PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA

Ministry of Higher Education and Scientific Research
University of Tlemcen

Faculty of Letters and Languages

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Lexical Innovations among Youngsters in Tipaza: A Sociolinguistic Investigation

Dissertation submitted to the Department of English as a partial fulfilment of the requirements for the degree of Masters in Sociolinguistics

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Academic year: 2016/2017

Dedication

To my parents

Acknowledgements

First and foremost, all praise is due to Almighty ALLAH who helped me and gave me power to finish this research work.

It is with immense gratitude that I acknowledge the support and help of my supervisor Dr. Mohammed Nassim Negadi who was abundantly helpful and offered invaluable assistance, support and guidance. I consider it an honor to work with him.

A special thank is addressed to the members of the jury who accepted to be among the reading committee.

I also would like to thank all the teachers and students who helped me during my short journey at the University of Tlemcen.

I am indebted to Dr. Noureddine Mouhadjer who gave the students an opportunity to attend a virtual class (GVC) and share that fantastic experience.

I cannot find words to express my gratitude to my friends who encouraged me with their moral and financial support.

I would like to thank Mr. Oussama Boukhelkhel for his assistance and valuable advises. I thank him for any sort of contribution he provided to complete this work.

To all my beloved family to whom I owe my deepest gratitude.

Abstract

Within the field of sociolinguistics, lexical innovation among youth has been a subject that inspired researchers, in the sense that new words vary according to regional boarders and social variables, mainly age and gender. The focus of this research is to investigate to what extent do teenagers coin new words and identify the motives leading to linguistic innovation. The research approach adopted was based on a review of literature and the use of two research instruments, namely a questionnaire and a word list. The data collected were analyzed both quantitatively and qualitatively. The findings from this research provide evidence that the act of using new words by youth in their daily conversations is done on purpose, i.e. it is due to a number of reasons. They also show that this phenomenon might threaten Tipaza's native and local languages. The main conclusion drawn from this study reveals that supporting the use of those words means threatening Standard Arabic as well as the Algerian dialects. Thus, awareness about the negative impact of linguistic innovation should be raised.

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List of Abbreviations

CA: Classical Arabic

MSA: Modern Standard Arabic

AA: Algerian Arabic

H: High Variety

L: Low Variety

CS: Code switching

List of Phonetic Symbols

Symbol	Examples from Arabic	English Gloss
/ʔ/	[ʔaajja]	Come here
/b/	[barra]	Outside
/t/	[traab]	Soil
/θ/	[θlaaθa]	Three
/ʤ/	[ʤmal]	Camel
/ħ/	[ʔalħuuma]	Neighborhood
/x/	[xubz]	Bread
/d/	[dam]	Blood
/ð/	[ðabbana]	Fly
/r/	[raas]	Head
/z/	[zaaweʃ]	Bird
/s/	[snaan]	Teeth
/ʃ/	[maʃmaaʃ]	Apricot
/sˤ/	[sˤbiᴛaar]	Hospital
/dˤ/	[dˤarbu]	He hit him
/ᴛ/	[ᴛajjara]	Plane
/ðˤ/	[ʔalʕaðˤlam]	Lightning
/f/	[fluuka]	Boat
/q/	[maqla]	Frying pan
/ʕ/	[jaʕraf]	He knows
/ɣ/	[muɣruf]	Spoon

/k/	[kalb]	Dog
/l/	[malħ]	Salt
/m/	[karmuusˤ]	Figs
/n/	[kaajan]	There is
/h/	[mahbuul]	A mad person
/w/	[sarwaal]	Jeans
/j/	[jaʃri]	He buys
/ᵊ/	[ᵊmbaʕd]	After

GENERAL INTRODUCTION

General Introduction

The way youngsters speak and interact with their peers has attracted many sociolinguists' attention. Today's Tipaza youth have adopted a new way of speaking that seems to some extent different from that of the old generation. They have introduced many new words. Some of these words are considered to be borrowed words, while others are innovated. A language behaviour that shows the creativity of youth. A bulk of literature has been published on this topic, i.e. youth lexical innovations. It implies the use of a new lexical units, the modification of the root or the semantic structure of a word in a language.

The present research takes the speech community of Tipaza, mainly young speakers as a case study. It takes place at Tipaza University and three different high schools in the town. This research work has the scope of investigating the innovation of new lexical terms by youth and identifying the agents that support the increasing of this phenomenon. Besides, it attempts to shed some light on the reasons that make young adults and teenagers coin new words. Thus, some research questions raise:

1-What makes young adults and teenagers coin new words in their speech?

2-What are the factors contributing to the increasing rate of linguistic innovation?

3- Is lexical innovation a gender-related phenomenon?

As an attempt to answer the afore-mentioned research questions, three hypotheses are proposed:

1-Young speakers coin new words to seem fashionable and up-to-date globalized world.

2-The agents contributing to the increasing rate of linguistic innovation include age, globalization, social networks, and multilingualism.

3- Lexical innovation is a gender-related phenomenon in the sense that boys coin more new words than girls.

This extended essay consists of three chapters. The aim of the first chapter is to try to provide a review of the relevant literature. First, it includes sociolinguistics as a field of research. Second, a distinction between sociolinguistics and sociology of language is made. Then, it attempts to differentiate between language and dialect providing a definition for both. After, the researcher discusses the issue of language change giving a number of reasons leading to this phenomenon. Besides, chapter one tackles sociolinguistic variables introducing age and gender as the main focus of this research. Moreover, it deals with linguistic innovation, neologism and language attitude as different sections. Finally, the chapter gives a number of motives leading to linguistic innovation. The second chapter discusses the linguistic composition of Algeria including the different languages and varieties spoken in the country. It mentions a number of outcomes resulting from the contact between those languages. In addition this chapter gives an overview about the town of Tipaza as a fieldwork and a description of its present verbal repertoire. At last, this chapter identifies the agent behind the introduction of lexical innovations into Tipaza's verbal repertoire. However, the last chapter represents the practical side of the present research work. It begins with identifying the instrumentation used to collect data and referring to the methods employed to conduct this research work. Then, it describes the sample population. This chapter ends with the analysis of data and interpretation of the results.

CHAPTER ONE

1.1.Introduction

The question 'what is language?' has been the concern of many scholars for several centuries. It is, in fact, a demanding task to answer this question, since language has a complex nature. Therefore, it constitutes a philosophical issue since many questions have raised over this complex notion . The possession of language is a purely human characteristic. In this regard, John Lyons states that: "philosophers, psychologists, and linguists commonly make the point that it is the possession of language which most clearly distinguishes man from other […]" living species. (1981:2). It is strongly believed that language is a gift from God. Language is principally used as a means of communication between humans. It expresses and conveys their thoughts and feelings. It helps individuals to establish and maintain social relationships, i.e. language has a social function. Talking about the relationship between language and society leads us to explore the bidirectional relationship existing between the language and its speakers. Thus, the connection between the two is tightly anchored and deeply rooted. It is the task of sociolinguistics to study the relationship between a particular language and the society where it is spoken. First, as a theoretical part of this work, this chapter deals with sociolinguistics as a field of research. Second, it sheds some light on some sociolinguistic concepts, and finally it deals with language change and variation, linguistic innovation, and the motives leading to linguistic innovation as a sociolinguistic phenomenon.

1.2. Sociolinguistics as a field of research

Sociolinguistics is a branch of linguistics which concerned with the relationship between language and society. It deals with the effect of language on society (micro-sociolinguistics) and the effect of society on language (macro-sociolinguistics). As an emerging discipline, it drew the attention of many scholars, mainly linguists. Sociolinguists attempted to find relevant definition to this domain. In this vein,

Hudson (1996) defines sociolinguistics as: ''the study of language in relation to society… ''. (Quoted in Wardaugh, 2006:13). That is, it is the 'study of language in relation to social factors, including differences of regional, class, and occupational dialect, gender differences, and bilingualism'[1]. Put it another way, sociolinguists study the effect of any and all aspects of society on language.

As a field of research, sociolinguistics aims at explaining how lects 'differ between groups separated by certain social variables (e.g., ethnicity, religion, status, gender, level of education, age, etc.) and how creation and adherence to these rules is used to categorize individuals in social or socioeconomic classes.'[2] In addition, it studies the grammar, phonetics, vocabulary, and other aspects of a particular sociolect.

Sociolinguistics, as a discipline, only developed within the last fifty years, in the latter part of the last century, though an interest in the social aspects of language has been with man probably as long as he has had language. Sociolinguistics, as an academic field of study, came to existence in the 1960s with the publication of William Labov's *Social Stratification of English in New York City* which is considered as a foundation study of variationist sociolinguistics and a milestone in the development of the field of sociolinguistics. Scholars interested in the field have acknowledged his effort considering it as the true beginning of sociolinguistic investigation. As researchers, we also admit his attempt as he brought a strategy of work; he offered a methodology. Accordingly, William Labov seems to be the founding father of sociolinguistics *par excellence.*

It is worth mentioning that sociolinguistics differs from the sociology of language in the sense that the focus of sociolinguistics is language, i.e. primarily concerned with a deep analysis and description of language as it is spoken, taking into account the responsible variables. While, the focus of sociology of language is society, i.e. concerned with explanation and prediction of language phenomena in society at the group level. In brief, Hudson (1996, p.4) has described the difference as follows: sociolinguistics is "the study of language in relation to society," whereas the sociology of language is "the study of society in relation to language". (*ibid*). In other words,

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[1] Retrieved from https://en.oxforddictionaries.com/definition/sociolinguistics (05/27/2017)
[2] Retrieved from https://en.wikipedia.org/wiki/Sociolinguistics (05/28/2017)

sociolinguistics studies language and society in order to find out how society can affect language use, to what extent, and the variables controlling our way of speaking.

However, specialists in the sociology of language try to find out what change might take place in different contexts where individuals are expected to adopt different codes. Scholars in the field preferred to call the two domains as micro-sociolinguistics and macro-sociolinguistics. In this vein, Coulmas (1997, p.2) says that:

> micro-sociolinguistics investigates how social structure influences the way people talk and how language varieties and patterns of use correlate with social attributes such as, class, sex, and age. Macro-sociolinguistics, on the other hand, studies what societies do with their languages, that is, attitudes and attachments that account for the functional distribution of speech forms in society, language shift, maintenance, and replacement, the delimitation and interaction of speech communities.

Indeed, Coulmas has brought a comprehensible view. In his quotation, he explains the aim of both sociolinguistics and sociology of language stating some examples. Thus, the differentiation between the two has become clear.

1.3. Language and Dialect

One of the difficult tasks that sociolinguists may face is making the distinction between language and dialect. From a linguistic point of view, the difference between the two is that 'language' is the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way. Dialect is a variety of language distinguished by grammar, pronunciation, or vocabulary, spoken in a specific area by a specific group of people. Nevertheless, some linguists do not make a distinction between the two concepts and tend to use them interchangeably.

1.3.1. Language Definition

Generally speaking, the ability to speak language is specific to human beings. It makes them distinct from other living species. Defining language has always been a problematic issue for scholars. That is, they could not find a precise definition for this

crucial concept. A broader definition would be 'a body of words and the systems for their use common to a people who are of the same community or nation, the same geographical area, or the same cultural tradition'.[3]In this regard, many definitions were proposed by a number of scholars. Edward Sapir (1921:7) states that: "language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols". He considers language as a main standard for making the difference between humans and the other living species. However, language is a broad term which includes all kinds of languages in the universe, i.e. people hear about bees' language, ants' language, and others. He should have specified what kind of language he meant. Though, Sapir's definition is still used by modern linguists. Another definition was proposed by Wardaugh. He points out: "a *language* is what the members of a particular society speak" (Wardaugh 2006:1). He sees language as the specific way of speaking related to a certain community. That is, each society has its own language.

1.3.1.1. Standard Language

The term 'standard language' is used to refer to that variety of a language which is considered to be the norm. It is a variety of language that is used by governments, in the media, in schools, and for international communication, i.e. used in formal contexts. Put it briefly, it is a language that has a dictionary and a grammar. Dealing with the standard language, people tend to think about the written rather than the spoken variety of a certain language. It also tends to be the version of the language that is taught to foreigners.

Language is said to be first spoken. It is a variety that has a spoken and a written form. However, a dialect is only spoken. Thus, almost all languages were dialects, but not all dialects are languages. Therefore, a standard language is originally a dialect that has evolved, i.e. passed through the process of standardization.

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[3] Retrieved from http://www.dictionary.com/browse/language (05/28/2017)

For a dialect to be called a standard language, it has to pass through, at least, four stages, mainly selection, acceptance, elaboration, and codification. These represent the stages of standardization. Leith (1997:33) comments on this latter:

> We shall see standardization as a project, which took different forms at different times. It is only with hindsight; after all, that we can interpret the process at all: things may have felt very different in the past. One thing we can be clear about is that the process of standardization cannot be seen as merely a matter of communal choice, an innocent attempt on the part of society as a whole to choose a variety that can be used for official purposes and, in addition, as a lingua franca among speakers of divergent dialects. It involves from the first the cultivation, by elite, of a variety that can be regarded as exclusive. The embryonic standard is not seen as the most useful, or the most widely-used variety, but as the best.

