



Migration and language in Spain: the case of "Spanish-Arabic -English" interaction

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Abstract:

This paper, through its focus on migration and language interaction in Spain, seeks to assist researchers in making better sense of the bigger picture of migration and language relationship, by providing an overview of information on migration, migrants and their language practices in Spain. The paper draws upon current statistical sources compiled by some international organizations and academic studies on this relationship, and personal observations of the author. This paper also tries to describe the historical process of the inevitability of linguistic loans incorporation in Arabic, English and Spanish in the Spanish space, demonstrating their mutual influence.

Keywords: Migration; language interaction; Spanish; Arabic; English.



1. INTRODUCTION

One of the most visible manifestations of globalization is the intensified migration flows between countries and continents. It is seen in some United Nations statistics (Alonso & Gutiérrez, 2009) that indicate that the number of migrants reached in the first decade of the twenty-first century more than 190 million people, which is equivalent to approximately 3% of the world's population lives in a country other than the one in which they were born. In 2020, this number amounted to about 281 million international migrants, or nearly 3.6% of the world's total population. This confirms the significant increase (more than three times the number of 1970 for e.g.) in the number of migrants in the last five decades, according to what the last report of the International Organization for Migration estimates (IOM, 2019).

Migration involves people who bring their own languages, as well as other customs and traditions. Many studies[1] indicate that the linguistic factor plays an important role in determining the destination of the migrant. This is a particularly noteworthy topic in the Spanish case, given, on the one hand, the dimensions that this phenomenon has assumed in a country whose demographic and linguistic features have changed intensely in a relatively short time, and on the other hand, marked by the high immigration to Spain from Morocco and Latin America for linguistic, historical and economic reasons.

The purpose of this work is to briefly introduce immigration and the linguistic situation in Spain within the framework of the requirements of the interactive relationship between them. In particular, it aims to present the linguistic interaction: Spanish -Arabic, and Spanish-English, with their historical and contemporary dimensions, based on the available demographic, sociological, economic, political and administrative literature on the subject. The economic, cultural, political and psychological factors that drive or accompany migration have a significant role to play in linguistic contact and diversity, with varying doses of rooting, creativity, pollination, abandonment, replacement or linguisticicide.

Therefore, the study of language interaction resulting from migration does not usually rely on an epistemological basis or a general theory that guides its research strategies. Since the eighties of the last century, it has been observed that several experiments have been accumulated on this topic from several theoretical fields, but their theoretical proposals depended on events that occurred in special contexts, and without intention to propose a general theory or a theoretical framework (Moreno-Fernández, 2009, pp. 148- 151), and thereby what will be presented here -as what is prevalent in this field - about the characteristics of the linguistic interactions resulting from migration is not framed by a specific theory as much as it is approached from different theoretical premises: historical, linguistic, psychological-social, communicative... depending on the various factors specific to this type of interaction.



2. 2. Migration and the linguistic situation in Spain

Talking about the relationship between migration and the linguistic situation in Spain or in other countries requires the definition of migration/immigration and emigrant/ immigrant. If there is no agreed definition of the two terms, the official definitions of some international institutions are usually used. For example, the International Organization for Migration (OIM, 2019, p. 63) quotes from the Department of Social and Economic Affairs of the United Nations (UN DESA) the definition of an immigrant, as a person who moves to a country other than that of his or her usual residence for a period of at least -or Expected to exceed- a year, so that the country of destination effectively becomes her or his new country of usual residence. Hence, the definition of migration refers to making this movement, i.e. moving from the country of usual residence to another country of usual residence for a long period (at least more than 12 months).

The country of destination is usually determined because of several preferential factors, including geographical proximity, job opportunities and the common language factor between the countries of origin and destination. In the case that the language of the immigrant country is unfamiliar to the immigrant, his displacement to it - along with his language, of course - leads to a linguistic interaction whose nature varies from one country to another and from one immigrant group to another.

This linguistic interaction is as old as the human interaction between the dispersed peoples and tribes. Over time, this resulted in an increasing linguistic diversity. In our immediate space and time environment, the phenomenon of migration and linguistic diversity converges in the Mediterranean space [2], where most of its Arab and European countries are characterized by ethnic, cultural and religious diversity that is reflected in public life in local and foreign linguistic diversity. In Europe, in addition to official bilingualism or multilingualism in some countries (Switzerland, Belgium, Spain...), we find many unofficial local dialects and languages of immigrants (Turkish, Arabic - with its different dialects-, African and Asian languages...) whose young people number is close to a third of the population of Europe. The number of immigrants - most of whom are young - reached over 82 million in Europe in 2019, including 38 million non-Europeans, which could benefit most of the European countries whose experts expect a significant - and sometimes tragic - decrease in the number of their populations who are in working age by 2050, due to an aging population and a low birth rate (OIM, 2019, pp. 85-95).

To limit their possible hetero-cultural influence - of Turkish, Arab, African and Asian origin - the political authorities in European countries are working to adopt more rigid laws regarding immigration requirements, using language and cultural tests. In addition to that, official and unofficial immigrant associations and institutions strive to preserve the original identity factors of religion, culture and language in order to avoid attempts at memoricide and linguicide.



In Spain in particular, the linguistic situation has been related to immigration since antiquity, but we will limit ourselves here to presenting some of the determinants of this two phenomena in the modern era.

