibility from the part of those engaged in this communication.

This is what this research is built upon. To observe examine and analyse language dynamicity, an important group of people was chosen to analyse its

speech variety; we're talking here about young people represents a source of language changes. The framework of this work is to present how young people 'speak', what are the new words they have 'innovated' and how youngsters do 'create' their own repertoire.

In this chapter, we will present the informants and illustrate their speech. The first part of this chapter is about a brief presentation of the informants (see appendix) which will be refered to in the fifth chapter. Then, we will 'coin' what the youngsters said, i.e., their speech which will be classified in a table, later on in this chapter, and analyzed afterwards in the next chapter.

The importance of this chapter lies in the way the data, after being collected carefully, will be presented and how there will be a reference to the informants' social and educational background. The informants were chosen at random, in the sense that they all come from the same city, Oran. The latter was chosen for many reasons; the first reason is that Oran is a big city where all means of modern life are available; then Oran has become a 'melting pot', just like other urban centres, which attracts people from other cities. Also, in Oran social class differences are much clearer than in other cities. We have added some Mostaganem young people in the list of interviewees because there is not a big difference between Oran youngsters and Mostaganem youngsters. We have asked our informants from where they have got their speech their answers were from cousins, friends, neighbours. On the other hand, the Mostaganem young people imitate the speech of the Oran youngsters.

For this reason, we have chosen Oran youngsters because in Oran young people are more likely to be open to new technologies as well as people from other cities and even countries. These features are important in the analysis of the factors that stand behind the neologisms brought by youngsters, and then behind the dynamicity of the dialect spoken in Oran.

4.3 The Presentation of the Data

Linguistics with all its branches is somehow an "exact" science. Researchers, in this field, have to be precise and concise at the same time. Hence, we had to limit this research to one group of people belonging to one age group, (from 14-19) and to one gender (male). This choice is based on the observation that the age between 14-19 is the most salient period in Man's life where a young person is more creative, more dynamic and more energetic. Moreover, boys are more likely to stay out for hours than girls in the Algerian society. As Trudgill (1983a: 167-168) says, women are more conservative than men.

> *"Women are more closely involved with child-rearing and the transmission of culture, and are therefore more aware of the importance, for their children, of the acquisition of (prestige) norms...Men in our society have traditionally been rated socially by their occupation, their earning power, and perhaps by their abilities - in other words, by what they do...It may be, therefore, that they [women] have had to be rated instead, to a greater extent than men, on how they appear."*

During our investigations, we have tried to be intelligent in our way of asking our questions in order to collect several samples concerning the daily conversations of our informants. The next point is to present the speech of the young boys we have interviewed, questioned and observed to get non-spontaneous speeches.

4.3.1 The Speech of the Informants

We shall, in this section, introduce the different lexicons that these youngsters are using in their everyday life conversation, and this will be through different extracts from daily conversations by our informants tape-recorded. After then, we will classify these words according to their use, origin and nature (see the next point).

- **Extract 1:** This is an extract from a conversation between two of our informants (see Appendix). The topic of the conversation was a kind of verbal quarrel between the two youngsters.

I_1: [ya mħjæjnə wəlit kəlhæbʃ]

I_2: [əddi roħ tʃatʃɪ ʕlæ roħək]

I_1: [æj ʔəˈnuːʃ ɣadi nmqskiː]

I_2: [ha sətəfroħək mælək rəktv iːbrɪ]

I_1: [roħ al mʂəntaħ]

I_2: [hælik lhadra tæʕ ʃkuːpɪ]

A-English translation

I_1: "Oh man!! You've become so stupid!!"

I_2: "Hey!! Leave me alone!!"

I_1: "Hey pampered guy!! I'll crash you!!"

I_2: "Watch your words, I'm telling you!! Why you're shaking like a
mobile??"

I_1: "Go to hell!! Stupid guy!!"

I_2: "Look!! What are you gagging??"

• **Extract** 2: This is also an extract from a daily conversation between four teenagers. The topic is about their teacher:

I$_1$: [stɤəllit lprof ljum kænət təʃʕəl mræja]

I$_2$: [rahi ħəbba numerik **]**

I$_3$: [a: lmis ttæʕna ħəbba qlila fə Ṣo:g] **,**and when she

is coming one of them told:

I$_4$: [brid brid lħukuma ʒæt**]**

B-English Translation

I$_1$: "Have you noticed how beautiful is the teacher today?"

I$_2$: "She's shining today!"

I$_3$: "Oh our teacher is so beautiful!!"

I$_4$: keep silent she is coming.

• **Extract 3**: Extract three is taken from a conversation that had taken place in a cybercafe. Two young people were tchatching on the net and talking to each other at the same time:

I$_1$: [a barka ma tʃæ tʃɪ ʕljja a blutu:t]

I$_2$: [saħi:t lĩnfra ruʒ rah yahdar]

I$_1$: [mʃi ni mkonikti jæmħæjnək]

I$_2$: [saħħa ʔə´nu:ʃ ħsæbli rak dekonnecti]

I$_1$: [stɤəl ʃat ki dæjjəra papiʃa rani ãlinj mʕaha]

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C-English Translation

I$_1$: "come on!! Stop bothering me you're too much talkative!! You're like a Bluetooth!"

I$_2$: "oh! I forgot you are the infra-red!!"

I$_1$ "I'm connected with a lady!!"

I$_2$: "Oh pampered!! I thought you are disconnected"

I$_1$:"Waw!! Look!What a lady I'm connected with!"

- **Extract 4:** This extract is taken from a conversation between three teenagers who were flirting two young girls at the entrance of their secondary school:

I$_1$: [we papiʃa raki ʒdida ljum]

I$_2$: [jæmħæjnək hæda tufaħ wəlla ʃæh]

I$_1$: [wah a ʃriki ʃʃiræt rahum hæ:jədʒi:n]

I$_2$: [rwaħ tʃu nχarmə†o ʃwjja]

I$_1$: [aʒddək lħumæ:n lħumæ:n]

D-English Translation

I$_1$: "hey pampered girl!! You're bright today!!"

