


<p>THE DISCOURSE OF TEEN (Drug slang)</p>		<p>Discourse Analysis</p>
<p>Keywords: drugs, teen, slang, chirp.</p>		
<p>Nertila Zani</p>	<p>Part-time lecturer. 'Aleksander Xhuvani ' University. Elbasan. Albania.</p>	
<p>Abstract</p>		
<p>Slang expressions are presented in the imagination of the speakers, originally as a coded speech, closed and unidentifiable by others. In the past slang was viewed as informal and associated with the less privileged and with persons of a low or disreputable character. The use of slangs can be presented as an attack, as verbal violence due to the fact that they act as coded words. In this article we are going to talk about slang terms for drug use and completeness of lexical elements. Reality shows scary statistics regarding the age of the various drug users. This constitutes a major concern for every family, school or public institution it has to do with. To assemble this vocabulary we used various sources, such as free discussions among adolescents, conversations in cafes, in the Internet cafes or social networks. We have managed to collect a considerable number of words and have categorized them in: soft drugs, hard drugs and drug users. During the research work we are faced with different words citing banal words, even extreme. There were a lot of words we didn't understand their meaning. As a distinguishing feature we can mention the universal character of the slangs.</p>		

Introduction

Slang is introduced as a coded spoken language on speaker's imagination, isolated and unidentifiable by other people. In general, slag has been considered as a type of speaking by people of low level morals and social classes. Usage of slang can be introduced also as an attack, verbal violence, based on the fact that they work as non-understandable language.

Methodology

This study was aimed at finding out the language variation in text messages and in everyday speech. We surveyed all the individuals using mobile phones for text messaging were the population of the study. We surveyed pupils in secondary schools, girls and boys.

Conclusion

Slang does not belong only to students but it is closely related to school environment consisting of teachers, parents, school and out-of-school activities. It expresses a specific form of students' perception of reality. Slang is usually restricted to a specific time, which means it is typical only for a short period of time. It is replaced by other terms soon; however, it may include some invariable expressions passing through time.

Results

Moreover it is restricted to a concrete place, which means it might be used and understood by particular school institution and people there. It is usually created by the idea of an individual adapted to people nearby, enriched by various semantic associations, synonyms or corrupted words. Therefore, instances are found in which one concept is represented by a great number of slang terms.

Slang – a specific way of speaking by a group of people of the same profession, which is not understood by outsiders (Fjalori i Gjuhës Shqipe, 2006 -1442).

Argot, gergo, fubersco o jargon, - ja, - të, jargon ou argot, slang, gergo.

Argpotiso o gerghismo, argoti/ëm, - im, - mat, ou jargonisme, slang word or slang expression. (Beluschio and Rrokaj, 2012: 422).

According to Hudson, slang is a group of vocabulary articles used by members of specific professions which are used within their own technical conditions. For example: linguists have a huge amount of words (specific vocabulary) which are not understood by those who are not linguistics.

Dictionaries' definitions over slang use the example of computer slang, business, marketing and all profession which have their own slang (terminology), but professions do have their own slang. So, in this case we can talk about village people and shepherd's slang (Hudson, 1996: 12).

So, in a way or another, slang is seen as imagination product and wishes to play with the words. They are able to create something new, even in the cases when it is not demanded to. On our conscious old words are absolutely workable, but what matters most are our feeling which does not accept that (M. Ibrahim, 2009) Slangs are always seen as a prohibited subject, taboo, differences, rejections, confrontations between youth groups.

Slangs are easy to be understood and commented, but they are difficult to correctly define. Most of time, we ask our self over what we can call slang and what kind of criteria words must fulfill to be called slang. How can we identify that this or that word is or not a slang, expression or family words? Can we trust lexicographic signs? Can we find common psychological or sociological traces in slangs? All these questions showed to very interested by scholars and linguists researchers.

Androklli Kostallari (1972) said that each historical period has its own elements, economical, political, social and cultural. It has its own linguistic face.

All over the world, youth have their own “language” or slang, which they use especially to communicate with one another. You can find short words or sentences (for example: Topi instead

of Top Channel or (**nori për dashnori in Albanian language**) literal usage of words such as (flavor for drugs) linguistic inventions or creations (**mallist për i droguar**), vulgar words or expressions etc. Most of the part of these creations is designated to be used in speaking within youth groups, but it is not excluded the fact that one of them can overcome their close circle where they usually are part of to become part of a larger group which use these words.

