

The impact of smartphones on youth linguistic development an anthropological study of common technology words

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Abstract---background: This study attempts to understand the meanings of technological words from artificial intelligence applications and social networks circulating among young people in urban neighborhoods. It reveals anew linguistic capital with diverse connotations that has found its place in the daily dialogue of young people, whether in written messages on social networks or even in spoken colloquial language. Technical words have transformed into circulating colloquial language, expressing identities and belongings. **Research method:** This study was based on the qualitative description of technological words in the discourse of young people. Through ethnographic observation **Results:** We are facing a new form of communication that depends on linguistic innovations sourced from artificial intelligence **Conclusion:** The impact of artificial intelligence on the language leads us to think about the relationship between youth and smartphones and their impact on forms of communication, which shows that artificial intelligence can have an impact on the identity of society.

Keywords---Language, Artificial Intelligence, Linguistic Nurture, Language Anchorage, Linguistic Registers, Linguistic Anthropology, Texting, Linguistic Capital, Youth, Communication.

INTRODUCTION:

Mobile phone applications and text messages exchanged on social media networks allow young people to express themselves according to their identities. They share and exchange news about their lives, interests, and aspirations in an expression of cultures and differences, while posting pictures, using specific levels of language, be that standard Arabic, a mix of dialects and Arabic, or local dialects written

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in Arabic or French, or even standard French or English. This is what we encounter in the text messages exchanged by young people on social media networks, where a teenager can barely not have a mobile phone that they are "attached" to all the time, to accompany them in most of the social interactions they go through. Instant communication has become common, and chatting could also be one of the quick ways for young people to communicate, characterized by immediate responses and ease of commenting. This brings us to McLuhan's theories that the communication technologies have transformed the village into a global village. This has a number of implications, including that there is new and unprecedented linguistic vocabulary among this segment of society, derived and abbreviated through text messages, sometimes retaining only the consonants. This is at the level of written language, whereas spoken language is more influential among young people through conversations and comments on social media networks. The uses and circulation of language are indeed a process of mutual influence between humans and the smart applications they use to achieve satisfactions that overlap. Since the language evolves alongside the culture of society, young people are the ones who invent and introduce linguistic additions in their daily interactions and therefore contribute to enriching the language through their acquired and developed linguistic registers, influenced by the uses of social media and the applications made possible by artificial intelligence. Therefore, the problem that the present study deals with is specifying what the actual impact is that is made by young people using abbreviations and words utilized through applications on their smartphones to the language in its formal contexts.

Undoubtedly, these young people are aware of how to make distinctions between familiar contexts in their daily and formal lives, which makes us particularly interested in the impact of social change driven by artificial intelligence upon language in Algerian society. This emanates from research in the social sciences into new, speedy modes of communication in a world characterized by the openness provided by the internet, which has enabled young people to acquire and produce their own linguistic registers. We are thus just about unveiling the human imitation and emulation of artificial intelligence at a time when anthropological research is still centered around the machine's imitation of humans within the framework of the humanities' contribution to developing the capabilities of robots and smart devices. This expression refers us to the researcher Marcuse and his notion of the one-dimensional man, a level of research that is still very recent, even though the impact of artificial intelligence on society, culture, and the prevalent values and norms is becoming increasingly evident. From here, our interest in the language of communication between machines and humans and the latter's impact upon forms of social interaction reveals that artificial intelligence could have an impact on the identity of individuals and the culture of society. Today, we are influenced more by smart devices to which we try to be a copy of ourselves; hence, understanding this new reality shaped through postmodernism by technology and simulation reveals the social and technological complexity, and the influence of the environment in which we develop, to include the integration of simulation in the daily life of individuals. As such, language has no longer remained a product of mere social upbringing wherein primary institutions play their part but rather has transformed into the product of this formation and the process of communication, which continuously adapts to become more complex among youngsters and the devices resulting from technological and information technology developments in general, including artificial intelligence, which continues to turn upside down human societies.