I$_2$: "Oh goodness!! Look at those 'bums'!!"

I$_1$: "Yes my friend!! I can see they're all fire!"

I$_2$: "Come with you we try to brainwash them!!"

I$_1$: Oh! Your grand father it is too hot! too hot!

4.3.2 The Classification of the Data

In the following tables, we have attempted to classify the collected data according to the situations and the conversations from which we have taken the extracts above. The classification was based upon the origins of the lexical variation that we have encountered. The first table contains three columns: the first column entitled 'Neologism', the second entitled ' Words that have been transformed into taboo words', and the third entitled 'Words created out of technology'. The second table contains two columns: the first entitled 'words they use as an identity marker', the second entitled 'words used as code between them'.

The First Table

Neologism (new created words)	Words that have been transformed into taboo words	Words created out of technology
-habsh [hæbʃ]	- hajidj [hæːjədʒ]	-Rak tvibri [raktʋ iːbrɪ]
-Sattaf Rohak [səˈtəfrɔː ħək]	- Nkarmtha [nxarmətha]	-Nmaskik [ˈnmaski:k]
-Shkoupi [ʃkuːpɪ]	-Hamya [ħæmjja]	-Rani mconnecti [ranɪ mkonikti]
-Msentah [mṢəntaħ]	- Tofaha [təˈfæːħa]	-Rak or champ [rakorʃã]
-Anoush [ʔəˈnuːʃ]	-Hokha [ħəkha]	-Barkama tchatchi [barkama tʃa tʃɪ]
-Matkawarnish [mətkawərniː ʃ]	-Mkawra [ˈmkawra]	- Activilblue thooth [aktɪvəlbluːtut]
-Boutti [boté]	-Mdawra [ˈmdawra]	-rak maski [rakˈmaskɪ]

The Second Table

Words they use as an identity marker	Words used as a code between them
-We shriki [we ʃriːki]	- Sal'a [Ṣəlʕa]
-Lhoko-mah (head teacher) [lħukuma]	- Mahi [mæːħɪ]
-Habba qlila [ħæˈbæqliːla]	ghir hya wtat3wd [ɣiːrhˈjæwtətʕæwd]
-Harraga [ħæˈraga]	- Bda jsham snam - bittanah [bdə jˈʃəm Ṣnæm betænəh] - tabri el rash [təbɤɪ ərrəʃ]

4.4 The Analysis of the Tables

The two tables above lead us to think about the origins of this lexical variation and how it emerged.

> *"Words can have no single fixed meaning. Like wayward electrons, they can spin away from their initial orbit and enter a wider magnetic field. No one owns them or has a proprietary right to dictate how they will be used."*
>
> *David Lehman, Signs of the Times*

These tables give an idea about the factors that influence the changing in youngsters' way of speaking. The first columns represent new created words which may seem odd to 'old'/ adult people. The word [hæbʃ] is the alternative for the word [maḥboul], which means "crazy" and "muzzy". The second word is [sə′təf] which is always used with the word [rɔ: ħək] (this expression is used as a threat to a person; it means "be carful!"). The word [ʃku:pi] is another word that youngsters commonly use; it means 'gagging'. The word [mṢəntaħ], which many adults don't understand, means 'stupid'.

We may wonder how these words were created and what their origin is. Actually, the answer was offered by Chomsky in his theory of TGG, which is based on the idea that a native speaker is likely to create new words which exist in his competence.

The second column contains some words that the youngsters have coined into taboo words. A word like [hæ:jədʒ] [turbulent] is used by members of the speech community other than youngsters with no 'sexual' connotation; the

same thing is true for [nxarmətha] [I cross it out], [ħæmjja] [she is hot],

[tə ˈfæːħa] [apple], [ħukha] [scratch it]. Youngsters have a different

intention towards such words; the first word means [sexually excited] instead

of [turbulent] and it may be the same case with the English word intercourse

whose denotative meaning is 'contact' but whose connotative meaning is

'sexual contact'.

The second word [nxarmətha] means, for youngsters, [I am asking her

to be my girlfriend]; [ħæmjja] means for youngsters [sexually excited] and

[tə ˈfæːħa] means [the bums]. Such shift in meaning has an interpretation,

and this is what we will deal with in the next chapter.

The third column represents the influence of the use of new technologies

on the daily life conversation o the youth, and because the youngsters are fond

of new technologies, the first to be affected by this technology is them and

therefore their speech. [rak tvibri] is an expression used among youngsters to

mean [you are turbulent!] because when the mobiles are vibrating, they are

shaking. The second expression [nmaskik] means [I'll destroy you!]; it comes

from the word [masqué] (appel masqué) or [hidden ID] and it is a kind of

threat for someone; it means that I will make you disappear.

[ræni mkonikti] [I am all ears] comes from the word "connecté"

[connected]. [rak orʃã] [you are out of network]: just like mobiles can be out

of network, someone when he is not concentrated he is out of network, i.e.,

mentally absent.

The fourth column may seem strange for the words it contains. In fact, this is what they are: a code among youngsters. A word like [Ṣəlʕa] means [drug] because the drug is seen as a merchandise. [mæːħɪ] means "the person who sells drug", and [ɣiːrhɪˈjæwtətʕæwd] [it is just in the same way] stands for the process of preparing a cigarette of Banjo (drug), i.e. you will turn the special paper more than twice. [bdə jˈʃəm Ṣnæm betænəh] is a funny expression which means "he started to be arrogant"; it comes from the action arrogant people generally do; that of smelling their clothes to be sure that they don't stink.

