

The Language of University Youth -- Between Reality and Expectations: A Socio-psychological Study

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Summary

This research is concerned with studying the language of university youth, explaining the reasons why young people use a new language of their own, showing the factors that contributed to the emergence of the language, recording the opinions of scholars and researchers about this phenomenon, identifying the most prominent reasons for the emergence of such a language and its risks, and showing the ways of using this language and ways of forming and using it, in order to find solutions that contribute to the treatment of this phenomenon.

The Language of Youth

Language is the basic cultural aspect indicative of the identity of the individual and the identity of the community, not to mention that it is the main tool of communication between members of society. Unfortunately, the language that is widespread within the Arab community, expresses the isolation of individuals from each other, and this is one of the major problems faced by the Arab individual.

Perhaps the most prominent example of this isolation is the so-called “language of youth”, which suddenly invaded the lives of Arab youth without knowing its source, or what caused its emergence, and what unfortunate it is its encroachment on our Arabic language, and its recognition by young people without clear rules.

What is this language? What are the reasons for its appearance? What is the reason to use it?

Users' Opinions on This Language

In fact, we cannot diagnose the phenomenon unless we give a special angle to the opinions of users of this language or those who hear it, including:

"I learned this language from my colleagues, and I use it to live my university life, and I don't see the need to use it after my graduation or when I face the practical reality. For

example, we use the word (Ya Ali) when we see a friend of ours talking to an unwanted person, and we want to "slide" him, so we call him (Ya Ali), meaning leave this person.”

“I use this language only to joke with friends, as it is not necessary in my life, and the word ‘shake yourself out, and grow your brain’ is one of the most famous terms in this language, and all of this comes with the meaning (don’t care) or (preoccupy your mind) and the term ‘stay in your cup when you want’, and I use this term when I don't want to listen to someone and want to end the conversation with them.”

"I do not use this language at all, and it does not constitute any importance to me in my life, whether it is primary or secondary, but I am forced to listen to it from those around me and those around me. As this language does not suit my nature as a female, I must respect myself first and my nature as a female."

"I never use this language in my dealings with others, as it is not important to me, and when I see anyone speaking it, I feel insignificant."

“I knew this language from my friends, and when I hear any word echoing around me (I pick it up) immediately, but it is not important to me as I use it only with friends, and I do not use it when talking to a professor, for example, during a seminar, or in talking inside the house with my father or my mother, and as for the most popular terminology, the word 'Khaniq' which means that someone has a light shadow, there is also the word 'cream' and we say it when we describe something beautiful.”

"I use this language in dealing, because everyone is speaking in it, and I learned it from my friends at the university, and when he was asked about the most famous terms, he said the word (Cancel) which means you don't care about him and leave him.”

"This language is an abbreviation for some long sentences. It is easy and simple, and I use it only with friends, in a club or university, and the most famous words of this language are the word (essential, my colleague): it is said when a person asks his colleague did you remember, for example, and he answers saying: ‘Essential, my colleague’."

“I use this language according to the person in front of me, so if this person speaks this language I use it with him, and if he speaks in the normal way, then I speak to him on this basis. In Standard Arabic, and one of the words expressing this new language is the word (balha), which is used to describe a day as long and ugly.”

“This is our language, and we are free and do not force us to speak your language, and what you deem to be ‘strange’ we consider to be ‘normal’.”

"These young people are a 'strange plant' and it is impossible to understand with them, their concerns are different and their ambitions are strange, not to mention the language and terminology they use."

"The language of the youth is a common language in abundance these days among most of the youth, but I think that it is difficult to speak it and its terms with the older generation, because it is a generation that is aware and aware of a reality in which we, the youth, are not."

"When we talk about it with them, they will understand it wrongly, but the young people will easily talk about it with each other. In their view, it reflects their practical life. I see that it is sometimes inappropriate, and in front of the parents I cannot speak of it because they find it only street language, and they interpret some of its terms in a negative way and accuse us of being an irresponsible and ignorant generation. In the end, each generation has its own characteristics and fingerprints that remain after it. I do not like to speak the language you refer to, because it is not appropriate for a girl, as it is often spoken only by young men and sometimes it is immoral."

These are the most prominent opinions, and what is truly regrettable is that the "language of Roshna" is spoken by a generation of university youth who have reached a degree of education that is supposed to make them aware of the way they express themselves. It is a generation characterized by frustration, and suffering from the loss of the cause, due to their lack of belief in Islamic values and civilization. These are factors that make them try to get rid of every link that links them to this civilization, and perhaps the most important of these ties is language.

