

The Spanish Of The United States Of America

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SUMMARY

The general hypothesis of this article proposes a new project of anthropological history of Spanish, based on the coordinates of social and cultural diffusion, as well as the successive and diverse historical acculturations (Indo-European, Iberian, Phenopunic-Greek, Roman, Christian, Germanic, Visigothic, Islamic and Anglo-Saxon), which enriched the different Spanish-speaking communities, and produced profound changes in the sociological, political, economic and cultural structure. In the second half of the 13th century, the king of Castile and León Alfonso X began a first normalization of romances. In the United States of America, a new Hispanic American nationality and a new linguistic variety of Spanish are being forged: United States Spanish. The Hispanic community is a conglomerate resulting from the fusion of those who have been settled in the country for a long time (some for more than a century and a half), with the emigrants who continue to arrive incessantly from the most diverse regions of the Caribbean, Central America and South America. The United States is increasingly a bilingual and bicultural country. According to the Anuario del Instituto Cervantes (2023), the United States will be the second Spanish-speaking country in the world, in 2060, after México. More than 62.5 million Americans, 18.9% of the country's total population, are of Hispanic origin. 67.6% of Hispanics use Spanish in the family domain. The Hispanic community continues to be the main demographic group in the United States, but its growth rate has slowed in recent decades. In the last five years, the number of native Spanish speakers born in the United States has exceeded those born outside the country. The Hispanic vote will be crucial in the 2024 presidential elections, especially in decisive states such as Florida or Arizona.

KEYWORDS: *Acculturation, Language planning, Lexical transfer, Spanish from the United States, Social multilingualism, Multiculturalism.*

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I. INTRODUCTION

The hypothesis of the history of linguistics as a succession of paradigms was more appropriate to the linguistic facts and to the continuity of history itself, than a replacement of models. One of the most assiduously held principles in historical linguistics was the theory of the regularity of linguistic change. In this sense, we could differentiate two interpretations: a) autonomous version of the assumption of phonological regularity, and b) grammatical version of linguistic change.

The hypothesis of the autonomy of linguistic levels was incompatible with the post generative theory of grammatical change, but some European functionalists have not recognized this incompatibility. On the other hand, there was a double starting strategy in the investigation of linguistic change: a) homogeneity, and b) structured heterogeneity. According to these interpretations that provided us with a double entry into the history of linguistics, there were the following models of linguistic change: 1) neogrammatical; 2) dialectological; 3) functionalist; 4) pragmatic; 5) generative, and 6) sociolinguistic.

If all linguistic change implied ongoing variation (although all variation did not imply change), homogeneous models of linguistic change (neogrammatical, functionalist and generative) were unrealistic and inadequate. However, a true success of diachronic functionalism was the recognition that the formation of the various romances from the same Latin diasystem questioned the past simplification of hypotheses based solely on linguistic systems.

In the anthropological history of Spanish there was a linguistic and cultural continuity, depending on the successive and diverse acculturations (Indo-European, Iberian, Phenopunic-Greek, Roman, Christian, Germanic, Visigothic, Islamic and Anglo-Saxon), with the assimilation of cultural elements and adaptation to a new sociocultural context. During the second half of the last century, great contributions were accumulated to historical linguistics, which were far from being recognized by language historians, and have meant great successes and technical applications in the face of decontextualized purposes and hitherto inexplicable facts. The only viable solution is the intrinsic relationship between language, society and culture.

On the other hand, studies on linguistic and cultural contact in Europe did not enjoy broad coordination, although the precursors were European (W. Leopold, E. Haugen and U. Weinreich), nor had the relationship between linguistic and cultural contact been properly defined. Anthropologists who investigated acculturation were pressed to include empirical linguistic evidence as indications of the overall process of acculturation, while linguists needed the help of anthropology to describe and analyze those factors that governed linguistic transfer and were found within the domain of culture. The social history of a bilingual speech community involved the contact of different social groups and different languages, with the linguistic and cultural transfers that implied the social and cultural mixing of said groups.

Since approximately 1970, the panorama of concern for space in the historiography relating to the Crown of Castile began to change. The entry of anthropology into history was one of the most significant historiographical data, and there was a deepening of the knowledge of the configuration of society, and especially its behaviors in relation to the land occupied. The central idea of ecosystem and the key concept of acculturation were used by some Spanish historians, in order to show a new perspective of the implications that the social organization of space had during the Middle Ages in the Crown of Castile, and to offer a new interpretation of the behavior of the Spanish-Christian society (see J. A. García de Cortázar *et al.*, 1985; F. Gimeno, 1995).

The formulation of the specific working hypothesis in the anthropological history of the Spanish language was the exception rather than the rule, and the most elementary was the one proposed by R. Menéndez Pidal (1926/1950) on the origins of Spanish: in the absence of older Romance terms from 1170, the investigation had to begin with the documents of the 9th and 10th centuries. This assumption was clearly insufficient in our days, since it was not an older current of Romance, but rather a process of normalization writing of the Hispanic romances, which responded to an implicit planning (like most normalizations) in the face of the reforms of Visigothic Latin, based on the first written texts (hybrids and romances), from the second half of the 8th century. This process of written normalization had to be differentiated from the previous process of oral formation of the romances, and included periods of unstable social situations, within the proto-romance stage (promoted by the Carolingian and Gregorian reforms), with restrictions to the use of the romance text, compared to other periods of stable situations of written normalization (within the proto-romance and ancient stages), favorable to the use and development of the romance text (see F. Gimeno and C. García Turza, 2010; F. Gimeno, 2019).

One of the most interesting aspects of Spanish in the United States had to do with the improvement of its quality. Gradually, Spanish was becoming a prestigious language. Until recently, there was a tendency to think of Hispanicisms, linguistically and culturally, as a second-order manifestation, in part because immigration was due to reasons of extreme poverty, and because the vast majority of newcomers had had very little access to education and culture. The establishment of a solid Spanish-speaking community was reinforcing the use and improvement of literary Spanish, and the existence of a reading public made the Spanish-language publishing industry increasingly important. It was in this aspect that the concern for the quality of this language became more evident, based on the analysis of the process of social and cultural diffusion of lexical transfers and Anglo-Saxon acculturation (see F. Gimeno and M. V. Gimeno, 2003; F. Gimeno, 2023).

Our article is limited to the following sections: a) linguistic planning for Castilian; b) Anglo-Saxon lexical transfer in economics and advertising journals; c) Spanish from the United States of America, and d) social multilingualism.

II. CASTILIAN LANGUAGE PLANNING

Although linguistic planning was defined as the explicit activity of normalizing a normative spelling, syntax, and dictionary, the implicit reconstruction of written normalization of Hispanic romances allowed us to understand and explain the appearance of the first Romance lexical samples and the first Romanesque texts in the 8th, 9th and 10th centuries, in accordance with the influence of the history of Roman law and the prescriptions of Tours, together with the conservation of the peculiarity of the Hispano-Visigothic tradition.

From the second half of the 8th century, the first Romance texts of the manuscript documentation and the first Romance samples of the glosses could not be seen only as superficial innovations of the scribes, but were inscribed within an implicit process of linguistic planning. Visigothic Spain was one of the last and most valuable manifestations of ancient culture. Isidore of Seville (c. 560-636) laid the foundations of medieval culture and was the bridge that united Antiquity with the Middle Ages, although we must keep in mind the significant legacy of Jerome (c. 347-420) to the cultural and textual transmission of the ancient history of monasteries, codices and copyists, in which written standardization permanently maintained a leading role.

The social and cultural history of the Spanish language responded, therefore, to an implicit process of linguistic planning of the Castilian romance towards the standard, through the *selection* of a specific variety and the *implementation* of the function, which coincided with an *elaboration* of legal registers. The explicit development of the written normalization of Castilian romance was during the reign of Alfonso X, in the mid-13th century. The planning of the Castilian romance was promoted by the development of writing by private notaries, from the first half of the 9th century. The medieval creation of the foundations of Hispano-Christian society was possible thanks to the

transcendental legal contribution of the texts of foral law, that the Crown of Castile introduced in the social repopulation and linguistic and cultural colonization of Latin America (see J. A. García de Cortázar, 1973: 183-220; A. M. Barrero and M. L. Alonso, 1989).

The selection of the geographical variety of Toledo as the basis of the standard was due to the political and religious importance of the city (seat of the Castilian church and most common seat of the court), as well as its cultural prestige. Due to the overwhelming use of this variety in the literary, legal and scientific production of Alfonso the tenth's writing, it became the model for all types of writing (including that of official chancery documents) throughout the kingdom. This scientific and literary enterprise of Alfonso X was the one that promoted the functional elaboration of Castilian, and radically expanded its scientific (astronomy, astrology, mineralogy, jurisprudence, historiography, etc.) and literary domains (narrative prose, lyric poetry, translations of the Bible, etc.) of use, with the displacement of literary Latin, which had already been carried out previously by the royal chancellery (Alfonso VIII and Ferdinand III), within a general movement throughout Romania of secularization of culture and of legal historical practice. The importance of Alfonso X and Toledo was indisputable and extraordinary in the subsequent explicit development of the planning of Castilian (see F. González Ollé, 1978, 1996, 2002; C. García Turza y J. García Turza, 1997; R. Penny, 2000: 297-305).

