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The Use of Idioms in Mechria Speech Community
The Case of its Youth Speakers

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DEDICATION

I dedicate a grand tribute to my parents for their support and encouragement during the realization of this modest work.

Besides my parents, to all my sisters and brothers who have encouraged me with their motivations and moral helps.

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Warda Hadji

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Abstract

Concerning its doubtless and vital position in humans' communications, idioms have basically been an attractive area of research in divergent disciplines. Numerous linguistic problems occur between generations when they converse with each other however they share the same geographical area. This research is a study of idiomatic phrases used in nowadays by the young generation in Mecheria speech community with an attempt to explore the concept of an idiom from two different angles mainly sociolinguistic and a pragmatic angle. The study aims to reveal the main reasons that encourage young speakers to use idiomatic expressions in their daily conversations. It ultimately suggests that age, gender and the social media are the most important social factors that conduct the production of such expressions. Moreover, this investigation endeavors to give knowledge to the old generation about the language of their sons or daughters where they can understand and interact more successfully in various social contexts via a pragmatic elucidation. Two research tools have been employed to achieve the previous goals: the participant observation and a questionnaire. Both of them have been administered to 100 young people as representative Mechria youngsters.

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List of Abbreviations and Acronyms

AA: Algerian Arabic

ANDI: 'Agence Nationale de Développement de l'Investissement' (National Agency for Development of Investment)

CA: Classical Arabic

CS: Code switching

MSA: Modern Standard Arabic

ONS: Office Nationale de Statistics

SA: Standard Arabic

List of Phonetic Symbols

Phonetic Symbols	Arabic Examples	English Translation
/ʔ /	/ʔ mi:r/	Prince
/b/	/ba:qi/	Still
/t/	/tama/	There
/ʤ/	/ʤw a:b/	Answer
/ħ/	/ħikajə /	Tale
/x/	/χə dma/	Job
/d/	/dmu:ʕ /	Tears
/r/	/rʕ ad/	Thunder
/z/	/zʕ a:f/	Anger
/s/	/sm a:ħ/	Forgiveness
/ʃ /	/ʃ bæ:b/	Beautiful
/ʕ /	/ʕ sə l/	Honey
/ɣ /	/ɣ zæ:la/	Deer
/q/	/qri:b/	Near
/k/	/kt æ:b/	Book
/l/	/labæ:s/	Fine
/m/	/mliħ/	Good
/n/	/nə ʤma/	Star
/h/	/h æ:mə l/	Lost
/w/	/w æ: ʕ r/	Difficult
/j/	/ju:m/	Day

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General Introduction

Language is considered as the most significant means of communication between members of society. It is used to express ideas, emotions, feelings, origin and culture.

In fact, language in use has attracted various scholars to investigate and explore its functions among different speech communities. Nowadays, there are several linguistic issues that happen between generations when they interact with each other even though they share the same geographical area, norms, culture and the same variety of such language. Through time, each society undergoes great changes which influence directly its own language. Consequently, many items, new words and vocabulary appear in the speech act of youth speakers. For communicating in a specific context, they sometimes use sets of idiomatic expressions to achieve an implicit meaning or an idea. Idioms are characterized by unpredictable meanings or unusual grammatical patterns, and they often convey specific connotations. On the basis of such premise, we come to the following problematic statement which states that Mechria speech community normally sustains certain language change embodied by various idioms created by its youngsters.

Hence, this research comes to shed light on idioms used by the new generation. The attempt is to present a better understanding of the real reasons that show why youth sometimes use figurative language, especially idioms, whose meaning often cannot be predicted or understood from the meaning of the words themselves. Consequently, people may misinterpret what the other person is saying if they are not acquainted with the special meaning of a particular expression.

In general, the aim of this work is to disclose the real motivators that lead to linguistic creativity in Mechria's youth speakers. Moreover it attempts to constrict the gap of misinterpretation between generations.

Thus, two research questions are raised as follows:

1. Why do Mechria's young speakers create and use idiomatic expressions?

2. How does the younger generation construct these expressions?

In an attempt to answer these questions, the following hypotheses were elaborated:

1. There are sets of social factors that stand behind using these phrases such as gender, age, the individuals' psyches and the social media.

2. The affects of the French language pushes them to code switch, borrow and structure new items through reformulating already existed terms.

Three interrelated chapters study the different aspects of the topic. The first chapter gives a review of the relevant literature including the study of expressions such as idioms. We define idioms from different perspectives as a field of research, then talking about idiomatic language and its use then the social variables such as age and gender. Chapter two deals with the linguistic landscape of Algeria it talks the varieties spoken in Mechria. The third chapter stands with the methodology used as the practical part of this work which extends more detailed description of this study: the sampling, the instrumentation and the procedures used. Analysis and an interpretation of the data collected to achieve answers to the research questions and to check the proposed hypotheses.

Chapter One

LITERATURE REVIEW

1.1 Introduction

In daily conversations people generally use words or phrases that come under the umbrella of proverbs, metaphors, colloquialisms, slangs and idioms. These expressions provide a hidden meaning, which cannot be understood easily by everyone without having a previous background of their origins or having a deep contact with people who speak such terms. People all around the world talk and communicate to express themselves in different ways. They apply a specific language that has a relation with their behaviour, culture and the society where they live in and according to the kind of contexts they used to talk at.

This chapter will be devoted to give an overview about the notion of idioms. It will introduce general features of an idiom, functions and classification that include the study of idioms. Indeed it will try to present the types of idioms along with the significant characteristics of each type. The discussion will mainly focus on the exploration of the use of idiomatic phrases, the role of context in grasping the meaning of idioms. Finally, it will shed light on the relationship between those expressions and their speakers that are called the social variables.

1.2 Idioms Defined

An idiom can be defined as a group of words established by usage and having a meaning not deducible from those of the individual words. Many scholars have defined it from different point of views. Idiom is simply defined by Longman Idioms Dictionary 1998 as "a sequence of words which has a different meaning as a group from the meaning it would have if you understand each word separately". This means that two or more words combined together have a specific meaning but if they are put in isolation they demonstrate another. It is also defined by Baker (2011:88) as: "frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components". Baker proposed that idiomatic expressions as linguistic items are fixed in terms of formality and order whereas in meaning it cannot be clear because it is beyond utterances.

The term "frozen" in the quotation refers to the collection of words in the expression that have been used in the same form and order.

On the other hand, there are many other definitions of idioms which been introduced in various areas of study such as phraseology[1] which gives idioms more interest especially concerning the phrase type, norms or patterns that construct the expression. Phraseology has a significant role in studying idioms as Sinclair (1991) states:

> **Many choices within language have little or nothing to do with the world outside. … A language user has available to him or her a large number of semi pre-constructed phrases that constitute single choices.**[2]

In this view there is a mention of idioms that are used by speakers. Language gives the speaker an unlimited amount of words, items and terms to express himself. This can have a relation with the context. Otherwise it may not coordinate with that context because there are some expressions when you listen to them it seem that something is wrong or maybe you are out of the subject.

An idiom according to grammar is defined as a term used to reveal the sequence of words which are distinct according to their syntactic and semantic components. However, these terms function as a one unit. At the semantic level of the utterances as an individual cannot convey the whole meaning of the idiomatic expression. On the other hand, at the syntactic level of words frequently do not allow variation in the expression because the relevant of context concerning the addition or the omission of other items. Some linguists refer to idioms as 'ready-made utterances'

[1] "the study of fixed phrases (proverbs, proverbial expressions, proverbial comparisons, twin formulas, idioms, quotations, cliches, etc.)".Quoted in Wolfgang (2004 :299)

[1] Quoted in Hanks (2010: 1)

Many other studies such as terminology[3] have identified idioms as 'habitual collocations' (Crystal, 2008:236). Refers to the use of expressions that become something natural applied frequently in daily life unconsciously.

1.2.1 Common Features of an Idiom

Idioms also named as fixed expressions which its meaning cannot be predictable from each part of it (Trask, 2000:67). It is also characterized by other sets of features that many linguists have talked about from different perspectives . (Baker 2011:88) has given some features according to her view that the user of an idiom should not play with words of an idiomatic expression such: omit a word from the structure of the phrase, add another term, replace a part of a word by another, change the sequence of word or reconstruct the grammatical structure of an individual components, make the comparison by adding of a new item such as the suffix (er) to an adjective in the expression can change all the meaning of the idiom. Or altering the form of the phrase for instance to transform the affirmative into interrogative or reform the active to the passive form.

In addition to the sequences stated above there are other features presented by Nunberg et al. (1994: 492–93) who have thought that features of idioms should be classified according to their conventionality which means that their meaning or use cannot be predicted, or at least completely predicted, on the foundation of a knowledge of the independent conventions that determine the use of their constituents when they appear in isolation from one another. This feature considered as a significant condition in order to distinguish idioms from other type of language. These features are subsequence as following:

[3] The specialized or technical terms and expressions peculiar to a field, subject (the study of terms).Meriam-Webster's Dictionnary,2007.

1.2.1.1 Conventionality (Institutionalization[4])

It refers to the meaning of the produced idiom which cannot be understood or predicted directly as (Nunberg et al., 1994: 492) say: "knowledge of the independent conventions that determine the use of their constituents when they appear in isolation from one another"[5]. This means, idioms is a whole act as a one unit, and the language user can fail in understanding the idiomatic expression even though he knows everything about that language.

1.2.1.2 Formal Inflexibility (Syntactic Frozenness)

Usually idioms are limited in their syntactic level form which are frequently fixed and cannot be changed or described as ungrammatical because they follow such structures, items, tenses and articles and also in terms of synonyms substitution they can be modified. (Cited in Pieczulis, 2010:11)

1.2.1.3 Non-Compositeness

Fernando and Flavell (1981: 44) have defined the term compositeness as: "The principle of compositionality states that the meaning of a composite expression is a function of the meaning of its component expressions."[6]This implies that idiomatic expression should not be taken literally in terms of their single meanings but taken collectively as one unit.

1.2.1.4 Semantic Opacity

Semantic opacity implies a word that is not semantically transparent. Idioms have not a transparent meaning because each term of the expression conveys something but the semantic unity of the expression as a whole says something else.

[4] "the process by which a standard construction becomes gradually more current in a speech community and is reproduced as a memorized sequence because of its specific meaning or pragmatic function." Quoted in Pieczulis.(2010:11)
[5] Quoted in Wulf.(2012,291)
[6] Quoted in Badri. (2012,99)

1.2.2. Classification of Idioms

Each type of language has its own characteristics that make it special on many linguistic levels of analysis. Therefore, in order to distinguish between these types that falls under the umbrella of phraseology, idioms as have been defined previously construct a set of features that cover a kind of language complexity. Moreover, they are characterized with a single semantic unity.

Linguistic theories have not yet covered the appropriate definition of idioms because of the generalization. The majority of scholars' descriptions are commonly involved: 'non-compositional,' 'semantically opaque' and 'fixed unit' which can be applied on a large number of idioms. Researchers argued that idiomatic expressions are neither semantically nor lexically mixed. That is why they should be classified according to their degree of comprehensibility (Mulhall, 2010).

1.2.2.1. Semantic Classification

The most famous criterion of an idiom is the semantic unity. Where the full meaning cannot be obtain from the component words or literal expression. Nevertheless, it is possible to deduce the target meaning from its figurative or functioned entities. Weinreich (1969:343) sheds light on this point when he defines an idiom as: 'a complex expression whose meaning cannot be derived from the meanings of its elements.'[7]

Another feature of an idiom is known as 'non-compositional expression'. It refers to the non-literal composition instead of the semantic opacity is a significant means to classify the idiomatic expressions. To illustrate the fact, many authors, such as Fraser (1970:20) who explains this idea as: "A constituent or series of constituents for which the semantic interpretation is not a compositional function of the formatives of which it is composed."[8] Other

[7] Quoted in Holt .(1991,15)
[8] Quoted in Mulhall. (2010 ,3)

theorists including (Fernando 1996) have classified idioms according to their degree of opacity and the semantic isolation.

1.2.2.1.1. Pure Idioms

Pure idioms are defined as opaque expressions because they are hard to be understood. A traditional example of a pure idiom is (to kick the bucket) which means to die. On the other hand, these kinds of expressions are non-literal. Formally, they are lexical fixed expressions, functioning as a single semantic unit, and their individual lexis meaning cannot be collected together to produce the whole meaning.

