

The Linguistic Modernity among Youth Culture: The Moroccan Linguistic Context

Assiya Ait Mama

Sultan Moulay Slimane University, Morocco

e-mail: assiyaaitmama@gmail.com

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Abstract

This paper seeks to examine linguistic modernity within Moroccan youth culture in the context of social interactions. The study specifically focuses on the lexical and topical aspects of linguistic practices among young individuals. The research employs a combination of questionnaires and unstructured interviews to gather relevant data, which will then be subjected to a mixed-method analysis. The qualitative aspect involves analysing recorded interviews using discourse analysis, focusing on participants' interactions and examining the linguistic components of youth language, including lexicon and distinctive topics that differentiate them from older social groups. On the quantitative side, the research measured participants' utilization of innovations, code-switching, and compared gender-related aspects of youth language. This paper delved into various aspects of linguistic modernity within youth culture, particularly focusing on lexical and topical dimensions. Concerning lexicon, the results of the study revealed that young individuals forge novel collocations by creatively employing language. They incorporate slangs, both general and internet-specific, into their speech. Moreover, these youths display a propensity for inter-sentential code-switching, utilizing multiple languages in their discourse. Notably, social media and technology emerge as predominant themes in their conversations. While youth language is a distinctive facet of their linguistic behaviours, paralinguistic practices also exemplify their generational characteristics. Likewise, the quantitative findings collectively suggest that young people in Morocco are adaptable in their language usage, often incorporating new expressions from various sources, code-switching, and displaying an interest in both Western and Asian languages.

Keywords: lexical aspects, linguistic modernity, topical aspects, youth culture

1. Introduction

The study of language and its role in reflecting societal changes and cultural evolution has been a subject of great interest among linguists, sociologists, and anthropologists. Language, as a dynamic and evolving medium of communication, often mirrors the transformations occurring within a given society. One of the fascinating areas in this realm is the investigation of linguistic modernity within youth culture. The activities of young people and the local languages they often rely on typically include inventive ways of utilizing various languages and cross-linguistic resources (Groff et al., 2022). The reasons why young individuals alter their language usage often revolve around issues related to their identity (Jørgensen, 2010). Nassenstein & Hollington (2015) note that a crucial aspect of youth languages worldwide is their utilization for the purpose of expressing a collective sense of identity. Young individuals employ language to initiate the process of embracing and molding their own identities. Hoogervorst (2014) illustrates how the language of young people can be utilized to showcase a sense of camaraderie with a circle of companions. This establishment of a "within-group identity" is frequently mentioned as a role of youth language. They set themselves apart from "others" within a specific socio-cultural context. When it comes to shaping one's identity and forming associations, gender frequently emerges as a prominent subject in studies on youth language. For instance, it's commonly observed that youth languages are primarily associated with male speakers, as noted by Kiebling and Mous in 2004. Hence, it is noteworthy to consider the connection between gender identities and the various forms of youth languages. In certain African youth language contexts, both genders engage in youth language, but male speakers tend to employ more taboo vocabulary, as highlighted by Nassenstein and Hollington in 2015. In this scenario, youth languages are captivating not just as a subject of analysis within morphosyntactic deviations, but also in terms of their sociolinguistic aspects. Sociolinguistic research places significant emphasis on the language used by young individuals, considering it both innovative and a fundamental wellspring of insights into linguistic evolution and the influence of language within societal interactions. In addition to that, the exploration of African youth languages from a descriptive perspective remains a relatively uncharted area that requires deeper investigation. By way of illustration, studies focused on the language of Moroccan youth reveal a dynamic linguistic environment within African nations shaped by the historical impacts of colonization, the emergence of national identities, and the intricate nature of multilingualism in countries grappling with the roles, statuses, and usage of diverse languages (Hurst-Harosh, 2020).

