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REALIDADES CULTURALES DE ARGENTINA: DEMYSTIFYING (TRANS)NATIONAL IDEOLOGIES IN STUDY ABROAD CURRICULUM

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REALIDADES CULTURALES DE ARGENTINA:

DEMYSTIFYING (TRANS)NATIONAL IDEOLOGIES

IN STUDY ABROAD CURRICULUM

BY

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BACHELOR OF ARTS, TEMPLE UNIVERSITY, 2013

THESIS

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ABSTRACT

The study focused on discourses in a study abroad textbook titled *Realidades Culturales de Argentina* which was designed for students from the United States studying abroad in Argentina. The aim was to understand what educational texts in (trans)national spaces such as study abroad programs, are expecting of students in relation to communicative practices that extend beyond language learning. The study used a critical discourse analysis approach to deconstruct first the expectations of the students and second how these expectations worked in the (re)construction of (trans)national ideologies. Examining four recurring discursive practices in the textbook demonstrated that students were expected to prioritize certain knowledges of communicative practices which were oriented towards the 'West' and patriarchal male figure. Through key epistemological renderings which normalize geo-body orientations, (trans)national western and patriarchal ideologies are (re)constructed through the expectations outlined for the students. Ultimately, students are provided further agency and expected to learn how to continue (re)orienting dominant understandings of geographies, communication, and sociopolitical histories.

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CHAPTER 1: NUNCA OLVIDES DE DONDE SOS

The interest for this project stems from my own experiences studying abroad in Córdoba, Argentina. The program in which I participated is the same program of focus for this study. I attended the course and spent six months living with a host family. The experiences garnered in a new space shed light on the ways different interactions dictate different communicative practices within the context of larger (trans)national ideologies, whereupon, specific geographies and understandings of global relations are constructed discursively. I found many people excited to meet a "Yanqui" or person from the United States. There were also times when I was on public transportation with other students from the United States who were overtly loud with their English and took up a large amount of space. This was often met with looks of disdain from regular travelers on their daily commute. I became embarrassed by the ways students from the United States seemed to willfully ignore how they physically and audibly colonized spaces. I felt that as a white male from the United States, I brought with me certain elements such as my gender, race, and country of origin which enabled me to more easily engage with my surroundings. For example, it became easy for me as a white male from the United States to initiate interactions. It became easier with practice to hide my "Americanness" and be positioned as Argentinean in various contexts amidst the many interactions I had. I could sometimes avoid the excited reactions to my "Americanness" by performing Argentinean gestures in combination with an evolving Cordobés accent while communicating with friends from Argentina as I met their friends and engaged in marketplace interactions. In some of these interactions, people from Argentina mentioned they were surprised I was from the United States and thought I was actually from Córdoba saying I was 'bien

parecido como un Argentino' [very similar to an Argentinean]. The combination of my white male body and the ability to implement certain nonverbal gestures and linguistic jargon (such as placing my thumb together with my fingers and shake my hand while saying in a high-pitched tone "*que*" to demonstrate surprise at something that afforded me the ability to participate in the Europeanized surroundings. This demonstrated an inherent linking between language and nonverbal actions in performances of communicative practices.

I began to enjoy leaving my Americanness behind until one day while boasting about my Argentinean accent, my host father kindly provided me with some guidance. He reminded me, '*Nunca olvidés de donde sos*.' [Don't forget where you are from] I am quickly put in 'my place,' and I reminded myself that I am New Mexican (still avoiding the Americanness I represent). The words contextually referred to one's roots, and in my own case, referenced the privileged roots as an able bodied, white male from the United States which provide the agency to enact various communicative practices with limited restrictions. My host father's words represented those needed restrictions, and the need for me to reinforce such restrictions myself. I grew more conscious of how certain performances of communication such as my own and those of my peers from the United States, simultaneously produced various responses ranging anywhere from idealization to disdain. I knew that my body and its communicative movements actions automatically invoked a (trans)national context with certain implications representative of both local and global renderings of communicative practices and space. In effect, the responses from individuals within the context of Argentina verified the complexities I felt about my presence and the larger sociocultural and power dynamics affecting my experience during

my time abroad. It is extremely important that researchers such as myself examine how and if these dynamic power relations are addressed in the discourse about communicative practices in study abroad curriculum. The course I took during my time abroad, *Realidades Culturales de Argentina*, [Cultural Realities of Argentina] was designed to prepare students from the United States to successfully manage experiences involved in studying abroad, including experiences related to various aspects of the local culture and its communicative practices. The issues of larger sociocultural and power dynamics I felt remained unaddressed especially in relation to outlined expectations for nonverbal communication.

In order to address the communication dynamics, I experienced while abroad, the current study focuses on assumptions in the course curriculum about the students learning of communicative practices in abroad spaces. The purpose of this study is to deepen an understanding of how ideological discourses influence study abroad experiences by examining specific aspects of the course curriculum for *Realidades Culturales de Argentina* focused on nonverbal communication to understand expectations about communicative practices abroad and how these expectations relate to larger (trans)national issues. Specifically, I examined the discursive practices within the textbook for the course to unravel how students are expected to interact in the specific (trans)national context between Argentina and the United States. By focusing on the nuanced verbalizations of how to interact and consider intercultural and international settings, this study develops a deeper understanding of how interacting discourses (re)produce global ideologies about geographies and cultural communicative practices. While my experiences abroad portrayed the inequalities inherent in how my body was

able to (re)produce certain performances without regulation, discursive practices within the curriculum (re)produce inequalities by enforcing certain idealizations of bodies, communicative practices, and geographical locations. Ultimately, I argue the curriculum (re)produces ideological constructions of Westernization and Patriarchy through a prioritization of communicative practices associated with the 'West' and oriented towards male patriarchal figures.

Studying Abroad Education or Studying Education Abroad?

Within many universities, students are now provided with the opportunity to travel and study in any number of countries for any variety of time lengths. The University of New Mexico itself offers various programs in a variety of fields and languages for undergraduate students. There are at least 74 summer study abroad opportunities, and 152 academic year programs. Students from the University of New Mexico can choose to study in 45 different countries. Inherent in the variety of options is a variety of dynamic experiences. Each student from the University of New Mexico who chooses one of these programs will need to adapt to differing cultural customs and communication practices. Some programs require students to take language coursework before traveling to begin practicing a new language. But even for students in places where their first language may be spoken, they will need to interact with unfamiliar cultural communication practices in differently situated contexts. Students must adapt their own communication practices to the contexts within which they are placed.

Many of these types of study abroad programs incorporate courses focused on teaching the students about the study abroad process and language learning. Developing curriculum for these programs therefore involves understandings of epistemology in

conjunction with the learning of communicative practices. This study, therefore, shifts its focus to communication perspectives which seeks to reveal how textbooks and curriculums for study abroad programs are working within larger ideological constructs to (re)create such inequalities through the validation and prioritization of certain perspectives and approaches. Research in second language acquisition, intercultural communication, decolonial and critical curriculum studies are centralized in this study in order to reveal how discursive practices in curriculums work to fortify specific ideological processes.

Student learning abroad necessitates a focus on educating students about various communication methods. This focus, however, often overlooks critical issues about the dominant positioning of people, languages, knowledges, and geo-political borders cannot be dismissed. Mignolo (2005) has focused on epistemologies in relation to languages and knowledge to argue that dominant narratives privileged in educational contexts, as well as cartography itself, center specific renderings of history and geography. These histories and geographies are implicated in and implicating larger geopolitical realities. These types of issues in study abroad contexts are most often examined in relation to English as a dominant linguistic force on a global scale. While U.S. students going abroad are often seeking language acquisition the fact that they are English speakers in settings where English is not the national language position them in a particular socio-cultural context. English as a language in globalized settings carries specific weight which allows for specific privileging. Tsuda (2008) explained how this occurs by discussing some of the critical questions regarding the hegemonic reproduction of English as a global language across the world. "English speakers are in a position to control communication to their

own advantage" (Tsuda 2008 pp 169). These advantageous positions actively work to (re)create variances in agency on a global scale especially in conjunction with discriminatory discourses against non-English languages. Tsuda (2008) also argued that the English language acts as a neoliberal, colonial, and racializing force in the guise of globalism. Essentially, English becomes a hegemonic force because it enacts historical contexts of neoliberalism and coloniality and the unequal positions of power held by different cultural groups.

Study abroad curricula, therefore, demand a consideration of the historical contexts as they relate to the experiences of the students who are traveling abroad. These types of considerations must be incorporated into textbooks. Language learning abroad, specifically, as an area of research provides ample need for understanding contextual influences. There is extensive research in study abroad contexts that focuses on Second Language Acquisition in new environments, particularly on best practices and effectiveness of learning models which are then implemented into curriculums (Krashen, 1987; O'Malley, 1990; Ellis, 1993). However, a new line of research is beginning to investigate how such learning processes can benefit from or be constrained by contextual factors rather than being determined solely by specific models of learning (Kinginger, 2013; Perez-Vidal, 2014; Regan and Martin, 2009). The contextual factors include sociocultural processes of class, gender, or racial differences that either encourage or inhibit opportunities for learning abroad. In addition, historical contexts establish predispositions towards certain individuals based on historical relations of power between nations, such as colonial, neocolonial, and neoliberal relations of power, which work to limit their abilities to engage with the people around them thereby limiting their ability to

practice their language skills. Therefore, someone from a Western, industrialized nation whose first language is English may be able to more easily navigate a globalized landscape than someone from an economically underdeveloped nation who is learning English as an additional language.

For example, in the face of the larger hegemonic forces that have made English a dominant force in international relations, students from the United States who speak English and have the economic resources available are inherently placed in contextual and sociocultural factors that directly enact these critical issues. The fact that they speak English and are working towards learning another language provides them with the privilege to travel abroad in the first place. Additionally, students from the United States who can travel abroad demonstrates the specific ability to access and maneuver across borders. These types of privileging are demonstrated in the specific contextual factors involved in studying abroad programs themselves. For example, most study abroad programs from the United States require that every student is enrolled in a university in the United States. Historically and currently, accessing higher education involves a demanding network of scholarships, loans, state and federal funding, making college attendance an expensive endeavor. The financial requirements not only limit who is able to attend higher education, but also who can therefore enroll in study abroad programs. The result is that a study abroad programs will inherently consist of a majority of students with a privileged middle-class to upper class upbringing prior to their enrollment.

Specifically, within the context of the United States, higher education is an expensive endeavor largely limiting the economical and racial demographics allowed in these institutions. According to the US Department of Education National Center for

Education Statistics, 71.6% of students studying abroad are categorized as Caucasian, while 5.9% are categorized as African American or Black, and 9.7% categorized as Hispanic/Latino American (NAFSA, 2016). With nearly three quarters of students abroad from the United States listed as Caucasian, study abroad programs become another institutional barrier limiting opportunities and establishing homogenous groups of students. Sociocultural factors of race and class are directly related to available study abroad opportunities in stark contrast to the goals of broadening cultural understandings. It is important to understand the larger institutional forces limiting the demographic allowed to travel abroad to learn another language because it will be specific students participating in the andragogic programs in abroad spaces. Understanding the economic and racial structuring of study abroad programs provides insight into how curriculums might be interacting with specific demographics to (re)assert certain assumptions. Acknowledging these constricting and enabling factors must be addressed in curricula in abroad spaces.

As Second Language Acquisition is shifting towards an examination of these processes of constraining and enabling factors, intercultural communication has both acknowledged that contextual factors affect communicative abilities in (trans)national contexts and seeks to unravel how these processes occur. Specifically the critical approach within intercultural communication seeks to examine historical socio-political contexts in relation to power dynamics to inform which discursive systems are enacting systems of oppression (Collier, 2002; Halualani, Mendoza, and Drzewiecka, 2009; Sorrell, 2012). Examining communication as a discursive system provides deeper insight into the ways communicative practices are influenced by and are also influencing

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contextual factors. Language learning directly relates to these discursive systems because students are traversing and interacting with various discursive systems.

These approaches in critical intercultural communication align with various perspectives on understanding knowledge. Multiple researchers from various paradigms outside of intercultural communications have attempted to understand learning by categorizing types of learning and knowledges (Gardner and Walters, 1993; Sternberg, 1991). While these works attempted to expand notions of intelligence beyond so called 'book smarts,' by creating categories for creativity and interpersonal intelligence, the conceptualization of intelligence as categorical neglects various cultural perspectives. Both Linowes et. al. (2000) and Romero (1994) portrayed that the notion of 'intelligence' can be viewed in various ways and not simply broken down into categorical understandings. Within the United States and Argentina, the convergence of multiple cultures equates itself with multiple understandings of learning and knowledge. However, simply because there are multiple perspectives on the learning process does not mean that the same value is attributed and acknowledged to each.

Intercultural Communication research demonstrates that the process of knowledge construction creates power relations because of the attribution of value to certain interpreted representations (Sorrels 2012, Collier 2002), a belief shared by Mignolo (2005, 2012). It must therefore be considered how and what type of knowledge is valued and in what contexts especially within (trans)national contexts regarding study abroad programs. The acquisition of such knowledge allows for prioritization and increased agency and is (re)established through discursive and ideological renderings. Understanding communication as a cyclical process reveals how discourse interacts with

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ideologies and therefore how ideologies construct and are constructed by communicative practices and therefore larger societal constructions (Fairclough 1995; Phillips and Jorgenson, 2002; Wodak, 2006).

Furthermore, research on learning abroad must examine how students learn beyond linguistic communicative practices and focus on nonverbal communication practices as they relate to the (re)construction of ideological renderings. Quite often, linguistic-based communication is complemented if not replaced by nonverbal signals. These practices vary contextually and culturally and are learned performances. Critical intercultural communication can provide insight through the association of nonverbal communication as performativity to garner an understanding of the inherent interaction of body and geo-politics in the learning process, especially in the (trans)national context of studying abroad (Butler, 1999; Shome, 2003; Mignolo, 2005). The relationship between ideological constructions and communicative practices must extend beyond simple language acquisition. Intercultural communication aids in understanding study abroad curriculum that seeks to teach about communicative practices because it focuses on the importance of sociocultural factors and combines language and geo-body concepts in understanding communication.

While intercultural communication research provides key components to expanding SLA research, the combination of both theoretical lenses ultimately leads to perspectives which examine how ideologies are (re)constructed through curriculum texts and education. Apple (1990) and Rogers (2012) explained how ideologies are (re)constructed in everyday discourses, curriculums, and educational contexts. Critical curriculum and   educational approaches are applied in this study to examine the contexts

of study abroad curriculums where the teachings of specific understandings of global relations are often reiterated. National identities are often constructed through multiple discourses but can be engrained in the daily discourse and curriculums within educational contexts (Breidlid, 2012; Calderón, 2014; Spring 2014). Au (2012) explained how critical curriculum studies uncovers the naturalized forms of knowledge in curricula and seeks to bring theory and practice together. Calderón (2014) demonstrated fundamentally how Westernization and coloniality are infused into curricula proving the inability to separate ideological renderings (re)produced in the curriculum while simultaneously demonstrating the inherent global renderings infused in curricula. Spring (2014) also demonstrated that mass migration on a global scale complicates how national curriculums cannot work outside of (trans)national issues. Apple (1990) and Rogers (2012) have suggested methodological approaches to uncover how certain ideological renderings, such as nationalism, are occurring within educational settings. However, current research must specifically examine (trans)national curricula in study abroad programs because they are designed specifically to address issues of students traversing (trans)nationally. This helps unravel the ways ideologies are seeking to define these (trans)national spaces and the implications this may have for the students. Study abroad programs are important places where these types of curricula will be placed, and this research project opens the conversation to understand how study abroad courses as andragogic curricula can be used as texts to garner insight into what assumptions about communication practices in transitory spaces reveal about the workings of (trans)national ideologies.

Discourse, Language, and Education

The duality of English and Spanish in this study requires a specific look at the ways languages converge to create multiple discourses and therefore multiple power structures especially when examining the learning process. Wodak (2012) examined multilingualism in the European Union under the assumption that even micro interactions are never lacking imbedded inequalities as they relate to larger societal struggles alluding to the agency provided by using certain languages over others. Heller (2003) asserted that language factors into the (re)creation of power inequalities mainly because of the relationship of language to specific forms of knowledge which are prioritized. The convergence of languages and knowledges indicates the convergence of ideologies. The correlation of language and knowledge is extremely important in understanding how discourses are both informed by and inform a prioritization of certain languages and knowledge as they seek to (re)create ideologies. The application of this understanding to educational materials, specifically language and communication learning materials, is critical to address the merging of knowledge, language, discourses, and ideological constructs.