1.2.2.1.2. Figurative Idioms

They are non-compositional in meaning, and have the criteria of showing a little link between metaphoric sense and the literal one. The figurative meaning in this type is not predictable totally from the literal components but it is possible to figure out. For instance, the idiomatic expression ' I was boiling with anger' can be forced by the expressive metaphor (anger is heat).

1.2.2.1.3. Semi-Idioms

A Semi-idiom contains at least one literal and one metaphorical part, which give the idiom a kind of an equivalent. Each components as a part of the expression completes the other one. For example, in semi-idioms (rain cats and dogs) this implies “rain heavily”. In this case “rain” preserves the literal meaning as Fernando (1996:60-63) convinced that: “what is evident in such idioms is that a single meaning different from the separate meanings of each word is imposed on the whole unit”[9]. ‘Cats and dogs’ the other part of the expression is metaphorical.

[9] Quoted in Pieczulis. (2010 ,16)

1.2.2.1.4. Idioms with Non-words

They are called 'unique sublexical items' Gouws (1991:87). Non-words idioms are characterized by particular components that function as independent vocabulary items. There are very limited numbers of non-words idioms that occur only in complex constructions.

1.2.2.2. Structural Classification of Idioms

The structure of a language is required to examine the way people look at things, and to illustrate an experiment using a set of rules and norms. But actually structure function does not stop at that level; structure is more than that (Baker,2001).

Many scholars have suggested a large number of theories and interpretations relating to the classification of idioms. However, they categorized it according to their degree of fixity from the top frozen idiom to the transparent one which seems easy to infer it. Moreover, they classified idiomatic expressions according to their grammatical components. Hartmann & James (1998: 71) state that: "A fixed expression whose overall meaning is not always transparent from the combination of its constituent words."[10]Fixed expression here implies that it does not accept any changes or modification in its grammatical structures.

One of the most famous structural classifications of idioms is that provided by Makkai who categorized between:

1. **Fixed Idioms**

They are 'frozen' in other words at the level of their grammatical form and vocabulary. They accept no modification in form where the speaker or writer cannot make a change to its components Newmeyer (1972: 297). This category subdivided into two types: fixed/invariant are totally fixed one hundred percent. For instant the fixed idiom kick the bucket, if changed to kick the pail would not

[10] Quoted in Zarei and Rahimi.(2012,3)

have the same meaning as kick the bucket. The second type is the fixed/variable that can be considered as semi-fixed because they allow a little grammatical change and provide uniqueness that makes the expression unbalanced.

2. Variable Idioms

They are varied at the lexical level therefore; the substitution or replacement of the expression's components is allowed in this case. So they can be produced and functioned in diverse methods according to the speaker communicative needs to practice language.

One other syntactic classification of idiomatic expressions proposed by McCarty and O'Dell (2003)[11] according to their structural combination:

- **Verb+ object / complement**: the expression that begun with a verb for example, kill two birds with one stone (achieve two aims with one action at the same time). Play with fire (put yourself in dangerous situations).
- **Prepositional phrase:** an idiom which starts with a preposition For instance, in the blink of an eye (particularly in a short time).Another example; by and large which means (generally).
- A **Compound Idiom:** e.g., a bone of contention (a subject about which there is disagreement). Sharp pain which implies (it is a harmful pain).
- **Smile:** an idiom in which there is a comparison (as + adjective + as or like + a noun): for example, as dry as a bone (very dry in fact).
- **Binominal:** an idiom contains two nouns (word + and + word): e.g., rough and ready, (crude and lacking sophistication).
- **Trinomial:** an idiom contains three nouns (word + word + and +word): e.g., cool, calm and collected (relaxed, in control, not nervous).
- **Whole clause or sentence:** e.g., to cut a long story short (to get to the point of what one is saying quickly).

[11] Mentionned in Zarie and Rahimi (2012,8)

[11] Refer to Jasim . (2011)

Idioms in general can have regular structure, or irregular grammatical formats. The main vital matter about idioms is their meaning. The speaker often is not aware of the idiomatic expression structures if they are correct or not at the level of grammar. Sometimes the grammatical format is correct but idiomatic meaning is not clear and sometimes it is vice versa. However, both of them could exist in the same expression. (McMordie, 1983)[12].

1.2.3. Functions of Idioms

Language varies according to the speakers' characteristics; their culture, religion, ethnic groups, social class, and their social contexts. On the other hand, there are those expressions that have various functions. Newmark (1988:104) states that: '[a]n idiom is a kind of 'extended' metaphor and the purpose of metaphor is basically twofold: referential and pragmatic.'[13] These two functions are subsequences as:

- **The pragmatic function:** Also known as cognitive function because it has a relation with emotions and feelings which are relevant to senses, to awareness, to surprise, to joy, .It could express gratitude, apologize, advice, warning, and agreement, Idioms and their role, often reveal multiple situations (both positive and negative ones) that people practice in their life span.
- **The referential function:** It indicates the process of thought and recognition towards the context to illustrate things or facts. Newmark (1988:104) defined it as: 'describe a mental process or state, a concept, a person, an object, a quality or an action more comprehensively and concisely than is possible in literal or physical language'[14].

[13] Cited in Pieczulis (2010: 13)
[13] Ibid.
[14] Refer in Jasim . (2011)

Fernando (1994:72 -214) on the other hand classified the referential function of idioms into three more sub-functions which are: ideational, interpersonal and relational functions[15].

(1) Ideational idiomatic expressions: are typically used for better convey the message. They can include actions such as (pull an invisible string), situations, (be in a pickle), (If worse comes to worst), to describe people or things (a man about town), (made rather a fool of myself).

(2) Interpersonal idiomatic expressions: are used to accomplish the conversational purposes between people; they usually contain terms such as I, you, and me. They express compliments (good morning), regrets (I beg your pardon), directions (let's face it), elimination (come off it)[16].

(3) Relational idiomatic expressions: are tools to combine and integrate information between sentences or expressions in a given text in order to achieve the coherent and cohesion such as:(on the one hand...on the other hand, in addition) and that series of information (in the first/second place)[17].

1.2.4 The Use of Idioms

Idioms are not used commonly in language to describe habitual situations or actions such as readings novels, watching TV, or shopping. Actually the value of using idioms is communication, where the activities and situations are well sufficient and combined with the society needs as in education, politics and trade (Murali, 2014). Idioms are not just a component of language, but they are the sunshine of the universal communication. Because of these expressions language becomes vivid and more expressive.

Idioms are applied in various methods for different purposes. People can know the target of an idiom in the sentences that are used by the writer or the

[16] Cited in Jasim . (2011)
[17] Ibid.

speaker. Since we are dealing with idioms in social context, most of idiomatic expressions occur in direct or indirect speech or in mental acts to make an imitation of the conversations' routine. Whereas the speaker and the hearer are considered as contributive interlocutors share certain knowledge in specific context. Wales (2001: 82) explains that when he says: "Certain kinds of information can be presupposed between them, which makes for linguistic economy."[18]

1.3. Social Variables

Since sociolinguistic studies tackles language in social and cultural context, particularly how people with different social characteristics such as (social classes, age, ethnicity, geography, politics, and education) speak and how their speech style diverse in distinct situations. In fact, there is a distinction between linguistic variables that are dealt within the language options used by the speaker which can be done consciously or unconsciously (Llamas et al., 2007).

Language varies according to ways of uttering words, selection of words, structure of words that collect together to form the individual style of speech. On the other hand, social variables can simply be defined as the social factors that make the language diverse from one individual to another. Trask (2007:314) has defined the term variable in sociolinguistics as its basic concept derived from the different realizations of the same linguistic feature which can be distributed according to the social factors. A variable is the unit that can obtain different principles. If something that can vary it can be considered as variable. For example, age can be considered a social variable since it can take different values regarding to people.

Sociolinguists thought that there is a relationship between the language production and the people who use that language. Therefore differences are

[18] Quoted in Padalík (25 :2008)

observable and existed among speech communities. Trask (2007:315) sheds light on this point as:

> **Stockbrokers do not speak like plumbers; men do not speak like women; older people do not speak like younger people. Moreover, even the speech of a single person is not homogeneous: you don't speak in the same way when you're chatting to friends —and when you're being interviewed for a job.**

1.3.1 Age as a Sociolinguistic Variable

The majority investigations of language variation, age as a social variable has a significant role. The study of age in relation to language depends, at the connection of life stage such as childhood and history which describes that stage. Age in sociolinguistics is more complex term. Dissimilar to others social factors such as social classes, ethnicity, and gender because age is treated as a biological fact that appears on the human being (Llamas *et al*., 2007). The majority of sociolinguists agree that old people do not speak like younger ones thus, in the level of language use there are observable differences. Cheshire (1987: 766) thought that: "[t]here has been little, if any, research that has had age differences in language use as its prime focus, despite the social importance of such differences"[19].

On the other hand, the language of different partners living within a speech community refers to a particular generation which share a set of rules and structures in continuum, for instance within generation-specific use of language there are old generation and young one where there are different speech styles.

In fact, age as a social variable in language has correlation to either age grading or change in progress which conducts to change in language use during the lifetime of an individual. Eckert 1997 stated that: "Community studies of variation frequently show that increasing age correlates with increasing conservatism in speech."[20] such as the features that are associated with a specific

[19] Quoted in Andersen (12 :2001)

[20] Quoted in Wardhaugh, (2010: 202)

stage, when a child at a process of language acquisition more precisely at the two word stage when he uses a word to convey a message of his father's car: /pa ʕ ænʕ æn / then he grow up about the age of 11 he says: /loto tæ:ʕ papa/ then he would say: /loto ntæ:ʕ ʃ ibani/ at the age of 24.

1.3.2 Gender as a Sociolinguistic Variable

In recent decades, gender has widely attracted the attention of sociolinguists, to investigate it as a vital social variable that lead to language change and language variation. It is fact that men and women are deferent in terms of biological features at the level of genetic components, behavioral attitudes, and physical aspects of body and language use. Consequently, a man does not talk like a woman.

Actually, there is an extensive dissimilarity between the two concepts sex and gender that is in a sense distinguished by sociolinguists as follow; sex deals more with the biological characteristics of human being or others animals as male or female. Whereas gender treats as a term used to describe socially and culturally constructed categories related to a specific society based on sex which can be either a man or a woman (Llamas *et al*., 2007). Elsewhere (1998b : 280–1) convinced this view when she indicated that :

> **Performing masculinity or femininity 'appropriately' cannot mean giving exactly the same performance regardless of the circumstances. It may involve different strategies in mixed and single-sexed company, in private and public settings, in the various social positions (parent, lover, professional, friend) that someone might regularly occupy in the course of everyday life.**[21]

Many investigations have been done by scholars in order to clarify the women's speech as being different from that of men. Numerous observers have described these dissimilarities from many levels of analysis such as pronunciations, grammar structure, innovation of vocabularies, and speech formalities etc. (Llamas *et al*., 2007).

[21] Quoted in Wardhaugh, (2010: 334)

Jenny Cheshire in 1982, during doing a small scale study, about the linguistic behavior of three groups of teenagers, she spent a while of time living and doing activities with them. Her data showed that adolescent males used to produce non- standard grammatical forms than adolescent females. These results later on have been demonstrated by other scholars around the world like Belfast Milroy 1980 and Sydney Eisikovits 1998 (Llamas *et al*, 2007). For instance, when asking friends: How do you do today? They may answer as follow:

- The boy: /rani gosʈ o/ to express the positive morality.
- The girl: / læbæːs ħæmdu læh/ to express goodness and greatness to God.

Another methodology used is in order to give more evidences that explore the effect of gender as a social variable on language use and function. In terms of speech quantity, Eckert and McConnell-Ginet (2003:115) stated that: "Research on amount of speech shows that not only do men talk more overall than women, but that women and men tend to talk more in different kinds of situations". Women languages reflect their traditionalist, prestige, awareness, deference, cultivation, emotions, and kindliness to others. Whereas men's language is characterized by logic, control, liberty, powerful and dominant. In formal situation male speech becomes more preventatives in the conversation and female becomes talk less .Whereas in informal events or context producing language becomes vice verse.

1.3.2. 5 Youth Language

It is defined as the ways of speaking and using specific vocabularies and codes during conversations and interactions among young speakers. Numerous studies around the world have given more interest to what is known as (langue des jeunes) or (parler jeune) in French, adolescent talk or young speech in Englich. Hannover (2008 :1) defined youth language as:" Youth language, then, is taken to refer to all patterns of language use in the social age of adolescence,

encompassing all ranges of linguistic description as well as a variety of research questions and topics within sociolinguistics"[22].

