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Master Thesis

**Anglicisms as a means of teenage identity construction in the virtual
environment**

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Declaration

I hereby declare that this diploma thesis named '*Anglicisms as a means of teenage identity construction in the virtual environment*' is the result of my own work and that I drew only from the sources stated in the attached list of used literature.

Prague, November 21st 2011.....

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Abstract

The thesis deals with the contemporary Czech adolescents' use of the English loan words and their role in identity construction in the virtual environment. Its objective is to prove that in the sample of respondents Anglicisms may be considered a distinctive feature of the online teenage group identity. The theoretical part provides framework where the basic terms are explained – such as identity, its interconnectedness with language, self-presentation, the adolescent age and the interplay of all these elements in the online milieu. The practical part then presents results of the field research, explains the choice of a comparative approach and confirms the initial hypothesis given in the introduction. The conclusion interprets the gained data and offers assumptions.

Key words: identity, selective self-presentation, search for self, testing possible selves, virtual environment, adolescent age, peer feedback, language, Anglicism.

Anotace

Diplomová práce se zabývá tím, jak současní čeští adolescenti používají ve virtuálním prostředí anglicismů a jaký vliv může toto použití mít na vytváření identity. Cílem práce je dokázat, že v daném vzorku respondentů mohou být anglicismy považovány za typický prvek skupinové identity dospívajících na internetu. Teoretická část tvoří odborný rámec a vysvětluje základní pojmy – identitu, její propojenost s jazykem, sebevyjádření, dospívání a vzájemné působení všech těchto prvků ve virtuálním prostředí. Praktická část potom uvádí výsledky výzkumu, zdůvodňuje volbu komparativní metody a potvrzuje úvodní hypotézu. V závěru jsou uvedeny interpretace získaných informací a domněnky.

Klíčová slova: identita, sebevyjádření, hledání sebe sama, zkoušení možných “já”, virtuální prostředí, dospívání, zpětná vazba vrstevníků, jazyk, anglicismus.

Table of Contents

| | |
|---|----|
| List of figures and tables | 4 |
| List of Appendices..... | 5 |
| Introduction | 7 |
| 1. Identity..... | 11 |
| 1.1 Individual identity..... | 11 |
| 1.2 Social identity | 13 |
| 1.3 Cultural identity | 14 |
| 1.4 Group identity | 15 |
| 2. Self-presentation..... | 18 |
| 2.1 Theatrical self-presentation..... | 18 |
| 2.2 Motivation towards self-presentation | 19 |
| 2.3 Selective self-presentation | 19 |
| 2.4 Online self-presentation, the virtual identity | 20 |
| 3. Language and identity | 22 |
| 3.1 The linguistic expression of identity..... | 22 |
| 3.2 Linguistic identity | 22 |
| 3.2.1 Name | 23 |
| 3.3 Language and social identity | 25 |
| 3.3.1 Speech communities..... | 25 |
| 3.4 Language as an evaluative tool..... | 26 |
| 3.5 Functions of language in connection to identity | 26 |
| 3.6 An Anglicism | 27 |
| 3.6.1 Types | 27 |
| 3.6.2 Temporal specification..... | 29 |
| 3.6.3 Borrowings and their sociolinguistic value | 29 |
| 4. Internet, online communication..... | 31 |

| | |
|--|----|
| 4.1 Characteristics..... | 31 |
| 4.2 The impact of the Internet on language | 31 |
| 4.3 English as a second language..... | 32 |
| 4.4 The impact of the Internet on identity..... | 33 |
| 5. The pubertal/adolescent age | 35 |
| 5.1 Definitions and aims | 35 |
| 5.2 Rebellion..... | 36 |
| 5.3 Teenagers and their language and identity in the online milieu | 36 |
| 5.4 The role of peers | 38 |
| 6. Research..... | 40 |
| 6.1 Introduction..... | 40 |
| 6.2 Observation | 40 |
| 6.2.1 The results of observation | 41 |
| 6.3 Questionnaire | 43 |
| 6.3.1 Description of the questionnaire for teenagers..... | 43 |
| 6.3.2 The respondents..... | 43 |
| 6.3.3 Description of the questionnaire for adults | 44 |
| 6.3.4 The respondents..... | 44 |
| 7. Interpretation of data | 46 |
| 7.1 Question number 1 | 46 |
| 7.2 Question number 2..... | 47 |
| 7.3 Question number 3..... | 50 |
| 7.4 Question number 4..... | 54 |
| 7.5 Question number 5 | 56 |
| 7.6 Question number 6..... | 58 |
| 7.7 Question number 7 | 60 |
| 7.8 Question number 8..... | 63 |

| | |
|------------------------------|----|
| 7.9 Question number 9..... | 65 |
| 7.10 Question number 10..... | 67 |
| 7.11 Question number 11..... | 68 |
| Conclusions | 71 |
| Bibliography:..... | 74 |
| Appendix | 81 |

List of figures and tables

| | |
|--|----|
| Figure 1.1 Individual identity=intersection of group identities..... | 16 |
| Figure 1.2 Group identity=intersection of individual identities | 16 |
| Table 6.1 Teenagers: age and gender distribution..... | 44 |
| Table 6.2 Adults: age distribution | 45 |
| Table 6.3 Adults: gender distribution..... | 45 |
| Table 7.1 Popularity of online activities..... | 47 |
| Table 7.2 Teenagers: frequency of encounters with Anglicisms in the virtual environment | 50 |
| Table 7.3 Adults: frequency of encounters with Anglicisms in the virtual environment.... | 51 |
| Table 7.4 Active use of Anglicisms | 54 |
| Table 7.5 Distribution of actively used Anglicisms | 55 |
| Table 7.6 Reasons for the use of Anglicisms | 56 |
| Table 7.7 The acronyms | 58 |
| Table 7.8 Perception of Anglicisms as Czech words | 61 |
| Table 7.9 Communicating information in the online milieu | 63 |
| Table 7.10 Information presented in online profile..... | 65 |
| Table 7.11 Perception of Anglicisms as characteristic of contemporary youth | 67 |
| Table 7.12 Adults' assessment of adolescents' use of Anglicisms | 68 |

List of Appendices

| | |
|---|----|
| 1.1 The list of discovered Anglicisms in the profile names or email addresses ¹ | 81 |
| 1.2 The list of discovered Anglicisms in the www.lide.cz profiles ² | 82 |
| 1.3 The questionnaire for the teenagers..... | 83 |
| 1.4 The questionnaire for the adults..... | 85 |

¹ For the reasons of personal security, I do not present complete email addresses, I mention only the parts before the “at” sign.

² The Anglicisms taken into account are bolded. The original spelling (including smileys and various diacritical and punctuation marks) of the teenagers of both Czech and English expressions is kept.

...

THE BYSTANDER. *He ain't a tec. He's a blooming busybody: that's what he is. I tell you, look at his boots.*

THE NOTE TAKER [turning on him genially] **And how are all your people down at Selsey?**

THE BYSTANDER [suspiciously] **Who told you my people come from Selsey?**

THE NOTE TAKER. *Never you mind. They did. [To the girl] How do you come to be up so far east? You were born in Lisson Grove.*

THE FLOWER GIRL [appalled] **Oh, what harm is there in my leaving Lisson Grove?** *It wasn't fit for a pig to live in; and I had to pay four-and-six a week. [In tears] Oh, boo--hoo--oo--*

[...]

THE SARCASTIC BYSTANDER. **Yes: tell HIM where he come from if you want to go fortune-telling.**

THE NOTE TAKER. **Cheltenham, Harrow, Cambridge, and India.**

THE GENTLEMAN. *Quite right. [Great laughter. Reaction in the note taker's favor. Exclamations of He knows all about it. Told him proper. Hear him tell the toff where he come from? etc.]. May I ask, sir, do you do this for your living at a music hall?*

[...]

THE DAUGHTER [out of patience, pushing her way rudely to the front and displacing the gentleman, who politely retires to the other side of the pillar] *What on earth is Freddy doing? I shall get pneumonia if I stay in this draught any longer.*

THE NOTE TAKER [to himself, **hastily making a note of her pronunciation of "monia"**] **Earlscourt.**

THE DAUGHTER [violently] *Will you please keep your impertinent remarks to yourself?*

THE NOTE TAKER. *Did I say that out loud? I didn't mean to. I beg your pardon. **Your mother's Epsom, unmistakably.***

THE MOTHER [advancing between her daughter and the note taker] *How very curious! **I was brought up in Largelady Park, near Epsom.***

[...]

THE GENTLEMAN [returning to his former place on the note taker's left] **How do you do it, if I may ask?**

THE NOTE TAKER. **Simply phonetics. The science of speech.** *That's my profession; also my hobby. Happy is the man who can make a living by his hobby! **You can spot an Irishman or a Yorkshireman by his brogue. I can place any man within six miles. I can place him within two miles in London. Sometimes within two streets.***

...³

³ Shaw, George Bernard: *Pygmalion*. Retrieved from <http://www.literaturepage.com/read/pygmalion.html> on 24 November 2011.

Introduction

We live in the 21st century, in an era of advanced telecommunication, the Internet, globalism and multiculturalism. All these phenomena have impact on our lives, personalities and relationships. Digital technologies enable faster communication, and the Internet has been essential at work and gradually, its significance has also been growing in personal life. The current world (including the Internet) is based on visuals, as confirmed by Berger: *'[...] we have moved from a logocentric (word-centered) to an occulocentric (image-centered) world'* (Berger, 1995: 79) and by Hancock and Toma: *'[On] Facebook, [the] online self-presentations are no longer limited to text-based descriptions. The profile photograph is now a central component of online self-presentation.'* (Hancock, Toma, 2009: 368) Nevertheless, the language with its social power stays in the centre of attention, as Crystal claims: *'And as the Internet comes increasingly to be viewed from a social perspective, so the role of language becomes central'* (Crystal, 2001: preface).

Learning languages has been popular for centuries, nevertheless recently – due to world interconnectedness – it has become a necessity. More precisely, it is essential to learn English as *'English is the global language'* (Crystal, 2003: 1) and in addition to it *'English continues to be the chief lingua franca of the Internet'* (Crystal, 2003: 117). This omnipresence of the English language and the urgency with which the Internet affects us motivated my choice of thesis.

We can find English expressions everywhere around us. Sections in magazines are called fashion, beauty or love. Advertisements tempt us with slogans such as: *Škoda, simply clever. Your cat will love the feeling of having really smooth legs. Takko fashion. Everybody wants to look good.* We enjoy eating muffins, brownies and cookies. Czech bands name themselves The Spankers, Charlie Straight and Black Veil of Light. We watch at the cinema Perfect Days – I ženy mají své dny, Spy Kids and Sucker Punch. We wear Converse shoes, Nike clothes and Hello Kitty accessories. We refresh ourselves at McDonald's, KFC and Starbucks. We read Harry Potter. These examples of the spread of the English language made me think of the influence it has on the young who have been living in a post-revolutionary period their whole life. The concern of teenagers is justified by Chambers' words: *'Since adolescence requires a purposeful divergence from adult*

norms in favour of alternative norms instituted and reinforced by age-mates, we should expect that dialect [...] will come into play' (Chambers, 2009: 184).

I was interested in whether Czech adolescents (an age group which is easily manipulated because of its needs to experiment and explore) had a tendency to use English loan words in their expression. As my initial idea was too broad, I specified it and focused on the virtual environment. I wanted to discover whether the Anglicisms in online communication can be seen as a manifestation of adolescent identity. Influenced by Halliday's "institutional" perspective (explained in the next paragraph), I wished to examine language in connection to its users. I have chosen to study language in the interaction with identity because: 'When a choice is made between two different languages, the question of identity becomes even more marked' (Thornborrow, 2004: 170). The use of Anglicisms is thus regarded through the identity-prism.

My topic being narrowed down (a specific language situation), I present salient theoretical background to support my choice. I found a confirmation of the relevance of my thesis focus in Halliday's theory of dialect and register. In his 1964 paper, he analysed language from an "institutional" point of view (Halliday, 1964). Halliday does not agree with the purely abstract, descriptive and structural conception of language, and he claims: 'The attention is now on the users of language, and the uses they make of it' (ibid.). From this institutional perspective he distinguishes 'varieties according to users (that is, varieties in the sense that each speaker uses one variety and uses it all the time) and varieties according to use (that is, in the sense that each speaker has a range of varieties and chooses between them at different times)' (Halliday, 2009: 7). He calls 'the variety according to users [...] a dialect; the variety according to use [...] a register' (ibid.) Keeping Halliday's terminology, I can classify my sample from the dialectal point of view as Czech adolescents at the age of 13 to 16 years (the control group is formed of Czech adults at the age of 40 to 65 years).

Concerning register, Halliday discerns three axes according to which it can be classified: 'Registers [...] may be distinguished according to field of discourse, mode of discourse and style of discourse' (Halliday, 2009: 19). These three terms can be applied to my sample. The final register can thus be described as composed of the intersection of these three criteria. Halliday explains: 'Field of discourse refers to what is going on: to the area of operation of the language activity [...] mode of discourse [...] refers to the medium or

mode of the language activity [... and] style of discourse [...] refers to the relations among the participants' (Halliday, 2009: 19 – 21)⁴.

When applying Halliday's pattern to my particular language situation, I can say that: 1) the field is an act of identity when a teenager is exploring him/herself and testing his/her possible selves (identities) through peer feedback, 2) the mode is the CMC (computer-mediated communication), usually written, in the Czech language with instances of Anglicisms, and 3) the style/tenor is the peer interaction of adolescents aimed at being in contact and sharing (Ibrahim, 2009; Kramer & Winter, 2008).

Within the above described framework, I aimed to discover whether Anglicisms are a distinctive feature of adolescent identity, I carried out research. The research was focused on the teenage public. At first, I considered data from my questionnaires sufficient to draw conclusions from. However, during assessment of the data, I realised that if I wanted to generalise and summarise the results meaningfully, I would have to choose and examine a control group. It was necessary for comparison with the teenagers' data, as Péry-Woodley explains: *'It is the contrastive light which shows a particular practice as specific to a group; conversely, it is the contrastive approach which allows the identification of universals'* (Péry-Woodley, 1990: 143).

Hence, I opted for an adult control group, adults being linguistically more stable and supposedly more difficult to manipulate. Thus, I formulated my principal hypothesis based on the following facts: a) teenagers are in a period of looking for their own individual identity which they perform through experimentation (including linguistic experimentation), whereas adults have already created a consolidated identity, and b) the teenagers are more affected by the spread of the Internet and the English language than adults, 100% of whom in this instance were learning Russian throughout their school education. **Therefore, I assume that teenagers will be more likely to use Anglicisms in their online communication and self-presentation than adults. Hence, Anglicisms may be considered a distinctive feature of the adolescent identity.**

My thesis is formally organised into two parts. The theoretical part opens with Chapter 1 and follows to Chapter 5. The practical part is covered in Chapters 6 and 7. Chapter 1

⁴ The term "style" is sometimes replaced by the term "tenor" (Halliday, 2009: 4).

Identity (p. 11) focuses on various types of identity and their definitions. Chapter 2 *Self-presentation* (p. 18) deals with the characteristics of the phenomenon. Chapter 3 *Language and Identity* (p. 22) presents the mutual relationship between language and identity, underlines the social dimension of language and defines the term Anglicism. The influence of the Internet on language and identity is explained in Chapter 4 *Internet, online communication* (p. 31). The qualities of the adolescence/puberty and the importance of peers in this period are described in Chapter 5 *The pubertal/adolescent age* (p. 35). Chapter 6 *Research* (p. 40) explains the preparation and the respondents taking part in the research. Chapter 7 *Interpretation of the data* (p. 46) presents the results of the questionnaires and comments on them.

1. Identity

The first chapter defines individual identity (section 1.1, p. 11) and introduces other identity types – social (section 1.2, p. 13), cultural (section 1.3, p. 14) and group (section 1.4, p. 15). It gives a general overview of their specificities and differences.

1.1 Individual identity

“Who am I?” is an essential question of identity. As there are several answers to this question, identity becomes a very complex phenomenon. Because of this complexity, it has been approached differently by scientists (psychologists as well as sociologists). Giddens (Giddens, 1991: 53-55) takes self-identity as a continuum, as an *‘ongoing story of self’* which is characterised by the temporally conditioned changes in self-comprehension. Sarup also underlines the progressive character of identity: *‘...Identity is not an inherent quality of a person but [it] arises in interaction with others and the focus is on the processes by which identity is constructed’* (Sarup, 1996: 14). The same conception is also called *‘unified narrative of our identity’* (Holliday, Hyde, Kullman, 2004: 152). Harter defines identity as: *‘selfhood, a continuous sense of sameness within oneself consisting of socially constructed self concepts’* (Harter, 1999). In other opinion identity is: *‘... a continual experience of the individual self; of that person's uniqueness and authenticity, as well as the identification with life roles and the experience of belonging to bigger or smaller social groups’*. (Vybiral, Šmahel, Divínová, 2004: 171). Weeks asserts: *‘Identity is about belonging, about what you have in common with some people and what differentiates you from others ... it gives you a sense of personal location, the stable core to your individuality ... it is also about your relationships, your complex involvement with others’* (Weeks, 1990:88). Identity is seen by Hall as: *‘a “production”, which is never complete, always in process’* (Hall, 1990: 222). Sarup distinguishes two models of identity: *‘The “traditional view” is that all the dynamics (such as class, gender, “race”) operate simultaneously to produce a coherent, unified, fixed identity. The more recent view is that identity is fabricated, constructed, in process’* (Sarup, 1996: 14). Joseph’s opinion is similar: *‘Our identities...are not “natural facts” about us, but are things we construct – fictions, in effect’* (Joseph, 2004: 6). When searching for the various conceptions of identity, I encountered one which seemed particularly interesting. It was different from all

those mentioned above because it stresses the absence of a feature which is as determinant as the presence of another feature. It is Sarup's conception that suggests:

'...identity is not self-sufficient; it is necessarily accomplished by a certain absence, without which it could not exist. It seems useful to ask of every identity what it tacitly implies and what it does not say...Just as in speech, in order to say anything, there are other things which must not be said; we could say: in order to be anything, there are other things which one cannot be' (Sarup, 1996: 24).

One is determined as much by what he/she is as by what he/she is not. Hence, the identity is not only a matter of sameness (p. 13), but also a matter of difference. This vision implies the selective nature of identity which corresponds to the selective nature of self-presentation (section 2.3, p. 19). I find this definition useful for my purposes, since it emphasises the difference (in my case between adolescents and adults⁵) which I will try to demonstrate in the practical part (chapter 7, p. 46).