Factors That Help Using This Language

The educational curricula, especially with regard to the Arabic language, appear to be curricula directed to the manufacture of Arabic language haters, so the grammar rules for students seem very complex and abstract. Language teachers are not trained to simplify these rules and link them to daily life, which creates a desire to forget them once they pass their test.

As for the social circumstance, it has exacerbated the generational gap, in the way that parents reject the actions of their children without consideration or discussion, as a result of their limited time due to their preoccupation with trying to keep pace with the bad economic situation with continuous work, which creates a communication gap with the children.

As for the children, they try to keep pace with their age, which leads to an increase in their rejection of their parents' generation, which deepens the gap and leads to rebellion, which is

manifested in its first form in a language similar to secret languages, a language that shows the closing of the youth community to itself away from the authority of parents and institutions.

Scholars' Opinions on This Phenomenon

Majd al-Din Khamash, Professor of Sociology at the University of Jordan, (Majd al-Din Khamash, Citizenship and National Identity in Jordan and the Arab World, Publishers and Distributors, Jordan, 2019, p. 191)believes that what is happening constitutes a gap "between the generations. It increases for several reasons, one of which is the change in interests among young people from what it was in the past, and I mean the adult generation

and he accused the previous generation of not developing its democratic concepts and stances, so that it focuses on the subject of accepting young people and giving them the opportunity and trying to comprehend their way of thinking, and these young people view themselves as a group and they differ from the previous generation or group, so they have some terminology as well as a different way of speaking and also seek to unify their clothes within the forms of protest or demand their recognition. He said: mature people must build bridges of understanding and dialogue with young people, and he stressed that a group of young people has become a vulgar language to some extent due to the influence of dubbed soap operas that spread a certain culture among young people, which is a culture of disrespect for others and an attempt to tend to violence and vulgarity in speech. "Dubbed" makes young people live in an atmosphere that has no traditions or respect, an atmosphere that is full of quarrels and conflicts, and I exclude from these young people a group that falls under national bodies and practices its behavior within a political framework, which constitutes a protection for them from harassment Impact of dubbed soap operas culture.

Muhammad Hammad, Professor of Linguistics at the Faculty of Dar Al Uloom, Cairo University says: The main and primary reason for the emergence of this language is the social and psychological development. And it is in constant development. This change in usage, semantics and concepts, represents a human social law recognized in all languages of the world. As for the current so-called Roshne language, only adults consider it the Roshne language, but it is a natural language for these young people, who have the right to formulate their language as it is, and as they understand it, provided that it expresses their nature, and the life they live, whether it is political, economic, social, scientific, intellectual or psychological life. I do not see any risks at all as a result of using this new language, because it is considered a fashion that disappears with the disappearance of the generation that uses it - for example, the generation of the thirties and forties had a language, the generation of the fifties and sixties had a language, and the seventies and eights They have a language as well, and the nineties and the millennium have a language, so each generation makes its own expressions and conventions, which can be called "clashes", but if these expressions, if we analyze them in a neutral linguistic analysis, we

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find that they were applied to the classical and colloquial Arabic, and therefore they have no risks at all. ; Because it will end with the end of this generation, and then another new fashion will appear, as a new generation will arise with its different and different circumstances from the conditions of today's young generation, and it will fabricate another language for understanding and call it another name([https://alqabas.com/article/189349-The New Appearance in the Language of Youth](https://alqabas.com/article/189349-The-New-Appearance-in-the-Language-of-Youth), Al-Qabas Magazine, 2006 AD).

Adel Hindi (The language of Roshna and the loss of identity, <https://www.alukah.net/social/0/22309/>), one of the experts in the field of human relations, attributes the reason for the spread of this language to the weakness of religious faith, the absence of the meaning of goal and purpose, as well as being deceived by everything that is Western, and the belief that the West is the savior, with the invalidity of this belief in what is known from the statistics of Western society. Confirming his moral decline, in addition to the poor upbringing of sons and daughters.

The absence of a good and useful role model is one of the main reasons for the spread of the words “Al-Roshna”, and the role of the media in diluting the youth cannot be overlooked, by representing the image of the hero as the young “Al-Rush” who speaks ridiculous language, and seeks to distort the image of young people, and denounces them. Important issues in life iclusw issues such as the issue of purpose and issues of the nation in general.