The relationships between the oral and written register were very important, since they were social and situational varieties of languages, depending on the domain of family use versus the domain of educational use. The grammars of the vernacular and the standard were disparate, based on historical, sociological, cultural and legal determinants, and were resolved with the ordering criterion of a principle that referred to M. F. Quintiliano in the 1st century AD, according to which each phoneme a grapheme had to be used, and vice versa. The greater the difference between the oral and written register, the greater the difficulty in teaching the majority varieties as second languages. In this sense, E. Lorenzo (1966: 98) collected this dichotomy as an orthographic anachronism of the old Anglo-Saxon language.

In the case of the historical phonology of Spanish, the importance of Iberian and Basque vocalism should be highlighted, since the most important transfer was undoubtedly the replacement of the Latin-colloquial vocalism of seven vowels by the copy of the phonological variants of the five-vowel system. The *Fuero de Avilés* (1155) was the model for written normalization of the Castilian epic, by the author-monk of the *Poema de Mio Cid* (1207). While Latin was the language of the universities, E. A. de Nebrija developed the morphosyntactic codification of the *Gramática de la lengua castellana* (1492), the first of the Romance languages spoken in Europe, and the explicit fixation of its orthography in his work *Reglas de ortografía castellana* (1516) (see R. Lapesa, 1942/1981: 275-8, 1948; M. T. Echenique, 2013: 167-75; F. Gimeno, 2019: 101-7, 262-71; F. Gimeno, coord., 2021).

Under the name Castilian and then Spanish as the national language, A. Alonso (1943: 14-58) reflected on the Renaissance manifestation of national consciousness in Europe (Spain, France, England, Germany and, with less coherence, Italy), where a supraregional and historical-cultural significance had to be intentionally considered in the language, although the name "Spanish" was already used sometimes in the Middle Ages. In the 16th century, the Castilian-Spanish alternation was dominant in the first fifty years, and the designation of "Spanish" appeared and spread from 1495 onwards in a multitude of book titles in which Spanish was named Castilian. The name "Spanish" in the 16th century assumed a richer and more precise meaning, which was a new Renaissance consciousness of nationality that was superimposed on that of "Castilian" (see F. Gimeno, 2019: 267-70).

III. ANGLO-SAXON LEXICAL TRANSFER IN ECONOMICS AND ADVERTISING JOURNALS

The analysis of lexical Anglicism in American Spanish and in Spain occupied the attention of many scholars and linguists in the 20th century. The Anglo-Saxon lexical transfer was greater in Spanish-speaking America than in Spain, since in the latter the tradition of the language was more strongly preserved, while the sociological, economic, political and social links of the Spanish American countries with the great Anglo-Saxon powers determined a greater sociocultural contact with English. Beginning in the 1940s, studies began to appear dedicated to compiling Anglo-Saxon lexical transfers in American Spanish, particularly in Puerto Rico and Panama, and they expressed concern about differentiating between superfluous foreign words and neologisms that should be adopted to enrich the language. Generally, lexicographers adopted a purist attitude to draw the attention of Spanish speakers to the danger of "corruption" that barbarisms entailed. Other times, they limited themselves to the task of insatiably accumulating Anglicisms, without stopping to consider whether such words were part of the oral register or if they were only occasional products (see H. López Morales, 1987; E. Lorenzo, 1996, 1999; C. Pratt, 1980; F. Rodríguez, 1999, 2023; F. Rodríguez (dir.) and A. Lillo (1997); F. Gimeno and M. V. Gimeno, 2003: 137-58).

On the other hand, numerous American sociolinguists focused their research on the Spanish oral register of the United States of America, although only a few researchers showed interest in the written register, and few investigations considered the written Anglo-Saxon lexical import. In the 1990s, some analyzes of Spanish in the

United States took a broad view of the linguistic changes that occurred both in the linguistic system of bilingual Hispanic communities and in the sociocultural aspects that evaluated situations of conservation or language shift (see O. García *et al.*, 1985; A. Morales, 1992; C. Silva-Corvalán, 1994; F. Gimeno and M. V. Gimeno, 2003: 159-200).

Studies of social multilingualism focused on certain coordinates (linguistic, sociological or formal) of language contact, which were influenced by the contributions of U. Weinreich (1953), E. Haugen (1953/1969), C. A. Ferguson (1959) and W. Labov (1969). In a report on research in the United States of America between the years 1956-1970, E. Haugen (1973: 521) restricted the term *interference* to the “simultaneous superimposition of two linguistic norms on the same element”, as a result of the inability or indifference of bilinguals to keep the codes entirely separate. He tried, therefore, to limit interference to bilingual performance, and to establish the various intermediate fusion systems (*bilingual dialects*) that occurred between the two codes. From here on, if any individual deviation from a linguistic norm was repeated and accepted by the community, it showed a certain acceptance, and could be said to have been integrated, just as it was no longer a case of interference. The criteria of phonology and morphology were, therefore, basic to resolve the question of integration or not within the speech community.

On the other hand, he insisted on a distinction between “borrowing” (as the process of code overlap) and “code-switching” (as a process of “code preservation”), since languages did not overlap, but one followed the other. In this sense, he proposed the term *code-switching* to describe the alternative use of two languages, from the introduction of an unassimilated word to one or more sentences, within the context of the other language. The problem resided, then, in the delimitation and differentiation of interference, since this as a process required transcending a static consideration. Thus, strict “interference” was reserved for a certain weak degree of constancy, and when operating at an unconscious level, while “code-switching” was limited to a more constant and conscious degree.

Furthermore, he distinguished two large sections according to lexical import or substitution: a) *borrowing*, which presented partial or total lexical import, and b) *calque*, which presented lexical substitution without import. In turn, the first was subdivided into: 1) *loan pure*, with total lexical import, and 2) *hybrid*, with lexical import and substitution, either nuclear or marginal, depending on the imported part. Within pure loans, a distinction had to be made between: 1a) *non-assimilated loans*, that is, not adapted to the phonology of the receiving language; 2a) *partially assimilated loans*, and 3a) *assimilated loans*.

Regarding hybrid loans, he differentiated between the cases of: 2a) *hybrid root*, substitution of non-significant suffix; 2b) *hybrid derivative*, composed of a lexeme from L1 and morphemes from L2, and 2c) *hybrid compound*, composed of two or more lexemes, of which one is borrowed.

Among the lexical calques, he distinguished between cases of: a) *extension*, expansion of the lexical meaning, and b) *creation*, new lexical acquisition (see E. Haugen, 1953/1969: 402-3).

The social situations of contact between languages proposed three processes (convergence, non-convergence and divergence), and revealed that different social groups continually modified their variety to reduce, maintain or accentuate linguistic differences, depending on the framework of their identity social (see D. Hymes, 1971; J. J. Gumperz and A. Bennett, 1980: 104-36). The literature on linguistic convergence was the most abundant, and the social situations of language contact favored said convergence of the different groups and social and cultural mixing, within the various speech communities (see fig. 3.1).

In general terms, the covariation of two or more (sub)systems in the linguistic repertoire of the different social groups of a speech community could be included in the following solutions:

- a) *interference*, understood as the simultaneous superposition of two linguistic varieties in the same element;
- b) *code-switching*, or phonological, lexical or syntactic import (total or partial), without any linguistic integration;
- c) *calque*, or lexical or syntactic substitution without import, and
- d) *borrowing*, understood as the linguistic and social integration of a foreign element.