In addition to the above points, globalization has led to noticeable similarities among young people from different regions, especially in developing countries like Algeria, Tunisia, or Morocco, where youth are influenced by Western and European cultures. They often mimic their Western counterparts in their speech patterns, including the use of slang and taboo words, as well as adopting similar styles of dress and music. Hiltunen et al. (2017) note that today's youth are the first generation to grow up immersed in global media, with more extensive and intensive media experiences than any previous generation. Today, due to globalization and the widespread adoption of new technologies, various aspects of daily social life are undergoing significant changes. The internet, as a communication tool, has expanded adolescents' social interactions beyond their local communities while breaking down barriers of distance, age, ethnicity, and religion (Cutler & Røyneland, 2018). Hence, the examination of the manifestations of the influence of modernity on the language of the young generation represents a substantive area of study meriting comprehensive investigation. One of the most distinctive aspects of youth language is its lexicon, as it serves as a means of unity among the group (i.e., teenagers) while excluding those who are not part of it. Youth language typically adopts an informal code, with its core elements being a specialized slang that evolves with generational differences (Palacios, 2018). This linguistic feature has been identified by various authors, such as Hurst-Harosh et al. (2021), as one of several indicators of youth rebellion—a way for youth to assert their desires and demands, previously expressed primarily through spoken communication but complemented by other forms of expression such as behavior and attire (Hinrichs, 2018). That is, youth language often serves as a laboratory for

linguistic innovation and evolution. Young people frequently introduce new words, phrases, and expressions, which can later influence the broader language.

While there is a substantial body of research on various aspects of language evolution, including sociolinguistics, language variation, and youth culture's impact on language, there exists a notable void in the literature when it comes to comprehensively understanding how youth-driven language styles, expressions, and topics manifest in local vernacular versions of national languages. Even though there have been numerous scholarly investigations into youth language across various global regions, revealing its dynamic, unbounded, and nebulous nature, the concept of "youth language" continues to endure as a theoretical concept, both within academic circles and in public conversations (Yannuar, 2019). Existing studies often focus on either youth language in isolation or language variation without adequately addressing the intersection of these two phenomena. Consequently, there is a lack of in-depth analysis that considers the nuanced ways in which youth language can become dominant in local vernacular versions of national languages and the implications of this dominance on linguistic identity, communication, and cultural evolution. This paper embarks on a journey to explore the intricate interplay between language and culture, with a specific focus on Moroccan youth as an example of a local vernacular. It delves into the lexical and topical dimensions of linguistic practices within this dynamic demographic group, aiming to unravel the linguistic intricacies that set them apart from older generations. The Moroccan society, like many others globally, is undergoing profound transformations due to factors such as urbanization, globalization, and technological advancements. These changes manifest in various aspects of daily life, including language use. The young generation, in particular, plays a pivotal role in shaping linguistic innovation as they adapt language to fit their contemporary social milieu. Investigating the linguistic modernity within Moroccan youth culture becomes pertinent as it allows us to examine the intricate relationship between language, identity, and social interactions in a rapidly changing world. This study seeks to unravel the nuances of linguistic modernity within Moroccan youth culture by focusing on two key dimensions: lexicon and topics prevalent in the language practices of young Moroccans, we aim to understand how they negotiate their identities and relationships through language. Additionally, the research endeavors to explore potential gender-related variations in linguistic practices among youth. The findings of these objectives contribute to our understanding of the dynamic interplay between language and culture within Moroccan society. By uncovering the linguistic strategies used by youth to express their modernity, the study offers insights into the broader implications of linguistic modernity on societal norms, intergenerational dynamics, and identity construction. Moreover, the examination of gender-related aspects provides a comprehensive picture of how linguistic practices may differ among young individuals.