Chapter One: The Importance of the Topic and the Methodological Framework of the Study

Research into the impact of artificial intelligence on the linguistic register of young people in Algerian society is a theme of great sociological weight. It opens up new research perspectives regarding the social construction of language as practiced in everyday life and its relationship to the process of change contributed to by the artificial intelligence revolution, through the use of cell phone applications that spread among youth. Words used commonly in applications, conversations, and text messages in social networks have become current among youth to express their perception and differences within the routine of everyday life. This socio-linguistic phenomenon deserves to be understood through the adoption of a qualitative approach which will enable the detection of the effects of artificial intelligence

on the linguistic register of young people in the city or urban environment. This environment is a space wherein social relations intertwine and individuals interact, and language is playing a fundamental role in building communicative models that vary according to socio-demographic variables. In this context, this study aims at understanding the social construction of words acquired from the technological linguistic register that appear through communication among a group of young people aged 15 to 20 in the urban environment of Oran. These are young people with heterogeneous identities, expressed sociologically by subgroups formed under specific circumstances experienced by the city during its urban expansion. Oran has witnessed the emergence of new residential neighborhoods that did not exist after independence. Young people resident in these neighborhoods have been classified according to their cultural and religious affiliations by some studies. Language has a communicative importance for them; it even makes a difference in building their distinctiveness and differentiation from other groups. Indeed, it is not only clothing or hairstyles that distinguish young people in Oran's neighborhoods but also the acquired linguistic register that reflects the identity of belonging for this group. The Population Among the groups known among the city's youth are those who seldom appear on the streets, only meeting for specific appointments and activities organized through social media. They are mostly young people with higher levels of education, preferring to communicate in foreign languages. Then there are others who have become known in recent years as the youth of the densely populated neighborhoods, most of whom have modest levels of education. They show up in groups in their neighborhoods at specific times, wearing certain clothes such as sneakers and sportswear, and often wearing caps. Of course, they communicate with each other through social networks, but their presence is significant at the level of the neighborhood. They get about in groups and use rough language, even on social media. Then there are young people from wealthy neighborhoods and upscale residential areas, known for their elegance in attire and fancy hairstyles. Finally, there are those known as the religious youth, who wear robes and trousers to indicate their belonging to religious groups. The aforementioned groups are formed through different identities due to differences and specificities in values and norms, as well as the nature of their upbringing. What gathers these youths together, however, is their strong affiliation with communication technologies, as manifested in their attachment to their mobile phones and their extensive appearance on social media through online conversations. What, then, are the sociological implications and meanings of the words and phrases acquired from the use of smartphones and computers, and how are these being re-employed within the social context of speech and communication amongst the youth of these neighborhoods, who are the most connected and interactive with artificial intelligence compared to other segments of society? This leads us to suppose that conversations on social networks and smartphone applications, while being one aspect of human development, at the same time influence the language, culture, and identities of young people.

The theoretical framework of the study:

Anthropology has greatly benefited from the works of Herbert Spencer, who was influenced by the evolutionary biology of Charles Darwin, through his contributions to language research, and also from the works of Ferdinand de Saussure and Roman Jakobson. O. Jakobson, who paved the way for structuralism by researching the relationship between language and culture, which was expressed by the term *ethnolinguistics*, focused on formal and apparent description and analysis. In this context, Humboldt and Sapir emphasized that every language is an expression of a society's worldview, reflecting its culture, personality, and the prevailing mentality of those who speak that particular language. This gave immense importance to the philosophy of language and anthropology. However, if we analyze this concept, we find that language is subject to change. Conversely, the more stable the perceptions, mentalities, and cultures remain, the more stable the language tends to be. If mentalities and perceptions change, then the language also changes. In this regard, Ferdinand de Saussure views speech (*langage*) as an activity practiced within the framework of language (*langue*), highlighting the close relationship between them and the utterance (*parole*), which emerges through the development of speech activity. Therefore, language is an interpretive system in which the utterance contributes to its construction as a fundamental tool for the formation of linguistic meanings. Language is an institution