This section constituted what was called *linguistic transfer*, well known by all current scholars of social multilingualism (see F. Gimeno and M. V. Gimeno, 2003: 101-35). Another section (today indispensable) was made up of *cultural transfer*, which involved the social and cultural mixing of multilingual and multicultural peoples. In particular, linguistic and cultural transfer were related, and were resolved into two mutually exclusive dynamics (although the relationships and connections between both processes offered a special contribution, depending on the various social situations), namely:

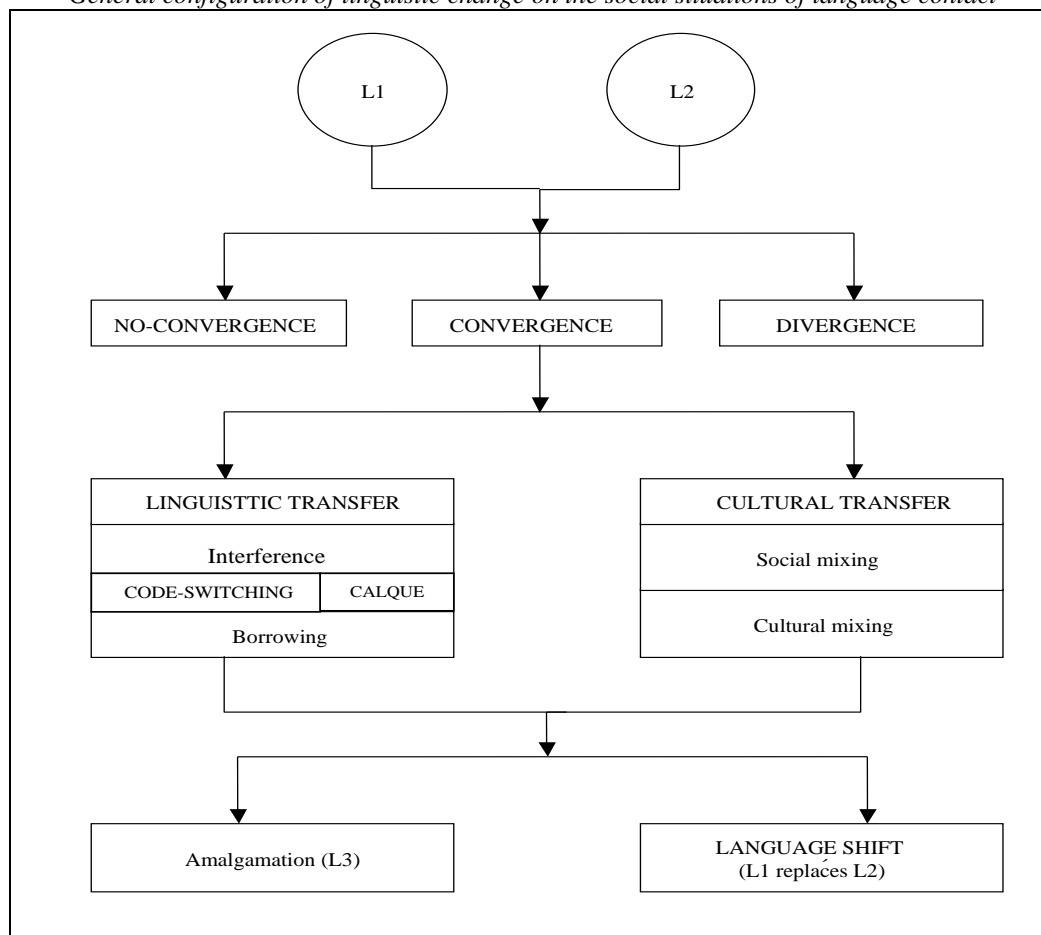
- a) *amalgamation*, or linguistic restructuring of two particular varieties into a new grammar (L3), or
- b) *language shift*, as abandonment of a particular variety (L2) in favor of another (L1).

Amalgamation or creolization (unlike language shift) tended towards a more complex morphological and syntactic system. This figure therefore clearly presented the delimitation of language shift and linguistic change in current situations of language contact. Thus, for example, “Spanglish” was not a case of amalgamation, but of language shift of the vernacular Spanish of the third generation of Hispanic immigrants to the United States of America (mainly

Mexicans from the Southwest and Puerto Ricans from New York) with American Standard English (see C. Silva-Corvalán, 2000).

FIGURE 3.1

General configuration of linguistic change on the social situations of language contact



A. Morales (1999: 263) referred to census data to know the linguistic characteristics of Hispanics in the United States and document the process of language shift of Hispanics. These data indicated that the same three-generation language shift process that takes place in other countries in similar situations was carried out in these speakers. The third generation no longer spoke Spanish, and only a portion of the second did. Those born in the United States already had very few possibilities of speaking it. According to the 1990 census, of the 22 million Hispanics, 22% were already monolingual in English (approximately 5 million), and 40% bilingual (9 million). These data were consistent with the general interpretation that a third of the population no longer spoke Spanish.

Subsequently, H. López Morales (2012: 5 6-8) stated that the data provided until then on the use of both languages by Hispanic immigrants entailed several differences in behavior. Those from little or no socioeconomically favored backgrounds saw the host country as the desired mecca (better salaries, more housing availability, higher standard of living, better schooling for their children, etc.) and, consequently, the comparisons with the conditions suffered in their country of origin they placed this on a much lower scale. The successes achieved, even if they were modest in themselves, usually produced very positive attitudes towards Anglo culture, and could give rise to a process of acculturation, sometimes openly promoted. The data available on language shift rates for Spanish among immigrants and exiles in the United States told us that 25% of them had lost their mother tongue (more than 7 million). When this general percentage was analyzed by States, the spectrum went from Florida, where language shift was only 8%, to Colorado, where it reached a very high 52%.

R. Otheguy (2008) questioned the appropriateness of the name “Spanglish” as the popular variety of Hispanics in the United States, due to its hybrid nature of a structural mixture with English. Spanish in the United States has been exclusively the language of immigration, since there were very few families from ancient settlements in the primitive Spanish territories in the west of the country who had preserved the language of their ancestors. Spanish in North America (as an immigration language) is only regularly spoken by the first and second generations in formal and informal contexts. With relatively few exceptions, these two generations do not manage to pass the

language to the third generation, but we already find in the grandchildren a rather limited use and a reduced command of Spanish. The two most notable syntactic processes of popular American Spanish are, namely: a) the loss or disappearance of syntactic resources and mechanisms, especially in the second generation, and b) the expansion and acceleration in both generations of syntactic processes already existing at other points of the Hispanic world.

This does not lead to the systematic mixing with English that the term “Spanglish” implies, but rather to a marked decline in the use of Spanish in favor of English, either through code-switching or, more usually through a complete language shift of Spanish for most of its contexts of use. Whatever the reasons, they all have to do with the bilingual environment in which the Spanish speaker lives in the United States, and the result is language shift, and not (as the term “Spanglish” suggests) structural underpinning of Spanish by means of additions, penetrations and reinforcements of English. If we wanted to calculate the proportion of unaltered elements of Spanish and the proportion of English factors that coexist in the grammars with which these North American Spanish speakers generate utterances in Spanish, we would realize the Hispanic character of their language, and how ridiculous it is to characterize and name an enormous and very complex system (such as the structure of a language), with reference to two or three, or four or five, of its components.

Creole languages, which is the technical word to refer to languages such as Palenquero, Papiamentu and Haitian, have been studied carefully, both in their structure and in their social scope. None has emerged from situations of bilingualism like that of American Hispanics. Therefore, if the so-called “Spanglish” were a new amalgam (L3) or a creole, it would represent an astonishing discovery for creolistic theory, and would break all precedent of what has happened in the past. Furthermore, the enormous scope of the Hispanic syntactic embrace with which the second generation speaker still gathers his lexicon is also a very notable part of this popular language of immigrants from the United States, and in this way produces discourses generated by a grammar with very mostly Hispanic features.

In summary, linguistic transfer is a characteristic of language contact, and they are violations of the L2 norm, and we had to start from a concrete delimitation of the various degrees of transfer, that is, interference, code-switching, calque and borrowing, from the corresponding social and linguistic dimensions. Thus, for example, in code-switching linguistic integration would never occur, although social integration could occur, while in integrated borrowing linguistic and social integration would occur. In non-integrated loan, social integration could occur, but not linguistic integration, and vice versa, linguistic integration, but not social integration (see F. Gimeno and M. V. Gimeno, 2003: 72-81).

The close relationship between language shift and linguistic change meant the need to integrate them into the process of written normalization of romances, although their delimitation and significance had never been established. Regarding the situations of language contact, the primary hypothesis of linguistic change resided in the solutions of linguistic conservation or language shift, depending on the various contextual coordinates (temporal, geographical and social) of the different speech communities.

Indeed, most researchers who have dealt with the process of Anglo-Saxon lexical transfer have not clearly separated the initial act of lexical transfer and the final acceptance of the borrowing already integrated, as a result of the lack of delimitation between the sociolinguistic process of the lexical transfer and the lexicographic discussion on the ultimate or immediate origin of the loan.

Furthermore, the open differentiation between the Anglo-Saxon lexical importation (for example, clown), which has been lexicographically called “crude Anglicism” or “patent Anglicism”, and the integrated borrowing (for example, *cederrón*), although both came from English. It is well known that integrated loanwords (linguistically and socially) were part of the recipient language. That is, as Spanish social groups socially adopted Anglo-Saxon lexical transfers and adapted them linguistically, the terms ceased to be Anglo-Saxon and were integrated into the Spanish lexicon (see W. Labov, 1972, 1982; J. A. Fishman, 1971; H. López Morales, 1983, 1989; S. Poplack, 1988; S. Poplack and D. Sankoff, 1988; C. Silva-Corvalán, 1988/2001, 1994).