It is possible - according to Adel hindi - to address this type of youth rebellion by conducting targeted media campaigns, showing the virtue and authenticity of the Arabic language and its place among languages, in addition to stopping these phrases in films, series and plays, and extricating young people from the cycle of “Rashena” that they live in, seminars and mosques. This is in addition to strengthening the individuals belonging to their religion and not being drawn into strange words that are repeated in forums and repeated by low-profile films.

It also helps in treatment: the return of the role of education to its real role and activating the role of the university in correcting the true concept of youth for life, as well as “good companionship”, declaring war on the language of “Rashena” and urging young people to boycott it.

Muhammad al-Mahdi, professor of psychiatry at Al-Azhar University ((The language of youth under globalization, Basma El-Beltagy, Mansoura University, p. 20, <https://platform.almanhal.com/Files/2/14137>), agrees with him, as the reason for the spread of such words and words on the lips of many young people is given to some films and works of art that have witnessed great circulation in the Arab world, and have become the subject of quotations and imitations from Arab scenes.

For example, but not limited to the play “The School of Rioters”, as well as the films of Muhammad Saad “Al-Lambi and Awkal”. Unfortunately, the Arab satellite channels succeeded in imposing these and other works as almost daily material on the agenda of the Arab viewer in general, including the youth in particular, which explains to a certain extent the prevailing situation. The spread of this language on the tongues of young people is great without real awareness of its danger.

Farida al-Naqqash, editor-in-chief of Adab and Naqd magazine, says about the phenomenon of the spread of strange and incomprehensible terms among young people: The current youth is an oppressed generation that has grown up in a corrupt climate, in which the utilitarian consumerist commercial culture that has dominated media institutions in the Arab world in light of fierce globalization prevails. It raised the values of consumption and the market in exchange for social and cultural values and civilized peculiarities, and this contributed to pushing serious culture to the margins and placing it at the bottom of the list of priorities. The cultural climate is low and witnessing a state of continuous decline, and instead of the role models of great writers and poets with rich additions to the language, we now find shallowness and insignificance, and strange phenomena that we did not hear about, such as corruption, unemployment, wasta, and the delay in the age of marriage. What do you expect from this frustrated generation that does not find a way to protest this stifling climate except to use a language that only it understands? There is ambiguity in the future, erosion in the level of education and deterioration of living conditions, all of this made the youth dissatisfied with their society and resorted to using strange language to protest the existing conditions, and this is their right. (Al-Roshna is a language invented by the youth to rebel against the authority, <https://www.albawabhnews.com/38065>, 2013)

In a referendum conducted among Arab youth for years (Alienation of language or alienation of youth, a special file in the Fourth Arab Report on Cultural Development, 1st Edition, Arab Thought Foundation, Beirut, 2011.), it was found that 65% of these young people want to emigrate, as they are dissatisfied with their homelands, and unsure of their future, and with these new terms they emigrate and rebel against reality.

Majd al-Din Khamash explains that even within the strange language of young people or the language of this "Roshna", we find differences, the language of the rich and the wealthy class differs from the language used by young people from the middle or poor class, and this is due to the media and cultural stratification of society, which contributes to further dispersal and separation between classes.

It is natural for society to produce this language, as young people are a new proposal and a product of the culture in which they live. He failed to formulate an alternative language that elevates the taste of young people, but rather fell into the language of young people even more.

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Each age has its own language and way of expressing it and its needs, so change must happen, but young people resorted to this language because unfortunately they did not find an alternative.

There is an urgent need to develop the language, as the Arabic language has now become rigid in dead fixed molds and does not meet the needs of technical development that young people follow, and from here it is the right of young people to invent their own language, low language?

Young people's language must be influenced by everything they see in the media, because society itself did not help them in anything. After many years and after an exhausting theoretical study, the graduates work in a field other than their field of specialization, due to the high rates of unemployment. All this made young people frustrated and want to be freed from these restrictions and from the commandments of the old generation, which they see spoiled everything in the community.

The discussion cites a study conducted by the Department of Anthropology at the Faculty of Arts at the University of Alexandria on the impact of social change on the language of young people. It is natural that some of the distinctive expressions and conventions of the language of young people spread among different generations, especially those related to social transactions in light of the change in society.

The youth seek to draw attention by creating an atmosphere of fun, a lot of sarcasm and irony, showing strength and inventing everything that is strange, new and alien to our culture. In society, represented by the phenomenon of taboos, the youth community has created its own values and therefore special taboos.