Contextual hierarchies work through a prioritization of language and knowledge to establish processes which (re)establish inequalities in the learning process. Discussions in education have demonstrated an intricate relationship between contextual hierarchies and the learning process. Shor (1987) and Freire (1996) both discussed the difficulties facing the oppressed and emphasized the need for problem posing education in the face of oppression. Not only are there various understandings of knowledge, but some understandings of the learning process are prioritized institutionally. Shor (1987) fore

fronted several critical issues facing the educational system within the United States. Focusing on the history of education, specifically with higher education and community colleges, discrepancies are found in the ways careers and educational opportunities conjunctively work to maintain hierarchy, so much so that "people become dependent on the very authorities they despise" (Shor 1987 p. 70). From the teacher's perspective Freire (1996) asserted that the "Teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he justifies his own existence" (p. 105). The educational institution relies on hierarchy where there is a specific unequal relationship between who is knowledgeable and who is not and must learn. However, both Shor (1987) and specifically Freire (1996) proposed dialogic processes to utilize student's experiences to form transcendental learning. Freire (1996) calls for individuals to study their position within their societal context and utilize their own experiences as a learning process. This is a shift from the chronic 'depositing' of information institutionalized in the education system because it advocates for an acknowledgement of how contextual factors are involved in the learning process. The unequal relationship between the teachers and students represents larger issues of inequalities which take place in educational settings. Focusing on how hierarchal inequalities of determining who is considered the learner and who is considered the teacher (re)emerge through the ways certain knowledges and languages become prioritized. As Merriam (1999) pointed out in attempting to draw attention to non-western perspectives on learning, education systems have 'pushed' certain ideologies upon other cultural perspectives on the assumption that one learning method is better or that all communities understand and integrate learning the same way into cultural practices. The historical example that aptly comes to mind is

the school systems in the United States historically taking children from indigenous communities and teaching them the 'European American' way. Condon (1996) in an article titled *The Ethnocentric Classroom*, discussed the hidden curriculum, referring to the enactment of 'white' principles being prioritized in the classroom and the struggles of those unfamiliar with such racialized principles as factors hindering the learning processes. It has been argued that the epistemological violence accompanies linguistic violence (Basso, 1996; Nisbett, 2003). In essence, various ways of thinking are incorporated into the various ways of speaking. Multiple discourses, therefore, are (re)constructed and are (re)constructing forms of knowing and understanding through languages. The curriculum as a text is (re)constructing certain discourses through the convergence of language and knowledge.

The inequalities of knowledge construction however are more intricately related than simply the agency to enforce certain language practices. The Argentineans Dussel (1995) and Mignolo (2012) related these discursive inequalities to epistemological realms of knowledge and understandings by discussing the ways in which America is a conceptual invention rather than a 'Discovery.' The linking of language and epistemology must be understood to examine language learning curriculums. Dussel (1992, 1995) demonstrated the strategic Eurocentric framing of history through the Americas by utilizing the concept of coloniality from Quijano (1987) and revealing its dialectic character within the paradigm of modernity. Historical knowledges therefore carry ideological notions that extend beyond the simple framing of history and actively create power imbalances on economical, racial, and colonial levels. Mignolo (2005) furthered this argument by revealing how the conceptualization or 'idea' of Latin

America is a strategic maneuver for modernity and therefore coloniality. The colonial logic lies in the four domains of economics, politics, civil, and epistemic violence. The 'idea' of Latin America is based on classifications justifying the establishment of an idealized human in both geopolitical and body contexts which determines a certain prioritizing of bodies and geographical regions. By universalizing knowledge and understanding, a distinct epistemology is prioritized and idealized in conjunction with the aforementioned geo and body politics (Mignolo, 2005, 2012). It is at the convergence of language, knowledge construction, geo and body politics that ideologies are (re)created and enforce inequalities with material implications of economics and agency. The study furthers the claims of Mignolo (2005, 2012) and Dussel (1995) by demystifying the ways discursive elements in the curriculum assert prioritized assumptions about language, epistemology, and geo-body politics in order to (re)assert certain ideologies. The discursive elements emphasized by Mignolo (2005) stem from concepts of cartography and work to establish relational positions to discursively construct geographical regions such as 'Latin America' and relate them to larger ideological constructions such as race, gender, and class. Rather than cartography, examining study abroad curriculum is critical to understanding how national and (trans)national geographies are constructed through ideologies.

Realidades Culturales de Argentina

The focus of this study is the textbook I was provided during a 13-week long course designed by Argentinean educators working with a program affiliated with the Universidad Nacional de Argentina and for study abroad students from the United States travelling to Córdoba, Argentina. The 13-week course is titled *Realidades Culturales de*

Argentina and uses spiral bound, 102-page textbook as the curriculum with activities and readings in mostly Spanish and sporadically in English. The course objectives on the first page indicate that its goals are to help the student "*Adaptarse mejor y eventualmente 'integrarse' a la cultura Argentina*' [better adapt oneself and eventually integrate oneself into the culture of Argentina]. The focus is not on Spanish language acquisition but rather on understanding the process of cultural adaption and integration in the dynamic cultural context of Argentina as outlined in the course objectives. The study focuses on this textbook because of its stated goals as a curriculum to help students understand their study abroad process as they traverse from the region designated as the United States to the region designated as Argentina. The (trans)national context is critical to examining a curriculum aimed at developing communication knowledge for students travelling between countries. The textbook, which includes a schedule of topics to be discussed and a syllabus, provides insight into how the curriculum is working for students from the United States and therefore can demonstrate larger assumptions of how intercultural expectations can be perceived through the perspectives of Argentinean educators. Because this study expanded an understanding of communication in study abroad contexts beyond linguistic learning, it focuses on chapter six of the course. Chapter six of the course discusses symbols and nonverbal communication. The objectives of the course are also considered because these outline overarching goals for a textbook that seeks to teach about communication in the specific intercultural context of students from the United States in Argentina.

Even though the curriculum focused on intercultural immersion, as a participant in the program I still felt a lack of focus on larger implications of how my 'American'

presence both experienced and was experienced by the new space and cultural context in

Argentina. Focusing on the worksheet for nonverbal communication provided insight into

the inner workings of discourse as it interacted with the communicative practices beyond

linguistics. The study identifies implications which can be derived from the

discursive/linguistic practices within the curriculum about assumptions regarding the

learning of communicative practices for abroad students in Córdoba, Argentina from the

United States. This study reveals how the curriculum uses discursive practices to rely on

certain assumptions about how students are expected to learn communicative practices

beyond linguistics and how these (re)construct certain (trans)national ideologies. The

following research questions guide an examination of the discursive practices within the

Realidades Culturales de Argentina textbook:

- What do the discursive practices within the *Realidades Culturales de Argentina* textbook signal as the expectations regarding communication practices in Argentina for students from the United States studying abroad in Córdoba, Argentina?

- How are the signaled expectations regarding communicative practices in Argentina within the *Realidades Culturales de Argentina* textbook participating in larger (trans)national ideological (re)constructions?

To comprehend assumptions (re)produced by the text, the study begins chapter

two by first outlining second language acquisition (SLA) research in relation to

intercultural communication research to demonstrate, first, how linguistic learning abroad

is related to socio-cultural factors, and second, how discursive elements configure

geospatial ideologies. Chapter three outlines the methodology of critical discourse

analysis which is applied in this study and then presents the specific text as a product of

contextual sociocultural influences. Theoretical and textual considerations lead to the

research questions for the current study. Then, I explain how the specific methodological

processes of this study draw from the Discourse Historical Approach within Critical Discourse Studies by rotating between theory, context, and the text. Four discursive practices within the worksheet are described as the focus for analysis. With theoretical understandings of the program's context, the chapter on *Símbolos y Signos Culturales* [Cultural Symbols and Signs] are analyzed in its original Spanish language. The analysis of the text is guided by the theoretical positioning of discursive ideologies in relation to knowledge and geo-body politics. Specifically, the study problematizes the assumptions inlaid within the text of the nonverbal communication worksheet for a study abroad program in Córdoba, Argentina to determine how certain ideologies about geopolitical positionings are being (re)produced. Chapter four addresses both the expectations and implications found by the analysis of the discursive practices and positions them within larger discussions about education in abroad contexts and ideologies about (trans)national geographies which are then summarized and placed within larger conversations in chapter five.

      To address the concerns outlined, the current study moves on to chapter two and focuses on the multiple theoretical conversations merging onto the *Realidades Culturales de Argentin*a textbook. SLA research focuses on how these contextual factors affect the students' learning abilities, but intercultural communication research can understand more complicated renderings of how the curriculum and the student interact with the dynamic process of communication. More specifically, I explore the relationship between language, discourse, and ideologies and discuss how inequalities are (re)created along with the ways individuals are subjugated within (trans)national discursive constructions in curricula. Applying additional understandings of knowledge demonstrates pedagogical

tools are inherently involved with the (re)construction of ideologies. Next, nonverbal can

be understood through geo-body politics to comprehend the relationship of space and

communication in the (re)construction of ideologies. These theoretical positions establish

the frameworks from which to understand how a curriculum can reinforce certain

assumptions about communicative practices and thus reinforce particular ideologies

about gender, nationality, and geopolitical positionings.

CHAPTER 2: LITERATURE REVIEW

The current study draws from multiple theoretical conversations in examining the nonverbal worksheet for the *Realidades Culturales de Argentina* course designed specifically for study abroad students. Though it is a nonverbal worksheet, second language acquisition research is directly applicable because of its focus on abroad contexts where students are learning new communicative practices. In understanding second language acquisition research through an intercultural communication research perspective, the learning of communicative practices can be extended beyond languages to include geo-body political conceptualizations of communication. This allows nonverbal communication to be understood through contextualized means of performativity and place/space especially in their relationship to larger societal discourses. By merging of the curriculum with understandings of students' bodies and their relationship with the contextualized spaces through which they are interacting, I aim to demonstrate the complex ways ideologies of power matrices can be constructed and maintained.

Second Language Acquisition and Critical Intercultural Communication

Second language acquisition (SLA) is a widely-researched area of focus specifically in study-abroad contexts. Though much of the research has been aimed at determining broad reaching assertions of how 'best' practices while studying abroad can aid in the process of second language acquisition, there are indications of a shift towards the various contextual factors which impact experiences in studying abroad. Relevant to this study is the belief that language acquisition in a host country space is a communicative process imbued with power-relations. For example, the communicative

processes between American students and their host families in Argentina are already embedded with the contextual positioning of the two countries in a (trans)national and global context. As the shift in SLA occurs, contributions from research in critical intercultural communication can help understand the intricate ways ideologies and therefore power matrices are constructed and maintained through understandings socio-cultural contexts, especially in a (trans)national context. SLA might be examining the influence of socio-cultural factors, but critical intercultural communication research seeks to understand how communicative practices are inherently working to (re) constitute certain contexts.

SLA research has largely been focused on determining strategies for students to most benefit from learning languages in abroad contexts (Kinginger, 2013; Perez-Vidal, 2014; Regan and Martin, 2009). The success of students acquiring a second language has largely been associated with socialization practices. Similar to SLA, traditional approaches to intercultural communication have emerged from seeking communicative strategies to understand and improve relations with various communities (Leeds-Hurwitz, 1990; Nakayama and Halualani, 2010; Collier, 2005). At its inception, the research led to the establishment of the American Foreign Institute to establish intercultural communication training (Leeds-Hurwitz, 2010). Nonetheless, Leeds-Hurwitz (1990) critiqued some of the assumptions which intercultural research itself has relied on, specifically the assumptions that each culture is largely representable as one entity. The idealistic view of culture as a hegemonic and monotonous entity temporally and geographically stagnates the dynamic process of communicative practices and therefore neglects the complex forces which define, construct, and constrict cultural process.

Martin and Nakayama (2010) discussed how the relational socio-cultural contexts inlaid within intercultural communication and their proposed 'dialectics' approach seeks to reveal the tensions and influences inherent in a continual process of interaction between cultures demonstrating the shift from monotonous stagnate understandings of culture to perceiving dynamic discursive practices of culture.

However, SLA is also experiencing a change in the conceptualization of culture inherent in the language learning process. Kinginger (2013) outlined the trends of research for studying abroad and language learning and portrays that much of the research which previously focused on developing generalized trends for language learning practices abroad is now shifting towards understanding individualized experiences. Block (2003) referred to the 'social turn' in research for study abroad and demonstrates how three areas of focus are emerging which pertain to understanding language learning abroad in the context of this study. Block (2003) referenced Ochs (2002), who explains the shift in research is seeking to understand how language socialization is integral to the learning of another language. Furthermore, Lantoff and Thorne (2006) are referenced by Block (2003) because of their focus on the influence of Vgyotsky's theorizing of the socio-cultural origins role in the mental processing. Pavlenko (2002) is referred to because of the focus on language as capital and individual learner's agency in accommodating or challenging practices they encounter abroad. Language socialization, mental processing, and agency are all key factors emerging when considering language learning abroad. The changes demonstrated in Lantoff and Thorne (2006) and Pavlenko's (2002) research are important to the current study because they begin to focus on the sociocultural nuances that are at the root of the process of

influencing students and their host cultures through the language learning process. The shifts in SLA work together to garner a deeper understandings of the students' learning process abroad.

The merging of SLA's focus on the 'social' with intercultural communications, and more specifically, the continuing emergence of the critical perspective, allows for a comprehensive and deeper understanding how socio-cultural influences effect the learning process of communicative practices. First, the emerging trends in SLA is be discussed through an examination of the shifts outlined by Block (2003). Then, Intercultural Communication conversations that parallel the shift can demonstrate the cohesiveness of the SLA and Intercultural Communication. And thirdly, I position the critical perspective within Intercultural Communication as a key contributor to the conversation of students learning communicative practices abroad by establishing the underlying assumptions for the current study that discourse works in relation to the (re)construction of ideologies through the socio-cultural contexts. Lastly, I examine concepts of geo-body politics and education in relation to the ideological renderings of inequalities.

Emerging Trends in Second Language Acquisition

The first shift occurring within SLA research outlined by Kinginger (2003) is a focus on how language socialization outside of the classroom influences the learning process. Prioritizing socialization in studying abroad for language learning, it becomes important to discuss a learner's ability to interact with native speakers while abroad. Perez-Vidal (2014) Study Abroad Language Acquisition study is aimed at the need to include and understand external factors as they interact with uninstructed settings for

learning the language. Regan and Martin (2009) also discussed the language socialization process in language learning. In citing Brecht (1995) and Miller and Ginsburg (1995), a separation between formalized learning of a language and 'informal' learning is attributed to the ability of a learner to interact with native language speakers. Freed, Segalowitz, Dewey, and Halter (2004b) demonstrated that US American learners of French were more apt to use French during immersion programs rather than simple instruction. Kaplan (1989) and Spada (1985, 1986) begin to question the ability of students to interact at various levels while abroad. Yager (1998) reported that learners in Mexico reporting greater interactivity were judged to have a higher proficiency by native speakers of Spanish in Mexico. The supposed goals of these interactions become integration. The informal learning process is attributed to a student's ability to interact outside the classroom environment and 'practice' their language skills. Within SLA, there is a push to acknowledge how language socialization outside the classroom deepens the language learning process.

In order to understand students' abilities to interact and learn abroad, it is vital to discuss the socio-cultural influences on the ability to learn. Numerous external factors construct and constrain the abilities of a student to interact and thereby integrate abroad directly effecting their language acquisition. For instance, the importance of a learner's motivation in the integration process has been widely discussed and demonstrates how socio-cultural factors influence the ability to integrate abroad. Coleman (1998) broadly discussed the motivation of language learners as it relates to their motivation to integrate. Allen (2013) however, focused on how motivation is interacting with language learners abroad and discovers a variety of findings. Allen (2013) quotes Ushioda (2008) saying,

"language learning and motivation in this sense are socially constructed or constrained, rather than simply influenced, positively or negatively, by the social context," (p.25). It becomes imperative to consider the social constructions and constraints interacting with both motivation and language learning. Regan and Martin (2009) referred to a variety of research that discuss how sexism effects female students' abilities to interact in informal settings to harness their language acquisition while abroad (Carlson et al. 1990; Polanyi 1995; Twombly 1995). Gender, as a contextual factor, plays a critical role in the students learning process. Language learning abroad, then, is hardly limited to a student's motivation to learn a language.

The shift in Second Language Acquisition is now seeking to understand what role language socialization plays in a student's ability to learn abroad. This indicates that students are learning languages beyond the classroom setting abroad while interacting on a social level. Integration is both constructed and constrained by numerous social factors which must be taken into account while research education abroad, specifically as it relates to language learning abroad. Interactions outside of the classroom, however, are not isolate incidents of practice. Regan and Martin (2009) used the work of Wilkinson (1998a, 1998b, 2002) to explain that frustrations of learners of another language abroad in attempting to integrate stem from their expectations prior to their abroad experiences. It becomes clear that language acquisition and socialization extends beyond simple practice and into a learner's expectations prior to their abroad experience. The informal education is attributed to integrating in abroad social settings, but there is frustration mounting when integration is constrained. These frustrations are attributed to

expectations stemming from socioeconomic factors prior to a student's arrival based on their prior expectations as they are interacting with new contextual factors.

Perspectives within Intercultural Communication can further the conversation regarding the study abroad process by building on the emerging trends within SLA. Specifically, SLA asserts that the language socialization process as it pertains to living abroad while studying Spanish is imperative and demonstrates the importance of integration, such as living with a host family, in abroad language learning contexts. The emerging trends demonstrate that contextual factors beyond even this interaction are affecting the learning process of the students. This directly relates to the additional trend emerging within SLA which seeks to understand the learner's agency during the integration process. Regan and Martin's (2009) study on gender for example, outlines how sexism confronts the ability to fully engage in the learning process for certain individuals. The conversations within SLA on motivation in study abroad learning portray constructions and constraints on language learners' abilities revealing questions of inequality though means of access to conversations and agency to engage in those conversations where language can be practiced. Questions about these learning processes can benefit from conversations within critical intercultural communication. Comparing the inter-relation of these shifts with emerging concepts in Intercultural Communication provides the basis for developing theoretical concepts for the current study.