- **Other types of lexical variation**

Gloss in French	OAA	NYAA	ENGLISH
Gâté	mkalach [mqæˈləʃ]	anouch [ʔəˈnu:ʃ]	Pampered
Beaux	yachaal [jəʃʕəl]	mraya [mrəja]	Handsome
Brillant	yabgas [jəbgəṢ]	Film numérique [fi:lm numeri:k]	Brilliant
Cache	Dareg [dæ:rəg]	Masské [mas**ke**]	Disappeared
Beau parleur	Maamar hadra [mʕamar hadra]	Mflixy hadra [mfli:ksɪ hædra]	Too much chatty
Tu es rien	Nta walo [ntæwæ:lu]	Nta gaa chtakayne [ntæ gæ:ʕ ʃtæ kæjən]	You are nothing
Gloss in French	OAA	NYAA	ENGLISH

Code ou mot de passe	Sar binatna [sər bi:nætnə]	Mot de pass binatn [modpasbi:nætnə]	Secret between us
Malade mental	Mkhalkhal fi raSah [mχəlχəl fi:ræsəh]	Rah mtouché fi rasah [rah mtu:ʃɪ fi:ræsəh]	Mad
Brik	Melliuon [məlju:n]	Brika [bri:kæ]	Million
Etrange	Ghrib [ɣri:b]	Mgravi [mgrævɪ]	Foreign
En line	Rah fi khat [rah fəl χaɬ]	Mconnecté [mkoˈnikti]	On line
Dehors	Bara [bəˈra]	Rouh tchatchi ala rouhak [ru:ħ tʃæ tʃɪ ʕləru:ħək]	Outside

After presenting the speeches of the informants and the collected data, we automatically would ask the following question: "How do youngsters create

all these words?".Actually, the process of creating new words is nothing but a particular performance by the youngsters of their dialects; this would lead us to Chomsky's theory of Transformational Generative Grammar. It seems to from Chomsky's theory, the Transformational Generative Grammar, that any native speaker is able to create his own language consciously or unconsciously and this is what the following scheme depicts:

```
                    ┌──────────────────┐
                    │     Speaker      │
                    └──────────────────┘
                              ↑
        ┌────────────────┐    │    ┌────────────────┐
   .    │   Competence   │ ←──┴──→ │   Perfermance  │
        └────────────────┘         └────────────────┘
                │                           │
                ↓                           ↓
        ┌────────────────┐         ┌──────────────────────┐
        │    Language    │         │  The way of speaking │
        └────────────────┘         └──────────────────────┘
```
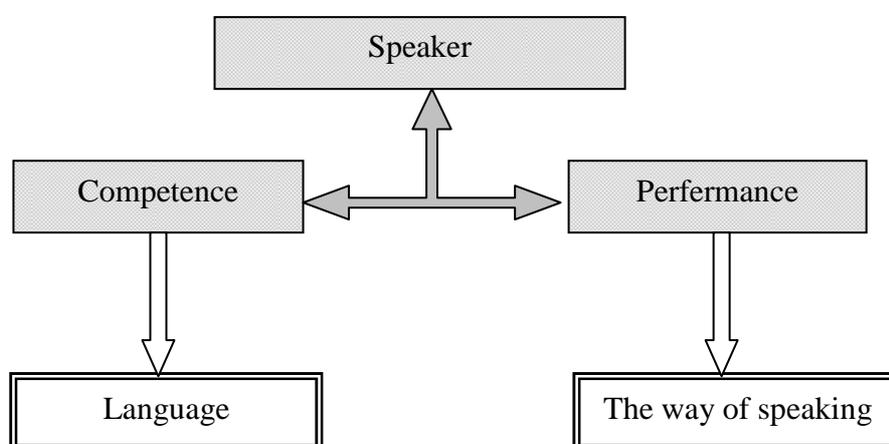
The competence and performance of a speaker

4.5 Conclusion

In this chapter, we have presented a number of neologisms we found in the speech of young people in their everyday life conversations. Some words are the result of technological influence. Others are created by the youngsters themselves to express their vision of the world; some other words have been given a 'taboo' dimension by the young people, and some words are used as a code among youngsters.

This classification of the neologism will help in the finding of the factors that have given rise to this lexical innovation. In the next chapter, we will tackle the following question: "what are the factors and the reasons for which the youngsters have develop their 'own' lexicon?"

THE ANALYSIS OF THE DATA   AND THE SPECIFICITY OF THE YOUTH VARIETY

After we have presented the speeches of our informants, i.e., the data, this chapter will be devoted to the analysis of this data and make further researches concerning other speech communities because it was necessary to reinforce our work by knowing about other Aglects in other countries; for this reason, we may ask what do all the differences mean and what are the factors that stand behind these differences: are there social factors, psychological factors, technological factors, or a set of factors? To include this chapter we have to see the psychologist point of view by asking him some specific questions about the young people's spoken varieties.

5 Introduction

The many lexical differences we came across do not come at random, i.e., there are reasons as well as factors that have given rise to such differences. Before we deal with these factors and reasons that we will deduce from the tables [see Chapter Four] in which we have classified the collected data, we have to mention that the process of creating new words by the youngsters is a universal phenomenon found in all speech communities. This phenomenon is one feature of language dynamicity. The first section of this chapter is a reflection on the tables presented in the previous chapter. The second section is a reflection on other lexical variations in three communities Egypt, Paris and London. The third section the reasons behind these variations.

5.1 A Review of the Tables

Most of the lexical peculiarities, we came across while doing this research, unveil the existence of a number of factors that have given rise to these differences. Expressions and words like: [hæbʃ], [rani mkonnikti mʕæk] [mṢəntaħ] [ħəkha] [nmaski:k] [mæ:ħɪ] [ħæˈbæqli:la] [see tables in Chapter Four] are particular to young people, and many adults find it difficult to understand words or expressions alike. Though some of these words or expressions are known by adults, others are completely innovated by young people and this is what we call neologism.

- **Neologism**

The first column of the table on p56, entitled Neologism (new created words) shows that the youngsters are capable of creating new words, adding them to their repertoire, and integrating them in their everyday conversation. However, these words may be rejected by other categories of the speech community as they see them as 'vulgar' vocabulary.

- **Taboo Words**

The second column of the table on p56 shows that youngsters have their own perception of the words; that is they have their own repertoire of vocabulary; they may consider words which the adults deem as 'innocent' as taboo and pejorative.

- **New Words Related to Technology**

The third column of the table on p56 gives an idea about the importance and the impact of technology in the changing of the youngsters' speech. Youngsters are known to be more interested as well as more acquainted with new technologies: mobiles, computers, Bluetooth, the internet….