2.1 Immigration in Spain

Spanish society is made up of more than 47 million citizens, of whom about five and a half million immigrants are not naturalized, in addition to nearly one million citizens born outside Spain (INE 2021). The phenomenon of immigration is not new in Spain, but it has become, since the decade of the 1990s, a phenomenon of great importance demographically and economically. The National Institute of Statistics (INE) (2009 census) indicated that more than 12% of Spain's population are of foreign nationalities, i.e. twice the European average. This percentage did not change much after a decade of time, as the number of immigrants - according to the statistics of the same institute - reached more than five million and 400 thousand immigrants living among more than 47 million Spaniards, or about 12.9 percent of the total population. These are high rates compared to those recorded until the beginning of the third millennium and during the economic crisis of 2008 (about 2 percent only) (CES, 2019, p. 219). The National Institute of Statistics (INE) expects this percentage to rise by 2025 to 20% of total Spanish population.

Since the 1970s, Spain has been transformed from a backward country exporting immigrants to a developing country receiving immigration. From 1973, with the global oil crisis, the outflow of Spanish emigration began to decline, in parallel with the return of immigrants, which continues until nowadays. It is believed that this is mainly due to the low occupational attractiveness in other receiving countries and their relative availability locally and due to factors related to the retirement age.

The return of democracy to Spain in the early eighties coincided with a period of relative equilibrium in the balance of immigration/migration to and from Spain, which continued until the mid-1990s. At present, it is believed that the great number of new generations of Spanish immigrants born abroad is also mainly due to professional reasons.

On the other hand, we find that the dynamism of Spanish economy that has appeared since then, has led to a rapid increase in the immigration flow towards Spain. Since 2000, Spain has recorded one of the highest immigration rates in the world (three or four times greater than the average of the United States of America, and eight times greater than France, for example), and the situation remained almost like this in 2005. In 2010 the net immigration rate to Spain decreased -as a result of the economic crisis- to 0.99%, thus placing Spain 15th in the European Union (after being - in 2005 - the third behind 'Cyprus' and 'Andorra'), and it is also considered the ninth big country in terms of the proportion of immigrants within the European Union. As for the weight of foreign population in Spain, it seems to have stabilize between 12.7 and 13.5 percent and between two European ranks: third and sixth (relevant period: 2009-2017), noting that most of the immigrants (56.8%) are non-European (CES, 7/2019; INE, 6/2021).



But the economic crisis that Europe experienced in the first decade of the third millennium (which had peaked as it is known in 2008) has not caused a mass return of immigrants to their countries of origin, as was expected, but rather was not even a 'significant return', according to the annual report on migrations presented by the Spanish CeiMigra Foundation. Despite the high unemployment rates among immigrants in recent years, the proportion of their influx has not decreased significantly. Of course, other factors such as the lack of job opportunities in their countries of origin or the existence of economic (debts, buying housing or shops, trade...) and emotional relationships (Prats, 2010) can explain this. The post-crisis period - as a new wave of immigration to Spain - was characterized by a rapid resumption of immigration, a greater diversity of countries of origin, an increase in the number of females and a slightly less concentrated distribution of young people (CES, 2019, p. 217).

2.1.1 Immigrant origins in Spain

Immigration in Spain is very diverse, with the predominance of arrivals from culturally and geographically close regions. According to the National Institute of Statistics, 2006 census, most emigrants are from Latin America (36.21% of the total number of foreigners residing in Spain), followed by the European Union (34.45%) and North Africa - mostly from Morocco - (14.83%)... then in lower proportions most foreigners come from non-European Union (4.40%), Sub-Saharan Africa (4.12%), the Far East (2.72%), the Indian subcontinent (1.67%), North America (0.66%) and the Philippines (0.48%)... These statistical percentages did not change much in the next decade - noting the increasing Chinese presence - due to the stability of emigration streams from their traditional sources towards Spain: Latin America, Europe and North Africa, respectively (CES, 2019, pp. 49- 50).

As for Algeria, it comes - according to the National Institute of Statistics (INE, 2006) - in the twentieth place in terms of the number of its immigrants present in Spain and in a more advanced rank (14) in terms of the rate of increase in their influx. Its ranking in the recent statistics of the National Institute of Statistics has not changed significantly, as it did not appear in the top twenty list until 2018, which is usually led by Morocco, one of the Latin American countries (Venezuela/Colombia...) and Romania, and its rank is currently stable (2021) ranked 25th - second Arab nationality- with 01.08% (Fernández, 2021).



2.2 Linguistic situation in Spain

After the end of the civil war in Spain (1936-1939), the victorious General Franco's regime imposed political and linguistic monism for the next forty years that preceded the establishment of democracy in Spain under the 1978 constitution. This constitution recognized political and linguistic pluralism again and painted some languages in historical provinces such as Catalonia, the Basque Country... with wide powers in the cultural and educational fields.

Currently, Spain is divided administratively into 17 autonomous regions (*Comunidades*) -in addition to the autonomous cities of Ceuta and Melilla- six of which are bilingual (Catalonia, Valencia, Balearic Islands, Galicia, Basque Country and Navarra), and speak Spanish (Castellano) in addition to one of the official regional languages: Basque, Catalan, Galician or valencian and some of its offshoots, and other unofficial languages: Aranés –official in Catalonia-, Aragonese, Asturiano... Noting that 12 provinces out of the 17 into which Spain is divided, are monolingual (speaking Castellano), similar to a large part of the territory of the provinces in which there are two official languages, such as: Basque (Alaba) and some areas of Valencia... and that most of the regions of southern Spain (Andalusia, Extremadura, Murcia and Canarias) are characterized by the use of Spanish in a special way, especially in phonemes, with the pronunciation of ‘*seseo-ceceo*’ and the weakening of the consonants between two vowels and in the final position of syllables. Also, this weakness leads to other vocal changes (assimilation, neutralization...) which distinguish the language of southern Spain and part of Latin America. This is something that immigrants who can learn some principles of academic Spanish (Madridian) may not be aware of and face when entering these areas, noting that they are the most welcoming areas for immigrants (Moreno-Fernández, 2009, p. 124).