Professor Farida links the prevailing language of youth with oppression in society by saying: We should not forget that this atmosphere created a kind of void, and made many things missing in society, and young people no longer had the opportunity to engage in social work as the student movement played an important role through History During the first half of the twentieth century, all this prompted young people to try to create a new element that distinguishes them and makes them feel that they are active in a society in which their hands are tied?

Professor Farida concludes by saying: "I expect the phenomenon to continue as long as the current conditions remain as they are, with this deterioration and badness."

Nasser Wahdan, a teacher of Islamic philosophy in the education of Al-Arish, Suez Canal University, believes that technology has changed a lot of the vocabulary of communication between Arab youth until it carved a special language for them to use during "chat" and

exchange of electronic messages, perhaps because of its speed and ease of use technically, or its expression of excellence, freedom and flexibility in Silver sessions.

The Reasons for the Emergence of This New Language and Its Dangers

In this "language" there were eroded words, missing letters and other duplicates, vague structures between Arabic and foreign, between classical and colloquial, and a mixture of letters, symbols and caricatures. Some Arabic letters that have no equivalent in English were even replaced by numbers, as they became H 7, Hamza 2, and Al Ain 3. and others.

There are Latin abbreviations such as (LOL), which means: laughing out loud, which is an abbreviation for (Laughing Out Loud), and (Tate, TYT) which means: Take your time, short for (Take Your Time), and (BTW) which means: on An idea, an abbreviation of (By The Way), and (OMG) meaning: Oh my Lord, an abbreviation of (Oh My God), and others. Some of them adapt foreign words to the Arabic formulation while retaining their letters expressing their foreign origin, especially when dealing with electronic media. An example of this is Inter, which means entering the Internet, and chatting, which means "format" the computer, i.e., rearranging and filtering.

Nasser Wahdan (Foreign languages and colloquialism threaten the Arabic language/<https://www.ahllalloghah.com/showthread.php?t=2349>) also warned of the linguistic islands spread within the Arab community, which express the isolation of individuals from each other, and perhaps the most prominent example of this is the so-called "Roshna" language, which spread - without clear rules - among the Arab youth generation in the mid-seventies of the twentieth century, which contributed to the spread of strange words, such as "taunt", "qb", and "rush" which means out of the ordinary, and "hiss" which means saying unintelligible words or doing strange actions in a particular situation, and "stuttering" i.e. lazy and doing nothing, And "Al-Awkasha" means the beautiful girl and the plural of "Al-Akash" and "Naqd" means disregard and is based on likening unwanted speech with dust that enters the ear and the listener must shake his ear from it, and "Yehng" which resembles the mind with a computer that suddenly stops working. He called on parents to guide young people while dealing with new means of communication, constructive dialogue on thorny issues, reconsidering educational curricula and reviewing the media and artistic role, as the media, cinema, songs, and drama are among the most important reasons for the spread of slang.

Laila Abdel Meguid, Dean of the Faculty of Information at Cairo University, confirmed that the Arab nation is facing attempts to penetrate its cultural identity, especially among the new generations, noting that the current communication and technological revolution has produced a new language that matches the nature of the development of communication media, which has a negative impact on the Arabic language.(Arab media between the dominance of foreign

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languages) and local dialects / Conference of the Faculty of Mass Communication, Cairo University, 2010)

She said that the real crisis is not in the media's misuse of Arabic, but rather in the process of teaching it in schools and universities, which takes place with low levels of unqualified students and traditional teaching curricula, which ultimately results in teachers unable to assume the responsibility of preparing a distinguished generation.

She highlighted the importance of studying the strengths and weaknesses in formulating the media discourse to communicate media messages to different groups of the audience, as the level of media performance is negatively or positively affected by the level of the prevailing linguistic performance.

Najwa Kamel, Vice Dean of the College of Media for Environmental Affairs and Community Service, said that the Arabic language is not just a means of communication or a container for conveying ideas and meanings as much as it is a cultural and civilized component of the tributaries of Arab culture, and therefore preserving it and calling for its protection is not considered an intellectual luxury or a formal issue, but rather a necessity. A nationalism that requires the solidarity of all concerned parties to ensure the preservation of the identity of society and the provision of a healthy context that helps this living language to grow and develop automatically to accommodate innovations without severing its connection with heritage.