Intercultural Communication

SLA is currently seeking to perceive how students abroad learn languages through language socialization, integration into the contexts abroad, and agency of the students while abroad. As previously discussed, Intercultural communication has shifted from

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seeking strategies to improve communicative practices to understanding socio-cultural influences in communicative practices (Collier, 2005; Leeds-Hurwitz, 1990; Nakayama and Halualani, 2010). However, simply acknowledging a variety of socio-cultural contexts can reinforce assertions of equitable relations between cultures such as neoliberal understandings of diversity (Lentin and Titley, 2011; Martínez-Guillem, 2013). Conversations within the critical approach in Intercultural Communication seek to understand inequalities through the contextualizing of historical, local and global relations similar to the ways SLA is seeking to contextualize and understand how such contexts influence the subject's experiences.

However, Intercultural communication also seeks to understand the cyclical relationship and process whereby communication interacts with societal contexts where communication is both effected by and effecting the social reality (Collier 2014; Martin and Nakayama, 2010; Nakayama and Halualani, 2010). In this sense, contextual factors are not only affecting the student's learning process, but the students are inherently involved in the (re)construction of larger discourses as they are affecting and contributing to the socio-cultural factors.

Inequalities therefore extend beyond simple notions of economic or material gains and losses and subsequently become manifested in the ways identity and culture themselves become means which allow for or constrain access in specific contexts. These processes extend to larger contexts where hierarchy is implicated through various social locations such as race, gender, sexual orientation, etc. (Bourdieu, 1996). Sorrells (2010) also discussed Appadurai (1996) in revealing culture within globalization as the forceful movement of cultural subjects and objects and the re-situating of them in different

geographical regions. The assertion of culture as cultural subjects and objects allows for the exploitation and positioning of culture. The questioning of these assertions demonstrates a shift in understandings of culture as collective identity, the role of history and power represent the ongoing process of shifting and reifying constructs of power relations (Sorrells, 2012; Shome and Hedge, 2002a). The continual process of power relations situates itself in historical and ongoing socio-cultural contexts as an ongoing dynamic process, especially as it relates to geographical (re)constructions of not only access to material gains but also of social hierarchies established through the prioritization of social localities and epistemologies and the commodification of culture.

(Trans)National Relations

Sociocultural, political, and historical renderings often work to (re)construct specific cultural geographical understandings. By actively mapping the globe through dominant narratives, specific views of national borders are (re)constructed. Dussel (1995) sets out to explain the dominant narrative which has dictated the European invasion of 'the Americas' as a 'Discovery.' The naming of the land as 'America' has been done so by European invaders and America can therefore be framed as a conceptualized 'Invention' instead of a 'Discovery.' Mignolo (2005 discusses a similar history with the 'Idea' of Latin America. Dominant understandings of geographical concepts (re)establish borders which are then politically enforced. Shome (2003) implored research to examine the discursive inequalities manifested in material realities in geographical regions which are considered borders to dominant geographical narratives and thereby regulated. The conceptualized notion of national borders as dominantly (re)framed through discursive processes allows for deeper readings of the processes occurring in geographical regions

'between' borders. The term (trans)national provides semantic underpinning to consider how the 'between' is defined discursively. This is useful for the current study because the textbook is for students from the geographical region designated as the United States who are traveling to the geographical region designated as Argentina. (Trans)nationally, both nations have been (re)constructed with specific borders and histories, but the 'between' space of the two nations also works within specific contexts.

The current research project must understand communicative practices in the context of globalization and focus on (trans)national relations, specifically between the United States and Argentina. The similar, yet distinct discursive histories and relationship between the United States and Argentina provide important understandings of how perceived discourses veil inserted colonial ties. In my time in Argentina, I learned that the term 'Yanqui' is used colloquially in Argentina to refer to people from the United States known as 'Yanquilandia.' The term 'Yanqui' refers to 'Yankee' drawing a discursive connection to the American Revolution. Argentina continues to assert its ownership of the Malvinas islands long after their war with Britain over the territory. The result of the Guerra de las Malvinas is still starkly debated on a global scale, with both Britain and Argentina naming and claiming the islands. The emphasis on confrontation towards Europe is contrasted in both national identities by the positioning of immigrants in complex acculturation discourses which idealize European immigrants. Both the United States and Argentina have positioned the European immigrant as a priority over Indigenous and African American and Afro-Argentinean communities in clear continuation of establishing a colonial settler nation. Nonetheless, with similar settler colonial origins and discursive national projects working within politically established

borders, there is still an unequal positioning in economic respects between the two

nations. Mignolo (2012) explained that efforts of modernization by the United States in

Argentina can be likened to the idea of a 'convenience store,' whereupon the United

States seeks to increase its own capital while disregarding cultural complexities which

exhibit detrimental realities to Argentinean communities which include lost resources and

worsening conditions. Projects from the World Bank and CIA demonstrate 'neo-liberal'

discourse to frame such projects as liberating when simultaneously the CIA reports that

economies will slow in those regions. "Economic prosperity means the increasing

concentration of wealth in fewer hands" (Mignolo, 2012, pp 99). The aim becomes to

centralize capital in selected hands under the guise that the 'modern' projects work to

develop humanity and the economy. Mignolo (2012) calls upon Quijano's (2000) concept

of coloniality to reveal how discourses of modernism are instead discourses of

coloniality. (Mignolo, 2012) So while both Argentina and the United States have

discourses that seek to undermine Europe in order to position themselves as equal with

Europe, the United States has invested into Argentina under the guise of modern

economic projects which have enacted coloniality and wreaked havoc on communities

within Argentina. The geo-political positioning of the two nations is in fact tied through

economic and discursive ties which position Argentina in economically and culturally

restrictive positions.

      The aim of the current study is to consider how specific curriculums in abroad

settings might be (re)contributing to the intricate relationship between discourse and

larger socio-cultural factors, especially in regard to what implications there are for

teaching students how to interact with these larger societal discourses. Sorrells (2010)

examined Intercultural Communication within globalization asserting the need to complicate our understandings of culture to perceive the ways culture becomes a resource for exploitation. Therefore, a critical approach to intercultural communication in (trans)national contexts can contribute to SLA's discussion by expanding research from solely focusing on the students' learning process and begin to reveal the effect students themselves and more specifically, their curriculums have on their abroad context. The focus on socialization, integration, and agency can be expanded from the students' learning process to a relational understanding as they interact within (trans)national socio-cultural contexts in the abroad process. Using the relational understanding of Intercultural Communication allows a deeper understanding of (trans)national contexts, specifically needed when discussing students travelling (trans)nationally to study abroad. The study discusses how discursive ideologies are constructed about (trans)national spaces through conceptualizations of performativity and spatial relations in critical intercultural communication. In this sense, the study expands the conversations within SLA by understanding the students learning process in relation to the (trans)national socio-cultural contexts, nonverbal communication as performativity, and notions of spatiality. These theoretical bases allow for the current study to examine which power structures are constructed and/or maintained along with the ways in which they are reified through the course textbook. The dynamic process between context and communicative processes can be examined through the relationship between bodies, discourse, and geographical renderings.

The Learning of Communication beyond Language

Even though Second Language Acquisition research specifically discusses linguistic learning, relevance of nonverbal communication is no less apparent to the current study because of the intricate relationship between discourse, performativity, and space. Discourse lies at the convergence of language and knowledge and is often considered a driving force of ideologies. However, the relationship between discourse and language, knowledge, and additional communicative practices must be examined in relation to ideologies. Communicative practices can be described as symbols or signals, inclusive of nonverbal communication, which work outside of or in conjunction with language. Discourse within textbooks and curricula about language learning do not often incorporate the learning of communicative practices beyond language. Expanding research to focus on textbooks that do focus on these communicative practices through discursive practices can help reveal emerging ways that ideologies are being (re)constructed, especially in relation to the (re)construction of body politics and geographical orientations. I, therefore, outline the two interrelated theoretical approaches of performativity of the body and geo-politics to demonstrate how geo-body politics relates to the current study. As mentioned earlier, there are numerous studies focused on the ways linguistic environments effect the learning of languages (Kinginger, 2013; Perez-Vidal, 2014; Regan and Martin, 2009) The topic of gestures in relation to bilingualism is discussed by Cook et al. (2002). But very little attention has been paid to the ways place and space are involved in the learning processes of other communicative processes. The concept of nonverbal communication as performative can provide a deeper understanding of the learning process in various 'spaces.' As has been

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demonstrated, nonverbal or performances of communication are intrinsically related to the environments to which the students have been exposed. As students enter new environments, their performances of communication are called into question because the space is regulated with different expectations of communicative practices in light of distinct socio-cultural contexts.

The current study addresses nonverbal communication as performativity and spatial relations along with their interaction with discourse in order to demonstrate the ways geo-body politics are intricately related to ideological renderings. Preliminarily, the curriculum is acting as a text creating a specific reality that students are encountering. And secondarily, the students are learning nonverbal communication acts which benefit from a performative lens to demonstrate the ways regulations of the body and nonverbal communicative practices relate, construct, and are constructed by the discursive reality and ideologies. The discursive and epistemological reality the curriculum is creating must be critically examined to determine what matrices are being constituted and reinforced according to the contextual factors apparent.

Understanding nonverbal communication in intercultural contexts helps to position performativity as an underlying concept. Guerrero and Hecht (2008) explained the extensiveness to which nonverbal signals are integrated into everyday society and the intricate ways they work with or without language. Anderson and Wang (2008) identified various nonverbal codes used to describe the various communicative practices that go beyond linguistics, most of which deal with body movement through space inclusive of proxemics, kinesics, and haptics. Kim's (2015) conceptualization of synchrony whereupon, individuals from similar cultures grow accustomed to the unconscious

nonverbal, kinesics, paralinguistic behavioral nuances of interacting. It is the rhythm of the conversation learned from entrainment, or biopsychological and sociocultural influences. When people from two distinct cultures with distinct synchronies or rhythms of conversation, dis-synchrony occurs. Culture and communication in most of these approaches is implicitly defined as static rendering a neglection of the complex and dynamic communicative process which are ever evolving in cultural processes (Carey 1989; Butler, 1999). Essentially, nonverbal communication can be understood as body movement through space and its incurrent meanings and interpretations. It becomes crucial not only to understand how context informs those meanings, but also how those meanings are constructed through performance and performativity.

Focusing on performance and performativity provides two key elements for the current study. First, it expands understandings of nonverbal communication, specifically in an intercultural sphere, to focus on how the body itself is both read and reproduces expected norms and ideologies (Butler, 1999; Bourdieu, 1996; Goffman 1959). Second, it reveals how ingrained the discursive reality as a context interplays with the bodies of the students as they traverse (trans)nationally (Shome, 2003; Anzaldúa, 1987). The relationship between bodies, ideological and political discourses, and geographical renderings constitute some of the key facets of geo-body politics. Nespor (2014) explained the intricate ways discourse (re)creates geographical renderings. Mignolo (2005) explained how geo-body politics involve bodies and political renderings of borders in the invention of America and the ways the conceptualization of the geographical regions is intricately related to the people inhabiting and maneuvering through those regions. Such renderings of the geo-body politics reveal the interplay

between performativity and discourse thereby deconstructing the importance of the relationship between the students themselves studying abroad, their prior contexts, and the ways they interact with the curriculum as well as the new surroundings and communicative methods in Argentina.

The conceptualization of performances and body in relation to discourse demonstrate its intricate involvement in the process of language and subsequently ideologies. Pecheux (1982) established that the self is referred to by specific uses of language which indicate how individuals are viewed especially in relation to their orientation and relation to those additional subjects surrounding them along with the contextualized ideologies. The use of language denotes the relationship of individuals with their surroundings. The body is both ascribed identity and (re)produces identity through the contextualization of space. Goffman (1997) outlined some of the ways the self-identity is related to societal roles, status, and relationships. One of the analogies presented to demonstrate self-identity as a societal construct is discussing the body as a 'performer.' As a performer, there are various regions for expected performances. However, it must first be understood how these performances differ based on the discourse defining bodies. Austin (1964) discussed how language has defined what constitutes as the body and not the body by analyzing the relationship between language and material. In the case of gender identity, Butler (1999) proposed that instead of the societal construction of gender identity as 'scientifically' based, it should be "reconceived as a personal/cultural history of received meanings subject to a set of imitative practices which refer laterally to other imitation and which, jointly, construct the illusion of a primary and interior gendered self or parody the mechanism of that construction (pp 176).

Such a definition allows 'nonverbal communication' to be seen in a more complex contextualized form of historically and cultural read performances.

The body is not simply ascribed with identity without a deeper more complex interaction. Not only are the confines of the body defined as identities, but actions are also categorized with specific identities. Goffman (1997) asserted that "a correctly staged and performed scene leads the audience to impute a self to a performed character, but this imputation- this self- is a *product* of a scene that comes off and is not a *cause* of it" (pp 24). The body in this scenario is the place of a 'collaboratively manufactured' product. Furthermore, the character, or body, or performer, "has a capacity to learn" (p. 24). The learning process does not simply indicate that the performer can evolve, but rather that the body is a product of the surroundings which either approve the actions or 'shame' the actions. In this sense, performances are dictated, and the body becomes a product of the environment. More specifically, performances become fabrications, or internalized actions meant to replicate the identity ascribed to the entity of a person. The merging of discourse onto physical space results in internalization of defined understandings of the spatial psyche which become manifested in re-signified and re-contextualized actions; "a stylized repetition of acts" (Butler, pp 179, 1999). Such repeated acts are learned from larger societal contexts which then aid in the (re)construction of the dictation of such performances. The body and its performances are attributed identities through the dynamic cultural communicative practices which then becomes re-enacted in a continuous process.

The normalization of certain performances becomes hierarchal through space thereby (re)creating matrices of power or ideologies. The convergence of 'categories' of

identity becomes not only the context of what is articulated but is also the place of action of articulation. Butler (1999) extended the concept of 'the body' in relation to the ideological renderings of hierarchal structures previously discussed and identifies the presupposition of politics inherent in significations of the body. Butler (1999) critiqued Foucault's assumption that the material presupposes the 'signification and form' when discussing symbols in relation to culture and its presupposed 'body' and subsequent 'genealogical' implications (pp 166). Austin (1964) however, dismissed any notion of the simplicity between the material and the language used, revealing the various perceptions and senses prioritized by the language used. These assertions are in line with Butler's (1999) subversion of the notion that the marking of the body simply 'happens.' "This demarcation is not initiated by a reified history or by a subject. This marking is the result of a diffuse and active structuring of the social field. This signifying practice effects a social space for and of the body within certain regulatory grids of intelligibility" (pp 166). The discursive power matrices or ideologies are continuously evolving and categorizing bodies by describing what is both perceived as there and not there. More specifically, the borders of the body are defined through ideological, linguistic, and cultural means thereby dictating, defining, and creating spatial fields for the social field.

Bourdieu's (1996) understanding of this process is useful because of its understanding performativity and its capacity to function as a discursive process. Bourdieu (1996) discussed the concept of Habitus to explain how these structuring processes occur through cognition and through the body. Social understandings of space become translated into physical space. The interrelationship between social and physical occurs through the body and cognition. The consciousness adopts social configurations

represented through physical space which are then transcribed through body. Bourdieu

stated: "More precisely, the progressive inscription into the bodies of the structures of the

social order is perhaps accomplished, for the most part, *via moves and movements of the*

body, via the bodily poses and postures that these social structures reconverted into

physical structures-organize and qualify socially as in rive or decline, entry (inclusion) or

exit (exclusion), bringing together or distancing in relation to central and valued site…"

(Bourdieu, 1996, p. 16). The physical embodiment or nonverbal enactments of oneself is

directly entangled with social ordering and physical space. Symbolic space then becomes

the social perceptions and readings of these symbolic gesturing. Bourdieu asserts that

these are in themselves 'a real language' because they are communicable actions that are

participating in the interrelationship between social and physical space which is actively

structuring and maintaining hierarchical social orders. (Bourdieu, 1996, p.17). Similar to

the ways discourse works to order social processes, nonverbal communication can work

with language to construct social spaces and orderings.

     However, in order to contextualize these spaces even further, it is important to

consider how Bodies in (trans)national spaces are physically living within merging

ideologies discourses and ideologies. Anzaldúa (1987) confronted the totalitarian views

of identity formation and subjectification asserting the importance of embodying the

'mestiza' consciousness in 'una lucha de fronteras," (p. 99). The idea is that the

subversion of bordered space reveals the regulation and ideological (re)construction of

space. This conceptualization of bodies and performativity grasps the contextualization of

larger ideological constructions as they are not only read, but also how they are living and

embodying geographical and political positionings. Chavez (2010) and Trinidad Galván

(2016) demonstrated the trauma of brown bodies, their linkage to gender, and their existence within the liminal space between the United States and Mexico. Martínez-Guillem (2017) demonstrated the intricate relationship between discourse, identities, and immigration in the (re)production of cultural and discursive practices in social movements. Rivera Rivera (2012) discussed how Argentinean theologian Marcella Althaus-Reid continuously attempted to center the focus on bodies within theology. Shome (2003) impressed the importance of deconstructing spatial renderings to understand the geo-body political dynamics of power, regulation of space, and the embodied consequences.

