

# **Sociolinguistic Consequences of Anglophone Education Policy in 1980s Miami: The Occurrence of Calques in Cuban-American Spanish**

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**ABSTRACT:** Since the first post-revolutionary exodus of Cuban migrants to the U.S., Cuban-American Spanish has undergone profound linguistic change. One particular element that distinguishes the Spanish of the younger generation from that of the older is the increased use of calques, Spanish terms that acquire, or are replaced by, an English significance. This paper traces the sociological roots of calques in the younger generation of Cuban-Americans in Miami-Dade County, the children and grandchildren of the Golden Exiles who arrived in the U.S. from 1958 to 1962. The study argues that the older generation's expectation of the destruction of Fidel Castro's government and prompt return to Cuba forged an attachment to a cultural politics of preservation. The older generation advocated bilingualism and disapproved of English monolingualism, expressing a more negative response to American-oriented acculturation. The reluctance to submit to American influence peaked in the 1980s as the English-only movement compelled the older generation to intensify its resistance to the prioritization of English proficiency in the Miami-Dade public schools attended by younger Cuban-Americans. With the rise of anti-bilingualism and the English-only movement, Spanish was no longer guaranteed a significant portion of the school curriculum. Previous works on the Cuban-American speech in Miami-Dade County have described calques characteristic of the younger Cuban-American generation. The study presents that this trait stemmed from bilingual instruction in the 1980s that sought to change the Cuban-American students' dominant learning-language from Spanish to English. The development of original calques that formed as English meanings transferred onto Spanish is thus situated as sociolinguistic phenomena rooted in 1980's Miami social and educational policy.

## **Introduction**

Bilingual education in Miami-Dade County has undergone profound change since the first Cuban exodus in the 1960s up to the English-only movement in the 1980s. Cuban parents stressed learning English while retaining Spanish and sent their children to bilingual schools, where they could learn U.S. culture while preserving their heritage.<sup>1</sup> Nonetheless, as return to Cuba increasingly seemed improbable, and animosity towards the Spanish language intensified,

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<sup>1</sup> Von Beebe and William Mackey, *Bilingual Schooling and the Miami Experience* (Florida: Institute of Interamerican Studies, 1990), 65

these schools became the strongest forces of acculturation. English soon became the language the second-generation Cuban-American children spontaneously utilized, and these English-dominant children began to incorporate words and phrases that deviated from standard Spanish into their speech.

While English influenced the speech of both first and second generations, indeed, Cuban-American Spanish is not uniform among all generations: scholars have observed a greater use of calques in the second generation.<sup>2</sup> Yet, specific underlying circumstances that have engendered this distinction remain unclear. Through consideration of the sociolinguistic background of the Cuban exiles, this paper attempts to reason the predominance of different lexical innovations in each generation. In particular, the post-revolutionary policies of the early 1960s, bilingual programs in Miami-Dade County, and the English-only movement incited in the 1980s are analyzed. Cultural trauma characteristic of the first generation engendered partiality for language maintenance, while bilingual schools attended by the second generation provided an environment where learning English was prioritized. These distinct social conditions are analyzed as they considerably impacted exiles' attitudes towards language acquisition.

### **I. Political Exiles in 1960s Miami: Initiating Creation of Bilingual Programs**

Post-revolutionary changes in Cuba have induced a massive exodus of 215,000 Cubans to the United States in the first migratory wave, creating a unique Cuban situation of trauma and exile.<sup>3</sup> These exiles, who emigrated from January 1958 to October 1962, have been widely

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<sup>2</sup> Ricardo Otheguy, Ofelia García, and Ana Roca, "Speaking in Cuban: The Language of Cuban Americans," in *New Immigrants in the United States: Readings for Second Language Educators*, ed. Sandra McKay and Sau-ling Wong (Cambridge: Cambridge University Press, 2000), 182. A Calque is a Spanish expression adopted or influenced by English. Ibid.

<sup>3</sup> Thomas Boswell and James Curtis, *The Cuban-American Experience: Culture, Images, and Perspectives* (New Jersey: Rowman & Allanheld, 1984), 43

described as the “Golden Exiles” due to the demographic character of the wave: professional and managerial elites from the middle and upper classes, in spite of a few groups with blue-collar jobs and lower social status.<sup>4</sup> This attribute, unparalleled by other Latino émigré communities, aided the first exiles in achieving a reputation of a “model minority” and in establishing enterprises even without fluency in English in the U.S.

Economic losses after the Agrarian and Urban Reform Laws indeed took part in propelling the first migratory wave,<sup>5</sup> but political abuse distinguished the first exiles from subsequent waves and other Latino communities in the U.S. Those who questioned the Castro regime were jailed, condemned as Batista supporters, or subjected to public tribunals.<sup>6</sup> For this maltreatment, the Cubans of the first wave defined themselves as political exiles forced to leave, rather than immigrants eager to leave.<sup>7</sup> Observing the haste in the revolution and U.S. government’s efforts in eradicating Castro’s communist party, exiles believed their stay in the U.S. to be short and thus focused on conserving their culture, including their language.<sup>8</sup>

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<sup>4</sup> Francisco Vázquez and Rodolfo Torres, *Latino/a Thought: Culture, Politics, and Society* (Maryland: Rowman & Littlefield, 2002), 293; Otheguy, García, and Roca, “Speaking in Cuban,” 170

<sup>5</sup> Geoffrey Fox, *Working-Class Emigres from Cuba* (California: R&E Research Publications, 1979), 31; Thomas Leonard, *Castro and the Cuban Revolution* (Connecticut: Greenwood, 1999), 16