Four main languages are currently used in Spain: Castellano or Spanish (*Español*) in all the provinces of Spain, and Catalan in three provinces: Catalonia, Valencia [3] and the Balearic Islands, Gallego in the province Galicia, and Basque (*Vasco, Vascuense* or *Euskera*) in the Basque Country and in Navarra. Only the first three of them are considered Roman (derived from Latin). As for Basque, it existed before the Romans came to the Iberian Peninsula. The four languages also have their own dialects, but Spanish (Castellano) is without doubt, according to at least 2005 estimates, the most used (about 100% citizens), compared to about 25% of ‘positive’ bilinguals (who speak two languages) and about 30% of ‘passive’ bilinguals (who understand them) (Etxeberria, 2005, p. 11).

Finally, it should be noted that in Spain there are other ‘mother languages’ specific to some groups of immigrants or permanent tourists...: Arabic (2.2%), English (2.2%), French (1.6%), Romanian (1.6%)... whose percentages differ in the case of counting those who have the ability to speak language(s) other than the mother tongue, foremost among which is English (40.3%), followed by French (14%), German (2.8%), Italian (2.6%), Portuguese (1.7%) ... noting that 43.7% of the population do not have the ability to speak a second language (INE, 2018).



The following is a discussion of such non-national languages in Spain:

Due to the massive immigration that Spain has received since 1990, several relatively large groups of bilinguals have emerged. The distribution of non-national languages in Spain according to the National Statistics Institute (INE, 2006-2010; 2021) is as follows:

- The Arabic language, mainly Moroccan dialect, is the language of the majority among emigrants from the Maghreb. In 2006, there were 332,618 ‘Arab’ citizens registered in Spain: Moroccans, Algerians, Egyptians, Syrians, Lebanese, Jordanians, Tunisians, Iraqis,... whereas their number doubled in 2010 to reach 723,000 Moroccan immigrants only (then about 776,000 immigrants in early 2021). Arab immigrants are distributed throughout Spain, although they are more present in the city/provinces of Ceuta, Catalonia and Andalusia.

- Romanian: Spoken by a diverse group of Romania (747,000 registered in 2010 and 660,000 in early 2021) and Moldavia (11,330 in 2006). They are numerous especially in the provinces of Madrid, Castilla La Mancha, Aragon and Valencia.

- English: Mainly spoken in the provinces of Malaga and Alicante by citizens of the United Kingdom, Ireland, USA, Canada and Australia. Their number reached 122,315 registered according to the National Statistics Institute (INE, 2006), including about 314,000 from the United Kingdom in early 2021. More than 30% of the population speaks English in the many coastal cities of Alicante and Malaga, where they have their own newspapers and radio channels. Their presence is also significant in the Balearic Islands, Murcia and Almeria. The high proportion of English speakers, in addition to the demographic weight, may be due to the comfortable global status or position of their language (with self-esteem and ‘others’ appreciation) as well as their affluent economic situation and the power of the people who speak it as their mother tongue. English is indeed considered as a ‘*Lingua Franca*’, a concept that has emerged to refer to communication in English among speakers with different first language backgrounds across all three ‘Kachruvian’ circles: the Inner (native language), the Outer (second language) and the Expanding Circle (foreign language) (Kitsou, 2016, p. 130).

- Italian: At the start of 2021, the number of Italian speakers reached over 280,000 inhabitants.

- German: Spoken mainly in the Balearic and Canary Islands. There were, in 2006, 173 651 ‘German’ citizens registered in Spain of German, Swiss or Austrian nationalities. As for the number of Germans alone, it reached about 140,000 residents in early 2021.

- Berber languages (*Amazigh*): Spoken by 563,012 Moroccans living in Spain. ‘*Rifian*’ (rural) Berber is the most prevalent among immigrants in Melilla.

- Quechua language: Spoken by the people of Peru and Bolivia who live in Spain. Among them there were about 113 thousand Peruvian residents at the beginning of 2021.



- Portuguese: Spoken by emigrants from Portugal (mainly in Galicia and Leon) and Brazil (all over Spain). The number of registered citizens in Spain of both nationalities was 153,076 in 2006. The number of only Portuguese residents reached about 1,000 residents in early 2021.

- Wu and Mandarin: Two Chinese languages spoken by most Chinese emigrants in Spain, most of whom come from the Chinese province of Zhejiang. The number of Chinese citizens registered in Spain in 2006 reached: 104 681 emigrants, then the number gradually decreased to reach, by the beginning of 2021, about 200,000 residents.

- Bulgarian: There are 101 617 Bulgarians registered in Spain, and they constitute the nationality of the majority of immigrants in the provinces of Valladolid and Segovia. However, their number decreased to reach about 121,000 residents in early 2021.

- French: It was present in Spain in the modern era through French merchants who settled in cities such as: Cadiz, Seville, Alicante and Barcelona. After the Algerian War of Liberation (1962), more than 30,000 Blackfoots (French Algerians) emigrated and settled in Spain, especially in the province of Alicante. In 2006, the number of registered French people reached 90,021 French, 219,526 Belgians, and 15,385 Swiss. There are also many emigrants from African countries formerly occupied by France or Belgium, where the French language is still considered an official or important language (Senegal, Mali, Algeria, Morocco, Tunisia...). As for the number of French nationals only, it reached about 122,000 residents in early 2021.

- The languages of sub-Saharan Africa, among which the number of speakers distinguishes Fula, Wolof, Mandinka and Soninke languages.