According to Leith, the process of standardization takes time and passes through different stages that cannot be known only after the project is fulfilled. The choice of standardizing a spoken dialect is not up to a number of individuals; it is the whole society that decides which dialect or variety should be elevated to the status of a standard language. The task cannot be achieved except if the elites contribute to the cultivation of that variety through introducing that language to official spheres.

In fact, standardization involves:

1. Selection: is the first stage that language standardization begins with. As many aspects of life, language is variable. Within a single society one encounters different regional dialects, class dialects, and other situational varieties. Thus, 'standardization represents an attempt to curtail, minimize if not eliminate this high degree of variability'[4]. This is done simply by choosing or selecting between a number of linguistic alternatives. Consequently, specialists try to choose one of those varieties spoken in the society as an attempt to elevate it and give it the status of a standard language. Selection of the norm, however, may be a difficult task because choosing one variety as a norm means favoring people who speak that variety. Besides, selection decreases the use of the other competing varieties, and diminishes the

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[4] Retrieved from https://courses.nus.edu.sg/course/elltankw/history/Standardisation/B.htm (05/28/2017)

number of those who speak those languages. Therefore, the selected variety is accorded the high status. Most of the time, it is connected with power and authority, whereas the other varieties are restricted to minorities and common people.

2. Acceptance: When a variety has undergone the above-mentioned stage, it has to be accepted by people as a standard form. This only can be achieved by the promotion, spread, establishment and enforcement of the norms. This is done through institutions, agencies, and authorities, such as schools, ministries, the media, etc.

3. Elaboration: In order to represent the desired norms, the selected variety must be able to perform 'a whole range of functions that it may be called upon to discharge, including abstract and intellectual functions'[5]. Where it lacks resources to do so, the weaknesses are adjusted. Then, one major characteristic of a standard language is that it consists of a 'maximal variation in function' and a 'minimal variation in form'[6].

4. Codification: It is an important step toward standardization. At this stage, language specialists set down the norms and rules of grammar, use, etc. in books and dictionaries. Put it another way, the process of codification means that the use of language is documented in order to reinforce a certain variety which has been accepted. It has the aim of minimizing variation of form, so it slows down the natural evolution of language preventing it from change. Actually, codification is easier to effect in written form than in speech, although attempts have been made since the development of a written standard to apply the same practices of codification in speech.

In fact, every society in today's world has a language (variety) which is used to transmit the literature of old times. It is the source for understanding the history of a nation. This variety represents the written standard. This latter was a dialect at first, i.e. only spoken. Then, because it lacked some functions, it needed to be standardized. In Greece, for example, 'the perennial battle between Katharevousa and Demotic was about the selection of a written standard. Some hoped that Katharevousa would also gradually become the spoken language of Greece, but even the advocates of

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[5] (*ibid*)
[6] (*ibid*)

Katharevousa mostly used Demotic when chatting. Their assumption, that an artificial, archaizing, 'purified' form of written Greek could eventually replace the vernacular, only shows the power attributed to texts: the very fact that a language variety is written gives it an air of correctness, permanence and authority.'(Silk, 2009)

1.3.1.2. Vernacular Language

Vernacular is among the important concepts in the field of sociolinguistics. It is the language spoken in a particular area or by a particular group, especially one that is not the official or written language. Vernacular refers to our plain everyday spoken language that we use with our family, peers, and friends. In other words, it is a specific code designed to help individuals communicate. Thus, lawyers and doctors have their own register, as do friends and family members.

As regard the case of Algeria, for example, the vernacular language is represented in the everyday language that is used by Algerian people. It is known as Algerian Arabic (AA). It is primarily a spoken language in the sense that there are no official documents, school books or magazines written in this variety.

1.3.2. Dialect Definition

A dialect, as a sociolinguistic term, is the form of a language that is spoken in one area with grammar, words, and pronunciation that may be different from other forms of the same language. It is a variety that is distinguished from other varieties of the same language by features of phonology, grammar, vocabulary, and by its use by a group of speakers who are set off from others geographically or socially. In fact, a dialect is often equivalent to non- standard language.

It is mentioned above that a dialect is a variety used by a certain group of people living in a particular region. This dialect is different in some aspects than other dialects stemming from the same language (standard form). They are represented in the form of a continuum of dialects of one language with varying degrees of mutual intelligibility.

No one speaks the same way as others do. Each individual has his own way and style of speaking. Within the same speech community, people speak differently using different accents. The way of speaking characterizing each individual is called 'idiolect'.

1.3.2.1. Regional Dialect

Traveling, in Algeria, throughout a wide geographical area in which a variety is spoken, and particularly if that variety has been spoken in that area for many hundreds of years, dialectologists are almost certain to notice differences in pronunciation, in the choice and form of words. There may even be very distinctive local variations in the language which we notice as we move from one location to another. Such distinctive varieties are usually called regional dialects of the language.

Regional dialects, also called regiolects, are caused by geographical barriers. They are distinct forms of a language spoken in particular geographical areas of a country. For example, in the UK regional dialects include Cockney, Liverpool English, Geordie, etc.

In the case of a linear dialect continuum that shades gradually between varieties, speakers near the center can understand the varieties at both ends, but speakers at one end cannot understand the speakers at the other end. The entire chain is often considered a single language. If the central varieties then die out and only the varieties at both ends survive, they may then be classified as two languages, even though no actual language change has occurred. Dealing with the case of Algeria, specialists interested in regional dialects (dialect geographers) who seek to determine features of the dialects of Algeria, try to find answers to questions concerning, for instance, the realization of /q/ in different regions of the country.

Wardaugh sees that:

> Sometimes maps are drawn to show actual boundaries around particular features, boundaries called 'isoglosses', so as to distinguish an area in which a certain feature is found from areas in which it is absent. When several such isoglosses coincide, the result is sometimes called a 'dialect boundary.

(Wardaugh 2006:45)

Thus, people who live far away from that boundary use a particular dialect, while others who are found at the other end speak another dialect. (Algiers Vs Tipaza).

1.3.2.2. Social Dialect

The term dialect can also be used to describe differences in speech associated with various social groups or classes. Biber distinguishes two main kinds of dialects in linguistics: "geographic dialects are varieties associated with speakers living in a particular location, while social dialects are varieties associated with speakers belonging to a given demographic group (e.g. women versus men, or different social classes). (Biber 1995:1).

In sociolinguistics, sociolect or 'social dialect is a variety of speech associated with a particular social class or occupational group within a society'[7]. Whereas regional dialects are geographically based, social dialects originate among social groups and are related to a variety of factors, i.e. social variables, namely social class, religion, and ethnicity. Wardaugh (2010:46) illustrates that: "In India, for example, caste, one of the clearest of all social differentiators, quite often determines which variety of a language a speaker uses". To comment on this quote, English for instance, as a language of science of technology, is highly demanded in India. Unfortunately, not all Indian citizens are able to learn English, especially because learning a foreign language required a lot of money. That is, only elites and rich people descending from higher classes have the opportunity to learn English. So, the majority of the Indian people speak indigenous languages. However, a very few have a very limited knowledge of that foreign language. They do know some words and expressions that they learnt through interacting with foreigners, reading books and internet. Ethnic variation is also among the major social variables controlling the use of specific varieties. African American Vernacular English (AAVE), as an example, has become associated with a particular ethnic group in the United States, i.e. Black Americans.

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[7] Retrieved from https://www.thoughtco.com/social-dialect-sociolect-1692109 (05/28/2017)

Another factor behind the occurrence of sociolects is gender. Across all social groups in Western societies, women generally use more standard grammatical forms than men and so, correspondingly, men use more vernacular forms than women. In Sydney, for example, some women and men pronounce the initial sound in *thing* as [f], but the men use this pronunciation more than the women. In England also women and men use different pronunciation of some words. For instance, women use more -ing [iŋ] pronunciations, and fewer -in [in] pronunciations than men in words like *swimming* and *playing*. Another example is that of Detroit, where multiple negation (e.g. *I don't know nothing about it*), a vernacular feature of speech, is more frequent in men's speech than in women's. It is also claimed that women are more linguistically polite than men and that women and men emphasize different speech functions.

In many speech communities, when women use more of a linguistic form than men, it is generally the standard form –the overtly prestigious form- that women favor. When men use a form more often than women, it is usually a vernacular form, one which is not admired overtly by the society as a whole, and which is not cited as the correct form.

In Algeria, however, social dialects do not exist. This is due to the fact that there are no clear social stratifications.

1.4. Language Change

Language is always changing, evolving, and adapting to the needs of its users. It changes for several reasons. For instance, language changes because the needs of its speakers change, i.e. the scientific and technological advancement require new words to refer to new experiences and products. Another factor behind language change is that no two people have had exactly the same language experience. People, even if they are from the same family members, do not necessarily share the same linguistic repertoire. That is, they know a slightly different set of words and constructions, depending on their age, job, education level, and other variables. In fact, the main variable involved in the linguistic change is age. Many of the changes that occur in language begin with teenagers and young adults. As young speakers interact with

others of their age, their language grows to include words, phrases, and constructions that are distinct from those of the older generation.

'Language change is the phenomenon by which permanent alterations are made in the features and the use of a language over time'[8]. Types of language change include sound changes, lexical changes, semantic changes, and syntactic changes. Thus, language change is variation over time in a language's phonetic, lexical, morphological, semantic, and syntactic features. The branch of linguistics that is concerned with changes in a language over time is historical linguistics, also known as diachronic linguistics.

Language, like everything else in life, gradually transforms itself through time. In this vein, Ferdinand de Saussure states: "Time changes all things; there is no reason why language should escape this universal law"[9].That is, language as any aspect of life cannot remain the same. It receives alterations through time.

Language contact is also an important factor leading to language change. Whenever there is contact between languages, there is inevitably language change. Speakers of a certain language start to borrow some words from the influencing language (foreign language). They tend to use them in their daily speech. Generation after generation, those loan words become no more borrowed words, instead, being considered as patterns specific to their own language.

language change has its origins in variation. The possibility of a linguistic change exists as soon as a new form develops and begins to be used alongside an existing form. If the new form spreads, the change is in progress. This is easy to be noticed in slang words. For example, young people in the USA use other words to mean 'really good'. Because of age differences, words, such as super, spiffing, fantastic, magic, hot, cool, awesome may replace the expression 'really good' in the youngsters' daily conversations. A particular word, such as awesome, may first develop this meaning of 'really good' in the usage of a particular sub-group, i.e. boys. If these speakers have some kind of status within the speech community, they will attract the attention of

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[8] Retrieved from https://www.thoughtco.com/what-is-a-language-change-1691096 (05/27/2017)
[9] Retrieved from http://www.goodreads.com/quotes/354299-time-changes-all-things-there-is-no-reason-why-language (05/27/2017)

other groups of the same generation. That is, if boys or girls admire them, then they too will start to use the new word and it will begin to spread. Consequently, it spreads throughout the whole community and becomes the new norm for expressing the idea of 'really good'.

1.5. Linguistic Vs Social Variable

1.5.1. Linguistic Variable

Linguistic variable, as a sociolinguistic concept, is a feature that varies, i.e. takes different forms, depending on certain factors. According to William Labov, there are two alternative ways of saying the same thing. It is in fact, the most fundamental construction in variation analysis. 'In 1966, Labov (1966/1982:49) says that 'the linguistic variable must be 'high in frequency, have a certain immunity from conscious suppression… [be] integral units of larger structures, and …be easily quantified on a linear scale'[10]. He articulates that a linguistic unit has to be widely spread and frequently repeated to be recognized as a linguistic variable. For labov, "the linguistic variable was required to be 'highly stratified' and to have 'an asymmetric distribution over a wide range of age levels or other ordered strata of the society" (Quoted in Tagliamonte). To exemplify, 'singing' and 'fishing' are two words representing the linguistic variable (-ing). This latter can have two different realizations [iŋ] and [-in]. These are called variants.

From another point of view, Wardaugh considers a linguistic variable as "a linguistic item which has identifiable variants" (2006:143). This means that a certain word in a particular area may have at least two different ways of pronunciation. Each pronunciation identifies the social status of a speaker, his ethnicity, and the place he comes from. A good example would be the study of variation within New York City speech taking the /r/ sound as a linguistic variable. In this case, the distribution of the variable may be studied in terms of whether a speaker pronounces or deletes the

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[10] Retrieved from .https://www.cambridge.org/core/books/analysing-sociolinguistic-variation/the-linguistic-variable/3631D2EEA3D9762E70E7EC803C7BD62F (05/27/2017)

consonant (r) in final or post-vocalic preconsonantal positions (for example, in car and chart). The pronunciation of (r) indicates that the speaker is of a high socio-economic status. The deletion, on the other hand, tells that the individual belongs to a lower social class.

1.5.2. Social Variables

People as the main component of a society speak differently. They do not share the same linguistic repertoire. An individual's speech is inevitably affected by a number of social aspects. These are called social variables. They are, in fact, non-linguistic features which correlate with how a certain linguistic variable is used in a specific context. In other words, these social factors direct the use of a language. In what follows, this research work will focus on age and gender as social variables.

