

The Influence of Language in the Travel Agencies Name: The case of Buenos Aires.

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Abstract : The process of acculturation takes many shapes and can be studied from many perspectives. In tourism and hospitality the paradigm of acculturation has certainly been coined by ethnology and anthropology. Following this, the encounter between hosts and guests is determined the demonstration effects. The names of travel agencies and hotels can be a good indicator to infer the degree of acculturation from one local language respecting to English. The present note of research explores the names of tourist companies in the city of Buenos Aires. The main thesis of this work is that English is the primary language not only in tourist-operators and hotel establishments.

Key Words: English, Market, Hotels, Travel Agents, Acculturation.

Introduction

Language works a pivotal role in the social life of human beings since it allows the symbolic construction of reality. Scholars agree that events have no sense for persons beyond the boundaries of language (Berger and Luckman, 1972; Saphir, 1941; Lee-Whorf, 1971, Bergson, 1932; Bram, 1967; Chandler, 2002; Hall, 1989; Searle, 1997; Terwilinger, 1968; Schutz, 1974; Keen, 1982). To some extent, the process of acculturation and language are inextricably intertwined but remains unstudied. Let explain readers first that the acculturation can be understood as a syncretism or mingling of two or more cultures within a specific time-frame. In last years, English has certainly posed as a globalized idiom whose hegemony seems to be unquestionable, above all in tourism fields wherein the daily transaction among tourists and practitioners are done in such a language. The present research explores to what an extent the names of argentine travel agencies are influenced by English. In doing so, the international Guide of Tourism GATA was consulted simply because this book contains the whole travel agencies information. As the most important town of Argentina Buenos

Aires city was selected over others. Since tourism seems to be an activity enrooted in English as primary language, our previous belief is that an overwhelming majority of companies holds an Anglo-name.

Literature Review

J. Bram (1961) emphasizes on the need of humankind to make an international language to connect the world. Nonetheless, T. Veblen argues that the usage of an international language is functional to the upsurge of Empires or even when some elites need social distinction (Veblen, 1974). Quite aside from this, the structure of language is not flat but it is subject to cycles of ongoing negotiations (Polakovic, 1978). Human contact not only changes the way people talk, but also engenders interesting processes of acculturation among the parties. Of course, tourism industry seems to be an activity where the social contact and acculturation predominate. Seen this in perspective, Margulis and Urresti (1999) convincingly argue that Argentine society demonstrates an anglophile penchant coined in the onset of this nation-hood. Despite the several disputes because of Falklands, even a war, aristocracies nourished a discourse based on a profound admiration for England and United States as "the cradle of civilization" whilst the aborigines have been pejoratively discriminated. Following this, one might speculate that tourism and hospitality are key factors to exacerbate such an admiration for Anglo-culture or even continuing the symbolic dependence with these countries in the threshold of time.

Tourism, undoubtedly, should be considered as a social institution that sometimes generates added value for the community (Cala, 2003; Douglas, 1996) but under certain circumstances, acculturation seems to be one of the most pervasive and negative consequences of this activity (Forster, 1964; Greenwood, s/f; Boissevain, 2005; Noronha, 1970). The demonstration effect corresponds with profound changes of behaviour and cultural values that sometimes result in a gradual lack of attachment and social disintegration. Whenever the connectedness among hosts and guests are determined by a history of dependence, tourism revitalizes the hegemony from some countries over others (Kadt, 1995; Jimenez-Guzman, 1986; Turner and Asch, 1976).

This means that the process of acculturation in such seems not to be a negative issue. It is important not to lose the sight that, in the threshold of time, tourism encompassed three facets wherein the otherness, culture and natural environment converged (Tyblewski, 1978). The cultural impact may be favorable or not depending upon the tourist-receiving culture. Sometimes, the difference between developed and underdeveloped countries is being enlarged because of tourism industry (Loukissas, 1982) creating a broader sentiment of resentment against foreigner tourists. For that reason, tourism as well as social-contact can be seen as activities that trigger a much broader restructuration of shared-norms waking up loves or hates. The degree of hospitality or hostility is often circumscribed to many factors, but two are of paramount importance in this discussion: a) the previous history of disputes between hosts and guests, b) the benefits and problems surfaced after the process of touristification. Whether the benefits outweigh the derived short-circuits, community perceives positively while the conflicts and ethnocentrism upsurge when local needs are unmet by the promises of tourism (Santana-Talavera, 2006).

One of the first antecedents in academy respecting to acculturation seems to be linked to the book authored by V. Smith (1989) *Host and Guests*, the anthropology of tourism a compilation of different papers that focuses on the encounter between locals and foreigner tourists (Berno, 1999; Azeredo-Grunewald, 2002; Fisher, 2004; Teo, 1994). From that valuable work onwards, many scholars emphasized on acculturations as a primary concern of research or even as a consequence desired or not of such an encounter. The predominance of management and businesses in the sociological studies is placed in terms of profitability instead of scientific understanding of acculturation. More interested in seeking new alternative to revitalize the tourist destination image instead of understanding how the connection between cultures evolves, acculturation-related research in tourism has unfortunately been stagnant in providing with new findings and methodologies to create an all-encompassed theory of this issue.