extending into the past, making speech comparable and attracting the attention of various sciences, such as anthropology, sociology, and psychology, since linguistic activity is a process that leads to the production of meaning. Language is a system that supports specific discourse within a particular group (Ashar, 1996). From a sociological perspective, we must differentiate between languages, dialects, and jargon because not every word is associated with language. Some words remain outside the activity of speaking, and therefore language does not derive its register from them. In this context, and from a sociological point of view, linguistic production originates from the speaker, and everyone who speaks is linked to their personal history and conforms to prevailing social norms. It is in society that speech activity increases the ability to communicate. Linguistic competence is not prior to the speaking of individuals for their communication. Cultural differences are manifested in the different ways of saying things, and it is in the semantic value of vocabulary that changes in lifestyle are immediately reflected (Ashar, 1996). There are three paradigmatic models that intervene in the development of linguistic anthropology in North America. The first was defined by Franz Boas at the beginning of the 20th century, together with the Bureau of Indian Affairs that wanted to document the Native Americans' cultural behavior. It was then a matter of reconstructing the genetic and historical relationships between people from different linguistic and cultural groups. Although Boas himself remained skeptical of a direct relationship between languages, cultures, and linguistic and cultural groups, he considered the study of language, especially grammar, as fundamental to knowing a group's culture. This paradigm constitutes the intellectual frame for many research traditions that had sought to know endangered languages and document them, bringing up to date the linguistic relativity hypothesis. The second paradigm is dated from the 1960s. From there, it emerged in a countering approach to Chomskyan linguistics; it discusses works on urban dialects and multilingualism. This model coincides with the birth of the ethnography of communication by Gumperz and Hymes (1972) and with sociolinguistics in the work of William Labov. For the scholars concerned, there are three major points: the need to take a look at language beyond grammatical issues, focusing instead on linguistic patterns, their diversity, and their emergence within the linguistic community, particularly because it is through its role in organizing cultural activity that language manifests itself; that studying the linguistic features allows one to create a bridge towards the social and cultural context; and the fact that the linguistic resources constitute real evidence and grounds for inferring. Finally, according to Alessandro Duranti, the third paradigm places questions that intersect the field of cultural anthropology with that of phenomenology. In this respect, it aims at analyzing above all the production and reproduction of the social order. The interactions, institutions, and communities of Costa and Luca 2021, linguistic anthropology continues to make important contributions to the uncovering of the underpinning relationship between linguistic structure and social groupings by showing how vocabulary and phonology are interwoven with ethnic and cultural specificity.

Section Two: Artificial Intelligence and Social Communication

Artificial intelligence is a set of algorithms that have electronic characteristics and have the ability to simulate human mental abilities, which means thinking, planning, analysis, and learning. These algorithms allow users to solve problems they face in most areas of life, especially in various fields of education. It enables students to obtain solutions to translation-related problems, in addition to the ability to design digital curricula using images and sound, allowing for distance learning, providing academic assistance to students, preparing for exams, enhancing self-learning through the shortest possible path to acquiring knowledge. The existence of these algorithms is not confined to the domain of education, but rather extends to most vital areas of human activities, such as medicine, industry, communication technology, consumption, payment, and financial and commercial transactions. This huge leap is due to the emergence of this concept of artificial intelligence since the 1956 conference at Dartmouth University in the United States. However, it was somewhat linked to mathematical issues, including logarithms and logical ways of thinking. Today, it takes on other dimensions related to integration, adaptation, learning, perception, and self-organization, making artificial intelligence an important issue for other sciences and no longer confined to mathematicians and logicians only. In this