<sup>6</sup> *Ibid.*, 20. Of the exiles from the first migratory wave, 20% stated their reason for leaving as imprisonment, another 20% as persecution, and 37% as disagreement with government policies. Boswell and Curtis, *The Cuban-American Experience*, 44. The elites refused the idea of allying with the Soviet Union, merging patriotism with unconditional loyalty, and eliminating private property to serve social justice. Marifeli Pérez-Stable, *The Cuban Revolution: Origins, Course, and Legacy* (New York: Oxford University Press, 1993), 94

<sup>7</sup> Miguel González-Pando, *The Cuban Americans* (Connecticut: Greenwood Publishing Group, 1998), 88

<sup>8</sup> Manny Diaz, *Miami Transformed: Rebuilding America One Neighborhood, One City at a Time* (Philadelphia: University of Pennsylvania Press, 2012), 12. Numerous U.S. Presidents attempted to pressure Castro out of power. Under President Kennedy, the CIA undertook a failed military invasion at Bay of Pigs in April 17-19 of 1961. The Cuban Embargo was made official in 1962 and supported by President Johnson and following presidents, who worked to oust Castro by isolating Cuba economically and politically. Patrick Haney and Walt Vanderbush, *The Cuban Embargo: The Domestic Politics of an American Foreign Policy*, (Pennsylvania: University of Pittsburgh Press, 2005), 12.

Traumatic experiences of undergoing post-revolutionary changes and severing from their homeland, where they had matured and shaped their integrity, created a fragmented, isolated, and dissociative identity.<sup>9</sup> One response the exiles had to this trauma was to reestablish their identity by forging a “Cuba” in the United States, in Miami. The neighborhood Little Havana in Miami, vibrant with Cuban traditions and lifestyles, reflects an attempt to replicate the Havana in Cuba. Reconstruction was a result of cultural trauma, a struggle to alleviate the anguish by realizing recollections into concrete artwork, food, and games.

Living in this makeshift Cuba, the exiles retained their Cuban identity as “refugees,” evading total acculturation and expecting to send their children back to Cuban schools. Conservation of standard Spanish was yet an essential focus.<sup>10</sup> A small percentage of marriages were interracial: a mere 3.6% of married Cuban exiles had Anglo-American spouses.<sup>11</sup> The low percentage did not result solely from the fact that there were relatively few Cubans fluent in English or North Americans fluent in Spanish. Establishing a family in the U.S. would have represented a consent in possibly living as an exile for the rest of one’s life and an acceptance of the spouse’s anglophone culture. As debates over national allegiance and naturalization spurred in the 1960s, a remarkable number of exiles denied North American citizenship.<sup>12</sup> Many believed that naturalizing would signify forging a new identity and renouncing allegiance to their homeland, heritage, and people.<sup>13</sup> To promote and preserve Cuban culture and language, the

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<sup>9</sup> Laurie Vickroy, “The Traumas of Unbelonging: Reinaldo Arenas’s Recuperations of Cuba,” *MELUS* 30, no. 4 (2005): 109

<sup>10</sup> Miguel De La Torre, *La Lucha for Cuba: Religion and Politics on the Streets of Miami* (California: University of California Press, 2003), 37

<sup>11</sup> Sean Buffington, “Cuban Americans,” *World Culture Encyclopedia*. 2006

<sup>12</sup> Vázquez and Torres, *Latino/a Thought*, 296

<sup>13</sup> *Ibid.*, 296

ethnic enclave established fourteen bilingual schools in the 1960s.<sup>14</sup> A private bilingual school founded in 1961 emphasized teaching the native language so that children of the first exiles would resemble resident children and adapt easily to the classes back in Cuba after return.<sup>15</sup> The common practice of sending children to bilingual schools exhibited the will to impart Spanish to their children, which spoke of the high value of the language and the faith in returning to the island.

Operation Peter Pan brought more than 14,000 unaccompanied Cuban minors to the United States, providing a need for English education to these predominantly Spanish-monolingual children and ultimately kindling the flicker of bilingual education. The 1961 Cuban Literacy Campaign not only portended loss of parental rights to raise their own children but also created an anxiety to preserve pre-revolutionary cultural backgrounds free from communist propaganda.<sup>16</sup> In response, Father Bryan O. Walsh, the Director of Catholic Welfare Bureau, organized Operation Peter Pan that enabled 14,048 children to travel to the U.S.<sup>17</sup> The majority of these children were of the middle or lower-middle class and lacked English proficiency.<sup>18</sup> To resolve this problem of incompetence in English, the Church sent the children

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<sup>14</sup> Ofelia García and Ricardo Otheguy, “The Masters of Survival Send Their Children to School: Bilingual Education in the Ethnic Schools of Miami,” *Bilingual Review* 12, no. 1 (1985): 6-9

<sup>15</sup> García and Otheguy, “The Masters of Survival Send Their Children to School,” 10.

<sup>16</sup> Boswell and Curtis, *The Cuban-American Experience*, 39; Rosemarie Skaine, *The Cuban Family: Custom and Change in an Era of Hardship* (North Carolina: McFarland, 2003), 89; Danay Nedelcu, “Cuban Education between Revolution and Reform,” *International Journal of Cuban Studies* 6, no. 2 (2014): 209

<sup>17</sup> “The Cuban Children’s Exodus,” *Operation Pedro Pan Group*, accessed December 20, 2017. The Cuban Literacy Campaign required students of age 14 to 25 to work in the fields and instruct rural workers with teaching materials supporting Castro’s political views. *Ibid.*

<sup>18</sup> Rozencvaig in discussion with the author, 20 December 2017. Private bilingual schools were primarily attended by children of upper class families. Children from families that did not have the certain economic luxury attended public schools that did not have as strong of an English instruction. While Operation Peter Pan at first aimed to assist children of parents who publicly opposed Castro and were in danger of incarceration, it later assisted all children of families that opted to leave Cuba. *Ibid.*

who stayed in orphanages or foster homes to English classes in Catholic schools and restrained them from speaking their native language at the orphanages.<sup>19</sup>

This approach of English acquisition resembled the English as a Second Language (ESL) instruction, in which participants received approximately 45 minutes of English instruction two to five times a week.<sup>20</sup> This early ESL program on its own was unsuccessful in the 1960s: the English taught in these classes didn't help Cuban children meet immediate communication needs or understand other academic subjects in school. In fact, the impartation of education in an unfamiliar language aroused confusion because children were learning school material in a language they could not understand yet.<sup>21</sup> While the proposal of the ESL program was to develop language skills in both English and Spanish, the result was “half-lingual” or “non-lingual” children that were uncomfortable speaking or thinking in either language.