2. Literature Review

2.1. The Notion of Modernity and Youth Culture

The term modernity stands for the shifts that take place over the world. Many scholars claim that modernity is not a novel concept since humanity has been living in continual formation. Modernity has been a continuing process because of the growing urbanization, commodification of the economy, and the development of distinctive channels of communication and agencies of education. Those aspects of modernity turned into any information available throughout the world. Concerning modernity in the Moroccan linguistic concept, Chakrani (2010) asserted that the projection of modernity in Morocco is strictly tied to not only the 'perfect' acquisition of both standard and colloquial French, but also, to the diverse discourses of other cultures such as the western culture. From another perspective, Modernity, rightly put by Foucault (1980), can be described as "a new technology of the exercise of power" that gained its productive capacity through its ability "to gain access to the bodies of individual, to their acts, attitudes, and modes of everyday behaviour" (p124-125. In Briggs, 1998: 229).

The concept of youth culture was preliminarily used in American and German sociology in the 1920s. It, then, stands for the emanation of a novel youth, specifically adolescents, culture. Generally,

youth culture is ascribed to the youngsters' social practices expressed through their lifestyles. Fasick (1984) identifies youth culture as the processes and symbolic systems that young people share which are, to some degree, distinctive from those of their parents and other adults in their community. The elements of youth culture include beliefs, behaviours, styles, interests, music, clothes, and sports. Within youth culture, there are many distinct and constantly changing youth subcultures. These subcultures' norms, values, behaviours, and styles vary widely and may differ from the general youth culture. Understanding what youth think and do is fundamental to understanding the relationship between social patterns and individual actions.

Historically, Feldman (2009) asserts that youth culture apparently developed in the 20th century when it became more common for youngsters to gather together. Prior to this time, many youth spent the majority of their time with adults or child siblings. Compulsory schooling and other societal changes made the joint socialization of young people more prevalent. In the 21st century, some manifestations of youth gathering are the behaviours that are contrary to what is perceived to be accepted and expected by parents such as drinking, smoking, and using drugs. Further, the youth started to hold additional common interests, for example, comic books over novels or magazines over non-fiction relating them to their peers. The hairstyles which exhibit independence and non-conformity such as brightly coloured hair, spiked hair, and shaved heads are youth other specific features. Erik Erikson stated that youth try to answer the question: "Who am I?"

2.2. Language Youth during the 21st Century

The linguistic phenomena most widely investigated in relation to youth culture are slang and sound change. Slang has long been a popular research topic, and clearly, it is the most noticeable linguistic component of youth-based identities. Researchers have effectively documented the use and function of slang as an in-group marker. Some scholars have traced the origins of particular slang terms. Still in need of further exploration are questions concerning the use of slang to differentiate youth identities from one to another. Also, the process whereby slang is transmitted and transformed in its movement from group to group is examined. Stensstrom (2009) claimed that although slang is remarkable for the rapidity with which language changes, the slower changes associated with phonology have greater linguistic consequences over the long term. Unlike slang, sound change is not age-graded; it is tied not to a life stage but to a generation.

Stensstrom (2009) added that slang spoken by a particular group of people is often deliberately created and used to exclude people outside the group. Youth slang is notorious for baffling parents and is a tongue reserved for peer-on-peer communication. Just as youth slang excludes parents, sub-sets of youth slang exclude fellow youth. These sub-groups correspond with distinctive subcultures. Solomon (2002) assumed that youth terms can often be terribly confusing – they have strict rules with some words, then others (like "crunk", for example) can be used by both males and females, referring to a member of the same or opposite sex, and can be criticising or praising them. Its negative connotation, as in "That skank was crunk!" contrast with the positive – "Man, you were totes crunk on Saturday, it was sick!" Another curious feature of youth language is that multiple words can have very similar meanings. Words meaning drunk, for example, include *crunk*, *bloddo*, *fap*, *off chops*, *off your face/head*, *sloshed*, *maggot*, *maggoted*, and *wasted*.

Solomon (2002) also purports that youth slang rarely refers to mundane activities like homework or housework. Much of it refers to parties and music, as well as risk-taking or anti-social activities, such as drinking, drug-taking, fighting, and dangerous driving. This is a feature of youth slang that has not changed. Other terms are used to express approval or disapproval of something or someone and to classify other people, situations, and scenarios.