Adolescence language has an essential function in language change and language innovation; because the youth speech is characterized by new items and ungrammatical features that make the social continuum more flexible and dynamic with the current era. Kotsinas (1997:125) stated that the youth language components: "primarily have been used to express some kind of an emotion or attitude, for instance irony, distance, etc., i. e. to attract the attention of the hearer"[23]. Youth language is often considered as an ignored behavior according to adults. Parents and teachers often have a critical point of view towards adolescent language, judging it as "sloppy" bold language that breaks the customs and traditions.

6. Conclusion

This chapter simply tackles a theoretical phase of this study .It has attempted first to introduce some key concepts such as idiom, the most important features of idiomatic expressions, the two classifications of idiom semantic and structural perspectives and their functions. As well, an essential concentration was given to the social variables similar to age and gender that goes together within this sociolinguistic investigation. This piece also attempts to highlight the youth language as a prime source of language change and social practice in general and idioms as a part of youth language in particular. The next chapter will be available to the discussion of the linguistic situation in Algeria such as code switching and borrowing. It provides principally Mechria's speech community as the main scope of study.

[22] Quoted in Jannis. (2008) .Research on Youth-Language/ Jugendsprach-Forschung. In https://jannisandroutsopoulos.files.wordpress.com/2010/01/hsk-sociolinguistics-research-on-youth-language.pdf

[23] Cited in Jannis. (2008) .Research on Youth-Language/ Jugendsprach-Forschung. In https://jannisandroutsopoulos.files.wordpress.com/2010/01/hsk-sociolinguistics-research-on-youth-language.pdf

Chapter Two:

LINGUISTIC SITUATION IN ALGERIA MECHRIA SPEECH COMMUNITY

2.1. Introduction

The present chapter tends, at first, to give a look at the history of Algeria by identifying the different colonials who settled in this land. After that, the Algerian linguistic landscape is offered; Arabic, French in addition to Berber. Algeria is considered as a perfect example of linguistic complexity where three distinct languages co-exist in the country. Within this scope we are going to shed light on some concepts such as code-switching and borrowing. At a final stage, we will attempt to throw light on linguistic putting focus on Mechria as a corpus of study and youth speakers belonging to that speech community as social leaders of idioms use.

2.2. Algeria from a Historical Perspective

Since the past eras, Algeria was a kind of a theatre full of multiple invasions that have stand up on it. These series of invasions were as follow: Phoenicians, Romains, Arabs, Turkish and French). Phoenicians were the first peoples who conquered Algeria around 900 BC. After that, the Carthaginian state (known as Tunis now) which is established by the Phoenicians, destroyed in 146 B.C. because of successive defeats by the Romans in the Punic Wars. Then, because of the first Arab military expeditions into the Maghreb, about 642 and 669 consequently Islam spread in Algeria and other countries in North Africa. In 1504, the Spanish invaded Algeria from Oran state. Thus, the inhabitants asked for help from the Ottoman government, and hence Algeria remained as part of Turkish Empire in 1518 Elan(2008 : 1-3).

At the end, France was the final invader of Algeria after the Ottoman Empire by 1830. The colonizers determined the French language as the official language in the country then in 1983, Arabic considered as a foreign language. The ‘Black feet’ or the French settlements in Algeria lasted one hundred and thirty two years, in 1960 Algeria became independent after losing one million and the half victims (ibid: 04).

2.3. Algeria from a Sociolinguistic Perspective

The linguistic profile of Algeria is known as colorful space of languages since many codes are presented and used in the speech communities. This outcome is known as multilingualism[24]phenomena. Actually, Algeria is the most area that contains a large amount of linguistic complexity. Various languages and verities co-exist which create a kind of language contact phenomena. For many reasons, were not just the social or the geographical factors but, also because of history and the existence of French colonization.

Algeria in fact considered as a multilingual country, where many languages are used in its societies. SALHI (2001) declared that: "In multilingual contexts, language policies (whether explicit or implicit) often reflect a power relationship and serve a particular ideology"[25]. The linguistic profile of Algeria constitutes of: Arabic and its three varieties; (CA), (SA) and (AA) called also (Colloquial Arabic), whereas French and Berber are measured as varieties.

2.3.1. The Arabic Language

Arabic considered as the most gorgeous language in the whole world, according to the construction of its vocabularies, metaphors, expressions etc. This language known as a Semitic language, spoken in a large area such as in the North Africa and Maghreb as a whole and most of the Arabian Peninsula, and other parts of the Middle East. Arabic took a great place among nations around the world after the revelation of Quran to the prophet Mohamed (peace be upon him) and the spread of Islam[26].

In 1990, Arabic became the official language in Algeria. Actually three varieties of Arabic are subsist in the Algerian speech communities: Classical

[24] "Multilingualism is taken for granted, and moving from one language to another in the course of a single conversation is very common." (Wardhaugh, 2006:97).
[25] Quoted in Dourari (2011: 01).web article: *Politique linguistique en Algérie.*
[26] Cited in Encyclopedia Britanica DVD,2012

Arabic referred as CA, Modern Standard Arabic or MSA, Algerian Arabic or dialectal Arabic AA.

2.3.1.1 Classical Arabic

It is also called Literary Arabic. Fundamentally, it can be defined as the language of Quran and the religious language of Muslims[27] .Concerning this, Badawi 1973 says: "today its use is limited to the religious sphere, and the major changes in the Azhar teaching system will pro- bally make it disappear in the end"[28]. With some modifications and reductions of its vocabulary etc, the Arabic language becomes useful and appropriate to the modern world and especially the Arab universe. In fact, CA is considered as a dead language because it is no more used in the society. Instead of, it is replaced by Modern standard Arabic (MSA) since it is more simple and practical for achieving educational purposes (Mouhadjer, 2002: 989).

2.3.1.2 Modern Standard Arabic

It is the language used in various domains within the modern life, especially within official situation, education, journalism, nowadays written literature, poetry, and policy, etc in both oral and written form. It can be also identified as the variety used in the mass media of communication and on all formal occasions. What distinguishes this variety is the awesome to speak or write CA. Definitely, SA is a typical example of many divergences from CA norms and much mixture of colloquial features (ibid: 04).

Used by knowledgeable people, MSA is the core resources of Arabic inter- comprehensibility among Arab speakers around the world. While this variety has a tendency to be understood in approximately all areas of the Arab

[27] Mentioned in Dourari (2011: 09-11). Web article: *Politique linguistique en Algérie.*
[28] Stated in Laraba (2015:02). Web article : On the Arabic continuum: The functional varieties in Algeria

humanity, in point of fact El-Hassan (1978), clarified the role of MSA in education when he said:

> **Modern Standard Arabic (MSA) exists side by side with a great number of regional vernaculars[29], usually referred to globally as colloquial Arabic. Educated speakers in the Arab world use the variety of Arabic which we here call Educated Spoken Arabic (ESA), which draws upon both MSA and colloquial Arabic. MSA, ESA and colloquial Arabic constitute a continuum.**
>
> (Quoted in Ibrahim, 2009: 17)

2.3.1.3 Algerian Arabic

Algerian Arabic is almost totally spoken. It is attractive to observe, though, the modern tendency to discover lexical and structural components from colloquial Arabic in informal writing such as text messages. This variety also entitled 'Elammiya' or 'Eddaridja'.

Algerian people use this variety in daily life conversations within different contexts in order to communicate. Indeed it is the dominant language in all the country (Laraba, 2015:04). Queffélec *et al* (2002, p. 35)[30] stated that about 85% of the Algerian speak Algerian Arabic. It is an Arabic variety that shares various similarities with the Modern Standard Arabic but otherwise, the two varieties come into a large contrasts and dissimilarities at the morphological, phonological, lexical, and syntactic levels. Therefore, AA characterized by specific vocabularies and items that mostly taken the French language.

The majority of the Arabic-speakers from the Middle-East, find the AA as a very difficult intelligible language because of its morphology, syntax, pronunciation and vocabulary are very special from the literal Arabic. Moreover,

[29] "The vernacular speech of a particular community is the ordinary speech used by the people in a particular community, such as Chicago, Liverpool or Sydney, when this is noticeably different from the standard form
of the language". (Trask , 2007: 318)
[30] Refered in Egueh (2014:10)

it establishes on a significant lexical base which deserves the investigation after Tamazight and French[31].

Actually, AA is not always limited in the oral form, but also used as a written form by applying the Arabic Alphabet or the Latin script to type a message on the phone or to chat and interact with people in the social media such as the facebook and twitter. Algerian Arabic is naturally distinguished by its syllabic constitution[32]. For instance, to take the structure of the past verb "to laugh" with the third person singular masculine "he laughed", we would have in the CA /daħika/, whereas in Colloquial Arabic /dħak/ "he laughed". Moreover colloquial Arabic is not uniform; hence the structure /yedħku/ "they laugh" /yedaħku/ "they laugh" exhibit two main morph phonological contrasts between disyllabic /yed-ħku/ and trisyllabic /ye-daħ-ku/.

2.3.2 Berber

In fact, it also called Amazigh language which considered as family of languages in the Afro-Asiatic Languages.Since they are the mainly homogeneous partition within Afro-Asiatic, in the ancient times the Amazigh languages have often been seen to as a solitary language particularly in the tradition of French research. Nowadays Amazigh languages are spoken by a quantity of 14 million citizens, typically found in the Maghrib. The heaviest focus of Amazigh speakers is established in Morocco[33] .

Tamazight it is to mention the Berber[34] word for language coexists in a huge geographical area; all of the Sahara, North Africa, and a part of the West African Sahel. Other than, the countries predominantly concerned are, by order

[31] Cited in https://www.ethnologue.com/
[32] Mentioned in Laraba (2015:04). Web article : On the Arabic continuum: The functional varieties in Algeria
[33] Cited in Chaker(2004:4-6). Web article: BERBER, A "LONG-FORGOTTEN" LANGUAGE OF FRANCE
[34] "a branch of the Afro-Asiatic language family comprising languages spoken by various peoples of northern Africa and the Sahara (as the Tuaregs and the Kabyles)"(Merriam-Webster's Dictionary and Thesaurus,2012)

of population value: Morocco about 35 to 40% from the total population, Algeria about 25% of the population, then Niger and Mali which are called (Tuaregs)(Ibid:02).

In Algeria, the foremost Tamazight-speaking area is Kabylia. In a quite incomplete but tightly populated surface area, Kabylia only has two of Algeria's Berber speakers. The other significant Berber-speaking groupings are: 'the Chaouias' in the Aures region, having in all probability of a million inhabitants, and the group of 'the Mzab' establishe in Ghardaia .There are in reality other Berber-speaking clusters in Algeria, but they are considered as preserved linguistic areas of merely a number of tens thousands of speakers[35]. In 2002 the Amazigh language was approved as an official language. In daily life conversations, Algerian people (Arabic-speakers) unconsciously produce some vocabularies which are originally taken from the Berber language. For instance, the word /zkara/ in order to mean in (opposition to) but in reality the word /zkara/ in Berber means a Barbarian tribe[36].

2.3. 3.French

Since the French colonist in Algeria lasted one hundred and thirty two years, Algeria is considered to be one of the major Francophone[37] countries in the Arabic world. Many surveys have been done concerning this phenomenon which proved that; 1 in 3 Algerians are said to be able to read and write French(Ibid). Even though Algeria has obtained its independence from France, government and administrator associations are still from time to time performed in French. In spite of its freedom from France, currently, French still the most regularly studied language in Algeria. Moreover, there is numerous university classes are

[35] Cited in Chaker.Web article: BERBER, A "LONG-FORGOTTEN" LANGUAGE OF FRANCE. in https://www.utexas.edu/cola/france-ut/_files/pdf/resources/chaker_english.pdf

[36] 'Zkara : C'est une tribu berbère'. Mentioned in Egueh (2014:27)

[37] "belonging to a population using French as its first or sometimes second language." (Merriam-Webster's Dictionary and Thesaurus,2012)

still handled in French. On the other hand, education in Algeria is becoming more and more Arabic in its associations.

Algerian speakers are deeply influenced linguistically by the French language, thus they keep produce it in parallel within their Algerian Arabic in precise. Mouhadjer (2002: 999) illuminates that when he says: "in addition to the great number of French loanwords that have slipped into Algerian Arabic, being adopted phonologically, and to a lower extent semantically, many Algerian people understand French and use it in day to day interaction."The loanword (Le Mot Juste**)** for instance which is adapted from French language in order to say the most appropriate word.

