

The study is based on the theoretical assumption that any language or language variety constantly undergoes significant changes. Furthermore, these linguistic changes reflect the socio-cultural matrix of the language or language variety under discussion. In particular, information and communication technology has a great role in shaping the domain and direction of the linguistic change.

In addition, the study tries to examine the reasons behind the emergence of these lexical innovations and searches their origins in an attempt to answer the following question "Do these lexical innovations have any linguistic origins in the Arabic language?" The study shows how scientific and modern technology introduces new terms and expressions as the names of new inventions, products and projects.

The discussion of the youth and their linguistic effect on the language is the main concern of many linguists and sociolinguists. O'riaga'in (2008: 3) states the effect of the social networks upon language in which individuals try to adopt their own norms of linguistic behavior. He also explains the role of the social networks of adolescents in linguistic changes and innovations through the introduction of new language patterns.

3 Research methodology

The researcher checked many sources for data collection such as web sites, books and articles that include a variety of innovative expressions related to the youth.

4 Objectives of the study:

This study investigates the sociolinguistic phenomenon of lexical innovations in Egyptian Colloquial Arabic which are common among the youth. The study also explores the origin of these innovations in the two varieties: Standard and Colloquial in addition to the reasons of the invention of these lexical items and their widespread in the speech of this social group.

The present study tries to answer the following questions:

- 1- What is the linguistic origin of lexical innovations discussed in this study?
- 2- What are the main factors that affect lexical innovations in Egyptian Colloquial Arabic?
- 3- Are there any economic, social or cultural conditions that may affect lexical innovations in Egyptian Colloquial Arabic?

- 4- What is the impact of information and communication technology on lexical innovations?
- 5- What are the attitudes of the surrounding society towards these lexical innovations?
- 6- What are the main steps to limit the use of these innovations?

5 Language change

The adoption of new lexical items is one step towards language change which is one aspect of the process of change characteristic of human life. Language always turns out to be variable and in state of endless change. Language change is the spirit of any community in order to follow the world progress in the different fields and to facilitate dealing with different classes of people.

Changes in language begin when a few people try out a new sound or word or expression. This is called *Linguistic Innovation*. For a time, the old and new forms compete together, as some people continue to use the old expression and start to use the new one, but as long as the change occurs, the language shows variation.

Every community is exposed to various changes in different phases, especially in the field of language as the most effective tool due to its great influence on people's thoughts and behaviors. This sort of variation happens gradually as it transfers slowly from one generation to another. Burling (1992: 66) states that "Language change slowly enough to allow the oldest grandmother to talk easily with her youngest grandchild and, except for the regular arrival of new words, people take little note of the accumulating changes." This means that language change does not separate between generations or form a linguistic gap among individuals in the same society.

Language change is inevitable. It takes place in all languages in various communities. The appearance of new words is a normal phenomenon in any community due to the contact with other cultures and languages. When a group of people desire for a special language, they will accomplish this through the interaction with different groups of people from different cultures in order to help them to create a new set of lexical items and to shape their unique language. This kind of change shows the individuals' attitudes toward others, when some people want to sound like those they admire or when they want to be sociable and not separated from others, they just invent new terms to cope with their changing society or rather the spirit of the age.

Although some individuals are shocked by the change, they try to go along with the majority of people who accept those innovations. The change in language cannot occur without variations as speech varied for several reasons, such as geographical region, social class, age of the speakers, ethnic background, sex and formality of the occasion.

6 The language of the youth

The younger generations determine the main features of any community as they represent the majority. Hafez (2008: 10) explains that "the youths, the most innovative and dynamic language users in a society, are those people who neologize and use newly coined terms most frequently. Their speech is even called 'Youth talk'."

This generation of young people acquire their own language from the surrounding changes in various fields and they are under the spell of diversity in the traditional methods to design new notions by separating themselves from the adult society and enfolding inside a closed community with its values and beliefs that cannot be penetrated by adults and widening the gap between the two generations.

The distinct world of the young generations which is separated from the world of the adults, including parents and teachers, supports the independence of the young generations far away from the common ways of life that are set by the previous generation. The immaturity of the youth due to their young age and lack of experience directs them to care about trivial things or rather about things they consider important while they are not. In short, they feel hesitant in choosing what is valuable and important in their life.

