

Youth Language and Its Forms of Expression amid Socio-Cultural Transformations in Algeria: A Socio-Anthropological Approach

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Abstract:

This study seeks to formulate a precise and in-depth conceptualization of youth language by identifying its main characteristics and uncovering its various manifestations and meanings. It also aims to clarify the relationship between youth language and youth culture, considering them as two interrelated phenomena. The study has yielded noteworthy findings, most notably that youth language is encoded, abbreviated, and hybrid, comprising both explicit and implicit elements. It circulates at both real and virtual levels and is primarily associated with an emerging youth culture. Moreover, it contains a considerable degree of symbolic violence as well as taboo-related vocabulary.

Keywords: Youth; Culture; Society; Socio-Cultural Change; Youth Language.

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1. Introduction

Language constitutes a central social phenomenon in human life. It is not merely a means of communication or an instrument of expression, but rather an integrated social construct that reflects the nature of society, its culture, values, and identity. Through language, the cultural and symbolic characteristics of each human group are embodied, as it serves as the vessel that carries meanings, preserves heritage, and expresses civilizational identity. The flourishing of language within a given society indicates the vitality of its thought and the depth of its civilization. Conversely, the weakening of language or its increased mixing with foreign lexical elements signals a decline in cultural and civilizational consciousness. From an anthropological standpoint, language and identity are existentially intertwined, as language constitutes a core repository of collective memory, meaning that safeguarding language ultimately secures the continuity of cultural identity.

The socio-cultural history of human societies has demonstrated that language evolves in response to transformations in social and cultural life. It is a living entity subject to the forces of change that affect all social phenomena. Across successive stages of civilizational development, language has transformed as a cultural system, reshaping its structure, social functions, and modes of practice. For centuries, however, the pace of such change remained relatively slow until the world entered a new phase marked by the Industrial Revolution, followed by the communication revolution and globalization. These developments brought about an unprecedented acceleration of socio-cultural transformations and gave rise to new patterns of interaction and communication that transcended geographical and cultural boundaries.

With Algeria's entry into the era of technological openness and communicational globalization, society—particularly the youth segment—has witnessed notable changes in patterns of thinking, interaction, and communication. Today, young people represent the social group most actively engaged with digital platforms and social media, positioning them at the forefront of the linguistic transformations that define the contemporary era. This engagement has given rise to what is commonly termed “youth language” or “youth discourse,” a hybrid linguistic form that interweaves elements of Arabic, French, Amazigh, and occasionally English. Characterized by both flexibility and creativity, this

emerging discourse simultaneously reflects broader shifts in the cultural practices, social consciousness, and identity constructions of young people within their communities.

Youth language in Algeria today is not merely a superficial linguistic phenomenon; rather, it serves as a manifestation of deep-seated cultural and social dynamics. It reveals young people's pursuit of distinction and self-assertion within society, as well as their stance toward dominant linguistic and cultural authority. It also reflects their need for a form of language that articulates their lived realities and keeps pace with their everyday concerns. At the same time, this phenomenon raises questions regarding its defining features, the extent of its circulation among young people, and the sources from which it derives.

From this perspective, the central research question of this study is formulated as follows:

What are the most prominent manifestations of contemporary Algerian youth language?

Accordingly, the following sub-questions can be posed:

- What are the main characteristics of youth language among the study sample?
- What are the most frequently used linguistic forms among young people within the study sample?

2. Methodological Framework of the Study

2.1. Importance and Objectives of the Study:

2.1.1. Significance of the Study:

- ❖ To analyze the issue of youth language as a contemporary phenomenon that has emerged within Algerian society.
- ❖ To draw attention to the constituent elements of this phenomenon.
- ❖ To contribute to the advancement of studies focused on the most significant segment of Algerian society, namely, youth.
- ❖ To enrich the academic field through a field-based study that puts sociological and anthropological theories and approaches to empirical testing.

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2.1.2. Objectives of the Study:

- ❖ To develop a precise and in-depth conceptualization of youth language.
- ❖ To identify the main characteristics of youth language and uncover its various manifestations and meanings.
- ❖ To clarify the relationship between youth language and youth culture as two interrelated phenomena.

2.2. Data Collection Tools:

- ❖ **Questionnaire:** the quantitative tool comprising two main axes.
- ❖ **Interview:** a mixed quantitative–qualitative tool that consists of two main axes.
- ❖ **Observation:** A qualitative tool conducted within university spaces.