Even though the Algeria's official policy of Arabisation which started in the earliest of 1970, since independence (1962), which intends to encourage original Arabic and Islamic enlightening principles all over humanity, effected in the substitution of French language by Arabic like the general medium moreover, exactly as the fundamental language of education in all the levels; primary, middle and secondary schools, French till now stills present in both spoken and written form among the Algerian communities.

2.4 Today's Algerian Linguistic Profile

Consequently through the survival of at least three languages, Algeria is in that case considered as a multilingual country. Communication between people talking various languages can conduct an extensive multiplicity of effects. Since distinctive languages and distinctive cultures meet, this variety gives rise to amount of phenomenon. Therefore the correlation involving these systems is capable of direct to a diglossic[38] situation such as (MSA and AA), as well as it can furthermore direct to a bilingual one similar to Berber and French, otherwise

[38] "It is by no means rare for two or more distinct languages or language varieties to be used side by side within a single community, with or without a high degree of bilingualism." (Trask,2007: 73).

Arabic and French. As this frame work is engaged in Algeria, the Algerian linguistic profile is denoting in the main subsequent.

2.4.1. Code Switching

The majority of speech communities have further than single code and this is as a result of numerical reasons such as historical, economic and social etc. In fact the French colonizers and migration are the most significant motives which conduct to language contact. As a consequence, the majority interlocutors among these bilingual communities switch from one language to another. This linguistic behavior of applying of two or more codes is known as, code switching. But in monolingual communities in addition; may switch within distinctive styles or varieties into their language (Trask, 2007:40). The concept was given various definitions, because different proofs are approved. The simple one is presented by Myers Scotton (1993: vii) which defines it as: "the use of two or more languages in the same conversation"[39].On the other hand, Poplack and Marjory Meechan says that: "the juxtaposition of sentences or sentence fragments, each of which is internally consistent with the morphological and syntactic rules of its lexifier language."[40]

Gumperz 1972 classifies two types of code-switching, ''metaphorical code-switching' and 'situ-ational code-switching'. Speakers switch between languages, dialects, forms or accents during a conversation commonly for the reason that the circumstances alone have transformed and requires another variety which is known as situational code-switching. Alternatively, speakers can purposely switch to another code for the reason of forcing a modern recognition of the situation on the other interlocutors this CS is called metaphorical code-switching. Switching can take place at constituted determinants in a conversation, between sentences, clauses, or even occurs as tag-phrases at the end of utterances (Trask, 2007:40).

[39] Quoted in Ammour (2011:48)
[40] Cited in Thomason (2001 :134)

Otherwise Poplack (1980) classifies three types of code switching that are relevant to the sort of switch:

1. Inter-sentential code switching: this type of switching occurs at clause or sentence boundaries. Where one clause is uttered in a language, whereas the other being in another language.
1. Intra-sentential code switching: the switching in this type takes place within the sentence or even inside the word itself.
2. Extra-sentential code switching denotes to the inclusion of a tag, such as phrase markers, interrogation or exclamation from a language into an utterance that is totally in another language.

(Kazuko 1996: 1-9)

Indeed, there is a large debate about the distinction between the two phenomena CS and code mixing, therefore sociolinguists signified that CS happens among languages at the level of words, sentences or a part of a speech, on the other hand CM identify the mixing between two languages at the level of words[41] .The next language contact phenomenon to be dealt with is borrowing.

2.4.2 Borrowing

One of the attractive linguistic outcomes is known as 'borrowing'. When two languages come to contact situation, borrowing process emerges, this occurrence identifies as the adoption of a linguistic elements or items from a language and make it as a part of another language system. (Johanson 1992) stated that: "taking a concept from the realm of computers, lexical borrowing can be seen as the copying of a form from one language system (the lexicon of_ Y) into another (X)"[42]. According to Bullock and Toribio (2009:66): "Borrowing is seen by many researchers as the integration of features from one language into another".

[41] Mentioned in El-Saghir. Web Article: Code-Switching in Sociolinguistic Studies: Review and Analysis. in http://www.t-2k.com/wsu
[42] Cited in Field (2002 :08)

Besides, Borrowing is considered as a result of cultures contact as Field (2002: 199) says: "'Borrowing' hardly seems an adequate term to describe these sorts of culture, as linguistic expression will emerge inevitably as a result of profound culture/cognitive change." This description declares that once there is a cultural contact among two speech communities, indeed each group characterized by a special linguistic system such as vocabulary, phonology and grammar, the process of borrowing is an expected result with respect to the strength combination between language and culture. On the other hand, the expression cultural borrowing is guarded for the adoption of words for modern culture, for instance the word (spaghetti) from Italian, which is inserted to the culture of the speaker's native language without any changes because that term does not exist in the native culture[43].

In regard to the situation in Algeria, French is gravely established in the daily life Algerian conversations. French influenced AA where many loanwords are borrowed and become a part of their native language such as jus, fourchette, ballon, telephone, casserole, and villa. In addition to others adapted words from others languages similar to Spanish, Turkish, and English. Haugen (1950) classifies different types of lexical borrowing "involves the permanent adoption of individual constituents of words or morphemes from a foreign system, which are, in turn, used to build up exclusively recipient frames"[44].This category deals with vocabularies and items diverges into three subgroups that are Loanwords considered as morphemic importation without substitution where the change can occurs at the level of phoneme (Thomason 2001:84).In general loanwords are lexical items reserve the form and the meaning with a little transfer in grammar and phonology. For instance loanwords borrowed from French language such as 'la table'/ţ abla/ (table), 'les tapis'/ ţ apijæ/(carpets).The second subgroup is known as Loan blends or (hybrids) which express morphemic importation as well as substitution. In another way it is the combination between borrowed and

[43] Mentioned in Guerrero, 2009.Web article : Word Borrowing and Code Switching in Ancash Waynu Songs in https://www.utexas.edu/cola/anthropology/_files/PDF/Felix%20Julca%20-%20Final.pdf
[44] Cited in Field (2002 :184)

native morphological items such as in AA, the noun phrase which constitutes two parts one is in French. For instance, (the classroom key)/meftaaħ lklasa/.The third subgroup is 'loan shift' or 'semantic extension' in other word. In this case only a meaning is imported; however the forms representing this meaning are native (Hoffer, 2002 :4-6).

The main reason for borrowing is that to speak by filling a lack in a language with constructing words from other languages (Baker 1980:4)[45].In addition there are several motivations conduct to borrowing process one of them is that loanwords are considered as totally new words to those who borrow it. Trask (2007:159) says that: "languages are often eager to show off their command of a more prestigious language by introducing some of its words into their own speech."This explanation sheds light on the role of prestige in borrowing; people use these loanwords in order to be more prestigious.

2.5. Mechria: A Field Work

Since this framework tackles the speech community of Mechria, it would be important to give a brief overview of that speech community by introducing a short description of its geographical area, history and population, moreover the main linguistic features of Mechria dialect(s).

The region of Mechria is situated in the Saharian Atlas, of the Algeria Southwest. This area considered a Saharan interface area and one of the districts state of Naama. It is widely identified as a heaviest place by its inveterate history and culture moreover its natural resources characterized by high plateaus such as Antar and Anitar mountains which are the interface of the area. It covers a surface expanded about 736.25 km2 as it is stated in (ANDI)[46] 2013. It is limited

[45] Cited in Bullock and Toribio (2009 :04)
[46] Acronym for 'Agence Nationale de Développement de l'Investissement' (National Agency for Development of Investment)

from the North to the Northwest by El-Biodh, from the Southwest by wilaya of Naama. From the East, it is limited by El-Bayadh. (See fig.1)[47]

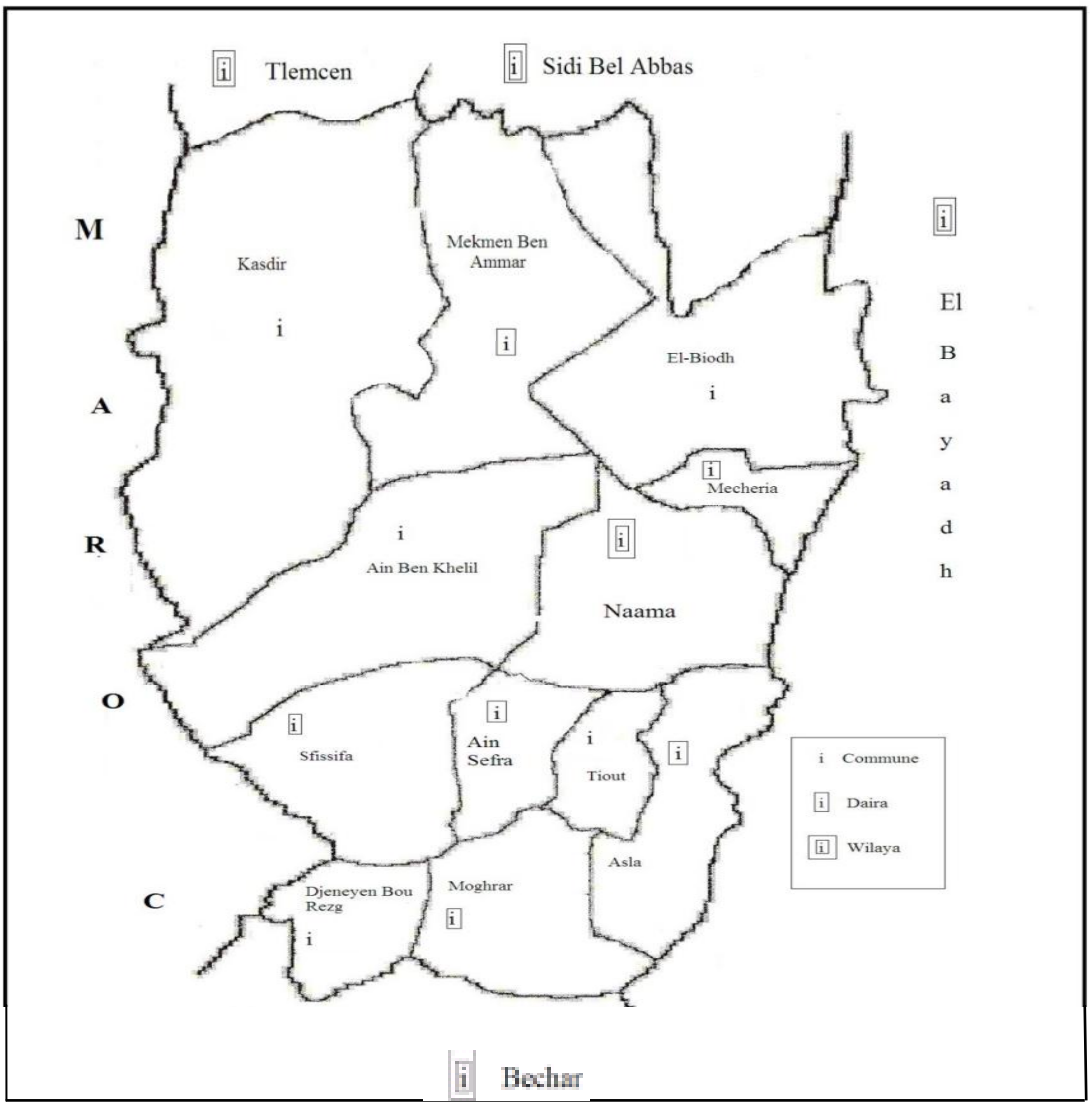


Figure 1: The location of Mechria and others regions in the West (ONS,2010)

The geographical territory of Mechria characterized by three geographical areas, the first part is the zone of North which is a higher steppe area representing a raised surface from the total area of the province and characterized by different predominance activities such as the pastoral. The second is a part of the Saharan

[47] Cited in Mbata (2011 :48)

Atlas known as the zone of mountains area. Then, the Southern Pre-Saharian zone which are distinguished by foothills. (ANDI, 2013)

Furthermore, Mechria is a rich historical area par specialness through the various settlements goes back to 300BC the Roman occupation of North Africa, where they were known by the Getules[48] population, these people who moved around population centers stable, and had their first contact with Phoenicians who provided them with armies to help them to fight the Romans (Salami,2013). Many anthropologic studies proved that engraved rocks stones, tools made of stone, graphics, and Tifinagh writing, all indicate that human life has been in this region between 2,500 and 500 BC. Zenetes Ouacin Berbers descended from Getules tribes embraced the Islamic region since the first Islamic conquest, led by Oqba ibn Nafi.