1.5.2.1. Age as a Sociolinguistic Variable

Social sciences focus a lot on the variable of age. Since, biologically speaking, a young person is different from an old; consequently, they are different in terms of their language behaviours. Thus, youngsters speak differently than old people do. Age represents a multifaceted variable of major significance in the field of sociolinguistics. This latter, has mostly referred to age as a relatively simple dimension describing speaker's life stage as number of years from birth. A general definition of age would be the number of years that a person has lived or a particular period of a person's life. It is worth speaking about age-grading or the age-pattern. It is a typical sociolinguistic pattern based on the age of a speaker. 'It describes a characteristic type of age-graded linguistic variation and describes change in the speech behaviour of individual speakers as they get older.'[11]

Generally speaking, old people are considered as being conservative. For this reason, dialectologists used to focus their investigations on old persons' speech as a source for collecting reliable data. However, young speakers are famous for their

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[11] Retrieved from http://www.ello.uos.de/field.php/Sociolinguistics/Agepattern (05/27/2017)

innovations. They tend to borrow words from other languages as an attempt to be up-to-date persons. In other words, they look for a fashionable language.

1.5.2.2. Gender as a sociolinguistic variable

First and foremost, it should be distinguished between 'gender' and 'sex' as two problematic terms in social sciences. The former 'describes the characteristics that a society or culture delineates as masculine or feminine.[12] It refers to sexual identity in relation to culture and society. The latter, however, refers to biological differences between a male and a female. Put it briefly, Wardaugh states that: "Sex is to a very large extent biologically determined whereas gender is a social construct" (2006:315). He makes a distinction between sex and gender declaring that the former has to do with the biological status, whereas the latter represents the social role that an individual has to play in society, i.e. behaving as a male or female.

Since the emergence of sociolinguistics as a discipline, gender has been an important sociolinguistic variable controlling linguistic variation. The connection between the structures, vocabularies, and ways of using particular languages and the social roles of men and women who speak these languages is a major topic in sociolinguistics. After years of research, sociolinguists' investigations proved that men and women do speak differently. For example, Lackoff (1973), in her work, set basic assumptions of what marks out the speech of women. She claims that women use color words like *mauve*, *beige*, and *lavender*, but the majority of men do not. Moreover, she maintains that adjectives; such as adorable, charming, lovely, and sweet are also commonly used by women but only very rarely used by men.

Her study suggested that women spoke more proper English (e.g., saying *whom do you like?* rather than *who do you like?*) than men because of the insecurity caused by sexism in society. Lackoff studied the speech differences between men and women and attributed it to sexism and hierarchy in society.

However, Labov (1966) attributed it to the socio-economic class. He realized that women tend to speak like higher classes rather than men. Their purpose behind doing this is that they want to raise their standards. He carried out a sociolinguistic analysis

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[12] Retrieved from http://www.med.monash.edu.au/gendermed/sexandgender.html (05/27/2017)

in New York City focused on the rule of r-dropping and its use by upper, middle, and lower class speakers. He went through three different department stores in New York. He entered the first store that sells expensive products and asked "where *the toys department is?*" and he would get the respond "*the fourth floor*" so that he would be able to listen to the (r) pronunciation. He continued this process with the three stores. In the first one, clients pronounced the /r/ which denotes the high standard. In the second store selling products with average price, only half of the clients pronounced the /r/. Finally, in the cheap store, only 5% pronounced the /r/. Labov noticed that the 5% were women. This proves that it is a nature in women to have the desire to rise to a higher standard, i.e. through pronouncing the post-vocalic /r/. This study helped Labov to deduce that women are more conservative than men, i.e. most of the time they stick to the norm. Besides, they adopt the variety spoken by higher classes as an attempt to cover their inferiority. Consequently, Labov's investigation confirms the hypothesis that says men and women speak in different ways.

1.6. Linguistic Innovation

Generally speaking, young people are innovative individuals- a characteristic that is seen in their way of speaking. It is often noted that they are able to use different utterances or voices to achieve special effects, and sometimes playfully. It is noticeable in every society that young people use some linguistic items which are no longer used by old persons. In Algeria, for instance, words like [ʔankonaakti], [ʔanfaajsbuuki], etc. are specific to youngsters and widely used by this category of people. It is strange enough hearing an old person uttering such words.

Youngsters innovate words as an attempt to seem fashionable. Thus, technological advancement is a factor behind innovating new words. They borrow new items, especially those who are up-to-date. On the other hand, they discard useless items and stop to use them.

1.7. Neologism

Language, as a human characteristic, is dynamic by nature. It is subject to change and modification. Neologism is one amongst other markers of language flexibility. It is a term derived from Greek in which 'neos' means new while 'logos' refers to word, and the suffix '-ism' is a marker for the process. "In linguistics, a neologism refers to a recently created (or coined) word, phrase or usage which can sometimes be attributed to a specific individual, publication, period or event" (Ahmed Hasani Yasin Muhammid Ali Mustafa Ibrahem :248). In other words, it is the name for a relatively new or isolated term, word, or phrase that may be in the process of entering common use, but that has not yet been fully accepted into mainstream language. Newmark (1988:140) defined neologism as: "newly coined lexical units or existing lexical units that acquire a new sense". That is, the process of neologism refers to the introduction of new words into a language, as well as to an existing term that adopts a new meaning. Neologisms are usually introduced when an individual(s) finds that a specific notion is lacking a term in a language, or when the existing vocabulary is insufficiently detailed. Since the world is witnessing an era of social networks, youngsters, for example, coined a new term referring to people who post too much information (which is often boring or embarrassing) about themselves online, i.e. over sharers.

Wardaugh (2002:188) says that a new lexicon can be adopted either by utilization of elements already present in the language or by borrowing lexicons from another language. According to Aitchison (1991) the motives behind the existence of neologisms are either to sound fashionable, being influenced by foreigners or because of social needs. He considers these reasons as being the agent that pushes an individual to adopt either a new word or a new meaning to an existing term. This phenomenon is increasing because of the continuing technological and scientific advancement. Consequently, the increasing rate of neologism may lead to language change.

1.8. Language Attitude

People have attitudes, feelings, or beliefs about language, i.e. their own language and the language of other people. Language attitude is an essential constituent that a

speaker should have to understand his interlocutors in communication. For example, some individuals may feel ashamed when other people hear their language. Others may believe that a certain variety is the best language for expressing patriotism, the best way to get a job and maintain social relationships. So, every individual speaker has a specific attitude toward language use and the language itself be it his own or that of others. Galician, for instance, was traditionally considered to be an unsuitable language for certain things and that it should not be taught to children in Northwestern Spain. Over the years, attitudes have changed, and it is now harder to find openly hostile expressions towards Galician.

Attitudes are crucial elements in language growth or decay. That is, if speakers of a particular country stop to use a variety, it will vanish away through time. Attitudes are something an individual has and which define or promote certain behaviours. Though attitudes are hypothetically psychological construct, they touch the reality of language life.

In fact, there are many factors influencing the language attitude: factors; such as prestige and power of a language, historical background of nations, social and traditional factors, language internal system, control people's language attitude.

In Tipaza, some speakers do have a bad attitude toward their spoken variety and feel uncomfortable when interacting with others from a different speech community within the town. For example, those coming from Boudjebroun, a rural area, feel embarrassed when are in front of speakers from the downtown of Tipaza or Bousmaiil. They feel a kind of inferiority. Sometimes when they travel, for instance, to Algiers and are asked where do they live they say that they come from Hadjout though they live in Boudjebroun. Others try to change the tone of their speech as an attempt to hide their belonging. On the other hand, they think of the downtown variety as a prestigious and fashionable form. That is, they have a positive attitude toward that variety.

1.9. Language and Identity

People are different from each other. That is, there are characteristics, feelings and beliefs that distinguish a person from other individuals. These things constitute what is known as identity. In social sciences, specialists in the field identify different kinds of identity, for example, self-identity which refers to the qualities, beliefs, personality, looks and/or expressions that make a person. Another kind of identity is the psychological identity, which relates to self-image (one's mental model of oneself), self-esteem, and individuality. Besides, we can speak about other identities, like gender identity, cultural identity, religious identity, national identity, and many others.

Language and identity have a mutual relationship. On the one hand, a language reflects the identity of its speakers. On the other hand, the identity of an individual shapes his language and linguistic choices. That is, if a speaker changes his language and linguistic behaviour, his identity will change inevitably. This is referred to as language identity.

Identity change is noticed, for instance, in the Algerian immigrants living in France. Those who left Algeria for many years adopted French as their main language and neglected Arabic to the extent that they have become more fluent in French than Arabic. As a result, their children will acquire the French language instead the language of their ancestors (Arabic). Since language is a vehicle for transmitting culture, learning French makes them in favor of the French culture. So they learn it and ignore the Algerian culture which is preserved by the Algerian varieties. These children will miss the Algerian identity gradually. Consequently, they will change their identity as a result of acquiring another language.

1.10. Motives Leading to Linguistic Innovation

People are living, nowadays, in an era of technological advancement. Internet is one major aspect of this new age. It makes of the world a small village. Consequently, from time to time people speak about a globalized world. People are able to

communicate with others from all over the world located in any part of the globe and at any time using internet. This communication between mutually unintelligible speakers has an influence on individuals' native language. Thus, linguistic innovation takes place. This investigation focuses on three main factors, namely globalization, social networks, and multilingualism.

1.10.1. Globalization

The term globalization was first coined by an American economist named Levitt (1983).[13] However, as a New York Times article notes, the term globalization was widely used by economists and social scientists by the 1960s. But, it is Levitt who popularized the term and brought it into the mainstream business audience. Globalization, as a general term, is the 'action or procedure of international integration of countries arising from the conversion of world views, products, ideas, and other aspects of culture'[14]. There are, in fact, different definitions of globalization which are seen from various perspectives, such as economic, political, and cultural perspectives. For example, from an economic point of view, globalization (economic globalization) refers to 'the global distribution of the production of goods and services, through reduction of barriers to international trade such as tariffs, export fees, and import quotas and the reduction of restrictions on the movement of capital and on investment'[15]

It is, in fact, the integration and implementation of one global economic system.

From a political point of view, globalization is the implementation of one global political system. Thus, **'Political globalization is when governmental action takes place on a global level, where responsibilities, such as the welfare of citizens and economic growth, are acted upon by an international political body.'**[16].One of the key aspects of this kind is the declining importance of the nation state and the rise of other actors on the political scene like the United Nations.

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[13] Introduced in an article entitled 'Globalization of Markets'
[14] Retrieved from https://en.wikipedia.org/wiki/Globalization (05/28/2017)
[15] Retrieved from http://www.ecodocs.ch/english/ecodocs/globalization/ (50/28/2017)
[16] Retrieved from https://www.reference.com/government-politics/political-globalization-f2366d7b4d4e21c0 (05/29/2017)

However, 'Cultural globalization**,** a phenomenon by which the experience of everyday life, as influenced by the <u>diffusion</u> of commodities and ideas, reflects a standardization of <u>cultural</u> expressions around the world. '[17]. It is, actually, about the spread of one stronger culture, i.e. the American culture. This process is marked by the common consumption of cultures that have been diffused by the internet, popular culture media, and international travel.

Consequently, people are no more citizens of their own country; instead they have become global citizens. This involves learning foreign languages, especially English which is, nowadays, considered as a global language and the language of science and technology. Learning such a language may affect people's language use especially young speakers, since they are consumers of the western culture. As a result, they may introduce some English words into their speech.

1.10.2. Social Networks

Recently, many Algerian youth have become addicted to social networks like facebook, twitter, whatsapp, etc. In fact, they use these networks for different purposes. Some of them tend to be in most of their time online to know what is going on in the world. Others, for instance, use a particular social network to learn languages. However, the majority of Algerians use facebook, for example, for the sake of enjoying their time speaking to their friends, posting and sharing funny things.

Social networks have a great impact on today's youngsters' speech. For example, the English language has changed a lot in the last decades by the previous messaging applications, such as messenger. Now, English is changing in 'whatsapp' which is the most used messaging system in the world. To illustrate how it is changed, someone who is in a rush, for instance, and needs to get a message across to a friend used words like OMG (Oh my God), LOL (laughing out loud), ROFL (rolling on the floor laughing), BRB (be right back), etc. These words are created to gain time when writing and make the sending of messages faster.

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[17] Retrieved from https://www.britannica.com/science/cultural-globalization (05/29/2017)

Social media is one of the things that has been responsible for the introduction of a lot of new words to the English language, such as tweeps and retweet. To illustrate, the word 'friend', for instance, has been used as a verb; an example can be: '*he friended me on facebook*'.

There is no denying that social media has transformed the way Algerian youngsters interact with each other. What social networks have done is enabling them to communicate with a larger number of people on a global scale. This is great when it means they are keeping friendship alive over great distances, but it is also a factor behind the change occurring in the way they speak. As a result, youngsters in the present time speak in a different way which seems quite strange to the old generation. They create a special way of speaking or code in order to use it with their peers, so that others cannot understand them. They innovate new words, which are said to be fashionable according to them, i.e. words like [ʔanfaajsbuuki], [ʔankonaakti], [natwiiti], [fiifti fiifti], etc. They are currently widely used by Algerian teenagers and young adults. Thus, young people are said to be highly affected by social media culturally and linguistically.