So younger generations can be influenced by any new notion in order to be different, this phenomenon spreads all over the world. By shedding light on the conditions of the youths in the 21st century, Abdel Aziz (2009: 289-292) observes that "In the last two decades, youths use words that they can understand. These words are colloquial words; they change the meanings of these words to different and strong notions that reflect their urgent feelings and desires." He also adds that "words show up and others disappear. In this way, they reflect the attitudes and ideas of the youths that may agree or disagree with the values of the society." This means that these new items will not last forever and they will change due to the growth of this generation's thoughts and behaviors as they are related to a specific period of time.

In the attempt of the younger generations to find their own identity, they reject all the norms set by the old generation because of their rebellious nature and because they are the most energetic group in the whole community that can initiate changes and variations.

However, the objection of the parents drives the youths to form their own values and norms away from the restrictions of the family. The younger generations suffer from social and psychological depression as they compare their life to that of others and try to imitate the western society blindly. (El-Kassas 2007: 19).

The behavior of imitation leads to the appearance of a new lexicon of the youth that includes their own lexical items with new and different meanings in order to facilitate their daily conversations with each other, the thing which has a negative effect on the Arabic language as these items have currency in everyday speeches. Some people refuse these innovative items but others think that the youths have the right to create a medium which reflects their feelings and thoughts as a symbol of the new era.

According to Aşfour (2008: 121), "there are many factors that led to the decline of the use of the Arabic language in the main cultural context, especially after the declination of the linguistic level among the society groups and the signs of weakness that spread among them." The current trend is to use the foreign expressions as a decoration of everyday speeches and in order to impress others.

This innovative lexicon is popular among the youths in their everyday speeches. Through this sort of lexicon, the youth try to express their nature and their political, social, scientific thoughts. They also reflect their psychological background in their new lexicon. They believe that their special language has many advantages as it is more flexible in everyday conversations. However, the adults raise the slogan: *what is popular is not always right or perfect to adopt*

Due to the impact of the scientific and technological progress, the Arabic language is affected by the new developments and the western culture in every aspect of life as the western culture is rich in new ideas and life styles.

Most of the writers use the colloquial language to convey their ideas to the public as it is considered the most suitable means of communication with the masses of the people. It includes a variety of lexical items in different fields with no strict grammar. Accordingly, it was easy to be conquered by the new language

of the youths with its unique expressions that are suitable for the modern age. (El-Khateeb 2004: 58-124).

Language is an innocent tool. Its fortune is tied with the fortune of its speakers. The linguistic characteristics of a language are not determined by its internal linguistic features alone but rather by other external factors like the cultural, economic and political systems of its speakers. It is a well-known fact that human language is always changeable whether on the lexical, phonological or syntactical levels. As for the lexical level, the appearance of a new invention necessitates the introduction of a new lexical item to express it and this is quite common in the field of technology. This is called **Lexical Innovation**. (Mahmoud, 2009: 4-6).

Lexical innovations are words that have entered the language and acquired new meanings or simply become common. Many societies adopt new terms for a variety of reasons in response to social, economic and political pressures.

The needs of the speakers led to the change in the language in order to achieve their requirements. During the era of rapid technological development, the most productive source of new vocabulary has been the arrival of new technological devices and also modern industries. For example, plastic, cell phone and computer revolution, especially the internet have added new terms to our modern dictionary.

Nowadays, the Arabic language is deeply affected by many lexical innovations that are invented by the youth to cope with the spirit of the age and express their own ideas and beliefs in simple and creative expressions. The spread of these innovations shows how they crawled into our language and became an essential part of it.

Some of these lexical innovations have origins in Standard Arabic and Colloquial Arabic, while others do not. The younger generations try to combine some expressions to suit their need in society or to facilitate pronunciation.

Here are some examples of lexical innovations that are used by the youth today and are classified according to Standard Arabic, Colloquial Arabic and the youth's innovative language.

1- According to the younger generations' language, the expression */ʔuntur/* '**neglect**' (Innovated Meaning), is classified as a verb which means to neglect someone or something.