Later on, why not, they can also be part of literal language. (It is noticed that youth generation use a different type of speaking, slangs, abbreviations or linguistics inventions). Languages and cultures are taking examples of slangs by youths more that they used to do before. This is cause of the huge development of information technology, internet, mobile phones, and satellite television which are considered to be the newest world's invaders. In this case it is understood that there is no barriers for physical movements, free movement of ideas and words etc. So, we can truly accept the fact that we cannot do anything to foreign words presence.

Based on this fact, on the linguistic process it should be bear in mind two other aspects of demographic changes¹ such as economical and social development as well as city population.

Let's remind that literal languages or standard ones are developed and cultivated thanks to society intervention. A developed country determines a specific language politics, and builds its own institutions which accomplish this kind of politics. Linguistic processes are observed and hold under control, also influences of foreign languages over native language. In this case, we can prevent unmotivated usage of foreign words. In the 90s, we had a strategy to follow in order to protect Albanian language by foreign influences.

Through language, people express their feelings, inner worlds, influence over other people, act in a society etc (Lloshi, 2001: 160).

Some Albanian linguists think that youths are not deteriorating Albanian language, on the opposite; they are making it more vivid as much as they can. Beside other things, youths are transforming Albanian language into a free language from prefabricate scheme of an ideological dictate. This is happening naturally, because in each one the old scheme of communist period is not living anymore.

According to Lloshi, interlocutors are supported by the surrounded environment, created situations and common experience (Lloshi, 2001: 161).

Adolescence is not only a physic development, physical, physiological or psychic; it is also related to social and cultural changes (From <http://www.scribd.com/doc/121499845/Adoleshenca-Ese-2>). M. Ibrahim, (2009) Languages are born but they can also die, and this is related to society.

As long as society lives, and there are social and political activities as well as other ones, it is developed in relation to society needs.

If we face a teenager way of speaking, such as parents and teachers do, we do not react to a word or expression because in reality we do not even know what it means. If someone will use the word “bundër”, parents cannot understand the meaning of that word which means a dishonest woman. The same thing will happen even in the case of the word “mallist”, which is referred to people who use drugs. If a teenager says “aunt”, his/her mother will suppose that her sister is coming, but they do not understand the fact that he is referring to someone who is ugly. Parents are not going to understand even the words used to masturbation to which they refer as “rrugë boshe”. It happens to be alarmed in the moment you hear the word “bomb” by which they actually refer to a cigarette.

Parents will also find difficulties in understanding “aunts from America” when girls talk about periods in women or the meaning of “lekngrenëses bushtër” to which they refer to the mobile phone number 141.

This phenomenon which seems as a vulgar way of speaking and hard to understand is an inevitable fact also supported by psychologists. It is useless for parents to try to eliminate these words in their children vocabulary in adolescence. This is cause of the fact that our days, educational level at schools is not the right one. But, this phenomenon is stronger than that because adolescence period is the one which is mostly predisposed to deny values. According to psychologists, this happens because they fight to build their own personality, identity and they do it by denying social values and forming words which knows only him and are his own inventions. This is a kind of selfish situation which takes place as long as a teenager think he has formed his identity, although psychologist explain that such words and slangs rarely influence negatively in their future. It is a temporal phenomenon and without consequences.

In most of the cases of specific lexical definitions we find youth slangs, youth discourse, youth language or speaking which can be:

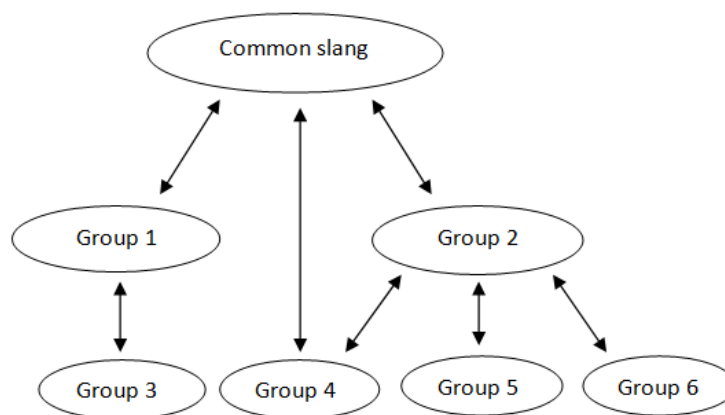
Common slangs for everyone, where there is a group of lexical words which are used by youths and they express themselves by using those which we call common youth slang. Mostly it is insisted on the universal character of this phenomenon and is observed common slang used by youths.