2.3. Methodological Approach:

- ❖ Content analysis of questionnaires and interviews.
- ❖ Ethnographic description.
- ❖ A symbolic and functional analytical approach.

2.4. Temporal Scope of the Study:

The study was carried out in October 2025.

2.5. Key Concepts:

2.5.1. Youth: Abdelrazak Amoukran considers the term *youth* to represent “a social reality defined by society for a generation comprising age-proximate groups, regardless of gender or social affiliation, who share passage through socialization institutions and are in the process of preparing to enter the dynamics of social life”.¹

From a socio-anthropological perspective, the concept of youth has evolved beyond meanings defined solely by age. Rather than being viewed as a stage of recklessness or irresponsibility, youth has come to be associated with creativity, freedom, and lifestyles, without direct reference to age boundaries.²

The sociology of youth has focused on the study of young people by starting with age-based categories, then addressing generational issues and the challenges

they encounter—particularly in the context of rapid socio-cultural change—and extending to the analysis of youth culture, processes of adaptation and responsibility, as well as the examination of stereotypes associated with youth.³

Given the relative nature of the concept of youth, its meaning may be determined based on several factors that can arise individually or collectively, including age, culture, and lifestyle. The latter has become the most influential factor in recent years, as youth is increasingly associated with specific life choices encompassing behaviors, practices, interests, clothing, food, hobbies, and everyday concerns.

In this study, university students are adopted as a key indicator, as they constitute one of the most active youth groups within society. Accordingly, the term *youth* is used exclusively to refer to university students.

2.5.2. Culture: Edward Tylor defined culture as “that complex whole which includes beliefs, customs, knowledge, art, law, and moral habits acquired by humans as members of society.” Guy Rocher, in turn, defines culture as “how people think, feel, and act, which are learned and shared by a group of individuals and which, in one way or another, contribute to making these individuals belong to a distinct and specific group”.⁴

Culture also encompasses latent, non-visible aspects such as beliefs, opinions, and values, which constitute its core substance.⁵

The Algerian thinker Malek Bennabi emphasizes the integration of the individual and social dimensions of culture, arguing that it encompasses both a philosophy of the individual and a philosophy of society. He defines culture in practical terms as “the set of moral attributes and social values that the individual absorbs from birth as primary capital within the environment in which they are born; culture thus constitutes the milieu in which individual dispositions and personality are shaped.” Bennabi further characterizes culture as the lifeblood that flows within the structures of society, playing a central role in guiding civilizations since the dawn of history.⁶

In the context of this research, the concept of culture, as it relates to youth, refers specifically to youth culture, understood as the set of shared habits, ideas, behaviors, and values among young people.

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2.5.3. Society: The definition of society has generated extensive debate among researchers, as its meaning varies across temporal and spatial contexts, as well as theoretical and applied uses of the concept.

In this regard, Margaret Thatcher distinguishes between two primary perspectives in the use of the term *society*:

- Society is viewed as the totality of institutions and relationships within which a large group of people live.
- The term is used to denote the conditions that generate those institutions and relationships, as in claims that “society” is the cause of phenomena such as poverty.⁷

Talcott Parsons assumes that societies resemble closed, implicit systems possessing an inherent capacity for self-organization according to an evolutionary sequence that begins with primitive societies and progresses toward modern societies, passing through ancient stages. Similarly, Birll argues that society consists of a group of living beings capable of maintaining collective existence according to regulated rules of movement, such that the lifespan of this collective existence exceeds that of the individuals who belong to it.⁸

In this study, society is understood as the framework within which a group of individuals coexists, bound by shared principles and governed by implicitly or explicitly agreed-upon rules that ensure stability and continuity.⁹ In the present research context, this concept is specifically associated with the university youth community at the University of Biskra, considered a microcosm of Algerian youth more broadly. Accordingly, the research sample was limited to students of the University of Biskra.

2.5.4. Socio-Cultural Change: Socio-cultural change is a composite concept that integrates two transformation processes: social change and cultural change. It refers to alterations or modifications affecting both social and cultural structures and systems.

- **Cultural Change:** Cultural change refers to the set of transformations that partially or entirely affect the elements and components of culture, whether in philosophy, science, arts, technology, or even the forms taken by social change itself. It also includes changes affecting the rules and forms of the social system.