All these quotations prove that identity in its complexity has multiple definitions. These definitions differ especially in what they consider as a basis of identity – whether it is social affiliation or individual self-conception. Some features are, however, shared by most of the authors. These are: the dynamic character of identity, the involvement of self in the process of identity construction and the necessity of others for the feedback and comparison.

The dynamism is further elaborated by Sarup, who makes a parallel between narrative (dynamic, always evolving) and identity. He likens one's identity to a story by saying: *'A (traditional) story has a discernible form: a beginning, a middle and an end. When asked about our identity, we start thinking about our life-story.'* (Sarup, 1996: 15) The necessity of others is explained by Hall: *'An individual's self-consciousness never exists in isolation...it always exists in relationship to an "other" or "others" who serve to validate its existence'* (Hall, 2004: 51).

The categories on the basis of which a human being constructs his/her identity are: gender, age, race, nationality, religion, language, family, historical era, culture, education, friends,

⁵ The adolescents are not adults, thus the teenage identity must differ from the adult identity. It is to be viewed through the language the teenagers use to express themselves.

geography, physical appearance and many more items. Some of them (gender, physical appearance, age, race, family) form the ‘*given identity*’ (Hannum, 2007: 12), which is given by birth. Others are chosen – ‘*chosen identity*’ – e.g. education, friends, hobbies, religion (Hannum, 2007: 12). Hannum recognises one more group, that of ‘*core identity*’. It is composed of features that ‘*you think make you unique as an individual*’, such as ‘*traits, behaviours, beliefs, values and skills*’ (Hannum, 2007: 12).

Weedon claims that: ‘*identities may be socially, culturally and institutionally assigned*’ (Weedon, 2004: 6). We can thus speak about e.g., social identity or cultural identity. These types of identities are then ‘*internalized by the individuals who take them on*’ (Weedon, 2004: 6). When one takes on a social or a cultural identity, he/she becomes identifiable as a member of this particular social/cultural group. One becomes the ‘same’ as others. That is why Joseph summarises: ‘*[...] identity is about “sameness” [...] On the other hand, identity is about who one is uniquely [...] identity-as-sameness is principally recognized through contact with what is different, while identity-as-uniqueness is established largely through the intersection of identity-as-sameness categories*’ (Joseph, 2004: 37). Identity-as-sameness in my research corresponds to the social identity of teenagers (=the adolescent group identity) which is examined through their use of Anglicisms. Identity-as-uniqueness is, however, the main goal of the adolescents’ search for self. Identity-as-sameness is covered in sections (1.2, 1.3): social identity and cultural identity; identity-as-uniqueness in chapters (2, 5): self-presentation and the adolescent/pubertal age.

1.2 Social identity

One of the first social psychologists who focused on social identity was Tajfel. He defines the social identity as ‘*that part of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership*’ (Tajfel, 1978). The most important ideas of this definition according to Joseph are:

‘1) that social identity pertains to an individual rather than to a social group, 2) that it is a matter of self-concept [...], 3) that the fact of membership is the essential thing [...], 4) that an individual’s own knowledge of the membership, and the value they attach to it [...] are what count [and] 5) that emotional significance is not

some trivial side effect of the identity belonging but an integral part of it' (Joseph, 2004: 76).

Social identity is motivated by *'the profound need for people to show they belong somewhere, and to define themselves'* (Chambers, 2009: 266).

Tajfel also focused on the relationship between social identity and language (Joseph, 2004: 76). The affiliation to a certain social group is marked with the language one chooses to use because *'Language is inescapably a badge of identity'* (Blot, 2003: 3). The way we speak may indicate who we are: *'Our particular uses of language may situate us geographically, physically (by sex or age), ethnically, nationally, and, [...] in stratified societies, according to class and caste'* (Blot, 2003: 3). Kramsch agrees with Blot and claims: *'Speakers identify themselves and others through their use of language; they view their language as a symbol of their social identity'* (Kramsch, 1998: 3). Culture can be added to the preceding list of items that determine our way of speaking. Therefore, cultural identity can be seen as a sub-group of the social one.

1.3 Cultural identity

Cultural identity mirrors the culture in which one lives. Therefore, it is important to define culture. From many possible definitions I have chosen the one by Geertz because it best suits the linguistic purposes of this thesis. He defines culture as: *'... a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which people communicate, perpetuate and develop their knowledge about and attitudes towards life'* (Geertz, 1979: 89). I adhere to Geertz's definition because it implies the importance of language, which is stressed by Wierzbicka: *'Language – and in particular, vocabulary – is the best evidence of the reality of "culture", in the sense of historically transmitted system of "conceptions" and "attitudes"'* (Wierzbicka, 1997: 21). Each culture has its own particularities and one of the ways to present them is through the use of language: *'Belonging among the members of any group partly involves the learning and use of particular discourses.'* (Holliday, Hyde and Kullman, 2004: 17).

In the current technologically connected world, the possibility of encountering different cultures and to identify with them has become easier (e.g. one teenage respondent to the

questionnaire suggested as a visited Internet forum the topic of Japanese anime, chapter 7, section 7.2, p. 47). It has been theorised by Tzvetan Todorov: *‘The constant interaction of cultures leads to the formation of cultures which are hybrid, “métisized”, creolized, and this on all levels, from bilingual writers, to cosmopolitan metropolises, and even multicultural states’* (Todorov, 1986). The differences between cultures and awareness of these differences form the notion of cultural identity: *‘so one cannot conceive of a culture which wouldn’t have any relations with others: identity is born out of (the awareness of) the difference’* (Todorov, 1986: 20).

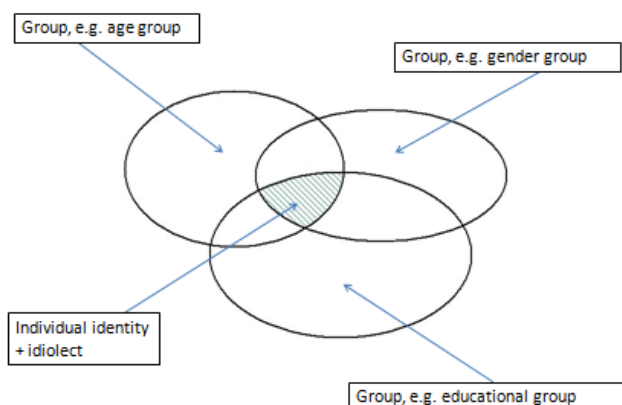
1.4 Group identity

When dealing with identity, it is important to mention that apart from individual (section 1.1, p. 11), social (section 1.2, p. 13) and cultural (section 1.3, p. 14) identity, there is also group identity. The main focus of this thesis is on individual identity, which was taken into account up to now and which will be further developed later. However, group identity is also worth mentioning because of its relevance to the topic. Group identity summarises all the features (fashion, language, conventions, etc.) typical of a certain group.

The difference between individual and group identity is complex, as explained by Joseph: *‘Your “deep” personal identity is made up in part of the various group identities to which you stake claim, though you no doubt believe there is still a part of you that transcends the sum of these parts’* (Joseph, 2004: 5). This conception suggests that a person’s identity is in fact an intersection of several sets – each of them being a particular group identity (including speech communities). Joseph argues: *‘Group identities would seem to be more abstract than individual ones [... and] combinations of such abstractions are what our own individual identities are made of’* (Joseph, 2004: 5). Therefore, as an individual can partly express his/her identity through language, we may introduce the term idiolect.⁶ This conception is illustrated in the graph below.

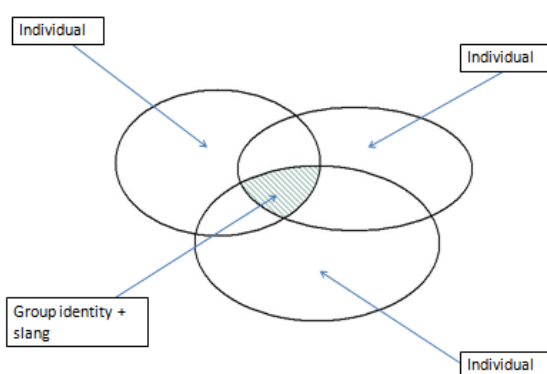
⁶ The capacity of language to create an unlimited number of structures from a limited number of elements enables a rich variety of idiolects.

Figure 1.1 Individual identity=intersection of group identities



However, it can be understood reversely. An individual identity has specific features. Yet some of them may correspond with features of another individual's identity. Being it the case that the individuals have something in common (e.g. age), they can be classified as a group. The group identity is thus created as the intersection of several sets – now, each of them being one individual identity. When transported to the language the group identity language (e.g. slang, dialect) is the intersection of individual idiolects, which is graphically represented in Figure 1.2.

Figure 1.2 Group identity=intersection of individual identities



As demonstrated by means of my own graphs, there are two possibilities. Hence, Hudson inquires: *‘[There is a] fundamental question: “Where is language?” Is it “in” the*

community or “in” the individual?’ (Hudson, 1996: 29) Hudson believes that ‘*language must be “in the individual” for various reasons – because each individual is unique, because individuals use language so as to locate themselves in a multi-dimensional social space*’ (Hudson, 1996: 29). One may observe that Joseph (in terms of identity) comes in fact to a similar conclusion: ‘*Group identities would seem to be more abstract than individual ones, in the sense that “Americanness” does not exist separately from the Americans who possess it, except as an abstract concept*’ (Joseph, 2004: 5).

Butler comes with the theory of “*performativity*”. She claims that: ‘*Identity is performatively constituted by the very “expressions” that are said to be its results*’ (Butler, 1990: 24 – 25). It means that identity is not a prefabricated template which is later filled with our actions and thoughts. It is, conversely, a product of our behaviour and thinking. By analogy to Butler’s example with feminism, I dare to interpret it in terms of teenagers’ use of Anglicisms. They use them and thus the Anglicisms become part of contemporary Czech adolescent online identity. Not that they use them to fit into the pre-prepared category of teenagers (teenage identity). (Weedon, 2004: 7)

For the purposes of this thesis I will adhere to Labov’s view that ‘*Language is not a property of the individual, but of the community*’ (Labov, 1989: 52), I will consider language to be “*in the community*”. I will try to prove that Anglicisms in online communication are a distinctive feature of adolescents’ slang (and not instances of individual idiolects⁷), thus a marker of current online adolescent identity.

⁷ ‘*[...] individual behavior can be understood only as a reflection of the grammar of the speech community*’ (Labov, 1989: 52)

2. Self-presentation

The preceding chapter has specified identity as perceived in the proposed thesis and mentioned its social character. The consequence of this social dimension is the human need to communicate their individual identities to others. Therefore, I will devote this chapter to the identity presentation=self-presentation. I will mention its theatrical character (section 2.1, p. 18), its motivation (section 2.2, p. 19), its selective nature (section 2.3, p. 19) and I will introduce virtual identity (section 2.4, p. 20).

2.1 Theatrical self-presentation

When entering interpersonal interaction, the inner conception of self (the individual identity) is expressed. *The question is what information to disclose and how to disclose it.* (Hancock, Toma, 2009: 368) Goffman distinguishes two ways of presenting one's own:

'the expression [a person] gives, and the expression he gives off. The first involves verbal symbols...which he uses admittedly and solely to convey information. ... The second involves a wide range of action that others can treat as symptomatic of the actor, the expectation being that the action was performed for reasons other than the information conveyed this way' (Goffman, 1959: 2).

In Goffman's conception, self-presentation is conceived as theatre. Individuals are referred to as actors, their acts of self-presentation as performances and the situation as stage with props. Goffman justifies his conception with Park's words:

'It is probably no mere historical accident that the word person, in the first meaning, is a mask. It is rather a recognition of the fact that everyone is always and everywhere, more or less consciously, playing a role...It is in these roles that we know each other; it is in these roles that we know ourselves' (Park, 1950: 249).

As implied by Park, self-presentation has two directions – the one towards others (how others perceive me) and the one towards oneself (how I want to present myself).

Concerning the relation to oneself, Goffman develops Park's statement: *'...[the] mask represents the conception we have formed of ourselves—the role we are striving to live up to—this mask is our truer self, the self we would like to be. In the end, our conception of our roles becomes second nature and an integral part of our personality.'* (Park, 1950: 250).

2.2 Motivation towards self-presentation

Goffman explains further that our roles are motivated by what we want to achieve in a particular situation (Goffman, 1959: 6). We can achieve things through the influence we have on others, hence performance is defined as: ‘...*all the activity of a given participant on a given occasion which serves to influence in any way any of the other participants*’ (Goffman, 1959: 15). To perform such an activity, the participant has to choose the most appropriate means – both verbal and non-verbal. Self-presentation is thus a matter of choice.

One may want to express by means of his/her self-presentation the affiliation to a specific social group. Goffman claims:

‘...different social groupings express in different ways such attributes as age, sex, territory, and class status, and that in each case these bare attributes are elaborated by means of a distinctive complex cultural configuration of proper ways of conducting oneself. To be a given kind of person, then, is not merely to possess the required attributes, but also to sustain the standards of conduct and appearance that one’s social grouping attaches thereto’ (Goffman, 1959: 75).

Applied to my sample of teenage respondents, the attribute we are concerned with is the age which is usually linked with a very specific behaviour which Chambers calls extremism. (Chambers, 2009: 182).

2.3 Selective self-presentation

The selective nature of self-presentation having been mentioned, it is important to add one more reason (except the need to influence others) that motivates choice. Goffman states that: ‘*[There is] the tendency for performers to offer their observers an impression that is idealized in several different ways*’ (Goffman, 1959: 35).

As we will find in the questionnaires, teenagers use some English words. It can probably be interpreted in terms of self-presentation strategies as a desire to show that they 1) keep up with the recent world and that they are not outdated, 2) are intelligent because they use a foreign language in everyday communication and 3) are different from their parents’ generation – which is a key element in the teenage period. (Chambers, 2009: 181).

2.4 Online self-presentation, the virtual identity

The dimension of self-presentation has been even broadened in the technologically advanced world, which ‘*allows us to self-present online*’ (Hancock, Toma, 2009: 367). The Internet is such a medium that facilitates *selective self-presentation*. (Hancock, Toma, 2009: 367) Thanks to/because of its qualities, it is possible to present only some information. These qualities are: ‘*a) the textual nature of computer-mediated communication (CMC), which makes messages more editable, and b) the slowed temporal dynamics of CMC, which gives users more time to construct their self-presentation*’ (Walther, 1992). Thus, as Walther claims, online self-presentation is much more selective than face-to-face communication. (Walther, 1992, 1996)

In fact, Vybíral, Šmahel and Divínová speak about virtual identity, which is tightly connected with the online milieu.

‘In the environment of the Internet, the individual is not present as a physical subject, but only as a “virtual representation”....A virtual representation does not have an identity in the psychological sense. It is a “cluster” of digital data, a set of data that is ordered in some way’ (Vybíral, Šmahel, Divínová, 2004: 171)

Virtual representations share some features with their real-world creators but they are not the same. (Vybíral, Šmahel, Divínová, 2004: 172) As stated above, the selective nature of virtual self-presentation makes them independent from their originators. ‘*Our virtual representation is a sort of independent personality, which can in some cases act and behave, to some degree, autonomously, independently of our will and consciousness*’ (Vybíral, Šmahel, Divínová, 2004: 171). We create our virtual representations, we choose for them the ways they will present us, we decide their characteristics – email address structure, name or nickname (Vybíral, Šmahel, Divínová, 2004: 171) or, most currently, photographs (Hancock, Toma, 2009: 368). Thus, ‘*[w]hat we call the virtual identity of [the virtual] representation is the identity that we ourselves attribute to this virtual representation*’ (Vybíral, Šmahel, Divínová, 2004: 171). As mentioned before, the identity has individual and social components. This distinction concerns also the virtual identity:

‘Personal virtual identity relates to who an individual is as a person in the virtual environment, or rather what the representation of this person in the virtual

environment is. Social virtual identity characterizes where an individual belongs in the virtual environment, what that individual is a part of, and where the virtual representation belongs' (Šmahel, 2003a, b).

3. Language and identity

Identity and its presentation have been observed in previous chapters that have already implied the connection of both the phenomena to language. As the thesis is altogether linguistically oriented, it is essential to focus more deeply on the relationship between language and identity (section 3.1, p. 22). The term linguistic identity will be introduced (section 3.2, p. 22). Language will be observed in connection to social identity (section 3.3, p. 25) and as an evaluative tool (section 3.4, p. 26). The functions of language will be mentioned (section 3.5, p. 26) and an Anglicism defined (section 3.6, p. 27).

3.1 The linguistic expression of identity

What is, however, an important feature of our field of study, is the mutually conditioned interrelationship between language and identity. Weedon suggests that '*Identity is made visible and intelligible to others through cultural signs, symbols and practices*' (Weedon, 2004: 7). One of them is language. Kroskrity claims: '*Identity is defined as the linguistic construction of membership in one or more social groups or categories*' (Kroskrity, 1999: 111). Language is a tool to express who we are (our identity), but on the other hand it also determines us, which was stated in The Sapir-Whorf hypothesis: '*The structure of language one habitually uses influences the manner in which one thinks and behaves.*' (Kramersch, 1998: 11) The postmodernist theory agrees with this conception: '*...language constitutes rather than reflects or expresses the meaning of experience and identity*' (Weedon, 2004: 17). This is then transported to self-comprehension and self-presentation. The language-identity relationship is not a simple one. It is so interconnected that we can hardly dissociate these two features. That is why the construction of social identity via language and conversely the expression of one's identity through language are made an object of study.