1.10.3. Multilingualism

Learning a foreign language has become a necessity in today's world. In Algeria, if one masters one or two foreign languages, he would have more job opportunities. Globalization has been interconnecting businesses in different parts of the world. For example, there are many foreign companies investigating in Algeria including Americans, British, Spanish, Turkish, etc. This makes the Algerians eager to learn foreign languages. This also pushes many Algerian fresh-men to choose language majors at university. The Algerian university at the present time encourages the learning of foreign languages. Thus, it will make of Algeria a multilingual country.

Being at university, youngsters have friendship with others. These may be language students. Through daily interaction, the Algerian young man hears a word from this language, and another from that language. After a period of time, he will receive a plenty of foreign terms and concepts. Therefore, he will be familiar with

them, and so, use them in his speech as a strategy to fill in a gap or to make a certain effect.

1.11. Conclusion

This chapter is a theoretical part of this research work. It has discussed the most important concepts related to the topic. The researcher has spoken about sociolinguistics as a field of research making a distinction between 'micro-' and 'macro-' sociolinguistics. Since the work is dealing with youth linguistic innovation, this chapter has shed some light on language change and the sociolinguistic variables affecting individuals' way of speaking. Then, it has mentioned the importance of people's attitudes towards a language and how this can make of a language powerful or decrease its popularity among people. Moreover, it has been stated that language reflects individuals' identity and that it is an integral part of it. Finally, the investigator has tackled the motives leading to linguistic innovations. The following chapter will be devoted to the discussion of the sociolinguistic situation in Algeria generally and in Tipaza's speech community- as the actual area of investigation- specifically.

CHAPTER TWO

2.1. Introduction

This chapter discusses, at first, the linguistic situation of Algeria, i.e. the languages spoken in this Arab country. Secondly, it tends to explain how these languages came into contact and generated a number of outcomes, mainly diglossia, bilingualism, code-switching, and borrowing. Then, it introduces the City of Tipaza which represents the fieldwork in this research giving a historical background about the town. Besides, this chapter sheds some light on the verbal repertoire of Tipaza. Finally, this part of the work deals with youth as the major agent involved in linguistic innovations.

2.2. Linguistic Situation of Algeria

Geographically speaking, Algeria is located in North Africa on the Mediterranean coast. It is the tenth-largest country in the world, and the largest in Africa. Algeria witnessed the presence of many civilizations and people on its coasts like Berbers (the indigenous inhabitants of Algeria), Numidians, Phoenicians, Carthaginians, Romans, Vandals, Byzantines, Abbasids, Idrisids, Zianids, Spaniards, Ottomans, and the French colonial empire. As a result, many languages were brought to this land.

The linguistic situation in today's Algeria is described as complex because of the coexistence of more than one language. In other words, Algeria is nowadays characterized by the use of different languages among its inhabitants. Some of these varieties are mutually intelligible and others mutually unintelligible. The main languages spoken by the community are; Arabic, Berber, and French. Arabic and Berber represent the native languages of the big majority of Algerians.[18] French, on the other hand, has been considered as the first foreign language that is taught at school.

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[18] Retrieved from https://en.wikipedia.org/wiki/Languages_of_Algeria (05/29/2017)

2.2.1. Arabic

Arabic has been the official language of Algeria since 1963. It 'is spoken by an estimated 81% of the population'[19]. It is mentioned in the Algerian constitution that Arabic is the national and official language of the state. That is, all official documents should be printed in the Arabic language.

In fact, Arabic was introduced in Algeria after the successful Muslim expansion to the Maghreb with the coming of Arabs from the Arab peninsula. It was necessary for the indigenous inhabitants to learn Arabic, the language of Quran and religion. Therefore, it spread throughout the country.

Speaking about Arabic as the official language of the state and that Algerians do speak Arabic is quite problematic. Generally speaking, when hearing the expression 'the Arabic language', the first thing that comes into anybody's mind is Quranic Arabic or *alfusˁħa*. This means that foreigners believe that Algerians speak and use classical Arabic. However, in reality it is not true. Hence, it is worthy to distinguish between the different varieties of Arabic used in Algeria including classical Arabic (CA), modern standard Arabic (MSA), and Algerian Arabic (AA).

2.2.1.1. Classical Arabic

Classical Arabic or Quranic Arabic is a more eloquent form of the Arabic language. It represents the dialect that was spoken by the tribe of Quraish in Mecca. It is the written language of the holy book 'Quran'. CA is no longer spoken by Algerians; however, it is primarily used for religious purposes. It is known for scholars interested in languages that a language may disappear and die if it is no more spoken and used in daily life. For classical Arabic it is not the case. Though people do not use it presently, it is maintained and preserved by Quran which is recited every day and night by Muslims. A bulk of Arab literature also helps to keep this rich language alive and never die.

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[19] Retrieved from http://www.algeria.com/languages/ (05/29/2017)

2.2.1.2. Modern Standard Arabic

Modern Standard Arabic is the form that is taught today in schools. It is the official language of all the countries members of the Arab League. MSA is used throughout the Arab world in writing and in formal speaking, such as newspapers, radio and TV broadcasting. This kind of language is characterized by a simplification in the vocabulary and the introduction of new terms borrowed from international

languages. This new vocabulary includes scientific and technical terms. While the lexis and stylistics of MSA are different from those of CA, the morphology and syntax have remained unchanged. Ennaji (1991: 19) defines it as: "…standardized and codified to the extent that it can be understood by different Arabic speakers in the Maghreb and in the Arab world at large."

2.2.1.3. Algerian Arabic

Algerian Arabic is a cover term for varieties of Arabic dialects spoken in northern Algeria. It can also be referred to as *Addaridja*. It represents a colloquial form. Algerian Arabic belongs to the Maghrebi Arabic language continuum and is mutually intelligible with Tunisian and Moroccan. It has a Berber substrate and many loan words from Spanish, Turkish, and French. This is due to the received invasions and colonization. In fact, it is the native language of the majority of Algerians. Contrary to MSA which is generally reserved for official use and education, AA is mainly used as a spoken language at homes and between friends; and is rarely written down.

2.2.2. French

Algeria is the second largest Francophone country in the world in terms of speakers. In this vein, Benrabah says: '[f]rom a quantitative point of view, today's Algeria is the second largest French-speaking community in the world'. (2007:194)

French is a descendent language from the Indo-European family of languages. It was carried to Algeria with the French colonization in 1830. It was implemented by the French authorities as an official language of Algeria during colonization. Thus, Algerian pupils were taught in French. During the French rule, various plans were executed as an attempt to completely eliminate the Arabic language from the Algerian verbal repertoire for its sacredness and importance as a language of religion and an integral part of the Algerian identity. However, Algerian scholars like Abdelhamid Ibn Badis and Al-Bashir Al-Ibrahimi among others struggled and sacrificed to preserve their language. They used to teach Quran and Arabic to children, in mosques and secret underground hideouts.

After independence, French still had a sort of dominance over other languages in Algeria though efforts were made to stop using that colonialist and imperialist language. During the post-independence era, Algerian politicians called for arabization and supported the replacement of French by Modern Standard Arabic. But, they did not neglect the French language and ordered to teach it at school as the first mandatory foreign language. Therefore, French continued to spread among new generations. Moreover, the majority of politicians carried on using the language in their speeches or written documents. So, it seems that the plan of arabization to some extent has failed. As a result, French flourished as the first foreign language in the Algerian society. Besides, it is the mostly used language in the Algerian administration and business.

Nowadays, the majority of Algerians especially in the North have a good knowledge of the French language. Some of them master it, others if they do not write it, they speak it. It is currently classified at the top of the verbal repertoire of Algerian speakers to the extent that the Algerian colloquial consists of a large number of words borrowed from French.

2.2.3. Berber

Berber also known as Amazigh language refers to a family of closely related dialects and languages indigenous to North Africa, mainly Morocco, Algeria, Libya, northern Mali, and northern Niger. It is considered as the early indigenous language of

Algeria. Long before the Phoenicians' arrival, Berber (Tamazight) was spoken throughout the country, as later attested by early Tifinagh inscriptions. Despite the growth of Punic, Latin and later, Arabic, Tamazight remained the main language of Algeria until the invasion of the populous Banu Hilal and Banu Sulaym tribal confederation in the eleventh century. 'Berber languages are spoken by around 40% of Algeria's population'[20], mainly in Kabylia, in the Aures, and in the Sahara by Touaregs. Despite the fact that Berber is the mother tongue of the indigenous inhabitants of Algeria, it has not reached the status of a standard language. However, later on and after a Kabylian rebellion represented in a long march departing from -the capital of Kabylians- Tizi Ouzou and arriving to the capital Algiers, this variety has been finally recognized as a national language in Algeria qualifying this latter as a multilingual society.

2.3 Outcomes of Language Contact in Algeria

As a multilingual country, Algeria is a homeland for many linguistic phenomena. Algerian speakers use different languages. These codes influence each other in various ways. Therefore, a number of outcomes result from language contact including diglossia, code-switching, and borrowing.

2.3.1. Diglossia

The term 'diglossia' is derived from Greek, which means speaking two languages. It refers to a situation in which two languages or two varieties of a language are used under different conditions in a speech community. That is, diglossic situations can exist between two distinct dialects of the same language or between two different languages which are mutually unintelligible. It was William Marçais who first introduced the term 'diglossia' to describe the linguistic situation in the Arab world. Wardaugh says: "A *diglossic* situation exists in a society when it has two distinct

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[20] Retrieved from http://www.best-country.com/africa/algeria/population (05/29/2017)

codes which show clear functional separation; that is, one code is employed in one set of circumstances and the other in an entirely different set."(2006:89). He assumes that whenever there are two different spoken varieties, where one is used in a specific situation and the other variety is utilized in a separate sphere, then it is a diglossic situation.

People in a particular speech community distinguish between two varieties as being a 'high' (H) variety or a 'low' (L) variety. The H variety is considered as the prestigious form. It is always related to formal situations like religion, education, politics, international relations, and other domains. Algeria, for instance, was a good exception to understand the phenomenon. In the Algerian case, the H variety is represented in the Modern Standard Arabic (MSA). It has been chosen to be the official language of the Algerian state. That is, it represents the language used in government and other formal spheres. However, the L consists of all the varieties spoken in everyday life at home and between friends. It is called Algerian Arabic (AA) which represents the mother tongue of the majority of Algerians. AA is associated with informality and casualness. This variety is used in informal domains: in everyday interaction, in folk literature, in Algerian TV series, and humor programs. This is diglossia between two varieties which are mutually intelligible, i.e. of the same language. In Algeria, one can also speak about diglossia between two different languages that are mutually unintelligible. For instance, the speech community of Shenoua in Tipaza speaks a variety of Berber known *Shenoua* as their mother tongue. They use it within family and in other daily conversations. On the other hand, the language used in schools and in mosques is Arabic, be it Modern Standard Arabic or Classical Arabic. Here, Shenoua represents the L variety and Arabic with its different forms is the H variety. They show a clear functional separation.

Ferguson (1959a: 336) defines the diglossia as follows:

> Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of

written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation.

According to him, diglossia is a steady linguistic phenomenon that is to a certain extent unavoidable. It is impossible to find only one variety spoken in a whole speech community. There must be a high and prestigious form that is favoured by people to be used in formal and official domains.

In diglossic situations, languages or varieties are classified in terms of certain domains or spheres that each variety serves. Thus, a low variety cannot be acceptable in some contexts for its inability to achieve certain functions. Instead, a high variety is used for its prestige and higher status.

2.3.2. Bilingualism

During the years of colonization, the French controlled the Algerian education, government, business, and most intellectual life through a policy of cultural imperialism attempted to suppress the Algerian cultural identity and remold the society along French lines. Therefore, the French imposed their language and culture on Algerians. Thus, education was oriented toward French, and advanced education in literary Arabic declined drastically. Gradually, a small but influential French-speaking group of elites was formed who would compete for jobs in the following decades. After independence, Algeria decided to revive the Arabic language and Islamic cultural values by establishing Arabic as the national language. The aim was to recover the pre-colonial past and to use it, together with Arabic, in order to create a national identity for the new state and population.

Beginning in the late 1960s, the Algerian government decided upon complete arabization as a national goal. The first steps were to promote Arabic in the bureaucracy and schools. Arabization was introduced slowly in schools, starting with the primary level. It is only in the 1980s that Arabic began to be introduced as the

language of instruction in some grades and some subjects at the secondary level. But, a number of problems faced this governmental decision. For example, Algeria suffered from a lack of qualified teachers of Arabic. Another issue was the widespread use of French in the state-run media and the continued preference for French as the working language of government and of urban society. This pushed students who obtained an education in Arabic to think about learning French to get more chances of work. As a result, a general public skepticism about the program took place. In addition, the urban elite were against the idea of rejecting the French language because it constituted the medium of modernization and technology. According to them, French facilitated their access to Western commerce and to economic development.