- **Words used as a Code between them and Words They Use as an Identity Marker**

As for the fourth column and the fifth one in table two on page , it shows that youngsters tend to have their own repertoire by using and coining words and giving them new meanings. This may reflect the identity and the independency the youngsters try to find away from the adults to understand themselves and this is what we call degree of intelligibility.

Far from our speech community let us have a look at other speech communities to reach the point what are the reasons behind the lexical variation and innovation.

5.2 Lexical Innovations in youngsters' Speech as a Universal Phenomenon

After we have seen to what extent our young people's speech is different lexically from ours, we may wonder whether this phenomenon is peculiar to our speech community and to our young people's speech. This has led us to make further researches concerning other speech communities. It was necessary to know about other Agelects in other countries; for this reason, we have chosen three speech communities to analyse: the speech community of London, the speech community of Paris, and the speech community of Cairo.

The choice of these three speech communities was not at random; having chosen three 'big' cities reinforces our hypothesis concerning Oran speech community, i.e. Oran as a big city is a major factor for the lexical changes that are taking place. The second reason behind such a choice is that the three cities are from different countries, different cultures and having different languages. London, an Anglo-Saxon metropolitan city, Paris a melting pot for people of

different cultural backgrounds, Cairo one of the main cities in the Arab world, these features make the three cities as important as Oran in Algeria.

5.2.1 Egyptian Arabic

Egyptian Arabic (Maṣrī مصري) is a very important point to be added in this chapter because it is also a variety of the Arabic language of the Semitic branch of the Afro-Asiatic Language family. It originated in the Nile Delta in Lower Egypt around the capital Cairo. Descended from the spoken Arabic brought to Egypt during the AD seventh-century Muslim conquest, its development was influenced mainly by the indigenous Cape-Egyptian Language of pre-Islamic Egypt, and later by other languages such as Turkish. Egyptian Arabic is spoken by more than 76 million people in Egypt. It is also understood across the Middle East due to the predominance of Egyptian media, making it the most widely spoken and one of the most widely studied varieties of Arabic.

The terms Egyptian Arabic and Masri are usually used synonymously with "Cairene Arabic", the dialect of the Egyptian capital. The country's native name, *Maṣr*, is used locally to refer to the capital Cairo itself. Similar to the role played by Parisian French. Masri is by far the most dominant in all areas of national life. While it is essentially a spoken language, it is encountered in written form in novels, plays, poems (vernacular literature) as well as in comics, advertising, some newspapers and transcriptions of popular songs.

Nowadays, while watching Egyptian movies or hearing Egyptian immigrants who live in Oran or through chatting i.e., via internet, we may observe that all the changes that affect the Egyptian language can be the social living, means of transportation, the media and the ICTs' influence.

For example [ħa Kncelo] it means [I will destroy him] and this is the influence of the internet's use ……………There are other odd words and expressions in the next point (see them)

5.3 The Lexical Differences in Egyptian Youngsters' Speech

After this brief presentation of Egyptian Arabic, be it derived from Modern Spoken Arabic just like Algerian Spoken Arabic, now we try to present a set of neologisms that Egyptian young people use in their daily life conversation mainly Cairo youngsters. The data was collected from an interview with an Egyptian immigrant who lives in Oran, and also from TV series, and internet as well:

1) أستمورننج   عا وز   عا it expresses [I am going to wake up]
This is a word that is used to mean that the person is lazy but he/she has to wake up.

2) الأبلتين لدع في دهاليز الحياة   it expresses [Life has become a chaos/ I have no money].This is an expression that means the person is 'financially tired'. It also means that the person is fed up with his/her life. This shows that young Egyptians are getting pessimistic.

3) أعمل دماغ it expresses [Take a drug to forget problems and be happy]
This is a well-known expression that is used by young Egyptians mainly those of Cairo to say that a person has lost control out of drugs.

4) أديها جاز it expresses [fire it !!]
This is an expression that young people in Cairo use to deepen a quarrel or a fight between two people.

(5) أختفى شوية يا عم it expresses [hey!! disappear for some time]

This expression is said to someone who is not desirable within a group.

(6) أيه النظام it expresses [what's up ?]

This expression was quoted from an advertisement of a mobile: "what's new with this mobile?"

(7) أليط it expresses [Arrogant]

(8) أتشبح it expresses [I have beaten him]

(9) أزبهل it expresses [I'm surprised]

(10) إحلقلو it expresses [ignore him]

(13) أتوبيس راجع بضهره it expresses [oh goodness, she's not beautiful at all!!]

(14) أعلمه it expresses [I will cause him a scar on the face !!]

(15) أنش it expresses [spoiled, stupid and muzzy]

(16) أشاعاتى it expresses [A person who spreads rumours]

(17) أتزرع هنا it expresses [you will stay stuck this way]

(18) أعلن فرارى it expresses [I declare my failure!!]

(19) أحنا اللى بهيظنا الفهايص it expresses [I am the bad guy who let all boys lose their concience]

(20) أوزى it expresses [A beautiful lady or girl]

(21) أنتر it expresses [English « enter »]

(22) أيه البواخه ديه it expresses [what's that stupid thing !!??]

(23) أهرش it expresses [get out what's in your pocket]

(24) أنزل من علي ودنى it expresses [stop bothering me you're too much talketive]

(25) أوكشه it expresses [a very beautiful and cute lady]

(26) أشتغله it expresses [I'll play tricks on him]

(27) أفتكس it expresses [I'm genius!!]

(28) بونتى it expresses [from English bunty]

(29) باك it expresses [loser]

(30) باترينا it expresses [near-sighted, or a person who wears glasses; it is borrowed from French vétrine which means glasses]

(31) جهبز it expresses [superman]

(32) خرمان it expresses [a person who needs a cigarette of Bango]

(33) خلبوص it expresses [Dangerous]

(34) جت باشا العيط محطه it expresses [oh the crazy guy is coming !!]

(35) معاك ع الخط it expresses [I'm with you] ……..and so on.

5.4 The Parisian Young People's Speech

After we have discovered how Cairo youngsters speak and how their speech differs from other members of their speech community, now we will present some of the new vocabulary that the slang of Young Parisian people has witnessed. These words have been collected by a help of a group of Algerian immigrants in Paris.