Founded in 1963 Miami-Dade County, Coral Way Elementary School, the first public bilingual school after World War II, sought to resolve the pedagogical flaws of the ESL program by prioritizing a balance between Spanish and English instruction. Nearly equal numbers of English-speaking and Spanish-speaking children attended the school, which set its goals as making the students as proficient in their second language as their first and leading them to operate in either culture easily.<sup>22</sup> Students received morning instruction in the first language and afternoon instruction in the second language, which reinforced the same concepts taught in the

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<sup>19</sup> Maria Anderson, “Pedro Pan: A Children’s Exodus from Cuba,” *Smithsonian Insider*. 11 July 2017; “The Cuban Children’s Exodus”; Iraidá Iturralde in discussion with the author, 1 January 2018

<sup>20</sup> Diego Castellanos and Pamela Castellanos, *The Best of Two Worlds: Bilingual-Bicultural Education in the U.S.* (New Jersey: New Jersey Department of Education, 1983), 66.

<sup>21</sup> *Ibid.*, 66

<sup>22</sup> Beebe and Mackey, *Bilingual Schooling and the Miami Experience*, 68; D. Castellanos P. Castellanos, *The Best of Two Worlds*, 72

morning.<sup>23</sup> Hispanic and Anglo cultures were incorporated through interactions during recess, lunch, music, and art, where students were free to choose the language to communicate with, in a relaxed, non-classroom environment.<sup>24</sup> This ensured that the children of both communities form connections of the acquired second language abilities and conceptual development, while mutually understanding each other's cultural characteristics.

The high participation rate of both Anglo and Hispanic children was attributed to the interest in foreign language studies sparked in the U.S. and the Cubans' desire for their children to learn English while retaining Spanish. The Soviet Union's launch of the Sputnik 1 and the National Defense Education Act influenced Anglo parents to send their children to programs that focused on Spanish, which was believed to be a crucial skill for future entrepreneurs in Miami as thousands of Cubans reached the U.S. shore.<sup>25</sup> Cuban parents complied with the concept of bilingual programs because it gave their children an opportunity to learn English and the cultural background of the United States while preserving Spanish and their own cultural heritage.<sup>26</sup> As public schools without a thorough bilingual program were unsuitable for maintenance of Cuban culture,<sup>27</sup> they embraced bilingual schools that put equal weight in Spanish and English. The reinforcement of curriculum content in Spanish by Hispanic teachers, usually of Cuban origin,

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<sup>23</sup> Ibid., 73; Perla Rozencvaig in discussion with the author, 16 December 2017

<sup>24</sup> D. Castellanos P. Castellanos, *The Best of Two Worlds*, 72

<sup>25</sup> "Our History," *Center for Applied Linguistics*, accessed December 20, 2017. The Soviet Union's launch of the Sputnik satellite in 1957 evoked the notion that the U.S. was dragging behind the Russians in the field of aerospace, mathematics, and foreign languages. Ibid; García and Otheguy, "The Masters of Survival Send Their Children to School," 10

<sup>26</sup> Rozencvaig in discussion with the author, 16 December 2017. Bilingual schooling was not unfamiliar to Cuban parents; private bilingual schools or public schools with a strong English component existed in Cuba. Ibid. Beebe and Mackey, *Bilingual Schooling and the Miami Experience*, 65

<sup>27</sup> Beebe and Mackey, *Bilingual Schooling and the Miami Experience*, 50.

led children to steadily develop their Spanish skills.<sup>28</sup> Bilingual education offered a means of preserving their ethnic language while learning the majority language, and thus Cuban children thoroughly learned standard Spanish and maintained full proficiency of the language in the 1960s.

## II. Diffusion of Loanwords in the Speech of First-Generation Exiles:

Upon arrival to the United States, Cuban exiles were exposed to a new lifestyle that their native language could not express. They encountered challenges in expressing ideas of the North American culture solely in Spanish.<sup>29</sup> Linguistic innovations emerged in Spanish to compensate for these hardships by creating certain words and phrases initially nonexistent or cumbersome to express in the original language.<sup>30</sup> The area in which these innovations appeared closely reflected the dynamic social background in Miami-Dade County. For instance, unfamiliarity with U.S. banking terminology in the Spanish language led to greater amounts of lexical adoptions in that field.<sup>31</sup> Furthermore, loanwords served as neutralizers that did not favor one dialect over another but rather allowed all Spanish speakers to understand each other's dialects without misinterpretation.<sup>32</sup> The vital need for clear and straightforward expression called for lexical

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<sup>28</sup> García and Otheguy, "The Masters of Survival Send Their Children to School," 7-8. As the Cuban influx constituted of professionals— not only doctors, lawyers, and accountants but also teachers— employing Cuban instructors in bilingual schools was not a hard task. Ibid.