Within the mid-1980s, the language of instruction in primary schools was literary Arabic; French was taught as a second language, beginning in the third year. The process of arabization went forward on the secondary level. However, French remained the main language of instruction in the universities, despite the opposition of Arabists.

Numerous events took place, and French was continuing to survive. Consequently, Algeria nowadays seems to be a bilingual country. Bilingualism is a sociolinguistic term which refers to the ability to speak two languages. Weinreich (1953:5) comments on this linguistic situation saying "the practice of alternately using two languages will be called bilingualism, and the person involved bilingual…". In defining the term, scholars disagree on the level of mastery of each of the two languages. The differences in competence in the two codes range from command of a few lexical items, formulaic expressions, such as greetings, to a very good mastery of the grammar and vocabulary. Thus, a number of different definitions were given by linguists.

2.3.3. Code-switching

Code-switching (CS) is widely spread in Algeria, especially because of its status as being a bilingual and multilingual country. CS is the practice of moving back

and forth between two languages, or between two dialects of the same language. It can also be referred to as code-mixing. Algerian speakers tend to use CS as a strategy to keep a conversation forward. It occurs to be used when speakers think that they are unable to proceed in a one language, so they shift to another language as a way for breaking the conversation obstacles. In this regard, Gal(1988, p.247) says: "code-switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations." (Quoted in Wardaugh). It is an adopted strategy that is employed to cover a speaker's weaknesses or inability within a conversation. Besides, CS is used to achieve certain functional aims and for making particular effects on the listener.

Code-switching can be classified into three types, namely inter-sentential, intra-sentential, and extra-sentential code-switching. Inter-sentential code-switching occurs when the language switch is done at sentence boundaries. This kind is seen often between fluent bilingual speakers. For example, a sentence like '*Normalement c'est bon, ᵊfriitha*' may occur in a conversation between two Algerians. In intra-sentential code-switching the shift is done in the middle of a sentence, with no interruptions, hesitations or pauses indicating a shift. In this type the speaker is usually unaware of the shift. This latter occurs within the clause level. An example would be '*Omar ʤiib les papiers warwaa*ẖ'. The third type of code-switching involves an insertion of a tag from one language into an utterance that is in another language. An Algerian speaker may produce an utterance like: '*laazam taskaani haaðu lawraq tu vois, baaʃ tabʕaθhum après tarfad haaða rraqm watʕajjaTTalhom*'.

2.3.4. Borrowing

From a sociolinguistic viewpoint, the verbal repertoire of an Algerian speaker is difficult to analyze and be understood. According to the constitution of the country,

Arabic is the language of the state. However, in reality Algerians use more than one language. Their speech represents a mixture of Arabic and other foreign languages. In most of their speaking, be it at home or with friends, they use foreign words (loan words) borrowed from French primarily and other languages, namely Spanish, Turkish, and English. Loanwords are words adopted from one language and incorporated into another language without translation. Borrowing is one of the outcomes resulting from language contact in Algeria. Thomason and Kaufman (1988: 37) define borrowing as follows: "Borrowing is the incorporation of foreign features into a group's native language by speakers of that language: the native language is maintained but is changed by the addition of the incorporated features." As mentioned above, borrowing is the introduction of loan words, coming from foreign languages, into the native language. To be called a borrowing, a loan word must be adapted phonologically, morphologically, and syntactically to the original language. If it is not adapted, then it is not borrowing. Borrowing can occurs in nouns like *kuzina* (cuisine), *Taabla* (table), *mizirijja* (misère), etc. These are French words that are adapted phonologically and syntactically to Algerian Arabic. Algerian Speakers also tend to borrow verbs from the French language; such as *vwajaaʒa* (Il a voyagé), *dipanini* (dépanne moi), *riparaali ³l mikro* (Il m'a réparé l'ordinateur), etc.

2.4. Tipaza as a field work

Tipaza is located in coastal central Algeria. It is known for its Roman ruins which have been declared by UNESCO a world heritage site, since 2002. It is considered by historians as an ancient Phoenician town, which once was a centre for trade and commerce as it is close to the sea. Later, it witnessed the Roman invasion and became a Roman military colony under the rule of Emperor Claudius. It was during that period that most of the actual stunning architectural ruins were built. Most of the city buildings disappeared through time. But, the remains made of Tipaza a magnificent town that attracts tourists from all over the country.

2.4.1. The Verbal Repertoire of Today's Tipaza

The town of Tipaza is known for two spoken varieties, i.e. dialectal Arabic and Shenoua, also spelled as Chenoua. The former is a variety derived from the Standard Arabic combined with a large number of French words. It is specific to a number of villages like Hadjout, Kolea, Hamr-al-ain, etc. The latter is a Berber language spoken in Jebel Chenoua and in other provinces like Cherchell. In addition, there is another Berber variety spoken by Beni Menacer, which is mutually comprehensible with that of Jebel Chenoua.

2.5. Youth: The Agent behind Lexical Innovations

In Tipaza, youngsters' speech has changed a lot these last years. If a local inhabitant listens to boys and girls, he will notice a clear change in their way of speaking. As this research work deals with the coining of new words and expressions by youth, Algiers, the capital, must be the most affected speech community. This is due to the fact that Algiers is the centre of politics, business, and that most of the state institutions are found there. Put it another way, Algiers is the channel between Algeria and the rest of the world, especially the western world, as many embassies and cultural institutions of foreign countries are situated there. However, change has been brought to the speech of youngsters in Tipaza. For example, boys in Hadjout began to use words like *t'harrash* meaning 'to joke' or 'to kid', which is in fact originated in Algiers. Moreover, some young adults even change the tone of their speaking and make it similar to those living in Algiers. This way of speaking in Algiers is considered as being fashionable and updated. One of the reasons behind this change is the fact that many boys and girls study at a number of universities in Algiers. Through interaction with other students living in Algiers, those coming from Hadjout start to be affected by the way of speaking of their friends and classmates. As a result, Hadjoutian students introduce some new words to their speech community.

Recently, Tipaza's verbal repertoire has received many new coined words. The first responsible for this fact is youngsters. They are not conservative; instead they seem to be innovative and ready to accept change. As the young generation of Tipaza

is growing up in an era of technology, it seems that the majority of them are familiar with new technologies like smart phones. These are overused by youngsters. They use them to surf the net, listen to music, read eBooks, etc. But, what has been noticed is that the great majority of young people use smart phones to communicate with their friends or peers via social networks, such as facebook, twitter, viber, and others. The language used by those individuals is a mixture between Arabic, French, English, and other languages. They coin different words coming from other languages and introduce them to their speech. As a result, an innovated variety is constructed. It is an up-to-date language specific to this group of people.

Language use among the youth of Tipaza is continuing to change. This change may affect their native language and identity. Because speakers of the old generation are conservative, the Algerian identity struggles to survive in this globalized world. They are conservative. However, youngsters are the responsible agent that brings change to the speech community.

2.6. Conclusion

The above-tackled chapter has been devoted to give an overview about the linguistic situation of Algeria, in general, and tell about its historical background which helped to build the present linguistic repertoire of Algerians. Then, an illustration of a number of language contact outcomes in Algeria has taken place. In addition, this chapter has mentioned the speech community of Tipaza as a field work giving a picture about the varieties used in this town. Finally, the researcher has shed light on youth as the agent responsible for the introduction of new coined words.

As an attempt to find answers to the research questions, the following chapter is devoted for the practical part of this work which aims at analyzing and interpreting the data collected.

CHAPTER THREE

3.1. Introduction

Lexical innovation among youngsters has been currently a main interest of many sociolinguists. It is recognized as a crucial factor leading to language

change. As the world witnesses a continuing revolution of social networks and an increasing rate of globalization, some languages are evolving receiving many changes. Algerian Arabic of the present young generation, for instance, is distinct from that of their parents and grandparents. Every month or year, a number of new coined words or expressions come into existence as a new fashion of language. Those innovations are mainly noticed in youngsters' speech. This makes them to be seen as innovative members of society. On the other hand, old generations are said to be conservative, because their intellectual curiosity tends to decline in older age. This research work aims at investigating the innovation of new lexical terms by youth and identify the factors supporting the increasing of this phenomenon. Besides, it sheds some light on the reasons that make young adults and teenagers coin new words.

In contrast to the previous two chapters, this section is devoted to the empirical research. Since the present work represents a sociolinguistic study based on the variables of age and gender, it seeks to know whether linguistic innovation is controlled by these two social variables or not. To fulfill this task, a data collection is required to answer the suggested research questions. What follows is an outline of the research methodology.

3.2. Research Traditions and Methods

Generally speaking, the word research refers to the process of collecting information about a particular subject. Research is a scientific and systematic inquiry that investigates hypotheses, suggests new interpretations of data, and poses new questions for future research to explore. This work represents a research on lexical innovations among young adults and teenagers in Tipaza. Therefore, the target population involved in this investigation is chosen deliberately. The sampling technique used to choose the target population is the 'stratified sampling' technique. Since this work focuses on the variable of age, it is necessary to limit the population under

investigation to a certain age. As an attempt to find answers to the afore-mentioned research questions, both quantitative and qualitative research methods are applied to collect data. A questionnaire and a word list are utilized to collect more information. Both the questionnaire and the word list were distributed to first year Tipaza university students and to first year high school students at three different institutions, i.e. two high schools in Hadjout and one in Tipaza. These two places were chosen on purpose, since they are representative of Tipaza's speech community.

3.3. Research Instruments

Research instruments are measurement tools designed to obtain data on a topic of interest. They constitute important agents in the gathering of information. The choice of these tools depends on the kind of the research method used and the researcher's objective. In the present research work, a questionnaire and a word list seem to be the relevant instruments, especially because they are useful to collect enough examples of new coined words.

3.3.1. Questionnaire

As carrying out a sociolinguistic investigation, a large amount of information is needed to be collected from a large population. This can be easily fulfilled by the employment of a questionnaire. This latter is a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents. According to Copland, Garton and Richards (2010), "a questionnaire is an instrument designed to gather information by means of analyzing responses to a number of questions". In fact, this kind of research tools is the most common instrument adopted by researchers. In this vein, Bloomer (2010) assumes that questionnaires are a very popular means of gathering information. The design

of questionnaires differs in terms of their aim. It may include either open-ended or close-ended questions. Sometimes, a questionnaire can be constituted of both of them. If a researcher, for example, wants to answer the questions *how* and *why*, the dominant number of questions would be that of open-ended questions.

The questionnaire used in collecting data was designed with the help of a Doctorate student from the department of English. It consists of a mixture of open-ended and close-ended questions. The adopted order of questions was done on purpose. To avoid ambiguity and participants' misunderstanding, the questionnaire was written in simple English.

Respondents were first requested to give their gender and age as a sort of preliminary information. Then, they are asked to tick the boxes and make full statements whenever it is necessary. In addition, other questions need to be answered in the participants' own words. (See appendix 1)

3.3.1.1. Administration of the Questionnaire

The questionnaire used in collecting data consists of eight questions, including open-ended and close-ended questions. The aim behind employing this questionnaire is to find out why do youngsters coin new words and what are the factors supporting the increasing of this phenomenon. This questionnaire was handed out to a large sample of ninety (90) participants.

The chosen target population or sample was a mixture of first year high school students and first year university students. Some questionnaires were completed in the department of science and technology at the University of Tipaza by first year students. Others were distributed in three different high schools for first year students. Since the questionnaire took place within the class, it was completed in an organized and formal way. The researcher was given the opportunity to conduct the students, so he explained the task and

helped them by clarification or giving examples. Besides, It was expected from the beginning that the majority of the informants do not master the English language, so they were given the freedom to write in the language that suits them.

3.3.2. Word List

As a sociolinguistic investigation, it is highly recommended for the researcher to interpret the data collected both qualitatively and quantitatively. To fulfill this task, another research instrument has been adopted, i.e. a word list. This latter has been given to the same sample of informants. The word list aims at gathering as much as possible new coined words referring to those expressions given in the word list. Since the informants were of both sexes, the purpose of this kind of research instrument is to discover whether lexical innovation is a gender-related phenomenon or not.

The word list comprises one page and contains fourteen (14) expressions written in English. The expressions were chosen deliberately to get a number of expected words that are mostly used in youth's daily conversations. The respondents have been given the freedom to answer in Arabic or French. In addition, an example for each expression was provided. Those examples were written in Algerian Arabic using Latin script. (See appendix 2)

3.4. Pilot Study

The materials used in this research work, i.e. a questionnaire and a word list were piloted with the help of a Doctorate student who suggested another outline of the questionnaire. Later, they were piloted for a second time with the assistance of a teacher. Thus, a number of changes were made,

especially those concerning the order of the questions in the questionnaire and the style of language used.

3.5. Participants' Characteristics

The target population involved in the completion of data collection is represented in a large sample of ninety (90) students of both sexes. The majority of the respondents were first year high school students carrying out a scientific major. They were taken from three different high schools in Tipaza. The other participants were first year Tipaza university students. They were chosen from the department of science and technology. The informants were categorized in two groups in terms of age. Students taken from high school were aged between fifteen (15) and eighteen (18), and the ages of those studying at university ranges between eighteen (18) and twenty four (24).