Mechria contains 67917 inhabitants which express a population of 92.2/km2 according to demographic statistics of ONS[49], 2008. The origin of this population derives from Hmmayan tribe[50] which came with the Arabs Bani Hillal during the Great Migration to the North of Africa then they have integrated with the Barber tribes. Hmaayan are the ancestors of the tribes that inhabit in Mecheria and south of Tlemcen, Sidi Balabas and South Oran. In fact the rates of Bani Hillal goes back to Hillal Ban Amir down to Ibn El-zoghba (Wateau, 1914).

Because of the contact between tribes of Berber and Arabs, moreover the range of settlements such as Phoenicians, Romains, Arabs, Turkish and French at the end, leave a great impact on the region of Mechria from many angels especially the language spoken or dialect.

[48] "the people living in 'Gétulie', the region of higher hills on the Saharian frontiers (Grec 'gaitoula' and in Latin 'getuli', i.e. the grand nation)". Mbata (2011 :49)

[49] Acronym for 'Office National de Statistics'

[50] "It is a tribe that constituted of fourteen thrones: Bekakra, Wlad Serour, Sendan, Ghiatra, Bani Ogba, M'gan, M'ghawlia, Akerma, Wlad Mansourah, Wlad Khlif, Bani M'tarref, Wlad Embarek, Rzayna Cheraba and Rezaina Cheraba. Moreover these thrones sub-classified to three categories: Chafa, El-Janba and Rezaina." Abd Elhakem(2015 :14)

2.5.1 Today's Mechria Verbal Repertoire

In fact, it is expected that the variation in society is produced, actually, variation in language, and this is what distinguished the Algerian repertoire in general and the Mechria repertoire in particular. In this region, linguistic contrast can be widely observed in the speech community by a reservation of social and the culture traits among them language, in addition to the variation between rural and urban dialects such and the different functions of the official and national language. Elsewhere, the integration extends between French language and Algerian Arabic. All these phenomena make a rich foundation for much sociolinguistic research. As have been said above there is interference between French and AA, in Mechria speech community for instance the sentence / kaan mkerez / (il était en crise) 'he was in crisis'. On the other hand at the phonological level for instance between urban and rural dialects concerning the phoneme /ʈ / (ʈ aa) where there allophonic realization of the phoneme /ʈ /. People may say, /ʈ afi/ 'switch of' in rural regions where aspirated [ʈ] is pronounced, in contrast to the word /ʈ fi/ used in urban regions where there is no aspiration in [ʈ] allophone .In terms of lexis there are many loanwords that have been borrowed from the French language such as /lmoral/ (le morale) 'the morale'.

2.5.2 Mechria's Youth as Users of Idioms

Youth are considered as social leaders of language change because they are conductors in providing linguistic novelty into the speech community. Iraki (2010:1-6) assumes that, "The youth identify themselves as a distinct group from those other who speak vernacular languages". These new linguistic features provided are implied into the structure of language. Indeed, young speakers are innovative in terms of language use are in large established on borrowing new terms and code switching from and towards other languages. Through, these

sociolinguistic phenomena, the linguists have a great opportunity to investigate it.

In fact, the youth generation characterized by a distinguished speech in daily life conversation, through using some expressions to express feelings, ideas, or describing a behavior in specific contexts. Accordingly Carter (2004:148) states:

> **The purposes for creative language in common everyday speech are [...] highly varied and can, [...], include: offering some new way of seeing the content of the message; making humorous remarks; underlining what is communicated; expressing a particular attitude, including negative and adversarial attitudes; making the speaker's identity more manifest; playing with language form to entertain others; ending one bit of talk and starting another; or simply oiling the wheels of the conversation [...].**
>
> (Quoted in Langlotz, 2006: 194)

These are the factors that have a relation with the pragmatic dimensions conduct to idiomatic creativity. Beside, the idiomatic expressions are similar to a puzzle game between interlocutors each one of them attends to encode and decode the implicit or the explicit meanings of the expression. Idioms mostly co-exist among the younger generation and this will be discussed in the next chapter.

2.7 Conclusion

To sum up, this chapter has been tackled to overview both the historical and linguistic dimensions of Algeria in general and Mechria in precise as it establishes in this corpus of study. After that, we have turned towards a concise determination of some variable phenomena that exist in the country. At the end of this chapter, we have introduced Mechria' verbal repertoire then, we have provided an explanation of Mechria's youth as users of idioms.

The next chapter is attempted to the practical part of this study which endeavors at analysing and discussing the data collected in order to achieve the results related to the problematic of this investigation.

Chapter Three

METHODOLOGY, DATA ANALYSIS AND INTERPRETATION

.

3.1. Introduction

Once, finishing the previous chapter which dealt with the linguistic situation in Algeria in general and Mechria speech community in particular, the following complementary part of sociolinguistic framework provides the practical research methodology. This latter intends to introduce a description of the research area and the various dimensions which this research had been investigated. This piece of study is an attempt to shed light on the methodology used in collecting, analyzing and interpreting data involving the participant observation and the questionnaires to achieve the objectives of this research.

3.2 General Research Methods

Research is a systematic way done by the researcher in order to solve a problem or finding an answer to a question. The current study is tackled to examine the use of idiomatic expressions among youth speakers in Mechria speech community. The selected sample is the fourth year middle school pupils and the third year secondary school pupils in addition to others youths who are friends, classmates, brothers, sisters and neighbors. This sample was given a questionnaire to fill in. Moreover, the data are gathered by applying mixed approaches quantitative and qualitative methods practiced as subsequences: collecting data, classifying, analysing and interpretation results at the end.

3.2.1. Participants and Procedure

3.2.1.1. Description of the Sample Population

The data concerning this research are collected from a sample of 100 participants from Mechria speech community. This sample constitutes of males and one group according to their age that belong to (13-26). Since this work is dealt with the social factors such age, gender, social media and as motivators conduct to idiomatic expressions use among youth generation, it is a significant to precise the age group mentioned above. This group is constitutes of the pupils of the middle school Hadj Djalloul Mohamed El-arbi, the Hamidat secondary

school pupils, in addition to other informants are classmates, friends and neighbors in Mechria. This sample was selected for two main reasons. First, they are presented and accessible in a formal situation which is school. Whereas the second reason is that they are from different level of education which made them become more familiar with languages such as Arabic, French and English.

3.2.1.1.1. Sampling and Distribution

The questionnaires applied in this sociolinguistic research have been completed with a sample population of 100 participants between the age of 13 and 26 years old. The informants were classified according to their gender. The following distributes the sample population relevant to this study undertaken by means of one age group of 50 male informants and 50 female informants.

3.2.1.2. Methods of Data Collection

In order to achieve our problematic solution of this research which examines the use of idioms among youth speakers in Mechria, two instruments have been used; the participant observation and the questionnaires. All these different data collection techniques have been provided in this current sociolinguistic investigation aimed as an attempt to illustrating the hypothesis has been proposed before which suggests that age, gender, social media and the individuals psyches are mainly conductors to idioms production among the young generation . The instruments used in this research are numerical. Because the investigation required data, the role of instrument in making a research can be considered as tool for measuring, observing, or documenting quantitative data. It constitutes of questions and response where the researcher can build and develop the study.

3.3. Instrumentations

3.3.1 The Participant Observation

One of the most helpful instruments in this inquiry is observation. Since I am a researcher and one part of the speech community where I can participates in collecting data by being aside from the situation observing and taking notes about the informants relevant to the problematic. It was easy for me to obtain a large amount of data by listening and paying attention to youth during interactions then to write some remarks about the phenomenon. Berreman(1968) defined the participant observation as: 'the practice of living among the people one studies, coming to know them, their language, and their lifeways through intense and nearly continuous interaction with them in their daily lives'[51].This instrument is a technique that allows the researcher to contact and involve in the real society by recognizing how the informants use the language between each other consequently he will understand and develop his knowledge which is related with the study .

3.3.2. The Questionnaire

The second instrument of data collection in this investigation is a questionnaire which was given to the youth informants as handouts. This latter contains a sets of questions with some implies of idiomatic expressions, code switching. The language of questionnaire was written in SA because of the contrast in the level of education among the informants in addition, most of the participants are not competent in English.

In fact the questionnaire is a means for collecting data in a short period of time. In other word: "survey researchers typically study issues and behaviors that change over time, they usually develop new instruments or refine existing ones."(Lodico et al.,2006 :159). There are sets of characteristics that are involved in the survey in general classified as follow; the form of the questionnaire should be simple and comprehensible in order to not confusing the informants, the

[51] Cited in Sherman and Webb (2005 :84)

researcher confidentiality concerning the answers of the participants should be anonymous without mentioning names.

In this inquiry, a questionnaire was devised to collect responses from a large sample of one hundred young speakers in Mechria most of them are pupils in the middle school and the high school the others are friends and classmates. There are two types of questionnaire have been used in the post survey that are: open-ended which is the question that does not carry the answer where the participant may answer by yes or no. Whereas, closed question is provided answers to the participant in order to select.

3.3.2.1. Administration of the Questionnaire

After preparing the questionnaire, we have decided to use two methods in order to administrate it. The first is the handed out of 100 questionnaires to the participants in middle school and high school. On the other hand, the second method is the mailed questionnaire where16 questionnaires were sent to other participants. The questionnaire contains twelve questions in which each question has a target to achieve. The objective of this set of questions was to investigate the social factors conduct to the existence of idioms in youth speech.

3.3.3 Data Analysis and Interpretation

At this part, the investigation is taken as practical side by the data collected which are obtained from the questionnaire. This Data are examined throughout two process analysis and interpretation. The data collected are presented in tables and charts as percentage of the results scores. Age and gender variables are taken into consideration during the analysis and the interpretation of findings.

3.3.4 Analysis and Interpretation of Questionnaire

Question 1 Aimed at precising the age of the participant because this research is dealt with youth speakers. So, it is significant to identify the age as a

social variable. This question is given to participants from middle school and high school pupils in addition to others participants who are friends and colleagues. The chart below shows the findings:

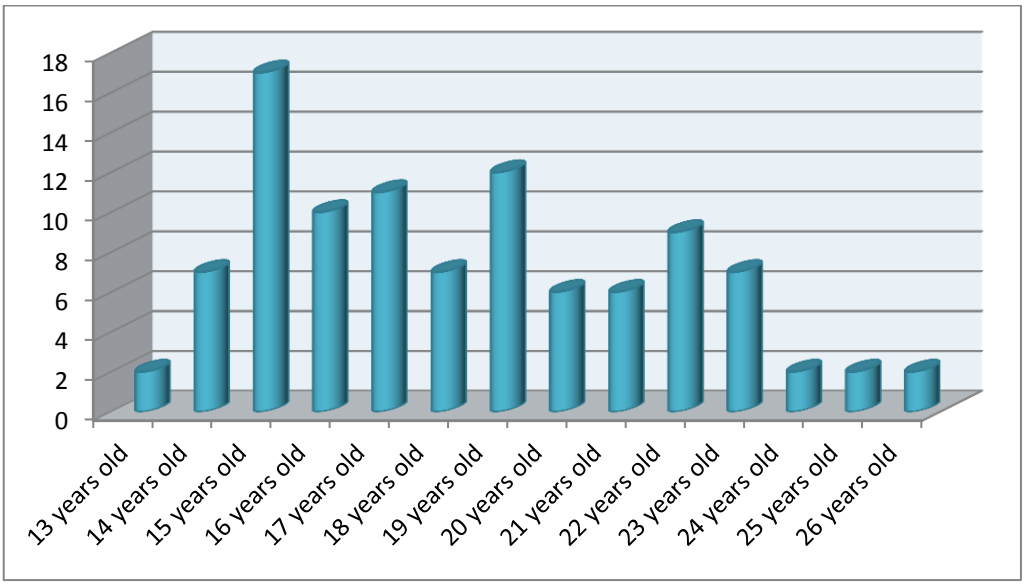


Chart 3.4.1. Participants' Age

The findings above clarified that the informants' age were between 13 to 26 years old, whereas the dominant age is 15 years old then 19 comes at the second classification.

Question 2 attempts to specify the gender of the participant since the hypothesis of this research suggested that gender as a social variable plays a great role in idioms production among the young generation. So we took 100 informants constitute of fifty 50 males and fifty 50 females in order to answer survey question.