3.2 Linguistic identity

Sociolinguists have introduced the term *linguistic identity* which defines our identity through the language we use. (Thornborrow, 2004: 158) Joseph specifies: '*[...] this is how linguistic identity functions in general: we read the identity of people with whom we come into contact based on very subtle features of behavior, among which those of language are*

particularly central' (Joseph, 2004: 39). The linguistic choices we make are determined by several factors – the specific communicative situation, the people we talk to and the purpose of the conversation (these items are random and we need to adapt our language to suit them). The traditional features like a regional dialect, familial expressions and the mother tongue influence the way we speak (or write – the linguistic characteristics being valid as much in speech as in writing). *'...the linguistic identity is not just a matter of using one dialect or code rather than another...it is also a matter of how we use language with others; in other words, how we communicate and interact with others through talk.'* (Thornborrow, 2004: 159)

3.2.1 Name

A special example of linguistic identity is a name. We are assigned names. In our country, the surname is inherited from the family and the first name is chosen by the parents. The name is one of the first words that express our identity, Joseph explains that: *'There are [...] two basic aspects to a person's identity: their name, which serves first of all to single them out from other people, and then that deeper, intangible something that constitutes who one really is [...]*' (Joseph, 2004: 1). Joseph stresses that *"the name singles one out from other people"* which is the reason why the names are attributed to the individuals: *'We are distinguished from other members of a group by our name, which sets us apart as an individual, as different from others, even though we might share other attributes, such as belonging to the same family [...]*' (Thornborrow, 2004: 160). Thornborrow agrees with Joseph when saying: *'[...] personal identities are socially constructed through the use of names, naming practices and rituals'* (ibid.). Although the name has an exterior function – to distinguish us from the others, it is also important for the individual – it determines his/her vision of him/herself. Joseph explains:

'They [the individual identities] start with a personal name, and the desire to give meaning to that name. In the case of one's own name, its meaning consists on the level of the deictic function of "identifying" the individual. But when asked about the meaning of their names, most people are able to unravel long, complex, deeply felt narratives about their personal history' (Joseph, 2004: 176).

It is manifested in Nkweto Simmonds' words: *'[...] my names locate me in time and space. It gives me a sense of my own history. [...] I need to understand and know myself from that*

position.' (Nkweto Simmonds, 1998: 36) A name is a specific type of a lexical unit called a proper name. Dušková explains that '*proper names have not got a lexical content and cannot be defined*' (Dušková, 2003: 35). She exemplifies the claim by saying: '*Proper name Henry refers to a certain individual called Henry but does not characterize the individual. Several persons called Henry do not share anything but the name*' (ibid.). The proper names, as I mentioned before, are given to us. Usually motivated by the taste of our parents, the choice of a particular name is thus quite arbitrary, which is confirmed by Lévi-Strauss: '*They [the proper names in vocative sentences] are more than arbitrary in reference*' (Lévi-Strauss, 1958). Once one is assigned a name, regardless of the arbitrary character of its choice, he/she is obliged to live with it as a badge of his/her individual identity. Thornborrow suggests: '*Once you have your name, how people use it becomes very important. The way names are used in interaction is central to the process of constructing individual identities within a group*' (Thornborrow, 2004: 161). That is why individuals may want to adapt their names to the requirements of the group they are members of. A possible way of doing so is a creation of a nickname, which is popular in the virtual environment where the individual's virtual identity is created: '*[...] increasingly people are choosing new names for themselves for use [e.g.] in Internet chat rooms*' (Joseph, 2004: 177). The online milieu is suitable for nickname construction. As it is anonymous (chapter 5, section 5.3, p. 36) and no one knows you or recognises you, you can think of another name (a nickname) which will represent you on the Internet and according to which you will be distinguished in the virtual environment. The nickname thus becomes part of your virtual linguistic identity. It has been theorised by Vybíral, Šmahel and Divínová:

'In the environment of the Internet, the individual is not present as a physical subject, but only as a "virtual representation". [...] This virtual representation often includes digitally recorded and stored information about "who we are": a name or nickname, history, and status within the given virtual society. Just as in real life [...], there is a record of "identity" [...] in the virtual environment. One such record is an e-mail address [...]. In a way, the e-mail address represents our identity in the Internet environment. It becomes our virtual representation' (Vybíral, Šmahel and Divínová, 2004: 171).

The adolescents' nicknames and the instances of Anglicisms in these nicknames will be examined in the practical part of the thesis (chapter 6, section 6.2.1, p. 41).

3.3 Language and social identity

Language is also a social force which enables interpersonal communication and implies the affiliation to a certain social group (no matter its proportions), which is confirmed by Kramsch: *'Language is the most sensitive indicator of the relationship between an individual and a given social group.'* (Kramsch, 1998: 77) Burke agrees with Kramsch: *'[language is] one of the most important of the signs of collective identity'* (Burke, 1993: 70). It is through language how people identify (either consciously – the teenage speech we will be dealing with – or unconsciously) themselves with this social group. *'By their accent, their vocabulary, their discourse patterns, speakers identify themselves and are identified as members of this or that speech and discourse community.'* (Kramsch, 1998: 65) Thus, social identity is linguistically conditioned but also manifested.

3.3.1 Speech communities

Each speech community can be characterised by certain linguistic qualities (a specific accent – regional variations, vocabulary – jargons, or even syntax structures – religion, law) which then mirror in our linguistic choices. *'Being able to show that you can use linguistic terms appropriately according to the norms associated with a particular group helps to establish your membership of it, both to other members of the group, the ingroup, and those outside it, the outgroup.'* (Thornborrow, 2004: 165)

Thus, language serves a double function: firstly, it represents a mark of allegiance to the group and secondly, on the other hand, it expresses distance from the group. *'[...] Speaking the same language, or variety of language, as someone else is a simple and effective way of indicating solidarity; speaking a different language or variety of language is an equally effective way of distinguishing oneself from other individuals or groups'* (Burke, 1993: 70).

Our linguistic choice, in fact, categorises us in terms of members of speech communities. *'The individual creates for himself the patterns of his linguistic behaviour so as to resemble those of the group or groups with which from time to time he wishes to be identified, or so as to be unlike those from whom he wishes to be distinguished'* (Le Page, Tabouret-Keller, 1985: 181). In addition to it, language plays an essential part even within

the speech group – it is tightly connected to hierarchy, there are patterns of higher and lower prestige and the use of them locates us on the scale of prestige in the group.

(Thornborrow, 2004: 166)

Furthermore, language is such a powerful tool that we can use it to (at least seemingly) become part of a desired group. We speak its language, thus we are its members.

(Thornborrow, 2004: 167) That is why we were observing the use of Anglicisms within the teenage generation, the Anglicisms being the linguistic means to achieve the goal of group-allegiance. Here, we can introduce the term of group identity. Joseph describes the link between language and group identity: *‘[...] group identities tend strongly to correlate with shared linguistic features – the major finding of sociolinguistics – to which it may be added that (1) group identities are sometimes manifested primarily through shared linguistic features, and (2) these features are not necessarily fixed in a given individual [...]’* (Joseph, 2004: 38). This Joseph’s statement echoes Labov’s conception of language being “*in the community*”.

3.4 Language as an evaluative tool

Language has one more relation to identity. Not only that one expresses his/her own identity through language, not only that one classifies him/herself in terms of belonging to a certain social group (and not belonging to another), one also uses the language of others to assess them. The language they use and the way they speak/write communicates information about them. *‘[...] all of us instinctively make decisions about the people with whom we come in contact, largely on the basis of their language – indeed, wholly on that basis if the communication is by telephone or e-mail or some other form of writing’* (Joseph, 2004: 25). One can guess many features from one’s speech or writing (speech being even richer in information because elements such as intonation or accent are spontaneously present). *‘[...] we read [by language] a person’s geographical and social origins, level of education, ethnicity, age, gender and sexuality – the whole range of categorical identities into which we routinely group people’* (Joseph, 2004: 24). Language thus serves a distinctive function both actively (in terms of one’s personal self-representation) and passively (in one’s reading of the others).

3.5 Functions of language in connection to identity

According to Joseph, linguists distinguish two basic purposes of language: ‘[...] *communication with others [...], and representation of the world to ourselves in our minds – learning to categorise things using the words our language provides us with*’ (Joseph, 2004: 15). There have been several theories and linguists who have been dealing with the functions of language. It was e.g. Bühler who first posited the functional categories of representational, conative and expressive (Coupland, 2007: 12); Malinowski who developed and underlined the importance of the phatic function: ‘[...] *the very fact of speaking with someone, as a social act, can be the “meaning” of the speech event*’ (Malinowski, 1923); Jakobson who recognized six basic language functions: referential, emotive, conative, metalingual, poetic and phatic (Jakobson, 1960) and philosopher Austin who introduced the performative function of language (Joseph, 2004: 19).

Joseph himself, however, classifies identity as a function of language: ‘[*One can consider identity as a third, distinct major function of language*’ (Joseph, 2004: 20). He justifies his statement by claiming that: ‘[...] *linguistic identity is a category that blurs the dichotomy between the two traditional functions of language [communication and representation]*’ (Joseph, 2004: 16). When constructing identity, one has to decide between what to accept and what to refuse (i.e. representation) and through self-presentation, one communicates his/her identity to others (i.e. communication). Joseph explains:

‘One’s self-representation of identity is the organizing and shaping centre of one’s representations of the world. Similarly, in communication, our interpretation of what is said and written to us is shaped by and organized around our reading of the identity of those with whom we are communicating’ (Joseph, 2004: 20).

3.6 An Anglicism

This feature involved in my research seemed at first to be easily defined. However, the definition is not as clear as presupposed because of several types of Anglicisms.

3.6.1 Types

The first group is formed by Czech words originating from English that became part of Czech vocabulary a long time ago (e.g. sport, gól, hokej, tramvaj – meaning sport, goal, hockey and tram).

The second group is also clear-cut, having as its content purely English words which are used by Czech teenagers in online communication. The examples of this group being: friend, boy, girl, cool, fake etc. These words were intentionally listed in the questionnaire so that the respondents had to classify them either as known and unknown or used and unused.

The third group was, however, blurred. It contained words such as: internet, email, image, skateboard, snowboard, piercing, top etc. At first sight it may seem that there is nothing that would distinguish these words from the previous category, but the opposite case is true. These words became a part of Czech vocabulary, they are commonly used in everyday speech and not only by teenagers, but by all Czech speakers. They are used as frequently as any other purely Czech word, or even more often because they stand for new technologies and inventions that became part of life at the beginning of the 21st century.

Nevertheless, they are not easily classified. They seem to belong to both languages. They are English in origin and they are Czech by their use in declined or conjugated forms. Some of them can already be found in Czech dictionaries (e.g. Internet, e-mail, skateboard and snowboard are listed in the 2006 edition of “*Slovník spisovné češtiny pro školu a veřejnost*”). On the other hand, some of them are not yet present in dictionaries. Creation and publication of a dictionary takes time. The speech (a parole term) changes more rapidly than the written form of language. Whatever needed by the spoken form is just created, borrowed or otherwise supplied, but the more stable written form, due to its own nature, is not capable of following such a fast development of the speech. That is why we are now dealing with this classification problem. These words would fall in two different languages, when considering them from the two points of view – that of spoken and that of written form.

Searching for an explicit answer, a telephonic inquiry was made to Ústav pro jazyk český Akademie Věd České republiky. I was advised to choose a temporal border according to which I would classify the words. I also consulted specialised literature. Firstly, I found no definition of Anglicism either in “*Encyklopedický slovník češtiny*” or in “*Slovník spisovné češtiny pro školu a veřejnost*”. “*Slovník spisovného jazyka českého*” defines an Anglicism as “*a lexical item borrowed from the English language or created in the target language according to an English model*” (Havránek, 1989). Thirdly I consulted “*Jazyk a*

jazykověda” where the definition was also vague “*it is a word, a form borrowed from the English language*” (Čermák, 2007).

3.6.2 Temporal specification

Thus, the year 1989 was chosen because it seems to be a break in the development of the Czech culture and in the Czech language as well. The iron curtain having fallen down and our country being able to communicate with all the other European countries, it obviously meant a huge change in every possible sphere of living. Not only the market, the politics and economy were influenced, it was also the sphere of education, culture, tourism, technologies, science etc. One of the influential forces was lexical borrowing. It was caused not only by the lack of original Czech words for new inventions, but also by the willingness of Czech people to borrow them. The Czech *language policy* (Spolsky, 1998: 123) is not as strict as e.g. the French one, allowing the language to borrow if there is a need. There are no tendencies to invent new Czech words that would replace the borrowed ones, as borrowing is seen as a natural and useful process – Spolsky even claims that “*for many languages, the simplest technique would seem to be borrowing from another language where the term is in use because the concept or object has already been invented*” (Spolsky, 1998: 71).

To answer the original question of the definition of an Anglicism, as there is no strict limitation, we will define it for the purposes of this thesis as: **a word borrowed from the English language that has been used since 1989 or that has just appeared in Czech vocabulary, regardless of whether in its original form (both spoken and written), or whether adjusted to the specificities of the Czech language (orally or in writing).**

3.6.3 Borrowings and their sociolinguistic value

Hudson states that borrowed words are sociolinguistically relevant because of their “*double-allegiance*” (Hudson, 1996: 55). It is exactly the problem I encountered when trying to define an Anglicism. I mention earlier that the third type of Anglicisms seemed to belong to both the languages. Hudson gives an example from the English language: ‘*[...] we treat [the loan words/borrowings] as ordinary English words, used in ordinary English sentences, but at the same time we know that they are modeled on words in other languages, which gives them a more or less foreign “flavour”.*’ (Hudson, 1996: 55) This foreign flavour makes them interesting, maybe even fashionable.

This can be one of the reasons that contribute to the use of Anglicisms by the teenagers, as suggested by the questionnaires, where the option that the use of Anglicisms is a matter of fashion was the most chosen one. Hudson further specifies: ‘[...] *each language has a distinctive symbolic value for people who use it regularly because of its links to particular kinds of people or kinds of situation*’ (Hudson, 1996: 55). Thus, the Anglicisms have such a value for the adolescents in the virtual environment.

An argument against this statement may be that the use of Anglicisms is not as regular as the previous definition would have required. In such case, Hudson offers following explication:

‘The same can be true, to a more limited extent, of languages that we do not use regularly, and which we may hardly know at all – languages that we associate with holidays, particular kinds of culture and so on. One reason for using a word from such a language is to pretend, just for a moment, to be native speaker with whatever social characteristics we associate with the stereotype’ (Hudson, 1996: 55).

However, I think, it is not the case. Especially because of the fact that English is taught at elementary schools in the Czech Republic (chapter 4, section 4.3, p. 32) and thus teenagers are familiar with the language.

4. Internet, online communication

All the features that have been mentioned enter one more specific environment which influences considerably their mutual interconnectedness. This chapter is hence dealing with the Internet (section 4.1, p. 31) and its impacts on language (section 4.2, p. 31 and 4.3, p. 32), identity (section 4.4, p. 33) and self-presentation.

4.1 Characteristics

Since the Internet has become an important communicative medium, it has been necessary to describe its particularities. The relevant qualities of OC (online communication) are: anonymity, speed and availability. The nature of OC is '*primarily text-based*' (Vybiral, Šmahel, Divínová, 2004: 181). However, the speed and immediacy of OC has '*somewhat changed communication habits. The quality of writing, specifically of typing, has changed. ... A text [now] attempts to convey much of what is otherwise expressed by intonation and gestures*' (Vybiral, Šmahel, Divínová, 2004: 181). It adopts some of the features that used to be characteristic of speech only. '*Text that is conversational in nature, as it exists on the Internet today, is a new phenomenon*' (Vybiral, Šmahel, Divínová, 2004: 181). The basic characteristics of OC caused, either by its faster rhythm or by the immediacy of its presence, are: '*multiplicity (the ability to communicate with multiple people simultaneously), immediacy and the advantage of reflection, superficiality, disinhibition and relative safety for those who need affiliation*' (Vybiral, Šmahel, Divínová, 2004: 182 – 184). OC can be mediated by '*e-mails, chat rooms, instant messaging services, web logs and discussion boards*' (Vybiral, Šmahel, Divínová, 2004: 181). There are also acoustic and visual ways of OC: skype, video and teleconferences, etc. Each type of the OC manifests different qualities from the list above.

4.2 The impact of the Internet on language

These characteristics of OC influence also the language used on the Internet (chapter 4, section 4.1, p. 31) which will be demonstrated in the practical part of the thesis – e.g. the use of abbreviations (chapter 7, section 7.6, p. 58).

The dominant language of the Internet is English: '*English continues to be the chief lingua franca of the Internet*' (Crystal, 2003: 117). Furthermore, English has also become a global

language – a key one in almost all spheres of human activity. Crystal underlines its role especially in media: *‘the press, advertising, broadcasting, cinema and popular music, [but also] in international travel, international safety, international relations, education and communications’* (Crystal, 2003: 86 – 120).

4.3 English as a second language

Thus the international power of the English language is reflected in the Czech educational system.⁸ The reason for such tendencies given by Crystal is the necessity of English in the field of science: *‘English is the medium of a great deal of the world’s knowledge, especially in such areas as science and technology’* (Crystal, 2003: 110).

These official actions impact on the knowledge of English among Czech pupils. The English language is recommended and preferred as the first foreign language, which is stipulated in Národní plán výuky cizích jazyků (National plan of foreign languages teaching⁹). The educational criteria are stated in The Framework Educational Programme for Basic Education¹⁰.

The official educational programme together with the indirect influence of media causes the deeper awareness about/knowledge of/ the English language in young Czech people. These are the exterior aspects that contribute to the adolescents’ use of the English language and consequently Anglicisms. The knowledge of L2 (second language) causes transfer defined as *‘application of a structure in one language to a structure in another language’* (Pokorná, 2011: 37). This transfer is manifested by the use of Anglicisms – see the practical part of the thesis.

Specter states: *‘if you want to take full advantage of the Internet there is only one way to do it: learn English...’* (Specter, 1996). Thus, the Internet forces its users to learn and use

⁸ There has been a suggestion of the Czech Ministry of Education, Youth and Sports that the English language will be obligatory from the third grade of the basic schools for all pupils as the first language. (Retrieved from http://www.lidovsky.cz/nemcine-na-skolach-zvoni-hrana-povinna-bude-anglictina-ppx-/ln_domov.asp?c=A100816_215531_ln_domov_ani, 2 October 2011)

⁹ Retrieved from <http://www.msmt.cz/vzdelavani/narodni-plan-vyuky-cizich-jazyku?lang=1> on 14th November 2011.

¹⁰ Retrieved from <http://www.msmt.cz/areas-of-work/basic-education>, on 2nd October 2011.

the English language (Anglicisms being a part of it). The motivation to their use is thus exterior.

It has been stated that the English language is widely taught at schools in the Czech Republic and that it influences teenagers' use of Anglicisms. It has furthermore an effect also on the construction of their identity: '*The learning of second or additional language [...] is a process which is inextricably linked to issues of culture and identity*' (Holliday, Hyde, Kullman, 2004: 80).