One fundamental quality of a good sample is representativeness. This sample was chosen on purpose. First, the researcher wants to investigate the linguistic innovations among such young speakers. Second, most of the participants if they do not speak foreign languages, they use some words coming from French and English in their speech. This results from the fact that they were taught those languages at school. In fact, most of them do not master such foreign languages arguing that languages are not their major.

3.6. Data Collection Methods

Data collection is an important aspect of any kind of research. It is the process by which the researcher collects the information needed to answer the research problem. Before starting the collection of data, the researcher has to decide which data to collect, how to collect, who will gather the data and

when. Every research work needs a clear strategy for collecting data. Thus, a data collection method should be chosen deliberately by the researcher. The selection of data collection method has to be based on the following:

-The identified hypothesis or research problem;

-The research design;

-The information gathered about the variables;

In this research work two data collection methods are adopted, i.e. quantitative and qualitative;

3.6.1. Quantitative Method

As a sociolinguistic research on lexical innovation among youngsters in Tipaza, this work attempts to get generalizable findings that can be applied to other young population in Algeria. So, many examples and information should be collected. To achieve this task, a quantitative method should be followed.

Quantitative methods emphasize objective measurements and the statistical, mathematical, or numerical analysis of data collected through polls, questionnaires, and surveys, or by manipulating pre-existing statistical data using computational techniques[21]. Nunan and Bailey (2009) point out: "Quantitative Data Analysis is of worth consideration in that it puts forward the ways for analyzing the quantitative data which is obtained through processes of counting or measuring." Quantitative research focuses on gathering numerical data and generalizing it across groups of people or to explain a particular phenomenon. This kind of data collection method is widely used in the field of social sciences. In conducting a quantitative research study the researcher aims at determining 'the relationship between

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[21] Retrieved from https://libguides.usc.edu/writingguide/quantitative(05/28/2017)

one thing [an independent variable] and another [a dependent or outcome variable] within a population.'[22]

3.6.2. Qualitative Method

To conduct a sociolinguistic research on linguistic innovation among youth, it is useful to combine between a quantitative and a qualitative method. This latter aims at gaining a deep understanding of a specific organization or event, rather than a surface description of a large sample of population. In other words, its purpose is to get a better understanding through firsthand experience (real setting). It is also called ethnomethodology. Thus, analyzing the data collected qualitatively enables the researcher to find out why do youngsters adopt a new style of speaking introducing new coined words. Following a qualitative method in conducting the present research, the *why* question (Why do you use new coined words?) is useful to be introduced in the questionnaire. It explores the motives behind using new words by youngsters in the speech community of Tipaza.

3.7. Data Analysis and Interpretation

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[22] (*ibid*) (05/28/2017)

3.7.1. Questionnaire Analysis and Interpretation

Question 1: The participants were required to specify their gender. Because the population was chosen equally in terms of gender, the number of both sexes was predicted, i.e. forty five (45) males and forty five (45) females.

Question 2: The informants were asked to give their age. Since the questionnaires were distributed both at university and high school, there are two groups of age. First, those studying at high school are aged between 15 and 18. Second, the ages of first year Tipaza university students range between 19 and 24. The following figure clarifies the findings:
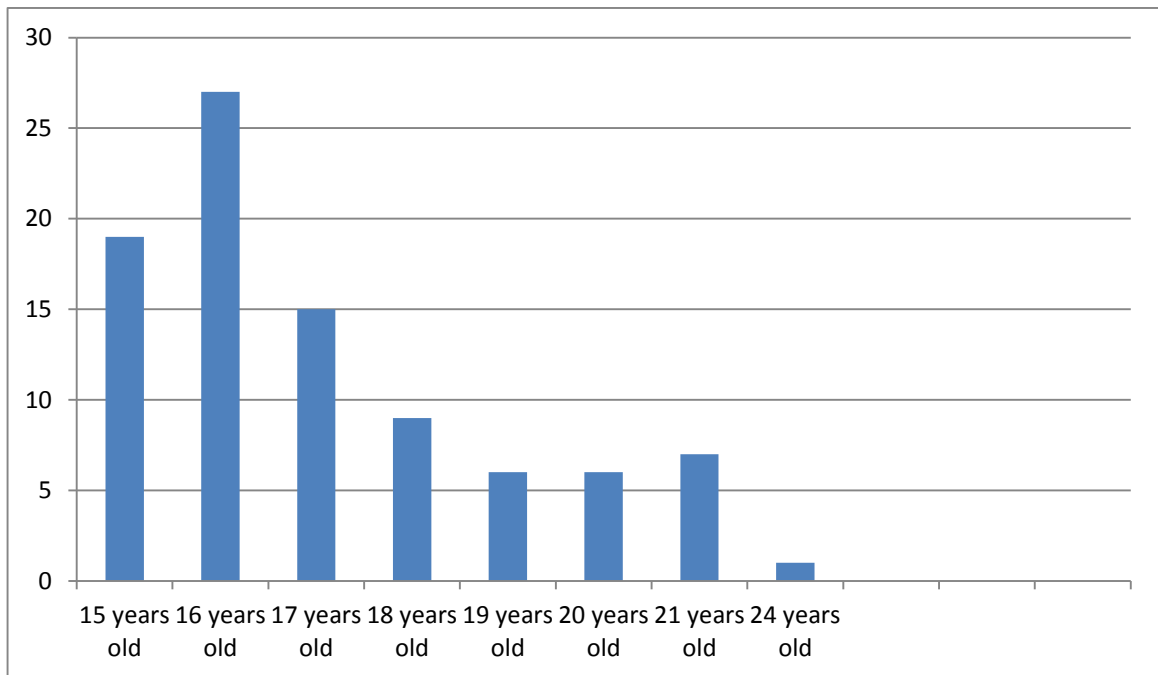
Figure 3.6.1. Informants' Age

The majority of the respondents are 16 years old because the large number of questionnaires was given to first year high school students. The ages of 15 and 17 also exist within this group of students with the presence of a freshman aged 18 as an exception. This later seems to be a repeater. The other informants are aged 19, 20, and 21 as first year university students. Only one student among them is aged 24.

Question 3: do men and women speak the same?

Yes	**5.60%**
No	**94.38%**
	100%

Table 3.6.1. Youngsters' Awareness of Speech Difference between Males and Females.

This question was asked to discover youngsters' attitudes towards the speech style of both men and women and see if there is a differentiation between the ways of speaking of both sexes. Besides, it aims at checking the awareness of youth concerning speaking style differentiation between males and females. Figure 3.6.2. represents the answers given by the informants except one male student who did not give a response to this question. The answers reveal that 94.38% of the informants notice a difference between a male's speech style and that of a female while only 5.60% see that males and females do speak the same. However, one informant did not give an answer.
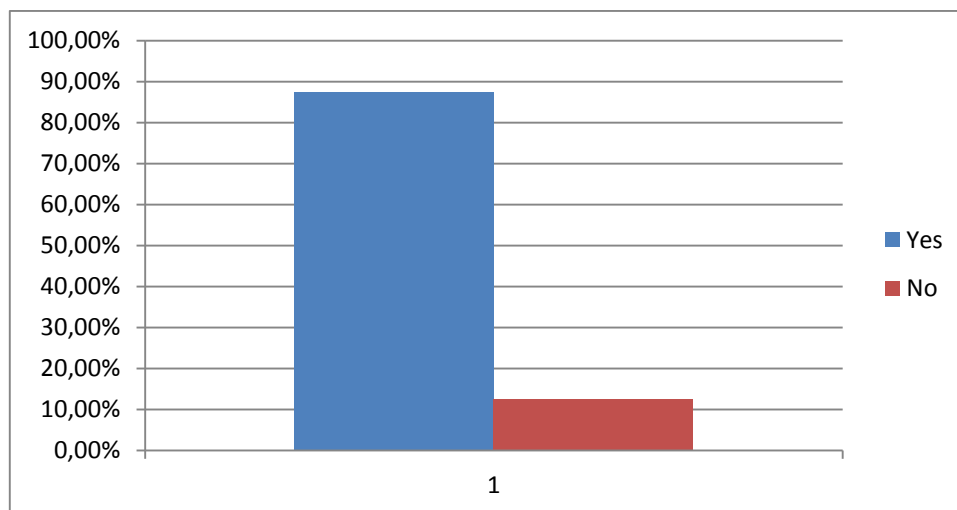
Figure 3.6.2. Youngsters' Awareness of Speech Difference between Males and Females

Question 4: Does age influence individuals' way of speaking?

Yes	**5.60%**
No	**94.38%**
	100%

Table 3.6.2. The Influence of Age on People's Way of Speaking

The fourth question was asked to see if age has an influence on the way people speak. In other words, it displays the role of age as a sociolinguistic variable. The majority of the students (87.5%) answered with yes and only 12.5% said no. While two of the respondents did not provide an answer. The following figure demonstrates the informants' responses.
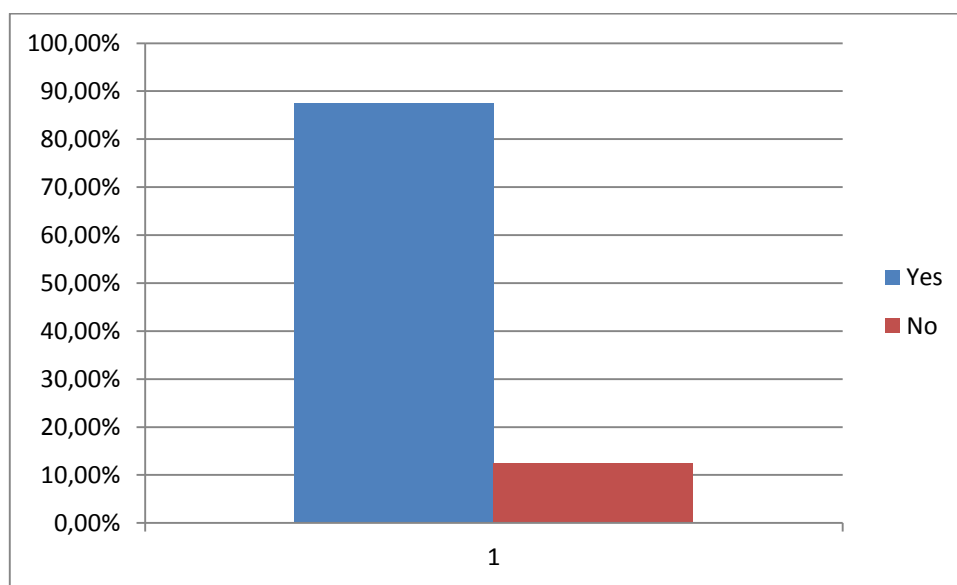
Figure 3.6.3. . The Influence of Age on People's Way of Speaking

Question 5: Do you use new words or expressions; such as *tahrash*, *grifa*, etc.?

The purpose behind asking question number five (5) is to check whether the new words are part of the participants' daily conversations. In this question, the informants were asked to answer by *yes* or *no* and give examples with their meanings if the answer is *yes*. The majority of male respondents' answers were positive and only 5 out of 45 answered negatively. On the other hand, females' answers were not close to those of male informants since 17 out of 45 gave a negative answer. The figure 3.6.4. illustrates the findings:
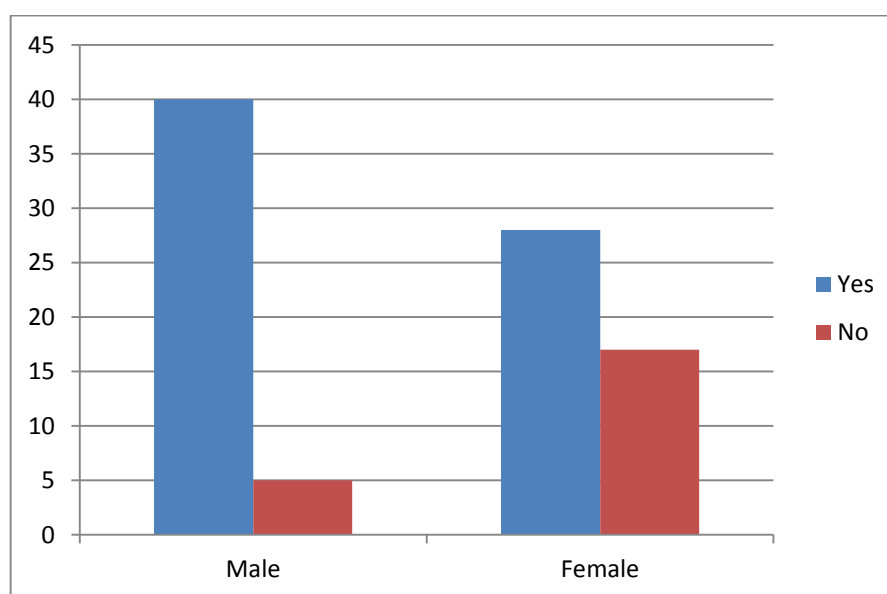
Figure 3.6.4. Males and Females' Use of Innovated Words

Many examples were given by the informants. However, the majority of respondents did not provide meanings to their examples. Some of the students who have answered with *No,* mainly females, did not produce any example. The following table shows a number of collected examples:

Male examples	Female examples	Meaning
[haajʃ maajʃ]	[moŋguula]	Stupid girl
[mʃuumar]	[zaqqu]	Bankrupted
[sbaħalbonjour]	[sbaħalbonjour]	Good morning
[mriigla]	[majta]	It's ok
[qattaala]	[qaasħa]	Beautiful

[diirliʒaam]	[diirliʒaam]	Like it
[tħarraʃ]	[tgambar]	To kid
[msanTaħ]	[mqarmad]	Crazy
[à la bien]	[à labien]	I am good
[annuuʃ mafja]	[Taajeħ xʃiin]	Arrogant

Table 3.6.3. Informants' Examples of Innovated Words According to Gender

Question 6: Why do you use these words, for example, /griifa/ instead of /ʃaabba/?