Since the nineties of the last century, our working hypothesis has been that economic globalization, “New information and communication technologies” (including social media) and the lingua franca (American English) were closely related. Between 1987 and 1990, F. Gimeno and M. V. Gimeno (2003) analyzed the impact of economic globalization in six Spanish newspapers (three Spanish newspapers from the United States and three from Spain), in order to investigate the social process and cultural aspect of lexical transfers and Anglo-Saxon acculturation. Furthermore, in 2005 and 2006, F. Gimeno and L. Valozic (2012) studied the impact of economic globalization on newspaper advertising in four countries (Spain, Italy, France and Serbia), also based on the process of social and cultural diffusion of lexical transfers and Anglo-Saxon acculturation. Subsequently, A. Cece and F. Gimeno (2020) analyzed the impact of economic globalization on the economic newspapers of Italy and Spain, also through the process of social and cultural diffusion of lexical transfers and Anglo-Saxon acculturation.

In all cases, lexical transfers occurred between related Indo-European languages (thus, for example, English, French, Spanish, Italian and Serbian), and the process of social and cultural diffusion of lexical transfers had to be materialized through lexical imports above lexical substitutions or lexical calques, especially in the economic and advertising sociolect. The press of *El Nuevo Día* (San Juan de Puerto Rico) would present greater lexical import than *La Opinión* (Los Angeles, California), but the latter would offer greater lexical substitution than *El*

Nuevo Día (San Juan de Puerto Rico). In the case of non-related languages (such as, for example, English and Chinese), the process of social and cultural diffusion of lexical transfers, especially in the economic sociolect, had to be materialized through lexical substitutions or lexical calques above lexical imports. Furthermore, based on current reports on the present and near future of languages, no language will occupy the hegemonic position that English almost achieved at the end of the last century. Nowadays, the sociolinguistic situation is less regulated, and the monopoly of English is being moderated by other supranational languages (Hindi/Urdu, Chinese, Spanish, Arabic, Russian and Malay).

F. Gimeno and M. Victoria Gimeno (2003) analyzed the impact of globalization in six Spanish newspapers (three Spanish from the United States and three from Spain), through Anglo-Saxon lexical transfers, in order to investigate the process of social and cultural diffusion and the Anglo-Saxon acculturation. The research sample consisted of 30 journalistic copies (between 1987 and 1990), and was made up of:

- 1) daily national press with a large circulation and greater representation by size and circulation: *El País* (Madrid), *ABC* (Madrid) and *La Vanguardia* (Barcelona), and
- 2) daily Hispanic press from the United States of America with a large circulation and greater representation by size and circulation: *El Diario / La Prensa* (New York), *La Opinión* (Los Angeles, California) and *El Nuevo Día* (San Juan de Puerto Rico).

The general results of the relative frequencies on the types of lexical imports and lexical calques showed that: a) lexical imports represented 80% of the anglicisms, while lexical calques were limited to 20%, and b) categorical sectors u obligatory sectors (lexical imports and lexical calques) were slightly less than double that of the variable sectors, that is, 65% compared to 35%. In summary, the predominance of lexical importation and that of categorical sectors showed the general process of social and cultural diffusion, as well as Anglo-Saxon acculturation, in Spanish newspapers in the United States and Spain.

The general results of the total occurrences of lexical imports and lexical calques, based on the Spanish press in the United States and Spain, showed that: a) lexical imports were more common than lexical calques (17,580 occurrences compared to 11,401), and both (lexical imports and lexical calques) were higher in the Hispanic press of the United States than in the press of Spain (23,156 occurrences compared to 5,825), and b) the percentage of imports over lexical substitutions it was lower in the Hispanic press in the United States (55% compared to 45%) than in the press in Spain (81% compared to 18%). In summary, the Hispanic press in the United States was marked by the large number of lexical substitutions, and showed the greatest social and cultural diffusion, as well as Anglo-Saxon acculturation, through translations copied from English in the United States.

The general results of the total occurrences of lexical imports (categorical and variables), depending on each of the newspapers of the Spanish press in the United States and Spain, showed that lexical import followed the hierarchy next in the newspapers of : 1st) San Juan de Puerto Rico; 2nd) Barcelona; 3th) Los Angeles; 4th) Madrid (*El País*); 5th) New York, and 6th) Madrid (*ABC*). It should be noted that the lexical imports of: a) the press of San Juan de Puerto Rico almost quadrupled that of the Hispanic press of Los Angeles, since in both cases it was the standard Spanish of the press; b) the newspaper *La Vanguardia* surpassed the Hispanic press in Los Angeles, due to the greater presence of variable lexical imports, and c) the newspaper *El País* surpassed the Hispanic press in New York. In summary, lexical import was general, and there was no clear dichotomy between the presence of lexical imports in the Hispanic press of the United States, with respect to the press of Spain, in which there was no statistically significant relationship.

However, there was a greater amount of lexical imports in *El Nuevo Día* de San Juan de Puerto Rico, above *La Opinión* de Los Angeles. Spain granted Puerto Rico political autonomy in 1897, and by the Treaty of Paris (April 11, 1899), Puerto Rico became a North American dominion. On May 1, 1900, the first North American governor was appointed, and a few months later the Foranke Law was enacted, which legalized the colonial status of Puerto Rico. H. López Morales (1998) commented that the influence of English on the vocabulary used in Puerto Rico was an old and debated issue in the country. The most extreme positions led, on the one hand, to consider the country's Spanish as completely spoiled and vitiated by the influence of English, and on the other, to think that such influences were neither greater nor less than those seen in other Hispanic areas.

Now, such proposals were made without the appropriate empirical research to serve as a basis. Monographic analyzes of the vocabulary of several Puerto Rican industries (specifically, textiles, banking and stock markets) showed very high rates of anglicisms: 33% in the former and just over 66% in the latter. The causes of these linguistic facts could be guessed without great efforts, since the technique came to Puerto Rico exclusively from the United States, and from there it was renewed incessantly. Furthermore, it would be very nice if the influence of English on Puerto Rican Spanish began and ended in the vocabulary, but unfortunately that was not the case. The syntax had also begun to show certain syntactic anglicisms that would have to be addressed as soon as possible. Our research statistically confirmed, therefore, the working hypothesis.

The general results of the total occurrences of lexical calques (categorical and variables), depending on each of the newspapers of the Spanish press in the United States of America and Spain, showed that lexical substitution followed the hierarchy next in the newspapers of: 1st) Los Angeles; 2nd) San Juan de Puerto Rico;

3th) New York; 4th) Barcelona; 5th) Madrid (*ABC*), and 6th) Madrid (*El País*). In summary, we were witnessing a clear dichotomy between the presence of lexical calques in the Hispanic press of the United States, with respect to the press of Spain, in which there was a statistically significant relationship, and confirmed the working hypothesis about the greater lexical substitution in *La Opinión* (Los Angeles, California) than in *El Nuevo Día* (San Juan de Puerto Rico).

In this sense, H. López Morales (2012: 61) included the note in which he expressed that there were no studies on the language used in social media, with the exception of Anglo-Saxon lexical transfers in three large newspapers in the United States: *La Opinión* of Los Angeles, *La Prensa* of New York and *Diario Las Américas* of Miami. This last newspaper was the one with the lowest density of lexical transfers in its sections, followed by *La Prensa* and lastly, by *La Opinión*, which had a notable amount of these Anglo-Saxon lexical transfers (see C. Silva-Corvalán *et al.*, 2008: 262-5).

F. Gimeno and L. Valozic (2012) analyzed the impact of globalization in twelve newspapers from four European countries (Spain, France, Italy and Serbia), through the Anglo-Saxon lexical transfer in advertising, in order to examine the process of social and cultural diffusion and Anglo-Saxon acculturation. The research sample consisted of five copies from each country, with a total of 60 newspaper copies (between 2005 and 2006), and was made up of daily press with the largest audience, general information and national distribution from the following countries and diaries:

- 1) Spain: *El País*, *El Mundo* and *ABC*;
- 2) France: *Le Parisien*, *Le Monde* and *Le Figaro*;
- 3) Italy: *Corriere della Sera*, *La Repubblica* and *La Stampa*, and
- 4) Serbia: *Blic*, *Ve černje novosti* and *Politika*.

The analysis of the global data of the corpus indicated that in terms of total occurrences, lexical imports far exceeded lexical calques. The percentage of the former was very high, and corresponded to 97.04% of the total, in contrast to 2.96% of the latter. The total number of occurrences of lexical imports was unevenly distributed between categorical and variable imports. While the former comprised 96.5% of the total, the latter were at the opposite extreme with a very small percentage, specifically 0.54%. Variable lexical imports had only been found in Serbian newspapers, and corresponded to a total of 13 occurrences. Its inclusion had not changed any results of the statistical tests carried out, which is why it was concluded that its presence was not significant. In these same terms of the total occurrences, lexical calques comprised 2.83% of categorical lexical calques and 0.13% of variable lexical calques.