Our case of second language learning (learning at school) is not as serious as in the case of emerging bilingualism in the L2 country (e.g. L1 speaker emigrates to L2 country where everything – including language – is new and different for him/her) Nevertheless, both the cases can share some features. Our situation will obviously be not as extreme as in the case of total '*self-translation*' (Hoffman, 1989: 105). However, one can claim that: '*[...] identities are reconstructed*' (Pavlenko, Lantolf, 2000). In the case of second language learning in the school environment one cannot speak about '*loss of one's linguistic identity*' or '*loss of the frame of reference and the link between the signifier and the signified*' (Pavlenko, Lantolf, 2000).

The initial individual identity, including the linguistic one, is rather enriched by contact with the second language and culture related to it. It has been mentioned above (chapter 2, section 2.3, p. 19) that self-presentation of individual identity is selective. If one is enriched by several possible varieties (either linguistic or different), he/she may then choose from a larger spectrum of elements when selecting what to present. Anglicisms are thus more likely to be used in self-presentation by those who are in contact with the language (which is the case of the teenagers who learn English at school) or who know the language. If one has enriched verbal repertoire (e.g. by L2), he/she has a larger range of linguistic means to choose from. Verbal repertoire is thus a key term which '*refers to the total range of linguistic resources available to an individual or a community*' (McKay, Hornberger, 1996: 49 – 50).

4.4 The impact of the Internet on identity

In addition, the above mentioned characteristics of the Internet, impact on the conception of identity. (Holliday, Hyde, Kullman, 2004: 86) '*The technology does enable linkages to*

be made across the whole number of barriers and frontiers of language and distance...It allows conversations, sharing of experience across the confines of space' (Holliday, Hyde, Kullman, 2004: 90). Thanks to this possibility of communicating with people from distant places and to the simultaneity and multiplicity, one can become a member of several '*communities of choice, of taste, of interest*' (Holliday, Hyde, Kullman, 2004: 90). Being a member of a community means to accept its traits and norms and adhere to its identity. Thus, '*people construct their social identity by categorising themselves (or being categorised by others) as belonging to a social group*' (Thornborrow, 2004: 164). In the online environment, people can easily be members of more communities. According to Hall, the effect it has on the identity is: '*...we'll belong to a variety of communities and we'll learn to manipulate ourselves...the different parts of ourselves for these different conversations. The Internet is in a way, a kind of mirror in cyberspace of the multiplicity of identity [and] the weakening of homogenous identities...*' (Holliday, Hyde, Kullman, 2004: 91).

This mirrors in Laclau's theory of fragmentation (Laclau, 1990) which can be applied to identity in the online (virtual) environment. As mentioned before, the virtual milieu is suitable for testing the possible selves. It offers numerous possibilities in terms of group with which one can identify. The "*social virtual identity*" is fragmented when pertaining to multiple groups – to be more specific: one can contribute to several Internet forums (e.g. Gaia Online, 4chan, RuneScape, Something Awful, Democratic Underground, Digital Spy, Neogaf, The Student Room, Newgrounds or Ultimate Guitar¹¹). The "*personal virtual identity*" can be also fragmented – e.g. when creating multiple online profiles on several social networking websites, such as Facebook, Twitter or MySpace¹².

¹¹ Ten of the most visited Internet forums as ranked by Wikipedia, the main interests of the forums are: Gaia Online – anime, 4chan – various, RuneScape – video game, Something Awful – general, Democratic Underground – US Democratic Party, Digital Spy – Television and media, Neogaf – Video games and various, The Student Room – Students and young people, Newgrounds – Flash, Ultimate Guitar – music, retrieved from http://en.wikipedia.org/wiki/List_of_Internet_forums, on 13th October 2011.

¹² Examples of social networking websites, retrieved from http://en.wikipedia.org/wiki/Social_networking_websites, on 13th October 2011.

5. The pubertal/adolescent age

The thesis concentrates on teenage identity in the virtual environment and its self-presentation through the use of loaned English. Therefore, this chapter focuses on the adolescent age (section 5.1, p. 35) which can manifest itself in rebellion (section 5.2, p. 36). It will present teenagers in the virtual environment (section 5.3, p. 36) and explain the role of peers (section 5.4, p. 38).

5.1 Definitions and aims

The age range of my respondents stretches from 13 to 16 years. Therefore it is necessary to introduce two terms: puberty and adolescence.

Puberty is defined as:

‘the period during which the generative organs become capable of functioning and the person develops secondary sex characteristics. The end is conventionally given as age 14 in males, age 13 in females, but variation is wide. Subtle mental, especially emotional, changes are associated with puberty. Puberty is usually reckoned as the first subphase of adolescence.’ (English, English, 1958: 430).

Adolescence is defined as:

‘the period from the beginning of puberty to the attainment of maturity; the transitional stage during which the youth is becoming an adult man or woman. The period is defined in terms of development in many different functions which may be reached at different times. Hence only conventional limits may be stated; these are usually given as ages 12–21 for girls, 13–22 for boys’ (English, English, 1958: 14).

For the purposes of this thesis, I will use the terms adolescents (because it is more general and comprises the period of puberty) or teenagers (which is not burdened with the psychological significations).

As already stated in the definition, the adolescent age is the period of transition (not only physical, but also psychological and sociological).

From the psychological point of view, as Erikson states ‘*A central developmental task during adolescence and emerging adulthood in industrialized nations is the creation of an individuated identity*’ (Erikson, 1968).

From the sociological point of view ‘*adolescence marks the transition to independence. In typical circumstances, teenagers must extricate themselves from the family nucleus...and relocate themselves in circumstances in which they make decisions not only for themselves but potentially for dependents of their own*’ (Chambers, 2009: 181).

5.2 Rebellion

To achieve independence, teenagers have to abandon familial conventions and find their own preferences. Hence, this period is essential in the construction of identity. The way to do so can be radical: ‘*the transition from childhood to adulthood is often...accompanied by extremism*’ (Chambers, 2009: 182). It is necessary for teenagers to experiment and **to try new things**, because that is how they construct their identity. Marcia says: ‘*Constructing [a] consolidated identity involves **exploring possible selves**, and then committing to a particular set of coherent self-definitions*’ (Marcia, 1966; 1980).

To the adults (most frequently parents and teachers) the process of trying and experimenting may seem to be rebellion.

‘*[The] rebellion can be expressed superficially in distinctive outer markings such as green-dyed hair, nose-rings, and ripped jeans. It is also marked in a linguistically superficial way, by the use of distinctive vocabulary called slang, in which terms become fashionable and serve as markers of in-group membership, and then quickly become outmoded in order to mark their users as outsiders*’ (Chambers, 2009: 183).

A particular lexical item thus serves as a distinctive feature of a specific age group. (Hudson, 1996: 45) Reversely, the same feature marks those, who do not use it, as the out-group. **Hence, the will to identify with the teenage group and to separate from the rest of the society may be considered one of the possible inner motivations for the use of Anglicisms.**

5.3 Teenagers and their language and identity in the online milieu

The virtual environment is very suitable for testing the possible selves. *'Because Internet tools have provided anonymity and freedom from the constraint of physical realities, they have furnished adolescents with increased opportunities to test out the aspects of their identities'* (Greenfield, Gross, Subrahmanyam, Suzuki, and Tynes, 2006). Therefore adolescents willingly use non-standard language forms (the Anglicisms) on the Internet. They test it in online peer interaction. The results of the questionnaires imply that the testing has a positive outcome – Anglicisms are approved by the adolescents and thus, they can be used further (chapter 7, section 7.3, p. 50).

I assume that teenagers prefer to talk to other teenagers via online communication. I base this assumption on Chambers' words:

'...human beings go through at least one period of their lives in which they maintain close network ties with their peers. This is adolescence. In industrial societies, teenagers notoriously maintain almost constant peer contact, hanging out together after school in malls, restaurants or clubs, spending long hours in telephone conversations, and adhering to strict norms of dress, grooming, style, and speech' (Chambers, 2009: 90).

Subrahmanyam, Greenfield, Kraut and Gross agree with Chambers and claim that: *'The most common use of the Internet among youth is to communicate with peers'* (Subrahmanyam, Greenfield, Kraut & Gross, 2001). The answer that the use of Anglicisms is a matter of fashion (which was the most frequently given reason in the questionnaires) can be interpreted in terms of my assumption that it is the fashion among teenagers. **Thus, it is a distinctive feature of the teenage group in the study.**

According to Chambers, outer markings (in my case Anglicisms) should obey two basic rules: 1) *'They must be deemed frivolous and/or extravagant by elders'* (Chambers, 2009: 183). 2) *'It is essential that these outer markings be approved and shared by other adolescents'* (Chambers, 2009: 183). Hudson introduces the term acceptance which (when reformulated from a state to a particular community) adheres to the Chambers' rule no. 2:

'[...] the variety has to be accepted by the relevant population as the variety of the community [...] Once this has happened, the language serves as a strong unifying force for the [community], as a symbol of its independence of other [communities] (assuming that its standard is unique and not shared with others), and as a marker

of its difference from other [communities]. It is precisely this symbolic function that makes [communities] go to some lengths to develop one.' (Hudson, 1996: 33)

It was mentioned earlier that adolescents have to try new possibilities – the most popular preoccupations are summarised by Chambers: *'school, intoxicants and popular music'* (Chambers, 2009: 183 – 184). Taking into account the results of my questionnaires, I would add one more preoccupation which currently seems to be very popular – that is Facebook (chapter 7, section 7.2, p. 47).

The spread of the Internet and social networking sites, such as Facebook, slightly modifies Chambers' statement that:

'In adolescence, young people are exposed to a greater inventory of linguistic variants because they are exposed to a wider circle of acquaintances. Where the locus of activity in childhood was the neighbourhood, centered on local primary schools and recreational grounds, it suddenly expands in adolescence to secondary schools and colleges that amalgamate students from several primary schools' (Chambers, 2009: 184).

The Internet is available earlier in life than the natural passage from primary to secondary school. And thus there is a possibility of making numerous acquaintances. Therefore primary school pupils adhere to the previously mentioned Chambers' statement.

5.4 The role of peers

The peer acquaintances are the most important in adolescence, since the role of family is weakened (chapter 5, section 5.1, p. 35). They provide other adolescents with precious feedback, which is a key element in identity construction. Cooley, Goffman and Mead observe that *'...identity is constructed through the feedback received as one manages impressions during social interactions and reflects upon the appraisals of others'* (Cooley, 1902; Mead, 1934; Goffman, 1959). According to Nurmi, peer interaction has several stages: *'[The teenagers] are presenting themselves to one another, trying out aspects of their identities, confirming or rejecting self-concepts through social feedback, and moving toward identity consolidation in the process'* (Nurmi, 2004).

The communication, however, is not dependant only on the interlocutors with whom one communicates, it depends also on him/her, on his/her identity. Pearson and Spitzberg claim: *'Interpersonal communication begins with self. All of our perceptions of communication—observations, understanding based on our senses, or insight—are tied to ourselves; our particular communication interactions are limited by who we are and what we have experienced'* (Pearson, Spitzberg, 1990: 10).

Hence, personal identity strongly influences the social one because it determines how one will behave in a particular situation, what decisions one will make, with whom one will get acquainted or identify. Communication is influenced not only by the relationships one has with others but also by: *'[the relationships] that we wish to have, and those we believe we do have'* (Pearson, Spitzberg, 1990: 12). Moreover, the proper nature of the virtual environment contributes to the creation of such relationships because *'the freedom of delaying the answer'* (Vybíral, Šmahel, Divínová, 2004: 183) and the lack of non-verbal communication enable the participants to conceal something from the other.

6. Research

The theoretical background has been rendered in previous chapters which focus on identity, self-presentation, the Internet and the adolescent age. An actual example of the interplay of all these features will be presented in this and the next chapter (section 6.1, p. 40). I will introduce the techniques (section 6.2, p. 40 and 6.3, p. 43) and the respondents (sections 6.3.2, p. 43 and 6.3.4, p. 44) who took part in the research.

6.1 Introduction

In the practical part, I will describe whether the selected sample of teenagers encounters Anglicisms on the Internet, whether they use them, which words they consider Czech and which English, how active they are in the virtual environment and **whether Anglicisms may be seen as a distinctive feature of teenage identity in the online milieu** (in connection to my hypothesis, p. 9).

I have mentioned before that teenagers are motivated from the outside (chapter 4, section 4.3, p. 32) as well as from the inside (chapter 5, section 5.2, p. 36) to use Anglicisms. The practical part will examine the teenagers studied and try to find out whether these reasons are reflected in their actual expressions.

To ascertain whether Anglicisms are expressions of the adolescent group identity, I needed another group to compare and contrast the adolescents to. I opted for the adults whose language use is marked by stability and persistence, which is confirmed by Chambers: *'[...] once the features of the sociolect are established in the speech of young adult, under normal circumstances those features remain relatively stable for the rest of their lives'* (Chambers, 2009: 197).

The research has taken place in three successive steps: 1) observation, 2) distribution of the questionnaires to teenagers, and 3) distribution of the questionnaires to adults.

6.2 Observation

The massive spread of the Internet has affected many spheres of human knowledge including what is called Labov's observer's paradox (*'how can we observe people when they are not being observed?'*) (Spolsky, 1998: 8). A clandestine observation in the virtual

environment is enabled by its anonymous nature. Obviously, as emphasised before, the virtual self-presentation is selective and people present only what they want to. Therefore, it was necessary to verify the data gained through the observation. Thus, the questionnaires were chosen (chapter 6, section 6.3, p. 43).

Observation focused on the profiles of teenagers at the age of 15 years, which they created on a Czech website called www.lide.cz. This site provides people with the possibility of chatting, presenting themselves, making friends, meeting, making acquaintances, and discussing various topics.

The thesis is dealing with the Anglicisms as one of the constituting elements of the teenage identity. Thus, Anglicisms were sought for in the Czech teenagers' Internet vocabulary. I took into consideration their nicknames and any text I found in their profiles, no matter whether it was their personal motto or their opinions on favourites colours, clothes, music, films, places, food, drinks, etc. No other criterion (neither region, nor sex) than age was applied. The data was collected on 9 March 2011 and on 16 March 2011.

6.2.1 The results of observation

During the two days, several profiles were analysed and some Anglicisms or English words were discovered. The discovered words covered several morphological categories. I found instances of nouns, adjectives and verbs. However, the teenagers also use prepositional phrases, acronyms, fixed expressions or entire clauses. I will mention some of the words in their original contexts so that it is obvious that they are examples of English loan words. I found, e.g.:

*'lostangelx; Co miluji: FFs♥,bOyS♥,mUsIc♥,fAmIly♥,dAnCe♥,EnDiShKa♥...;
Oblíbené oblečení: CRAZZY..CRAZZY...CRAZZY...; Hoj, takže hledám holku na
pokec nebo i něco víc.. je mi 14 jsem ulítlej a na pc mě uvidíte non stop =D.. --> Áj
láf máj frénds --> co víc dodat =) PS: Nejsm šampon, jen se hezky oblikám! =D;
„Keep moving forward.>>>> ;)“; xx.sweet.girl.xxx; Christie-animal-wild;
Oblíbená muzika: neřeším styl - poslouchám to co se mi prostě líbí ! ...miluju
muziku ! --> Music is my life ! <3; hanca.crazy; PurpleBunny; or =) nějakej klučik
for me ? =P'*

I would like to emphasise that Anglicisms were frequently discovered in the nicknames or e-mail addresses of the teenagers. Both these features are ways of self-presentation. Both of them contribute to the creation of virtual identity. The importance of names and nicknames in identity construction was theorised in chapter 3, section 3.2.1, p. 23. To be more specific, I will present some examples of the nicknames (or e-mail addresses) the adolescents use in the online milieu:

‘SexySpam.xP, HhyPperRka, damnEmily, iLyScreamo, SoSmile, AnDie.Shadows, Emo.Sexy.Bear, katulinka.girl, dj-armany, Lalli-Pop, devil.and.devil, PurpleBunny, hwezicka.sweet, xXx.Prinncesss.xXx, joey.joker, Hello.Kitty.Girls, Christie-animal-wild, x-gloom.girl-x, AduSka.SweeT.Sasa, vanessa-kiss, hanca.crazy, UnKnOwN.BisCuiT.LoLa, DenisQa.s.Miss, NewVeronica, xfire2011, HiCcuping.Queen, BEJBI.BUM, sWeEt.GiRl.r0cK, ShAmPoOoOo.BoY’ etc.

Joseph asserts that it is important ‘to give meaning to [the] name’ (Joseph, 2004: 176). Once a name is chosen for us, we may give meaning to it. The meaning of the name is our personal identity, as the name is ‘a carrier of identity’ (ibid.). However, if we select or create our name/nickname, we may embody the meaning directly in the name. Thus, the name indicates the nature of their creators’ identities. Strictly logically speaking, if we observe the previous examples, we may conclude that: if a name is ‘a carrier of identity’ and if the name contains an Anglicism, Anglicisms hence are part of the individual’s identity. The reasons for the use of such expressions may be various. As teenagers tend to create ‘a distinctive vocabulary called slang’ (Chambers, 2009: 183), they may want to be fashionable and employ the use of slang in their nicknames. Another motive may be constant contact with the English language (as suggested in the *Introduction*) or the personal liking of the language. Vybíral, Šmahel and Divínová specify that the motivation of such behavior is influenced by many more factors:

‘What we attribute to our virtual representation is, however, only partly conscious. Part of the transfer of ideas and feelings constitutes projections in the form of fantasies, visions, unconscious tendencies, wishes, and complexes. Our virtual representation is a sort of independent personality’ (Vybíral, Šmahel and Divínová, 2004: 171).

Without proper research the motivation will remain a speculation.

However, the aim of the observation was not to study the individual examples of the virtual representations. I was searching for the instances of Anglicisms which were further examined by means of a questionnaire.

6.3 Questionnaire

6.3.1 Description of the questionnaire for teenagers

Having collected data from the online milieu, I created a questionnaire based on the observed English words.

The questionnaire is written in Czech so that all the respondents clearly understand the tasks. It has two pages with 9 questions. It was designed in such a way for practicality reasons, as the questionnaire had to be completed in less than 20 minutes. The questions cover the lexical part of the thesis (the Anglicisms) – e.g. question no. 3 as well as the sociological part (the self-presentation and identity) – e.g. question no. 2. The questions are mainly multiple choice questions offering three or more possibilities. The reason for this type of question was to make the questionnaire as simple as possible to complete. The questionnaire is anonymous in order to provide the respondents with greater freedom of expression. The only personal data indicated are sex and age. For detailed illustration, the questionnaire is attached to the thesis.