The interplay between performativity and discourse deconstruct the importance of the relationship between the students themselves studying abroad, their prior contexts, and the ways they interact with the curriculum as well as the new surroundings and communicative methods in Argentina. Performance, learning, and space are inextricably linked to larger societal processes and must be considered when examining course materials in (trans)national study abroad contexts. The nonverbal worksheet in the *Realidades Culturales* curriculum is designed to teach students abroad various nonverbal communication methods specifically pertaining to their experiences in Córdoba, Argentina. For the purposes of this study, performativity plays an important role in understanding how communication is learned and taught because it incorporates and contextualizes as nonverbal signals as communication and subsequently provides insight into the larger societal contextual factors allowing for reliant ideologies to emerge from what the textbook seeks to teach. But to access underlying assumptions, nonverbal communication must be understood as learned norms of interaction that attribute the body

as a text and integral to communicative practices. The study seeks to both expand an understanding of communication learning and examine what discourses within textbooks are indicating about the learning of such communicative practices.

Space and Learning Processes

The conceptualization of the relationship between performance and space as regulatory and hierarchal becomes helpful for establishing a connection between learning and its relation to new experiences in new cultural contexts. Therefore, further discussion is needed on how space is involved in the transformative learning process when discussing such pedagogy. Nisbett's (2003) understanding of 'ecologies,' and students prior 'experiences' along with Basso's (1996) associations provided a gateway into further understandings of environmental factors inherent in communicative performances. Nisbett (2003) demonstrated how different ecologies inclusive of economic and social structures influence the cognitive process. This becomes important in discussing how prior experiences of American students influence their learning processes in a new environment. Curry-Stevens (2007) outlined what is seen as an emerging transformation model for privileged learners. Taylor (1994) in discussing the transformative learning process outlined some of the complicated ways expatriates experienced transformative learning in their new environments. Though the study is focused on a phenomenological perspective, the contextual differences between each ex-patriate enlightens the way their prior experiences and experiences in a new environment contributed to their individual learning processes. Basso (1996) in discussing the ways the Western Apache conceptualize ancestral knowledge and place explained, "a sense of place is inseparable from the ideas that inform it (pg. 144)." The relationship between a

student's surrounding environment and their learning process is informed by and influences their experiences.

The difference between place and space can help deconstruct ecologies or environments and lead into the broader theoretical understandings as they relate to nonverbal communication. As defined by Andrews (2008) in examining qualitative research, place is a bounded psychological phenomenon associating collective social knowledge creating a static understanding of things with certain purposes. Space then becomes relative because it is produced and navigated distinctly based on the influences of different experiences. Space also allows researchers to examine the ways space is produced, surveyed, and regulated by institutional influences. With these concepts of place and space as environmental or ecological influences on a student's experiences, there are multiple ways to develop understanding of learned communication.

Learning, Performativity, and Space

Additionally, there is another important conceptualization of the relationship between the experiential learning process and place, specifically as it relates to this study's analysis of the worksheet for Nonverbal communication. Rojo (2014) and Lou and Jawarski (2016) examined the cyclical relationship between discourse and space as they relate to power struggles in protest movements across the globe. With a very distinct content and purpose of study the correlation between discourse and the way it constructs understandings of space becomes important. Communicative performance and discourse become intrinsically related to readings of space. Multiple scholars have examined the ways communicative performances and discourse complement ideologies and relate in complicated ways to regions, environments, borders, and any number of various

'environments.' (Chavez, 2010; Martínez-Guillem, 2014; O'Neill, 2013; Shome, 2003)

Though these contexts are invariably different, the application of performative communication in relation to place and space can be expanded to examine curriculum for study abroad students, especially as it relates to the teaching of nonverbal communication. Returning to such theoretical and contextualized understanding of discursive ideologies in relation to performativity, space, and learning provides a basis to understand that as students enter new spaces they learn new forms of communication outside linguistic applications. These forms of performative communication are in part regulated and constructed by larger discursive ideological renderings through the space.

Decoloniality, Critical Curriculum Studies, and Ideologies

Even though second language acquisition research specifically discusses linguistic learning, its relevance is no less apparent to the current study on communication through a critical intercultural lens because of the intricate relationship between discourse and performativity as they work together to (re)assert ideological renderings. If discourse lies at the convergence of language and knowledge, then it must be understood more specifically how curriculums, inclusive of textbooks, work within ideological (re)constructions.

Curriculums in education act as sites where inequalities are reflected and constructed through specific discursive maneuverings of including and excluding certain histories and perspectives. Within decolonial approaches, there are specific examples of how constructed views of knowledge or history work to create specific renderings of the world. Dussel (1992) explained how the 'America is portrayed as a '*des-cubrimiento*' [un-covering], hiding the conceptualization of the epistemic colonial history of the

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Americas as '*una invención.*' Travelling between the United States and Argentina demonstrates the ways this decolonial thought process has manifested itself through the globalized push for 'modernization.' Mignolo (2005) correlated the discovery/invention paradigm with the idea that modernization covers the coloniality and epistemic violence. It is difficult to miss the economic investment abroad signaling what Mignolo (2005) referred to as the enforcement of neo-liberal economic projects through transnational contexts. Mignolo (2005) and Dussel (1995) demonstrated the ways that specific geographies are framed through epistemological discourses. While the mapping of geographies and designating of 'Americas' history is useful in establishing a basis for the (re)construction of specific colonial renderings and how that negates any emerging discourses of varying epistemologies and histories, the current study is focused on how this process occurs through curricula specifically.

The correlation between epistemology and discourses merge on educational institutions, curriculums, and textbooks. Certain national projects have worked within this framework to infuse curriculums for students with ideological perspectives. Calderón (2014) portrayed the ways social studies curriculum in the United States have worked to linguistically and grammatically enforce certain perspectives which diminish native communities' presence from the history and present. The competing ideologies not only work within national curriculums but are also working within (trans)national contexts. Breidlid (2012) outlined how specific curriculums were designed to help establish political and national perspectives in the South Sudan and Cuba in efforts to confront dominant ideologies from Sudan and the United States respectively. The teachings

designated through political motives drive the learning process. The study of curriculums is crucial to unveil the ways ideologies are (re)constituted in everyday life.

Au (2012) outlined the development of Critical Curriculum Studies demonstrating the attempts to balance politically critical perspectives with implementable applications to bridge the gap between theory and practice. The critical turn in Curriculum Studies began in 1970's and while there are numerous approaches and conversations occurring, the overarching cohesive focus is on the hidden subjectivity of designing curriculums. He states that the common thread throughout these conversations:

> Is an overt recognition of the subjectivity of experience and epistemology (Benton and Craib, 2001) that acknowledges the complexity of social and material reality for multiple groups and communicates (Fraser, 1995; Hartstock, 1998a). As such, critical scholarship in curriculum studies has made great strides in not only questioning relationships of power as they exist within school knowledge, but also in striving for curriculum that is more equitable, more inclusive of various perspectives, and more resistant to the status quo relations (Au, 2012, p. 5).

Critical curriculum studies aim to deconstruct status quo relationships and naturalized subjective view of what constitutes experience and epistemology through a deep consideration of the complex social dynamics. One such scholar, Apple (1990) explained how there are overt and covert forms of knowledge intricately incorporated into education demonstrating the inseparableness of power dynamics from the classroom. Cultural and more specifically, ideological orientations infiltrate education through the school as an institution, various forms of knowledges prioritized, and the educator themselves. While this focus is extremely useful for curriculums within nationally

established educational institutions, current research must examine (trans)national curriculums to understand how the competing ideologies are functioning within the texts and what implications this may have for the students. Study abroad programs are important places where these types of curriculums, and subsequent status quo relations and defaulted subjective perspectives are positioned and (re)enforced.

For the current study, the subjective reality being created by the curriculum is about performances of nonverbal communication through a (trans)national context, innately discussing notions of geo-body politics. The interplay between discourse produced by the curriculum and the contextualization of (trans)national space provide intricate insight into ideological renderings of geo-political positionings.

(Trans)National Ideologies in Education

Having established an understanding of how ideologies interact with subjects and cultural processes, I aim to merge the conceptualization of ideological renderings with both knowledge and geo-political renderings to uncover how dominant forms of knowledge seek to position and order geographies and subjects through curricular textbooks. This approach benefits the current study because the textbook works to educate students about communicative practices in a specific (trans)national context which emphasizes a teaching of certain knowledge and its relation to certain spaces. Multiple researchers from various disciplines have created key contributions to the interrelation between the concepts of knowledge, geo-political positionings, and ideologies. Pecheux (1982) asserted that notions of 'science' are directly inherent to ideological normalizations. Fanon (1952/2008) described his experiences of the ways discourse (re)creates racial hierarchies through normalization of certain

conceptualizations of knowledge directly effecting the ways bodies, specifically

racialized bodies, are interacting with discourse. Anzaldúa (1987) explained the

development of a mestiza consciousness while Shome (2003) explained the necessity to

understand how spatial renditions are inherently involved in contextualizing power

relations through discursive means. Rodríguez (2009) complicated geo-political

renderings of ideologies in relation to public and private spheres by expanding Gramsci's

(1973) called to investigate the complex interaction between the civil and the state

processes of information and subsequent discursive renderings. Trinidad Galván and

Guevara (2016) sought to understand how the sons of Ecuadorian migrants to Spain

conceptualize their lives having been left behind by focusing on two types of discourses,

legitimation and loss, in understanding how ideologies are (re)produced. Martínez-

Guillem (2014) navigated (trans)national discourses on whiteness and their immediate

implications for familiar healthcare. Though multiple disciplines and conversations are

merging the concepts of ideologies with complex conceptualizations of subjectivities,

consciousness and space, I aim to expand these conversations to sites of text which are

developed to teach and educate individuals. In order to expand conversations regarding

the ideological renderings, this study examines discourses relationship through education

to geo-body politics regarding how space and the body interact conjunctively. More

specifically, this study examines what the discursive practices within the textbook signal

as educational expectations about communicative practices, inclusive of nonverbal

communication, and how this relates to understandings of (trans)national space.

Ideologies are manifested in a variety of ways in educational contexts and work to

establish what hegemonic processes in the daily lives of educational processes. For Apple

(1990) hegemony is the saturation of how the ideology and culture are mediated through the mediums of the institution, the educators, and the forms of knowledge prioritized resulting in a validation of and consensus on what ideologies are prevalent. The relationality of these abstractions defines the underlying ideologies that are reinforced. The symbiological conversations deal with legitimation, power and conflict which seeks to justify group action and social acceptance of the ideological assertions which are (re)constructed through the school, curriculum, and teachers. The current study focuses specifically on curriculums for students studying abroad while cognizant that it is related to the institutional setup of the course, and the teachers of the course. The curriculum is intricately part of the ideological mediated process and related to outer contextual factors but is a particular site where certain forms of knowledge are prioritized and justified as legitimate simultaneously neglecting and demeaning different forms of knowledge and being. Kemmis (1993) also demonstrated that the concept of curriculum relies on assumptions of reproduction to education 'the masses' which translates into a naturalized concept of what is validated knowledge. These assumptions reproduce ideologies by affirming 'natural' interpretations of the social world. These assumptions and ideologies are hidden within curriculums as everyday language and (re)constitute hierarchal renderings about geo-body-political performances and positioning. This become apparent in the discursive rendering of nationhood as well. Spring (2014) argues that while Nation-States can reinforce ideologies for nationhood through education, mass migration is forcing schools to confront cultural and linguistic problems and therefore complicating understandings of belonging and national cultures. However, this has generally not been the case and issues of migration often reinforce conversations about defining citizenship

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and nationhood (Abu El-Haj, 2015). While the current study is not focused on migration issues, it is focused on privileged bodies maneuvering through (trans)national spaces which provides a context in which nationalist ideologies are still relevant. The textbook *Realidades Culturales de Argentina* is focused on providing guidance to students that are traversing across national borders. Rather than traveling for socioeconomic necessity or even for personal safety concerns, study abroad students are travelling in privileged ways for educational purposes. The crossing of national borders then for these students works with global discourses in distinct ways. Examining specific discourses within the curriculum can demonstrate some of the intricate ways students are implicated in national and (trans)national discourses.

The numerous perspectives informing this study help deconstruct the discourse in the *Realidades Culturales de Argentina* textbook. SLA studies highlight the student learning process of languages in study abroad contexts and is moving towards examinations of the contextual factors that influence the student learning process. (Block, 2003; Kinginger, 2013; Lantoff and Thorne, 2006). Critical intercultural communication perspectives compliment SLA research in two ways. First, it contextualizes both the student learning process in conjunction with the environments that students are entering by understanding communication as a process. This first theoretical understanding also explains how geographies are (re)constructed through discourse and subjectivities whereby, certain locations, bodies, and knowledges become prioritized. (Sorrells, 2012; Collier, 2002; Mignolo, 2005). The second key element intercultural communication offers an understanding of performativity to uncover the ways symbols, and more specifically

nonverbal communication are involved in language learning. Expanding language learning to consider additional communicative elements, such as performativity, explain how hierarchal social locations are continuously positioned. In essence, the prioritization of bodies, knowledge, and geographies works to (re)establish social hierarchies. (Goffman, 1997; Butler, 1999; Bourdieu, 1996; Anzaldúa, 1987; Shome, 2003). These social hierarchies work within (trans)national spaces where contextual factors inform the ways geographies are not only discursively positioned but also how discursive projects manifest in unequal distributions of the material. (Shome, 2003; Mignolo, 2005; Dussel, 1995). Space both links and informs the learning process through communication processes inclusive of discourse and performativity. (Butler, 1999; Bourdieu, 1996). The *Realidades Culturales* textbook contains discursive practices about communicative practices beyond language learning, inclusive of nonverbal communication. With these theoretical underpinnings, this study examines critical curriculum studies and their ability to (re)assert dominant forms of knowledge, history, and geographies. While nationalist discourses have been uncovered in curriculum studies, it is important to consider how study abroad curriculums are asserting dominant geo-political positionings and ideologies with the intention of functioning in (trans)national spaces. (Au, 2012; Calderón, 2014; Spring, 2014; Breidlid, 2012). In the next chapter, I examine the relationship between discursive practices and ideologies in describing the methodological approach used to reveal what and how dominant geo-political positionings are being (re)asserted in the *Realidades Culturales de Argentina* textbook.

CHAPTER 3: METHODOLOGY

The relationship between daily practices of discourse and larger ideological renderings of inequalities are inextricably linked through larger contextual social practices. The (in)visible relationship between discourse and society can center and prioritize certain social and geographical locations through ideological constructions (Fairclough 1995). The key to revealing these practices is examining the subtle nuances of linguistic practices as they relate to larger social practices. The literature demonstrates that contextualizing communicative practices can reveal how such communicative practices are (re)constructing and interacting with larger ideologies and societal practices and enactments of inequalities (Fairclough, 1995; Phillips and Jorgenson, 2002; Wodak 2006). Analyzing a text should aim to understand how specific textual instances are inherently involved in the larger ideological constructions through contextualization. Wodak (2006) describes the intention of "demystifying discourses by deciphering ideologies." (p. 87). Examining specific instances in the study abroad curriculum can reveal specific discourses and their relationship with larger ideologies about the students a geopolitical positionings.

The current chapter examines the intricate ways discursive practices (re)construct ideologies. It then becomes clearer how the discursive practices within educational contexts such as curriculum carry ideological discourses. First, this study examines how critical discourse analysis approaches are used within textbook analysis to understand how discursive practices in curriculum work to (re)establish national discourses. Then I propose implementing facets of critical discourse analysis in order to understand what the *Realidades Culturales de Argentina* expects of the students as they learn new

communicative practices and how these expectations are working within larger

(trans)national discourses. I therefore, present the following research questions:

- What do the discursive practices within the *Realidades Culturales de Argentina* textbook signal as the expectations regarding communication practices in Argentina for students from the United States studying abroad in Córdoba, Argentina?

- How are the signaled expectations regarding communicative practices in Argentina within the *Realidades Culturales de Argentina* textbook participating in larger (trans)national ideological (re)constructions?

I continue with a description of the specific *Realidades Culturales de Argentina* textbook

and specify which components of the textbook are focused on in the current study.

Within the specific components of the text, I outline the studies chosen discursive

practices and how I utilize specific semiotic tools and theoretical concepts to uncover

signaled expectations and ideological underpinnings about social and geopolitical

positionings in (trans)national contexts.

Discursive Realities and Ideologies

The dynamic process of historical and sociocultural contexts perpetuates power

relations through discursive processes. Based on the current shift in SLA and for the

purpose of this study, a few considerations of these discursive processes must be made

and expounded upon. The conjunction of the both nonverbal communication and

discourse applies to the chosen textbook because it is through linguistic means that the

worksheet aims to teach about communicative practices in dynamic cultural settings.

While the focus of the current study is on the teaching of nonverbal communication, it is

the discourse that drives instructions to the students about nonverbal communicative

practices. Because the curriculum focuses on teaching students' communicative practices,

it is important to consider the ways language is related to and participating in socio-

cultural and historical contexts. Language as a discursive force provides the basis for understanding how ideologies are reproduced specifically in the creation of inequalities in a (trans)national context. Communication can therefore be understood as a "symbolic process whereby reality is produced, maintained, repaired, and transformed" (Carey, p. 23, 1989). The specifying of communicative practices as producing, maintaining, repairing, and transforming with specific goals and intentions helps in understanding how individual communicative practices, such as those in a curriculum, relate to larger discursive functions and processes through intricate relationships with contextual factors. To what extent words are capable of 'doing' becomes important because it reveals how reality is continually produced and established through the intricate inter-workings of everyday language. The relationship between language, discourse, and ideology helps determine discursive practices and its relation to larger socio-cultural factors.