In Standard Arabic, according to IbnManzour (2000: 6/4459), this expression */ʔuntur/* is derived from the word */natuur/* which is classified as a noun that means the 'plant keeper' (Original Meaning).

Taimour (2002: 5/16) for this item */ʔuntur/* sticks to the same meaning and word class which are mentioned above by IbnManzour.

/ʔuntur/ in the innovative language of the younger generations is not related to either the word class or the meaning in Standard Arabic and Colloquial Arabic.

2- According to the younger generations, this expression */naht/* 'exaggeration' (IM), is classified as an adverb (intensifier), which is used as an expression of exaggeration of something or someone's appearance to mean "very extremely".

Although in Standard Arabic, IbnManzour (2000: 6/4363) classifies this expression */naht/* which is derived from the word */nahat-a/* and is classified as a noun which means 'graving and cutting of wood' (OM).

However, in Colloquial Arabic this word has no origin. In this way, */naht/* is not close to Standard Arabic either in meaning or word class.

3-According to the youth language, the expression */katiin/* 'silly person' (IM), is classified as an adjective which is used to describe a silly, ridiculous and snooty person.

In Standard Arabic, this expression */katiin/* is derived from the word */katn/* 'black spot' (OM) in which IbnManzour (2000: 5/3824) classifies as a noun that means filth and grime, black spot on the wall.

While in Colloquial Arabic, Taimour (2002: 5/199) shows that this word */katiin/* is derived from the words */katn/- /katinah/* and is classified as a noun which refers to the 'watch chain' (OM). Accordingly, the expression */katiin/* is totally different in meaning in both Standard and Colloquial Arabic.

After 25th January, all categories of the Egyptian people gathered to ask for their rights and freedom and to revolt against the corrupted government. This revolution sheds light on some expressions used among the younger generations to express their own thoughts and demands with a sense of humor and wit that shows up even during the critical situations. Here are some examples of these expressions from Newspaper of "**Akhbar Al Youm**":-

When you meet someone after a long time, you hug him and say:

/ʔintawaahiʃnimuðahraat/

The term **/muðahraat/** is a noun used as an adverb. (intensifier).

When you see a beautiful girl, you can express your admiration by saying a simple sentence. Example:

/ʔilbt di gamdadabbabah/

The term **/dabbabah/** is a noun used as an adverb (intensifier).

When you describe a person who spreads rumors saying

/ʔintafaakiskintaakii/

The term **/kintaakii/** is a noun used as an adverb (intensifier).

In addition to some other expressions as when you want to say this man is a foreign agent you can say: **/ʔintaxayyl ʔagindah/**. The term **/ʔagindah/** is a noun used as an adjective.

4- When you desire to describe someone as stupid and dull, you say **/ğabyqaðaaafy/** which is a proper noun used as an adjective.

5- To say that something is good and wonderful, you say:

/gamadtahrriir/ is a noun used as an adverb (intensifier)

7 Items borrowed from other languages

- All definitions are quoted from "Oxford Advanced Learner's Dictionary 2006"

Peace /pi:s/

The word **/biis/** 'farewell' (IM) is derived from the English word 'peace' and is classified as a noun and it means (OM): "a situation or a period of time in which there is no war or violence in a country or an area . . . The state of being calm or quiet . . . The state of living in friendship with somebody without arguing." (1071).

In the innovative lexicon of the younger generations, this item **/biis/** 'farewell' (IM) is used as a noun. According to Hamaya (2007: 46), this item means farewell greetings among friends in this sense; it is used as an interjection and a confirmation that the other person got the whole idea. In this sense, it stands for a whole question like, for example, do you understand what I mean? or have you got my point?

Delete /dr'lr:t/

The item /dallat/ 'get rid of' (IM) is derived from the English word "delete". It is classified as a verb and a noun which means (OM): "(VN) ~ sth (from sth) to remove sth that has been written or printed, or that has been stored on a computer." (386).