In the process of Anglo-Saxon lexical transfer, the overwhelming superiority of lexical imports over lexical calques in the sample indicated that lexical import prevailed over lexical substitution. Furthermore, the import of a term had no competition, since the variable lexical imports had very low frequencies. Lexical import was also due to commercial strategies linked to the symbolic meaning of prestige that English had. Another cause of this tendency towards preferential use of categorical lexical imports from English was the influence of market strategies that were developed in international settings.

The calculation of the total occurrences of categorical lexical imports revealed the predominance of Italian newspapers, which accounted for 43.33% of the total Anglo-Saxon lexical transfers. Spanish newspapers were in second place with a high percentage of lexical imports, which corresponded to 37.62%. In both cases, there was a very big difference with the Serbian newspapers, where the total occurrences of lexical imports reached 11.63%. Finally, there were the French newspapers that contained only 4.46% of lexical imports.

The percentages of the total occurrences of lexical calques placed the Italian newspapers in first place (1.13%), followed by the Spanish and Serbian newspapers (0.83% each), and finally the French newspapers (0.17%). The newspapers with the highest density of advertisements with lexical Anglicisms were the Italian ones, since these accounted for 46.94% of the total advertisements in those newspapers. In Spanish newspapers, advertisements with lexical Anglicisms represented a much smaller percentage, 29.24%. Next were the French newspapers with 20.89% and the Serbian newspapers with 20.37% of the total, with a relatively small difference between them.

F. Gimeno and A. Cece (2020) analyzed the impact of globalization in twelve Italian and Spanish economic newspapers and supplements, through Anglo-Saxon lexical transfer, in order to examine the process of social and cultural diffusion and acculturation. Anglo-Saxon. The research sample consisted of five copies from each country, with a total of 60 copies (between 2012 and 2014), and was made up of specialized national newspapers and supplements from generalist national newspapers with greater representation by circulation and circulation. The sample was made up of the following newspapers and countries:

- 1) three Italian economic newspapers: *Il Sole 24 Ore*, *MF-Milano Finanza* and *Italia Oggi*;
- 2) three economic supplements from the general newspapers in Italy: *Corriere Economia* from *Il Corriere della Sera*, *Affari & Finanza* from the *Repubblica* and *Tuttosoldi* from *La Stampa*;
- 3) three economic newspapers in Spain: *Expansión*, *Cinco Días* and *El Economista*, and

4) three economic supplements from the general newspapers in Spain: *Negocios* from *El País*, *Mercados* from *El Mundo* and *Dinero* from *La Vanguardia*.

The analysis of the global data of the corpus indicated that in terms of total occurrences, lexical imports far exceeded lexical calques. The percentage of the former was very high, and corresponded to 97.72% of the total, in contrast to 2.28% of the latter. The total number of occurrences of lexical imports was unevenly distributed between categorical and variable imports. While the former comprised 63.14% of the total, the latter accounted for a smaller percentage, specifically 34.58%. In the total number of occurrences, categorical lexical calques obtained 2.08% and variable lexical calques reached only 0.2%.

On the other hand, the analyzes carried out on the different lexical types of imports and substitutions in the Italian economic press have offered 75.51% of imports along with 1.1% of lexical substitutions, compared to 22.21% of imports in the economic press of Spain, along with 1.18% of lexical substitutions. Furthermore, there has been a supremacy of imports in Italy's economic supplements with 49.22%. The research hypothesis has been confirmed, therefore, that lexical imports in Italian newspapers and economic supplements are higher than those obtained by Spanish newspapers and supplements, with a wide margin from the Italian press (76.61%) on the press of Spain (23.39), and accounted for the greater impact of globalization on the economic press of Italy compared to Spain, through the Anglo-Saxon lexical transfer.

In summary, the analyzes of Anglo-Saxon lexical transfers in the advertising and economic sociolect have clearly stated that commercial and economic strategies were influenced by economic globalization. Furthermore, these sociolects intervened in the process of social and cultural diffusion of categorical lexical imports from English, as well as Anglo-Saxon acculturation, within the sample countries. In the complex advertising field, global market strategies coexisted with others focused on combining with the characteristics of a specific local context (see L. Valozic, 2015, 2022; F. García Andrevá, 2020).

IV. THE SPANISH OF THE UNITED STATES OF AMERICA

Faced with two standard varieties of Spanish in the morphological component (Atlantic Spanish and Castilian Spanish, with the characterizing variables of seseo and voseo), we had to differentiate three standard varieties of Spanish in the semantic component (Spanish from the United States of America, Spanish from America and Spanish from Spain), with the variables characterizing the statistically significant lexical calque, in the process of social and cultural diffusion of lexical transfers and Anglo-Saxon acculturation. Furthermore, with a greater or lesser frequency, the process of lexical import is not significant in the process itself of social and cultural diffusion of lexical transfers and Anglo-Saxon acculturation, respectively (see E. Lorenzo, 1966: 97; H. López Morales, 2008b: 328-30).

In the "Historical Presence of the Hispanic", H. López Morales (2008a: 31) wrote that the Hispanic presence in the territories that today constitute the United States dated back to the 16th century. It is true that many of these traces turned out to be ephemeral because they were occasional incursions, such as the trip of Ponce de León in 1513, the date that opens this early period. During this century and a good part of the next, Spanish soldiers set foot on multiple lands: from southern Florida to what would later be called New England, from Florida lands westward, until reaching Texas. To the other end of the country: from California to Alaska, longer drives to go from the Gulf Coast to Iowa, the Dakotas and Nebraska. But what really counted were the settlements: the colony of San Miguel de Guadalupe, founded in 1526 by Lucas Vázquez de Ayllón, in Carolina lands; the Franciscan missions established in present-day Georgia, in 1565; the founding of San Agustín in Florida that same year by Menéndez de Avilés; the Jesuit missions of Axacán in Virginia in 1561 and that of Chesapeake nine years later; the founding of the town of San Juan by Oñate, in 1598, refounded and changed location a few years later with the name of Santa Fe, in New Mexico; the mission of El Paso, in 1682, and another located to the east of Texas itself in 1690 (see López Morales, H. and Domínguez, C., 2008)

Subsequently, H. López Morales (2012: 40-58) added that the current reality of "Hispanics" in the United States was the result of a set of historical processes, where if we discount the ancient settlements and some isolated adventures, the true Immigration began to occur at the beginning of the 20th century with México at the head, and Puerto Ricans and later Cubans followed. In recent decades, Dominicans, Central Americans, and others from different areas of South America came later. The Spanish have been and continue to be a notable minority. Due to the forced contact of Spanish with English produced by immigration to North American soil, very diverse situations have occurred.

In cases of gradual loss of native Spanish or lack of adequate acquisition of this language by the children of Spanish speakers, communication was generally carried out because the immigrants learned enough English to be able to understand each other. The Spanish-English coexistence was responsible for a linguistic hybridity of very different proportions. However, everything seems to indicate that the rates of gradual impoverishment of Spanish in favor of English and its total or partial language shift suffered a significant setback. As the employment and economic situation becomes increasingly intertwined with the use of Spanish, the forgetting of the mother tongue of immigrants has suffered a notable and abrupt stop. The most tempting job offer required being balanced English-Spanish bilingual.

E. Lago (2008: 23-5), in his introduction “*Estados Unidos Hispanos*” to the *Enciclopedia del español de los Estados Unidos*, alluded to the demographic and linguistic growth of the Hispanic community in that country. As of July 1, 2006, the number of Hispanics reached 44.3 million, that is, 15% of the national count, which did not include the 3.9 million Puerto Ricans who lived in the Commonwealth. According to the latest data published by the Census Bureau in August 2008, in 2050 there will be 132.8 million, a figure that will be equivalent to 30% of the total population. This demographic explosion was due to two factors: a) the high birth rate that occurred in the community, and b) the strength of the migratory flows from Latin America. Regarding the first vector, the birth rate of Hispanics is four times higher than the national average. In the period from July 1, 2005 to July 1, 2006, one of every two children born in the United States was Hispanic. During the same time period their numbers increased by 3.4%, the highest growth rate of all American population groups. On the other hand, in 2006 the average age of Hispanics was 27.4 years, while the national average was 36.4, a factor that will influence the numerical growth of the Hispanic community.

This strong demographic increase was a direct cause of the formidable expansion that Spanish was experiencing in North America. On the other hand, the number of inhabitants residing in North American territory, whose first language was Spanish, was estimated at just over 32 million. Given the superiority of the demographic growth of the Hispanic community with respect to that of Colombia, Spain and Argentina, it was expected that in a short period of time the United States will also become the second country in the world in terms of the number of Spanish speakers.