To begin unraveling the intricate relationship between discourse and socio-cultural factors, this study explains how words within the textbook are working, are acting, and are 'doing.' Beginning with language's relationship with discursive practices, important arguments from Austin (1973) examine the complications of 'statements' and how they participate in the communication process previously outlined. If the title of Austin's (1973) book "How to Do things with Words" enlightens anything of the discussion, the first lecture outlines the ways that statements are actions correlating the 'doing' with the 'words.' The conjunction of action with words indicates a relationship between statements and what are referred to as 'performative utterances.' The performances are dependent on the circumstances, demonstrating an 'appropriateness' of certain utterances.

Speaking generally, it is always necessary that the *circumstances* in which the words are uttered should be in some way, or ways, *appropriate*, and it is very commonly necessary that either the speaker himself or other persons should *also* perform certain *other* actions, whether 'physical' or 'mental' actions or even acts of uttering further words (Austin, p.8, 1973).

It is here where doubts regarding the simplicity of speech dissipate because the circumstances surrounding a speech event are paramount in understanding the speech event, so much so that they help dictate subsequent action of other participants through the contextual enforcement of 'appropriate' responses. This a key entry point for this study because it is important to examine how students studying abroad are exposed to the ways different expectations or 'appropriate' forms of communicative practices are presented as they travel (trans)nationally (Anderson and Wang, 2008; Guerrero and Hecht, 2007; Ting-Toomey, 1999). Expectations of communication seemingly come from cultural expectations, however, discourse itself is creating the cultural reality in various contexts (Carey, 1989; Fairclough, 2003; Phillips and Jorgenson, 2002). A two-fold process occurs between culture and discourse where discourse and culture inform each other. The intricate relationship between discourse and cultural contexts has been widely discussed as continuous dialectic process. (Gee, 1999; Wodak, 1996) This indicates the inextricable and consistently active interchange between cultural contexts and communicative practices. Furthermore, and perhaps more to the point, various discursive formations are constructed out of and constructing distinct environments. (Fairclough, 2010; Fairclough and Wodak, 1995). Therefore, the levels of appropriateness in the United States are not only distinct from Argentina, but the active discursive realities are

constantly shifting. The complexity stemming from simple statements within curriculum and textbooks are involved in the larger processes with cultural implications. Therefore, this study considers the text as an active part of an ever-evolving relationship between multiple cultures and discourses.

Examining expectations of language use in conjunction with cultural histories can demonstrate the ways social locations and hierarchies are constructed through the prioritization of certain knowledges, bodies, and spaces. The development of insight into discourse reveals its ability as an active process to (re)create structures of social positioning which work to marginalize and empower distinct social locations (Foucault, 2000; Fairclough and Wodak, 1995; Stoddart, 2007). Fairclough (2010) explained how discourse is systematically related to social structures in various contextual factors. The expansiveness of discourse alone should indicate its ability to function in a variety of ways in various situations, especially as dynamic continual processes. Fairclough and Wodak (1995) indicated that marginalization can occur through the restriction of communications in various contexts. The complexity of discourse in relation to various contexts and the restriction of agency is indicative of discursive (re)constructions of who and to what extent persons are able to participate in the discursive process. Furthermore, Wodak (2011) further asserted the way specific discourses create dynamics of inclusion and exclusion on a racial and ethnic level, thereby demonstrating how discourse can work to regulate bodies in relation to space. Discursive practices therefore, become extremely capable of (re) constructing social hierarchies which become structured as larger discursive processes about who is able to participate in the discursive process and about regulating social locations.

These larger discursive processes are in direct relation to the (re)establishment of ideologies, especially in relation to power dynamics regarding both agency and regulation of social location within hierarchal renderings. At its conception, the concept of ideology referred to a socially accepted belief system which works as an organizing principle of society (Stoddart, 2007). Stoddart (2007) continued in examining the development of theories on ideology and explains the development of understanding ideologies as dynamic processes rather than stabilized structures. Martínez-Guillem (2017), while presenting her work, explained discourse as referencing the smaller discursive practices working within everyday life while the ideologies are "interest serving world views" (Slide 3). Though seemingly the same as the discursive processes previously mentioned, the distinction between discourse and ideology can be determined by a relative stability. Discourse might manifest itself in various ways but (re)produce the same ideologies consistently though in different ways. This is to say, ideologies are reified by the dynamic processes of discursive practices in everyday life that might work within different contexts in distinct ways.

While focusing on language as an agent of ideological processes and 'reality' creation, the current study must understand how curriculum texts act as discursive practices contributing to larger ideologies, especially as they pertain to reinforcing inequalities. Wodak (2004) pulled two key concepts from Pecheux's (1982) work by first indicating how the involvement of language in these processes acts as a positioning device of subjects, thereby organizing society according to certain principles and subsequently inequalities and second highlighting the assertion that discourse is the convergence of language and ideology. Language cannot be understood in its relation to

ideology without considering the subjectification of individuals. Martínez-Guillem (2017) used Pecheux's (1982) renderings of dis-identification in her study on the Indignad@s social movement because he extends ideologies to understand the dialectic tensions between individual subjects and the discourses rendering ideologies as they relate to historical processes. At its culmination, the ideological process lies at the converges of discursive practices with language, historical renderings, and subjects. When discourses are seen as the conjunction of language, histories, subjects, in the (re)construction of ideological constructions which work to prioritize certain knowledges, bodies, and spaces, the aim of the current study is clear. This study focuses on how specific discourses in study abroad curriculum contribute to the process of ideologies through the signaled expectations of the students' understanding of language, communication, culture, history, and the individual subjects (including themselves) involved in the learning process abroad.

It is important to understand the relationship ideologies have with larger socio-cultural influences through the material realizations of enabling and constraining discursive and communicative practices. Sorrells (2012) simplified Gramsci (1973) by demonstrating how culture can function as a hegemonic process where a normalization process dictates idealized pursuits based on the interests of those with power in specific contexts. This is an example of how meaning making attributes value to idealized goals. Nonetheless, according to Sorrells (2012), the production of counter-hegemonic meanings can challenge against such constraints because the struggles are based in the process of 'meaning making' (Sorrels 2012). The deciding of what is given meaning and what meaning is attributed have larger implications of access and prioritization that result

in material consequences. The contextualization and multifaceted process of ideologies stems from the interaction of normalizing processes which attribute value to idealized pursuits, the pursuit of which is enabled or constrained discursively. (Trans)national inequalities regarding which spaces, knowledges, and bodies are being prioritized, are created in these ways and can be unveiled through deeper understandings of historical-socio-political contextualization because it seeks to reveal the discursive underpinnings of meaning.

In seeking to complicate and understand how these power inequalities function, the current study turns to Laclau (1997) who studies the evolution of ideological critique and indicates a surprising trend where a period of saturation began because ideologies infiltrated every aspect of society. He asserted that this is not a case to cease studies on ideologies, but rather a need to do so because of the pervasiveness of ideologies. Discourse ingrained in minute everyday situations is inherently involved in ideological processes. Returning to Carey (1989) understanding that 'reality' is discursively produced, it is important to understand larger forces enforcing and constraining these constructions of 'reality' especially in everyday discourse. Chouliarak and Fairclough (1999) discussed Bourdieu's (1992) assertions on the relationship between discourse and ideologies by stating that "misrecognition rests upon a function or a mechanism, which produces meanings at the service of power; that is, representations of reality that conceal social antagonisms" (p. 403). These assertions indicate that discourses enable and participate in the (re) construction of larger perceptions of 'reality' which represents the interests of those in power. It also demonstrates the ways specific perceptions of 'reality'

are (re)constructed through the acceptance of beliefs which serve the interest of those in power by those who are marginalized.

The use of Critical Discourse Analysis (CDA) is useful in uncovering these ideological renderings within education because of its focus on discourse through linguistic nuances. Rogers (2014) explained how CDA works within educational contexts, specifically Literacy Education in helping teachers become aware of the nuanced ways daily discourses used in the classroom. Everyday language use involves naturalized uses of language which are learned and can (re)assert specific understandings and perspectives. Rossi (2009) provided an example of how linguistic strategies are used in curriculum by implementing a Critical Discourse Analysis approach. The study revealed the ideological underpinnings of physical education curriculum in Queensland Australia. The study found that concerns over the conceptualization of 'health' are largely framed from a middle-class perspective because it affirms social perceptions that behavioral changes generate individual health instead of the needed social changes. Notions of diversity are mentioned but the curriculum neglects to address the dominant narratives which work against the embodiment of diverse forms of being and thinking. These assertions stem form nuanced linguistic uses in the curriculum.

In order to unravel issues within textbooks about ideological (re)constructions, this study also pulls from textbook analysis which often uses various forms of textual analysis but focuses on the linguistic practices in textbooks and curricula. Textbook analysis as a field of study is slightly fragmented because it pulls from a variety of other fields with similar focuses. (Weninger and Kiss, 2015). The advantage to this fragmentation is that there are sections within textbook analysis which apply similar

methodological approaches to the one used in the current study. Heros (2009) used

critical discourse analysis to examine which forms of language are being naturalized and

prioritized in Peruvian high school textbooks. The study found that specific linguistic tool

such as conjunctions, grammatical moods, passive statements without explanations,

pronouns worked to determine 'appropriate' language use for the students. Amalsaleh,

Javid, and Rahimi (2010) focused on how nominalizations, the switching of adjectives

into nouns, works to establish social classifications. Weninger and Kiss (2015) explored

various methodological approaches to studying Foreign/Second Language textbooks and

find that their roots lie in linguistics and that the driving force of research is to understand

sociopolitical concerns. They admitted that much of the focus within the area of study has

been with English Learning textbooks alluding to the hegemonic linguistic influence on a

global scale of English. However, they find that approaches using CDA to analyze

textbooks examine how discourse can work to either (re)assert or change inequalities.

Studies tend to approach texts itself and work to explain what is both present and

missing. Weninger and Kiss (2015) also indicated that CDA has been able to unravel how

foreign/second language textbooks have long relied on assumptions that equate culture

with nation. Utilizing Critical Discourse Analysis in approaching study abroad textbooks

allow for a close text analysis which focuses on the intricate ways language is used to

(re)assert certain assumptions as a means of naturalizing certain perspectives resulting in

a (re)constitution of certain ideologies.

Critical Discourse Analysis

Critical discourse analysis is a broad approach to uncovering how the relationship

between discursive practices and socio-cultural contexts can work towards (re)creating

hierarchal social ordering processes. Fairclough (1995) suggested the importance of critiquing texts to understand the relationship between ideology and power. Critical discourse analysis approaches seek to uncover the 'everyday' use of language in the relationship between ideology and power. Formal texts such as textbooks carry specific institutional weight, but still carry everyday uses of language. The specific realm of textbook analysis has utilized critical discourse analysis approaches to unveil the function of discourse in reifying ideological processes which work to prioritize social space in the form of knowledge, languages, bodies, and geography. I, therefore, used a critical discourse analysis that considers the intricate relationship between discursive practices, ideologies, and socio-cultural contexts and influences in the (re)creation of discourses that reify ideological underpinnings of geo-political renderings. Key components of critical discourse analysis link these concepts because it focuses on understanding the text through a hermeneutic lens where one aspect of the text must be understood through the larger contexts (Wodak and Meyer 2009). The hermeneutic approach allows for multiple connections however, this study was limited by focusing on specific components of one 'text,' the *Realidades Culturales* curriculum textbook. While the focus is on Chapter six of the *Realidades Culturales* textbook, the study referenced other parts of the textbook as they relate to chapter six based on their indications of both the goals of learning communicative practices and how this learning should occur. Even though the study is limited to the specific chapter and textbook, potentially ignoring multiple textbooks from a variety of study abroad programs in similar contexts, the study spotlights an abroad curriculum which can expand an understanding of language learning abroad to include additional communicative practices beyond language. While unable to fulfill the CDA

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requirement of analyzing intertextually by examining multiple worksheets from multiple study abroad programs the curriculum still represents an educational 'text' where multiple discursive practices are interrelated to larger discourses in (trans)national contexts. Despite the intertextual analysis, the current study still draws from interdiscursive connections where multiple discursive practices within the chapter six of the textbook can be aligned with larger discourses. It is also important to note that "Texts are often sites of struggle in that they show traces of differing discourses and ideologies contending and struggling for dominance" (Wodak and Reisgl, p 10, 2009). Using key frameworks from CDA can provide insight into the ways the text relates to a plurality of intersecting larger contexts and theories to understand how the text (re)creates sights of struggle regarding larger ideological renderings of inequalities.

Semana Seis: Símbolos y Signos Culturales

In my own experiences studying abroad in Argentina I found myself being positioned as Argentinian in different settings. This positioning made me question what the curriculum was teaching the students about performances of communication in Argentina. For instance, while walking through the streets of Córdoba one night with a few friends from Argentina, we began speaking with two women around our age who were returning from another club. My friend decided to speak English and pretend he was from the United States, while I spoke Spanish and pretended I was from Argentina. As the women became enthralled in where my friend, being positioned as the 'Yanqui' based on his temporary performance of Americanness, he elaborated a story about his past in the United States. The interaction worked well for a few moments until we both began laughing and revealed ourselves. The shift of amazement then focused on me and my

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ability to temporarily perform Argentinianness despite my actual origin from the United

States. The expressions of amazement from the women made me question the power

relations implicit in our intercultural performances. The relational ambiguity created by

our shifted 'performances' of Americanness and Argentinianness were indicative of

larger (trans)national contexts of communicative practices for a number of reasons. First,

somehow certain performances of communication were associated to different

geographical regions and secondarily, certain communicative practices and their

associated regions became 'idealized' as demonstrated by the ways the conversation

followed 'the US American performance. Thirdly, there was a sense of amazement and

curiosity about my temporal performances about why I travelled geographically to

Argentina as a US American and how I could perform Argentinianness. Lastly, it is

important to note the gendered roles of how heteronormativity played into the interaction

because the women were intrigued by a US American, whether it was myself or my

friend, and there was an inclination to enact this form of 'maleness' to acquire attention

from Argentinian women. It should also be noted, that both myself and my friend identify

as queer. My own experience in the interaction resonates with me now in recognizing

illusive incentives to perform in certain ways to generate affection from females in a

heteronormative way. I expected idealization from females as a white male from the

United States, despite my sexuality. I examine these larger (trans)national contexts in

relation to the representations of communicative practices. Mignolo (2005) and Dussel

(1995) posit the importance of understanding the ways in which conceptualizations of

geo-body politics are inherent in language and knowledge systems specifically

emphasizing how Eurocentric ideologies about Westernization and Patriarchy have

normalized and subsequently (re)constructed inequalities in terms of which communicative practices become prioritized and idealized. Educational materials that use language to materialize and 'teach' communicative practices indicate an important 'site' where geo-body politics are struggling to assert certain norms.

Therefore, within the textbook titled *Realidades Culturales*, I focused on chapter six which is focused on *Símbolos y Signos Culturales* [Cultural Symbols and Signs] because of its content on learning communicative practices beyond language. The chapter includes part of an article (Attached as appendix A), a worksheet on nonverbal communication, (attached as appendix B), and a *Diario Semanal* [Weekly Journal] exercise (attached as appendix C). The textbook as a whole is part of a 13-week curriculum consisting of 102 pages of articles, exercises, and lessons designed for students from the United States studying Spanish abroad in Córdoba, Argentina.

Within *semana sies*, [chapter six] there are the three sections mentioned above, the article, worksheet, and journal entry. The article is titled *Sociologia* by John Macionis and Ken Plummer and includes the first seven pages before moving onto the worksheet on nonverbal communication. The first activity in the worksheet consists of three comparisons of nonverbal communicative practices. The first two ask the students to think about their own preferred visual contact and personal distance in a variety of situations and then the preferred visual contact and personal distance for the people of Argentina in the same situations. The third part of the activity changes the words of this comparison by asking first what physical contact is appropriate for the student and which is appropriate for the people in Argentina. The last part of this activity asks students a series of questions regarding nonverbal communicative practices in greetings in various

countries. This leads into the second activity which is titled '*Saludos en la Cultural Argentina*' [Greetings in Argentinean Culture] In this section, examples of various greetings within specific relationships are provided for students to fill in the empty boxes about what the common greeting might be in Argentina. Additional questions are given at the end including a question about the differences between greetings in the United States and Argentina. *The Diario Semanal* provides directions for the students' consideration before writing a weekly journal entry. First, the students are presented with some questions to think about and then there are additional questions which the students are supposed to respond to in their journal entry. Below these questions is a box that is split into two. One the left it asks for a description of gestures and then the right is for the students' interpretations. I centralized the study on this chapter because its focus on symbols allow for the study to dissect the intersections of language, knowledge, and geo-body politics specifically in relation to students from the United States who are studying abroad in Córdoba, Argentina. However, the study also references the objectives of the course listed in the course overview and chapter two titled *¿ Cómo aprender a vivir en una cultura nueva?* [How to live in a new culture]. These are helpful in framing some of the discursive practices happening within the chapter for *semana seis* because the course objectives explain some of the intended teachings the course is supposed to provide and chapter two focuses on how the students are supposed to consider and understand living in what is termed as a 'new culture.'