6.3.2 The respondents

Further, the questionnaires needed to be distributed among the target groups of respondents. These respondents were chosen according to the studied age, so a decision was made to distribute the questionnaires among eighth grade students at elementary schools. The schools involved in the research were: ZŠ Smetanova Vimperk, ZŠ T.G.Masaryka Vimperk and 33. ZŠ Plzeň. Altogether there were seven eighth grade classes that participated in the research. The research consisted of two rounds. The first took place on 30th March 2011 when I distributed the questionnaires in four classes at schools in Vimperk. The second wave followed a week later when on 8th April 2011 the questionnaires were given to pupils of three eighth grade classes at the Pilsen school. The

gender and age distribution of respondents in the individual classes is summarised in the table below¹³.

Table 6.1 Teenagers: age and gender distribution

| Class | Number of pupils | Wrong answers | Girls | Boys | Wrong answers | 13 years old | 14 years old | 15 years old | 16 years old |
|----------------------------|------------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|--------------|
| ZŠ Smetanova 8.A | 17 | 1 | 8 | 8 | 1 | 6 | 9 | 1 | 0 |
| ZŠ Smetanova 8.B | 15 | 1 | 8 | 6 | 1 | 3 | 9 | 2 | 0 |
| ZŠ TGM 8.A | 21 | 0 | 11 | 10 | | 10 | 8 | 3 | 0 |
| ZŠ TGM 8.B | 20 | 0 | 11 | 9 | | 0 | 13 | 6 | 1 |
| 33. ZŠ Terezie Brzkové 8.A | 15 | 0 | 3 | 12 | | 5 | 9 | 0 | 1 |
| 34. ZŠ Terezie Brzkové 8.B | 20 | 0 | 0 | 20 | | 2 | 17 | 1 | 0 |
| 35. ZŠ Terezie Brzkové 8.C | 22 | 0 | 10 | 12 | 1 | 5 | 11 | 4 | 1 |
| Total | 130 | 2 | 51 | 77 | 3 | 31 | 76 | 17 | 3 |
| Total percentage | 100% | 1.54% | 39.23% | 59.23% | 2.31% | 23.85% | 58.46% | 13.08% | 2.31% |

6.3.3 Description of the questionnaire for adults

For adult respondents I used the same questionnaire except that I formulated two more questions concerning the speech of teenagers. I added these questions so that the adults express their opinion on whether Anglicisms are characteristic of the adolescents and assess the speech of teenagers. I assumed that the adults would use the Internet for work purposes therefore I supplied question number 2 with one more option which offered this activity. I made also a formal adjustment (the addressing in second person plural). One more piece of personal information was asked – the language the adult was studying at school, so that I could argue that there was an influence of the officially taught language at schools. For detailed illustration, the questionnaire is attached to the thesis.

6.3.4 The respondents

The adult questionnaires were distributed to middle-aged people ranging from 40 years to 65 years of age. This particular age limit was designed to involve people who are not as close to the adolescents as young adults and whose language is relatively stable. The

¹³ If there is the option: wrong answers in the table indicate the amount of respondents who answered incorrectly to the given question (including, e.g. yes/no questions, where both the mutually exclusive options were chosen) or did not answer at all. I insisted on inserting this option because the percentage is then always calculated from the same total number. Therefore all the tables (except those that explicitly mention it) are calculated in the same way – the same divisor is applied. The term ‘total’ always means the absolute value of respondents who answered in a particular way. This value is immediately expressed as a percentage.

collection of data took place in the period 15th – 26th October 2011. The age distribution of the adult sample is presented in Table 6.2.

Table 6.2 Adults: age distribution

| | | | | | | | | | | |
|------------------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| Age | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 |
| Total | 1 | 3 | 2 | 3 | 2 | 8 | 3 | 5 | 5 | 4 |
| Total percentage | 0.91% | 2.73% | 1.82% | 2.73% | 1.82% | 7.27% | 2.73% | 4.55% | 4.55% | 3.64% |

| | | | | | | | | | | |
|------------------|--------|-------|-------|-------|--------|-------|-------|-------|-------|-------|
| Age | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 |
| Total | 13 | 6 | 6 | 6 | 14 | 6 | 7 | 4 | 2 | 2 |
| Total percentage | 11.82% | 5.45% | 5.45% | 5.45% | 12.73% | 5.45% | 6.36% | 3.64% | 1.82% | 1.82% |

| | | | | | | |
|------------------|-------|----|-------|-------|----|-------|
| Age | 60 | 61 | 62 | 63 | 64 | 65 |
| Total | 2 | 0 | 1 | 4 | 0 | 1 |
| Total percentage | 1.82% | 0% | 0.91% | 3.64% | 0% | 0.91% |

The gender composition of the adult respondents is as follows:

Table 6.3 Adults: gender distribution

| | | |
|--------------|-------|------------------|
| Sex | Total | Total percentage |
| Female | 75 | 68.18% |
| Male | 34 | 30.91% |
| Wrong answer | 1 | 0.91% |

7. Interpretation of data

Having previously introduced the method and the respondents, I will present the results of the questionnaires in this chapter. The following sections correspond to the individual questions of the questionnaire (section 7.1, p. 46; 7.2, p. 47; 7.3, p. 50; 7.4, p. 54; 7.5, p. 56; 7.6, p. 58; 7.7, p. 60; 7.8, p. 63; 7.9, p. 65; 7.10 p. 67; and 7.11 p. 68).

7.1 Question number 1

1) How much time do you spend on the Internet?

- A) 1 hour a day
- B) more than 1 hour a day
- C) less than 1 hour a day

73.85% of teenagers answered that they spent more than one hour a day on the Internet. There were some who spent one hour a day on the Internet – 14.62%. The third option (less than one hour a day) was opted for only by 7.69% of teenagers. One teenager supplied his/her own answer that he/she spent approximately five hours a month on the Internet.

The majority of adults also chose option B, even though the percentage was not as high as in teenagers: 37.27%. The other options were more or less balanced: 28.18% of adult respondents chose A and 24.55% C. Nevertheless, there occurred an answer which did not appear at all in the adolescents – that 3.64% of adults did not use the Internet at all. There were also added answers, e.g. using the Internet as necessary or distinguishing among options according to the purpose of the Internet use (A for private purposes, B for work purposes).

7.2 Question number 2

2) If you are on the Internet, you...

A) use the Internet for work purposes (only in case of adults, this option was not given to the teenagers), B) are on Facebook, C) chat, D) participate in discussion forums (give an example of the topic of the discussion you participate in), E) use Skype, F) use ICQ, G) look for information, H) watch videos or listen to music on YouTube (or else, give examples.....), I) write e-mails, J) use the lonely hearts section, and K) others (give examples). The answers are listed in the table below.

Table 7.1 Popularity of online activities

| Activities on the Internet | Teenagers (130) | | Adults (110) | |
|-------------------------------------|-----------------|------------|--------------|------------|
| | Total | Percentage | Total | Percentage |
| Work purposes | xxx | xxx | 83 | 75.45% |
| Facebook | 118 | 90.77% | 25 | 22.73% |
| Chat | 101 | 77.69% | 10 | 9.09% |
| Discussions | 29 | 22.31% | 6 | 5.45% |
| Skype | 71 | 54.62% | 42 | 38.18% |
| ICQ | 71 | 54.62% | 9 | 8.18% |
| Looking for information | 104 | 80% | 101 | 91.82% |
| YouTube (or other videos and music) | 118 | 90.77% | 45 | 40.91% |
| E-mails | 80 | 61.54% | 96 | 87.27% |
| Lonely hearts section | 15 | 11.54% | 4 | 3.64% |
| Others | 38 | 29.23% | 10 | 9.09% |

The two most popular activities among the teenagers share the highest percentage. These are Facebook and YouTube. Both of them were chosen by 90.77% of teenage respondents. The third popular activity is looking for information.

The current popularity of Facebook that was opted for by almost all the teenagers can be contrasted to the result of Šmahel and Veselá's research that examined a similar topic in 2006 – 2007¹⁴. They discovered that *'the most visited online community server was the Czech server www.lide.cz'* (Šmahel, Štětka, 2009: 60). The results coincide with the fact that the phenomenon of *'Facebook [founded in 2004¹⁵] started to spread in the Czech environment at the end of the year 2007'* (Šmahel, Štětka, 2009: 60). It can be observed that the boom of Facebook in the last four years has been immense. It was not mentioned at all in the Šmahel and Veselá's research and recently we have found out that 90.77% of teenagers have chosen this option.

The teenage respondents who participate in discussions (22.31%) gave several examples of topics they contribute to: TGM 8.A: herní fórum, skateboarding, graffiti, TGM 8.B: pocek, lovuzdar.sk, dopisování, Smetanova 8.A: hodnocení videí a obrázků, Smetanova 8.B: osobnosti.cz, hry, japonské anime, 33. ZŠ 8.A: nový server SFGAME.CZ, hry, 33. ZŠ 8.B: fotbal ARSENAL FC, fotbal, holky, 33. ZŠ 8.C: motorky, kluci, hudba. The prevailing topics are connected to hobbies – they are from the spheres music, visuals, sport, games and interpersonal relationships.

The adults most frequently selected looking for information (91.82%), writing e-mails (87.27%) and using the Internet for work purposes (75.45%). 9.09% of adults suggested other uses of the Internet: e-banking, Google Earth, translations, shopping (goods and tickets), fun, games and Google Translate. I mention them to be able to compare and contrast them with the teenagers' ones. The sites visited by teenagers are usually entertaining. Some of the adults' activities are also sought for amusement (Google Earth, shopping, games) others are, however, rather serious (translations, e-banking).

From the results, one may draw the following conclusions: a) the phenomenon of Facebook is more popular among adolescents than adults, b) teenagers visit YouTube and similar servers more than adults (which can be justified also by the fact that the adults did not offer any other servers as examples, while the adolescents offered the following: www.rentube.com, loupal (???), Evropa 2, stream, rádio Impuls, Kiss Jižní Čechy,

¹⁴ Even if the target group is not completely matching – Šmahel and Veselá focused on the larger and more diverse group of people from 12 to 88 years of age (Šmahel, Štětka, 2009: 60).

¹⁵ Retrieved from <http://en.wikipedia.org/wiki/Facebook> on 20th April 2011

karaoktexty.cz, t-music.cz, mp3stahuj.cz, kino tip, videofilmy.net), and c) looking for information is popular in both the groups, even if it tends to be more popular among adults (91.82% x 80.00%). It can be interpreted in terms of Chambers' claim that: '[...] *adolescents primarily look after themselves*' (Chambers, 2009: 189). Their popular activities are thus motivated by their search for personal identity (a personal concern). It is done either through the feedback of peers (i.e. Facebook) or by encountering various impulses (i.e. YouTube). Adults are generally more work-bound, therefore their online activities demonstrate work commitment.

7.3 Question number 3

This question is the first to deal with examples of Anglicisms.

3) Do you encounter following expressions on the Internet? (Tick how often.)

Net, room, smile, kick, love, friend, girl, boy, cool, super, fake, poster, sweet, chat nick, crazy, no comment, spam, sound, new people, top dance, music.

The options of frequency: often, sometimes, seldom, never.

Table 7.2 Teenagers: frequency of encounters with Anglicisms in the virtual environment

| Teenagers | No answer | | Often | | Sometimes | | Seldom | | Never | |
|-----------|-----------|------------|-------|------------|-----------|------------|--------|------------|-------|------------|
| | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage |
| net | 1 | 0.77% | 88 | 67.69% | 25 | 19.23% | 11 | 8.46% | 5 | 3.85% |
| room | 4 | 3.08% | 4 | 3.08% | 19 | 14.62% | 45 | 34.62% | 58 | 44.62% |
| smile | 2 | 1.54% | 47 | 36.15% | 43 | 33.08% | 20 | 15.38% | 18 | 13.85% |
| kick | 4 | 3.08% | 19 | 14.62% | 17 | 13.08% | 17 | 13.08% | 73 | 56.15% |
| love | 3 | 2.31% | 74 | 56.92% | 31 | 23.85% | 19 | 14.62% | 3 | 2.31% |
| friend | 3 | 2.31% | 78 | 60% | 29 | 22.31% | 9 | 6.92% | 11 | 8.46% |
| girl | 4 | 3.08% | 56 | 43.08% | 36 | 27.69% | 20 | 15.38% | 14 | 10.77% |
| boy | 2 | 1.54% | 50 | 38.46% | 41 | 31.54% | 18 | 13.85% | 19 | 14.62% |
| cool | 2 | 1.54% | 95 | 73.08% | 22 | 16.92% | 10 | 7.69% | 1 | 0.77% |
| super | 1 | 0.77% | 103 | 79.23% | 19 | 14.62% | 5 | 3.85% | 2 | 1.54% |
| fake | 4 | 3.08% | 65 | 50% | 29 | 22.31% | 12 | 9.23% | 20 | 15.38% |
| poster | 5 | 3.85% | 6 | 4.62% | 25 | 19.23% | 35 | 26.92% | 59 | 45.38% |

| Teenagers | No answer | | Often | | Sometimes | | Seldom | | Never | |
|------------|-----------|------------|-------|------------|-----------|------------|--------|------------|-------|------------|
| | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage |
| sweet | 5 | 3.85% | 20 | 15.38% | 33 | 25.38% | 32 | 24.62% | 40 | 30.77% |
| chat | 2 | 1.54% | 111 | 85.38% | 11 | 8.46% | 5 | 3.85% | 1 | 0.77% |
| nick | 6 | 4.62% | 47 | 36.15% | 21 | 16.15% | 27 | 20.77% | 29 | 22.31% |
| crazy | 3 | 2.31% | 51 | 39.23% | 34 | 26.15% | 26 | 20% | 16 | 12.31% |
| no comment | 1 | 0.77% | 70 | 53.85% | 40 | 30.77% | 13 | 10% | 6 | 4.62% |
| spam | 3 | 2.31% | 61 | 46.92% | 27 | 20.77% | 16 | 12.31% | 23 | 17.69% |
| sound | 7 | 5.38% | 30 | 23.08% | 21 | 16.15% | 31 | 23.85% | 41 | 31.54% |
| new | 1 | 0.77% | 89 | 68.46% | 30 | 23.08% | 6 | 4.62% | 4 | 3.08% |
| people | 2 | 1.54% | 36 | 27.69% | 32 | 24.62% | 27 | 20.77% | 33 | 25.38% |
| top | 5 | 3.85% | 58 | 44.62% | 26 | 20% | 28 | 21.54% | 13 | 10% |
| dance | 5 | 3.85% | 43 | 33.08% | 30 | 23.08% | 35 | 26.92% | 17 | 13.08% |
| music | 2 | 1.54% | 100 | 76.92% | 15 | 11.54% | 10 | 7.69% | 3 | 2.31% |

To compare and contrast the adolescents' results, the adults' answers are presented below in Table 7.3:

Table 7.3 Adults: frequency of encounters with Anglicisms in the virtual environment

| Adults Word | No answer | | Often | | Sometimes | | Seldom | | Never | |
|----------------|-----------|------------|-------|------------|-----------|------------|--------|------------|-------|------------|
| | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage |
| net | 12 | 10.91% | 57 | 51.82% | 23 | 20.91% | 8 | 7.27% | 10 | 9.09% |
| room | 23 | 20.91% | 7 | 6.36% | 16 | 14.55% | 33 | 30% | 31 | 28.18% |
| smile | 23 | 20.91% | 16 | 14.55% | 21 | 19.09% | 18 | 16.36% | 32 | 29.09% |
| kick | 30 | 27.27% | 3 | 2.73% | 2 | 1.82% | 18 | 16.36% | 57 | 51.82% |
| love | 26 | 23.64% | 11 | 10.00% | 22 | 20% | 20 | 18.18% | 31 | 28.18% |
| friend | 25 | 22.73% | 7 | 6.36% | 21 | 19.09% | 25 | 22.73% | 32 | 29.09% |
| girl | 25 | 22.73% | 7 | 6.36% | 22 | 20% | 25 | 22.73% | 31 | 28.18% |
| boy | 24 | 21.81% | 8 | 7.27% | 21 | 19.09% | 23 | 20.91% | 34 | 30.91% |
| cool | 20 | 18.18% | 19 | 17.27% | 24 | 21.81% | 24 | 21.81% | 23 | 20.91% |
| super | 18 | 16.36% | 41 | 37.27% | 22 | 20% | 15 | 13.63% | 14 | 12.73% |
| fake | 26 | 23.64% | 3 | 2.73% | 6 | 5.45% | 25 | 22.73% | 50 | 45.45% |
| poster | 25 | 22.73% | 3 | 2.73% | 7 | 6.36% | 23 | 20.91% | 52 | 47.27% |

| Adults Word | No answer | | Often | | Sometimes | | Seldom | | Never | |
|----------------|-----------|------------|-------|------------|-----------|------------|--------|------------|-------|------------|
| | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage |
| sweet | 27 | 24.55% | 4 | 3.64% | 16 | 14.55% | 25 | 22.73% | 38 | 34.54% |
| chat | 14 | 12.73% | 41 | 37.27% | 26 | 23.64% | 17 | 15.45% | 12 | 10.91% |
| nick | 25 | 22.73% | 7 | 6.36% | 14 | 12.73% | 25 | 22.73% | 39 | 35.45% |
| crazy | 24 | 21.81% | 11 | 10% | 12 | 10.91% | 22 | 20% | 41 | 37.27% |
| no comment | 22 | 20% | 20 | 18.18% | 29 | 26.36% | 16 | 14.55% | 23 | 20.91% |
| spam | 18 | 16.36% | 53 | 48.18% | 17 | 15.45% | 9 | 8.18% | 13 | 11.82% |
| sound | 26 | 23.64% | 12 | 10.91% | 13 | 11.82% | 21 | 19.09% | 38 | 34.54% |
| new | 24 | 21.81% | 33 | 30% | 13 | 11.82% | 15 | 13.64% | 25 | 22.73% |
| people | 23 | 20.91% | 15 | 13.64% | 21 | 19.09% | 20 | 18.18% | 31 | 28.18% |
| top | 24 | 21.81% | 33 | 30% | 21 | 19.09% | 8 | 7.27% | 24 | 21.81% |
| dance | 23 | 20.91% | 13 | 11.82% | 16 | 14.55% | 32 | 29.09% | 26 | 23.64% |
| music | 16 | 14.55% | 37 | 33.64% | 27 | 24.55% | 15 | 13.63% | 15 | 13.63% |

The most frequently encountered words in the virtual environment are almost identical in both the examined groups, although the individual percentages and the frequency hierarchy differ. Each group chose one word which had not been chosen by the other group: the teenagers opted for new and the adults for spam. The identical words are: cool, chat, music, net and super. The order of the words in the target group is: chat (85.38%), super (79.23%), music (76.92%), cool (73.08%), new (68.46%) and net (67.69%). The adults arranged the words as follows: net (51.82%), spam (48.18%), super + chat (both 37.27%), music (33.64%) and cool (17.27%).