Whatever are the slang sources, they are generally characterized by linguistic characteristics such as: lexical and innovational productivity, grammatical flexibility, semantic expressivity (especially in operative and ironing direction), metaphorical and associative aspects, then humorous play with voice and meanings (Bougarski, 2006: 21).

To talk about youth slangs in the basis of general slang is an actual topic which deserves a special attention or socio-lexical researches.

The dynamic of a common slang is developed by media marketing, TV programs and especially by publicity which is mostly followed by youths.

Common slangs are production of media in general, but when we refer to specific slangs we have to do with different groups of youths, considering the social environment where they take place.



Common slang diffusion

Based on the circles, we can understand the way in which slang is diffused from one group to another and they receive a wide usage among youth especially when we talk about common slang on teenagers group, no matter the school or the frequented environment. Common slangs originate in different media. Starting from the point that most of our media are followed by youths, makes possible the fact that most of slangs originates by media.

Being part of teenagers' conversations, each one will feel ignorant because they will not understand what they are talking with one another. This happens when they do not want to be understood by others. At home and with family they try to avoid or leave behind the usage of words they have created with friends, but otherwise parents still will not be able to understand nothing. If parents would try to read children's messages on their cell phone, they would not be able to decode what they have written.

Hudson (2006) said that studies over language varieties are very important in sociolinguistics, such that it demands references over social factors. Languages change from one country to another, from one social group to another even in situations.

It is understandable that slangs and hidden speaking are not stable or permanent. They are created time after time and can be used for a short time and then they are reflected on literature or science. As well, except some cases, slangs are not part of discourse in any aspects spoken or written. So, they cannot remain as part of literal language. By the creation of new conditions, economical and social one, they are not used anymore and are substituted by other new ones.

Hudson (2006) writes that a conversation is simpler when we have the right means of language, we can distance ourselves by the concepts of discourse or dialects, but still we are dealing with sociolinguistics.

It seems that no one reacts in front of a word or expression by teenagers because they actually do not understand those. If someone will use the word “bundër”, parents cannot understand the meaning of that word which means a dishonest woman. The same thing will happen even in the case of the word “mallist”, which is referred to people who use drugs. If a teenager says “aunt”, his/her mother will suppose that her sister is coming, but they do not understand the fact that he is referring to someone who is ugly. Parents are not going to understand even the words used to masturbation to which they refer as “rrugë boshe”. It happens to be alarmed in the moment you hear the word “bomb” by which they actually refer to a cigarette.

Parents will also find difficulties in understanding “aunts from America” when girls talk about periods in women or the meaning of “lekngrenëses bushtër” to which they refer to the mobile phone number 141.

The word “**karafil**” is used for men who have relations with women older than them. We asked over the idea of using this word in such context and someone explained that there was a kind of rime between the words pedophile and “**karafil**”. Pedophile is the word used for those who have relations with children and they thought it would be appropriate to use this word for those who have relation with older women – explained him.

According to them, language and linguistic expression influence over social attitudes drivint to a static attitude of speaker on the conditions where he is within the group and preventing social exchange (Gjovalin, Shkutaj 1996: 162).

If you hear on high schools “**Erdhi kuçedra**” or “**Erdhi e madhja**”, actually they are not talking about a fairytale character. They are talking about the teacher. Teachers are the main point of their insults; “**Të ndërrofsha fenë!**” or “**Më pafsh tavanin e dhomës!**”

School, is obvious that they do not like it. We faced cases when they referred to it as a bordello. School directories are also target of this vocabulary such as: “the head master is called an unpaid police” or “the head of dragons” or “boss of papers” etc. The last one is because they think he does not anything else besides signing papers. Class, is also seen as a park, flowered garden or war games etc.

Parents are often called “tutors” or “babysitters”. Tutors because they forget we are not a child anymore. 17 years old you have been divorced with childhood and are grown up enough to take your own decisions, said one of the persons who used the term “tutor”.

From all the collected material, slangs that are part of the drugs, alcohol, jail and police, are numerous and vivid. Influence over these slang creativities is cause of the feeling of intellectual superiority (Jespersen, 1970: 129).

This is mostly true for narcotics slangs, thieves, policies, prison, and narcotic substances, soldiers, criminals and slangs of the same subcultures, because the persons who use these slangs are always in confrontation with the law, trying to defend themselves with their secret idioms. These teenagers, drug users talk about drug even in the presence of their parents and teachers without being understood by them.

For example: pupils of high schools in Elbasan in the years 1930-1935 mostly used the movements of syllables, putting the second syllable in front the first one: school – *olscho*; wall – *llaw*; professor – *ssorfepro* (Haxhihasani, 1964: 120).