In order to further frame the focal points of the textbook, the institutional setup is examined to understand merging interests of various organizations on the course itself. These in turn provide insight to the various contexts of students traveling from the United

States to Argentina, and subsequently, a deeper understanding of what the curriculum is striving to teach the students. There are multiple organizations involved in the development if of the course curriculum itself. Córdoba is known as '*La Docta*' due to the high number of universities within the city. The city is also known for its focus on programs for international students coming to the region to study Spanish and culture. News articles from *La Voz*, one of the major news sources in the country of Argentina describe the large influx of international students studying abroad in Argentina, and specifically Córdoba. ("*Intercambios Educativos*…," 2016; "*Alojar Extranjeros*…," 2014). The city of Córdoba has long focused on educational efforts and is currently focused on providing education for international students. The Center for Cross Cultural Study works directly with an organization called PECLA, known as the *Programa de Español y Cultural Latinoamerica*. The PECLA department is a part of the Universidad Nacional de Córdoba and focused on providing language and culture courses for international students ("Frequently asked questions," 2018). The program complements larger conversations around international students and students in general within the city of Córdoba. Furthermore, the program complements the aims of the Center for Cross-Cultural Study by providing language learning and cultural courses for international students.

International students from various universities within the United States are concerned about the credits the student will receive while abroad. These universities collaborate with the organization Spanish Studies Abroad which is also known as the Center for Cross-Cultural Studies. The Center for Cross-Cultural Studies, founded in 1969, currently works to send students to six different locations. "The mission of Spanish

Studies Abroad is to promote our students' in-depth understanding of Spanish-speaking countries through specifically-designed and academically rigorous university-level and cultural travel programs." ("Spanish Studies Abroad," 2018). In order to work towards this mission, the organization has established a curriculum of Social and Cultural courses aimed at allowing students to "synthesize their everyday experiences in their host culture with cultural guidance and appropriate contexts" and work to "enrich students' comprehension of their transition into a new culture." ("Our Curriculum," 2018). Though the goals of the universities might be solely aimed at accreditations, the Center for Cross-Cultural Studies is focused on developing students 'in-depth understanding of Spanish-speaking countries' while incorporating 'cultural guidance and appropriate contexts' into the course work. The Center for Cross-Cultural Study therefore deems Argentina as a Spanish speaking country. It also indicates its overall goal is to develop students understanding of their 'transition into a new culture.' As PECLA works to provide courses to meet the needs of the Center Cross-Cultural Study, the focus of both in developing curriculum is on the learning of language and culture. The distinction is that the Center for Cross-Cultural Study aims to help students from the United States 'transition into' the 'new culture.'

The distinction and merging of the various objectives provides insight into the specific aims of the course and subsequently, the worksheet on Nonverbal communication. The result from the various objectives between PECLA and CCCS is that PECLA provides language learning and culture classes, including 'Argentinean History' and 'Spanish II,' for any international students and are taught by professors from the Universidad Nacional de Córdoba. International students are allowed to take courses

directly through the university if their Spanish levels are sufficient. However, the Center

for Cross Cultural Study directs the '*Realidades Culturales*' course which is taught by the

Resident Director of the program and only works with students from the United States

involved in the Center for Cross-Cultural Study. The Resident Director in Córdoba,

Argentina at the time in question was Soledad Flores and her name appears on the cover

of the spiral bound textbook for the course. However, the worksheet on Nonverbal

communication lists the name of the previous Resident Director for the Center for Cross-

Cultural Study, Alfredo Brunori. The objectives of the course outline the main goal of

helping the student "*adaptarse mejor y eventualmente 'integrarse' a la cultura Argentina*

[adapt oneself better and eventually integrate oneself to the culture of Argentina]"

(*Realidades Culturales*, p. 1). The use of quotes emphasizes the word '*integrarse*' [to

integrate] indicating that the curriculum seeks to teach students how to integrate into

Argentinean culture. It is important to note that '*adaptarse mejor*' is equated with

'*integrarse*' assuming that the best way to adapt to a new culture is to integrate oneself.

The objectives outlined in the course reflect the objectives outlined by the CCCS

institution because they seek to help students from the United States integrate into

Argentinean culture.

      The chapter on symbols can be scrutinized according to the objective to integrate

students into Argentinean culture. The objectives of the course indicate accomplishing

the larger objective of integration through various means. The first of these means

mentioned is '*mediante reflexiones críticas* [the means of critical reflections].' The

course objectives further discuss the critical reflections by indicating the course aims to

help the students' analysis of '*la realidad Argentina*' [the Argentinean reality]. It is stated

that through various '*vertientes*,' [factors] the students are able to better understand their experiences in Argentina. Expanding the course over twelve weeks of the students' semester in Argentina provides consistent guidance for the students. Each week throughout the 13-week course contains some type of activity and '*un diario semanal*' where students provide a free write in Spanish in response to the activity and a proposed question. In the case of week 6, the focus according to the schedule in the front of the textbook is on '*Símbolos y signos culturales*.' The activity focuses on Nonverbal communication and is the chosen text for analysis in the current study.

The text is not aimed at teaching Spanish but rather teaching students how to integrate into the different contexts in Argentina. The first page of the book for the course discusses the '*Objectivos del Curso*' stating:

> *Toda experiencia educativa en el extranjero supone para el alumno en cuestión un periodo de adaptación cultural que resulta complejo e interesante y por tanto merecedor de un análisis profundo. A través de este curso se pretende ayudar al alumno extranjero- mediante reflexiones críticas- a adaptarse mejor y eventualmente 'integrarse' a la cultura argentina. Por ello es importante analizar también la realidad argentina en todas sus vertientes: social, laboral, religiosa, económica, cultural y de ocio para comprender mejor los cambios y choques que los estudiantes experimentarán a lo largo de su estadía en argentina (Realidades Culturales, p. 1).*
>
> [The entire educational experience for the time abroad relies on the students' cultural adaption period which is complicated and interesting and at most deserving of profound analysis. Throughout the course, the text will help the

student traveler, through critical reflections- to better adapt themselves and

eventually 'integrate' themselves into Argentinean culture. For this reason, it is

important to also analyze the reality of Argentina in all of its factors: social, labor,

religious, economic, cultural, and spare time in order to better comprehend the

changes and shocks which the students will experience during their stay in

Argentina (*Realidades Culturales*, p. 1).]

The course objectives use the verbs '*adaptarse mejor*' and '*integrarse*' to describe its

intentions. The course objectives also ask for critical reflections in the cultural integration

process. In focusing on the *Semana Seis*, I examine how communicative practices can be

expanded beyond linguistic understandings and involve conceptualizations of geo-body

politics in study abroad curriculum. Determining what students are truly learning by

expanding performances of communication in a new place through the curriculum can be

ascertained from the nuances of the text itself. The use of certain words, characters, and

bordering in various contexts regarding expected nonverbal communicative performances

as informed by understandings of space can reveal larger social implications.

Associations between referred to discursive practices, places, and actions within the text

rely on specific understandings of place and space. The various discursive practices

engrained in the nonverbal worksheet are related to certain ideologies. The current study

pulls certain facets from critical discourse analysis as it seeks to reveal and understand

ideological underpinnings and to demonstrate how the text is (re)constructing and or

contesting inequalities regarding the geo-body politics within the specific (trans)national

spaces of Argentina and the United States.

Process of Analysis

Wodak and Reisgl (2009) suggested the Discursive Historical Approach (DHA), a recursive approach to engaging with the discursive elements within the data by cycling through understandings of theoretical knowledge, sifting through the data, and then developing a critique through analysis. Approaches within CDA are vast and varied, but DHA's, rotational approach provides a deep analysis because new specific elements in the data might emerge and relate to larger theoretical constructions. This is useful when examining a textbook because new theories and context might inform the discursive practices within the textbook. However, in order to facilitate the process of establishing connections between the data, theories, and analysis, Wodak and Reisgl (2009) also presented a recursive triangulation approach using four levels of context to reach a deeper analysis. The first context presented is immediate text, in this case, chapter six of the *Realidades Culturales* textbook which is titled *Símbolos y signos culturales.* The intertextuality referenced for this study is limited to other parts of the textbook, mainly the course objectives and Chapter two titled *¿ Cómo aprender a vivir en una cultura nueva?* The second context referenced in the study is the interdiscursive relationship between the text and other discursive practices such a newspapers and books. Thirdly, it is important to assess how the text is situated and used within specific institutional contexts along with the subsequent implications. This would locate the chapter within the institutional course curriculum for U.S. students studying abroad in Córdoba, Argentina. And fourthly, it is important to locate discursive practices about the learning of communication which are grounded in sociopolitical, cultural, and historical contexts. I have located the four discursive practices that construct concepts of nationhood, guide the

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students with directives and comparisons, and include or exclude specific identities in various contexts. I explore the relationship between the various contexts between the specific text and larger social structures of discourse by cycling through the theoretical discussions, data, and analyses.

The positioning of certain words in the text covertly reinforce certain ideologies and historical contexts. Tracy, Martínez-Guillem, Robles, and Casteline (2011) in discussing Critical Discourse Analysis as a scholarship cited Wodak and Meyer (2009) as they presented the aim of "demystifying ideologies and power through systematic…investigation of semiotic data" (p 1, 2016). I present the specific discursive practices of the text to focus on which currently aim to be the focus of the study and begin the cyclical rotation of analysis. It is also important to note that my experiences as a white cis-gender male from the United States afforded specific privileges which are inherently intertwined with my experiences abroad, the curriculum, and the current study. As the researcher, these experiences become part of the methodology as I explore connections between the 'text,' larger discourses, and theoretical knowledges because the connections stem from my own familiarity with these contexts. I also rely on my own Spanish linguistic abilities to analyze the text, which have been learned from many years of Spanish, my experiences living and growing up in New Mexico and also immersing myself in the program in question. I have also worked abroad in Spanish speaking countries. Though I do not consider myself a native Spanish speaker, I do consider it to be my second language, after English. I think it is important to utilize my own understanding of Spanish to dissect my own experiences in learning communicative practices abroad. The key aspects from the text which I pull out stem from my own

theoretical understandings, my own experiences, and my own linguistic abilities. Much of

these interpretations stem from my interaction with the material as a study abroad student

in 2012 in Córdoba, Argentina. Such interpretations are vital because they represent the

ways in which students from the United States are interacting with their curriculum.

Specific Discursive Practices

The specific text has been described as a worksheet on nonverbal communication and is

attached (Appendix B). I designed four key categories of discursive practices within the

text in order to address the specific research questions. The four specific discursive

practices are categorized and described in detail below outlining their linguistic use in the

text. The first category of discursive practices is aimed at understanding expected

assumptions for the students about nation, titled *Lo Que Construye Nación* [What

Constructs Nation] and looks at toponyms, or geographical references. An examination of

these practices helps address expectations of geography as they relate to the learning of

communicative practices. The second and third category of discursive practices are

designed to address the specific expectations of students as they work through the

activities about nonverbal communicative practices. The second category is titled *Pensá y*

Fíjate: Directivos como Expectativas, [Think and Fixate Oneself: Directives as

Expectations] and focuses on lexemes, or words, that direct or guide the students through

the activities in the chapter. The third activity examines nominalized adjectives and

comparative pronouns to understand how the activities construct measurements for the

students in the section and is titled *Medidas Comunes, Normales y Preferibles, o*

Apropiadas [Common, Normal, and Preferable Measurements]. Lastly, in *Inclusión y*

Exclusión: Identidad por Medio de las Relaciones [Inclusion and Exclusion: Identity as

Relationships], membership categorization examines nouns to determine expectations about how the activities orient nonverbal communicative practices around identities and relationships. Each category is designed to identify the discursive practices that work to signal expectations for the students about communicative practices beyond linguistics. Each discursive practice contains multiple instances throughout the text but focuses on a single type of linguistic occurrence. I pull several linguistic concepts from Wodak (2009) and Tracy et al. (2011) in describing and analyzing these discursive instances. Though they are categorized here, the hermeneutic and dialogic understanding of the complex interaction between such textual instances are important to consider throughout the process of analysis in addition to the ways they relate to broader social renderings.

Lo Que Construye Nación

The first discursive practice of focus for the study is the linguistic use of the names of countries and geographical regions within the text in order to understand expected assumptions for the students about how they should learn communicative practices in different cultural and geographical contexts. The references to countries and geographical regions utilizes specific instances of metonymy by using "a figure of speech in which an attribute is used to refer to the whole," (Tracy et al. p 270, 2011). Wodak (2009) provided the name of toponyms to describe these specific geographical nouns. The separate boxes in the exercises described above indicate the single box for Argentina and the attached nonverbal communicative practices. Subsequently, the worksheet presents statements to the student about communicative practices within the countries of France, Germany, Japan, and the geographical regions of Latin America and Northern Europe. However, the focus on toponyms comes from the understanding how course

objectives and article construct these toponyms in conjunction with prepositions of

nominalized adjectives. Applying the theoretical posits of how discourse participates in

the dynamic process of region expectations through the creating of a national identity

(Wodak 2006). These toponyms are examined to see what types of distinctions are being

made through Wodak's (2009) conceptualization of discursive strategies in the

construction of nation. Sociocultural contexts through Argentinean history help explain

what implications there are for how nation and culture is understood based on what is in

the text, and also what is missing from the text. This study examines first the expectations

of students in learning and secondarily, the implications inherent not only in the choice of

countries and regions discussed, but how they are discussed in relation to culture.

Examining how the textbook geographical works in conjunction with culture reveals the

expectations for the students about how learning communicative practices within geo-

cultural contexts.

Pensá y Fíjate: Directivos como Expectativas

In this section, I focus on specific lexemes which are verbalized with specific

moods. This allows for an examination of the words within the text that work to direct the

students and explain the expectations of how the students are supposed to interact with

the text, specifically in the nonverbal worksheet and the *Diario Semanal*. The focus on

lexemes in the directive mood in conjunction with surrounding pronouns and verbs

allows for a deeper analysis of how the textbook is expecting the students to lean on

certain assumptions. Wodak (2009) explained the usefulness of examining lexemes to

understand how they are linguistically working to establish dis/similarities in the

discursive construction of national identities. Utilizing Wodak's (2009) understanding of

how lexemes can function to establish expectations within the context of the text can reveal how students are expected to (re)create distinctions and between communicative practices and subsequently how 'difference' is supposed to be determined and understood. The implications of distinguishing various geographical regions can be perceived through Mignolo's (2012) conceptualization of geographical impositions. Specifically, I aim to draw on how Mignolo (2012) operationalized Said's (1979) Occidentalism within the context of Latin America specifically. I study how directive lexemes function within the text and relate to geographical positionings to derive the expectations and implications for the students interacting with the text.

Medidas Normales, Preferibles, y Apropiadas

The repetition of certain words signifies importance or reliance on certain key considerations. In the case of the nonverbal worksheet in chapter six of the textbook, three words immediately designate a basis for guiding a student working through the worksheet by providing certain words for students to use while measuring certain types of communicative practices such as eye contact, personal distance, and physical contact. The first two words are '*normal*' and '*preferible*' [normal and preferred]. They work conjunctively in the beginning two exercises and then are replaced by the third word '*apropiado*' [appropriate] in the third exercise. Each exercise is similar in what is required by the students and focuses on three distinct forms of communication practices. The first exercise focuses on '*contacto visual*' [eye contact], the second on '*distancia personal*' [personal distance], and the third on '*contacto físico*' [physical contact]. In discussing '*contacto visual*' [eye contact] the text says: "*Pensá en cuánto contacto visual es normal o preferible para vos y luego analizá las situaciones presentadas en el cuadro*

a continuación" [Think about how much visual contact is normal or preferable for you and then analyze the presented situations in the following boxes]. The *cuadras a continuación* [following boxes] refer to two boxes which are positioned for responses regarding the students' communicative practices and the far-right box for each exercise is for Argentinean communicative practices. The same request is made of students regarding their normal or preferred personal distance. When discussing '*distancia personal*' the range of options attaches the pronoun '*lo*'[the] with *normal*. These 'measurement' words are actually nominalizing adjectives with which comparative pronouns are functioning. There are additional instances within the chapter where nominalized adjectives work with comparative pronouns to establish some type of measurement for the students to utilize in completing the exercises for the chapter.

While Wodak's (2009) investigation of linguistic strategies for nation construction ultimately guided the approach to understanding how language is working within the text, it is important to consider how Austin (1973) asserted what communicative practices are 'appropriate' and 'conventional' is defined by the context. Flores and Rosa (2015) tackled the issue of 'appropriateness' in language learning by addressing the racialization of languages and demonstrating that what is considered 'appropriate' in languages and how they are spoken is determined by those in hierarchal positions, in this case, mainly white English speakers. Fanon (1952/2008) explained how racialization occurs through a normalization of 'rational' and thought process which are manifested through discourse as it relates to the body. Here, language's ability to (re)create normalizing discourses results in creating hierarchal positions and subsequently inequalities. It becomes imperative then, to investigate what the words '*normal*,'

'*preferable*,' and '*apropiado*' are 'doing' as terms and how issues of inequalities might be apparent in the ways 'appropriateness' is measured through the contextualized 'conventional' approaches to communicating. Austin's (1979) assertion must be furthered to understand how the nominalized adjectives work with comparative pronouns to establish expectations for the students and their understandings of normal and appropriate. Wodak's (2009) strategies of nation construction help reveal how language is working to establish expectations of 'measuring' nation and culture for students. These expectations and resulting implications are furthered unveiled through Mignolo's (2012) dissection of the 'locus of enunciation,' which works within the Occidentalism framework to elaborate on how knowledge is geographically located. The linguistic use of nominalized adjectives and comparative pronouns must be examined to understand first, how the chapter expects students to distinguish communicative practices and national identities and second, to understand how these expectations work within geopolitical positionings.