One can see that even if five same words were selected by both the groups, the discrepancies in the values are conspicuous. The highest adult percentage is lower than the

lowest teenage percentage. Thus, I deduce that the teenagers notice/encounter Anglicisms more often than the adults (on the Internet).

This fact may be caused by the differing activities teenagers and adults usually 'do', if they are online. Teenagers prefer the social networking site Facebook, while adults rather look for information or use the Internet for work purposes (question no. 2; chapter 7, section 7.2, p. 47). Adolescents also admit using Anglicisms (question no. 4; chapter 7, section 7.4, p. 54). Hence, taking into account the following two facts a) adolescents spend their 'online time' in interaction with other adolescents (chapter 5, section 5.3, p. 36), and b) adolescents use Anglicisms, it is obvious that they have to notice them more often than adults.

Concerning the opposite feature (the least frequently noticed English loan words), the situation recurs. Once again the selected words almost completely match in both the groups. The least observed words are: kick, nick, poster, sound and sweet. The hierarchy of the teenagers' choices is: kick (56.15%), poster (45.38%), room (44.62%), sound (31.54%), sweet (30.77%) and nick (22.31%). The adults had the following sequence: kick (51.82%), poster (47.27%), fake 45.45%), crazy (37.27%), nick (35.45%) and sweet + sound (sharing 34.54%). One can find that the two least noticed words (kick, poster) were identically opted for by both groups. These Anglicisms have not yet penetrated the Czech online milieu as much as the others (mentioned before). On the other hand, by scrutinizing the percentages of adolescents who ticked the option 'often' in all the words, one ascertains that (except for the word 'people' and the least frequent words) over one third of teenage respondents often noticed the given Anglicisms on the Internet.

Being aware of the non-exhaustive character of my list of Anglicisms, I offered a possibility to the respondents that they could suggest their own words that they like or use on the Internet. 45 of them (34.62%) made use of it and provided me with the following words (or expressions¹⁶): *ban, best, Call of Duty, cheap, congratulations, di*k, face, fail, forever, fu*k, FuU, Gamepark, good, holy sh*t, homepage, I love you, joke, lame, live, LOL, muck, nice, no, ok, old, OMFG, OMG, please, peach, pig, PLS, powermove, school, single, sorry, sport, style, tagging, thanks, THX, track, Twitter, What's up man?, yeh, yes.*

¹⁶ Individual words recurred in several respondents, I mention them only once. There appeared words that are Czech (e.g. luxus) which I did not include in the list. The Czech acronyms (mtr, mtmr, njn, nvm, jj) were also relatively common, but they did not fit into my category. Therefore I did not mention them either.

The suggested lexical items mostly include nouns (ban, face, style), adjectives (best, good, nice) and verbs (fail, live, love). Few respondents mentioned even whole sentences (I love you, What's up man?). The acronyms (LOL, OMG, PLS, etc.) correspond to those I examine in question number six (chapter 7, section 7.6, p. 58). The teenagers' examples include also vulgarisms (di*k, fu*k, sh*t), fixed expressions (What's up, holy sh*t) and proper nouns (Gamepark, Twitter).

Only three adult respondents (2.73%) suggested their own Anglicisms. These are:

barbecue, car, joint, laptop, market, notebook, paddock, polish, search, tablet, 4U. There is no correspondence between the words suggested by adolescents and adults. The adults' Anglicisms may be determined by the sphere in which the individual respondents work. Having discovered the presence of English loan words in the virtual environment, I will formulate the next question to find out whether the adolescents use them actively.

7.4 Question number 4

The preceding question focused on whether respondents noticed the expressions in the online milieu, whereas this question concerns the respondents' active use of Anglicisms.

4) Do you use any of the given expressions?

A) No, I do not.

B) Yes, I do. (Circle them in the table in question number 3.)

The differences between the answers of teenagers and adults are summarised in the following table:

Table 7.4 Active use of Anglicisms

| Active use of Anglicisms | Teenagers (130) | | Adults (110) | |
|--------------------------|-----------------|------------|--------------|------------|
| | Total | Percentage | Total | Percentage |
| Wrong/no answers | 6 | 4.62% | 12 | 10.91% |
| No | 17 | 13.08% | 55 | 50% |
| Yes | 107 | 82.31% | 43 | 39.09% |

The table clearly shows that the discrepancy between the target group and the control group is conspicuous. While 82.31% of teenagers admit using English loan words, only 39.09% of adults answered affirmatively. It means that twice as many adolescents than adults consented with the active use of Anglicisms. On the other hand, half of the adults chose the negative answer which was opted for by only 13.08% of adolescents. Thus, the percentage of adults forms almost a quadruple of the teenage percentage.

This question was, however, dealing with one more thing – with the respondents' concrete choice of words he/she uses him/herself. The results are summarised in Table 7.5:

Table 7.5 Distribution of actively used Anglicisms

| Word | Teenagers (130) | | Adults (110) | | Word | Teenagers (130) | | Adults (110) | |
|--------|-----------------|------------|--------------|------------|------------|-----------------|------------|--------------|------------|
| | Total | Percentage | Total | Percentage | | Total | Percentage | Total | Percentage |
| net | 75 | 57.69% | 32 | 29.09% | sweet | 7 | 5.38% | 2 | 1.82% |
| room | 5 | 3.85% | 5 | 4.55% | chat | 80 | 61.54% | 23 | 20.91% |
| smile | 41 | 31.54% | 10 | 9.09% | nick | 24 | 18.46% | 7 | 6.36% |
| kick | 15 | 11.54% | 2 | 1.82% | crazy | 20 | 15.38% | 8 | 7.27% |
| love | 54 | 41.54% | 2 | 1.82% | no comment | 67 | 51.54% | 19 | 17.27% |
| friend | 35 | 26.92% | 7 | 6.36% | spam | 33 | 25.38% | 23 | 20.91% |
| girl | 16 | 12.31% | 3 | 2.73% | sound | 8 | 6.15% | 1 | 0.91% |
| boy | 11 | 8.46% | 3 | 2.73% | new | 62 | 47.69% | 8 | 7.27% |
| cool | 73 | 56.15% | 11 | 10% | people | 9 | 6.92% | 4 | 3.64% |
| super | 81 | 62.31% | 24 | 21.82% | top | 23 | 17.69% | 18 | 16.36% |
| fake | 60 | 46.15% | 3 | 2.73% | dance | 21 | 16.15% | 2 | 1.82% |
| poster | 2 | 1.54% | 2 | 1.82% | music | 63 | 48.46% | 11 | 10% |

The most frequently used words among teenagers are: super (62.31%), chat (61.54%) and net (57.69%). The answers of adults, as is evident from the table, correspond with the teenagers' choices. Although the sequence is different and the percentages are lower than in adolescents – net (29.09%), super (21.82%) and chat (20.91%). The adults chose one more word which has the same percentage value as 'chat' in adolescents – it is 'spam'.

In general, one may observe that the adult percentages tend to be lower than the teenage ones. This tendency may be interpreted in connection to what was mentioned in chapter 5, section 5.2, p. 36. The results justify Chambers' claim about adolescents' '*distinctive vocabulary called slang*' (Chambers, 2009: 183). By mere comparison, it is evident that the discrepancy in percentage is relatively striking. Contrast, e.g. the word 'new': the adolescent percentage is 47.69% and the adult one 7.27%. Or even more noticeable is the word 'fake': 46.15% to 2.73%. However, one cannot generalise. There are cases in which the percentage does not differ as much, e.g. room and poster. These two instances are, interestingly, exceptions to what was stated before – the adult percentage is higher than the teenage one (4.55% to 3.85%, respectively 1.82% to 1.54%). In addition, if one compares the results with the results of the previous question, one will discover that the actively used Anglicisms match with those that were selected as most frequently noticed in the virtual environment.

7.5 Question number 5

Having found out that the examined words (Anglicisms) are actively used by teenagers, I wanted to discover the reasons which adolescents attribute to the use of Anglicisms.

5) Why do you think these words are used?

- A) It is a matter of fashion.
- B) There is no suitable equivalent in Czech (e.g. Facebook).
- C) There is a Czech equivalent but it is inexact or too long (e.g. chat=online povídání).

The answers are encapsulated in the following table:

Table 7.6 Reasons for the use of Anglicisms

| The reason for use | Teenagers (130) | | Adults (110) | |
|--------------------|-----------------|------------|--------------|------------|
| | Total | Percentage | Total | Percentage |
| A | 62 | 47.69% | 39 | 35.45% |
| B | 12 | 9.23% | 8 | 7.27% |
| C | 22 | 16.92% | 39 | 35.45% |
| Combination A+B | 2 | 1.54% | 0 | 0% |
| Combination A+C | 22 | 16.92% | 8 | 7.27% |
| Combination B+C | 2 | 1.54% | 2 | 1.82% |
| Combination A+B+C | 3 | 2.31% | 3 | 2.73% |
| Wrong/no answers | 5 | 3.85% | 7 | 6.36% |
| Others | 0 | 0% | 4 | 3.64% |

The table indicates that both the groups share the same view on the reasons for the use of Anglicisms. The most frequently chosen answer in teenagers is A (a matter of fashion) – chosen by 47.69%, then it is C and the third is B. The popularity of option A among the teenagers was theorised in chapter 5, section 5.3, p. 36. The adults' preferences are equally distributed between options A and C (both 35.45%). The third highest percentage has option B. The combinations of options (which were allowed to the respondents) have only minority representation. The most selected one is a combination of A+C, which in fact only contributes to the result that answers A and C were the most commonly chosen ones.

In addition to the given options, some adults provided me with their own opinions on the reasons. I will quote some of them: a) *Je to dobou, každá doba má své názvy.* (The use of

Anglicisms is influenced by the historical period we live in. Each era has its own expressions.), b) *Je to rychlejší pro komunikaci.* (It is faster for communication.), c) *Vžila se, zdomácněla pro určitá vyjádření.* (They [the Anglicisms] have become usual for certain expressions.), and d) *Nebo spíš žijeme v globální době, která je rychlejší než překlady našich jazykovědců. Komunikace se provádí hlavně v Aj, tak proč to překládat.* (We have been living in a global period which has been faster than the translations of our linguists. We have been communicating mainly in English, so why should we translate it?). Despite the individually given opinions, the majority of respondents (either adolescents or adults) have agreed on the fact that Anglicisms are recently fashionable.

7.6 Question number 6

Question number six was dealing with a feature I noticed in the virtual environment – the acronyms. The respondents were provided with a list of acronyms (IC, OMG, OMFG, WTF, BRB, ROFL, BTW, THX, FB, PLS¹⁷) and they were asked following question:

6) Have you noticed the following acronyms on the Internet? Do you know their meaning? If you do, please write it down.

The detailed overview follows in the form of a table:

Table 7.7 The acronyms

| Teenagers | No answer | | I have noticed it | | I have not noticed it | | I know the meaning | | I do not know the meaning | | Correct meaning | | Incorrect meaning | |
|-----------|-----------|------------|-------------------|------------|-----------------------|------------|--------------------|------------|---------------------------|------------|-----------------|------------|-------------------|------------|
| | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage |
| IC | 30 | 23.08% | 15 | 11.54% | 65 | 50% | 2 | 1.54% | 55 | 42.31% | 0 | 0% | 4 | 3.08% |
| OMG | 14 | 10.77% | 84 | 64.62% | 6 | 4.62% | 60 | 46.15% | 15 | 11.54% | 87 | 66.92% | 1 | 0.77% |
| OMFG | 34 | 26.15% | 32 | 24.62% | 43 | 33.08% | 13 | 10% | 45 | 34.62% | 18 | 13.85% | 2 | 1.54% |
| WTF | 22 | 16.92% | 47 | 36.15% | 32 | 24.62% | 25 | 19.23% | 47 | 36.15% | 34 | 26.15% | 1 | 0.77% |
| BRB | 36 | 27.69% | 7 | 5.38% | 58 | 44.62% | 1 | 0.77% | 64 | 49.23% | 2 | 1.54% | 0 | 0% |
| LOL | 17 | 13.08% | 84 | 64.62% | 6 | 4.62% | 44 | 33.85% | 23 | 17.69% | 57 | 43.85% | 8 | 6.15% |
| ROFL | 27 | 20.77% | 33 | 25.38% | 44 | 33.85% | 12 | 9.23% | 55 | 42.31% | 14 | 10.77% | 4 | 3.08% |
| BTW | 27 | 20.77% | 26 | 20% | 48 | 36.92% | 6 | 4.62% | 64 | 49.23% | 5 | 3.85% | 5 | 3.85% |
| THX | 22 | 16.92% | 37 | 28.46% | 36 | 27.69% | 29 | 22.31% | 48 | 36.92% | 43 | 33.08% | 1 | 0.77% |
| FB | 8 | 6.15% | 80 | 61.54% | 5 | 3.85% | 68 | 52.31% | 7 | 5.38% | 103 | 79.23% | 0 | 0% |
| PLS | 6 | 4.62% | 82 | 63.08% | 9 | 6.92% | 71 | 54.62% | 7 | 5.38% | 102 | 78.46% | 0 | 0% |
| Adults | No answer | | I have noticed it | | I have not noticed it | | I know the meaning | | I do not know the meaning | | Correct meaning | | Incorrect meaning | |
| Acronym | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage | Total | Percentage |
| IC | 9 | 8.18% | 8 | 7.27% | 53 | 48.18% | 7 | 6.36% | 61 | 55.45% | 4 | 3.64% | 4 | 3.64% |
| OMG | 9 | 8.18% | 7 | 6.36% | 53 | 48.18% | 6 | 5.45% | 63 | 57.27% | 5 | 4.55% | 1 | 0.91% |
| OMFG | 10 | 9.09% | 5 | 4.55% | 54 | 49.09% | 5 | 4.55% | 63 | 57.27% | 4 | 3.64% | 1 | 0.91% |
| WTF | 10 | 9.09% | 6 | 5.45% | 54 | 49.09% | 5 | 4.55% | 62 | 56.36% | 3 | 2.73% | 2 | 1.82% |
| BRB | 10 | 9.09% | 1 | 0.91% | 58 | 52.73% | 0 | 0% | 65 | 59.09% | 0 | 0% | 0 | 0% |
| LOL | 9 | 8.18% | 8 | 7.27% | 51 | 46.36% | 5 | 4.55% | 66 | 60% | 3 | 2.73% | 2 | 1.82% |
| ROFL | 10 | 9.09% | 4 | 3.64% | 55 | 50% | 1 | 0.91% | 66 | 60% | 1 | 0.91% | 0 | 0% |
| BTW | 10 | 9.09% | 9 | 8.18% | 50 | 45.45% | 9 | 8.18% | 61 | 55.45% | 10 | 9.09% | 0 | 0% |
| THX | 12 | 10.91% | 7 | 6.36% | 50 | 45.45% | 9 | 8.18% | 61 | 55.45% | 9 | 8.18% | 0 | 0% |
| FB | 8 | 7.27% | 9 | 8.18% | 52 | 47.27% | 8 | 7.27% | 61 | 55.45% | 9 | 8.18% | 0 | 0% |
| PLS | 9 | 8.18% | 10 | 9.09% | 45 | 40.91% | 16 | 14.55% | 58 | 52.73% | 16 | 14.55% | 0 | 0% |

The basic difference between the answers of the target and the control group is that teenagers encounter acronyms in online communication more often than adults. The adult percentages are all single figures, while the adolescent values reach double figures. Four of them even exceed the 50.00% border, meaning that more than half of the adolescents have

¹⁷ IC=I see, OMG=Oh my god, OMFG=Oh my fu*king god, WTF=What the fu*k, BRB=Be right back, ROFL=Rolling on the floor laughing, BTW=By the way, THX=Thanks, FB=Facebook and PLS=Please: retrieved from: <http://www.zkratky.cz/zkratky/Chatovaci-zkratky>, on 22nd April 2011.

encountered those particular acronyms (OMG, LOL, FB, PLS) in the online milieu. Conversely, in the opposite case of not noticing the acronyms, adult percentages are higher than teenage ones. They are close to the 50.00% level. It means that almost half of the adults have not noticed acronyms on the Internet.

The respondents were also asked the meaning of the acronyms. I considered all the answers that a) indicated the exact English meaning (OMG=Oh my God.)¹⁸, b) presented the Czech translation of this meaning (OMG= Ó můj Bože.), and c) explained approximately the meaning (lol=*smích, výsměch, že se směješ, vtipný*,¹⁹ etc.) as correct.

There were only a few adults who were familiar with the sense of the acronyms. The most commonly known acronyms in the adults are: PLS (14.55%), BTW (9.09%) and THX and FB (they share the same percentage of 8.18%). The percentages are, however, relatively low. On the other hand, the adolescents are familiar enough with some of the acronyms. The most comprehensible are: FB (79.23%), PLS (78.46%) and OMG (66.92%). The first two have even surpassed the level of 75%, thus one may claim that over three quarters of the teenage respondents know the meaning of FB and PLS acronyms. The knowledge of FB acronym which stands for Facebook is probably linked with the popularity of Facebook (as demonstrated in section 7.2).

¹⁸ If the respondents wrote down the meanings of the acronyms in the English language, they sometimes misspelled them. The most frequent example of this tendency was: *Oh my got*.

¹⁹ These are actual examples of explanations given by the teenagers.

7.7 Question number 7

I have described difficulties with the definition of Anglicism in chapter 3, section 3.6, p. 27. These difficulties inspired me to ask a similar question of the lay respondents. I wanted to find out whether the lay public has a clearer opinion on this issue than the professionals. Therefore I introduced question number seven:

7) Circle the words from the list that you consider Czech.