<sup>29</sup> Otheguy and García, "Diffusion of Lexical Innovations in the Spanish of Cuban Americans," 209

<sup>30</sup> Ibid. For example, the single word *taipear*, to type, replaces the phrase *escribir a máquina*. Roberto Fernández, "English Loanwords in Miami Cuban Spanish," *American Speech* 58, no. 1 (1983): 17

<sup>31</sup> Isabel Castellanos, "The Use of English and Spanish Among Cubans in Miami," *Cuban Studies* 20 (1990): 55. Most formal internal business, written documents, and staff meetings were conducted in English. In contrast, Cuban families principally utilized Spanish at home context as the older members were usually fluent only in Spanish. Ibid.

<sup>32</sup> Ana Celia Zentella, "Lexical Leveling in Four New York City Spanish Dialects: Linguistic and Social Factors," *Hispania* 73, no. 4 (1990): 1100. Confusion with dialects of other Latino groups was another factor: *guagua* signifies "bus" in Cuban dialect, but phonologically identical *wawa* signifies a wild animal, hypothesized as a prairie dog, in Colombian dialect or a small child in Chilean dialect. Ibid.; Rozencvaig in discussion with the author, 20 December 2017

innovations in Spanish. Lexical innovations classify into two groups: loanwords and calques, which further subdivide into word and phrasal calques.<sup>33</sup>

Loanwords are imported whole from the source language, such as *un part-time*. Because it deviates from the Spanish morphology, loanwords are least accepted as a true part of Spanish but are nevertheless used the most frequently throughout all generations of Cuban Americans because of their efficiency and preciseness. Word calques are Spanish terms that acquire, or are replaced by, a new English significance.<sup>34</sup> Phrasal calques originate from literal word-to-word translation. Each Spanish verb, noun, or preposition correspond to the English ones but, combined together, constitute a phrasal calque that significantly differs from the standard phrase.<sup>35</sup> The notable difference between the first- and second-generation speech is in the predominating type of innovation and the social background that engenders this distinction.

To communicate American concepts indescribable in Spanish, Cuban exiles had to either accept linguistic innovations in Spanish or learn the English language. Whether the former or the latter resulted depended on the language proficiency of the speaker. The first-generation Cuban exiles grew up in Cuba, learning and speaking Spanish dominantly. These first exiles emigrated as adults and did not attend schools in the U.S. Except for those who attended bilingual private schools in Cuba or worked extensively with U.S. companies, English was not a language they could proficiently use. Although English was a major promoter of socioeconomic advancement and secure white-collar employment,<sup>36</sup> few programs for learning English were available to

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<sup>33</sup>Otheguy and García, “Diffusion of Lexical Innovations in the Spanish of Cuban Americans,” 212. Distinct from loanwords, these calques are viewed as a more natural part of the language because the words had already existed in traditional Spanish. *Ibid.*, 219.

<sup>34</sup> *Ibid.*, 212-222.

<sup>35</sup> Fernández, “English Loanwords in Miami Cuban Spanish,” 18.

<sup>36</sup> I. Castellanos, “The Use of English and Spanish Among Cubans in Miami,” 57

adults, compared to children, and most Cuban exiles did not have leisure to learn English. Cuban exiles in the U.S. often held several jobs to make ends meet.<sup>37</sup> In the first years of exile, the majority of Cubans struggled in low-class occupations, working as busboys, dishwashers, house cleaners, or factory workers, receiving very little pay.<sup>38</sup> Eventually, the exiles, who used to be skilled entrepreneurs in Cuba, utilized their business experience, to create lucrative enterprises within the Cuban enclave even as monolingual Spanish-speakers with limited English skills.<sup>39</sup>

English proficiency was not an absolute requirement for economic advancement in the Cuban enclave because the community provided the entrepreneurs with networks of employment opportunities. For this reason, learning English was not an immediate first concern for the first exiles. Wealthy elites from the first wave who had invested money in American banks during the revolution then invested that capital in new business ventures.<sup>40</sup> Once secured in banking positions, Cuban entrepreneurs provided character loans or offered employee positions to their compatriots to encourage involvement in business.<sup>41</sup> Some did so because they had experienced hardships of finding a job and empathized with other discriminated Hispanics, and others possibly because they preferred familiar environments with Cubans who shared cultures, experiences, and opinions.<sup>42</sup> With favorable assistance and ambience, where many enterprises even existed primarily or even solely for Spanish-speaking customers, English was not a mandatory prerequisite for obtaining a job opportunity.

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<sup>37</sup> Diaz, *Miami Transformed*, 15

<sup>38</sup> *Ibid.*, 16-17

<sup>39</sup> Beebe and Mackey, *Bilingual Schooling and the Miami Experience*, 30; I. Castellanos, "The Use of English and Spanish Among Cubans in Miami," 56

<sup>40</sup> Vázquez and Torres, *Latino/a Thought*, 294

<sup>41</sup> De La Torre, *La Lucha for Cuba*, 38

<sup>42</sup> Vázquez and Torres, *Latino/a Thought*, 294

As anti-communist professionals with light skin, the first Cuban exiles were relatively welcomed into the U.S. and struggled less in establishing businesses, compared to other Latino groups.<sup>43</sup> Hence the Cuban exile community is referred to as the “model minority.” Ninety-four percent of the first immigrants were white, and most were considered educated elites living in urban areas.<sup>44</sup> Not only Cuban business networks but also American departments such as the CIA facilitated the Cuban exiles’ socioeconomic success, providing funds and employment opportunities. The JM WAVE, a U.S. operations and intelligence gathering station in Miami, employed thousands of Cubans in 1962 and was indeed recognized as one of Miami’s greatest employers in that decade.<sup>45</sup> The U.S. used a significant portion of the budget on relocating the Cubans, providing sanitary services, and educating Cuban children, and this active support bolstered the first exiles in achieving upward mobility in society.<sup>46</sup> The lack of absolute need to learn English and the limited opportunities to pursue learning the language led the first-generation exiles to adopt loanwords into their speech rather than master a second language, which requires tremendous effort and time. While the young quickly learned English, for the elderly, learning a new language was far from a priority.<sup>47</sup> In fact, English was an obstacle that could potentially estrange the first from the second generation: the first exiles felt a language barrier that broadened the cultural gap.<sup>48</sup> Many feared “losing” their children or grandchildren to the American mainstream culture.<sup>49</sup> The first exiles had a great sense of pride for their Cuban

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<sup>43</sup> Andrew Lynch, "Expression of Cultural Standing in Miami: Cuban Spanish Discourse about Fidel Castro and Cuba," *Revista Internacional De Lingüística Iberoamericana* 7, no. 2 (2009).