(The language of the Arab youth in modern means of communication, a group of researchers, King Abdullah bin Abdulaziz Center for Arabic Language Service, Riyadh, 1435 AH)

She called for confronting the slang language that has spread in media programs and most advertisements. Addressing the successive waves of distortion does not mean depriving young people of their own linguistic dictionary, but they must be trained to separate the rules of the language of popular and official life dealings, and to know when, where and how to use each level of Arabic and foreign languages without violating the origins of their original language.

Some social researchers decide that the new language of the youth of the current generation, which is full of strange and sometimes encrypted words, translates the huge amount of transformations that this youth is going through within them, expressing them in their own language that hardly anyone else understands, to create a self-protection for them and to see the world as they want.

The social expert, Muhammad Abbas Nour El-Din, considers that the distance of young people from the world of adults and their lack of harmony with it makes them establish their own kingdom where they deal with their culture, language, values and standards.(The language of the

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Arab youth in modern means of communication, a group of researchers, King Abdullah bin Abdulaziz Center for Arabic Language Service, Riyadh, 1435 AH)

He explains that the speed at which the difference between young and old generations is widening imposes a new way of dealing with it so that young people are not the only ones calling for change and renewal, while adults stand in opposition to the change process or stand by as spectators.

He talks about the factor of feeling acceptance and belonging, as this desire forces young people to adapt their positions and ideas to be consistent with the positions and ideas of their comrades.

He pointed out that the more this harmony is achieved between the young man and the group of comrades, the more he feels that he is accepted and desired by them, and thus satisfies his desire to belong to the group, which gives him a feeling of reassurance and security necessary for the growth of his personality. The spread of this alternative youth language is also due to the keenness of some young people to draw the attention of society to them by being more distinguished.

Hashem Sarhan, a former assistant professor of sociology at the University of Sharjah, attributes the youth's resort to this ambiguous language to several reasons, including the peculiarity of the youth and adolescence stage, including behaviors and special recipes that aim to search for excellence, even in a way that is "other than you know" and the search for things that are not known. (The New Youth Language, Gulf Youth Supplement, 2010 (<https://www.alkhaleej.ae/>)) He explains that adolescents and young men in the period of maturity and completion of the physical, psychological, moral and intellectual formation are meant to be attractive and appreciated factors, in addition to the fact that most of them tend to imitate the personality of the friend by their behaviors, so that the influence of the friend at this stage is closer than the influence of the parents.

Sarhan points out that among the reasons is the attempt of some young people to form a subculture, in violation of the general culture of society, which depends on the cultural, social, religious and moral heritage, and the youth category does not accept it.

Sarhan believes that communication technology, including the Internet, Chat and BlackBerry, contributed to the emergence of a very short and very special language that young people circulate and begins to grow and develop with contact with the school community and then the university.

He adds: All of these reasons are sufficient for the spread of any new linguistic culture, but it is supported by the structure of society in particular, which generates many new values and

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behaviors. Young people are the closest to coexisting with the control of languages and cultures, as they rebel against customs and traditions and tend to modernity in the light of an open society on The media and families do not use correct Arabic.

Ali Salah Mahmoud explained that letters have turned into symbols and numbers, and that the reality of our youth today and their reluctance to participate in community issues has not bode well at all, especially in our Arab society, in which our youth are moving away from social activities as a result of being affected by external media.

(The language of youth on the Internet threatens the Arabic language, 2008

(<https://www.islamweb.net/ar/article/142029/%>)

The researcher explained the youth's resort to a parallel modern language as a feeling of alienation that pushes them to rebel against the social system and create their own world away from the restrictions of parents, and added, "They compose this language as a mask in the face of others."

Safwat Al-Alam, a professor of Arab media, said that the emergence of a new language among young people is a natural thing that is repeated from time to time, and reflects social rebellion and their lack of interaction with adults, and it usually appears in a distinctive pattern of language, clothing or daily behavior.

(The language of youth on the Internet threatens the Arabic language, 2008

(<https://www.islamweb.net/ar/article/142029/%>)

He explained that the Internet is not alone responsible for changing the language of young people, as many of the foreign terms spread among young people are caused by the use of English as a language of interaction in some workplaces, in addition to university education that does not care about the Arabic language at all, leading to Arabic drama and the expressions it presents in series and films. gay.