The aim of this question is to discover the reasons behind the use of innovated words by Tipaza's youth. Some of the informants have given more than one example. While others did not understand the question. On the other hand, a small number of respondents did not produce an answer.

After the examination of the questionnaires, the following reasons were collected:

➢ To attract attention;

➢ It is the language of the Algerian youth and a part of their identity;

➢ The use of new words has become fashionable;

➢ To be comprehensible when interacting with the users of those words;

➢ Innovated words are easy to convey;

➢ To make a strong effect on the listener;

➢ Young people have acquired those words from childhood;

➢ Tipaza's youngsters use new terms to show off;

➢ Youth use those words just for kidding;

➢ To seem an up-to-date person;

➢ Innovated words represent a code used by youth between each other or as a group.

Question 7: What are some new words specific to boys or girls' gender? (Use +/-)

The above-mentioned instruction represents a gender-related question. Each respondent was required to write down every innovated word that he/she uses personally and is specific to their gender.

Words	Boys	Girls	Gloss
[moŋguul]	+	+	Stupid
[baqlaawa]	-	+	Handsome boy
[les hommes]	+	+	Loyal
[xtiitu]	-	+	Sister
[faʃiniisTa]	-	+	Fashionable
[merci]	+	+	Thanks
[griifa]	+	-	Of good quality
[la mode]	+	+	Fashion
[mezʕuuqa]	-	+	Ugly girl
[xuuja jaah]	+	+	My friend
[ʔannuuʃa]	-	+	Pretty girl
[kaaʃ kaaʃ]	-	+	What's new?
[baajra]	-	+	Unmarried
[ʔaantiik]	+	-	Fine
[maarka]	+	-	Of good quality
[waaʃ sˁħaab]	+	-	O friend!
[kuuppa]	+	-	Coffee
[waaʃ-al-ħuuma]	+	-	Hi neighbour!
[xʃiin]	+	-	Genius
[Ok b.b.]	+	-	Yes, my dear.
[106]	+	-	Homosexual
[buuguusˁ]	+	+	Handsome boy

[faħʃuuʃ]	-	+	Extravagant
[xalwi]	+	-	Relaxing
[ħiтiist]	+	+	Unemployed
[tarħi]	-	+	To backbite
[2010]	+	+	Toilet
[brizaani]	+	+	He frustrated me
[pitiita]	+	+	Small girl
[тombiiza]	+	-	Fat person
[ʔaajja nbuuʒu]	+	-	Let's move
[nabbasʕтo]	+	-	To sit in a particular place
[waaʃazzaʃ]	+	-	Used to call a friend
[maʃjuuʃ]	+	-	Bad girl
[tħallabtlak]	+	-	I caught you
[mħarbaʃ]	+	-	Dangerous guy
[fih lluuʃ]	+	-	Dubious
[тajjaara]	+	-	Good runner
[ʔaana marħi]	+	-	Familiar with the street/outside environment
[ʔiʃaarʃi]	+	-	Provoke
[la classe]	+	-	Elegance
[msʕiirfa]	+	+	Perquisite
[dipanini]	+	+	Help me with something, money, etc.
[briika]	-	+	1000 DA
[kluufi]	+	+	Nosy

Table 3.6.4. Examples of Innovated Words Specific to Each Gender

The table 3.6.4 includes the examples (45) provided by the informants. It shows the specific words related to and used by each sex. It reveals that only 13 examples are used by the two genders. The majority of new words used in the table above are gender-distributed, that is, some of the words are mainly used by males; others are considered to be specifically related to female youngsters.

Question 8: How often do you use these words?

Frequency	Very frequently	Frequently	Seldom	Never
Informants number	29	35	17	8

Table 3.6.5. The Frequency of the Use of New Coined Words by Youngsters in Tipaza.

The question number eight (8) checks the frequency of the use of new coined words by youngsters in Tipaza. The table above reveals that most of the informants use a lot of innovated words in their daily interaction with their friends and peers. Some of them use those words rarely. However, a very small number of respondents (8) do not use that kind of words at all. In addition, one of the informants did not provide an answer to the eighth question.

Question 9: Which of the following might be factors responsible for the increasing of this phenomenon?

➢ Social interaction.
➢ Multilingualism (speaking more than two languages).
➢ Social networks.
➢ Mass media (TV, newspapers, radio, etc.)
➢ Globalization.
➢ Technological advancement.

This question was asked to determine a number of factors/agents that are responsible for the increasing rate of lexical innovation among youngsters in

Tipaza. After checking the informants' answers, it was revealed that the majority of respondents believe that the main factors supporting the increasing of the phenomenon are social networks and social interaction. Some of them assume that agents like mass media, globalization, and technological advancement may be agents that encourage the existing of such phenomenon. However, a very few number of the respondents thought that multilingualism might support the increasing overuse of innovated words by Tipaza's youth. Figure 3.6.5. reveals the findings.

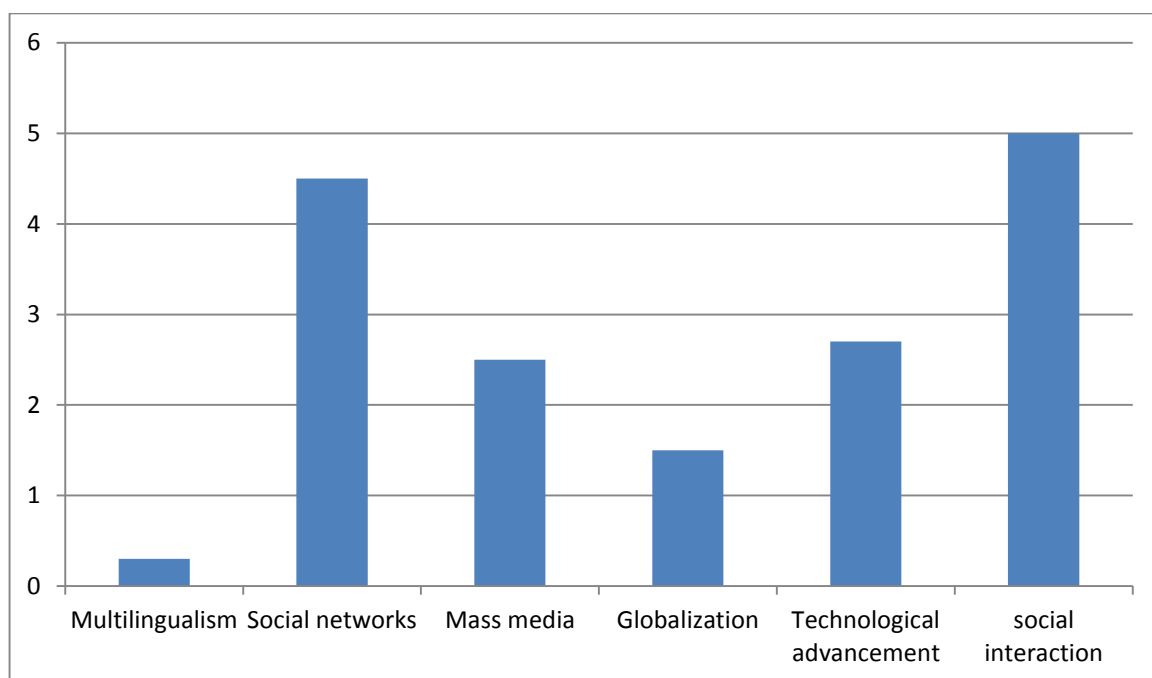**Figure 3.6.5. The Factors Supporting the Increasing Rate of Lexical Innovation Among Youngsters in Tipaza.**

In addition to the proposed factors, some informants gave other suggestions. Females said that they coin new words from Turkish series and American movies. On the other hand, boys consider music as a source for picking up such words. They suggested some kinds of music specifically RAP and Rai music.

3.7.2. Word List Analysis and Interpretation

In addition to the questionnaire, a word list was handed out to the same sample. The researcher aims at assuming the large extent of using new words by gathering as much examples as possible which are used by informants to refer to the given words and expressions.

The word list used in the present investigation contains fourteen (14) words and expressions to refer to the widely used new words among youth. He provided an example for each meaning. Informants of both sexes have given more than one example. Some of them have rewritten the same example given in the word list. Others did not produce examples for all of the words. Below, a table shows the informants examples:

n	Meaning	Suggested word	Informants' examples
1	A stupid student	[mafrini]	[ħaabas],[mafrini],[ʈaas], [ʔamtiri],[mablooki], [dʒabri],[qarnuun], [moŋguul], [ʈnaħ]
2	A very good soccer player	[technicien]	[laʕʕaab],[missi], [kristjaano],[ʔaartist], [sportif],[baasal], [ʔiiʈarʈagbaalu], [bienjouer],[grand joueur],[sˤnaajʕi], [fannan],[fuuʈbaluur], [ballumi], [maħraz]
3	Homeless	[zuufri]	[zuufri],[ʔamgaʈʈaʕ], [maskiin],[haamal], [vagabond],
4	An excellent student	[xabbaaʃ]	[ʔaajnʃʈaajn],[qaari],

			[mux],[xabbaʃ],[haarab], [ʕabquur], [ʔiTiir]
5	A rich man	[farja]	[kaajanlu],[qamquum], [ʃkaara],[bukuħalla], [mhanni],[buʃkaara], [farja],[wliidqmaaqam], [miljaardaar], [ʔamdarham],[ʔamtaxxaʃ]
6	Mobile credit	[zwaanat]	[zwaanat],[lizuniiti], [ʔuniti], [ʔasˤsˤarf]
7	To use facebook	[ʔanfaajsbuuki]	[ʔanfaajsbuuki], [ʔankonakti],[ʔantʃaatʃi], [faaraɣ ʃɣul], [ʔanħallab],
8	A nice car	[tuħfa]	[maarka],[matarjaalxʃiin] [marti],[qaasħa], [buumba],[ʔaala] ,[ħalluufa],[ħdiida], [ħabbaxʃiina],[qunbula], [kaar ħadˤaara]
9	Old-fashioned	[dimuudi]	[dimuudi],[piriimi] [ʕabdqdiim],[farʃa] [taaʕbakri],[waqtballuumi] [luukqdiim],[ʔaalipuuk]
10	To have fun	[ʔanbargag]	[ʔandʒiib-al-waqt], [ʔangasˤsˤar] [nabsˤaTgaʕda] [naqdʒam],[nastxalwa] [ʔanbargag], [ʔanfawwatt-al-waqt],

			[ʔandifuuli],[ʔanħarraʃ], [ʔanzaʕʕaq]
11	Poverty	[mizirijja]	[mizirijja],[tmarmiida], [ʔattaqaʃʃuf],[ʔassaʕaada], [ɣbiina], [ʔalfuqr-wa-ssaʕaada], [ʔaldʒazaaʔir]
12	To wear new clothes	[ʔanpajjaʃ]	[ʔanpajjaʃ],[ʔaŋkastam], [ʔanħaττaτ], [ʔanqallaʃruuħi],
13	To buy and sell	[ʔanbaznas]	[ʔanbaznas],[ʔannavigi], [ʔankomaarsi], [nalʕabbaddraaham], [nazɣud], [ʔansamsar]
14	A good profit	[tʃippasˤħiiħa]	[dartlaafaar],[qahwa], [xubzasxuna], [xubzaτrajja],[tmasˤriif], , [ʔalfaajda],[ħaʃwasˤħiiħa], [tʃippa maaʃlsaahla]

Table 3.6.6. Males' examples

n	Meaning	Suggested word	Informants' examples
1	A stupid student	[maʃrini]	[ħaabas],[maʃrini], [ʔamballaʕ],[τaas], [ʔambuuqal],[moŋguul], [dʒaahal], [maɣluuq]
2	A very good soccer player	[technicien]	[top],[zarbuuτ],[laʕʕaab], [missi],[joueur],