1- [**Auche**] it means [Stubborn]

2- [**Balancer**] it means [Confess]

3- [**Barre**] it means [It causes laughter]

4- [**BG**] it means [Beau Gosse] (A handsome man)

5- [**Carotte**] it means [To rob]

6- [**Chanmé**] it means [Wicked and unpleasant]

7- [**Chelou**] it means [Unusual]

8- [**Cheum**] it means [Horrible]

9- [**Cimer**] it means [Thank you!]

10- [**Creuvard**] it means [Selfish]

11- [**-Daron**] it means [Dad]

12- [**Darre**] it means [Difficult]

13- [**Dossier**] it means [Shame]

13- [**Garro**] it means [Cigarette]

14- [**Kedal**] it means [Nothing]

15- [**Race**]   It expresses [discontentment.]

16- [**Wesh**] It comes from Maghribi "wash", which means [hi!]

17-[**Go**] It means [gir or woman]

18- [**Kedale**]   It expresses [nothing]

19- [**Keuf**]   It expresses [policemen]

20- [**Relou**]   It expresses [heavy]

21- [**Tège**]   It expresses [reject someone or refused him in the group]

22- [**Stély**]   It expresses [beautiful girl or woman]

23- [**Nawake**]   It expresses [no sense]

5.5 London Young People's Speech

After we have discovered how Cairo youngsters and Parisian ones speak and how their speech differs from other members of their speech community, now we will present some of the new vocabulary that London young people have brought to cockney a set of new vocabulary. In fact, we have managed to collect such data from internet and from young British people we come in touch with through chatting. Here are some of the neologisms we have collected:

1- [*away and shite* (!)] it means [*go away*!]

2- [*aviation* blonde] it means [*a female with hair dyed blon*de]

3- [avvy] it means [afternoon]

4- [away with the mixer] it means [Not *quite in touch with reality, in a dreamy* state]

5- [eager-beaver] *it means* [An enthusiastic person]

6- [easy touch] *it means* [*A person easily exploited financially*]

7- [mad as a box of frogs] *it means [a situation or person, totally* crazy]

8- [made up] *it means* [*Happy, very* satisfied] *for example: I'm made up about your good news.*

9- [mad for it] *it means* [*Enthusiastic*, eager] *for example: He was mad for it... we couldn't get him to stop dancing.*

10- [mad hot] it means [*Extremely hot*] (*Manchester use)*

11- [mad keen] it means [*Very enthusiastic*] *(Manchester use)*

12- [mafted] it means [*a person, hot and bothered, oppressed by heat. Also mafting, pronounced ' maftin', relating to hot and humid* weather.] *(N.E./Yorkshire use)*

13- [maftin] *it means* [*Hot and humi*d] *for example: "Oh God! It's maftin. Can we go swimming today?"*

14- [yam] it means [*Home*]

15- [yampy] *it means* [*Crazy, mad, insane*] *(Birmingham/ W. Midlands use)*

 16- [yank] *it means [An act of masturbation] (Male usage) for example: "Oh God! I just walked in on Martin having a yank." Or "He looks like he's been up all night yanking."*

17- [airhead] *it expresses [a stupid person]*

18- [alkie] *it expresses [an alcoholic person]*

19- [Knickers] *it expresses [this of a woman, all superficial appearance]*

20- [queen] *it expresses [a male homosexual]*

19- [knickers] *it expresses [a woman, all superficial appearance]*

20- [wabs] *it expresses [female breasts]*

21- [What's cooking?] *it expresses [what's happening?]*

22- [What's the skinny?] *it expresses [what's the news?]*

23- [Jack-the-lad] *it expresses [a* male who is quick witted*]*

24- [jaffa] *it expresses [*an infertile male*]*

24- [jag] *it expresses [an injection]*

25- [on the pull] *it expresses [seeking a partner for sexual intimacies]*

26- [on the Q.T.] *it expresses [on the quiet or secretly]*

27- [half-sharp] *it expresses [stupid]*

28- [hutch up] *it expresses [to move up]* such as ."Michael! Will you hutch up and let me sit down?"

29- [hyper] *it expresses [over excited or nervous]*

30- [dish] *it expresses [a sexually attractive person]*

After we have presented the Cairo youngsters' speech, the Paris youngsters' speech and the London youngsters' speech, now we come to conclude that lexical innovations in young people's spoken variety is not specific to our speech community but it is rather a universal phenomenon and

the proof is what we have come across in the above section. Since the lexical variation is a universal phenomenon let us see what the factors behind this one are.

5.6 The Factors behind the Lexical Variation and Innovation

The above reflections have led us to extract the most important factors that interfere in such differences. Language change submits to a set of important factors: " Peter Garrett (2001: 630), in *Dialogue*, draws the attention towards the revealing aspects of language attitude research:

> *"Language attitudes research in sociolinguistic communities can reveal the dynamic identificational and relational forces at work within them. These include prejudices held against (or in favour of) regional or social varieties. They also include allegiances and affiliate feelings towards one's own or other groups' speech norms. ... So, in addition to sociolinguistic processes at the level of the social group, social evaluative studies can access local processes of interpersonal attraction and distancing and help anticipate the character of social relationships ... And since explanations of socio-linguistic phenomena are most likely to be found in social psychological processes, language attitudes are a key component of sociolinguistic theory-building."*
>
> *Peter Garrett 2001: 630*

What we really understand from the above quotation is that the social factor does have a deep impact on sociolects, and thus, on idiolects.

5.6.1 The Social Factor

Any change the society witnesses, the language spoken in this society, by its speech community, is affected by this change. The Algerian society has witnessed a succession of changes, developments and progress at various levels. The 'invasion' of new technologies may be one these changes; the latter have caused a kind of revolution at other levels. The way Algerian people dress, behave, and talk have changed; this is clearly observed in the changing behaviour of young people.