To a greater or lesser degree, since there was considerable fluctuation in terms of proficiency in English or Spanish, a good portion of Hispanics in the United States were bilingual, and there was a clear replacement toward strengthening Spanish. All of this was due to a relatively recent phenomenon: the change in attitude of Hispanics towards their language of origin for reasons of cultural pride. In the two decades of 1988 and 1998, the attitude of Hispanics toward their assimilation into North American society underwent a dramatic change. Until recently, the tendency was to abandon Spanish, as part of a process of urgent assimilation into the dominant culture, a process that involved embracing English at the expense of Spanish. This was becoming less and less the case, and it was not that no one considered that English was not important, but rather that there was a noticeable growing resistance to renouncing the language of their ancestors and the cultures of which it was a vehicle.

There was a strong desire among them to preserve and reinforce culture in Spanish, a legacy that was considered a territory of affirmation and resistance, as well as adherence to a distinctively Hispanic worldview, as opposed to an Anglo-Saxon one. Spanish was the most visible identity mark of a pan-Hispanic culture, which was the result of an amalgamation and integration of elements of diverse national origin. In the United States, Spanish enjoyed a border status between the categories of mother tongue and foreign language. It was and was not both at the same time, and when it was one or the other, it was in an extremely peculiar way, because Spanish was not and has never been a foreign language in North America, as highlighted by the toponymy and history. The first text ever written about any part of what is now the United States was written not in English, but in Spanish. It was a description of Florida, due to Gaspar Pérez de Villagrà (1610). In 1909, Spanish was spoken in 12% of North American homes, making it the country's second native language in its own right. As a foreign language, the status of Spanish was also extremely peculiar, and the first fact that had to be highlighted was that the demand for its teaching was far above that of the rest of the foreign languages.

However, the interest of North Americans in Spanish was not due to the desire to acquire a new language, but to the pressing need on the part of broad sectors of society to communicate with the huge number of Hispanics who do not speak English. To the numerical strength of immigration of Hispanic American origin we had to add its geographical dispersion, which was dramatically transforming the American national map, with the configuration of an increasingly Hispanic face. Geographical dispersion led to linguistic and cultural dissemination, and new means of communication and cultural expression emerged incessantly, in their most diverse forms. Radio stations doubled their number in a decade, and were around 550. The increase in television stations was 70%, about 55, according to industry estimates, which did not include cable or satellite television, nor numerous radio and television stations that broadcast a segment of their programming in Spanish.

On the other hand, F. Moreno (2008a: 221), in a Hispanic dialectology of the United States, presented the situation in the United States as a superposition of dialects that was having consequences, on the one hand, the appearance of new varieties and uses (emerging varieties, such as New York Spanish), a product precisely of the interdialectal influences of Spanish and of this with English, and on the other hand, the decline of heritage languages, which are being subsumed in the majority varieties formed by immigration speakers. more recent or that are simply being replaced by the use of the English language. The future of the Spanish language will be closely linked to the social conditions in which its speakers operate. The hypothesis of assimilation would only be considered if there were a demographic and political decline in the Hispanic population. On the contrary, if the Hispanic demographic weight and its socioeconomic presence continue to grow at a rapid pace, American society could soon face a debate about its transformation into a bilingual and bicultural society (see F. Moreno, 2008b).

According to the *Anuario del Instituto Cervantes (2023)*, the United States will be the second Spanish-speaking country in the world, in 2060, after México. More than 62.5 million Americans, 18.9% of the country's total population, are of Hispanic origin. 67.6% of Hispanics use Spanish in the family domain. The Hispanic community continues to be the main demographic group in the United States, but its growth rate has slowed in recent decades. In the last five years, the number of native Spanish speakers born in the United States has exceeded those born outside the country. The Hispanic vote will be crucial in the 2024 presidential elections, especially in decisive states such as Florida or Arizona.

Hispanics are, by far, the largest minority in the United States. According to estimates by the United States Census Bureau, the American population of Hispanic origin exceeded 62.5 million people in July 2022. This number represents an increase of more than 12 million compared to 2010 and more than 53 million since 1970. In the last five decades, the Hispanic population has multiplied by seven and its relative weight has quadrupled. Currently, 18.9% of Americans define themselves ethnically as Hispanic, which places this community well above Asian (6.1%) and African American (13.6%), the community with the most weight relative after Hispanic.

Although the presence of the Hispanic population has been a constant in the history of the United States, especially in the southwest of the country, its growth was favored after the approval, in 1965, of the immigration and nationality law, which eliminated the assigned quotas to each country, and in practice it favored a migratory flow from Latin America and the Caribbean. However, the strong expansion that the Hispanic community has experienced since 1970 was beginning to show signs of slowing down: between 2010 and 2020 the Hispanic population increased by 23%, compared to 43% in the previous decade. In the eighties, the increase of 74% was recorded, the period of greatest relative increase in this community. In fact, the growth rate of the Asian population since 2010 has been higher than that of the Hispanic population.

Another factor that has varied substantially since the seventies is that related to its geographical distribution. Although the largest Latino presence is still found in the southwestern states of the country, recent decades have recorded a progressive geographic dispersion process that has been especially intense towards the northwest of the country and towards the large cities of the east coast. In absolute terms, the growth of this community is still located more intensely in the States that already have a significant Hispanic population, such as Texas, California and Florida, but in relative terms this is currently greater in those that register a number of smaller Hispanics, such as North and South Dakota, Montana or New Hampshire. In California and Texas, Hispanics are today the majority ethnic group.

The geographic mobility observed in this community is also gradually altering its traditional pattern of concentration, which placed Hispanics of Mexican and Central American origin mainly in the states closest to México, and those of Caribbean origin only in Florida, New York or, in general, in the Eastern States. Nowadays, it is easy to find Hispanics of different origins in any part of the country. Although the main place of origin continues to be México (59.5% of the total), followed by Puerto Rico (9.3%), El Salvador (4%), Cuba (3.8%) and the Republic Dominican (3.8%). Caribbean, Central American and South American origin have experienced considerable growth since the beginning of the century, to the detriment of Mexican origin, which shows a clear downward trend. Only between 2010 and 2021, the relative weight of Mexican origin within the Hispanic community has registered an increase (1.9%), as has occurred with South American and Caribbean origin, which have grown by 1.2%.

In 2021, 41,254,941 people over the age of five used Spanish in the home, which was equivalent to 13.2% of the country's total population. In the last forty years, the Spanish-speaking community has almost quadrupled in absolute terms and has more than doubled in relative terms. In the last five years, the number of native Spanish speakers born in the United States has exceeded those born outside the country. According to the Census Bureau, in 2021, 55% of Spanish speakers were born in the United States, compared to 47% in 2015. Of those born outside the country, 41% (18.3% of the total Spanish speakers) have acquired US nationality, while the remaining 59% maintain foreign status. Altogether, 73.3% of Spanish speakers are full US nationals.

One of the keys to the growth of the Hispanic population in the United States is the extensive use of Spanish in the domestic domain. Of all the Spanish speakers in the country, 95.4% (38.9 million) define themselves ethnically as Hispanic, which places this group as the main driver of the growth of the use of Spanish in this country. Although being Hispanic does not entail effective knowledge of Spanish, the correlation between both variables is very high. 67.6% of American Hispanics use Spanish to a greater or lesser extent to communicate with their family members, and only 32.4% claim to only use English. On the other hand, the high degree of knowledge of this language observed in the different generations of Hispanics indicates that the Spanish-speaking community in the United States has reached sufficient critical mass to survive on its own outside of the dominant language. However, the use of Spanish has clearly decreased since the 1980s as the level of English proficiency of Hispanics has increased, especially among those born in the center of the country.

This circumstance, together with the fact that the majority of American Spanish speakers have already been born within the country, has had a negative impact on the rate of retention of Spanish from one generation to another, which despite this remains relatively high: 47% of third-generation Hispanics say they speak Spanish "very well" or "fairly well." The intergenerational loss of Spanish is more pronounced when these Hispanics are asked about their

primary language. In that case, 61% of first-generation Hispanic adults claim to have Spanish as their primary language, compared to 8% of second-generation adults, and 1% of third-generation and subsequent ones. However, this loss is much smaller if the 29% of third-generation Hispanics who consider themselves bilingual are included in the accounting. Finally, to native or bilingual Spanish speakers who, in the case of Hispanics over 18 years of age represent 76% of the total, it is necessary to add those Americans who have limited competence in this language.