Malik al-Mutalibi, a specialist in Arabic at the Academy of Fine Arts, says about the linguistic root of these vocabulary common among young people in general, whether in universities or on the street:

(Arabic is eroding on the tongues and minds of young people , <https://alrai-com.translate.google/article/10465092/2019>)

works by transference, that is, through the meaning assigned to it to arrange and formulate it to another topic that fits the new context in the university. Phonetically, it satisfies

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the nature of transference, and another section does not have lexical roots, and it is a kind of improvisation. In this case, we can meditate on it and delete it because it is neither written nor transcribed, but rather just a verbal sound, for example the word “hakkhaktni” which is deliberated on the grounds that it is empty meaning a phonetic singular but wears a meaning that its phonetic nature suggests in the sense of “tired me” and it is narrowly circulated.

With this transfer, the individual or that person constructs dissonant vocabulary in its first context and combines them to achieve shock, and linguistics is called "sculpting".

As well as playing the game of concealment and playing with sound, most young people, in addition to releasing vocabulary in the Arabic language, form compound vocabulary and sentences, half of which are Arabic and the other in English, focusing on concealment and metonymy, “hiding the distant meaning and showing the near meaning”

Uday Bejai, assistant professor in the Department of Sociology at the University of Baghdad, showed the motives behind the emergence of this vocabulary sentence, saying:

(Youth and the Language of the Age, Nader Siraj, Arab House of Science, Beirut, 2012, p. 301)

These terms appeared as a result of political transformations, including “sak” because it came from the term “sak” in the sense of issuing this thing and the development of this term from the process of canceling another or specifying it to a second term, which is the power that expresses the girl. Distinctiveness, beauty or uniqueness. He believes that it is important to study this particular term because it is associated with political terms and political action has dominated social life as a whole.

As for the term "connect a chip", it appeared after the spread of the communications and information revolution.

And one of them expresses the state of his colleague’s mind wandering, saying to him, “Breaking,” but if he remains in contact with him, he is called “a chip link.” In the latter, the communication process is continuous.

In universities, it is a social mixture consisting of different groups.

New terms are borrowed first from television, secondly from the Internet, and thirdly from the daily experiences they familiarize themselves with through their daily dealings.

So, it seems that many reasons contributed to the tendency of young people to find a language of their own. These reasons are as follows:

Protest Direction

Young people's language is a direct way of protesting, so young people accept this expressive style and surround themselves with a language of their own, separating them from the language of adults.

This language is understood and understood by it, after which it is the first tool of protest, in contrast to the useless language used in the adult world, which is adopted to express their point of view. It is also common in their ranks as being contrary to (linguistic and social) norms and traditions. Thus, young people have become a language of their own, which distinguishes them from the language of adults and from the range of traditions and customs in circulation.

Separation Curve

Parents or teachers often try to get close to young people by trying to speak their own language. But they rarely succeed in this attempt. This is due to their deliberate attempt to separate the two worlds: the world of adults and the world of youth.

Credibility

The ideal expressions in the language of young people are expressions that call for belief and affirmation of facts, and they are clearly repeated in their language.

Play or Invention Trend

The desire to find something new, distinctive, very personal, and racing is a feature of the human psyche. This desire plays a big role among young people, especially in terms of language. So, we can understand this tendency and this desire for verbal manipulation in the contexts of jokes and jokes, and in order to find new words that carry innovative meanings that others do not understand, and that others have to encode or comprehend their true meanings.

Influence on Feelings

As is well known in psychology, the principles of linguistic persuasion and tangible observation are at the forefront of the methods adopted for resisting violence. Jamal Eid, the psychological specialist, sees the youth's approach to these terms as an escape from a difficult reality, as they may constitute a circumvention of this reality, and a way out that they see as appropriate, and an outlet for some of them, as others see in it distinction, circumventing themselves and their psychological problems, especially what Concerning self-confidence, noting that it often spreads among those who are not self-fulfilling in academic or other creative fields, it is difficult to see a young man who excels in his studies, or who is creative in literature or the arts speaking in such a language.

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He warns of the danger of such terms on the spread of the Arabic language among young people, especially since it is already suffering from deterioration due to colloquial dialects, let alone these strange terms that express a strange reality experienced by Arab youth in general.

But What is the Possibility of Eliminating This Phenomenon?

Wants. Hammad that it is impossible to eradicate a general social phenomenon, but we recommend that we raise the linguistic use of this language, and it must be noted that we do not use it officially, unless the person is not mentally in control of his style, meaning that I speak with you and I am in the mind and mind, and I do not resort to it unless if she simplifies too much in jest, or too agitated in anger, but she is not dangerous until we have eliminated her.