> *"Language is indissolubly linked with the members of the society in which it is spoken, and social factors inevitably reflected in their speech."*
>
> *W. Downes, 1998: I*

5.2.2 The Technological Factor

New technologies are not only at the level of means and lifestyle; it is also at the level of language. The salient presence of mobile phones, the internet, virtual apparatuses, and computers…, equals the presence of new words like: [tvibri], [orʃã], [nmaskik], [blutut], [rak silõcjɛ ljuum] (see Chapter Four) ….

This new vocabulary is mostly used by youngsters for their great interest in new technologies. When a youngster spends a long time chatting on the net, playing electronic games, or using mobile phones…, he surely becomes addicted to these technologies. Hence, his conversations generally include words related to internet [rani mkonikti] (see Chapter Four), to mobile phones [aktɪvəlblu:tut] (see Chapter Four), to satellite dishes [jæmħæjnæk tepjes] (oh my God! You have all the news!!) . The existence of such words gives rise to a new teenagers' speech.

5.6.3 The Factor of Independency

Young people are known to be more 'rebellious' and more likely to look for any revolutionary action, behaviour or even word. This is why, they tend to be different from their parents, their elderly brothers and sisters, from their teachers, i.e. from adults. This tendency is the outcome of their will to have their own identity marker with their own behaviour, their own customs and their own vocabulary. This is not typical to the Algerian youth; it is about a universal phenomenon to find a teenager wearing clothes that other members of his/her community never wears, or using the gestures, non-verbal communication, that adults may disapprove…; young people find in these attitudes a kind of independency.

5.6.4 The Psychological Factors

The psychological factor can be explained in the young people's choice of words that may fit their inclinations towards their favourite technologies: the mobile phone, the internet, the virtual games…. The other thing to be drawn from this factor is their choice of words that can be understood only by youngsters: words that are used as 'codes'; a word like **[lħukuma]** (government), reflects a kind of fear and discontentment towards the head master, the teacher and whoever tries to exercise a sort of power and oppression upon them because in their minds governments generally exercise power upon their peoples. An expression like [weʃri:ki] implies that youngsters have an intimacy among them, and feel the necessity to eliminate adults and exclude them from being part of their conversations.

5.7 The Importance of the Psychologist

As we have seen at the beginning of this chapter, the extensive lexical innovation we observed in the speech of our informants is the outcome of a

certain set of factors: social, technological, independency, and psychological; these factors may seem distinct but they are all interrelated. The psychological factor may be one of the most interesting reasons behind the creation of new words. Because we are not specialists in the field of psychology and it is very important to know more about this factor and its influence, we have interviewed, for the purpose of chapter, a psychologist and asked him a number of questions (see appendix). The answers that will be provided by the psychologist may give us hints at the reasons for which our youngsters developed their own lexicon.

5.8 The Psychologist's Answers

Much research in the field of psychology helped scientists as well as psychologists to understand the human behaviour: how this one changes, and how the personalities of Human beings change. Approaching these changes from a psychological perspective helped in the discovery of the reasons behind these changes. Watson, the founder of the Behaviourist school in 1913, influenced by the physiologist Ivan Pavlov, argued that it was possible to change the behaviour of a human being. He related the change to what Pavlov called 'Stimulus vs. Response'. Actually, what anyone notices is the radical change the young people's behaviour has witnessed. The changes are at many levels: their physical appearance, their clothes, their way of speaking… Ibn Khaldoun says: "The defeated is fond of imitating the defeater". This quotation implies that youngsters see in the Westerners the best civilised people; so they are to be imitated.

In fact, imitating the West in their clothes, their different Arts, their behaviour, seems to be something insignificant, but behind this change lies the revolution against traditions and conventions that most youngsters reject and deny. Malik Bin Nabi sheds light on this issue of influencing and being influenced; he sees that the influence starts with the physical level, and then it

moves to the overall behaviour. Our youngsters may find in Classical Arabic an old language, so they move to an extensive use of French words sometimes French words that are arabised.

The linguistic feature, i.e., the way of speaking reflects any change in the behaviour of people and/or groups of people. Herman, the German linguist published, in 2001, a book in which he analysed the changing in the spoken variety of youngsters in German. In this book, he revealed the way German young people used the language to have their 'own' identity. We may say that this phenomenon is a global one and not particular to one country or one language.

In the Algerian society, we clearly notice that the spoken variety of youngsters is influenced first and mostly by the technologies that have 'invaded' our society. Hearing a young person say: "rak maflixi dix milles hadra!!!" which means simply "you are talking too much today!", shows to what extent this young generation is influenced by the West and the technology coming from the West.

5.9 The Classification of Changes

The changes in young people's behaviour are more significant than just changes at the linguistic level or at the physical level. These changes hide salient changes at the level of young people's personality, i.e., identity. Thus, we can classify these changes as follow:

1- Changes related to their needs: this implies that youngsters need these changes to impose themselves on others.

2- Changes related to the emotional side: this means that there is a deep impact on the young people's feelings.

3- Changes that are related to games, inventing and innovating,

4- Changes that are related to shortening words, contracting, and constricting.

5- Changes that are related to the social aspect: a young person feels the need to be special and peculiar in his society so that he attracts the attention of others.

And there still are other changes which may need explanation from other fields of research, as well as other specialised researchers. However, any scientific research which tends to analyse these changes will end up with the same two major reasons behind such lexical innovations. These are internal factors and external factors. We shall take these in term.

5.9.1 Internal Factors

These are the factors which are linked to the individual himself and the social and cultural environment where she/he lives. The individual lives within a given community, and she/he has to communicate with its members, so she/he is influenced by other members of the same community at all levels, notably at the linguistic level. However, there are other factors that would limit this influence. We are talking here about external factors.

5.9.2 External factors

These are factors mainly related with technologies and means of communication. The latter play an important role in this process of changing (especially at the linguistic level). This is what sociologists call "Cultural invasions of the West".

Nowadays, the young people's "strange" behaviour, though outlandish, is the natural fact and result of all what is happening around them. The young people are placed in a globalised world where any person is not only influenced by others, but also influences others. Through chatting, through MSN chatting, via e-mails, through international satellite dishes…our youngsters are no longer living under the shell of Algeria within the boundaries of their country; now they are open to a wide communication with Westerners.