This type of change encompasses any transformation occurring in cultural elements, whether in content or manifestation, including both material and non-material aspects of culture such as philosophy, art, technology, literature, language, dietary preferences, transportation, industrial patterns, and others.¹⁰

- **Social Change:** Girth and Mills argue that social change consists of transformations affecting individuals' social roles, as well as any change impacting social systems and principles of social regulation that constitute the social structure over a given period of time.¹¹

In this study, socio-cultural change refers to the totality of transformations occurring at the cultural level through changes in systems, ideas, social norms, values, and standards governing social behavior, resulting in effects on social structures, their functions, and patterns of interaction among individuals within society or with other societies.

Cultural change constitutes a broader framework than social change, as it encompasses and transcends it. University youth represent one of the social groups most affected by these transformations at both structural and cultural levels in the social context

2.5.5. Youth Language: Language represents one of the highest manifestations of human civilization and constitutes a fundamental link in the chain of human activity. Its importance stems from its central role in societal dynamics and the organization of life; it is inconceivable to imagine a society without language, just as it is impossible to conceive of language outside the framework of society. As Ferdinand de Saussure argued, language can only exist through a community that uses it, and it cannot exist outside the social events that frame it. Its realization is predicated on a latent social contract that maintains its continuity and facilitates its transmission across social contexts.¹²

By *youth language*, we refer to the specific linguistic system composed of vocabulary, structures, and styles used exclusively by young people. This system may include words borrowed from multiple languages and dialects and reflects a set of values, norms, and representations embraced by youth. Such language may emerge as a derivative of the community's mother tongue, through external cultural influences arising from contact with dominant cultures, or in response to particular social contexts, including work environments and urban spaces.

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Youth language is often considered a subcultural or marginal language that expresses youth identity. It is not used solely for communication but may also perform a symbolic function, expressing social rejection or affiliation with a particular group. In this research, the concept is understood as the language utilized by students within the diverse social and spatial domains of the university campus.

3. Field Framework of the Study

3.1. Study Population and Sample:

- ❖ **Study population:** Students of the University of Biskra.
- ❖ **Study sample:** A random sample of 150 students from the Department of Social Sciences who responded to the questionnaire, including 20 male and female participants with whom interviews were conducted.

After processing and classifying the collected data, the main findings related to the three axes of the study are presented, accompanied by appropriate analysis.

3.2. Main Characteristics of Youth Language According to the Study Sample:

Table N°. 01: Characteristics of youth language according to the study sample

Characteristic	Never	Rarely	Often	Always / Frequently
Use of multiple languages and dialects	17	39	57	37
Abbreviated and encoded language	21	36	59	34
Characterized by speed	12	35	70	33
Functional, practical, and expressive language	25	52	37	36
Contains immoral or inappropriate vocabulary	41	49	39	21
Easy to learn	06	11	58	75

Prepared by: the researcher

Analysis of the study results shows that **62% of the sample respondents believe that youth language is often or consistently grounded in the practice of a mixture of languages and dialects.** It includes vocabulary drawn from

various local dialects, whose prevalence varies by region, as well as terms borrowed from several foreign languages such as French, English, and Spanish. This can be attributed to the close association between youth language and youth culture, which itself represents one of the outcomes of ongoing socio-cultural change, making it particularly susceptible to the influence of incoming languages within this continuous process of transformation.

The results also indicate that **62% of the respondents consider youth language to be characterized by abbreviation and encoding**. Young people tend to avoid verbosity in their speech in line with the accelerated rhythms of life they encounter across multiple spheres of social activity, a pace that compels them to adopt concise forms of expression. Their discourse also takes on an encoded character, either as a result of this acceleration or due to their desire to convey certain ideas and messages indirectly. This style is clearly evident in elements of youth culture, such as youth songs and football supporters' chants, and others.

Furthermore, **69% of the respondents believe that youth language is often or always characterized by speed**. As previously noted, this is linked to the accelerated rhythm that marks contemporary life and is reflected in young people's modes of communication. The vitality associated with this age group also helps explain the speed of the language they use, being a language that is quickly learned, rapidly disseminated, and constantly evolving.

The table also shows that young people find it easier to understand one another when using youth language, as it possesses a strong expressive capacity that effectively conveys their ideas. However, some respondents believe that it is not always functional or expressive to a significant degree, but only occasionally so.