Personally, acculturation can be defined as the exchange of cultural values among groups not only by means of direct contact but also by other

indirect means as movies, stories, TV programs etc. The acculturation, closely related to admiration, is a way of learning about otherness as well as an imposed mechanism to enhance the indoctrination. Technically, the founding parents of anthropology realized that while enculturation seems to be related to the first-culture learning, similarly to the first-socialization, the acculturation refers to the learning of a second or third culture. Even though now specialists do not homogenize the meaning of what acculturation means, one might realize this is an integral part of culture. Since there are many cultures in the globe, all they in ongoing connection, popular wisdom sees acculturation as a result of mobility, travels, tourism and displacements.

Nonetheless, as earlier said, there are many forms to research these types of issues. Acculturations often are silenced processes that work in the passing of years and centuries and should be traced from literature, arts, architecture and the symbolic codes given by the names. In this vein, the psychology has been discovered that the names exert considerable influence not only in the way of interpreting the events, but also in personal emotions. The naming seems to be more than a strategy to label a project; it alternates the individual experiences with the signs and cultural markers which act as conduits for expanding the self-recognition. To a major or lesser degree, the boundaries of identity and social distinction are understood by the presence of names (Valsiner, 1998; Green, 2002). Unfortunately, nor psychology neither tourism-research have historically valorized the role of names in decoding the complexity of social behaviour. The name as a cultural code denotes the extent of cultural alienation in human groups. This means that a degree of acculturation of certain group can be studied in terms of the names they adopt or reject.

Data Analysis

We have consulted the guide GATA (Guia Internacional de Trafico Aereo) of Travel agents in order to compile the names of almost all travel agencies in Buenos Aires city. We transcribed all these names and examined the origin of such names. As a result of this, from a sample of 1050 companies, nine categories were certainly created: Spanish, English, Italian, French, proper names, Aborigine language, abbreviations as TFK and other classifications.

Table 1	Agencies.
English 287 companies	27.33%
Spanish 278 companies	26.48%
Proper Names 256 companies	24.38%
Others: 95 companies	9.05%
Abbreviations 80 companies	7.62%
French 23 companies	2.19%
Aborigine 17 companies	1.62%
Italian 10 companies	0.95%
Portuguese 4 companies	0.38%

There is a clear co-dominance of Spanish (26.48%) and English (26.48%) names over the rest, but at some extent, it is worthwhile to note proper Names is placed in third position (24.38%). Other categories as French (2.19%), aborigine (1.62%), Italian (0.95%) or Portuguese (0.38%) show a scant influence in tourism market. Similarly to this, the names of hotels, showed below in table 2, are dominated by Proper Names (32.56%) followed by Spanish (27.91%) and English (23.26%). Since the majority of hotels are personal projects led by local owners, it is not surprising that the proper names overweight other categories. This would happen because the need of possession in these types of establishment is surely based on a strong sentiment of territorialization.

Table 2	Hotels
Proper Names 42 companies	32.56%
Spanish 36 companies	27.91%
English 30 companies	23.26%
Abbreviations 8 companies	6.2%
Others 7 companies	5.43%
French 5 companies	3.88%
Aborigine 1 companies	0.78%
Italian 0 companies	0.00%
Portuguese 0 companies	0.00%

As symbolic mechanisms for marking certain cultural dependence, the tourist operator names can be studied in combination of other methodologies. The following lines synthesize the main outcomes of this research.

1) English is not a hegemonic language at time of naming the companies in Buenos Aires as it has been primarily surmised.

2) Those names in French, Italian, and Portuguese have no influence in the tourist market in Buenos Aires city. Despite of the proximity with Brazil or the historic influence of Italian mass-migration between 1880 and 1915, Italian and Portuguese are not selected at time of choosing the company name.

3) It is clear how some companies have aboriginal names.

4) These findings are circumscribed to the companies whose names are published throughout GATA (International Guide of air-traffic and Tourism)

Conclusion

In sum, there is certain evidence that English plays a pivotal role in the configuration (naming) of identity in the travel agencies and hotels of Buenos Aires city but this influence is not impressive as originally thought. The dominance of Proper names in hotels can be explained by the penchant of owners to label their projects with the own name. For some reason, the influence of Italian, French and Portuguese languages in the names of hotels and agency travels are slim. Personally, even though this study contrasts to the contributions of De Kadt, Margulis and Urresti because not always the cultural dependence among countries can be explained following the historical background, further investigation is needed.

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