context, the relationship between artificial intelligence and linguistic anthropology shows that historically there has been a significant convergence between them, since computers, and later smartphones and smart machines, are in themselves indicators of intelligence. Artificial intelligence is also at the heart of philosophical discussions related to the cognitive abilities of human beings, and the discussions have gone beyond the possibility of these machines replacing human intelligence. Machines are involved in all vital human activities to the extent of considering the possibility of artificial intelligence becoming part of human culture, according to what has been stated by Rialle (1996), and whether it will be able to find again its specific characteristics. This brings up a question about defining the intelligence itself, along with defining the mind and consciousness. It also necessitates a redefinition of beliefs, concepts, and the uses of language and its relationship to intelligence as a mediator in texts and dialogues. From the perspective of semiotic anthropology, according to Mertz, it serves as a semantic reference for understanding communicative messages. Although these issues currently exceed the capabilities of artificial intelligence, philosophers, mathematicians, psychologists, and anthropologists interested in the higher capacities of human thought are increasingly using computers and intelligent machines to understand humanity. This opens up a wide field for interdisciplinary research that brings together specialists in artificial intelligence on the one hand, and philosophers, anthropologists, psychologists, and sociologists on the other, in order to reach higher levels of research into the depths of the human being. At the level of social communication, emojis and emoticons are considered a great innovation in the history of human communication and are widely used among young people. They save a lot of expressive effort that previously required extensive linguistic resources. The high frequency of emoji use indicates the urgent need among young people for brevity in text-based communication, unlike older generations who tend to choose their words carefully and craft their messages to convey meaning without ambiguity or misunderstanding. For young people, however, emojis convey the speaker's emotions and intentions, interacting with the written part of the message. This new communication practice is common in conversations on social media networks, and it is rare to find a text message among young people in urban areas that does not contain yellow circles and other emojis. In terms of temporality, these symbols resemble the power of oral communication, but this is not the case spatially, since users do not interact face-to-face. Gestures, facial expressions, and other physical "tools" typically used to support meaning in face-to-face interactions are unavailable. It is natural, therefore, for iconic signs representing this non-verbal communication to emerge and perform their function in writing, especially given the high volume of interactions on social networks. Due to the psychological and social features of this stage of personality development, it is not possible for young people to restrict themselves to a small number of friends, which makes emojis an effective tool in communication. These signs have been described from a semiotic/semiological point of view with regards to emotions in the digital context; the function of indicating the speaker's emotions has effects on several discursive levels (Halté, 2020). This leads us to consider how to appropriately adopt and use them in conjunction with different communication practices, forms of interaction and languages that distinguish one society from another, and especially young people. And teenagers and their unique relationship with new communication technologies.

While the applications of artificial intelligence created a significant revolution in the life of people, many areas of concern remain, especially for scholars concerned with the relationship between algorithms and the changes that took place in the nature of social communication. The issue of the content on the sites created a number of ethical concerns regarding the spread of misinformation, incitement to hatred, and many others. These are some of the negative aspects of the virtual reality in which individuals interact and are considered to spend a great amount of time on different social media sites. This situation, with a multitude of choices, contributes to blurring the lines between the virtual and the real-one that most of the time seems difficult for users of social media platforms to identify whether they are dealing with virtual or real-life interactions. That developed an aspect of the feeling of exhaustion within individuals, as claimed by the philosopher Jean Baudrillard, who mentioned that we live in the form of hyperreality, where we can only reach a version of the world. Thus, individuals fall into the trap of a continuous flow

of information and false representations in the virtual world, which is gradually transforming into the new reality.