Question3 Actually this question was asked to endeavor the level of education because we did not specify a specific level but rather we tried to take all levels. Moreover this research seeking for the language used in reformulating idiomatic expressions. So, French language is significant in this study. The findings below proved that multiplicity:

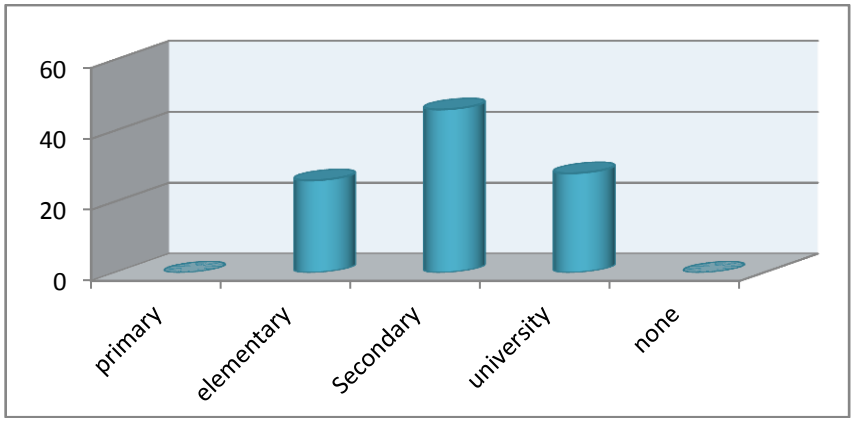


Chart 3.4.2. Proved diversity of the level of education among the informants

Question4 this question was proposed to the respondents in order to reveals if there are any differences in the speech style between the young generation and the old one. The table below explains that difference:

Answers	Percentage
Yes	16%
No	19%
Sometimes	61%
Frequently	4%
Total	100%

Table 3.4.3 clarifies the different of speech production between youth and old generation

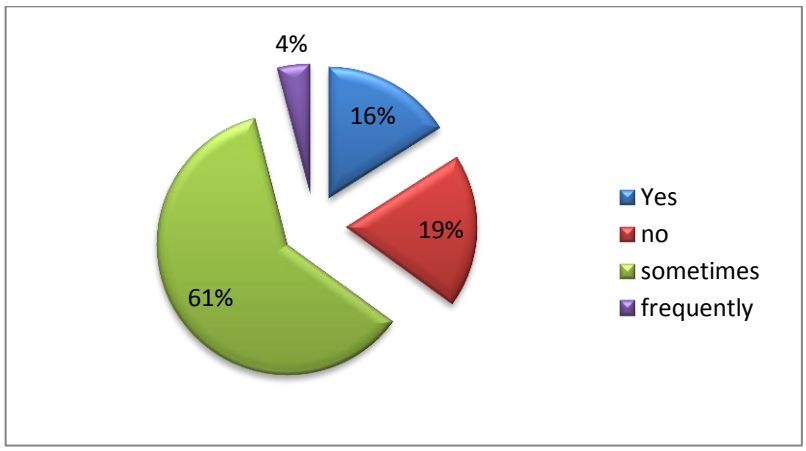


Chart 3.4.3 clarifies the different of speech production between youth and old generation

The findings above illustrated that 61% of the informants sometimes speak like their parents and 19% do not whereas, 16% replied that their way

speech is the same of their parents at the end the lowest degree was frequently with 4%.

Question 5 The fifth question was asked to check the production of idiomatic expressions among the youth speakers during daily conversation where gender is taken into consideration during the analysis of this question. Moreover, it is an attempt to test the informants' recognition by giving them some expressions as examples. The table below illustrates the results:

Answers	Females Percentage	Results	Males Percentage	Resuls	Total Percentage	Total Results
yes	40,00%	20	46,00%	23	43,00%	43
No	12,00%	6	14,00%	7	13,00%	13
Sometimes	40,00%	20	36,00%	18	38,00%	38
Frequently	8,00%	4	4,00%	2	6,00%	6
Total	**100,00%**	**50**	**100,00%**	**50**	**100,00%**	**100**

Table 3.4.4.1 The use of idiomatic expressions among youth speakers according to gender

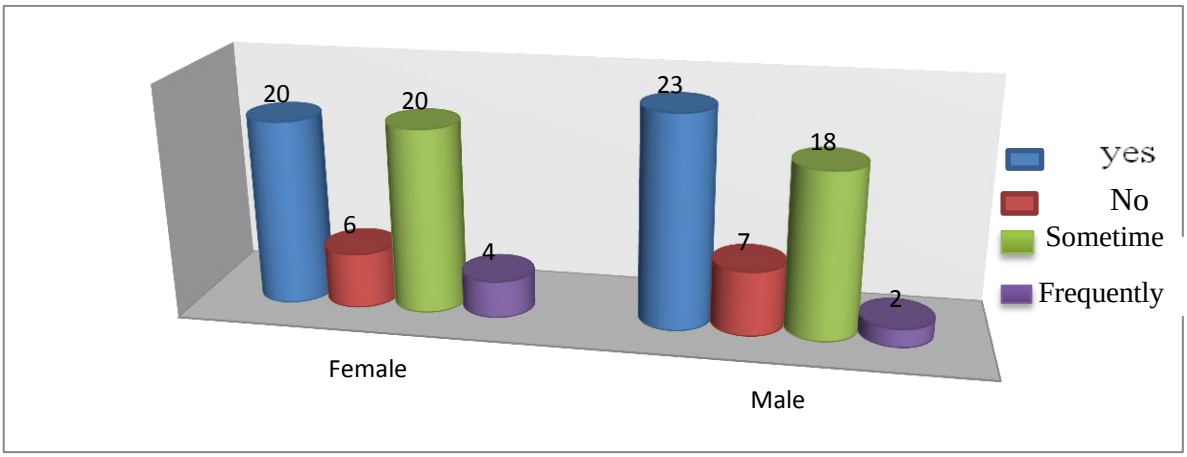


Chart 3.4.4.1 The Use of Idiomatic Expressions among Youth Speakers According to Gender

After data analyses above the results revealed that according to gender the higher percentage is the one with 'yes' in males' group with 46%, preceded by 40% in females' group, this illustrates that boys are more than girls in using idiomatic expressions. Moreover, only 36% of boys comparing to 40% of girls do use it. At this point we convince that idioms are affected by the females'

speech. Then there are 2% of males compared with 4% of female in using these expressions, which also proved the previous result.

According to this question, we have required from the participants to suggest other examples of idioms but only fewer of them who respond to that. The following table sets them:

Female		male	
Expression	Meaning	Expression	Meaning
/də rt gru:n/	A difficult person	/darbə tni ʈ ajæ:ra/	I do not have money
/baʈ aʈ a kbi:ra/	A spoiled person	/nta gu:fræ:t/	A kind person
/7di:da tqi:la/	A wonderful car	/Wə ld dawla/	A governmental employer

Table 3.4.4.2 Examples of Idiomatic Expressions

Question 6 tries to explore the reasons behind using idioms according to the individuals' goals. The findings above illustrated that about 35 informants replied that the reason pushed them to produce such expressions is for shortcutting the speech. Then 30 participants want to express a positive or a negative behavior. While 27 informants use these expressions to deploy the sense of humor. Then there are 13 who produce it to be special.11 persons have chosen the reason of entertaining others. And Only 10 informants use it in order to imitating others. Some participants suggested in the examples that these expressions are commonly used in the speech community.

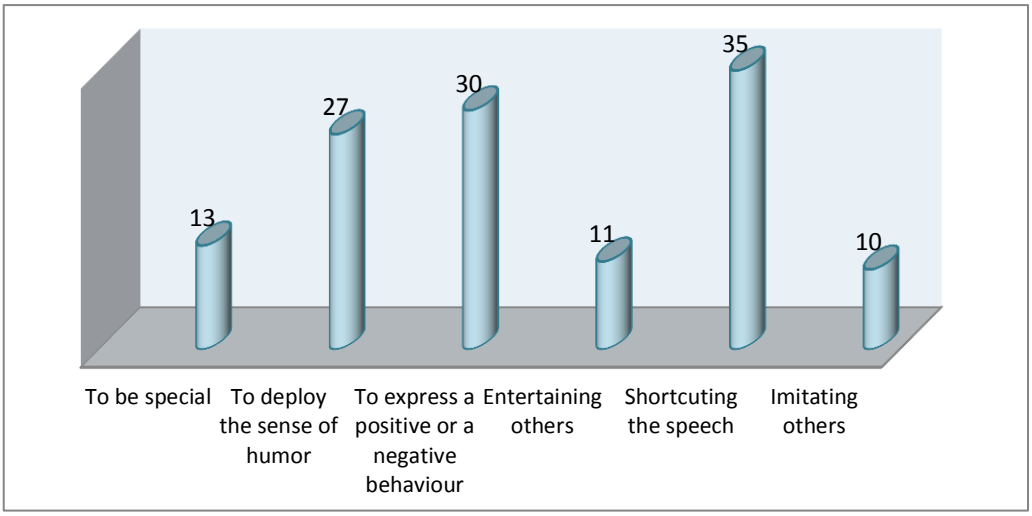


Chart 3.4.5 Reasons behind Using Idioms among the Young Generation

Question 7 endeavors to specify the influence of age and gender in producing the idiomatic expression among the youth speakers. The findings in the table reveal that the highest scores were those of females with 30 'sometimes with females' then 5 informants use it 'sometimes with males'. On the other hand, male group were highest scores in the option of 'frequently with males' secondly, the option of 'sometimes with males'.

Answers	frequently with males	frequently with females	sometimes with males	sometimes with females
female	3	5	9	30
male	23	1	22	4

Table 3.4.6 Youth scores in using idioms with the same generation

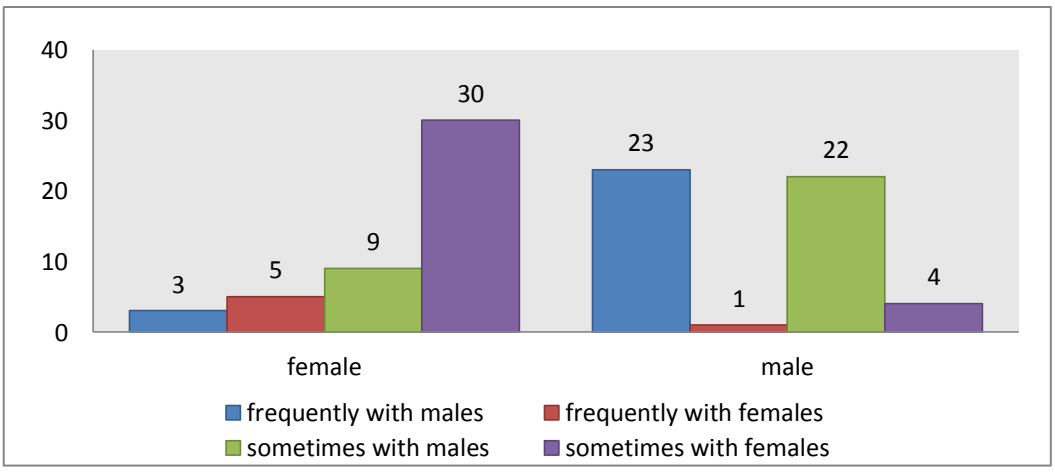
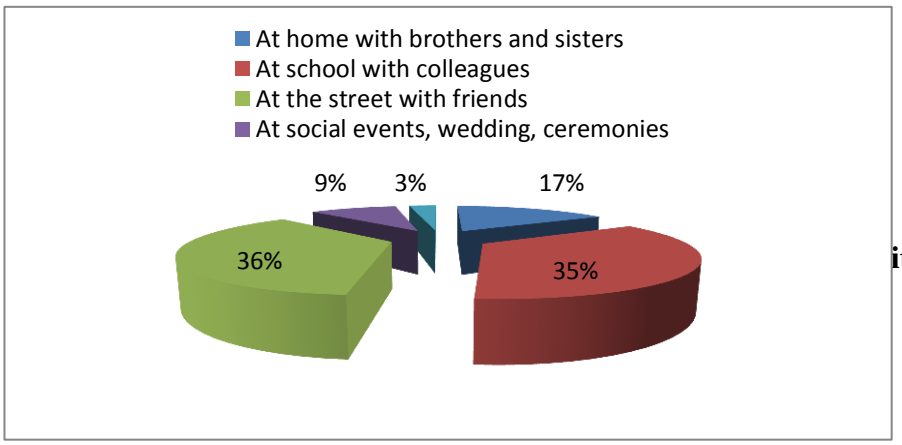


Chart 3.4.6 Youth Scores in Using Idioms with the same Generation

Question 8 aims to find the settings include place and time moreover people where Mechria's youngsters produce these expressions during conversations. The highest scores is 36.26% where the informants use them at street with friends. While 35.9% produce them almost at school with colleagues. Then 16.37% says that they use these expressions at home with brothers and sisters. Only 9.36% informants replied with 'at social events, wedding, and ceremonies'.