If we go back to John Piaget's vision, every period of Man's life is determined by a set of particular changes: linguistic, behavioural, biological…, and thus every stage of the youngster's life shapes one side of his/her personality. There is a big difference between an adult and an adolescent. The difference lies mostly in the experience, i.e., an adolescent lacks the experience that the adults has.

Adolescents live a sensible, transitive stage of their life whereas the adults have overcome such transitivity and live a quiet, stable life. Therefore, the non-stable behaviour, the innovated spoken variety, all is quite normal for our youngsters; there is no way to criticize this 'strangeness' or evaluate it simply because each generation is an independent 'entity' to a certain extent. I may call, like other people would say, this generation is "the generation of MP3".

5.10 Conclusion

All through this fifth chapter, we have been trying to say that the great lexical variation that we notice in the speech of Algerian youngsters and in the speech of Egyptian, Parisian and London youngsters are the outcome of a set of factors. Languages, dialects and speeches don't change in one night's time; so that a language, a dialect or a speech variety changes, there must be changes at various levels.

As we have seen in this chapter, among the factors that have led to a change in the teenagers' spoken variety are the social, the technological, and the psychological one. We also have spoken of a factor of independence, which is not so different from the psychological factor. And because the psychological factor is one of the most crucial reasons for which the Algerian young people nearly speak a different dialect from adults, this chapter is devoted to a psychological analysis of this phenomenon with the help of a specialist in psychology.

From a psychological point of view, every single change at the level of our behaviour, of our way of speaking, of our relationship within our community, all have a connotation, and an explanation. Therefore, the young people's way of speaking, being different from other speeches, simply reflects how the youngsters perceive this life; they are fond of new technologies, they are also fond of anything coming from the western civilization. There is no harm in such behaviour, and thus the adults don't have to annoy these youngsters by saying that they are weird, peculiar, and even critical. We have to understand the psyche of these youngsters through the understanding of their speech behaviour.

GENERAL CONCLUSION

This work tries to explain one particular aspect of language: "youngsters tend to create a new vocabulary to show their existence, their independency and their peculiarity." This phenomenon of creating new words by young people does not come at random. It has reasons. It is the result of some factors that we have mentioned so far. The understanding of this phenomenon helps us find out the answer to the question that has long been asked: "How do languages change?" but "are languages changing?" Yes, of course they are, and so is every other human language

Language is always changing, evolving, and adapting to the needs of its users. If English hadn't changed since, say, 1950, we wouldn't have words to refer to modems, fax machines, or cable TV. As long as the needs of language users continue to change, so will the language. The change is so slow that from year to year we hardly notice it. But reading Shakespeare's writings from the sixteenth century can be difficult. If you go back a couple more centuries, Chaucer's Canterbury Tales are very tough sledding, and if you went back another 500 years to try to read Beowulf, it would be like reading a different language.

The same thing applies for Arabic. If we kept the same language spoken in the 14th century, we wouldn't have words like [hæsu:b], [internet], [tilfæz].... Even in our daily conversation, we come to use new words like [portabl], [sms], [flixi].... This change appears most in young people's speech, and this is the main concern in this dissertation.

The fact that young people 'decide' to bring a slight change to the spoken variety of their speech community signals their attitude towards

the whole community. It is an attitude of independency. This was mentioned by the psychologist interviewed in chapter V. Linguistically speaking; this phenomenon represents one of the most obvious reasons behind language change. The words used today only by youngsters will generally be coined by other members of the speech community in the near future. Words or expressions like [ʃkuːpɪ] [gagging], [msengal] [muzzy], [rakattiːr] (you're a genious), were not used by old people in the near past, but nowadays you can hear a man aged 45 say them.

Socially speaking, this phenomenon reflects the great impact of ICTs extensive use by the youngster. This may create a wide gap between the 'old' generation and the 'younger' generation, but it also may bring an interesting hybridity between different behaviours of the two generations. This is what the interviewed psychologist tried to explain.

Finally, we come to conclude that the words brought by youngsters are neither 'taboo' words nor nonsensical. They have their origin, their significance and above all their importance among the youth. What is interesting about these words is that one finds himself trying to get the meaning they carry. It seems that we are in front of a 'new' variety of our own dialect. Despite the importance of young people's speech, there is a lack of linguistic, sociolinguistic, psycholinguistic and didactic research about this phenomenon. Work in this vein will help a lot in the educational, social and linguistic fields, so it's high time we were interested more in the youngsters' way of speaking which represents an identity marker

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I- The Names of the Informants

- Hisham B.

The age : 17

Social Class : middle

Education: a 3rd Year [high school]pupil (TM)

Oran

- Houari B.

The age : 18

Social Class : middle

Education: a 3rd Year (high school) pupil (Fl)

Oran

- Ahmed S.

The age : 17

Social Class: Lower Class.

Education: He didn't finish his education (stopped at six year)

Oran

- Mohamed S.

The age: 18

The social class: middle

Education: A 3rd year (high school) pupil (TM)

Oran

- Ilyes M.

The age: 16

The social class: 'high'

Education: A 1st year (high school) pupil (S)

Oran

- Abdelrahim S.

  The age: 15

The social class: 'lower' class

Education: A 4th year (middle school) pupil.

Oran

- Nazim B.

  The age: 17

The social class: 'High'

Education: A first year university (Oran)

Oran

- Saleh T.

  The age: 14

The social class: 'Lower'

Education:He didn't finish his education (stopped at 1st year middle school)

Oran

- Nabil S.

  Age: 14

Social class: 'high'

Education: A 1st year (secondary school) pupil (S)

Oran

- Hamza N.

  Age: 18

Social class: 'middle'

Education: He stopped at 1st year secondary school (L)

Oran

- Sofiane B.

  Age: 19

Social class: 'Low'

Education: He stopped at 3rd year middle school

Mostaganem

- Hamid B.

  Age: 19

Social class: middle

Education: a 3rd year (secondary school) pupil (Lph)

Mostaganem

- Abdennassar K.

  Age: 18

Social class: low

Education: A 3rd year (secondary school) (Lph)

Mostaganem

- Mahdi A.