Section Three: Linguistic Changes Among Young People in Urban Areas

Linguistic changes among young people are linked to fashion trends, making them dependent on this segment of society, which exerts influence on the lexical changes circulating outside the realm of formal language, even if only marginally, or within the context of what is known as youth slang, which is full of vocabulary, some of which is borrowed, some newly coined, and some forms of linguistic mutations that would not have appeared without the influence of factors such as globalization, openness to others, and the increasing presence of artificial intelligence through social networks in the daily lives of young people (Sourdot, 2003). Young people extensively use email, chat, and text messages to create their own unique codes, distinguishing themselves from older generations. Young people have always been the first to use new words derived from smartphone and computer applications and the internet. The abbreviations provided by text messaging on devices facilitate this, as they are easy for young people to use frequently and daily, allowing them to easily integrate these terms into their linguistic repertoire. It is a way of staying connected; successive generations have circulated words that have been incorporated into the linguistic register, words that previous generations could not have understood, but which they learned. This allows different generations to remain connected, even if some are slightly apprehensive about these new forms of language. The language of urban neighborhoods and cities is considered, in many areas, a language of continuity for what is known as colloquial forms, resulting from the transformation of words by reversing syllables or adding suffixes. All of this occurs through channels of communication among young people in these neighborhoods, enriched by songs and proverbs, as is the case in the neighborhoods of Oran, known for the circulation and spread of Raï music. This widely popular genre among young people has undergone several changes throughout its development, and its linguistic repertoire has evolved from one stage to another, contributing to the enrichment of the linguistic register of young people not only in Oran but also on a broader geographical scale. During this period, it was considered a source of enrichment for the language of communication among young people in these neighborhoods, who are divided into groups, including those known as "al-Naqra," who are distinguished by their unique linguistic register compared to other groups of young people. This group is known for its linguistic innovations, which often appear as words with violent characteristics and connotations, some of which are rejected by adults and considered vulgar. However, it is an expression that reflects a sense of belonging to a social situation experienced by the residents of these popular neighborhoods. It also serves as a refuge and a place for introspection and protection against an undefined external appearance. Their way of speaking in loud voices suggests that they are intimidating among their peers, but in reality, they are afraid of marginalization and social exclusion. There are also young people and teenagers, university students and high school students, who communicate using a mixture of words, predominantly French or even English, which characterizes the messages exchanged among them, suggesting young people striving to express a counter-culture. Meanwhile, the colloquial language, predominantly Arabic, is the written or spoken language of communication among religious youth. However, conversations on social media networks are more indicative of the evolving language of urban youth, even if society considers it... As a form of subculture, it reinforces their sense of belonging and protects them from the risk of feeling isolated and vulnerable (Sourdot, 2003).

Section Four: Examples of the Impact of Artificial Intelligence on the Linguistic Repertoire of Young People

It is why smart machines are constantly changing, borrowing features of human life, and developing themselves to become more human-like, thus influencing those with whom they interact in the same way as humans influence one another during the process of individual socialization. Our smartphones teach us how to speak and how to communicate with society. They even choose our words for us; they

decide the nature of our speech as far as meaning is concerned. Artificial intelligence applications cause us to abandon other words, for these are no longer meaningful, having lost their function and being in the process of fading away to finally become extinct if they can no longer be used within the linguistic register of the machines and devices that we interact with on a daily basis in our lives. This can be considered a form of linguistic socialization practiced by artificial intelligence on its users, through what evolutionary psychologists term imitation. In his book "The Laws of Imitation", Gabriel Tarde establishes the idea of identity formation through the process of imitation mastered by young people. He made clear that through this process, the identification of the individual is ascertained and legitimizes his position within the group, as we saw in the discourses of young people in the neighbourhoods of Oran. They can only keep pace with the continuous renewal and innovation in communication technologies and applications, in a process closer to imitating the forms and manifestations of modernity. This is not new in a society that is considered a receiver of all forms of modernity emanating from societies which produce and control the innovations of artificial intelligence. According to Pierre Bourdieu, the relation of youth to linguistic innovations falls within the scope of what he calls "symbolic capital": religious, cultural, artistic, and associative capital. These symbolic messages constitute the landscape of daily life, according to Erving Goffman, and the individual's identification with these messages places them in a position to deduce representations (Cadic, 2016). Undoubtedly, the linguistic repertoire of youth in Algerian society enjoys a basic characteristic: rapid renewal. From an evolutionary perspective, this renewal can be considered a result of a social tradition transmitted by society to the individual, with the latter playing only a secondary role. In contrast, speech is the personal use of language (all possible personal variations: style, rhythm, syntax, pronunciation, etc.). For example, the word "baghi nsupprimik" (I want to delete you), derived from the word "delete," has no connection to the mother tongue but rather originates from mobile phones or computers, as these are the main channels through which the word passed and became common in colloquial speech. It has many meanings beyond the technical one, and in a linguistic innovation process among young people, it transforms into meanings related to forgetting, ignoring, and other words indicating a break in the communicative relationship. It is a hybrid language used to express the speaker's attitude towards the other party in communication. Another example is the phrase "rak dharabli fi 'system'" (you've messed up my system), meaning you've become unbearable, which is commonly used by young people, especially those with higher levels of education or what is known as the "deep thinkers." Also, "ghadi nformatik" (I'm going to format you) signifies erasure and cancellation. There is also the word "mise à jour" (update), meaning renewal and updating, and "nblokik" (I'll block you), meaning to permanently cut off the relationship. There's also "rani nsnapi" (I'm snapping/taking a picture), and "rani ntitoki" (I'm TikTok-ing), meaning dancing like on TikTok, expressing oneself, and seeking followers. And "désactiver" (deactivate) means I won't talk to you and ignoring you. The word "sauvegarder" (save) is also used. This language is specific to young people and teenagers; it signifies overcoming obstacles, overcoming differences, and creating gaps that allow for self-definition. In this context, words play a crucial role. Crucial in self-identity formation for young people, these innovative words in colloquial language are functionally linked to specific ways of speaking, that is, forms of oral discourse that allow young people and adolescents to distinguish themselves from adults. These phrases are often said with accompanying bodily gestures and facial expressions that emphasize their meanings and make them more articulate and eloquent. Still, as they are relayed through the use of social networking sites such as Facebook, they mostly serve as abbreviations because the youth use the words without considering the repercussions of the words. They are always making up new, unconventional sets of terms, abbreviations, and technological additions to colloquial words, which causes outrage to many conservatives, and some even find it humorous.