Basketbal, streetový, klub, piercing, PC, steak, modeling, esemeska, fotbal, emo, internet, anime, image, drink, hokej, hamburger, jeans, džíny, rifle, CD, fajn, party (=večírek), technař, teknař, toast, gól, top (=nejlepší), top (=tričko), tramvaj, volejbal, tým, skateboard, snowboard, ememeska, email, hoper, sport, hot dog, sexy, tag, fitness, conversky, dredy.

The results are presented in Table 7.8:

Table 7.8 Perception of Anglicisms as Czech words

| Words | Translation | Teenagers (129) | | Adults (110) | | Words | Translation | Teenagers (129) | | Adults (110) | |
|-----------|--------------|-----------------|------------|--------------|------------|---|----------------|-----------------|------------|--------------|------------|
| | | Total | Percentage | Total | Percentage | | | Total | Percentage | Total | Percentage |
| basketbal | basketball | 46 | 35.66% | 21 | 19.09% | toast | toast | 5 | 3.88% | 4 | 3.64% |
| streetový | street (adj) | 1 | 0.77% | 1 | 0.91% | gól | goal | 78 | 60.47% | 41 | 37.27% |
| klub | club | 57 | 44.19% | 35 | 31.82% | top (=nejlepší) | the best | 17 | 13.18% | 7 | 6.36% |
| piercing | piercing | 9 | 6.98% | 2 | 1.82% | top (=tričko) | T-shirt | 14 | 10.85% | 3 | 2.73% |
| PC | PC | 22 | 17.05% | 7 | 6.36% | tramvaj | tramway | 77 | 59.69% | 54 | 49.09% |
| steak | steak | 7 | 5.43% | 5 | 4.55% | volejbal | volleyball | 46 | 35.66% | 39 | 35.45% |
| modeling | modeling | 25 | 19.38% | 6 | 5.45% | tým | team | 72 | 55.81% | 33 | 30% |
| esemeska | SMS | 54 | 41.86% | 30 | 27.27% | skateboard | skateboard | 9 | 6.98% | 1 | 0.91% |
| fotbal | football | 81 | 62.79% | 37 | 33.64% | snowboard | snowboard | 10 | 7.75% | 1 | 0.91% |
| emo | emo | 32 | 24.81% | 0 | 0% | ememeska | MMS | 47 | 36.43% | 26 | 23.64% |
| internet | Internet | 80 | 62.02% | 22 | 20% | email | email | 20 | 15.5% | 8 | 7.27% |
| anime | anime | 4 | 3.1% | 1 | 0.91% | hoper | hip hop fan | 33 | 25.58% | 0 | 0% |
| image | image | 6 | 4.65% | 4 | 3.64% | sport | sport | 79 | 61.24% | 50 | 45.45% |
| drink | drink | 6 | 4.65% | 6 | 5.45% | hot dog | hot dog | 7 | 5.43% | 1 | 0.91% |
| hokej | hockey | 90 | 69.77% | 44 | 40% | sexy | sexy | 39 | 30.23% | 14 | 12.73% |
| hamburger | hamburger | 12 | 9.3% | 6 | 5.45% | tag | tag | 3 | 2.33% | 1 | 0.91% |
| jeans | jeans | 13 | 10.08% | 6 | 5.45% | fitness | fitness | 13 | 10.08% | 6 | 5.45% |
| džíny | jeans | 41 | 31.78% | 24 | 21.82% | conversky | Converse shoes | 14 | 10.85% | 4 | 3.64% |
| rifle | jeans | 59 | 45.74% | 28 | 25.45% | dredy | dreadlocks | 33 | 25.58% | 8 | 7.27% |
| CD | CD | 30 | 23.26% | 5 | 4.55% | None | | 6 | 4.65% | 39 | 35.45% |
| party | party | 31 | 24.03% | 7 | 6.36% | All the words are borrowed from English | | 2 | 1.55% | 1 | 0.91% |
| technař | techno fan | 15 | 11.63% | 18 | 16.36% | I do not know | | 0 | 0% | 2 | 1.82% |
| teknař | techno fan | 13 | 10.08% | 6 | 5.45% | | | | | | |

Although, there are differences between the convictions of adolescents and adults, the basic vision of which word is Czech and which is not is the same. The figures of both groups more or less correspond. By scrutinizing, one discovers that some words show similar figures both in adolescents and adults – regardless of which end of the scale a particular word is situated on: streetový (0.77% x 0.91%), volejbal (35.66% x 35.45%), or drink (4.65% x 5.45%).

In contrast, some words evince great differences between how they are perceived by the younger generation and the control group. Examples of such discrepancies are: hoper (25.58%, slightly over a quarter of the adolescents x 0% of the adults), emo (24.81% of adolescents x 0% of adults), or internet (62.02% of adolescents x 20.00% of adults). Irrespective of which word is concerned, teenagers are more likely to consider it Czech

than adults. The only exceptions are two words: drink and technář²⁰. The conclusion drawn from this point is that adolescents perceive more of the English loan words as Czech than adults.

Adults most often opted for: tramvaj (49.09%), sport (45.45%) and gól (37.27%). Even if the same words have also high percentages in the adolescents, they are not the top three. The most commonly chosen words in the teenagers are: hokej (69.77%), fotbal (62.79%) and internet (62.02%). However, this discrepancy may be caused by the unequal gender distribution of the two groups.

Nevertheless, a more important fact is that the target group and the control group share an opinion on English loan words of the first type (chapter 3, section 3.6.1, p. 27) which were intentionally mixed with those of the third type (ibid.). Both the groups confirmed what was stated in section 3.6.1 – that type number one has been generally accepted as part of the Czech lexicon. Words of this type show the highest percentages in both groups. Words of the third type evince much lower percentages – except for several instances (in the teenagers) designating usually recent technological inventions, such as internet (62.02%), esemeska (41.86%) and ememeska (36.43%). This might be caused by the fact that the examined adolescents (unlike the adults) have never experienced a period without mobile phones²¹ or the Internet²². They took such technologies for granted therefore they also consider the related vocabulary as self-evident.

²⁰ In case of technář, I doubt the percentage because I suppose the adults may have mistaken the meaning with something that concerns technology.

²¹ Wireless telecommunication of recent types started to develop in the late 1970s. Retrieved from http://en.wikipedia.org/wiki/Mobile_phone#History, on 21st November 2011.

²² Although the history of the Internet reaches as far as the 1960s, its world wide spread started later – in the 1990s. Retrieved from <http://en.wikipedia.org/wiki/Internet#History>, on 21st November 2011.

7.8 Question number 8

Previous questions (except 1 and 2) focused on the lexical level of the online presentation of identity (theorised in chapter 1) which conveys information that the adolescents give (in Goffman's words – chapter 2, section 2.1, p. 18). This and the next question reversely deal with self-presentation (chapter 2, p. 18) – which corresponds to what teenagers give off (chapter 2, section 2.1, p. 18).

8) If you are online, do you want to communicate anything about you?

A) Yes, I do. I create profiles (e.g. on www.lide.cz or on Facebook) and I present private information about myself.

B) Yes, I do, but it is not private (e.g. I participate in discussions or insert videos.).

C) No, I do not. I use the Internet only as a source. (e.g. I look for information, write emails.)

The results of both groups are presented below in Table 7.9:

Table 7.9 Communicating information in the online milieu

| Communicating information | Teenagers (130) | | Adults (110) | |
|-------------------------------|-----------------|------------|--------------|------------|
| | Total | Percentage | Total | Percentage |
| A Private information | 58 | 44.62% | 6 | 5.45% |
| B General information | 46 | 35.38% | 8 | 7.27% |
| C No information, just source | 14 | 10.77% | 90 | 81.82% |
| Wrong/no answers | 12 | 9.23% | 6 | 5.45% |

The answers of the target group are distributed evenly among all the options and there is not a considerable gap between options A and B, even if the gap between these two options and option C is relatively great. On the other hand, the results of the control group are very unbalanced. Option C exceeds the other options very considerably. While adolescents tend to present private or general information in the virtual environment, adults almost refuse

conveying any information. They use the Internet passively, as a source of information. The vast majority of adults (81.82%) adhere to this option. Only 10.77% of teenagers, conversely, opted for C.

It was theorised earlier that individual identity is manifested through the use of language (chapter 3, p. 22) and other means in the online milieu. This self-presentation thus forms virtual identity (chapter 2, section 2.4, p. 20). The questionnaires confirmed that teenagers present themselves on the Internet. If one calculates the total of the percentages of options A and B (both of them implying the presentation of information), one gets 80.00%. 80.00% of all the adolescents communicate something about themselves in the virtual environment. It is more than three quarters of teenagers. Almost half of the teenage respondents (44.62%) convey private information, usually by creating profiles on a social networking site – preferably on Facebook (chapter 7, section 7.2, p. 47). The type of information teenagers tend to communicate was examined in the next question.

7.9 Question number 9

In connection with self-presentation, individual, social and group identity, a question specifying the type of conveyed information was asked.

9) If you create a profile, which kind of information do you present?

- A) Truthful and general (e.g. favourite colours, music, animals, places).
- B) Truthful and private (e.g. sexual orientation, personal qualities, addictions, you present photographs).
- C) Truthful and embellished (e.g. you make yourself older, more interesting).
- D) Made-up, it is fun and nobody will discover it (e.g. you change your gender).

I hereby introduce the results²³:

Table 7.10 Information presented in online profile

| | Teenagers (58) | | Adults (6) | |
|-------------------------|----------------|------------|------------|------------|
| | Total | Percentage | Total | Percentage |
| A Truthful, general | 23 | 39.66% | 6 | 100% |
| B Truthful, private | 26 | 44.83% | 0 | 0% |
| C Truthful, embellished | 2 | 3.45% | 0 | 0% |
| D Made-up | 0 | 0% | 0 | 0% |
| A+B | 5 | 8.62% | 0 | 0% |
| A+C | 2 | 3.45% | 0 | 0% |

²³ Since this question is a conditional clause, I had to take into consideration the answer an individual had chosen in the preceding question, when evaluating the results. It means that only those who opted for A in the previous question were evaluated in regards to this question. Therefore, the percentage was calculated from 58 (the respondents having answered an A in question number 8). In the control group, the number is much lower – the condition of this question having been accomplished by only six persons. Thus, the percentage was calculated from this figure. The results of the adults are not of any particular value because of their low number. Nevertheless, the fact that the figure is so low is important and has been mentioned in the preceding section (7.8).

Option B in the teenagers – presenting truthful and private information – evinces the highest percentage (44.83%). However, the second most common option (A) was chosen by 39.66%, which is not a great difference. The adults unanimously opted for A. The teenagers' results give evidence that the tendency of self-enclosure and self-presentation in the virtual environment is strong among adolescents.

The theoretical background given in the preceding chapters (especially 2, p. 18 and 5, p. 35) serves to interpret the real tendency of teenagers to present themselves in the virtual milieu. The reasons for this tendency are summarised below:

- a) Virtual self-presentation is a characteristic feature of recent adolescents, therefore an adolescent (if he/she wishes to categorise him/herself as an adolescent, which he/she wants, because it is the developmental task of adolescence) must play this role (thus use the Internet as a tool for self-presentation) to affiliate with the target group (chapter 2, section 2.2, p. 19).
- b) The virtual environment is a suitable place for testing possible selves (chapter 5, section 5.2, p. 36) and finding a convenient self, which is also a psychological requirement of adolescence (chapter 5, section 5.1, p. 35).
- c) Adolescence dictates a search for independence (*ibid.*), which they can do in the online environment where parents are absent.
- d) Adolescents are situated in such a developmental period that they need to spend time (in recent context also virtual time) with peers (chapter 5, section 5.3, p. 36).

7.10 Question number 10

With this inquiry, I wanted to support my assumption that Anglicisms were characteristic of adolescents by using the opinion of the control group. Therefore only adults were asked this question which was formulated as follows:

10) Do you think that the words given in question no. 3 and the acronyms given in question no. 6 are characteristic of the contemporary youth?

A) Yes, I do.

B) No, I do not.

Table 7.11 presents the results.

Table 7.11 Perception of Anglicisms as characteristic of contemporary youth

| Anglicisms are characteristic of contemporary youth | Adults (110) | |
|---|--------------|------------|
| | Total | Percentage |
| A Yes. | 84 | 76.36% |
| B No. | 17 | 15.45% |
| Wrong/no answers | 4 | 3.64% |
| Others | 3 | 2.73% |
| I do not know | 2 | 1.82% |

The adults confirmed my assumption, as over three quarters of them (76.36%) answered affirmatively. Their conviction was supported with several comments which some respondents provided me. I will quote one of them, as it expresses exactly that each adolescent generation has its specific features: *My jsme měli. Za 10 let oni budou mít zase jiné.* (=We had them [specific expressions]. In ten years, they [the teenagers] will have had their own [expressions].) Once agreed that English loan words are characteristic of teenagers, assessment of the adults of the adolescents' use of Anglicisms was needed. Therefore, the next question was formulated.

7.11 Question number 11

In this question I inquired about the evaluation the adults had on the language of the teenagers.

11) If you do (if you think that the words given in question no. 3 and the acronyms given in question no. 6 are characteristic of the contemporary youth), do you like them using it?

A) Yes, I do.

B) No, I do not. (Why?)

I summarised the answers in a table²⁴:

Table 7.12 Adults' assessment of adolescents' use of Anglicisms

| | Adults (84) | |
|----------------|-------------|------------|
| Approval | Total | Percentage |
| Yes | 25 | 29.76% |
| No | 45 | 53.57% |
| I do not know | 1 | 1.19% |
| Other opinions | 13 | 15.48% |

As one can see, the absolute majority of adult respondents does not like adolescents' use of Anglicisms. On the other hand, it is approved by a relatively high percentage (29.76%), which is almost a third of adults. The question offered a possibility to the respondents of expressing their opinions on the topic. Therefore, I will mention some of the commentaries.

The most common reasons which were given to explain why adults did not like the phenomenon were connected to the mother tongue: a) *Nerozumím jim, mám ráda český jazyk.* (I do not understand the words, I like the Czech language.) b) *Měli by komunikovat v*

²⁴ Once again, this question is a conditional clause. Logically, if someone does not find Anglicisms typical of adolescents, one may not ask him/her whether he/she approves of their using them. Thus, it works only with those respondents who chose the positive option in the preceding question (84). The percentages are calculated of this figure.

mateřtině. (They should communicate in their mother tongue.) c) *Dnešní mládež by se především měla naučit řádně česky, neumí svůj mateřský jazyk - neumí psát, slovně se vyjadřovat, nečtou!!* (The contemporary young generation should firstly learn Czech. They have not mastered their mother tongue – they cannot write, verbally express. They do not read!!).

Other reasons stressed the necessity of English expressions as the pressure of the historical period we are living in: *Nic jiného jim nezbyvá.* (They have no other option.), or *Je to životní nutnost.* (It is a vital necessity.) Some respondents were critical of teenagers' competences: *Velmi často je používají ti, kteří neznají jejich přesný význam.* (They [the Anglicisms] are very often used by those who do not know their precise meaning.)

All these comments supported the negative answer to the question. I would also like to mention some of those that either approve the use or express a different opinion. A positive view is: *Alespoň se to taky naučím.* (I can at least learn them [the Anglicisms] myself.) The additional opinions were most frequently the indifferent ones: *Je mi to jedno. Nevadí mi to.* (It does not bother me.) However, there were some opinions that looked deeper into the issue:

„Nedá se říci, že se mi to líbí, ale chápu to. Je to logický důsledek závislosti mladých na počítači, hlavně na internetu, kde se to anglismy hemží, toho, že počítačový slang je založen na anglických termínech a zkratkách. Znalost angličtiny mladí považují za prostředek úspěšného pracovního uplatnění v cizině.“
(I cannot say that I like it, but I understand it. It is a logical consequence of the adolescent addiction to computers, especially on the Internet which is rich in Anglicisms. Computer slang is based on English terms and acronyms. Knowledge of English is considered by the young generation as a means to successfully finding employment abroad.)

The fact that adults do not like the teenagers' use of Anglicisms corresponds with Chambers's claim (chapter 5, section 5.3, p. 36) that: '*They [the outer markings of adolescence] must be deemed frivolous and/or extravagant by elders*' (Chambers, 2009: 183). Adolescence is the a period of searching for the self and of differentiation from the older generation, which can be achieved through language (Chambers, 2009: 183). Language is the marking that distinguishes the in-group (the adolescents) and the out-

group (the adults). The fact that adults do not approve of adolescents' language contributes to its popularity.

Conclusions

In my thesis, I was analysing the relationship between the use of Anglicisms in the virtual environment and adolescent group (respectively individual) identity. The conceptual framework focusing on identity and its relation to language, as well as to the Internet and the pubertal/adolescent age was given in the theoretical part. The practical part presented the steps of the research, described the respondents and introduced the results. Even though the results have been commented on already, the final conclusions and interpretations will be stated below.

The hypothesis was formulated as follows: based on the following facts: a) the teenagers are in a period of searching for their own individual identity which they perform through experimentation (including linguistic experimentation), whereas adults have already created a consolidated identity, and b) teenagers are more affected by the spread of the Internet and the English language than adults, who were in 100% of cases learning Russian throughout their school education. **Therefore, I assume that teenagers will be more likely to use Anglicisms in their online communication and self-presentation than adults. Hence, Anglicisms may be considered a distinctive feature of adolescent identity.**

The theoretical background justified the relevance of the reasons mentioned in the hypothesis. According to Erikson the developmental task of adolescence is the construction of identity and Chambers underlines the '*transition to independence*' which is achieved through experimentation and '*exploring possible selves*', as Marcia suggests (chapter 5, p. 36). The other reason is based on the current national curriculum and was confirmed by the respondents. 100% of teenage respondents learn the English language at school, while adults were learning Russian in 100% of cases, even if 20.91% of the adults studied English as well.