Furthermore, the contribution of E. Lago (2008: 26) on Spanish in the United States had to be affirmed, since an overall reflection could not be made without pointing out that the Northern country was acutely aware of the value of our language as a vehicle of expression of the different cultures of Latin America. The Spanish language reached its fullness and true being when it moved to the other side of the Atlantic, and became American. The strength of Spanish is a direct consequence of the fact that it is the language of expression of twenty American countries, and the United States is experiencing a growing process of Hispanicization, just as the expansion of the language is an essential part of this phenomenon. In the United States, a new Hispanic American nationality and a new linguistic variety of Spanish are being forged. The Hispanic community in the United States is a conglomerate resulting from the fusion of those who have been settled in the country for a long time (some for more than a century and a half) with the emigrants who continue to arrive incessantly from the most diverse regions of the Caribbean, Central America and South America. The different national cultures tend to relate to each other spontaneously, and are creating a hybrid entity of a pan-Hispanic nature, clearly differentiated from that of the original countries.

It is a phenomenon in full process, and it will take time to crystallize, but many signs of the new entity are already palpable. In a similar way to what happens with culture, in the United States a native variety of Spanish is being forged, resulting from the amalgamation of its different regional varieties. The need to find a form of Spanish that all Hispanics feel comfortable with is beginning to be noticeable in the media: A good example is the CNN broadcasts in Spanish that are broadcast from Atlanta throughout the Spanish-speaking world, in which uses a kind of general Spanish. The United States is increasingly a bilingual and bicultural country. Everything that has to do with the Spanish language and a Hispanic vision of things is an integral part of everyday reality in an increasingly powerful and prestigious way.

In the use of Spanish in the States of Florida (92% of Spanish speakers) and New York (84% of Spanish speakers), according to H. López Morales (2012: 59-63), it is where the most Spanish is spoken, although followed very close by Illinois and Texas, and not too far by California, Arizona and New Mexico (69% Spanish speakers). If Florida and New York top the list, it means that it is the most recent immigrations that best maintain their mother tongue. However, the most important thing is the use of Spanish in public situations. And in that, Miami-Dade County (in Florida) leads the country, due to its official bilingual and bicultural nature (English and Spanish).

In social media, without forgetting the advertising aspect, Spanish is highly favored. Thus, for example, in Miami there are 30 radio stations, all of them with complete programming in Spanish, several television channels that broadcast entirely in Spanish, two daily newspapers with wide circulations and more than five weeklies. New York and, to a lesser extent, Los Angeles reproduce this scheme. With respect to the press, it should be remembered that the *Diario Las Américas* and more recently the *Nuevo Herald*, newspapers of the Hispanic community of Miami, offer their readers articles on language issues, in which they censure the inaccuracies committed by both the media and by the general population.

There are other more significant factors for the Hispanic population that can function in the community as a mark of status. On the one hand, the role of Spanish as an element of local and international communicative cohesion, and on the other, its economic usefulness. And one last growing factor must still be noted: Hispanic political power. The latest campaigns for the presidential elections in this country constitute the most compelling example that can be offered in this sense: from electronic pages in Spanish to fragments in this language in the candidates public speeches.

Among the reasons that explain the current extension of Spanish are:

- a) the number of native speakers and students of Spanish as a foreign language;
- b) the relative linguistic homogeneity it enjoys;
- c) the undoubted prominence that it holds in hundreds of universities, libraries, archives, dozens of international newspapers, powerful radio and television networks, and
- d) the regular traffic that is beginning to become congested on the IT roads.

Despite the lack of agreements to carry out activities to promote and teach Spanish as a foreign language jointly among Latin American countries, Spanish as a foreign language is studied in one hundred countries around the world. The teaching of Spanish in the United States, according to H. López Morales (2012: 55), is on the rise. In public secondary education, the distribution of foreign language enrollments is as follows: Spanish (68.7%), French (18.3%), German (4.8%), Italian (1.2%), Japanese (0.8%), Russian (0.2%) and other languages (3.3%). In American universities, enrollments for the study of Spanish have skyrocketed throughout the country and at all levels, and it is the most studied language by an overwhelming majority: 850,000 enrollments in Spanish classes, in contrast to 210,000 for French, the 198,000 of German, 92,000 who have selected sign language, 74,000 who learn Japanese and 61,000 who study Chinese.

With respect to television, H. López (2012: 67- 8) cites CNNenEspañol.com, CNN mobile, Univisión, the brand new Telefutera, Galavisión, Telemundo (now promoted by NBC), Telemundo Internacional (aimed especially at Latin America), Mund2 (bilingual in nature and aimed at young people). On television, with direct satellite to homes: Direct TV, with 20 channels in Spanish, Dish Latino, with another 20, in addition to the Spanish versions of other channels such as Discovery Channel, Music Television Spanish, Fox Sports World Español, Espn Deportes, plus the SAP Service, where TBS Superstation, Braves, Cartoon Network and Boomerang Cartoon Network appear. Add to this list Televisión Española Internacional and Antena 3. The former, which are very often forced to translate from English, always (or mostly) look for a kind of general Spanish (misnamed neutral) for their productions, thus for example, CNNenespañol, ECO (when it existed), and Discovery Channel, among others. But both Televisión Española Internacional and Antena 3 broadcast all their programming, or almost all, in the so-called “español de España”, and there has never been the slightest complaint about it, since the good interpretation of these texts has always been served.

V. SOCIAL MULTILINGUALISM

The future of a language has been said to depend on the number of its speakers, and this has often determined the importance of a language. However, this criterion gives rise to disagreements, due to the difficulties involved in the strict definition of 'native speaker' of a language, and the lack of reliable data. Likewise, some basic indicators of the international position of a language function at the same time as factors that influence said position. Some of these indices are related (in addition to the significance of demographic strength) with the broad fields of international relations, thus for example, with economic, technological, political and scientific development.

Acculturation called all cultural phenomena that came from the acquisition, conservation or modification of a culture, in particular the reception and assimilation of cultural elements of one social group by another, with adaptation to a new sociocultural context. The term *acculturation* was widely accepted among American anthropologists in the late 19th century to refer to the changes that occurred when social groups with different cultural traditions came together, and it did not differentiate whether it should be applied to the results or the processes. Acculturation therefore included those events resulting from direct and continuous contact between social groups that had different cultures, with the corresponding changes in the original culture of one or both groups.

An efficient methodological premise of social multilingualism was the analysis of linguistic conservation and language shift, which basically dealt with the relationship between the degree of stability (or substitution) in the models of linguistic use and the psychological, sociological and cultural processes, which they were developed in multilingual communities for inter- or intra-community communication. These processes were variables associated with the habitual use of the language, and the selection of these variables had to be made not only by impressions of what seemed to be the most relevant processes in a given multilingual situation, but also by more general theories about personal, social and cultural change.

The languages were enriched by the process of lexical transfer and responded to the social and cultural needs of the social groups of the different speech communities. Science, economy, politics, technology and supranational relationship had to be integrated, therefore, within the knowledge and habits of the people, so that the linguistic and cultural diversity of all peoples could be preserved.

The media (and especially the press) appear among the basic drivers of a globalization of culture and an Anglophilia, which ranges from large multimedia groups to fast food restaurants and has the standardizing utilitarianism of computing and the Internet. The global market has created economic and technological interdependence, which has enhanced the use of an international language within a global society. In that sense, a consequence of this subordination is that the growing diffusion of English is in the hands of its non-native speakers.

D. Crystal (2011, p. 62) suggested that when we talk about “global English,” we often refer to the common characteristics that identify the variety called Standard English. However, more and more attention being paid to the regional features that differentiate different areas of the English-speaking world. For example, today we talk normally about the various varieties (British, American, Australian, South African, Indian...), and studies are accumulating on the distinctive way in which these varieties handle pronunciation, spelling, syntax, vocabulary and the structure of the discourse. Much of the differences reside in the lexicological area, since it is the linguistic section most closely related to cultural identity, and numerous dictionaries have already been developed that reflect the distinctive lexicons of the different regions.

The economic power of the Spanish resides in its numbers. The *Anuario del Instituto Cervantes (2023)* states that some 500 million inhabitants have Spanish as their mother tongue (6.2% of the world population). The group of potential users of Spanish in the world (a figure that brings together the native proficiency group, the limited proficiency group and the group of foreign language learners) exceeds 599 million (7.5% of the world population). Spanish is the second mother tongue in the world, after Chinese, and the fourth language in a global count of speakers, after Hindi/Urdu, Chinese and English. The number of Spanish speakers will continue to grow

in the next five decades, but their relative weight will progressively decrease between now and the end of the century. In 2100, only 6.4% of the world's population will be able to communicate in Spanish. More than 23 million students study Spanish as a foreign language in 2023. In Europe, Spanish benefits both from being a "local" language necessary for trading with adjacent or nearby countries (unlike Chinese), and from its role as a global language necessary for multinational businesses.