Chapter Five: The Relative Stabilization of Linguistic Innovations through Communicative Practices

The features of linguistic relativity are evident in the communicative practices of young people through the influence of artificial intelligence technologies on the social and intellectual environment of the user. After being designed and adopted by companies for marketing, advertising, and publicity, these technologies then enter into their social lives and become tools for building culture. The phenomenon of proportionality between the language of artificial intelligence and the ways of thinking among young people, or what is known as the relative overlap between thought and language, dates back to the emergence of chat, where users began adding small symbolic signs to their written data in order to express emotion. This made communication through text conversations composed of hybrid phrases and a whole range of distinctive signs that resemble facial expressions and gestures. These consist of letters and numbers, followed later by circles that express facial features reflecting the emotional state resulting from an immediate reaction to the subject of the text message—which is known in English as an emoticon. Emoticons are expressive symbols in the form of punctuation marks, letters, and numbers used to create pictorial icons that generally display feelings or emotions. Some call them emotional icons. The emoticon came into existence in 1982 when Dr. Scott E. suggested it. Scott Elliott Fahlman devised a method to distinguish between true and false news using two sets of characters that we now recognize, such as the smiling face and the frowning face. Subsequently, emoticons became very popular among internet users. There is also what is called in English "Emoji," a recent invention which should not be confused with its predecessors. These are icons in the form of illustrative images of yellow cartoon faces with different expressions, in addition to other things such as hearts, buildings, animals, fruits, mathematical symbols, and more. They were first used in Japan in 1999 and later became widespread on mobile phones in the United States, Europe, and Asia (Grannan, 2022). The dimensions and implications of communicative action are only complete through agreement on the meaning that defines the linguistic context.

From an anthropological perspective, the sources of enriching the linguistic repertoire among young people are numerous. Thanks to observation, it has been possible to reveal the influence of this means of communication in establishing linguistic innovations, through which young people express their belonging to a socially cohesive group. Perhaps the word "clashy," which means the act of attacking and provoking through sharp words with direct connotations that highlight flaws and expose secrets, is a good example. The word "clashy" means declaring a verbal war that is not limited in time. This word is no longer limited to communication via YouTube but has found its place in everyday speech among young people in neighborhoods, as when someone says, "I'm going to clash him." It is used to direct criticism and settle scores between the young. Its origin is from the word "clash," which means a firearm, but what distinguishes this word from others is its strong connotations. It refers to a rain of sharp words similar to punches; they are like bullets, hitting the target, achieving the purpose, and ensuring the superiority of the sender of the message as a function depending on the psychological state of the recipient. This word is commonly used among the young in neighborhoods who tend towards verbal violence. However, other words have other identity-related connotations that are of video origin, such as "Rak d'Zad." It means identity and identification with a specific and distinctive way of thinking; it refers to everything Algerian in terms of characteristics, peculiarities, and behaviors specific to young people. It was common to consider in socio-anthropological research that the use of colloquial language and the pronunciation of words in a particular way has an identity value for young people in their daily life. Yet, there is no doubt that the lexical, phonetic, and grammatical changes of young people, in spite of their moderation over time, are great. Over time, however, it still leaves traces in the language and naturally contributes to its development (Caron & Letizia, 2005). Young people, in this context, are characterized by their ability to quickly adapt to change and accept or reject everything that has something to do with their way of thinking and communicating in peer groups. They take up modern innovations in communication technology and integrate them relatively quickly through other communicative practices.