Inclusión y Exclusión: Identidad Por Medio de Las Relaciones

The fourth discursive practice of the text which requests analysis are the multiple identities chosen to consider when presenting examples of '*situaciones*'[situations] in the first section of exercises and '*encuentros*'[meetings] in the second section of exercises. The membership categorization positions gender, professions, and relationships of families and friends. In the first three exercises, various *'situaciones'* refer to *amigos, un professor, un mozo, y tu padre* [friends, a professor, a server, and your father]. There are also the resulting positionings of the students as '*amigo, estudiante, e hijo'* [friend, student, and child]. The second section consists of eight *encuentros* and focuses on the

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relationships and proposed interactions for '*saludos'*[greetings]. The membership

categorizations presented range from *el sexo, la edad, los hombres, las mujeres, una*

esposa, un hermano, una hermana, un niño, un padre, y un novio [sex, age, men, women,

a wife, a brother, a sister, a son, a father, and a boyfriend]. The relationship orientations

categorize the memberships and it is therefore imperative to understand who is proposed

to interact with whom simultaneously indicating who is not supposed to interact with

whom in certain ways. One example of these proposed '*encuenctros'* is "*Un niño que*

saluda a su padre cuando llega del trabajo" [a son who greets his father when he returns

from work]. The relationship between the child and the father align with implications of

larger societal contexts. This study examines the chosen membership categorizations

through in groups and out groups and how their relationships qualify their inclusion or

exclusion, especially regarding the implications for the student's role in these

interactions. Focusing on Wodak's (2009) implementation of Bourdieu's concept of

Habitus in nations and discourse provides insight into how expectations of students are

working within in (trans)national contexts as they relate to the ways relationships are

constituted.

The methodology of this study is guided by the research questions which address, first of

all, the expectations of the students regarding their learning of communicative practices,

and second, the ways these expectations function in relation to larger (trans)national

ideologies. The study understands discourse as a dynamic active process that works to

(re)assert subject positioning and ideologies (Carey, 1989; Fairclough, 2003; Wodak,

1996; Sorrells, 2012). This study used a critical discourse analysis as an approach, which

is often used in textbook analysis (Weninger and Kiss, 2015). Specific facets of critical

discourse analysis were used with the aim of 'demystifying ideologies' (Wodak and

Meyer, 2009). Specifically, the levels of context, data, and theory provide deep insight

into how discursive practices are (re)constructing ideologies (Wodak and Reisgl, 2009).

The study abroad curriculum for this study is a product of numerous institutions

including PECLA, the Universidad Nacional de Córdoba, and CCCS. In seeking to

understand how ideologies are (re)constructed, the study examines the discursive

practices about the convergence of language, knowledge, and geo-body politics. In the

critical discourse analysis of semana six, *Símbolos y Signos Culturales*, of the *Realidades*

Culturales de Argentina textbook, I examine how four discursive practices work through

linguistic operations within the text in conjunction with the larger context of the

worksheet and the larger socio-cultural contexts intersecting on the text. The four

discursive practices were established for this study to understand the expectations of

students regarding nation as it relates to nonverbal communication, directives that work

to guide the students through activities, the measurements provided to the students, and

the identities and relationships utilized to provide scenarios in thinking about

communication. The approach utilizes the recurring approach proposed by Wodak and

Reisgl (2009) as it aims to continually rotate between the text, theories, and analysis

along with the conceptualization of the four contextual levels of text, interdiscursivity,

institutional contexts, and the socio-political, historical contexts. By establishing

connections between each of these contexts, a more holistic picture of ideological

(re)constructions can be revealed from their historical renderings to their intricate

linguistic nuances within various (inter)discursive practices. Using these tools, the

analysis determines which and how certain ideological (re)constructions are competing

within the chapter of the textbook.

CHAPTER 4: *CONSTRUYENDO LO (TRANS)NACIONAL*

Through the activities in the worksheet, I demonstrate how specific linguistic uses regarding space and place exemplify the organizational objectives and assumption that the best way to adapt to new environments in Córdoba, Argentina is to 'integrate' oneself. I focus on each discursive practice individually by outlining the discursive practice and then analyze first what the signaled expectations are, and secondly how these signaled expectations are working within (trans)national discourses and ideologies. By addressing the research questions through each discursive practice individually, I am able to first focus on the semiotic data and then analyze the theoretical concerns in conjunction with the sociocultural contexts. This demonstrates how each discursive practice is working to develop students' expectations and subsequently participate in (trans)national ideologies.

Lo Que Construye Nación

I focus on the concept of nationhood because the textbook mentions various countries and their nonverbal communicative practices in relation to its focus on language learning abroad. Specifically, the study focuses on how nationhood is discussed through the toponyms, a form of spatial referencing, and how these understandings relate to nonverbal communicative practices through comparative words such as prepositions and adjectives. The specific instances of spatial referencing with nonverbal communicative practices create specific dis/similarities. I focus on the toponyms in the objectives of the textbook and then subsequently on the article and worksheet focused on nonverbal communicative practices in chapter six on '*Símbolos y Signos Culturales.*' The first instances of toponyms I focus on in the textbook swiftly associate culture with nation or

specific regions, while chapter six uses this assumption to begin establishing comparisons between regions to position Argentina geo-politically.

The objectives of the course listed on page one of the textbook outline the main goal of helping the student "*adaptarse mejor y eventualmente 'integrarse' a la cultura Argentina*" [better adapt and eventually 'integrate' oneself to Argentinean culture] (*Realidades Culturales*, p. 1). The emphasis is placed on '*integrarse*' [integrate] with the placement of the surrounding apostrophes. It is important to note that '*adaptarse mejor*' [better adapt oneself] is equated with '*integrarse*' assuming that the best way to adapt to a new culture is to integrate oneself. The objectives outlined in the course reflect the objectives outlined by the CCCS institution because they seek to help students from the United States integrate into Argentinean culture. The objectives specifically mention the toponym of Argentina referring to the specifically bordered region that is dominantly referred to as the country of Argentina. However, the toponym is actually used as an adjective complementing the noun of '*cultura*' [culture]. 'Argentina' is used to define which culture is focused on in the text. This reinforces that the textbook is focused on both a specific culture and geographical region. The ease with which the specific nation of Argentina is replaced with the concept of culture solidifies a conceptual understanding of nationhood that is equated with culture. The expectation discussed in the objectives is therefore an association between the region Argentina and its 'culture.' The objectives use the toponym Argentina again as an adjective stating '*la realidad Argentina*' [the Argentinean reality] which is followed by a listing of the various '*vertientes:*' *social, laboral, religiosa, económica, cultural y de ocio*' [factors: social, labor, religious, economic, cultural and spare time]. These aspects combined work to establish the

'reality' within the region of Argentina. The objectives of the course indicate that by understanding these aspects of the region, the students can better comprehend their experiences while in Argentina. The last word of the objectives finally uses Argentina as a noun and works to establish an assuredness that students will encounter specific experiences in the specific region of designated as Argentina. Wodak (2009) asserts that spatial referential such as toponyms work as a strategy to establish a strategy of Referential Assimilation where there is a "presupposition/emphasis on intra-national sameness" (Wodak, 2009, p. 37). The toponym Argentina in the objectives associates culture with nationhood signaling a sense of homogenization through national unity which establishes a sense of predictability for the students.

The homogenization of nation and culture works in conjunction with larger national discourses in Argentina that worked to ignore the fragmentation of Argentina's history. Bletz (2010) focused on the how the influx of European immigrants in the late 19th and early 20th century shaped an acculturation process focused on European heritage. In focusing on certain Argentinean novels, mainly La Bolsa, Stella, and the stories of *Manuel del Emigrante Italiano*, Bletz (2010) correlated these issues of immigration with race and the push for immigrants to participate in the negotiating of a national and racial identity to establish a concept of becoming 'Argentinized' which was simultaneous to a '*Raza Argentina*' [Argentinean race] The complexity of establishing an Argentinean race is demonstrated through various projects to establish a national identity. Sarmiento's attempts to discursively 'purify' Argentina through a discursive 'civilization-barbarism dichotomy' during the early 19th century later shifted into Ricardo Rojas' project on '*La Restauración Nacionalista*' [The National Restoration] which sought to emphasize a

national identity through the an 'in/visible in/authentic dichotomy. Both discursive strategies sought to develop a national consciousness which prioritizes a specific '*gringo*.' Sarmiento's relied on prioritizing 'civilization,' while Rojas' project fought against incoming immigrants who were unable to 'acculturate' to Argentine consciousness. (Bletz, 2010, p. 94). In examining both Afro-Argentinean and the complex indigenous histories in the region marked as Argentina, the process nation building relies on concepts of race and ethnicity. Rotker (1999) examined how specific histories of Afro and Indigenous histories have been ignored specifically within the establishment of Argentina's national identity. Indigenous populations in Argentina were portrayed as '*una amenaza infecciosa al proyecto nacional*' [A threatening infection to the national project].' Therefore any 'cautivas' and/or 'madres de mestizos' represented a 'taboo.' The travelling 'gauchos' were often of mestizo origin, but the developing stories and characterization of the 'gaucho' as an Argentinean deleted the '*mestizo origenes*.' In these ways, indigenous histories were neglected from the creation of a national consciousness. The framing of Afro-Argentine as '*un accidente pasajero*' [an accidental passerby] allowed for them to disappear from Argentina's history. (Rotker, 1999) Kaminsky (2009) expands discussing how the ratio of 1 to 3 Afro-Argentineans living in Buenos Aires was depleted to just 2 percent in 1880 through the creation of an army of mainly black soldiers in order to expand Argentinean's control over indigenous lands. Mignolo (2012) emphasized how dominant narratives of history become normalized and erase alternative views of history. These dominant views, sometimes in relation to nationalist discourses and ideologies are infused into curricula (Au, 2012; Breidlid, 2012; Calderón, 2014; Spring 2014). Discourses in Argentina are often working against its

fragmented history and towards a homogenous culture in conjunction with nationalism. The historical contexts are neglected in the textbook and while the article in chapter six and parts of chapter focus on certain cultural aspects, the historical contexts developing such cultural factors remains ignored, which reinforce discourses that work to eradicate certain perspectives of history.

The predictability of culture and nation is continued, and an expected comparison is established in week six of the textbook which is focused on '*Símbolos y Signos Culturales*' [Cultural Symbols and Signs] The first item of the week is an article titled *Sociología* written by Macionis and Plummer (2008). The article outlines '*Los componentes principales de la cultura*' [the main components of culture] and identifies the key elements of *símbolos, el language, valores, normas, y cultura material* [symbols, the language, values, norms, and cultural materials]. (Macionis and Plummer, 2008, chapter 5). The first section of the article states, "*Aunque las culturas que encontramos en todas las naciones del mundo difieren de varias maneras, todas ellas parecen construirse a partir de cinco componentes principale*s" [even though the cultures we meet in all nations of the world are different in various ways, all of them seem to be constructed through the same five principles] (Macionis and Plummer, 2008, chapter 5). Certain assertions are made in this sentence about how nation is constructed around a singular culture through specific components. Again, culture and nations are linked. The word '*naciones*' [nations] is complemented by the preposition 'del' [of] pluralizing '*naciones*' within the context of the globe. The association of '*culturas*'[cultures] therefore is no longer linked to variability within any singular nation, but within the globe

as well. Variability can occur but only through the outlined principle components of constructing a culture and a nation conjunctively. The expectation for students then is to expand their association of culture with nationalism by perceiving specific components needed to establish this nationalism.

However, the article also uses graphs to compare and position cultural components and regions. Lee and van Leeuwan (1991) discuss how visuals can work with the written texts to guide readers towards certain assumptions and understandings. The first three graphs of the article titled *Sociología* in the *Realidades Culturales* textbook (Appendix A) discuss linguistics and ethnicity in association with five designated continents. One graph in particular later in the article however, positions nations and regions according to their supposed reliance on traditional or rational authority in conjunction with the emphasis on self-expression. Toponyms such as the ones referenced in the graphs in the article, can work as a syntactical device to reconfigure space in terms of inclusion and unity, or exclusion and difference (Wodak, 2009, p. 35). Furthermore, the concept of toponyms articulates how intricate language uses can constitute broader groupings of peoples and places. (Wodak, 2009). The graphs and their references to specific continents designates specific languages and ethnicities to specific regions. However, the last article links cultural orientations according to specific binaries to specific regions. The toponyms in the article are preparing students to consider the geographical placements based on linguistic, racial, and cultural practices by comparing and contrasting certain places. The comparison occurs through an understanding of culture as numerous factors, such as the factors mentioned in the initial objectives of the textbook.

The association in the objectives and *semana seis* between toponyms and culture invokes an examination of chapter two which focuses on the topic of learning to live a new culture. The beginning of the chapter discusses various aspects of culture and uses the metaphor of an iceberg to describe what are visible and invisible aspects. A list of aspects is provided which includes '*gestos*' [gestures], a clear reference to nonverbal communication. The students are supposed to order these aspects on an iceberg determining what is the most visible aspect of culture by placing them at the tip of the iceberg and what is not visible by listing them below the surface of the water. A spectrum is established which demonstrates to the students that culture is not simply what is 'seeable.' Students are provided a glimpse into more 'invisible' aspects of culture which include some nonverbal performative aspects of communication such as '*disposición del tiempo*' [disposition of time] and *distancia personal* [personal distance]. While the assumption is that students can render the invisible visible by 'integrating' further into Argentina, there is little consideration of the extent to which these 'layers' of culture become accessible. Pavlenko (2002) discussed both the learners' agency in learning new languages, but also in the capital gained by learning new languages. Firstly, not all students can so easily access, learn, or even perform certain cultural factors based on varied agency. Secondarily, there must be a consideration of how accessing and performing these cultural factors adds to the communicative capital of these students.

However, the section in the textbook avoids any discussion of historical contexts. Students are provided a glimpse into complicating notions of homogenous culture, but this is swiftly negated by the articles in *semana seis* (Appendix A) which establishes accessible categories for understanding culture. While these are certainly important

aspects of culture, they evade conversations about social power dynamics and subsequently, the fragmented history of Argentina. Culture, when it is used as a noun in conjunction with the toponym of Argentina as an adjective is therefore not discussed in a singular form throughout the textbook but as a conjunction of variables and aspects which are visible or invisible. But these aspects of geographical regions are considered perceivable through a process of learning. The textbook is working to guide the students in learning the various cultural aspects and therefore establishes the expectation that students learn predictable aspects of the culture in the designated region of Argentina. The toponyms discussed in the objectives and in the article in the chapter on symbols and nonverbal communication in *Realidades Culturales* are associated with distinctions in cultural practices such as communication but also included references to ethnicity, economics, and religion. These associations rely on singular monotonous aspects of nation and culture simultaneously. The students are expected to learn predictable aspects of the culture and geographical nation inclusive of communicative practices that might be consider 'invisible.' Examining these assertions of the textbook in relation to the historical contexts within Argentina reveal ongoing particular discursive processes which have significant impact for the students' understandings of geographical spaces and culture. By default, students from the United States already 'know' the invisible and visible components of culture in the United States and with no discussion in the textbook for historical contexts, the relationship between Argentina and the United States is simply expected to be static. The static rendering indicates students are supposed to mark differences between culture solely from the '*vertientes*' or factors. The factors focused on in the textbook are communicative in the sense of language and nonverbal

communicative practices but neglect historical discourses which have previously established homogenous renderings of what culture is seen to be.

The implicit assumption returns to the objectives of 'integrating' and 'better adapting' to the new cultural factors. The implicit assumption here is that integration occurs through imitation, where simply by imitating communicative practices, a student can more easily navigate the various contexts in Argentina. Nonverbal communication is framed in the same way the language is framed. If a student is able to learn the language and the nonverbal communicative practices, the student will be able to interact and integrate into Argentinean culture. Wodak (2009) employed Bourdieu's concept of Habitus to explain how national discourses seek to (re)establish certain forms of Habitus to enforce certain social orderings or hierarchies. It is a continual process marked out of historical renderings within the contexts of nation construction. However, the textbook is expecting students to learn both Argentina's language and Habitus and then to participate in the social ordering processes. The implicit assumption is that the students can learn about and then perform these invisible forms of nonverbal communication to integrate into Argentinean culture void of the historical contexts. Calderón (2014) discussed how curricula seek to render certain histories invisible in the process of historicizing. The textbook *Realidades Culturales*, not only neglects historical contexts of how nonverbal processes are constructed, but also expects students to partake in the continuing process of nonverbalcy as a discourse in Argentina, continuing the invisibilization of historical dynamics not only within Argentina, but also between the US and Argentina.

Pensá y Fíjate: Directivos como Expectativas

The nation/culture equation is further associated with specific communicative practices as the textbook continues its expectations of students to distinguish certain regions from one another and associate other regions together based on communicative practices in the worksheet on nonverbal communication. The nonverbal worksheet focuses specifically on communicative practices as a cultural element. The students are expected to learn how to distinguish cultures and nations through specific communicative practices associated with specific regions. This is demonstrated through the use of specific lexemes throughout the text which work to direct students as they interact with the textbook. Specifically, I seek to examine the directive lexemes and their subsequent pronouns, surrounding verbs, and mood indicators in the directions of one of the activities in the nonverbal worksheet (Appendix B) and subsequent *Diario Semanal* [Weekly Journal] (Appendix C) to determine what is expected of the students as they 'complete' the worksheet and weekly journal entry. Within each of the two activities, there is a specific lexeme that I examine as they relate to additional semantic components in the directions.