This multilingualism was, of course, reflected in the educational field, so that with the passage of time, an intense increase in the number of immigrant students was observed, reaching about 4% of the total Spaniards, of whom 45% of Latin American origin, 24% of African and 16% of European Union countries 10% from the rest of Europe and 6% from Asia (Etxeberria, 2010, p. 9). Noting that, in the last decade, the number of speakers of some European languages (English, French and Italian...respectively) and the Maghreb languages increased, compared to a decrease in the number of speakers of some other languages, such as Chinese and Romanian.

3- Linguistic interaction in Spain

Linguistic interaction is as old as the spread of humans. After humankind was made nations and tribes, people was forced to get acquainted and exchange intellectual and material benefits through forced and voluntary communication. This resulted in metaphors, translations, and derivations... that affected different languages in terms of vocabulary, meanings, and formulas [4].... In the modern era, the Spanish-Arabic linguistic interaction first and then the Spanish-English second can be considered among the clearest examples of this, which led us to distinguish them out with some detail in what follows.



But before that it should be noted that the immigration host society is bilingual or multilingual - such as the Spanish society as we have seen - usually helps to support the adoption of linguistic diversity of immigrants and their welcoming. The sociolinguistic dynamics typical of these contexts develop in the individual a propensity and positive attitudes toward multilingualism (Ambadiang & García Parejo, 2006). In such mixed cases, Fardon & Furniss (1994) indicated a greater ability to adapt to changing socio-linguistic conditions, and to take advantage of the language competencies of people involved in language communication.

When the welcoming society is bilingual or multilingual, linguistic communication is easier, noting that the preference of immigrants for one language or another will be determined by several factors that Moreno-Fernández (2009, p. 145) listed as follows:

- Distribution of the public and private domains of the resident languages.
- Prior knowledge of the resident languages by the immigrants.
- Affinity of the immigrant's language with each of the resident languages.
- Attitudes of immigrants towards the resident languages.
- Attitudes of residents towards the language of immigrants.

Therefore, we find in the case of Spanish immigration space that the effect of the first factor varies according to the different Spanish provinces and the extent of their linguistic pluralism and the effect of the second factor is about the case of some emigrants from Morocco and Latin America. As for the linguistic affinity factor, it applies to the case of immigrants from Romania, and finally, the attitudes of two parts of the communication towards each other, vary according to the position of the language of each part at the time of interaction.

There is also another factor that helps language interaction and people's needs (emerging needs) - whatever the nature of other determinants - is the development of translation and interpretation services. Among these services, the creation of multilingual materials or the translation of texts from the language of the receiving country into the languages of immigration is a strategy that has been widely used and for a long time, in countries with a history of immigration (Australia, USA, Canada...) which have done so realistically and across web pages. In Spain, such materials are provided in the form of public services, usually categorized into three types of printed and electronic documents: '(semi) official documents' (private legal), 'service guides' (introduction to the services of governmental and non-governmental institutions), and 'information brochures' (thematic communication), as well as official support for solidarity initiatives for NGOs that are in direct contact with migrants and use translators: the 'School of Mediators of the Province of Madrid', the 'Social and Intercultural Mediation Service', the National Network (*Comunica*) ... there has also recently appeared electronic software to assist - linguistically - some service providers for immigrants: in sectors of Health (eg: Universal Doctor Project), Education, Social affairs and the Interior (Police)... (Valero Garcés, 2009, pp. 58-59).



3.1- Spanish-Arabic Linguistic Interaction

The Arabic language exerted a great degree of influence on the Spanish language, to the extent of an exclusionary reaction to words of Arabic origins over time by some academic bodies supervising the use of the Spanish language (the Royal Spanish Academy...). However, the historical flow between these two languages was not one-way, because Arabic has also taken on a large number of Spanish words. In addition, in interaction with other languages, Spanish and Arabic have borrowed many vocabulary. The two languages were also mixed - between the fourteenth and nineteenth centuries - into a common or simplified language (*Sabir, Lingua franca, Pidgin*) used by sailors and merchants in the Mediterranean region to communicate between speakers of different languages: Italian, Catalan, Occitan, Castellano and Portuguese (the first documented use dating back to 1353 in Djerba, Tunisia), and over the years, on the Tunisian and Algerian coasts, it has been enriched with French and Arabic. Despite its current demise, some ethnologists estimate the existence of one of its common linguistic branches in the 'Aegean Islands' (between Turkey and Greece), distinguished by the adoption of the Arabic sentence as a basic linguistic structure, while its vocabulary is enriched by Italian, Spanish, French, Catalan and Turkish (Thibault, 2011; Nolan, 2015).

As for the Spanish-Arabic linguistic interaction in particular, the most important impact factors can be summarized as follows:

- The first and most important of which is the historical factor associated with the Islamic conquest of what was called '*Andalus*'.
- The translation movement that followed the Islamic conquest (from a superior Arab-Islamic culture to the emerging Spanish), especially from Toledo.
- The Inquisition, which followed the expulsion of Muslims from Spain, and which extended for a long time everything related to Arab-Islamic culture in terms of customs, traditions and language. That is why some believe (Alatorre, 1998; D'amore, 2009) that Spain was distinguished at that time -in a century described as enlightening in Europe- by the Inquisition more than by the Enlightenment, and this was reflected in the authoritarian attitudes towards the Arabic language that suffered and continues to suffer from the purification of Spanish among its vocabulary by 'media' and 'academic' institutions.
- The Spanish invasion of North Africa (Morocco, Occidental Sahara and parts of Algeria) and the resulting linguistic interaction.
- Contemporary exclusion of words of Arabic origin for psychological and ethnic reasons related to the apparent imbalance between the current status of the two languages and their users. This is usually done - as we have seen - through media practices and some academic institutions, such as the Royal Spanish Academy.
- Contemporary immigration to Spain and its role in linguistic borrowing and hybridization, especially at the popular level, i.e. in the vernacular language. Cross-fertilization can occur in both



directions, as has happened and is happening in Spain and some countries of Europe (France, Germany, Great Britain...).