The study results further indicate that **60% of the sample believe that youth language does not contain immoral or inappropriate vocabulary, or that such vocabulary appears only occasionally**, whereas **40% believe that it often or frequently includes terms that do not conform to prevailing moral standards**. However, the field data collected through interviews and direct observation within youth spaces—particularly in the faculty club and its corridors—reveal a different reality. Since immoral vocabulary is considered a social and moral “taboo,” the validity of some respondents' answers may be limited, as they typically avoid these expressions, reflecting their awareness of social conventions, and the dominant value judgments reject this type of language.

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Consequently, they avoid admitting its use in order to evade blame or suspicion.

Direct observation, however, revealed that immoral or taboo-related vocabulary is indeed present in youth discourse. Notably, it is not confined to moments of emotional tension such as anger or conflict, but is also used in various everyday contexts, including joking, moments of joy and emotional stability, and friendly conversations among peers. This indicates that such vocabulary has become an integrated component of youth interaction regardless of the social situation. This reality constitutes a concerning indicator regarding the moral and value-oriented level of a segment of university youth, calling for further research and analysis.

The findings further indicate a strong consensus among respondents concerning the accessibility of youth language, with 88% asserting that it can be acquired within a short period, primarily through immersion in the social spaces of young people, spending time alongside them, and engaging in direct interaction.

In addition to the characteristics mentioned above, some respondents pointed to other features that distinguish youth language, describing it as *rough* or *violent*. Proponents of this view attribute such descriptions to the prevalence of verbal aggression within youth language, manifested in frequent insults, profanity, and raised vocal tones even in ordinary and routine situations. This linguistic behavior is thus seen as justifying such characterizations. Others argue that youth language is marked by arrogance and condescension, as it is sometimes used as a tool for bullying and psychological aggression. In this sense, youth language may be considered one of the forms of *symbolic violence* exercised within everyday interactions among young people.

3.3. The Most Frequently Used Linguistic Forms among Youth within the Study Sample:

Based on the interviews conducted with several participants from the study sample, as well as our observations of their everyday speech within university spaces, a wide range of lexical items that are extensively and consistently used were identified and classified in the following table:

3.3.1. At the Level of the Real (Physical) Space:

Table N°. 02: The most frequently used linguistic forms among youth in real-life (physical) spaces within the study sample

Word / Expression	Meaning	Linguistic Origin
التبرقيد، العسان، ...التقرعيج	Used to describe a person who observes others and monitors their news	Arabic colloquial
برقادي	Refers to undercover surveillance or monitoring agents	Arabized French (brigade)
...مدلف، مهشك، مترتش	Describes a person who behaves recklessly, makes many mistakes, and acts without calculation	Arabic colloquial
مركبن، مشوكي، مرعود، ...معصعص	Used to describe hesitant, fearful individuals or those who have experienced shock	Arabic colloquial / Arabized French (choqué)
روح اضرب دورة	Said sarcastically to mock someone	Arabic colloquial
نديرك في راسي	An expression of threat or promise of retaliation	Arabic colloquial
مقرمد، مصوفع	Refers to individuals who engage in unexpected or strange behavior	Arabic colloquial
ايفيتي عليك، أخطيك، فكك	Used to urge someone to avoid doing something	Arabic colloquial / Arabized French (éviter)
ما داصرنيش	Expresses the desire to set boundaries in communication, meaning “stay away from me.”	Arabic colloquial
هات كوبه، جغمة، شوية	Used when asking for a sip of a drink, especially coffee	Arabic colloquial / Arabized French (coupe)
ريقلنا	Used to request an excellent service or a price reduction	Arabic colloquial / Arabized French (régulé)
اطلق راسك، سكيفي	Used to dismiss someone indirectly	Arabic colloquial / Arabized French