Naturally, I am aware of the limited dimension of the research. One would need more precise investigative techniques and a much greater number of respondents to gain generally valid data. However, it is difficult to examine a feature which changes as quickly as the preferences of teenagers. Chambers explains the changes by saying: '*The main feature of teenage style in all these matters, including teenage slang, is evanescence. Keeping up with the fashions is more important than the fashions themselves*' (Chambers,

2009: 184). Therefore, I have no intentions to generalise. Obviously, the coincidence may have influenced the results – e.g. if the teenagers' answers had been contrasted with results of another control group of adults, the final data may have been different. That is why I draw conclusions which are valid for my samples of respondents. The core of the hypothesis was confirmed by the research. The answers of the teenagers in comparison with those of the adults proved that:

a) Most of the teenagers spend more than one hour a day on the Internet. The Internet being a different environment than face-to-face reality, there occurs a necessity of virtual identity creation and use of various self-presentation techniques. As confirmed by the research, self-presentation techniques may contain linguistic features including the use of Anglicisms.

b) The most frequent teenage activity performed on the Internet is being on Facebook (a social networking site) which corresponds to the teenage desire to meet peers (theorised by Chambers, chapter 5, section 5.3, p. 36). The essential role of peers who check, evaluate, criticise and approve an individual's identity (provide him/her with feedback) is demonstrated in the answers respondents gave. Watching videos on servers like YouTube has as high a percentage as Facebook. It can probably also be explained by the necessity of looking for impulses that can influence the choice of self the adolescent will make. In comparison with adults, it was discovered that the phenomenon of Facebook is youth-bound.

c) The adolescents confirmed the hypothesis by answering that they noticed quite often some of the Anglicisms in the online milieu and that they also used some of them relatively often. As '*vocabulary has the role of distinguishing social groups*' (Hudson, 1996: 45), I consider Anglicisms as characteristic of teenagers, although some adults use them as well (yet the percentages are notably lower). Hudson mentions that '*[...] differences [...] in vocabulary [...] tend to be favoured and used as markers of social differences*' (ibid.). Hence, the discrepancy in percentage between adolescents and adults is relevant and implies that Anglicisms are typical of the younger generation.

d) The reason for the use of Anglicisms is, however, motivated not only by the inner requirements of adolescence (the search for identity and testing possible selves). It is also conditioned by exterior factors, such as constant contact with the language and the lack of

a suitable Czech counterpart for the English expression. This reason was opted for more commonly by the adults who also underlined the role of the era. Teenagers are convinced that Anglicisms are fashionable. I understand fashion as the inner motivation – since adults often chose a different option it is fashionable in the teenage group to use Anglicisms.

e) The fact that adolescents create virtual identities was confirmed by the answers the teenagers provided me with. It was found out that four fifths of the adolescents present information on the Internet (regardless of whether it is private or general). Self-presentation in the virtual environment often takes the form of online profiles (usually on Facebook), which is done by almost half of the teenage respondents (44.62%). *‘The experimenting with identities is [according to Wallace] an integral part of human development’* (Wallace, 1999) and is characteristic of the period of adolescence.

I have stated above (p. 12) that I would adhere to Sarup’s definition of identity (*‘in order to be anything, there are other things which one cannot be’* Sarup, 1996: 24) which underlines the differences and the absence of a feature. The adult results differ from the teenage ones in relevant cases. I thus assume that what is not typical of the adults is characteristic of the adolescents. And since *‘language is [...] a badge of identity’* (Blot, 2003: 3), I dare say that my research has proved that in my sample of teenagers the Anglicisms are a distinctive feature of their group identity. Adhering to Labov’s vision that language is *‘in the community’* (Labov, 1989: 52) and to Joseph’s claim that *‘personal identity is made up in part of the various group identities to which you stake claim’* (Joseph, 2004: 5) I believe that Anglicisms also become part of individual identities.

Nevertheless, it is important to distinguish between virtual identity and a ‘real’ one. As Vybíral, Šmahel and Divínová claim the written form of language is prioritised in the virtual environment (Vybíral, Šmahel, Divínová, 2004: 181). It influences the use of Anglicisms. As what seems tolerable in writing is impossible in speech, Halliday specifies: *‘[...] written language is more highly “lexicalized” than spoken language; it has a more complex vocabulary’* (Halliday, 2009: 113). The lexical units used in written language may thus look peculiar in speech. Therefore, I assume that Anglicisms tend to occur more frequently in writing than in speech.

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Appendix

| |
|---|
| 1.1 The list of discovered Anglicisms in the profile names or email addresses |
| Anglicisms in names of profiles/email addresses |
| Goodnightasshole |
| damnEmily |
| SoSmile |
| xXx.WonDerland.Boy.xXx |
| AnDie.Shadows |
| Emo.Sexy.Bear |
| katulinka.girl |
| Lalli-Pop |
| devil.and.devil |
| hwezdicka.sweet |
| Hello.Kitty.Girls |
| Christie-animal-wild |
| x-gloom.girl-x |
| Blondiee.Kejm |
| DenisQa.s.Miss |
| NewVeronica |
| xfire2011 |
| BEJBI.BUM |
| sWeEt.GiRl.r0cK |
| ShAmPoOoOo.BoY |
| innocent.girl77 |
| lostangelx |
| cRaZy-SIEecNa |
| NiQyLovesU |
| Love.15 |
| Styles-HoOney |
| G-unit16 |

| Name of profile/email address | 1.2 The list of discovered Anglicisms in the www.lide.cz profiles |
|-------------------------------|---|
| SexySpam.xP | Co nesnáším: FEJKY , Dementy . ! =) |
| HhyPperRka | Oblíbené oblečení: Kalhoty, supr cool tričko,mikča s kapucí a supr čupr botky :-P |
| N-i-C-o-L-i-k-A | MSN: whAt ? |
| SaRusQa.LentilKa | Co miluji: Dance =o** .. Friends , Hip Hop |
| iLyScreamo | Moje motto: Don't worry, don't cry, say „Fuck you!“ and smile! |
| | Co miluji: screamo |
| | Oblíbená muzika: screamo pi*o néasi |
| | Oblíbené oblečení: black |
| poreotix | Co nesnáším: facebook (i když ho mám xD) |
| | Co miluji: léto, anime (Naruto, Bleach...) break dance |
| lucinka.slunicko.hruba.15 | Oblíbený film: horory všechny sou cool |
| pavlousek.5 | Oblíbené pití: no coment |
| mischullQa.tulicek.borikova | Moje motto: jsem happy a to mi stačí :) |
| dj-armany | mainly r'n'b and hiphop |
| | Co miluji: girls |
| | Oblíbená muzika: hip-hop and rap |
| | Oblíbená kniha: It is purely to |
| | Oblíbené oblečení: YOU NOW let loose style fashion |
| | Oblíbené místo: with friends |
| Jake.15 | Moje budoucnost: newim asi mýt keš, rodinu a dobrou práci |
| Ivush-Kikush | LOVE is BAD,LOVE is TERRIBLE but a BiG GIRL'S DON'T CRY |
| NelinQa | Moje motto: ...♪♪ I ♥ only Dance ♪♪... |
| | Oblíbený film: ... omG to je taky moc xDDD ... různé comedy ... horory ... a střílečky xDDDD |
| 95.HoLeMaN.95 | Oblíbené oblečení: ... nwm nemam oblíbeny nejaký style ... asi tak co je teď v móde ... jeans ... t-shirt ... atd. xDDDD |
| | Oblíbené místo: ... mam ... ale nedám :) ... jezdim tam v lete xDDD ... moc cool mistecko :) |
| DiaMellKa | nějaký klučík for me ? =P |
| PurpleBunny | We should have each other to tea huh? We should have each other with cream ;) |
| | Co miluji: !!!Pochopení,něžnost,důvěru,upřímnost... a samozřejmě... best kamarády!! =0* A svého miláčka =0* |
| xXx.Princesss.xXx | Moje motto: No stres |
| joey.joker | Moje motto: I Believe in Nothing |
| Makyjsa | Moje motto: I Believe in Nothing |
| VivienPunk Vivioza | Co nesnáším: Hopery a lidi s podobným postižením- disco boys and girls etc... |
| | Nepište mi pls že sem FAKE , že mam krátce profil bla bla.. Každý měl na Lide.cz profil, dokud nezačala FB manie ;) Já z FB nějak "vyrostla" tak se vracím sem, tady se dají lépe poznat lidi :) |
| Tynka.Dvorakova | Fb Nemam- *♥ Jelikož Je to pro mě ztrata času!! Trapačci Spamujou |
| AduSka.SweeT.Sasa | Moje budoucnost: Nouu coment! x) |
| hanca.crazy | Životní cíl: Modeling |
| | Co nesnáším: Namyšlený a sobecký lidi,chilli papričky,masové lasagne,fifleny a drbny, emaře (ty co to mooc přehánej) |
| UnKnOwN.BisCuiT.LoLa | Skype: lola. chicken.fish |
| cvejny-prcek | Oblíbená muzika: neřeším styl - posloucham to co se mi prostě líbí ! ...miluju muziku ! --> Music is my life ! <3 |
| | Co nesnáším: Lži. _/* |
| DidLiNka.DiL | Pomluvy_ FaleŠš People /* Škola /**Odpoledky /* Reklamy v Tv _/ :D* |
| | Oblíbené jídlo: Hranolkýy :P With Tarkáá :P* |
| HiCcuping.Queen | Oblíbené oblečení: sukně, džíny, mikina, convers :) |
| Kukulienka69 | „Keep moving forward.>>>> ;)“ |
| Deebonka | Ideální partner/ka: popelář :))) lol!! |
| Mufinek9 | Oblíbená muzika: Punkrock&Scream.. Popík .. a různé Tracky |
| | Hoj, takže hledám holku na pokec nebo i něco víc.. je mi 14 jsem ulítěj a na pc mě uvidíte non stop =D.. --> Áj láf máj fréndš --> co víc dodat =) PS: Nejsem šampon, jen se hezky oblikám! =D |
| Mc.Corm | Oblíbené oblečení: CRAZZY..CRAZZY...CRAZZY... |
| MonyYsta | Co miluji: BFFs♥,bOyS♥,mUslc♥,fAmilly♥,dAnCe♥,EnDiShKa♥... |
| berushka.rose | Oblíbené jídlo: ChOcOlatE♥ and ChEesE♥ |

1.3 The questionnaire for the teenagers

1) Kolik času trávíš na internetu?

- A) 1 hodinu denně
- B) více než 1 hodinu denně
- C) méně než 1 hodinu denně

Kolik Ti je?

Jsi: kluk x holka

2) Když jsi na internetu, tak (vyjádři v procentech):

- | | | | |
|--|---|---|---|
| A) jsi na facebooku | % | F) hledáš informace | % |
| B) chatuješ | % | G) pouštíš si videa nebo hudbu na youtube (či jinde, kde?.....) | % |
| C) účastníš se diskusí na fórech (uved' příklad tématu, kterého se účastníš) | % | H) píšeš maily | % |
| D) užíváš Skype | % | I) jsi na seznamce | % |
| E) užíváš ICQ | % | J) jiné (uved' příklady)? | % |

3) Setkáváš se na internetu s následujícími výrazy? Zaškrtni, jak často:

| slovo | často | někdy | zřídka | nikdy | slovo | často | někdy | zřídka | nikdy |
|--------|-------|-------|--------|-------|------------|-------|-------|--------|-------|
| net | | | | | sweet | | | | |
| room | | | | | chat | | | | |
| smile | | | | | nick | | | | |
| kick | | | | | crazy | | | | |
| love | | | | | no comment | | | | |
| friend | | | | | spam | | | | |
| girl | | | | | sound | | | | |
| boy | | | | | new | | | | |
| cool | | | | | people | | | | |
| super | | | | | top | | | | |
| fake | | | | | dance | | | | |
| poster | | | | | music | | | | |

další (vypiš slova, která se Ti na internetu líbí, nebo která sám/a používáš, ale nejsou uvedena v seznamu):

4) Používáš sám/a některá z výše uvedených slov?

- A) Ne
- B) Ano. Která? (Zakroužkuj je v tabulce u otázky č. 3)

5) Proč se podle tebe tato slova používají?

- A) Je to módní („in“)
- B) v ČJ neexistuje vhodný ekvivalent (Facebook)
- C) v ČJ existuje ekvivalent, ale je nepřesný, nebo moc dlouhý (např. chat=online povídání)

6) Všiml/a sis na internetu následujících zkratk? Víš, co znamenají? Pokud ano, napiš, co znamenají.

| Zkratka | Všiml/a jsem si jí | Nevšiml/a jsem si jí | Vím, co znamená | Nevím, co znamená | Co znamená? Napiš. |
|---------|--------------------|----------------------|-----------------|-------------------|--------------------|
| IC | | | | | |
| OMG | | | | | |
| OMFG | | | | | |
| WTF | | | | | |
| BRB | | | | | |
| LOL | | | | | |
| ROFL | | | | | |
| BTW | | | | | |
| THX | | | | | |
| FB | | | | | |
| PLS | | | | | |

7) Zakroužkuj slova z následujícího seznamu, která považuješ za česká!

Basketbal, streetový, klub, piercing, PC, steak, modeling, esemeska, fotbal, emo, internet, anime, image, drink, hokej, hamburger, jeans/džíny, rifle, CD, fajn, party (=večírek), technař/tečnař, toast, gól, top (=nejlepší), top (=tričko), tramvaj, volejbal, tým, skateboard, snowboard, ememeska, email, hoper, sport, hot dog, sexy, rasta, tag, fitness, conversky, dredy, sex, (extra)liga.

8) Když jsi na internetu, chceš o sobě něco sdělovat?

- A) Ano, vytvářím si profily (např. na www.lide.cz, www.libimseti.cz, na Facebooku, jinde, kde?.....) a uvádím tam soukromé informace.
- B) Ano, ale ne nic soukromého (např. přispívám do diskuzí na fórech, vkládám videa).
- C) Ne, jen z internetu čerpám (např. hledám informace, píšu maily).

9) Pokud si vytváříš profil, tak uvádíš informace:

- A) Pravdivé, ale jen obecné (např. jaké máš rád barvy, hudbu, zvířata, místa).
- B) Pravdivé, i důvěrné (např. sexuální orientaci, charakterové vlastnosti, závislosti, poskytněš fotky).
- C) Pravdivé, ale přibarvené (např. se uděláš starší/m, zajímavějším).
- D) Vymyšlené, je to přece zábava, nikdo na to nepřijde (např. změníš si pohlaví).

1.4 The questionnaire for the adults

1) Kolik času trávíte na internetu?

- D) 1 hodinu denně
- E) více než 1 hodinu denně
- F) méně než 1 hodinu denně

Věk.....

Muž x žena.....

Jazyk, který jste se učil/a ve škole.....

2) Když jste na internetu, tak (vyjádřete v procentech):

- | | |
|--|--|
| K) používáte internet k pracovním účelům % | P) užíváte ICQ % |
| L) jste na Facebooku % | Q) hledáte informace % |
| M) chatujete % | R) pouštíte si videa nebo hudbu na youtube (či jinde, kde?.....) % |
| N) účastníte se diskusí na fórech (uved'te příklad tématu, kterého se účastníte) % | S) píšete maily % |
| O) užíváte Skype % | T) jste na seznamce % |
| | U) jiné (uved'te příklady)? % |

3) Setkáváte se na internetu s následujícími výrazy (v českém textu)? Zaškrtněte, jak často:

| slovo | často | někdy | zřídka | nikdy | slovo | často | někdy | zřídka | nikdy |
|--------|-------|-------|--------|-------|------------|-------|-------|--------|-------|
| net | | | | | sweet | | | | |
| room | | | | | chat | | | | |
| smile | | | | | nick | | | | |
| kick | | | | | crazy | | | | |
| love | | | | | no comment | | | | |
| friend | | | | | spam | | | | |
| girl | | | | | sound | | | | |
| boy | | | | | new | | | | |
| cool | | | | | people | | | | |
| super | | | | | top | | | | |
| fake | | | | | dance | | | | |
| poster | | | | | music | | | | |

další (vypište slova, se kterými jste se na internetu setkal/a (v českém textu), ale nejsou uvedena v seznamu):

4) Používáte sám/a některá z výše uvedených slov?

- C) Ne
- D) Ano. Která? (Zakroužkujte je v tabulce u otázky č. 3)

5) Proč se podle Vás tato slova používají?

- D) Je to módní („in“)
- E) v ČJ neexistuje vhodný ekvivalent (Facebook)

F) v ČJ existuje ekvivalent, ale je nepřesný, nebo moc dlouhý (např. chat=online povídání)

6) Všiml/a jste si na internetu následujících zkratk? Víte, co znamenají? Pokud ano, napište, co znamenají.

| Zkratka | Všiml/a jsem si jí | Nevšiml/a jsem si jí | Vím, co znamená | Nevím, co znamená | Co znamená? Napište. |
|---------|--------------------|----------------------|-----------------|-------------------|----------------------|
| IC | | | | | |
| OMG | | | | | |
| OMFG | | | | | |
| WTF | | | | | |
| BRB | | | | | |
| LOL | | | | | |
| ROFL | | | | | |
| BTW | | | | | |
| THX | | | | | |
| FB | | | | | |
| PLS | | | | | |

7) Zakroužkujte slova z následujícího seznamu, která považujete za česká!

Basketbal, streetový, klub, piercing, PC, steak, modeling, esemeska, fotbal, emo, internet, anime, image, drink, hokej, hamburger, jeans/džíny, rifle, CD, fajn, party (=večírek), technař/teknař, toast, gól, top (=nejlepší), top (=tričko), tramvaj, volejbal, tým, skateboard, snowboard, ememeska, email, hoper, sport, hot dog, sexy, rasta, tag, fitness, conversky, dredy, sex, (extra)liga.

8) Když jste na internetu, chcete o sobě něco sdělovat?

- D) Ano, vytvářím si profily (např. na www.lide.cz, www.libimseti.cz, na Facebooku, jinde, kde?.....) a uvádím tam soukromé informace.
- E) Ano, ale ne nic soukromého (např. přispívám do diskuzí na fórech, vkládám videa).
- F) Ne, jen z internetu čerpám (např. hledám informace, píšu maily).

9) Pokud si vytváříte profil, tak uvádíte informace:

- A) Pravdivé, ale jen obecné (např. jaké máš rád barvy, hudbu, zvířata, místa).
- B) Pravdivé, i důvěrné (např. sexuální orientaci, charakterové vlastnosti, závislosti, poskytnu fotky).
- C) Pravdivé, ale přibarvené (např. se uděláte se mladší/m, zajímavější/m).
- D) Vymyšlené, je to přece zábava, nikdo na to nepřijde (např. změníte si pohlaví).

10) Domníváte se, že slova uvedená v otázce č. 3 a zkratky uvedené v otázce č. 6 jsou typické pro současnou mládež?

- A) Ano.
- B) Ne.

11) Pokud ano, líbí se Vám, když mládež taková slova používá?

- A) Ano.
- B) Ne. (Proč?.....)