Among the linguistic effects of voluntary or forced communication between Arab and Spanish societies (since the eighth century) and the translation movement (especially since the twelfth century and the works of the famous Toledo school), we find a great impact of communication, especially in vocabulary. As it is known, the Spanish language has adopted a lot of vocabulary from the Arabic language (about 4000 words), the most famous of which are those that start with *al-*, such as the palace (*Alcázar*: *Alqasr*), the pillow (*Almohada* : *Almikhada*), the meatball (*Albóndiga*: *Albúndiga*), the artichoke (*Alcachofa* : *Alkharshuf*), the builder (*Albañil* : *Albnnna*'), the rent (*Alquiler* : *Alkara*')... (Benhamouda, 1991; Dellou, 2000, pp. 159-160), and some words related to religion such as « Olé » (Allah) (to wonder) (Romero-Sánchez, 2024). But it was not only words but also whole semantic forms (translation of common phrases), such as 'God willing' (*Si Dios quiere/ Incha Allah*) or exaggerated use of diminutive forms (lexical derivation) imitating the passion of Andalusians and their fondness for using diminutiveness in their speech (Baba, 2019, p. 116). On the other hand, we find Spanish words used in the North African slang, such as 'Zanahoria: Carrot' (*Sannariya*), 'Zapato' (*Sabbat*: Shoe), 'Fiesta' (*Fichta*: big party), 'Trabajar' (*Trabadjar* with a semantic designation: hard work), 'Muchacho', 'Familia', 'Gusto' -from admiration-, 'Tchkikoun' (*Chiquitito*: exaggerated pride of a boy), *Marroquí* (Moroccan) ... The transmission of such Spanish words and their spread in some coastal areas of the Maghreb is due - among other reasons- to Muslim "Moriscos" (Moorish)[5] who fled the oppressive Spanish Inquisition (Baba 2019: 114). On the other seaside, the Moorish who remained in Spain preserved words and phrases related to religion (Islam) such as : «Lala Jalala» (La ilaha illalah/ is no one but Allah), a phrase said three time in the ears of the dead in some mountain villages of Andalusia (Romero-Sánchez, 2024).

3.2 English-Spanish Interaction

The English language today exerts as much influence on the Spanish language as it does on any other language. This is obvious due to its global dominance and the fact that is the main vehicle of knowledge and culture and the main medium for contemporary international communication. But what worries in particular some Spaniards -like other French and Arabs...- is the adoption of English words in place of words already existing in the national language (linguistic replacement phenomenon), or the failure to derive new expressions for new terms and concepts, especially in the field of technology. However, the historical flow between these two languages was not one-way, because English also adopted a significant number of Spanish words. In addition, in the



context of interaction with other languages, Spanish and English have loaned and borrowed many vocabulary.

The origins of the English and Spanish languages - as it is known - go back to the Celtic and Iberian languages, which were displaced from the two countries 2000 years ago. Almost none of these 'pre-Roman' languages remain except for some place names, such as: Salamanca, Soria, Talavera...in Spain, and Edinburgh, Melrose, Ross... in the United Kingdom. It is generally accepted that Spanish developed from a branch of the local Latin languages after the period of the 'Goths' in the Iberian Peninsula, while the English language, despite the historical Roman presence there (British space), had developed from the Germanic languages of the invaders of the fifth century AD from the north Western Germany and the Netherlands, as well that from the influence of the languages of the later Scandinavian invaders (southern Denmark) and the language of the 'Norman' immigrants between the eighth and eleventh centuries (D'Amore, 2009; Mijwel, 2018).

English and Spanish, then, stem from Latin-Celtic-Germanic roots that are theoretically close (affine), but the invasions of the eighth century AD of their geographical space determined different future linguistic orientations for them, and this continued until the eleventh century in Britain (the date of the last Scandinavian invasion and the last significant Norman immigration wave) and the eighth century in Spain, the date of the beginning of the Islamic conquest (711). The linguistic result of these conquests and the accompanying migrations was the emergence, on the one hand, of a local branch of Latin, 'Hispano-romance', with some Celtiberian and Germanic influences, which was later greatly influenced by Arabic language; On the other hand, the emergence of several Germanic dialects mixed with some Celtic and Latin vocabulary and grammar - with overt and hidden influences (Minkova, 2009, p. 900) -, and influenced by an Old Norse dialect, as well as by other later influences... produced a Scandinavian-continental language unit (D' Amore, 2009; Mijwel, 2018).

Additionally, the translation has played an important role in the development of the two languages, especially through the translation of various Greek and Arabic philosophical, literary and scientific knowledge, since the twelfth century. At that time, Castellano was an oral language intermediate in multilingual translation. Then it was used to express concepts that were originally written in Latin treaties, before entering the field of written language and with it many Arabic copies and borrowings. In England, translation led to a lot of metaphors and cross-fertilization with other languages. Evidence for this is the translation of the Bible (beginning in the fourteenth century), which introduced many Latin words into the English language (D'Amore, 2009), it was a 'fertilization' trend from Latin and Greek that still continues until now in the nomenclature developed in most Western Countries.