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		(esquiver)
ما ديرش السمير	A call to avoid exposure or disclosure; سمرتلك means “I exposed you”	Arabic colloquial
سكيمي	Indicates concealment or hiding	Arabized French (masqué, reversed)
بريد	Used to stop someone from talking or to warn them	French (bride)
جبري، حابس، مفريني، ...بوهالي، بهلول	Insults are used to describe someone as foolish	Arabic colloquial / Arabized French (frein)
ليكيديه	Means to get rid of someone, silence them, or push them away	Arabized French (liquidée)
...راني مزلوط، على الحديدية	Expressions indicating financial hardship	Arabic colloquial
أرتيست، محلب، هارب	Refers to a creative or intellectually refined person	Arabized French (artiste)
أنوش	Describes someone who closely follows fashion trends	Classical Arabic in form, colloquial in meaning
راك تخرط، راك تفستي	Used to accuse someone of lying	Arabic / Turkish (horata)
باطاطا خشينة	Criticizes someone who pretends to know everything	Arabic colloquial
ألا بيا	Means “I’m fine” or “doing well”	French (à la bien)
بومبة، ضربة	Used either for flirting or to describe a major problem	French (bombe)
بابيش	Describes individuals who dress stylishly	Arabic colloquial
راني مكونكتي	Indicates being connected to the internet or social media	Arabized French (connecté)
أنت مسنطح	Used to describe a stubborn person	Arabic colloquial
نروح نخلص الخزناجي	Euphemism for going to the	Arabic colloquial /

	restroom	Turkish (haznedar)
بوليكوب	Refers to printed lecture notes	French (polycopié)
انتيرو	Refers to a continuous assessment or quiz	French (interrogation)
كونترول	Refers to a lecture-based exam	French (contrôle)
راتراباج	Refers to a resit or remedial exam	French (rattrapage)
سبع ولا ضبع	Used to inquire about exam results	Arabic colloquial
هردتها	Indicates a negative academic result	Arabic colloquial
وشبيك تبقص فيا	Means “Why are you staring at me?”	Arabic colloquial
نيقوسي، قاشر	Used for bargaining over prices	Arabic colloquial / French (négocié)
نهمبر، التهمبير	Refers to informal work for earning money	Arabic colloquial
ايسكرو، كريمينال، باندي	Criminal, swindler, delinquent	French (escroc, criminel, bandit)
قلب الحبة	Used for praise	Arabic colloquial
الحلابة	Criticizes those who offer excessive favors to attract attention	Arabic (semantic shift)
يدراقي	Refers to harassment or seduction	Arabized French (dragage)
يدروقي، يشم، ...يكونصومي	Refers to drug users	Arabized French (drogue, consommé)
اونكوبل	Refers to a romantic couple	French (en couple)
بيبيلو	Means to give someone a missed call	Arabized French (bip)
ماينة	Multifunctional expression used in praise, surprise, or disapproval	Arabic colloquial
بلاد ميكي	Used to criticize government and social conditions	Arabic colloquial / English (Mickey Mouse)
بزي ما تروّن	Urges someone to stop speaking or	Arabic colloquial

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	acting incompetently	
كيبوط	Means coat	Spanish (capote)
الغبيرة	Refers to cocaine	Arabic colloquial
الزطلة، الشيرة، الكيف	Refers to cannabis	Arabic colloquial
الرشقة	Refers to the euphoric effect of drugs	Arabic colloquial
الحراكة	Refers to drug distributors	Arabic colloquial
الزفافة، الشياتة	Refers to excessive flattery for personal gain	Arabic colloquial

Prepared by: the researcher

3.3.2. At the Level of the Virtual (Online) Space: Young people tend to use nearly the same language on social networking sites as they do in physical spaces; however, this usage is accompanied by additional distinctive features. Some of these characteristics are outlined below.

Table N°. 03: Illustration of the practice of substituting letters with numbers

Symbol	Corresponding Arabic Letter
9	ص
3	ع
7	ح
5	خ
8	ق
2	ء

Prepared by: the researcher

Table N°. 04: Illustration of Writing Arabic Using Latin Characters

Word in Latin Script	Arabic Equivalent
Ro7	روح (go)
9alb	قلب
5ali	خالي

Prepared by: the researcher

Table No. 05: Use of Foreign Languages and Their Abbreviations

Word in Latin Script	Meaning
2main	<i>Demain</i> (tomorrow)
Cc	<i>Salut</i> (greeting)
Ctt	<i>C'est tout</i> (that's all)

Prepared by: the researcher

4. Conclusion

The findings of this study reveal that youth language in Algeria constitutes a distinct linguistic and cultural structure shaped by rapid social and cultural transformations. It possesses specific characteristics, manifestations, and functions that clearly distinguish it from the general language used within society. The most significant conclusions of the study can be summarized as follows:

4.1. Characteristics of Youth Language:

The collected data indicate that youth language is characterized by a set of structural and functional features, the most salient of which include:

- **Symbolic nature:** Youth language relies heavily on symbols, signs, and abbreviations at the levels of letters, vocabulary, and condensed expressions (see Table No. 02).
- **Lack of grammatical regulation:** It does not adhere to a strict system of grammatical or morphological rules, due to its affiliation with colloquial speech and its tendency toward flexibility and pragmatic usage.
- **Linguistic duality:** Youth language reflects an overlap between Classical Arabic and colloquial varieties, in addition to bilingualism combining Arabic with French or Amazigh (see Table No. 02).
- **Hybrid writing practices:** The widespread use of Latin characters to write Arabic, commonly referred to as *Arabizi* in the Mashreq and *Franco-Arab* in the Maghreb (see Table No. 05).
- **Encoding:** The conventional relationship between signifier and signified is disrupted, as certain words are used to convey agreed-upon meanings, either explicitly or implicitly, rendering youth language an encoded form of communication (see Table No. 02).

4.2. Categories of Youth Language:

The results show that youth language permeates various aspects of daily life; however, its intensity of use increases in four main types of social situations, which can be classified as follows:

- **Contexts of praise:** such as *artiste, maḥlab, hārib, anūsh, bomba, ḍarba, sabʿ, qalb al-ḥabba*, among others.
- **Contexts of derogation:** such as *mshakil, mutrattish, bāṭāṭa khashīna, ḥallāb, escro, criminel, msanṭaḥ, kharrāt, jabrī, ḥābis*, etc.
- **Contexts of emotional release and protest:** such as *Blād Mīkī, Blād Madame Dalila, al-ʿiṣāba*.
- **Contexts of value elevation:** such as *walīd fāmīlya, tranquil*.

4.3. Manifestations of Youth Language:

Youth language manifests itself on two fundamental levels:

- **An explicit level:** observable through direct monitoring of everyday interactions within youth spaces.
- **An implicit level:** accessible only through in-depth observation, active participation in social situations, and extended interviews, particularly within closed youth groups.

4.4. Cultural Characteristics of Youth Language:

Several linguistic and cultural features associated with youth language were identified, most notably:

4.4.1. Linguistic Diversity: The data reveal extensive linguistic plurality rooted in historical and cultural contexts, including:

- The presence of Arabic in its various forms, particularly colloquial and dialectal varieties.
- Widespread use of French, either in its original form or after phonetic and morphological adaptation to local speech.
- Limited presence of vocabulary of Turkish, Spanish, or Italian origin.
- A noticeable increase in the use of English terms.
- The use of both Arabic colloquial and Chaoui by some respondents as native linguistic varieties.

4.4.2. Cultural and Social Content: Analysis of youth discourse suggests the emergence of a distinct youth culture that constitutes a subcultural pattern within Algerian culture, as reflected in the following observations:

- The existence of youth-specific interests that clearly differ from those of older generations.
- The prominence of verbal aggression, which—within a symbolic framework—may be interpreted as an expression of perceived injustice or social marginalization.
- A clear antagonism toward the political class, which young people hold responsible for their precarious conditions, such as unemployment, housing shortages, and prolonged singlehood.
- The inclusion of immoral or taboo vocabulary, renders youth language a form of symbolic violence and a means of transgressing moral and social taboos.
- The use of lexical items detached from Algerian cultural heritage, a direct consequence of globalization and communicational openness—an effect that extends beyond youth to society as a whole.

4.4.3. Spatial and Social Contexts: Young people freely employ their distinctive language in both:

- **Physical spaces:** such as cafés, universities, student residences, stadiums, clubs, and youth centers.
- **Virtual spaces:** particularly social networking platforms, which provide additional expressive tools such as images and videos.

The intensity of youth language functions varies in line with context and participants, increasing among peers and diminishing or disappearing altogether in formal situations or in the presence of older generations.

4.4.4. Social Functions of Youth Language: Youth language exhibits characteristics that allow it to function as a practical alternative to traditional colloquial speech, as it is:

- Abbreviated, symbolic, and encoded.
- A manifestation of linguistic diglossia, bilingualism, and multilingualism.
- A central tool for youth communication and for expressing opinions, identities, and representations.
- A key component in the construction of a new youth culture.

In conclusion, the study confirms that youth language serves as a complex linguistic and cultural phenomenon, indicating broader transformations within Algerian society. It serves as a powerful medium by which young people articulate their identity, dissent, and worldview. These findings offer broad insights into the social and cultural impact of youth language on the linguistic and cultural security of Algerian society.

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