A conducted research by Coupland (2001) on adolescents' speech in Boston high school cafeterias and corridors showed their lexicons used:

- beats: music. "What beats you got?"
- buggin' out: overstressed
- butt: ugly.
- chick flick: any movie dealing with feelings (i.e., "Titanic," "City of Angels")
- ghetto: low-class. "Those dudes are ghetto."
- grille: face. "This dork was gettin' all up in my grille. I'm, like, be out!"
- hoopdee: junky car.
- hot box: stolen car
- issues: personal problems. "Did you see that girl sketch out on me? She's got issues."
- minute: a long while. "Where have you been? I haven't seen you in a minute."

Kearns (2000), on the other hand, uncovered another linguistic feature among youth in the current time. He asserted that filler words are relied on by all age groups to keep the conversation flowing, to avoid uncomfortable silences, or to recall something. However, young people use filler words excessively more than any other group. They are part of their everyday spoken language in order to reflect their style. Some of the fillers that they use repeatedly are: as if, seriously, whatever, like, totally, stuff, so, um, arr, mmm, y'know, you know what I mean? And stuff and sort of thing.

3. Research Methods

3.1. Data Collection Procedure

The data analysed in this study was generated through the use of questionnaires and unstructured interviews. The data was collected from an informal setting (street, transport stations, and market). Seven participants were interviewed without being informed about the main reason for the conversation and that they were being recorded as this may provoke them to respond in a spontaneous manner. The interview questions concerned solely mutual topics among youth situations in Morocco. Most of the topics are initiated by the participants. Subsequently, the data collection is accomplished by the use of questionnaires delivered to 36 youngsters. The questionnaire consists of multiple-choice questions.

3.2. Data Analysis Method

Provided that this study possessed qualitative and statistical properties, the paper was carried out through a mixed method. Apart from the data, the recorded interviews were examined qualitatively by the utility of the discourse analysis technique, in which the focus was on a solid investigation of the participants' interactions in the recorded interviews. A close scope is attached to the linguistic aspects of youth language in terms of lexicon and topics that distinguish them from other aging social groups. In addition, the possible reasons behind those aspects are taken into consideration. The quantitative procedures were devoted to measuring the participants' use of innovations, code-switching, and comparing youth language aspects in relation to gender.

3.3. The Participants

The voluntary participants in this study were generally 43 people belonging to the social area of Meknes City in Morocco. The selected respondents involved both 19 males and 24 females whose ages varied from 17 to 23 years. The limited age of the participants in this paper does not indicate the exact age of the young people. In fact, the United Nations defined youth or young people as persons whose age is between 15 and 24 years, yet the youth age framing is still unfixed. The participants' education levels were varied.

4. Results

4.1. Descriptive Analysis

Question 1: Do you speak the same way as your parents?

This question was initiated to generally acknowledge the language variation in relation to age. Most of the informants confirmed that they speak differently from their parents. This may indicate that youth try to intentionally create their own specific linguistic features. However, one participant who is a female aged 23, the oldest of the participants, answered positively that she speaks like her parents. This may be explained as late youth shifts of interest. Yet, we still have no sufficient information about that familial context to further interpret her answer; then, this case will be merely regarded as an exception.

Table 1: Mean and Standard Deviation for Question 1- *Do you speak the same way as your parents?*

Response	Mean	Standard Deviation
Yes	97.67 %	16.67 %
No	2.33 %	16.67 %

This table shows the mean and standard deviation for responses to whether participants speak the same way as their parents. The vast majority (97.67%) answered positively, indicating that they speak differently from their parents. Only one participant (2.33%) answered negatively. This outlier response may be due to unique circumstances or personal preferences. The standard deviation is the same for both "Yes" and "No" responses due to the binary nature of the data.