As for their direct interaction, it took place later in the era of geographical discoveries and adventures... which was accompanied by the golden age of the English language (the end of the 16th century), when England began to play a major role in European politics and culture and its language - like Spanish - became an imperial language, and they both reached a significant position



that made them interact together and influence other contemporary European languages. The Spanish Golden Age had a great influence on the vocabulary of other languages: French, Italian and, to a lesser extent, English; which explains the many semantic fields included in the borrowing from Spanish in the English language in the fields of war, literature and music, especially: guitar, porthole, hat, army, siege (*Guitar, Alcove, Sombrero, Armada, Embargo*)... (D'Amore, 2009).

The two languages had an influential position in the world thanks to the expansion of their empire across the Atlantic into the Americas. The conquest and colonization of American lands was credited with making Spanish first, and later English, a means for the transmission of many Native American vocabulary (*Americanismos*) into the two languages and from there to other languages. For example: From the local Taino language: Amaca (swing) into Spanish (*Hamaca*) and English (Hammock), Canaoua (boat) into Spanish (*Canoa*), English and French (*Canoe*)... The assimilation of Spanish -as English and French- vocabulary by other European languages continued for several centuries (D'Amore, 2009).

‘American’ English has borrowed more Spanish vocabulary than any other language (Mencken 1963: 191). Of course, the nature of the fluid boundaries between English and Spanish in North and Central America explains the relative amount of Spanish vocabulary that English has borrowed. Before the dominion of the territories, which now make up the states of California, Arizona, New Mexico, Texas, Colorado, Utah, Nevada, parts of Oregon... were transferred to the United States of America in 1848, many Spanish words had already crossed into the English language: Corral, Plaza, Ranch... It should be noted that the vast majority of Spanish words that crossed from Mexico to the United States were adopted into ‘general’ English (across the world), but there is also a good amount left in use as regional vocabulary within America. Inversely, on the other side of the border, the reverse process occurred as Anglo-Saxon words merged into Latin American Spanish and southern North America. Noting that this applies more to Mexico than to the rest of the neighboring regions (Moreno de Alba, 1972, p. 23; 1999, p. 148).

In this context, it is worth noting a hybrid language spoken by millions of people in the United States -and even outside it in some Spanish spaces- known in the media as ‘Spanglish’ or ‘Englañol’, as an idiomatic expression that appeared between 1950 and 1970 in some American states and spread to Latin American and Spain [7], which expresses a mixture of Spanish and English. It can be interpreted in different ways: as a pidgin, a creole, an interlanguage, an ‘Anglicized Spanish’... and a superficial or deep phenomenon. Ardila (2015, p. 60) argues that the future of ‘Spanglish’ with its different dialects (in Texas, Miami, and New York) depends on two factors: (a) the number of Spanish-speaking immigrants to the USA, and (b) US policies American bilingualism is the fifth largest Hispanic country in the world after Mexico, Colombia, Spain and Argentina. ‘Superficial’ features that are noticed in conversational language characterize Spanglish.



For example, the metaphor and switching between linguistic symbols (such as combining vocabulary from the two languages in one sentence or repeating meaning in both languages: Por favor, please ...) and with the 'deep' (lexical-semantic) aspects of Spanish observed in Spanish under the influence of the English language: Escortar (To escort), Bilingüismo (Bilingualism), Librería/biblioteca (Library), Población/población (Population). They are the manifestations that the French dictionary (*Découvrir le français*) summarized in the following characteristics: - combining English and Spanish words in the same sentence without translating them, - modifying English words with an incorrect translation, - Spanish pronunciation of English words that result in a new word.

In general, the English language - as the spokesperson of an empire (GB) and then a great state (USA) - had a big impact throughout Latin America and in the Spanish language in general and practically in many other languages, through immigration, and because of globalization.

Rosenblat (1990, pp. 350-354) refers to the global nature of linguistic borrowings and shows that the English language was the medium for adopting words formed from Greek and Latin elements, as well as borrowings from French, Italian, German, Dutch, Danish/Norwegian, Finnish, Turkish, Hindi, Japanese, Malay/Polynesian, Australian and Chinese languages... as well as Native American languages, including Mexicans. Therefore, all modern languages are a linguistic mosaic, with components of various sources, many of which have passed through the filter of the English language. These components are considered Anglo-Saxon words as the English language is the medium of its spread, but they can be considered as 'globalicism' linguistic components.

English is the global language today. Undoubtedly, part of its success is due to its 'oversimplification' and above all, to its 'Anglicanizante' nature, meaning that it is easy to borrow words from other languages. Since its foundation, it has been in its nature to incorporate ideas, concepts and expressions from other societies and make them their property (Stevens, 1992, p. 31)[6]. Now the opposite is also happening, as it seems that the English language has also developed its ability to intervene in other societies and invade their languages... especially in the fields of science and technology as their global language.

As the global language of communication technology, English has lent Spanish -like other languages- many computer-related vocabulary. Words such as computer, internet... Despite their Greek and Roman origins, they were adopted through English language, and that is why they are considered English words. It also passed through semantic formulas and literal translations, such as: 'mouse' and 'e-mail' (*Ratón, Correo electrónico*)... with the well-known exception of the information symbol: @ (at) of Arabic-Spanish origin (*Arrobe/Arobas*: quarter: ¼).

In addition to science and communication, English language dominates global popular culture and international tourism. It is interesting that the two words 'Filme & Turista', which seem at first sight Spanish words of traditional Greek-Roman origin, have been borrowed from the English language, since the nineteenth century. Likewise, we find that the word (pop) as a shortened form of the word (popular), is also considered by the Royal Spanish Academy of Language an exotic



English word, despite the clarity of its Latin origin, in terms of its connotation of a style of music and an artistic movement (D'Amore, 2009).