<sup>44</sup> De La Torre, *La Lucha for Cuba*, 34

<sup>45</sup> *Ibid.*, 40

<sup>46</sup> Rozencvaig in discussion with the author, 20 December 2017

<sup>47</sup> González-Pando, *The Cuban Americans*, 87

<sup>48</sup> Beebe and Mackey, *Bilingual Schooling and the Miami Experience*, 42

<sup>49</sup> *Ibid.*

culture, which was developed based on the desire to preserve their language, roots, and nostalgia.<sup>50</sup>

The pride Cubans had for their heritage partly stemmed from the “model minority” concept. In the Cuban exilic community, the parents taught the children that they are different from other Hispanic communities in the U.S. such as Mexicans or Puerto Ricans.<sup>51</sup> Sociodemographic profile, migratory characteristics, and race or class composition differed among all three groups. Data on language attitudes illustrates that Mexicans and Puerto Ricans did not associate Spanish with ethnic pride or behavioral commitment but rather stress because they were aware that Spanish was not a prestigious language in the American mainstream.<sup>52</sup> On the other hand, Cuban-Americans tended to hold onto cultural traditions and language; families kept past traditions, such as a celebratory reunion at the end of the year, and cultivated them in the U.S.<sup>53</sup> The notion of Cuban-Americans as the “model minority” was derived from the relative economic success and language maintenance. Cuban exiles received an average of 11.9 years of education and had the highest income (\$32,417) among Latino groups, and 89% of the exiles spoke Spanish at home.<sup>54</sup> When return to Cuba seemed improbable, the motivation to conserve culture and language shifted from “because we will go back” to “so that our children are proud of us.”<sup>55</sup>

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<sup>50</sup> González-Pando, *The Cuban Americans*, 97

<sup>51</sup> Vázquez and Torres, *Latino/a Thought*, 128

<sup>52</sup> Joshua Fishman and Gary Keller, *Bilingual Education for Hispanic Students in the United States*, (New York: Teachers College Press, 1982), 255-256

<sup>53</sup> Skaine, *The Cuban Family*, 129

<sup>54</sup> *Ibid.*, 120; Otheguy, García, and Roca, “Speaking in Cuban,” 170-171

<sup>55</sup> González-Pando, *The Cuban Americans*, 87

Living as a political exile carried a responsibility of not only defending their identity and heritage but also continuing to fight for Cuba's liberty, depicted in frequent funds for the anti-Castro movement and the first exiles' relative support for the Republican party, which was believed to be more aligned to anti-communist and anti-Castro sentiments.<sup>56</sup> A general consensus that the destruction of Fidel Castro's communist regime is probable was reached by numerous Cubans in the community of Miami-Dade County. This conviction was expressed in linguistic forms, through short or verbless fragments such as "[Castro] needs to die" and "not now... after Castro."<sup>57</sup> The relative conservativeness on linguistic and political aspects and the greater proficiency in Spanish resulted in few calques embedding themselves into the speech of the first generation in comparison to the second generation. Loanwords, which are adopted by both the first and second generations, are characterized as an exception to this linguistic conservativeness because they are the most effective transmitters of English messages.

The origin of loanwords in the speech of the first Cuban exiles date back to the Republican Era, when prominence of English was observed in the press. During this period from 1902 to 1959, Cuba depended economically and politically on the United States.<sup>58</sup> As the demand of English-speaking personnel increased, the correlation between English fluency and socioeconomic advancements became evident.<sup>59</sup> Respectively, private bilingual schools like Ruston Academy and *academias* were developed.<sup>60</sup> Numerous periodicals and dailies aiming at

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<sup>56</sup> Ibid., 92; Boswell and Curtis, *The Cuban-American Experience*, 7

<sup>57</sup> Lynch, "Expression of Cultural Standing in Miami," 24. The Platt Amendment of 1901 obliged Cuba to provide land for the U.S. military base in Guantanamo Bay and allow the U.S. intervene in Cuban affairs. Ibid.

<sup>58</sup> Haney and Vanderbush, *The Cuban Embargo*, 12

<sup>59</sup> Louis Pérez, *On Becoming Cuban: Identity, Nationality and Culture*, (North Carolina: The University of North Carolina Press, 2008), 150

<sup>60</sup> José Sánchez Fajardo, "Anglicisms and Calques in Upper Social Class in Pre-revolutionary Cuba (1930–1959): A Sociolinguistic Analysis," *International Journal of English Studies* 16, no. 1 (2016): 36

the middle and upper social class— such as *La Lucha*, *La Discusión*, and *Diario de la Marina*— converted into a showroom of loanwords that assimilated into Spanish.<sup>61</sup> Of a set of extracted anglicisms, 82.7% were non-adapted loanwords while only 6.3% were calques.<sup>62</sup> As aforementioned, this high level of adoption of loanwords were characteristic of newspapers aimed at the upper social class. Consequently, at the end of the Republican Era, and the rise of Fidel Castro’s Era, the “Golden Exiles” that consisted of a more learned population of higher social status would have brought these loanwords with them during the first migratory wave from Cuba to the U.S. Thus, an identical pattern is extracted from the first generation in Miami-Dade County in Southern Florida: large amounts of loanwords in comparison to scarce amounts of calques.<sup>63</sup>