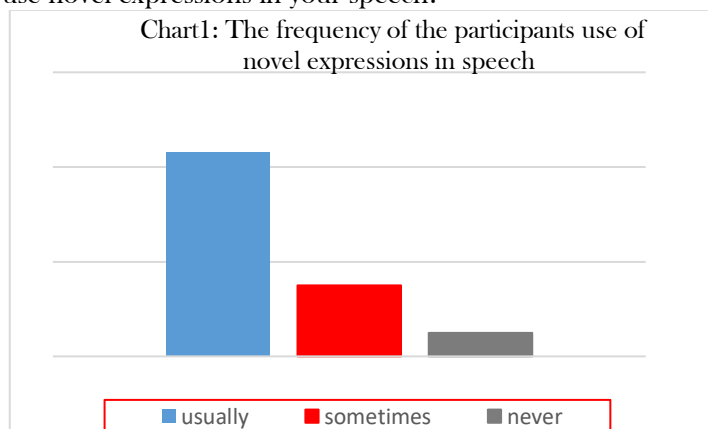
Question 2: Do you try to speak in a specific way than others do?

Table 2: The frequency of speech specificity in relation to gender

gender \ answer	yes	No
Females	13.95	41.86
Males	27.90	16.27

In response to this question, 58.13 of the participants revealed that they never try to speak in a special way whereas 41.85 informants answered the question positively. Most of the participants here implicate that their way of speaking is a natural behaviour. It is worth mentioning that males who confirmed that they try to speak differently outnumbered females, and only 13.95% stated that they do. This shows that males are more willing to shape a specific linguistic repertoire than females. Also, the possibility that the participants may have perceived the specialty in speaking as holding linguistic features that are different from the youth group themselves should be also regarded.

Question 3: Do you use novel expressions in your speech?



Most participants answered yes to this question. The youngest participants stated that they usually use new words in their conversations. 9 informants stated that they sometimes do. This shows that a common feature among youth is their attempts to adapt with society's current status. A minority of 2 informants included that they never employ new terms in their conversations. However, another variable, which is education, may be considered in this situation because these two persons received only elementary education.

Question 4: What is the source of the new expressions you use in conversations?

Table 3: The frequency of the participants according to the sources of their new words.

New words Source	Books	TV	Internet	Surroundings
Participants	8%	60%	89%	71%

The table shows that today most youth are influenced sequentially by the Internet, their surroundings, and TV. There were no apparent differences between males' and females' sources of new vocabulary except that females are affected by the internet and TV more than the surroundings. This will be examined in detail in the conversations analysed later.

Question 4: Do you switch between languages when you speak?

Concerning this question, all the participants answered that they practice code-switching in their linguistic behaviour. It indicates that all young people today are influenced by foreign cultures which are going to be specified in the following question.

Table 4: Mean and Standard Deviation for Question 4 - *Do you switch between languages when you speak?*

Response	Mean	Standard Deviation
Yes	100%	0%

In this case, since all participants answered "Yes," the mean is 100%, and the standard deviation is 0% because there is no variability in the responses.

Question 5: What languages do you switch to?

Table 5: The frequency of languages the participants use in code-switching

Languages	French	English	Korean	Japanese	Spanish
Percentage	100%	23.25	9.30%	9.30%	8.60%

The table exhibits that most young people today switch to French. Given the fact that Morocco is a multilingual society and for which French is a first foreign language, switching to French is a common behaviour that may not specify youth from adults. These results further show that youth today start to be interested in other foreign languages. Their act of switching to English may designate that today's youth are more interested in Western culture as it currently holds an international reputation. This brings us back to the third question in the questionnaire which shows youth attempts to update their linguistic repertoire. Another marked finding is that today's youth, though few, desire to speak Asian languages specifically, Korean and Japanese. It is true that the world today holds more Asian influences. Therefore, youth tend to follow the linguistic fashion.