In conclusion, it can be said that a quick reading of the history of the English and Spanish languages is enough to notice that they are characterized by multiple origins, innovation, linguistic cross-fertilization and an enormous amount of metaphors. English has borrowed from most of the world's major languages, and even from languages that are less widespread or extinct, and almost so did Spanish. Translators have played an important role in the spread of the use of these metaphors throughout history, until they became almost indistinguishable from the vocabulary of the host language. Borrowing is not a new strategy but a very old one, it is still in force, and there is no reason to doubt its ability to continue into the future.

4. The linguistic situation of Arab and English immigrants in Spain

Emigrants from Arab countries represent a significant share (more than 15%) of the general flow of emigrants who settled in Spain during the past two decades, and it seems that this percentage has not changed much. Currently (early 2021) there are about five million and 400 thousand immigrants residing in Spain, or more than 12% of the total population, and comes to the fore in the list of emigrants those of Moroccan nationality (14.5%) - followed by the Romanian (12.38%), British (5.59%) and Colombians (4.85%) -, and the second Arab nationality (Algerian) comes in 25th place (01.08%) (Fernández, 2021). The question posed by this observation is: What are the determinants of Spain's attractiveness as a destination for emigrants in general and from Arab countries in particular?

There are international precedents (European and American) that justify and confirm the weight of the linguistic factor in choosing the target markets for immigration. Possession of language skills is an important advantage that may determine the possible destination of the immigrant, as it may help him provide greater opportunities for obtaining better jobs, and facilitates his social integration into the new society. It is a factor available in the case of many Moroccan immigrants due to the linguistic 'colonial' heritage - which is also the case of Latin American immigrants - and geographical proximity. Social factors (joining a family member, neighbors, friends...) helped this integration in the case of Maghrebians in general and Moroccans in particular. In the general Arab case, there are historical-psychological factors linked to the Arab-Islamic historical presence for several centuries in what was called 'Andalus'.

The presence of the 'Arabic language' in Spain is mainly represented in the Moroccan dialect, in addition to the dialects of the citizens of several Arab countries from North Africa and the Levant. Arab immigrants are distributed throughout Spain, although they are more common in southern and eastern Spain.



If the first generation of Arabic immigrants generally maintained - at least in their family environment - their language, the attitude of the second generation was fluctuating between the dialectic of rejection and the search for a new identity that does not completely contradict the references of its family milieu. You may find, for example, students who explicitly refuse to speak Arabic even among themselves, or remain silent (or limit their words to some forms of greeting and farewell) in their classroom, in the event that they do not master the Spanish language, as if they are ashamed of their language, which speaking may show their weakness and backwardness. While you may not find that with English speakers - as we will see later -... perhaps due to the lack of psychological, social and security pressure on them. Noting that one-fifth of the foreigners residing in Spain belong to the category of less than twenty years (most of them are of school age), and that the percentage of those studying in Spain - non-university - reached nine percent in the 2017-2018 academic year and that nearly 55 percent of them are of Arab origin (mainly Moroccan) versus 24 percent from Central and South America (CES, 2019, pp. 161-162).

But, on the other hand, there may be in the new generation someone who is more committed to his religion and language even than the first generation, after he crossed the two knots of learning a foreign language and surpassed the culture of the diaspora. Its culture and origin are no longer two stigmas, but may become a future of distinction, as happened recently for Latinos in the United States of America.

It is related to several determinants: the Spanish linguistic diversity, the religious and economic status of Arab immigrants, the extent to which they were able to form linguistic minorities with diverse and developed language practices (Deprez, 2005, pp. 10-12) or solidarity economic or cultural groups and their social interaction in families who are classified by the National Institute of Statistics (INE) (CES, 2019, pp. 79-80) into three types: 'mixed families' (consisting of Spaniards and foreigners), 'pure foreign families' (all members of which are of the same nationality), 'mixed foreign families' (of different foreign nationalities). The first two types representing the majority of families (95% = 49% 'pure' + 46% 'Mixed') out of more than two million families (to which at least one foreigner belongs). Thus, about one million families consist of foreigners only (and their number may be greater if we add to them some mixed families with Hispanic elements of foreign origin - naturalized - that is, in fact, purely foreign because the INE census takes into account nationality and not the country of birth).

Of course, the type of family is influential in the quality of language interaction, as the language practices in the mixed family environment can be compared with the language interaction in Spanish schools[8], while the mother tongue may be dominant in purely foreign family circles, because it is related to the functional perception of the language and the way to enhance daily practice to language and the degree of exposure to it, as well as to the 'identitarian attitudes' of immigrants and to demographic, social and economic data (Deprez, 2005, pp. 13-14). The quality of linguistic friction can also be linked to the two attitudes of the resident Spaniards (tolerance / racism) and the two attitudes of immigrants (integration / cultural pluralism), noting that the attitude



of tolerance is in line with the attitudes of immigrants through their integration or coexistence - culturally - unlike the racist attitude that leads to the process of cultural subjugation of emigrants - especially from backward countries - or confrontation with them (Moreno-Fernández, 2009, pp. 136-137).

As for the presence of English speakers in Spain, this is due to other factors, the most important of which are the economic and the recreational (tourists, retirees...) factors related to the attractive living and climatic conditions in southern Spain in particular, in addition, of course, to the proximity of the colony of Gibraltar, which is still affiliated with the British Crown. And their treatment by Spanish residents is usually respectful.