It is an expression of the nature of this young man, and this language has boundless aesthetics - for example, the word “keep” has a characteristic of the classical Arabic language. We all memorize it and do not understand its meaning. It is a feature of brevity and eloquence. Talk to me in details.

Or “Give from the Other,” meaning I do not want to hear many introductions, until I reach the end of the purpose of the topic. The word “Give from the Other” is eloquent.

Also, the word “Roshana” comes on the weight we did, and this is acceptable weight as it was recognized in the Arabic Language Academy as a standard weight of derivation such as: rationalizing the issue - obstructing such, sultanate. And from this word came the boy Rosh, which is originally ra’ish (subject), and after that it became (verb) rosh, like (fixed) proven, thus weighing the transition of a subject to a verb in the Arabic language.

How Do Young People Make Their language?

If we look at the means that young people rely on while they think that they are creating a language of their own, we will find that it falls within the following frameworks:

Borrowing From Foreign Languages

English seems to be the most important language in this field, and it is borrowed on two levels:

The first: pure metaphor, where young people speak Arabic words inlaid with English without changing, so that the language appears to be a hybrid.

The second: is based on adapting the foreign word to the Arabic morphological formulation, so that it turns into something similar to the Arabic word, while retaining its letters expressing its foreign origin, and this method is widely spread in the field of dealing with

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electronic products, as it is done by converting words into actions, and examples of that : inter: accesses the Internet, ychet: chats, formats: formats the computer, i.e. rearranges and filters.

It is clear in these examples that they are related to the newly developed fields that language complexes still deal with as if they do not exist, or at least confront them after their foreign words have become entrenched within the areas of daily dealing, and it represents a clear obstacle to the Arabic language's expression of these innovations, it is not reasonable. For an individual to change the word "TV" that is used again just because the language council has issued a decision that this device is called "el-marine" or "visual radio" or "television".

Sculpture From Ancient Words

It is an important tributary of language development by creating previously unused morphemes, by merging two or more words, for example, to express one meaning, such as the word "kilsen" meaning: "Every year and you are good."

This combination may be the result of a misunderstanding of one of the two words, or a mixture of the meaning of each of them: for example: the verb "avoids" is a verb that sets an object, and its meaning is to avoid. And the verb "to vanish" is a verb that does not create an object, and its meaning diminishes and disappears, and young people combine them, as they say: So-and-so is a bad person who has "disappeared." By converting the verb vanished into a verb that establishes an object here, and the new meaning is: So-and-so is a bad person, so avoid him, and consider him as if he is diminished or non-existent at all.

Pure Sculpture

It is one of the most important tributaries of the Roshna language, where a completely new word is created to perform a common meaning, but in this way it plays the role of a cipher, which can only be resolved by the agreement of all parties, and therefore this tributary can be considered the most important factor in making the language strange and ambiguous to non Its speakers, and this tributary is characterized by complete randomness, as the pronunciation is not stable until after its spread.

The examples of this tributary are numerous and difficult to enumerate, and the meaning of each word is difficult to define precisely due to its change from one group to another.

One of the most important examples of this method is: Yarushun: to go out of the ordinary. Hisses: That is, he says incomprehensible words, or does actions that should not be done in a particular situation. Intekh: i.e. lazy and doing nothing. And Al-Awkasha: Any beautiful girl and Al-Akash plural.

Expanding the Circle of Metaphor

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If expanding the circle of metaphor is one of the most important factors for the development of any language, then the language of young people exploits the same tributary to create a language of their own. On comparing unwanted speech to dust that enters the ear, and that the listener must shake his ear from it.

Conclusion

In conclusion, the Internet has changed a lot of the vocabulary of communication among Arab youth to the extent that it has a special language, so can we then deal with the language spoken by young people as a crime for which they must be punished, or as an abuse of literature on their part. Or do we have to find out the reasons why they express themselves in this way?

Perhaps this is a call to review the Arabic language curricula in pre-university schools and bring them closer to the spirit of the age in which these young people live. On the other hand, it is a call to hold the bodies entrusted with the development of the language accountable, or at least review their working mechanisms to get out of its isolation, and to restore the effectiveness of the Arabic language as an essential component of identity.

Above all, it is a call to bridge the abyssal generational gap that appears to be growing and widening between university youth and the generations before them, and when all this happens, it will be possible to hold them accountable for their lifestyles and language.

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