If the speakers as a whole are considered, they refer to just over 6% of the world's population, but this group has a purchasing capacity of around 10% of the GDP. Specifically, it would be 9.77%, about 13 trillion dollars in 2022, and the per capita income of Spanish speakers would amount to 22,481 dollars, 131%, higher than the world average. Some 395 million speakers have access to the Internet, and some 273 are Facebook users. It is the third most used language on the Internet, after Chinese and English, and the second on Facebook, Instagram, LinkedIn and X, as well as on the best-known digital platforms (YouTube, Netflix or Wikipedia). Furthermore, it is important to remember the number of States in which the languages are official, co-official or majority. Thus, for example, Chinese is official in five countries or administrations. English, on the contrary, appears in 50 countries in the world, while Spanish is in more than 20 (see J. A. Alonso, J. C. Jiménez and J. L. García Delgado, 2022).

A good forecast about the near future of languages has been the report by D. Graddol (1997: 59), although it shows a pessimistic forecast of extinction of minority languages (80%). Based on both economic and demographic evolution and potential linguistic substitution, this author offered the following hierarchical stratification for the year 2050:

- a) the major languages (Hindi/Urdu, Chinese, English, Spanish and Arabic);
- b) the supranational languages of the largest trading blocs (Arabic, Malay, Chinese, English, Russian and Spanish);
- c) the national languages, around 90 languages that will serve more than 220 nation-states, and
- d) the regional languages, the rest of some 1000 languages of the world with varying degrees of official recognition.

In the 21st century no language will occupy the hegemonic position that English almost achieved at the end of the last century. On the one hand, the current replacement of the monopoly of English by the oligopoly of several languages in the upper stratum will produce greater pluralism, but the significant loss of several thousand languages in the lower stratum will cause the immense loss of current diversity. It is possible that another prediction that 50% of minority languages will not survive the 21st century is more plausible, although it is still a harsh and unacceptable reality (see F. Gimeno, 2008). On the other hand, Spanish is one of the languages that will grow the fastest. English's closest rivals (German, French and Japanese) will rise more slowly.

The advance of the process of economic globalization and the incessant deployment of the knowledge society revalue the languages of international communication in our time, while imposing challenges on all of them by virtue of social and cultural diffusion, as well as acculturation. In the case of Spanish, a language marked from its very origin by an integrative and open vocation, today we are witnessing a new phase of its long process of internationalization (see J. L. García Delgado, J. A. Alonso and J. C. Jiménez, 2012: 11; F. Gimeno, 2023).

VI. CONCLUSIONS

In the anthropological history of Spanish there was a linguistic and cultural continuity, depending on the successive and diverse acculturations (Indo-European, Iberian, Phenopunic-Greek, Roman, Christian, Germanic, Visigothic, Islamic and Anglo-Saxon), with the assimilation of cultural elements and adaptation to a new sociocultural context. Since approximately 1970, the panorama of concern for space in the historiography relating to the Crown of Castile began to change. The entry of anthropology into history was one of the most significant historiographical data, and there was a deepening of the knowledge of the configuration of society, and especially its behaviors in relation to the land occupied. The central idea of ecosystem and the key concept of acculturation were used by some Spanish historians, in order to offer a new interpretation of the behavior of Spanish-Christian society.

The social and cultural history of the Spanish language responded to an implicit process of linguistic planning of the Castilian romance towards the standard, through the *selection* of a specific variety and the *implementation* of the function, which coincided with an *elaboration* of legal registers. The explicit development of the written normalization of Castilian romance was during the reign of Alfonso X, in the mid-13th century. The planning of the Castilian romance was promoted by the development of writing by private notaries, from the first half of the 9th century. The medieval creation of the foundations of Hispano-Christian society was possible thanks to the transcendental legal contribution of foral law texts, that the Crown of Castile introduced in the social repopulation and linguistic and cultural colonization of Latin America.

Since the nineties of the last century, our working hypothesis has been that economic globalization, "New information and communication technologies" (including social media) and the lingua franca (American English) were closely related. Between 1987 and 1990, F. Gimeno and M. V. Gimeno (2003) analyzed the impact of

economic globalization in six Spanish newspapers (three Spanish newspapers from the United States and three from Spain), through the Anglo-Saxon lexical transfers, in order to investigate the process of social and cultural diffusion and the Anglo-Saxon acculturation. The general results of the total occurrences of lexical imports (categorical and variables), depending on each of the newspapers of the Spanish press in the United States and Spain, showed that lexical import followed the hierarchy next in the newspapers of: 1st) San Juan de Puerto Rico; 2nd) Barcelona; 3th) Los Angeles; 4th) Madrid (*El País*); 5th) New York, and 6th) Madrid (*ABC*), in which there was no statistically significant relationship in the Hispanic press of the United States, with respect to the press of Spain.

However, there was a greater amount of lexical imports in *El Nuevo Día* de San Juan de Puerto Rico, above *La Opinión* de Los Ángeles, although the lexical import was general. On the one hand, there was no clear dichotomy between the presence of lexical imports in the Hispanic press of the United States, with respect to the press of Spain. On the other hand, our working hypothesis about the greatest impact of economic globalization in *El Nuevo Día de San Juan de Puerto Rico* was confirmed, based on the process of social and cultural diffusion of lexical imports, as well as Anglo-Saxon acculturation.

The general results of the total occurrences of lexical calques (categorical and variables), depending on each of the newspapers of the Spanish press in the United States of America and Spain, showed that lexical substitution followed the hierarchy next in the newspapers of: 1st) Los Angeles; 2nd) San Juan de Puerto Rico; 3th) New York; 4th) Barcelona; 5th) Madrid (*ABC*), and 6th) Madrid (*El País*). On the one hand, we were witnessing a clear dichotomy between the presence of lexical calques in the Hispanic press of the United States, with respect to the press of Spain, in which there was a statistically significant relationship. On the other hand, our working hypothesis about the Hispanic press of *La Opinión de Los Ángeles* was confirmed, which was marked by the greatest number of lexical substitutions, and showed the greatest social and cultural diffusion, as well as Anglo-Saxon acculturation, through translations copied from United States English.

Faced with two standard varieties of Spanish in the morphological component (Atlantic Spanish and Castilian Spanish, with the characterizing variables of seseo and voseo), we had to differentiate three standard varieties of Spanish in the semantic component (Spanish from the United States of America, Spanish from America and Spanish from Spain), with the variables characterizing the statistically significant lexical calque, in process of social and cultural diffusion of lexical substitutions and Anglo-Saxon acculturation. Furthermore, with greater or lesser frequency, the process of lexical import is not significant, in the same process of social and cultural diffusion of lexical transfers and Anglo-Saxon acculturation, respectively.

The Hispanic presence in the territories that today make up the United States dates back to the 16th century. It is true that many of these traces turned out to be ephemeral because they were occasional incursions, such as the trip of Ponce de León in 1513, the date that opens this early period. During this century and a good part of the next, Spanish soldiers set foot on multiple lands: from southern Florida to what would later be called New England, from Florida lands westward, until reaching Texas. But what really counted were the settlements: the colony of San Miguel de Guadalupe, founded in 1526 by Lucas Vázquez de Ayllón, in Carolina lands; the Franciscan missions established in present-day Georgia, in 1565; the founding of San Agustín in Florida that same year by Menéndez de Avilés; the Jesuit missions of Axacán in Virginia in 1561 and that of Chesapeake nine years later; the founding of the town of San Juan by Oñate, in 1598, refounded and changed location a few years later with the name of Santa Fe, in New Mexico; the mission of El Paso, in 1682, and another located to the east of Texas itself in 1690

According to the *Anuario del Instituto Cervantes* (2023), the United States will be the second Spanish-speaking country in the world, in 2060, after México. More than 62.5 million Americans, 18.9% of the country's total population, are of Hispanic origin. 67.6% of Hispanics use Spanish in the family domain. The Hispanic community continues to be the main demographic group in the United States, but its growth rate has slowed in recent decades. In the last five years, the number of native Spanish speakers born in the United States has exceeded those born outside the country. The Hispanic vote will be crucial in the 2024 presidential elections, especially in decisive states such as Florida or Arizona.

One of the keys to the growth of the Hispanic population in the United States is the extensive use of Spanish in the domestic domain. Of all the Spanish speakers in the country, 95.4% (38.9 million) define themselves ethnically as Hispanic, which places this group as the main driver of the growth of the use of Spanish in this country. Although being Hispanic does not entail effective knowledge of Spanish, the correlation between both variables is very high. 67.6% of American Hispanics use Spanish to a greater or lesser extent to communicate with their family members, and only 32.4% claim to only use English. On the other hand, the high degree of knowledge of this language observed in the different generations of Hispanics indicates that the Spanish-speaking community in the United States has reached sufficient critical mass to survive on its own outside of the dominant language. However, the use of Spanish has clearly decreased since the 1980s as the level of English proficiency of Hispanics has increased, especially among those born in the center of the country. The United States is increasingly a multilingual and multicultural country. Immigration has been another chapter in the process of economic globalization and Anglo-Saxon acculturation.

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