English is spoken mainly in some cities of southeastern Spain and on the Spanish islands, and by citizens of the United Kingdom, Ireland, USA, Canada and Australia. In contrast to the Arab immigrants, these groups speak English in public to the extent that English makes up more than 30% of the population in many coastal cities (in Alicante and Malaga in particular) (INE, 2006), where they own newspapers and radio channels. The high proportion of English speakers, in addition to demographic weight, may be due to the comfortable international status or prestige of their language (with self-esteem and 'others' appreciation), as well as to their affluent economic status, proximity of linguistic (convergent Latin-Celtic-Germanic origin) and cultural ('Western') distance to the Spanish environment.

5. Conclusion

A quick look at the history of languages suggests the common roots of many -may be all- of them and that their division and diversity did not prevent their circumstantial interaction for political, economic, social and cultural reasons. From the foregoing, it is clear that the Spanish, Arabic and English languages have multiple paths and a long-term friction and interaction established by the demographic dimension represented mainly by immigration. All three of them borrowed, lent, and affected linguistically in different proportions, depending on the time in which it was considered the official spokesperson for its transcontinental caliphate, its transoceanic empire, or its global hegemony. However, what is distinguished according to this work is their tripartite interaction between demographics (the result of immigration) and linguistics in the Spanish space.

The process of linguistic interaction – either in its negative or positive aspects - has been prevalent throughout history motivated by acquaintance, learning and trade..., and there is no reason to doubt its ability to continue in the future.

The linguistic diversity in Spain, as well as its being a land of 'pull and push' migration throughout history, made the two factors of migration and language in it intertwined. Their constant



association ranges between positive interaction and forced concession... with its distinctiveness, successively, by the inherent Latin-Greek linguistic influence, then by the strong Arab presence with historical depth accompanying the Islamic conquest, and then by the slight reverse influence, loyal to the Spanish occupation of North Africa, and which was accompanied later strongly by the global English hegemony accompanying the basis of supremacy Contemporary American Science and Technology. This is the most important thing that distinguished the difference between the two types of interaction in the Spanish space, in addition to the relative disparity with regard to the linguistic and cultural proximity of the Spanish-English and the Spanish-Arabic.

Finally, it should be noted from the results of the study of the linguistic interaction resulting from immigration in Spain whose approach was multi-dimensional and contextual and preferably not based on an epistemological base or a general theory directed, but on a multidisciplinary approach. It is to be noted too that is preferable to be supplemented with qualitative studies that use qualitative methods such as the biography method, life history, ethnographic method, case studies, discourse and conversation analysis...

6. Notes

[1] The International Organization for Migration (IOM 2019: 127-131) counted more than 130 migration-related journals published in English -most of them-, in French or Spanish, and a list of them has been published on the IOM website as a resource for those interested in migration research (www.iom.int/migration-research), in addition, of course, to the publications of relevant international organizations (UN DESA, UNHCR, IOM, ILO, OHCHR, UNICEF...), which are considered among the most important sources of information and scientific publications on migration.

[2] Unfortunately, this phenomenon has recently been linked to some tragic events in which the Mediterranean Sea has become famous as the largest cemetery for frustrated migration projects. The 'Missing Migrants Project' (MMP) (OIM, 2019, p. 32) counted in the years (2014-2018) about 31 thousand Migrants who lost their lives while trying to reach the countries of the northern coast of the Mediterranean Sea, and most of them were not recovered from the sea. In 2018, for example, 813 deaths were recorded during sea transit from the North African coast to Spain, most of them due to dangerous transport conditions, disease and starvation.

[3] There are those who consider Valencian to be a language independent of Catalan and not a sub-dialect of it, and thus becomes the fifth official language in Spain, with 4.0% of native speakers aged between 18 and 64 years, compared to 11.1% of speakers of Catalan and 5.5% of Galician and 1.5% of Basque and 89,8% of 'Castellano' (results of a 2016 survey by the National Institute of Statistics) (INE, 2018). Of course, these percentages differ if speakers of one of these languages are using it as a second or third language... and at all age groups.

[4] Numerous studies in this field (Ponty & Maciewski, 1988; Correia-Labaye, 1998; Melliani, 1999/2000; Canut & Caubet, 2001; Géa, 2005) confirm the existence of metaphors, transcription, and linguistic blending in the language of the Polish, Portuguese and Arab immigrants (Deprez 2005, pp. 14-19).



[5] A Moorish is a Muslim who hid his Islam and showed his Christianity during the oppressive Spanish Inquisition (Romero-Sánchez, 2024)

[6] Of the more than 56.5 million 'Latinos' or 17.6% of the total US population, about half use the Spanish dialect (Spanglish) which has also spread to Latin American countries (Argentina, Panama...) and even Spain! (Traductor, 2017; Lemus, 2018). There are other 'lishes' (hybrids of the English language with other languages over the world): Arablish, Chinglish, Indlish, Japlish... and 'globish' (simplified English in international communication) (McCrum, 2015).

[7] In the widely read Globish (2010), McCrum treats English as laudably 'flexible' and 'adaptable'. Actually he is merely following in a long tradition of boasts, which resemble the Russians' idea that their language is 'great and mighty', the French idea that their language is the only one 'clear' (*Ce qui n'est pas clair n'est pas français*) (McWhorter, 2015), the Spanish assumption that their language is the richest one, the Arabic idea that their language is the mother of all languages (Adam and Eve language), or that the mandarin is the most spoken...

[8] The quality of this interaction applies to mixed foreign family circles as well, because there are several groups of immigrants in different non-Spanish languages (Arabic, Romanian, Slavic, Chinese...), and in practice they communicate between their members and the various 'pure foreign families' in Spanish, nothing that this was facilitated by two groups of immigrants: Moroccans (because of the 'colonial' past) and Romanians (because of the Romance origin of their language similar to Spanish) (Moreno-Fernández, 2009, p. 126).

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