### **III. English-only Movement of the 1980s: Emerging Animosity towards the Spanish Language**

Contrary to the first exiles’ expectation, Fidel Castro’s rule was entrenched in the Cuban government by the 1970s, and very few signs suggested its eradication. Weakened faith in return curtailed demands for evading assimilation and preserving standard Spanish.<sup>64</sup> As a result, increasingly more exiles opted for U.S. citizenship. During the 1975 Cubans for American Citizenship Campaign, the percentage of Cuban-Americans with U.S. citizenship in Miami-Dade

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<sup>61</sup> Ibid., 35. Words in the area of technological inventions, pastimes, and society columns were heavily borrowed. Ibid., 41

<sup>62</sup> Ibid., 42

<sup>63</sup> Otheguy, García, and Roca, “Speaking in Cuban,” 182

<sup>64</sup> Vázquez and Torres, *Latino/a Thought*, 298. While 60% of the Cuban community desired to return in 1973, only 25% did so in 1979. Ibid. As aforementioned, desire to conserve cultural and language persisted even after return seemed improbable; it is the insistence of *standard* Spanish that has decreased.

County more than doubled, from 25% to 55%.<sup>65</sup> The changing atmosphere in Miami-Dade County also affected Cuban businesses as English became a near prerequisite for secure success. A number of Anglo-Americans criticized Cuban entrepreneurs who only spoke Spanish, indicating that they did not hire American workers and served primarily Hispanic customers.<sup>66</sup> The ubiquity of Hispanic-targeted Cuban companies, end of character loans, and the economic regression from 1973 to 1975 compelled younger Cuban entrepreneurs to adopt American management techniques and compete for the non-Latin market in order to survive.<sup>67</sup> Thus English, a necessary skill to serve Anglo customers, became an indispensable promoter of socioeconomic advancement, of securing a white-collared profession from the mid-1970s.

The second generation Cuban-Americans— who either emigrated at a very young age or were born in the U.S.— attended schools in Miami-Dade County and observed drastic changes in bilingual programs from the 1960s to the 1980s. The bilingual education movement reached its peak with the *Lau vs. Nichols* case in 1975, which legally obligated schools to provide children of limited English proficiency with special programs.<sup>68</sup> In 1973, a local survey presented that 70% of residents in Miami-Dade County supported bilingual education programs for both English and Spanish students.<sup>69</sup> However, a few years later, bilingual education experienced a rapid downturn in 1980 with the Mariel Exodus and the press intensifying anti-bilingual attitudes.

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<sup>65</sup> *Ibid.*, 297

<sup>66</sup> Beebe and Mackey, *Bilingual Schooling and the Miami Experience*, 30; Diaz, *Miami Transformed*, 48

<sup>67</sup> De La Torre, *La Lucha for Cuba*, 38; Beebe and Mackey, *Bilingual Schooling and the Miami Experience*, 30

<sup>68</sup> García and Otheguy, “The Masters of Survival Send Their Children to School,” 7

<sup>69</sup> Beebe and Mackey, *Bilingual Schooling and the Miami Experience*, 136

The Mariel Exodus of April 21, 1980 released 125,000 Cuban residents of sociodemographic profiles distinct from those of the first exiles and provoked sudden cultural, social, and political change. These Marielitos consisted of social undesirables: offenders, mental patients, homosexuals, or prostitutes.<sup>70</sup> The FBI claimed Miami to be the most crime-ridden city of the U.S. and reported that 70% of all marijuana and cocaine in the U.S. came through South Florida.<sup>71</sup> As negative impacts of the newcomers became apparent, citizens started to question the effectiveness of the immigration policy.<sup>72</sup> The public opinion favored reducing immigration of Cubans, and even Cuban-Americans who had already settled in the U.S. worried that the Marielitos would harm their reputation as the “model minority.”<sup>73</sup> Consequently, the Refugee Act of 1980 and the Immigration Reform and Control Act of 1986 hindered the entrance of Cubans into the U.S.

Animosity towards Cubans transferred to the Spanish language, emerging in the form of the first anti-bilingual ordinance on the ballot. The Board of Commissioners had foreseen potential economic benefits brought by the Spanish language and passed a resolution that declared Miami-Dade County as bilingual and bicultural in April 1973.<sup>74</sup> Nonetheless in November 1980, approximately 60% of voters approved the anti-bilingual ordinance, by 71% of Whites, 44% of Blacks, and 15% of Hispanics.<sup>75</sup> Opponents of bilingual ballots previously had mentioned the costliness of multilingual elections, but the English-only ordinance extended over

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<sup>70</sup> Boswell and Curtis, *The Cuban-American Experience*, 52. Of the 125,000 Cubans who left through the Mariel boatlift, 26,000 were criminals— of which 5,000 committed serious offenses. Ibid.

<sup>71</sup> Diaz, *Miami Transformed*, 7

<sup>72</sup> Ibid., 76. Additional perceived effects were unemployment, housing shortage, and government expense of a billion dollars. Ibid.

<sup>73</sup> Boswell and Curtis, *The Cuban-American Experience*, 56

<sup>74</sup> Beebe and Mackey, *Bilingual Schooling and the Miami Experience*, 137; Diaz, *Miami Transformed*, 48

<sup>75</sup> Otheguy, García, and Roca, “Speaking in Cuban,” 175

concerns regarding the national budget.<sup>76</sup> This first act on the English-only movement sought to make English the official language of Miami-Dade County, impeding government funds from being spent on programs conducted in Spanish, restricting bilingual education in schools, and mandating that all signs be written in English.<sup>77</sup> In reality, the only government-related function affected by the ordinance was Miami-Dade's Office of Latin Affairs.<sup>78</sup> However, the power of the English-only movement was portrayed in the strong message it sent out to the exiles: an animosity towards the continued influx of immigrants and the dominating usage of Spanish.