As a result, the terms become accepted and integrated into everyday language, making their users linguistic innovators playing a vital role in the evolution of the language. The terms used to describe technologies related to the daily use of mobile phones and computers have been quickly adopted for the same function in the colloquial language of young people. For instance, the word "mise à jour" (update) has come to signify, among young people, a malfunction on the part of the recipient of communication messages, while the word "connecté" means being connected through the internet and also signifies that the communication message has reached a level of feedback. This word also means being engrossed or preoccupied.

Section Six: The Social Meaning of Technological Linguistic Uses

When young people speak this language, it is by no means a matter of linguistic degradation, but rather about presenting themselves as "youth" and thereby expressing themselves as active participants in building their cultural identity. Consequently, possessing technological devices such as mobile phones fulfills the functions of rituals and practices of identity construction because these uses belong to the repertoire of languages through which young people express and define themselves. Like fashion, it becomes a basis for building individual identity. This invites us to delve into the world of language among young people, and this is how we will be able to better understand the multiple connections between technological and linguistic practices. Here, it is necessary to point out an important point, which is the social dimensions of technology and artificial intelligence and their relationship to the identity formation of groups, at a time when innovations are accelerating in industrial societies and being adopted at a faster pace by traditional societies as an inevitable consequence of the effects of economic and commercial globalization. The issue of language is central to globalization. Since the early 1990s, English has become the "global language" or the language of globalization. Today, it is the language of smartphones and social media applications. French went through a similar phase, but the difference between the two languages is that French represented the language of the dominant Western colonial powers since the 17th century, imposed on populations and controlling their linguistic identities to the point that these identities were on the verge of extinction due to the eradication practices that employed methods of obliteration, erasure, and uprooting. The situation is different for English, which has acquired a global dimension thanks to technological and scientific progress and openness to knowledge and the pursuit of its benefits to achieve the desired social well-being. English remains the language of knowledge and global communication, but it is not the language of the world, and it will not be, because ethnic specificities still exist, and the idea of a single world language remains very distant in light of the transformations that societies are undergoing at the economic, cultural, and political levels. The expansion of technology use in the field of communication has taken on a social dimension, accompanied by an expansion in the use of the language of this technology, consisting of technical symbols and words with limited meanings. Although the language of technology does not clash with widely spoken languages and does not attempt to erase them, as was the case with colonial languages, it does contain an element of dominance due to its importance and high value in daily life. On the one hand, interacting with artificial intelligence requires linguistic skills to communicate with applications and uses in order to benefit from the services it provides, which are extremely important for people, regardless of their ethnic identity and linguistic affiliation. On the other hand, artificial intelligence imposes the acceptance of the language of software and applications, which has led some companies, such as Chinese companies, to adopt multilingualism to facilitate daily use. However, Western companies have maintained the dominance of English in the linguistic landscape of artificial intelligence applications. Yet, despite its widespread use, English is not the only global language. Other languages are expanding alongside the growing importance and applications of artificial intelligence, amidst fierce competition between major Chinese, American, and European companies in this vital field. This is closer to a form of acculturation resulting from contact between cultures through a process of cultural exchange and diffusion, in which the language and symbols used in communication among young people via machines or applications play a direct and effective role.