Answers	Percentage
At home with brothers and sisters	16,37%
At school with colleagues	35,09%
At the street with friends	36,26%
At social events, wedding, ceremonies	9,36%
In other places with strangers	2,92%
Total	**100,00%**

Table 3.4.6 Idiomatic expression production according to the situation



ituation

Chart 3.4.6 Idiomatic Expression Production According to the Situation

Question 9 gives opportunity to the respondents to reply with more than one option concerning which language is used to construct and reformulate such expressions. The findings reveal that the main basis language for youth is Arabic with a high scores of 52,94%, French 35,29% then 11,18% of English. Other language are with only 0,59% this percentage constitutes mostly of Barber.

Answers	Percentage
Arabic	52,94%
French	35,29%
English	11,18%
Other languages	0,59%
Total	**100,00%**

Table 3.4.7 Informants' Answers about Languages Used in Idioms

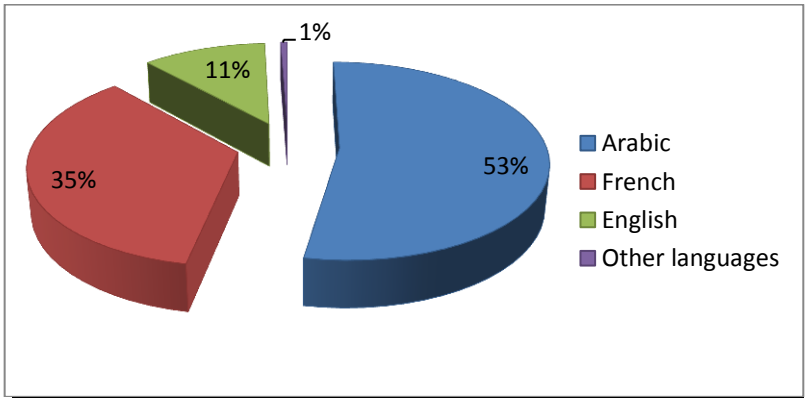


Chart 3.4.7 Informants' Answers about Languages Used in Idioms

Question 10 looks for the real source; from where do the youth acquired these kinds of expressions, as well as it concerns in which degree do these sources affect the youngsters in obtaining expressions. Both genders seem had the same answers for this question. 54% informants obtain them from friends and classmates, 51% from the social media, then 35% of them sometimes acquire idioms from brothers and sisters. However 62% of the informants do not obtain these expressions from parents.

Answers	High Degree	Medium degree	Low degree	No degree
Friends and colleagues	54%	31%	9%	6%
Brothers and sisters	11%	35%	38%	16%
Parents	12%	8%	18%	62%
Social Media	51%	35%	7%	7%

Table 3.4.8 Youth Answers about sources' degrees in acquiring idioms

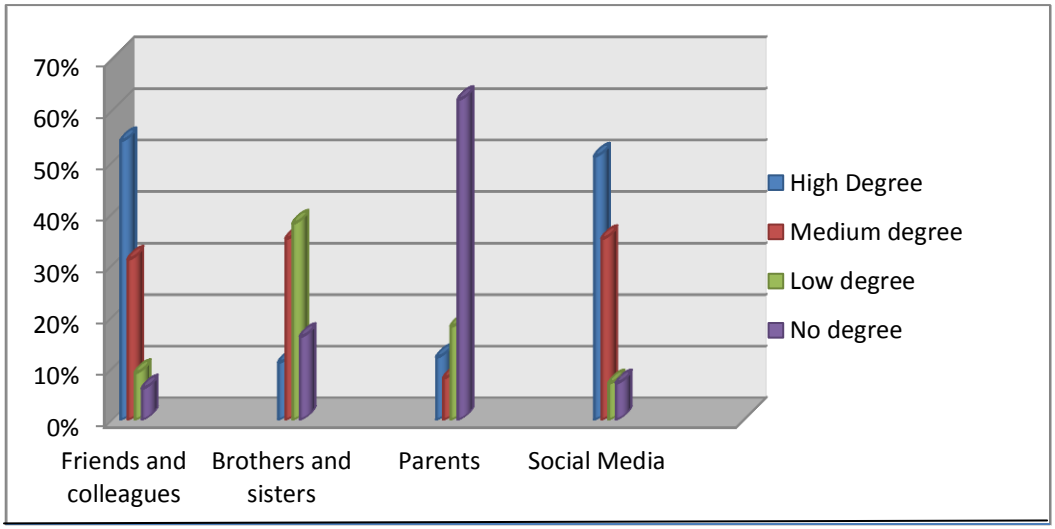


Chart 3.4.8 Informants Sources and Degrees in Acquiring Idioms

Question 11 seeks for sheds light on situations where the expression been said was not understood by someone. After data analysis results clarified that most of the informants 72% had been asked about expression which were unclear for other interlocutors but there are merely 6% could bring some examples. On the other hand only 22% said that they were not in such situation.

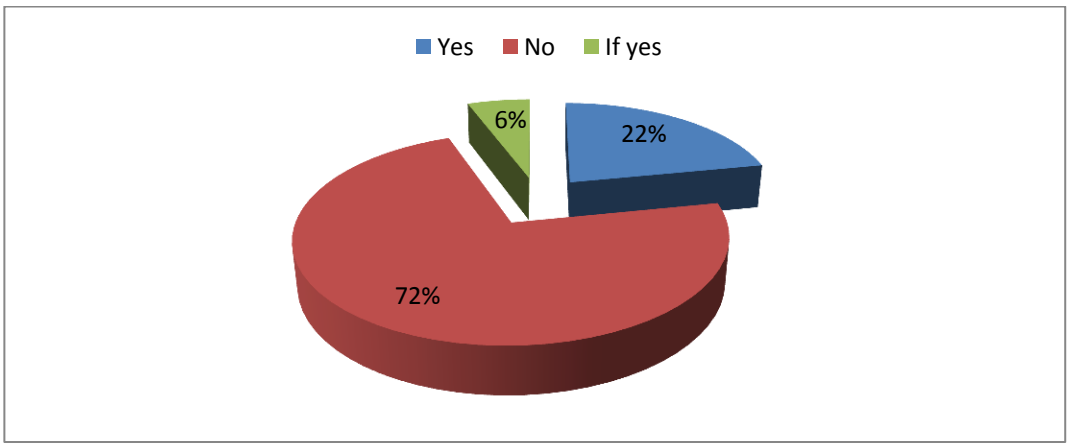


Chart 3.4.9 Informants' Situations when the Produced Expression is Incomprehensible

Male		Female	
Words	**Meaning**	**Words**	**Meanig**
/bə nt papa wmama/	A pampered girl	/malqi:tʃ ra:si/	I am confused
/Fomha ʃ æ:jə ʈ ʕ liha/	She is taking so much	/fi:ra:sak bu:ʈ /	Are you stupid?
/χu:tæk fşu:g/	You are not unique	/ʕ ʈ i ri:ħ lkærʕ i:k/	Go away

Table 3.4.9 Informants' Examples of Idiomatic Expressions

Question 12 attempts to test some expressions existence in youth's daily conversation. So we choose ten 10 from thirty 30 expressions randomly from a list in the questionnaire in order to analyse it. Findings in figure 3.4.10 below reveal that expressions are used for both genders males and females according to the context.

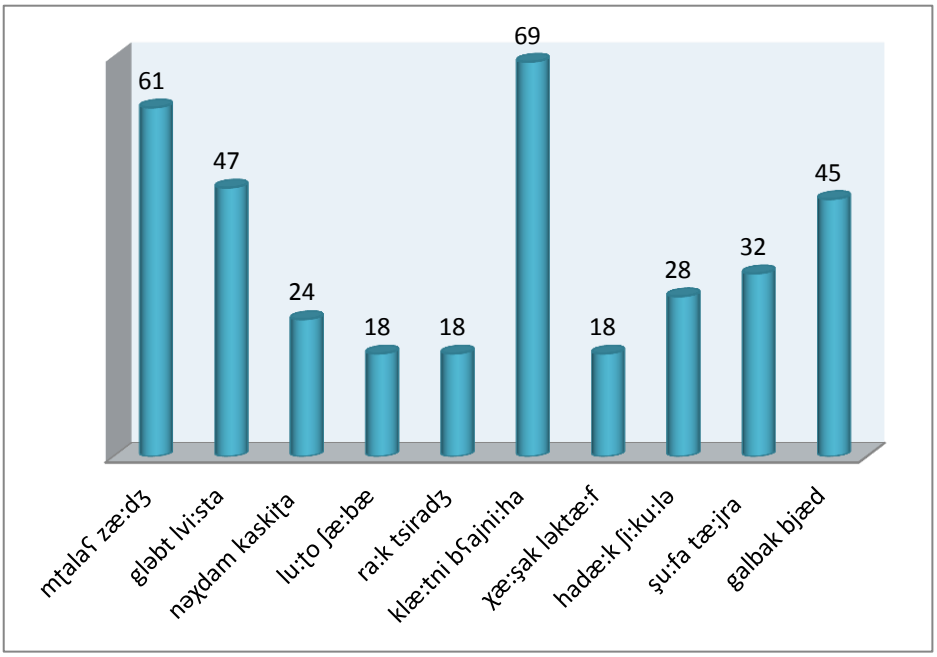


Chart .3.4.10 Existence of some Expressions in Youngsters' Speech

3.4. Interpretation of the Findings

According to the informants' answers of the questionnaire and the researcher observation, this part is an accomplishment of data analysis proposed

previously. At this section Findings of data analysis will be interpreted regarding to the questionnaire and the researcher observation.

Results clarify that youth speakers in Mechria speech community are considered as a social leader of language creativity and productivity. As well as they are responsible for language change over time. Idiomatic expressions used by the young generation currently represent a means of communication. The majority of youth speakers believe that their speech style is somehow different from that of old people or their parents because of the social variables such as age. While the degree of production is varied from one individual to another according to gender, at this point males are more productive than females as the results illustrated before. Consequently, gender plays a crucial role in language change and language creativity.

Actually, the main reasons stands behind the existence of such idioms are for shortcutting the speech with only few words that have an implied meaning, whereas the second is to express otherwise to describe a negative or a positive behavior. On the other hand we cannot ignore the influence of imitation in speech during the duration of adolescence, where youth attempt to simulate their friends in many things especially the way they talk.

In fact, according to age and gender youth apply many expressions during interaction between each other although, males often speak these metaphorical expressions within the same gender as well as it is the same case for females. Hence, friends and colleagues at school or at the street are the most basic of data where youth can acquire such phrases. Else, the plat form for constructing an expression is Arabic language as a first source whereas the second is French because it is widely observable when youth speakers code switch and adapt words from other languages which is mostly French.

Other sources where can young speakers grasp new phrases are the social media. At this virtual atmosphere, people communicate, chat, and sharing ideas with applying idiomatic expressions. Social media such as facebook and twitter

also have contributed to spread youth language in general and idiomatic expressions in particular.

3.5. Conclusion

The previous section counted as a practical part of this research which dealt with data analysis and interpretation. On one hand, the sample of population under examination was existed. On the other hand, instrumentation such as questionnaire and the participant observation were very useful and reach which allow the researcher access data looking for in a short time. This chapter comes out with many outcomes. First of all, youth are responsible for language production and language change. Secondly, age and gender as social variable manage to which degree language can be varied according to the social factors. Idioms as metaphorical phrases exist among youth speech during interactions.

General Conclusion

Figurative language involving the idiomatic expressions as one of the vital and widespread language it is also regarded as a part of culture identity. Similar to other sorts of figurative language, idioms emerge to provide innate decoders of behaviors, customs, beliefs, traditions and social conventions. Idioms, as a main constituent of human communication, allow a language speaker to recognize the ideas, feelings and opinions of the other interlocutors.

The current piece of this research inquiry has investigated the figurative language of young generation speech known as idiomatic expressions. It is generally agreed that youth are responsible for language change and production. This phenomenon has attracted many researchers in different field. It is principally a relevant in sociolinguistic ground which considers youth language a rich foundation with an aim of examining the existence of new expressions and various codes.

Our focus in this research frame work was an attempt to introduce a better understanding of idiomatic expression as a part of figurative language among youth speakers. In order to achieve that goal we have used two kinds of instruments; a questionnaire and participant observation.