The proposed English-only policies engendered negative responses to acculturation in the first generation exiles. In midst of the controversial Cubans for American Citizenship Campaign, numerous exiles had warned that Cuban traditions and values they took pride in would die in the U.S.<sup>79</sup> In 1980, the English-only movement unveiled imposing forces of acculturation initially filtered by the ethnic enclave; the hypothetical situation was becoming a reality. The emergence of English-only policies evoked a rise in discrimination complaints in formerly bilingual workplaces that then imposed English-only requirements and practices.<sup>80</sup> English-only policies were, in fact, leveraged as a convenient way to keep Cuban immigrants out of the workplace by screening out job applicants and firing employees for alleged language barriers.<sup>81</sup> Furthermore, the opposition noted that numerous legislative and judicial decisions— such as Title VI of the 1964 Civil Rights Act, the 1968 Bilingual Education Act, Section 1703(f) of the 1974 Equal Educational Opportunity Act, the 1974 *Lau vs. Nichols* Case, and the 1975 amendments to the

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<sup>76</sup> D. Castellanos P. Castellanos, *The Best of Two Worlds*, 127

<sup>77</sup> Diaz, *Miami Transformed*, 47-48

<sup>78</sup> *Ibid.*, 48

<sup>79</sup> Vázquez and Torres, *Latino/a Thought*, 297

<sup>80</sup> Samuel Cacas, "The Language of Hate," *Human Rights* 22, no. 1 (1995): 30

<sup>81</sup> *Ibid.*, 31

1965 Voting Rights Act— mandated the use of Spanish in voting materials and education and approved the use of “minority languages” without discrimination.<sup>82</sup> Thus, deprivation of this freedom fomented civil discontent and linguistic conflict instead of encouraging monolingual unity.<sup>83</sup> The English-only campaign gave Cuban-Americans, who previously regarded themselves as the “model minority,” a conscious sense that they were indeed an unwelcome minority in the U.S. and provoked Cuban-Americans to develop mechanisms of self-preservation.<sup>84</sup>

The first-generation exiles, a more conservative group on linguistic issues, responded more adversely to the English-only legislation than the second generation: 85% of the Latino population in Miami-Dade County voted against the legislation in 1980.<sup>85</sup> The voters would have represented principally the first-generation Cuban adults who were over the minimum voting age and politically active in supporting bilingualism.

This is not to say that the second generation did not hope to preserve their native language. 96% of Cuban high school students surveyed in 1975 stated Spanish as a necessary language and an important component of cultural heritage.<sup>86</sup> Nevertheless, only 30% preferred to use Spanish over English, and nearly no behavioral implementation or commitment towards Spanish maintenance was shown beyond at home: only 20% of the respondents utilized the

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<sup>82</sup> Nancy Hornberger, "Bilingual Education and English-Only: A Language-Planning Framework," in *The Annals of the American Academy of Political and Social Science* 508 (1990): 17-18

<sup>83</sup> Maritza Peña, "English-Only Laws and the Fourteenth Amendment: Dealing with Pluralism in a Nation Divided by Xenophobia," *The University of Miami Inter-American Law Review* 29, no. 1/2 (1997): 362; Gregory Guy, in *Language Loyalties: An Official Source Book on the Official English Controversy*, ed. James Crawford (Chicago: University of Chicago Press, 1992), 452-459

<sup>84</sup> García and Otheguy, "The Masters of Survival Send Their Children to School," 6

<sup>85</sup> Wayne Santoro, "Conventional Politics Takes Center Stage: The Latino Struggle against English-Only Laws," *Social Forces* 77, no. 3 (1999): 893

<sup>86</sup> Fishman and Keller, *Bilingual Education for Hispanic Students in the United States*, 259

Spanish media, and even so only as supplementary sources to the English media.<sup>87</sup> Another survey analyzing Cuban-Americans' attitudes towards Spanish and English reports that while 16.3% of the first-generation Cubans agreed that English is unattractive, none of the second-generation Cubans thought so.<sup>88</sup> Accordingly, it would be reasonable to conclude that second-generation Cuban-Americans spontaneously employed English despite the positive attitudes towards Spanish. Many second-generation students lived a Cuban life at home and an American life at school, where the most powerful forces of acculturation existed.<sup>89</sup> This language shift was principally induced by the change in bilingual programs in public schools and have subsequently led to the genesis of calques.

#### **IV. Diffusion of Calques in the Speech of Second-Generation Exiles**

A series of events in the 1980s undermined support for bilingual education in the United States and instead encouraged monolingual English instruction. The English-only ordinance weakened the Office for Civil Rights, which was charged with monitoring schools' compliance with the Lau requirements.<sup>90</sup> Fairfax County Public School and Montgomery County Public School were cited for noncompliance,<sup>91</sup> but the Office for Civil Rights had to withdraw threats in 1980 at the end of a years-long argument. Mass media played a role in emphasizing that "miraculous success" was achievable with a simple English language immersion program and persuaded the people that bilingual education is unnecessary.<sup>92</sup> President Ronald Reagan's

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<sup>87</sup> Ibid., 260 and 264

<sup>88</sup> Humberto Morales, *Los Cubanos de Miami: Lengua y Sociedad*, (Florida: Ediciones Universal, 2003), 107

<sup>89</sup> Beebe and Mackey, *Bilingual Schooling and the Miami Experience*, 42

<sup>90</sup> Hornberger, "Bilingual Education and English-Only," 23

<sup>91</sup> D. Castellanos P. Castellanos, *The Best of Two Worlds*, 233

<sup>92</sup> Ibid., 234

speech in 1981 supported this notion as he proposed that bilingual programs are misguided attempts, “against American concepts,” to preserve immigrants’ native language instead of helping them learn English.<sup>93</sup> This public opinion that bilingual education is “anti-American” existed since the early 1970s. Some English-speaking monolingual residents believed that the exclusive use of English for instructional purposes in schools is one of the crucial factors in the success of Americanization.<sup>94</sup> However over a decade, the handful of residents proliferated into the majority of the county advocating the end of bilingual education. As federal funding and enforcement of the Office for Civil Rights devalued, the bilingual education movement lost substantial momentum.