4.2. Qualitative Analysis

The major duration of the conversations recorded from the unstructured interviews is 32 minutes. Only some fractions of the conversations are to be displayed here for analysis. Also, our participation in the conversations is not included as we are interested only in the informants' speeches.

Conversation 1

Guy1 : *wak naffa dɔva*

(Nothing, no good news)

Girl : *tirɜt fɔahd la video tlaht lbarh, rah vlog ran sftw lk*

(Have you seen a video posted yesterday, it's a vlog i've sent to you.)

Guy1 : *sftw brbe ta bnadm harb lh*

(I've seen it, it seems like people are losing minds nowadays)

Guy2 : *ɔmaɟtɟ a xoja waħd lmeme fɔahd la page rah bzaf*

(They posted a troll on their Facebook page it's horrible.)

In this conversation, a girl and two guys were in the bus station, their ages are around 17 and 18. They were mainly talking about a video they saw in YouTube, a video-sharing website. They initiated their conversation by means of a collocation or a specific expression coined by youth and widely used among them which is *naffa dɔva* that literally stands for *no good news so far*. Young people, thus, tend to create a specific expression to avoid the normal way of speaking. Further, they used the word '*vlog*', which stands for a video blog. On the lexical level, YouTube, in particular, has shaped the linguistic armoury of the youth for it provides them with an insight towards the external cultures from which they borrow a specific vocabulary such as the word *vlog*. Also, the use of internet slangs is present in the conversation by means of the word '*meme*' guy2 uttered. A *meme*² is an internet slang. The use of meme here refers to a video, a message, or a text often serving humorous purposes and which spreads through the internet. These borrowed words or internet slangs constitute some of the distinctive features of the youth code of speaking. It is noticed here that the internet has influenced these youth in terms of their daily topics. Those specific lexical terms and topics are an example of what allows the youth to distinguish their groupings from others.

Conversation 2

The conversation displayed below was an extract from two females' talk. They both 18 years old. They were speaking about a study-abroad scholarship.

girl1: aɟw bank nmɟw, c'est justement un semestre

girl2: I don't think so a saħbt, xasni nkr. rak zarfam nɜa lk-pop. ana baRa nmɟi lKorea

First, the speakers in this conversation make use of code-switching to both French and English. It is noticed that the act of code-switching takes place at sentence boundaries or inter-sentential switching. Also, English is present next to French as an international language influencing youth interests. Girl2 used the term **K-pop**, which stands for **Korean pop**. Accordingly, it is worth mentioning that there were other recorded conversations where the participants talked about the Asian culture, specifically of Korea and Japan. In fact, in these conversations, the informants implemented some Korean words in their talk. Hence, the linguistic characteristics of youth are affected by not only the Western culture but the Asian as well.

5. Discussion

Youth linguistic culture is affected through time by a set of shifts related to their current context dimensions. Internal and external factors result in such shifts in the youth's ways of speaking. They are

first in a critical age in which they try and struggle to achieve their identity. Jørgensen (2010) notes that the motivations behind the language adjustments made by young individuals frequently center on matters associated with their sense of self and identity. The specificities of their identity are assumed as what allows them to voice themselves. This affective level is what coins the internal factors, and the societal change presents the external factors. The first aspect of the youth linguistic modernity is the creation of certain collocations out of the literal language. Youth usually tend to change the neutral way of speaking or more reasonably the way other groups varied by age use the language. Hoogervorst (2014) stated that they distinguish themselves from "others" in a particular socio-cultural environment. The other youth linguistic modernity manifestation is the use of slangs, specifically internet slangs, what Chambers (2003:187) considers "distinctive outer markings. It is also marked in a linguistically superficial way, by the use of a distinctive vocabulary called slang, in which terms become fashionable and serve as markers of in-group members, and then quickly become outmoded in order to mark their users as outsiders." The uniqueness of their language isn't deeply rooted or essential to the language itself but is more on the surface. It's about how they choose to express themselves rather than fundamental changes to the language. Slang words or expressions act as indicators of who belongs to the same social or age group. If you use the same slang as a particular group, it signals that you are part of that group. Mensah (2020) asserts that slang, metaphors, and sociolect serve as stylistic tools for signifying group ideology and imparting significance to the social experiences of young individuals. From a sociolinguistic viewpoint, adolescent slang exhibits numerous "rituals" aimed at strengthening the unity of the group (Burridge, 2012).