Using metathesis (**u lapose buçko! u palose**) for someone who is moving his/her body in a strange way². Xhevat Lloshi (2001)

This kind of modification has been practiced even in Italian; *presto/stopre*; *molto/tomol*; in English: *penny/venep*; French: *toulon/lontou* (Ymeri, 2002: 24).

Hudson (2006) writes that a conversation is simpler when we have the right means of language, we can distance ourselves by the concepts of discourse or dialects, but still we are dealing with sociolinguistics.

Youth can make a good deal of drug without even mentioning the real names of narcotics, but the ones they have found themselves to name them. Being always under the pressure of police presence, they have created a type of coded vocabulary. Just as in other cases such as in high school to not be understood by teachers or parents, they make police officers become “ignorant”. For example “**mallisht**” the one who use drug; “bomb” for cigarettes. For the fact of being cheaper and are numerous, slang is mostly used for light drugs. Cannabis sativa, hashish, as well as marihuana are on the top of this name list: **bixh, rab, e zezë, kallo, kërp, bar or presaqe**.

Languages are different from one place to another, social group or situation. The mentioned names are used only to identify the type of narcotics; other definitions determine detailed data such as: “spinel” (hashish cigarette as a normal cigarette).

“5 pieces” (*hashish*)

“7 pieces” (*marihuana*),

“Chocolate” (*cannabis smoking*), etc.

Albanian development and cultivation in the last 20 years even in the field of terminology is accompanied with confrontation with strong cultures and languages of big countries, which makes a big challenge for lexis (Vilma, 2013: 1).

Youth fantasy over drug definitions is extraordinary on narcotic hallucinations. Based on

the quality and prices they can identify the drugs, the light and the strong ones. They are able to distinguish a narcotic or someone who sells drugs. Used language by these youths, goes behind the boundaries of slangs. As we will see, their vocabulary is reach and well coded.

It is important to emphasize that the possibility and wish for abbreviations is part of industrial societies of nowadays, with the fast urban life, instead of saying such as in orient, where time does not have such importance, where the expression “time is money” has no value.

References

1. Kostallari, A. (1972) Studime mbi leksikun dhe mbi formimin e fjalëve në gjuhën shqipe III, Tiranë.
2. Giovanni, B. & Rrokaj, Sh. (2012). Fjalor krahasues i termave te gjuhësisë: shqip-italisht frengjsiht-anglisht.
3. Bugarski, R. (2006). *Žargon*. Beograd: Biblioteka XX vek.
4. Giovanni, B. & Rrokaj, Sh. (2012). Fjalor Krahasues i termave të gjuhësisë.
5. Shkurtaj, Gj. (1996). *Sociolinguistika*. Tiranë.
6. Thomai, J., Samara, M., Haxhillazi, P., Shehu, H., Peka, Th., Memisha, V., & Goga, A. (2006) *Fjalori i Gjuhës Shqipe*. Tiranë.
7. Haxhihasani, Q. (1964) “*Të folmet shoqnore. Dogançja, e folmja shoqnore e zejtarëve shëtitës të Permetit dhe të Leskovikut*”. Në revistën “*Studime filologjike, Tiranë, nr. 1,2,3*.”
8. Jespersen, O. (1970). *Čovječanstvo, narod i pojedinac sa lingvističkog stanovišta*. Sarajevo.
9. Lloshi, Xh. (2001). *Stilistika e Gjuhës Shqipe dhe Pragmatika*, Tiranë.
10. Ibrahim, M. (2009) *Fjalor and Zhargoneve dhe Eufemizmave Shqiptare*. Shkup.
11. Zani, N. (2018). The Doxa and the Implication as Pragmatic Elements in the Argumentative Analyses. *ANGLISTICUM. Journal of the Association-Institute for English Language and American Studies*, 7(11), 37-41.
12. Hudson, R. (1996) *Sociolinguistics*. 2nd Ed, Cambridge Textbooks in Linguistics.
13. Vilma P.-J. (2013). Probleme të depërtimit dhe të ngulitjes së anglicizmave në nivele të ndryshme të ligjerimit. (Kerkime Gjuhësore II)
14. Ymeri, M. (2002). *Zhargonet dhe dëshmitë e tij në gjuhën shqipe*.
15. Në Revistën Gjuha jonë. Tiranë, nr.12 Cambridge: Cambridge University Press
16. <http://www.scribd.com/doc/121499845/Adoleshenca-Ese-2>