Negative attitudes towards bilingual education and expired beliefs of returning to Cuba prompted Miami-Dade County Public School goals to shift from permanent and literate bilingualism to transitional bilingualism. The objective was to change the students’ dominant learning-language from Spanish to English.<sup>95</sup> While maintenance bilingual programs in the 1960s consisted of instruction in Spanish for half a day and in English for the other half, transitional bilingual programs had instruction in Spanish stop as soon as the students with limited English proficiency were capable of following regular classes in English.<sup>96</sup> Public schools taught reading in English at the expense of reading in Spanish or even postponed the latter until the second or fourth grade.<sup>97</sup> With the adoption of transitional bilingualism, English was clearly assuming a larger portion of school instruction.

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<sup>93</sup> Ronald Reagan, “Remarks at the Mid-Winter Congressional City Conference of the National League of Cities” (speech, Washington, March 2, 1981)

<sup>94</sup> Beebe and Mackey, *Bilingual Schooling and the Miami Experience*, 135

<sup>95</sup> *Ibid.*, 54

<sup>96</sup> García and Otheguy, “The Masters of Survival Send Their Children to School,” 7

<sup>97</sup> *Ibid.*, 15

English was acquired naturally and surely for Hispanic children living in the United States: Spanish monolingual kindergarteners spoke English perfectly by the second grade, and children who spoke chiefly in Spanish during recess and lunch communicated exclusively in English by the fifth grade.<sup>98</sup> Thus, in an environment where Spanish was not given a privileged place in the curriculum, the second-generation Cuban students became English-dominant bilinguals or English monolinguals with a limited proficiency in Spanish. For these Cuban children, English became the more comfortable language in which they spontaneously thought and spoke. English was the language used at school, conversing with teachers and peers, and Spanish at home, with grandparents who often had limited English proficiency. The English-dominant students formed semantic connections between the English phrases they regularly used with Spanish and unconsciously gave rise to calques as they used Spanish with an English sense.

While convenient loanwords were used by both the first- and second-generation Cuban-Americans, word and phrasal calques were present in higher levels specifically in the speech of the second generation. Word and phrasal calques were derived from an English model, expressing American ideas or messages,<sup>99</sup> and engendered by the Cuban students themselves. The first-generation Cubans do not share the same characteristics because they had been taught standard Spanish in Cuban schools, in an environment where students were not as exposed to English. While Cuban bilingual schools such as Ruston Academy offered extensive English instruction, most public or private schools offered only an auxiliary English class.<sup>100</sup> Therefore,

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<sup>98</sup> Ibid.

<sup>99</sup> Ricardo Otheguy and Ofelia García, “Diffusion of Lexical Innovations in the Spanish of Cuban Americans,” in *Research Issues and Problems in United States Spanish: Latin American and Southwestern Varieties*, eds. Jacob Ornstein-Galicia, George Green, and Dennis Bixler-Márquez (Texas: Pan American University, 1988), 216

<sup>100</sup> Rozencvaig in discussion with the author, 16 December 2017

as expected, first-generation exiles were fully proficient in traditional Spanish grammar, syntax, and lexicons, and thus did not need to utilize word or phrasal calques; they already knew the correct, standard phrases naturally and without difficulty. In fact, hearing calques from their children or grandchildren, the first generation would have already known these to be “improper Spanish” that have been influenced by foreign elements. Thus, differing levels of familiarity with standard Spanish resulted in the diffusion of particular lexical innovations into the speech of the first- and second-generation Cubans.

### **Conclusion**

The transformation of bilingual instruction in Miami-Dade County from the 1960s to the 1980s reflects the impact bigoted sentiments have on language acquisition of minority children, ultimately creating a unique intergenerational divergence in Cuban-American speech. Scholars have long ago noticed a classic two- or three-generation model of language acquisition, from a Spanish monolingual generation to an English monolingual or English-dominant bilingual generation. Nonetheless, specific English influences seen in the Spanish of different generations as well as links between policies directed to Cuban-Americans in Miami-Dade County and linguistic innovations were previously obscure.

The first-generation exiles' cultural trauma fomented by the revolution and exilic experience instigated linguistic and political conservativeness. The economic success of early exile years diminished the need for English proficiency, and linguistic conservativeness impeded penetration of calques in their speech. The second-generation Cubans, in contrast, had neither profound personal connections with Cuba nor as much pressure to conserve standard Spanish in the U.S. as the first generation. Instead, forces of acculturation in schools facilitated conversion of the students' dominant language from Spanish to English. Taking into account the socioeconomic role of Spanish in Miami-Dade County, the cultural value of the language for Cubans, and the continuing trickle of Hispanic immigrants, Spanish will most presumably persist in Miami-Dade County and continue to acquire linguistic innovations. This paper elucidates the unprecedented influence of language and educational policies on the Spanish spoken in Miami-Dade County and provides insight for further studies to analyze how the newly acquired linguistic innovations reflect current social conditions of Miami

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