Another aspect of the youth linguistic modernity is manifested in the use of code-switching to French and English on the inter-sentential level. This linguistic behaviour is remarked more in the female youth category than males. Moreover, youth as a whole is open to Asian languages, Korean and Japanese in particular. Ariffin (2009) stated that the young generation uses code-switching to dramatize their keywords; he added that it is a fashionable switching used to emphasize some words or to bring a special effect in one's utterances to make a stylish speech. By engaging in code-switching, the speaker conveys both a strong connection to their local cultural identity by using colloquial language and an inclination toward international influences through the incorporation of English borrowings (Groff et al., 2022). Youth's use of various social media to remain in contact with other youngsters and alongside the extensive employment of computers and technology, in general, framed the types of themes and topics youth speak more about. As a case in point, a conversation which is not mentioned in the previous section included some participants who were talking about computer programming. Aikhenvald (2019) contends that with the advent of contemporary communication methods, such as the Internet and social media, among younger generations of speakers, we witness the emergence of novel genres and fresh modes of expression integrated into the speech patterns of younger individuals. Thus, nowadays, youth tend to learn the language and shape some of their topics, specifically about the internet and technology (Barrot, 2022; Fauzan & Nadia, 2021; Herlisya & Wiratno, 2022; Muthmainnah, 2023; Noori et al., 2022; Xue & Churchill, 2022; Yu et al., 2022). Considering the limited number of studies addressing the language usage of youth and generational disparities within Morocco, a region characterized by significant linguistic diversity, the unique characteristics of the innovative vernacular, their origin, incentives, and dissemination present an additional opportunity to provide a comprehensive and worldwide outlook on youth languages in their diverse forms.

6. Conclusion

This paper examined some linguistic modernity aspects of youth culture in terms of its lexicon and topics. On the lexical level, youngsters create novel collocations out of the literal use of language; they make use of slangs in their speech in general and internet slangs in particular. Also, they tend to switch

between more than two languages in their speeches stressing on inter-sentential code-switching. Finally, social media and technology compose one of the main topics youth conversations revolve around. In fact, the way youth speak is only one specified aspect of the youth's linguistic behaviours; another apparent example that portrays the characteristics of the young generation is their paralinguistic practices. The current youth and the participants we interviewed especially the early youth, tend to use gestures. They expressed most of their ideas in an active enthusiastic way. Moreover, they express themselves through music as well. Today youth tend to possess an interest in hip-hop and rap. This can be covered in the future research. In general, youth culture, in this era of freedom, is directed more to possess some rebellious characteristics that are manifested in their language specificities.

7. Implications and Recommendations

The research sheds light on the evolving nature of language among Moroccan youth, highlighting the incorporation of slangs and internet-specific terms. This implies that language is dynamic and continuously adapting to contemporary cultural influences. The study's findings suggest that language serves as a marker of cultural identity for Moroccan youth. Understanding their linguistic practices can offer insights into how these individuals perceive themselves within their cultural context and how they negotiate their identity through language. The prominence of social media and technology in youth conversations signifies their integration into daily life. This implies that technology has a profound impact on language use and communication patterns, potentially leading to new forms of linguistic expressions and communication norms. The paper emphasizes that youth language is not only about linguistic aspects but also about paralinguistic practices. Understanding these generational characteristics can have implications for interpersonal communication and how different age groups interpret non-verbal cues.

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