			[kristjaano],[ʔaartist], [sportif], [fuur], [sTaar]
3	Homeless	[zuufri]	[ʔamgaⲧⲧaʕ],[maskiin], [haamal],[vagabond], [SDF],[matmarmad], [zawaali],[ʔammizar], [mutaʃarrid]
4	An excellent student	[xabbaaʃ]	[ʔaajnʃTaajn],[qaari], [ʕaalam],[mux],[flaaʃdisk], [xabbaʃ], [guugal],
5	A rich man	[farja]	[miljonaar],[mraffaħ], [xaabazha],[kaajanlu], [qamquum],[ʃkaara], [bukutiki],[bukuħalla], [beaucoup-argent], [boŋka],[ʔamdʒaxdʒax],
6	Mobile credit	[zwaanat]	[kriidi],[zwaanat], [lizuniiti], [mobilis],
7	To use facebook	[ʔanfaajsbuuki]	[ʔanfaajsbuuki], [ʔankonaakti], [maʕandimaandiir], [ʔantʃaatʃi], [rajahʔankaħħal], [faaraɣʃɣul], [ʔanħallab],[naftaħ fajs]
8	A nice car	[tuħfa]	[ʃaabba],[xʃiina],[fuur], [maarka],[ħdiidaʃaabba], [matarjaalxʃiin], [ħabbahbaal],[marti],

			[qaasħa],[modaal] [buumba],[luuToʃaabba], [ʔaala],[kaatkaatwalla waaʃ],
9	Old-fashioned	[dimuudi]	[qdiima],[dimuudi], [piriimi],[kaavi], [ʕabdqdiim],[kaarnavaal] [mazaalak qdiim],
10	To have fun	[ʔanbargag]	[natbahlal],[ʔandʒiib-al-waqt],[ʔangasʕsʕar], [natguusʕTa], [ʔanbargag] , [ʔandifuuli],
11	Poverty	[mizirijja]	[mizirijja],[ʔatmarmiid], [ʔattaqaʃʃuf], [ʕatʃumiir],
12	To wear new clothes	[ʔanpajjaʃ]	[ʔanpajjaʃ],[nastiiki], [ʔanħaTTaT], [natʔannaʃ]
13	To buy and sell	[ʔanbaznas]]	[ʔanbaznas],[ʔannavigi], [ʔankomaarsi],
14	A good profit	[tʃippa sʕħiiħa]	[ʔaffarhaajla], [ʔaffarhbaal], [ʔaffarwaaʕra], [dartlaafaar], [dartfiihatqarqiiba], [ʔarbaħtfiihamasʕruuf], [ʔarbaħtʃkaara],

Table 3.6.7. Females' Examples

3.7.3. Interpretation of the findings

After analyzing the collected data both quantitatively and qualitatively, this section aims at summarizing the findings, obtained from the researcher's investigation, through the process of interpretation. Therefore, the hypotheses are either confirmed or disproved. To fulfill this task, participants' answers of the questionnaire and the word list are taken into account.

One of the more significant findings of this study is that age represents a crucial sociolinguistic variable that affects individuals' way of speaking. Accordingly, Tipaza's youth speak differently than old people. That is, they adopt a number of new words. Based on the variable of age, this study has found that the majority of Tipaza's young generation use new words in their speech (see section 3.6. /Q5). Thus, these words are part of the informants' daily conversations. This finding is affirmed by the large number of examples provided by students in filling the word list. However, taking gender as a standard, this study has shown that boys generally use more innovated words than girls. This has been deduced from the analysis of question 5 introduced in the questionnaire, in the sense that those boys who answered with *No* are less numerous than those of the other sex. Therefore, lexical innovation is a gender-related phenomenon.

The second major finding is that each boy and girl has his/her motive leading him/her to coin new words. One of the given motives is that youngsters use new words to seem fashionable and up-to-date this era of technological advancement. Some of the informants believe that lexical innovation makes a strong effect on the listeners gaining their attention and that it makes the transmission of ideas easier. Others assume that innovated words are an integral part of the Algerian youngsters' language. They argue that they are used as a code between teenagers and that are not understood by the old generation. Besides, some of the informants say that they do use such words just for the sake of kidding.

The results show that lexical innovation is increasing due to a number of factors mainly social interaction and social networks; such as *facebook, twitter, whatsapp,* etc. These are widely used by youth nowadays. Teenagers and young adults are said to use a lot of abbreviations and acronyms while chatting with their friends via those social networks. Examples may include 'LOL' (laughing out loud), 'ASAP' (as soon as possible), 'IDK' (I don't know), 'MDR' (mort de rire), 'TKT pas' (t'inquiètes pas), and many others. Sometimes they mix between Arabic and other languages especially French and English. In fact, this is where new words come from. In addition, some of the respondents consider that factors; such as mass media, globalization, and technological advancement may encourage the increasing of lexical innovation among youngsters. TV, for instance, is a source for coining new words since the majority of youth are addicted to watching movies and series. However, one of the suggestions proposed by the investigator, namely multilingualism is not recognized as an important linguistic innovation supporting agent, though it has-to a certain extent- an impact on the way individuals speak.

All in all, as opposed to the old generation of Tipaza, youth are said to be innovative members in many aspects of life including language. It seems that they neglect the language that was used by their ancestors and parents choosing a specific way of speaking related to their age and identity. It is youth language.

3.8. Limitations of the current research

This research work has its limitations. For this reason a number of obstacles need to be noted regarding the present study. The most important limitation lies in the fact that the present investigation was conducted far away from Tlemcen, i.e. in Tipaza. That is, the researcher could not meet with

his supervisor. As a result, he found a difficulty in completing the practical phase of this research work, mainly the questionnaire analysis.

Concerning the data collection, a number of informants did not take it seriously to fulfill the questionnaire and the word list. Therefore, they answered inappropriately without asking for clarification. Others left some spaces in the instruments (the questionnaire and the word list) empty. Besides, as a sociolinguistic study, the work needs another authentic instrument like recordings. However, because of the lack of methodology practice, the investigator could not manage more than two research tools. The above-mentioned constraints prevented the researcher to go further in getting more data. Then, surveying the subject of lexical innovation among youth needs deeper investigation and the door is open to future researchers to do so.

3.9. Conclusion

As opposed to the two previous chapters, chapter three represents the practical phase of this work. First, it introduces the followed methodology in gathering and analyzing the data. Second, it identifies the instrumentation utilized in collecting information. Third, it describes the target population. Then, the present chapter indicates the limitations encountered throughout this study. Finally, the last chapter dealt with the analysis and interpretation of the findings which led the researcher to arrive to certain conclusions.

GENERAL CONCLUSION

General Conclusion

Language evolves over time. It is subject to change. This latter is due to particular social factors. Youngsters in Tipaza seem to adopt a new style of speaking. As innovative persons, they coin novel words that are quite strange to the old generation. This sociolinguistic phenomenon is known as 'lexical innovation'. The overall aim of the present research is to investigate the use of innovated words among youngsters taking the speech community of Tipaza as a case study.

As regards the outline of this extended essay, the work is divided into three chapters through which the researcher fulfilled different tasks. In chapter one, a review of the relevant literature was provided to give an overall picture about the subject and area of study. Chapter number two, was a presentation of the linguistic background of Algeria and Tipaza- as the studied speech community. The last chapter dealt with the practical part of the researcher's work. It was devoted to speak about the adopted methodology and deal with the analysis and interpretation of the results.

As any kind of research, this work has specific objectives to achieve. That is, the researcher wanted to arrive at certain conclusions. First, the thesis had the objective of investigating the youth's innovation of new lexicon and identifying the agents that promote the increasing of this phenomenon. Based on the investigator's findings, it was noticed that innovated words are overly used by Tipaza's youngsters. The researcher discovered that there are a number of agents supporting the increasing use of such words. He arrived to the conclusion that if this phenomenon continues to develop, Arabic and Tipaza's indigenous varieties might be threatened. Thus, it is necessary to raise youth's awareness concerning the negative effect of this phenomenon on native and local languages. Second, this work aimed at understanding why do youth coin new words and use them in their daily interactions. The results showed that the majority of young individuals utter such words for a number of reasons; namely to seem fashionable, to make a strong effect on the interlocutor, and for kidding. Accordingly, it was inferred that it is the environment and actual surroundings that make teenagers and young adults adopt those words as an attempt to display their identity as youngsters.

At the beginning of this thesis, the researcher proposed three hypotheses. These need to be assessed and evaluated. According to the obtained results, the first hypothesis corresponds with what it was noticed. That is, boys are considered to be more innovative than girls. In addition, the innovated words used by males are not similar to those used by females. The second hypothesis seems to be affirmed, since the informants provided a number of motives promoting them to coin new words. As expected, the researcher gathered a large number of factors that lead to the increasing use of innovated words by Tipaza's youth. The informants' answers include social interaction, social networks, technological advancement, and mass media considering them to be the most important factors. However, a very few of respondents, if not, include globalization and multilingualism in their answers. Thus, the findings seem to refute the third hypothesis.

As mentioned previously, the researcher faced some limitations while conducting his research work. The major ones were distance constraint and lack of instrumentation. Consequently, investigating lexical innovation among youngsters in Tipaza needs to be studied in deep. For this reason, further research and experimentation into this topic is strongly recommended. For example, it would be interesting to make a comparison between the young and old generation speech using recordings to collect data. In addition, it is useful to start dealing with the practical side, i.e. collecting, analyzing, and finally interpreting the findings; since it requires enough time. Thus, future researchers are welcome to carry on this present survey taking into consideration the above-mentioned advices.

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(*ibid*)

APPENDICES

Appendix 1

Students' Questionnaire

This survey is part of a research work in sociolinguistics. It deals with lexical innovations among youngsters in Tipaza. You are kindly requested to fill in this questionnaire and comment when necessary. Your identity and answers will remain confidential. Thank you for your cooperation.

1- Gender: - Male ☐   -Female ☐

2- Age: ☐

3- Do men and women speak the same? Yes ☐   No ☐

4- Does age influence individuals' way of speaking? Yes ☐   No ☐

5- Do yo use words or expressions; such as *tahrash, grifa*, etc. ? Yes ☐ ☐

- If yes, give other examples with their meanings.

Examples	Meaning

6- Why do you use these words, for example, /griifa/ instead of /ʃaabba/?

……
………………………………………………………………………………………….………………..
…………………………………………………………………………………….……………………..……
…….

7- What are some new words specific to boys or girls' gender? (use +/-)

Words	Boys	Girls	Gloss
[farʃa]	+	-	Of bad quality

8- How often do you use these words?

Frequency	Very frequently	Frequently	Seldom	Never
Informants number				

9-Which of the following might be factors/agents responsible for the increasing of this phenomenon?

➢ Social interaction.

➢ Multilingualism (speaking more than two languages).

➢ Social networks.

➢ Mass media (TV, newspapers, radio, etc.)

➢ Globalization.Technological advancement.

Appendix 2

Word List

How do you say these words in your style? Use more than one word if possible. (Write in Arabic or French).

n	Meaning	Suggested word	Informants' examples
1	A stupid student	[mafrini]	
2	An excellent student	[xabbaʃ]	
3	Homeless	[zuufri]	
4	A very good soccer player	[technicien]	
5	A rich man	[farja]	
6	Mobile credit	[zwaanat]	
7	To use facebook	[ʔanfaajsbuuki]	
8	A nice car	[tuħfa]	
9	Old-fashioned	[dimoodi]	
10	To have fun	[ʔanbargag]	
11	Poverty	[mizirijja]	
12	To wear new clothes	[ʔanpajjaʃ]	
13	To buy and sell	[ʔanbaznas]]	
14	A good profit	[tʃippa sˤħiiħa]	

Summary

The current research work represents a sociolinguistic study based on the variables of age and gender. It investigates lexical innovation among youth, taking the speech community of Tipaza as a case study. The purpose of this extended essay is to explore the frequency of using innovated words and motives behind this use. Both quantitative and qualitative methods were adopted. The findings proved that linguistic innovation is in an increasing rate among youngsters and that the use of new words is closely bound to this part of the population.

Key Words: Lexical innovation-Code-switching-Borrowing-Multilingualism.

Résumé

Le présent travail de recherche est une étude sociolinguistique basée sur les variables d'âge et genre. Il examine l'innovation lexicale parmi les jeunes, prenant la communauté linguistique de Tipaza comme une étude de cas. Le but de cette recherche est d'explorer la fréquence d'utiliser des nouveaux mots et les motifs derrière cette utilisation. Des méthodes tant quantitatives que qualitatives ont été adoptées. Les résultats ont prouvé que le taux de l'innovation linguistique est croissant chez les jeunes et que l'usage des nouveaux mots est intimement lié a cette categorie de population.

Mots clés : innovation lexical - alternances de codes – emprunts - plurilinguisme.

ملخص

يمثل البحث الحالي دراسة اجتماعية لغوية تستند إلى متغيرات العمر والجنس .وهو يحقق في الابتكار المعجمي بين الشباب، مع أخذ المجتمع الكلامي في تيبازة كدراسة حالة. الغرض من هذا البحث هو استكشاف وتيرة استخدام الكلمات والدوافع المبتكرة وراء هذا الاستخدام . من أجل القيام بهذا البحث على نحو ملائم، تم اعتماد الأساليب التحليل الكمي والنوعي على حد سواء . من خلال تحليل وتفسير البيانات، أثبت الباحث أن الابتكار اللغوي في معدل متزايد وأن الابتكار هو طبيعة في الشباب.

الكلمات المفتاحية: الإبتكار اللغوي -تناوب الألسن-الكلمات المستعارة-ثنائية اللغة.