This investigation was divided into three chapters. The opening chapter is the theoretical part devoted to give an overview about the notion of idioms. Where, we have introduced the general features of an idiom, functions and classifications. The second chapter tended to give a look at the history of Algeria and identifying the linguistic situation, where various sociolinguistic phenomena coexist in the Algerian in general and Mechria as case of study. The third chapter aimed to give the methodology applied in this piece of research they were questionnaire and the participant observation. Moreover, the research tools employed, procedures of data collection and a discussion of the findings are all covered in this current chapter.

Concerning the findings gained, this study has endeavored to clarify that the social variables has a great impact on language creativity and productivity. When looking to figurative language; more precisely idioms among youth generation we can certainly agree that youth are to a large extent responsible for language change.

According to the proposed hypotheses we convince that the majority of our informants agreed that idiomatic expression coexist in their daily conversation. Moreover males are more users of these expressions than females. So gender and age, are social variables motivators conduct to the practice of such phrases during interaction. According to the individual psyches most of youth speakers want to shortcutting their speech in few words instead of wasting efforts and time in a whole sentence. The social media considered as an important contributor in the spread of these expressions and this support the 1st hypothesis.

The second hypothesis was not proved, because the majority of participants illustrate that the language used in constructing and reformulating these figurative expressions is Arabic language (Algerian Arabic) as a basic foundation and a source of items and words.

This research paper has introduced an experimental, theoretical and practical frame work when tackled idiomatic expressions among the young generation in Mechria speech community. Unfortunately, this study is limited by time and other administrative procedures where the researcher use only two instruments in testing the hypothesis. So we have to stop at this point and give the opportunity to other researchers to investigate other questions that go around this study from different angles. Further researchers also can use other tools such as interviews and words list to check other hypothesis and solve other problematic such as a comparative analysis between idioms of old generation and others of young one.

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APPENDICES

QUESTIONNAIRE

استبيان

يهدف هذا الاستبيان الى جمع البيانات حول العبارات الاصلاحية المستخدمة من طرف الشباب في مدينة المشرية

1) السن : □

2) **الجنس:** ذكر □ أنثى □

3) المستوى الدراسي : منعدم □ ابتدائي □ متوسط □ ثانوي □ جامعي□

اختر(ي) إجابة واحدة فقط من فضلك ضع علامة X في المكان المناسب

4) هل طريقة كلامك هي نفس طريقة كلام أوليائك أو الكبار ؟

نعم □ لا □ بعض الاحيان □ معظم الاحيان □

5)هل تستعمل(ين)عبارات عندما تتحدث (ين) وانت تقصد شيئا اخر مثل□ (مْطَلَّعْ زَّاجْ) (هاداك شيكولا) او (قلبت لفيستا)

نعم □ لا □ بعض الاحيان □ معظم الاحيان □

اعط امثلة اخرى .....

6) لماذا تستعمل(ين) هذه العبارات؟

لتكون متميزا	
لنشر روح الدعابة و النكت	
للتعبير عن موقف ايجابي او سلبي	
لتسلية الاخرين	
لاختصار الكلام	
اسباب اخرى.....	

7) مع من تستعمل(ين) هذه العبارات

مع اشخاص من نفس السن :

نعم □ لا □ بعض الاحيان □ معظم الاحيان □ ذكور□ إناث □

8) اين و مع من تستعمل (ين) عادة العبارات الجديدة في المواقف التالية؟ ضع علامة x في المكان المناسب

في المنزل مع الاخوة و الاخوات من نفس السن	
في المدرسة مع الزملاء	
في الشارع مع الاصدقاء	
في المناسبات الاجتماعية زفاف,حفلات	
في اماكن اخرى مع غرباء	
اماكن اخرى اذكرها.....	

9) من اي لغة تكون (ين) هده العبارات ؟ يمكنك اختيار اكثر من اجابة

*اللغة العربية □

*اللغة الفرنسية □

*اللغة الانجليزية□

*لغات اخرى اذكرها.....

10) الى اي درجة تتعلم (ين) هده العبارات من المصادر التالية

الاصدقاء و الزملاء

درجة مرتفعة□ درجة متوسطة□ درجة منخفضة□ درجة منعدمة□

الاخوة و الاخوات

درجة مرتفعة□ درجة متوسطة□ درجة منخفضة□ درجة منعدمة□

الاولياء

درجة مرتفعة□ درجة متوسطة□ درجة منخفضة□ درجة منعدمة□

مواقع التواصل الاجتماعي (الفايسبوك التويتر .....)

درجة مرتفعة□ درجة متوسطة□ درجة منخفضة□ درجة منعدمة□

11) هل سبق وان سالك احد ما عن معنى عبارة قلتها ؟

نعم□ لا□

اذا اجبت بنعم ماهي العبارة.....

12) ضع علامة X امام العبارة المستعملة في لغتك العامية واضف (ي) اي عبارات اخرى تستعملها

*** كْلاتْنِي بْعَيْنِيهَا** / غارت مني/□.....*** لْسَانْهَا طْوِيلْ**/ تتحدث بوقاحة/□.....

دَمَهْ حَامِي/ يغضب بسهولة/□.....*** فْلَبْتْ لْفِيسْتَا** /غيرت سلوكك/□.....

***نخدم كاسكيطا**/اعمل في الجيش/□.....* **مْطَلَّعْ زَّاجْ**/لا تعير اي اهتمام/□.....

* **رَانِي عْلَى لَحْدِيدْ** /لا يوجد لدي نقود/□.....* **عَبْرَتْلِي دَمِي**/حدقت الي بغرابة/□.....

* **لُوطُو شَابَّة** /فتاة جميلة/□.....* **لُوطُو سَّمْ** /سيارة جميلة جدا/□.....

* **عْطَانِي بَظْهَرْ** /عمدا تجنب رؤيتي/□.....* **صُوفَة طايْرَا** /انسان مجنون/□.....

* **لْسَانْهَا حْلُوْ** /يتحدث بلباقة/□.....* **سَيّقْ لْبْحَرْ** /انت احمق/□.....

* **قلْبَكْ بْيَضْ** / تحب الخير/□.....

خَاصَّكْ لْكْتَافْ** /العلاقات العامة الواسطة/□.....دْرَبْلَهْ قالَبْ** /كذب عليه/□.....

***راسه ثْقِيلْ** / بطيئ الفهم/□**.....*رَاسَهْ خْفِيفْ** /انسان ذكي/□.....

* **رَاكْ تْسَيْرَجْ** /تجامل احدا ما/□.....

خرجت ملعش /اصبحت خطيرا/ □.....

***لْفِيدْ يقْعَرْ** /الفراغ الممل/□.....

***هاداك شيكولا** /انسان مدلل/□.....

* **دجين وعقلية عجين** /جميل المظهر ولا يفكر جيدا/□.....

***كاوي وراس خاوي** /جميل المظهر ولا يفهم شيئا/□.....

***عندي لابوليس فدار (جادارميا)** /الاب او الام او الزوجة/□.....

***مْسَحْ فِيَ لْمُوسْ** /حملني كل المسؤوولية/ □.....

* **داروك فلمقلى** /اغتابوك /□.....

شكرا على تعاونكم

Questionnaire
(English Version)

The following questionnaire is aimed at collecting data about the idiomatic expressions among youngsters in Mechria .

1) Age : □

2)Gender : Male □ Female □

3)Level of education: none □ primary □ elementary □ Secondary □ university □

Choose only one answer; put a cross in the appropriate box.

4)Do you speak the same way as your parents or old people?

Yes □ no □ sometimes □ frequently □

5)Do you use expressions during conversations such as:/mʈ alaʕ za:ʒ / /glæbt lvi:stə /

Yes □ no □ sometimes □ frequently □

If so, give other examples……..

6) Why do you use these expressions ?

To be special	
To deploy the sense of humor and jokes	
To express a positive or a negative behaviour	
Entertaining others	
Shortcuting the speech	
For other reasons……	

7) With whom do you use these expressions?

With people from the same age

Yes □ no □ sometimes □ frequently □ males □ females □

8) Where do you use usually these expressions in the following situations? put X in the right box and you can choose more than answer

At home with brothers and sisters from the same age	
At school with colleagues	
At the street with friends	
At social events, wedding, ceremonies.....	
In other places with strangers	
Elsewhere state them.....	

9) Howare these expressions constructed?

*Arabic □

*French □

*English □

*Other languages state them……..

10) To which degree have you acquired these expressions from the following sources?

Friends and colleagues:

High degree □ medium degree□ low degree□ no degree □

Brothers and sisters:

High degree □ medium degree□ low degree□ no degree □

Parents:

High degree □ medium degree□ low degree□ no degree □

Social media (facebook, Twiter…..)

High degree □ medium degree□ low degree□ no degree □

11) Have you ever been in a situation where someone asked you about an expression you have said it?

Yes □ No □

If yes what is it……..

12) Put a cross in front of the used expression and add others

* كّلاثنِي بْعَيْنِيهَا **‘she was jealous’**

*دَمَهْ حَامِي **‘Easily gets angry’**

* لْسَانْهَا طْوِيلْ **‘Speaks blodly’**

* رَانِي عْلَى لْحْدِيدْ **‘I do not have money’**

* لُوطُو شَابَّة **‘A beautiful girl’**

* عَبْرَتْلِي دَمِي **‘looked me strangely’**

* لُوطُو سَّمْ **‘A wonderful car’**

* مْطَلَّعْ زَّاجْ **‘Does not pay any attention’**

* عْطَانِي بَظْهَرْ ‘**Avoids me in purpose’**

* صُوفَة طَايْرَا **‘A crazy person’**

*لْسَانْهَا حْلُو **‘speaking politely’**

*سَيّقْ لْبْحَرْ **‘I dare you’**

* قْلْبْتْ لْفِيسْتَا **‘changing the behaviour’**

* رَاكْ تْسَيْرَجْ **‘Complimenting someone’**

*نخدم كاسكيطا **‘I work in the army’**

Thanks For your Collaboration

الملخص :

تعتبر العبارات الاصطلاحية مرآة عاكسة للثقافة و الحضارة في اي مجتمع من المتجمعات ومع التغيرات الحاصلة و الاجيال الصاعدة تتغير لغة التواصل بين الافراد حيث تظهر عبارات و مفردات جديدة تواكب الحقبة الراهنة مثل لغة الشباب لهذا اعتنى الباحثون بدراسة العبارات الاصطلاحية المستخدمة من طرف الشباب من عدة زوايا.من هذا المنطلق سيسلط هدا البحث الضوء على الدوافع الاجتماعية مثل السن، الجنس، مواقع التواصل الاجتماعي التي تحفز الشباب في مدينة المشرية على خلق وتداول العبارات الاصطلاحية في محادثاتهم اليومية كما ان هدا العمل سيقدم شرحا لبعض العبارات كمحاولة لخلق رابط تواصل ناجح بين الاجيال.

الكلمات المفتاحية:
العبارات الاصطلاحية، لغة الشباب، الدوافع الاجتماعية، الاجيال، تواصل ناجح.

Résumé:

Idiomes sont considéré comme un miroir qui reflète la culture et la civilisation dans une certaine société, avec les changements, les développements et les nouvelles générations qu'ils sont survenus la langue de communication entre les individus sont en train de changer, où des phrases et des modernes vocabulaires apparaissent pour suivent le rythme de l'époque actuelle comme la langue des jeunes. C'est pourquoi les sociolinguistes ont pris soin d'étudier les expressions idiomatiques ont été utilisées par les jeunes a partir de plusieurs angles. De puis cet point de vue ce recherche sera verserez lumière sur les facteurs sociaux tels que l'âge, le sexe, les sites sociaux qui encouragent les jeunes de Mécheria ville de créer et produit des expressions idiomatiques dans leurs conversations quotidiennes en plus de ce but ce travail fournira essaie d'expliquer quelques idiomes dans une tentative de créer une communication réussie entre les générations.

Les mots clés :
Idiomes, langue des jeunes, les facteurs sociaux, générations, une communication réussie.

Abstract:

Idioms are considered as a reflective mirror of the culture and civilization in any society. With the undergoes changes and the appearance of new generations it is an axiomatic fact that language of communication among individuals also changes where new phrases and vocabularies emerge that go hand by hand with the current era such as youth language, researchers took care of studying idiomatic expressions used by young speakers from several angles . From that standpoint this research sheds light on the social factors such as age, gender, social media that encourage young speakers in Mécheria city on creating and producing idiomatic expressions in their daily conversations. Moreover, this work attempts to provide an explanation of some expressions in order to create a successful communication between various generations.

Key words:

Idioms, youth language, social factors, generations, successful communication