  Age: 19

Social class: middle

Education: A 3rd year (secondary school) (S)

Mostaganem

- Tayb S.

  Age: 18

Social class: low

Education: a 3rd year (secondary school) (TM)

Mostaganem

- Ben Salem B.

  Age: 18

Social class: low

Education: a 2nd year (secondary school) (fl)

  Mostaganem

- Hossin A.

  Age: 18

Social class: low

Education: a 2nd year (secondary school) (fl)

Mostaganem

- Salem D.

  Age: 18

 Social class: low

 Education: a 2nd year (secondary school) (fl)

 Mostaganem

- Menad S.

  Age: 18

 Social class: high

 Education: a 2nd year (university of Oran)

 Mostaganem

II- The Questions Asked for the Psychologist

1-Do you see any change in the behaviour of today's youngsters?

<div dir="rtl">في نظركم هل هناك أي تغيير في سلوك الشباب؟</div>

2-Are they minor or radical ones?

<div dir="rtl">هل هو تغيير بسيط أم تغيير جذري؟</div>

How can we observe the changes?

<div dir="rtl">كيف يمكن لنا أن نلاحظ هذه التغيرات؟</div>

3- Can you classify them?

<div dir="rtl">هل بإمكانكم تصنيفها؟</div>

4- To your mind, what are the main reasons behind these changes?

<div dir="rtl">في رأيكم ما هي أهم الأسباب التي نتج عنها هدا التغيير؟</div>

5-Are they crucial, negative or positive?

<div dir="rtl">هل هي أسباب رئيسية سلبية أم إيجابية؟</div>

6-How can a linguist analyse youngsters' way of speaking?

<div dir="rtl">كيف لباحث في اللسانيات أن يحلل هذا التغيير؟</div>

7- Do you think that young Algerian people's behaviour is peculiar? Why or why not?

<div dir="rtl">هل تظنون أن سلوك الشباب الجزائري غريب نوعا ما؟</div>

8- Where does this peculiarity lies in?

<div dir="rtl">أين تكمن غرابته؟</div>

9- Are there any reasons behind this peculiarity?

<div dir="rtl">هل يوجد أسباب خلف هذا السلوك المتميز؟</div>

10- What about their way of speaking? Do you think that it, also, differs from that of the other members of the Algerian society?

<div dir="rtl">ماذا عن الطريقة التي يتحدث بها هؤلاء الشباب؟ هل تختلف بدورها عن تلك التي يتحدث بها أعضاء المجتمع الآخرون؟</div>

11-In this work, we have taken Orani young people as a case study. Do you think that this is accurate?

<div dir="rtl">خلال هذا البحث أخذنا عينة من الشباب وهم شباب من وهران هل ترون أن في هذا الاختيار مصداقية و صحة؟</div>

12-What are, to your mind, the major linguistic differences that distinguish between a youngster from an adult?

<div dir="rtl">ما هي في رأيكم أهم الاختلافات اللغوية التي تميز المراهق عن الناضج؟</div>

13-Are there any salient factors behind this change?

<div dir="rtl">هل يوجد هناك عوامل هامة تقف وراء هذا التغيير؟</div>

- **Agelect**

It is the variety of speech that is related to the feature of age.

- **Arabs**

The word 'Arabs' or 'Arab World' should not be used without inverted commas, for such term does not refer to one 'entity', be it 'the Arabs'; this goes back to the mixture of races and languages that had started since the early Islamic invasions (6th- 7th century.) of different parts of the world, as it is the case of North Africa.

- **Competence**

Human beings' ability to use language, viewed in the abstract, i.e, all the grammatical, vocabulary semantic rules of the language.

- **Dialect**

A given identifiable regional or social variety of a language. Any spoken language is spoken in different geographical areas, regions, and by different social classes; thus, every language has its own regional as well as its social dialects.

- **In-depth Interviewing**

In-depth interviewing is a type of interview which researchers use to elicit information in order to achieve a holistic understanding of the interviewee's point of view or situation

- **Language and Ethnicity**

It is about the relationship between language use and the ethnic background, i.e. how one would affect the other.

- **Language and Identity**

The role of language in providing a speaker with individually and group membership.

- **Language Change**

Changes in one language resulting from the influence of another language, or/and from different factors.

- **Language planning**

It is the process of making deliberate decisions, often by governments, about the form of a given language.

- **Lect**

It is a linguistic term that refers to any variety of a given language or dialect which is related to a given feature, be it sex (sexlect), age (agelect), social class (sociolect), individual (idiolect)…

- **Lexicon**

The vocabulary of a language; any speaker of a language processes a certain vocabulary, and this can be divided into his/her active vocabulary, i.e. the words which s/he uses him/herself, and his/her passive vocabulary, i.e. the words which s/he understands but doesn't normally use.

- **Non-verbal Communication**:

  Any aspect of communication which does not involve words: gestures, postures, facial expressions…

- **Official Language**:

  It is the language which can be used for conducting business, administration and the things alike, in a particular country.

- **Performance**:

  Real utterances produced by real people, i.e. the individual act of speech.

- **Politics**

  This term was used in this dissertation to draw a nuance around the case of Berber 'officialisation' in Algeria. Then, political issues are one of the major factors behind the huge gap between Berber-speakers and AA-speakers.

- **Qualitative Approach**

  A trend towards the description and explanation of language use within naturally occurring social and cultural settings.

- **Quantitative Approach**

  A statistical approach to the study of variation in language.

- **Sanhadja**

The Sanhaja (also commonly spelled "Sanhadja") were one of the largest Berber tribal confederations of the Maghreb, along with the Zanata and Masmuda.

- **Sex Differences in Language**

   Differences between the speech of men and women.

- **Sexlect**

   It is the variety of speech that is related to the feature of sex, i.e., gender whether male or female.

- **Slang**

   The informal and often ephemeral linguistic forms.

- **Sociolinguistics**

   It is a branch of linguistics that study the relationship between

   language and society.

- **Speech Community**

   A group of people who regularly interact by speaking.

- **Variation**

   The existence of observable differences in the way a language is

   used in a speech community.