In the opinion of the younger generations, this item /dallat/ 'get rid of' (IM) is used as a verb. Ghanem (2009: 108) confirms that this item means to remove something from your mind, your list and from your life, to get rid of sb or sth and to forget it altogether.

morning /mɔ:nɪŋ/

The item /ʔistmurnonj/ 'have breakfast' (IM) is derived from the English word "morning" It is classified as a noun which means (OM): "the early part of the day from the time when people wake up until midday or before lunch . . . The part of the day from midnight to midday." (954)

According to Hamaya (2007: 33), this innovated item /ʔistmurnonj/ 'have breakfast' (IM) is used as a noun which means to have breakfast and drink tea in the morning to be awake and active. Besides having drugs and cigarettes in the early morning to be in a good mood. The youths add the prefix 'ʔist' to facilitate the pronunciation.

8 Conclusion

New technology and the progress in every field of the entire community play an important role in the appearance and the shaping of the new lexical items which is supported by the young people who are more susceptible to create and absorb these lexical items which express their ideas and attitudes.

The youth represent a group of young people who are exposed easily to international variables that change the social and the economic conditions in the whole society and who are characterized by quick and easy interconnections with one another on both the national and international levels. And this is what is known as **Globalization**.

The study shows that the social factor is one of the most important factors that affect the linguistic behavior and also the spread of lexical innovations among the majority of people. The other factors that proved to be effective in the shaping of the new lexical innovations are the society's ignorance of the rules of the Arabic language and the use of foreign languages in our daily conversation. Young

generations think that their special language or special items help them to be more free as they use them among their closed groups away from their parents. Another group of youth say that these items have Arabic origins such as verbs and idioms but they use them in a new way to convey a different meanings and impressions.

The absence of the linguistic basis of the majority of people in our society resulted in the spread of these items that invade our language. The thing which created a gap between the young people and the mother language. The reason is that the Arabic language does not satisfy the taste of the young people who believe that it is not fashionable and cannot support their daily needs. This is because they want to reflect their experience in the field of technology and their interconnections with the foreign cultures in the medium they use in communication.

Some people think that the negligence of parents to their children's language and vocabulary encourages the phenomenon of lexical innovation. Being extremely exposed to various cultures and languages in the age of globalization, this matter pushes young people to invent new lexicon to be unique and stylish.

In order to break the daily routine, the youth try to use their abilities to create new atmosphere by the invention of this lexicon of extraordinary items to attract people's attention to their new and modern approach towards the language. Another opinion believes that Egyptians' sense of humor pushes the process of lexical innovation. The new generations misuse the means of modern technology as the internet and create a special code among the groups of friends.

There are many other factors that affect the spread of the new lexical terms. First, the open-mindedness and talent of the younger generations that motivate them to innovate new lexical terms every now and then. Second, the widespread of Colloquial Arabic in the whole country also pushes the process of lexical innovation. Third, the social class and the educational level are also effective factors. That is the lower the social and educational levels, the greater the opportunity of lexical innovation.

Dealing with other nationalities and learning different languages and cultures enrich the phenomenon of inventing new words. Hafez (2008: 58) states that "the need for new words is among major forces which initiate the process of word formation." The system of transferring words from one culture to another drives the lexical innovation in the language by using words from other cultures and changing their concepts to suit our needs.

What is popular is not always true. This is clearly obvious throughout the innovative language that is created by the category of the youth to show their own expressions which refer to their modern ideas. Although this innovative language enriches the language with a variety of expressions and items, Arabic language is badly affected by these items.

Most of the people who do not accept this phenomenon suggest some solutions to diminish this language to protect the mother language from the strange items that invade it. The increasing number of the new lexical items tries to limit the use of the Arabic language. One of these solutions is to focus on the Arabic language and its rules in the educational levels and not to use foreign expressions among Egyptian students. In order to deal deeply with this problem. Other group suggests the use of signs written in Arabic for shops, streets and institutions. Others suggest the use of the Arabic language in the media as in the animated movies and advertisements.

The most important idea now is to discover how to deal with the younger generations and drive them to stick completely to the mother language through improving the relationship between parents and their children in order to allow parents to supervise the linguistic development of their children either at school or at home. In addition to the role of the enlightenment programs on TV to increase people's awareness of the importance of preserving their mother tongue and defending it against the attack of the new innovative terms.

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