Section Seven: Artificial Intelligence and Linguistic Habitus

The moment we talked about the exchange and the verbal metaphors of the young, mobile phone applications, and social networks, we stand face to face with what was called in the sociology of communication a society of network systems to which cultural capital is linked, defining the identity of the individual and his belonging. We are now interested in combining "culture" and the "construction" of the identity of the person, moving from the global to the particular, where there is an increasing interest in analyzing the "personal destinies" of the individual, their lifestyle, their symbols, and the culture associated with them. We are in the perspective of surpassing racial issues and ethnic and linguistic specificities in any society and opening more to the language of networks and artificial intelligence, and the new forms of belonging of young people in urban neighborhoods to the new culture that reproduces itself in every individual through generation, regeneration, and individual and social complexity, which leads to the formation of culture. According to the anthropologist Tylor, culture is a complex whole that includes knowledge, beliefs, art, morals, law, and customs produced by humankind. Cognitive and technological capital, therefore, is part of cultural capital young people inherit and is clearly related to the resources of their family and social environment. Moreover, the content of cultural capital itself is constantly modified by the new generation, which is itself linked to the development of society (Vuille, 2003).

What has been noticed among these areas' youth is that the very important function of the group in the natural constitution of the linguistic system plays. The uses of mobile phones and social networks depend on the nature of relationships between youth and the peer group itself, which works to safeguard and perpetuate words through time. Language exists only through practices, that is, through linguistic habitus, which is a form of oral production of habitus (Bourdieu, 2003). Beyond social structures, the linguistic acquisitions of youth through artificial intelligence are not only linked to the influence of peer groups; rather, the official language of the state plays the same role by transcending ethnic differences and linguistic particularism such as local dialects for the sake of the existing social order and the balance it guarantees to institutions. This is through imposing one specific language for administration, education, and the judiciary. It is also used by political discourse to instill principles of national unity and extend the state dominance as symbolic power and, at the same time, work on sculpting and reshaping the mental structure and thinking modes of individuals. Thus, the need for one single or official language appears through its use and application. Bourdieu explains that the power of language lies in the individual's ability to make use of language and determine his social standing; it is directly related to power.

There is a gap between the language of power, which is the dominant language in political and ideological speech, where the language becomes a mechanism of identity construction and helps the individual integrate and subject himself to laws and move from himself to society. Any authority takes its power from the official language, while the power of language is the mechanism of subordination, which compels the individual to remain under a symbolic domination imposed by the nature of the dominant language in society. There are numerous forms of domination, such as economic, political, and cultural; however, the form of domination most influential on identity formation and individual and collective sense of belonging is linguistic domination, not only at the local or national level but rather at the civilizational level (Fa and Ahmed Hosni, 2019).

CONCLUSION:

This paper concludes that, while artificial intelligence provides several services to the individual, at the same time, it exerts a form of control or dominance over its user in ordinary situations through linguistic competence and symbolic effectiveness. The applications used exert a form of linguistic authority on the user, making him believe that the vocabulary used is the most effective and controlling. This is due to the fact that the power of words and vocabulary lies in their source; they do not stem

from an individual or represent a personal perspective, but represent a collection of symbolic capital emanating from the community that created them for use. This renders new technologies and social networks influential in the communicative practices among young people. What we have seen through the relationship of this stratum of society with smartphone applications at the level of language is the impact of their affiliations and cultural identities on their linguistic innovations stemming from artificial intelligence. Young people who live in slums and poverty-stricken areas or those who live in affluent areas are influenced by the type of language used. Young people who are part of many social environments use harsher words associated with connotations reflecting the nature of communication among youth in poor neighborhoods, and those who are prosperous or even not-so-well-off speak differently than adults, playing with language, morphing colloquial words into new words, and using foreign-origin words. However, in general, when young people use artificial intelligence language, they revel, even make fun, in the incomprehension of adults. The language of young people differs from formal language learned in schools, driving the latter to deviate from the norm voluntarily. In this context, we witness a process of evolution in the language of the communication of youth through activities that form their own social interactions, allowing everybody to express themselves easily. After the field of writing was framed by formal language, Artificial Intelligence applications allow for the creation of writing styles that are not formal anymore, nor academic, but open up writing for many young speakers from diverse socio-economic backgrounds and education levels. Although the language of AI applications is opposite to the previously established grammatical and expressive norms, it has found a wide place in the language of youth communication in Algerian society. New technologies and social networks allow for more developments and the invention of specific forms of language. Thus, by browsing the internet and watching videos shared by young people as a means of self-expression, teenagers enrich their vocabulary, which allows us to notice the diversity that takes place and the changes in word meaning in general.

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