The repeated directions for the first activity in the nonverbal worksheet (Appendix A) utilize the same four lexemes in the imperative form indicating a formal directive approach. The imperative is used in front of each of the three types of nonverbal communicative practice listed and uses the words '*pensá,*' '*indicá,*' '*analizá,*' '*averiguá,*' and '*pregúntale.*' As directives, they demonstrate to the students what is to be done to complete the activity. The first lexeme, '*pensar*' sets the stage for the directions and frames how each of the additional directives are to be understood. The students are

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expected to 'think' about their own preferred form of nonverbal communication before doing anything else. Then, they are to 'analyze' the situations presented in boxes below the directions and subsequently 'indicate' how they would act in each situation presented. Lastly, in the students are to make determinations about or '*averiguar*' [to determine] the preference for communicative practices in Argentina. the two boxes request first the student's preference and second the preference '*por la gente en Argentina*' [for the people in Argentina]. The lexeme 'pensar' [to think] is most complemented by the use of '*preferís*' and '*apropriado*' in these boxes. The first box is for the students to fill in their own preferred communicative practice which they initially considered through the directive of '*pensar*.' After which, students are supposed to consider or '*averiguar*' communicative practices in Argentina.

The imperative of '*pensar*' is also used in another activity in the worksheet where students are to first think about common gestures for a number of specified situations. This time, the focus shifts to thinking about the communicative practices in the specific space of Córdoba, Argentina. The distinction between communicative practices and specific spaces is reaffirmed. Semantic comparisons are then established throughout the text complementing the students thinking about first their own communicative practices, and the subsequently, the communicative practices within Córdoba, Argentina. These consist of words such as '*variación*'[variations] and '*diferencias*' [differences] which are filtered throughout the worksheet. Furthermore, adverbs such as '*cuánt@*,' or '*cuáles*' [how much or which ones]. These words are included in sentences with question marks pushing for the students to answer them after their initial directive of thinking about first their own communicative practices. Wodak (2009) discusses the ways that lexemes can

be used to establish difference with additional semantic components (p. 38). Students are expected to compare the communicative practices within the specific region of Córdoba, Argentina with the communicative practices with which the students themselves are familiar.

The suggested approach for students to compare comes from the *Diario Semanal* (Appendix C). Even though it is to be completed after the nonverbal worksheet it provides some directives which could serve to guide students in arriving at some conclusions about what communicative practices are associated with Argentina. However, its placement after the worksheet is disconcerting in this regard. First students are expected to arrive at some conclusions based on their own perceptions. Then in the last exercise of the chapter, they are supposed to follow the directions outlined in the weekly journal. The first lexeme in the directions for the journal activity is '*seleccionar*' [to select] and is in the imperative form. Despite its primacy in order, the actual aim of the exercise surrounds the word '*fijarse*' [to fixate oneself], a reflexive verb used in the imperative form with '*te*'[your] fixed as the pronoun. "*Fíjate*" [fixate yourself]. This verb while only used once, frames the rest of the exercise because similar to the lexeme '*pensar*,' [to think] directs students to focus on one action which allows them to answer the subsequent questions. By fixating their gaze on a certain situation, students are to '*observar sin problemas a un peque*ño *grupo de dos o tres personas*' [Observe without any problems a small group of two or three people]. The observation allows students to consider the questions listed below these directions which often include the verb '*Haber*' [to be/ to exist (are there)] to determine if there are specific forms of communication occurring. The act of observation seeks to provide students the opportunity to make their

own assertions about the communicative practices of those they are observing. It is not until the end of the diary exercise that the imperative form of '*hablar*' [to speak] is given. In the worksheet, the imperative of '*preguntar*' [to ask] is given about asking someone who lives in Córdoba, but this is only if the student is unsure of the answer. Speaking with people who live in Córdoba or Argentina is listed as an important verb in the directions, but only as a last resort. Students are therefore expected to either think or observe about the preferred communicative practices in Argentina.

The two lexemes, '*pensar*' and '*fijarse*,' follow the imperative mood and are followed by inquisitive questions for the students to answer which frame the directive as the best way to answer the proposed questions. Interestingly enough, the order in which students are expected to arrive at conclusions about the 'othered' form of communicative practices is to first consider their own communicative practices and then to '*averiguar*' [to determine] what the people in Argentina prefer. Then in the weekly journal (Appendix C), students are directed to observe people in Argentina in one specific situation to arrive at subsequent conclusions about nonverbal practices across Argentina. While ultimately asked about the context of the situation and the assumed interpretation, the expansiveness of these assertions is reminiscent of the association of the nation and culture equation through an understanding of communicative practices. Students are expected to first consider their own communicative practices and then to figure out and subsequently, observe the communicative practices of the 'other' from the perspective of their own preferred communicative practices. The order proposes an understanding of the 'other' through a contrasting with the 'self.'

The expectations previously outlined, equating nation to culture through communicative practices works within the nonverbal worksheet's expectation that students will first think about their own communicative practices and then observe the communicative practices of an 'other.' What occurs is a final directive for observing of the 'other' through the 'self.' However, the learning and observing of the other as instruction for the student stems from earlier instruction within the textbook. Students are expected to know how to answer the questions presented by the time they arrive at chapter six, which correlates to week six of the course. Chapter two titled *¿Cómo aprender a vivir en una cultura nueva?* [How to learn to live in a new culture] correlates to week two of the course and focused on describing numerous strategies for the 'learning' a new culture. These strategies include a wide variety of directive lexemes. The activity provides a number of potential directives students can choose to follow in order to learn about the '*otras culturas*' [other cultures] in '*el país anfitrión* [the host country], once again correlating nation to culture. The suggestions include lexemes such as *participar, leer, relacionarme, pregunatarle,* [to participate, to read, to relate, to ask] in conjunction with *observar, averiguar, examinar* [to observe, to determine, and to examine]. By the time chapter six presents directives, the lexemes chosen for the students focus on establishing and prioritizing the students' own perceptions by focusing on the lexemes *pensar* and *fijarse*. The students are no longer given the options on how to address the 'learning' of communicative practices, but are rather given emphasized directives, with the use of the imperative on *pensar* and *fijarse*. The lexeme *fijarse* extends beyond observation and requests students fixate their gaze onto the communicative practices of the 'other.' Determining the differences between

geographical nations is based on first the students thinking of the self, and subsequently on a fixating gaze on the 'other.' It is not until the end of the exercises that students are given the directive of 'asking' those from the locality of Argentina. The selection and placement of the directives is important because it is reinforcing and prioritizing specific and selected ways of 'learning' the communicative practices.

The expectation that students are supposed to focus on dissimilarities between communicative practices without historical contexts neglects an understanding of power dynamics and reflexivity in the expectations of students. Mignolo (2012) discussed the United States' neoliberal projects and discourses in Argentina which economically marginalized the region and (re)asserted economic power in the United States. Without consideration of this historical context, there is no consideration of how the US and Argentina are interacting in a process of communication. The focus on difference in communicative practices neglects how US factors work within Argentinean communicative practices and manifest material realty. Furthermore, there is a lack of critical reflexive questions in the textbook that ask the students to consider the weight of what it means for them to make determinations of difference. For example, chapter eight, or *semana ocho* [week eight] is titled '*Etnocentrismo y relativismo cultural. Culturas juveniles.*' [Ethnocentrism and cultural relativism Youth Culture]. The word Ethnocentrism indicates the centering of one's own culture and perspectives. The chapter in the textbook does not include any materials focusing on how cultures become centered and do not include any questions about reflexivity. Collier (2015) proposed the need for critical reflexive dialogue to engage in uncovering levels of privilege in dynamic contexts. Instead of conversation openers or activities proposing critical dialogue, there

are three different articles from La Nación focused on youth culture, identity, and alcohol use. The *Diario Semanal* asks students to interview someone from Córdoba about their culture and alcohol consumption and then consider how it is similar to the students' experiences in the United States. The title of the chapter includes the word Ethnocentrism and the activity asks students to consider how Argentinean youth culture is similar to their own. There are no critically reflexive questions about power dynamics or about historical contexts. As many researchers point out, the neglection of dynamic cultural processes reinforces and normalizes dominant narratives (Collier, 2015; Calderón, 2014; Mignolo, 2005). While the focus in the textbook is on differences of communication, the similarities are on youth culture. Meanwhile, the intersection of influence and power is completely neglected thereby reinforcing certain notions of culture and communicative practices. The textbook has established a conflation of nation with cultural factors which works with the neglection of cultural dynamic processes as students make comparisons. This is because the students are making distinctions from their own conflation of what it means to be from the United States as a culture and as a nation as they enter the new space of Argentina.

Ultimately, the students are expected to automatically 'know' the distinctions between the United States and Argentina because they rely on their own thinking and observations. The reliance on students to make determinations of the self and the other places the responsibility to distinguish on the students. The concept of determining the 'Other' through the 'Self' is explained through Said's concept of the Occident and the Orient. Using Mignolo's (2005) conceptualization of Said's concept of the Occident and the Orient allows the current study to expand beyond the theoretical classification of the

East and West and consider how the North and South global geographical divide are functioning in conjunction with the East and West divide. While explaining the colonial matrix of power, Mignolo (2005) defines Occidentalism as "the name of the sector of the planet and the epistemic location of those who were classifying the planet and continue to do so" (p. 42). The responsibility of distinguishing dis/similarities between their own country, the United States, and Argentina is entrusted to the students. While this responsibility is empowering to the students, it is relying on first the conflated notions of culture and nation and furthermore relies on prior geographical renderings which have been prioritized and normalized to encourage students to continue to mark the distinction between the North where their epistemic local is stemming from and classify the South as 'Other,' as not the North. The distinction carries with it the weight of continuing longstanding geographical ordering with specific geo-body politics.

While the North South dichotomy is exemplified by the previously mentioned economic entrenchment of the North in the South, the link between ongoing economic contexts and epistemology is demonstrated by Argentina's and specifically, Córdoba's influx of 'foreign' students. One article in La Voz discusses a growth of Fulbright Programs from the United States to Argentina (Intercambios Educativos…, 2016). Discussions in Argentinean news articles about students studying abroad in Argentina circulate around students from Northern countries such as the United States. Additionally, another article discusses how study abroad students are bringing in money to the region of Córdoba and also focuses on countries in the 'North.' Seen as a financial investment into the area, study abroad students are coming from the North to learn. However, by the naturalizing of the geographical positioning of Argentina as 'Other'

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within the textbook, students are (re)learning specific orderings with implications of their own global positioning of power. Again, for Mignolo (2005) the colonial matrix of power is in part established through a geographical separation works to disguise coloniality through the investments of 'modernity,' often seen through neoliberal financial investments. While the textbook expects the students to geographically separate the North from the South, certain inequalities are reinforced because students from the North are the ones creating this distinction. The textbook emphasizes the students' ability to make distinctions between the North and South. The result is that the textbook neglects larger sociocultural processes and therefore (re)asserts the power dynamics whereupon the South is disadvantaged economically through the guise of modernity, marking it as coloniality. The geographical orientation carries with it competing discourses about modernity and coloniality. This becomes important as the study looks deeper into the use of additional discursive practices focused on expectations in the text that discuss measurements to not only distinguish and associate different regions between the North and the South, but to begin to orient and order the regions based on specific communicative practices.

Medidas Comunes, Normales y Preferibles, o Apropiadas

These expectations of how nations are supposed to be positioned becomes clearer through further use of comparative prepositions and nominalized adjectives as they relate to the toponyms discussed. These linguistic practices work to establish dis/similarities between regions and communicative practices. In focusing on these toponyms, or places referenced, in conjunction with the associated prepositions, I explore two instances in the nonverbal worksheet specifically where nominalized adjectives are complemented by

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comparative prepositions. The first on the nonverbal worksheet where there is a paragraph designated to discussing nonverbal communicative practices in various regions. The second is based on the measurements provided in the three parts of the first activity in the worksheet. These two nominalized adjectives provide a basis for normalizing certain communicative practices.

The regions chosen for the paragraph about various communicative practices in the worksheet on nonverbal communication (Appendix B) are listed as *Francia, Latinoamérica, Alemania, Europa del Norte, y Japón* [France, Latin America, Germany, Northern Europe, and Japan] in order. The cultural component is linked with assertions of certain communicative performances of greetings in specific countries. For example, the worksheet begins by stating, "*En Francia, la gente que se conoce se da un beso en cada mejilla*" [In France, the people who know each other give each other a kiss on each cheek]. Again, the toponym of *Francia* [France] is immediately associated with the communicative practice of kissing each check when greeting someone familiar. The sentence begins with the preposition '*En*' [in] as if to solidify the region. The next sentence begins the same way stating, "*En Latinoamérica* [In Latin America] The preposition then establishes a distinct region and therefore a distinct communicative practice. The toponyms in the worksheet on nonverbal communication work in conjunction with specific comparative prepositions to demonstrate how nations and cultures can be compared and associated together based on communicative practices.

The worksheet extends beyond prepositions to create comparisons and begins using adjectives. For example, "*Un apretón de manos es más común en Alemania y Europa del Norte*" [A handshake is more common in Germany and Northern Europe].

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'*Mas*' [more] is used as an adjective with the nominalized adjective of '*común*' [common] to emphasize the commonality of using a handshake to greet one another in the specific nation of Germany and region of Northern Europe. The preposition '*En*' is used again to describe Japan and this time the nominalization of '*común*' is used again with the adjective '*muy*' [very] The combination of the toponym with the preposition and subsequent nominalized adjective with another adjective culminates not only an understanding of culture and nation as conjoined, but also seeks to establish a 'common' form of nonverbal communicative practices to which the adjectives '*muy*' and '*mas*' are relating. The comparing and distinguishing of nations and communicative practices does not simply differentiate, but also normalizes specific forms of communication. Wodak (2009) approaches the construction of nation through a discursive lens asserting the intricate relationship between the social and material ordering with the conceptualization of nation. This refers to a specific ordering of nations and communicative practices. To determine the centered form of communication and subsequent region, the study must closely examine the communicative practices mentioned within the text.

The forms of nonverbal communicative practice presented for each of these nations ranges from '*un beso*' [a kiss] in France, to '*abrazarse y a veces besarse*' [hug one another and sometimes kiss] in Latin America, to '*un apretón de manos*' [handshake] in Germany and Northern Europe. Japan is distinguished altogether geographically and from any forms physical contact and subsequently any forms of affection by the use of the conjunctive '*Y.*' "*En Japón, el contacto físico y otras formas de demostración de afecto, inclusivo entre personas que se conocen, no son generalmente muy comunes*" [In Japan, physical contact and other forms showing affection, including between people

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who know one another are not generally very common]. Wodak (2006) discusses the use of lexemes as a means of emphasizing similar features to generate unification. (p. 37). Though the focus is generally on intranational discourse, in this case, the lexical devices are being used to emphasize specific components of nonverbal communication which align with the components of Europe. The alignment only occurs through the topos of difference and comparison to Japón as the Orient, or 'the Other' in order to dissimilate Latinoamérica from the Orient and subsequently associate it with the Occident. Essentially, the discursive stripping away of '*afecto*' [affect] from Japan's communication styles while placing of *Latinoamérica* in between an all European cast repositions *Latinoamérica* away from the Orient and towards the Occident while emphasizing a centered locus of understanding nonverbal communication with physical contact as affection. The students are therefore, expected to not only differentiate between various nations/regions through their specific cultural and communicative practices, but to make this distinction based on specific understandings of affection and nonverbal communication.

The grouping of communicative practices with nation and culture emphasizes Wodak's (2009) notion of a 'constructivist strategy' in the discursive construction of a normalized geographical positioning, in this case, Europe, and communicative practices, in this case physical contact which is associated with affection. The centering of Western form of communication and positioning of Latin America within the context of Western forms of communication has certain implications for the students who are coming from the United States to study Spanish in Argentina. Specific measurement adjectives are often repeated throughout the first exercise in the nonverbal worksheet. '*Normal*,'

'*preferible*,' and '*apropriado*' are all used in different parts of the exercise with the expectation that students measure communicative practices and begin to orient both their own communication practices and the communicative practices for Argentina. These measurements are nominalized in a similar way to the way '*común*' was nominalized.

The second part of the first exercise in the nonverbal worksheet focuses on *distancia personal* and uses another nominalization of an adjective which is then framed by comparative prepositions. This is done in order to create a scale of measurement based on perceptions rather than describing different distances or types of relational positioning of space. The following measurements are provided; '*una distancia normal, más que lo normal o menos que lo normal'* [a normal distance, more than the normal or less than the normal] The use of the '*lo*' [the] acts as an article reinforcing normal as 'the normal distance.' The nominalization of the adjective normal is framed by comparative prepositions similar to the way '*común*' was framed by '*muy*' and 'mas.' These prepositions are 'mas' and 'menos.' Olivera Bravo explains of the use of 'lo' as an article stating that: "delante de un adjetivo o de un adverbio de modo y siguiendo la conjunción **que, lo,** adquiere el sentido de **cuanto** o **cuan,** dando más énfasis o intensidad al adjetivo" [in front of an adjective o an adverb and after the conjunction **that** or **the** obtains the feeling of how much or when, giving more emphasis or intensity to the adjective] (2013). The use of 'lo' as an article describing the normalcy of the students preferred nonverbal communication styles (re)centers the communicative practices of the students because they are expected to determine what is considered 'normal.' Defining '*lo normal'* [the normal] insists upon considerations of the students' prior experiences. The students' consideration of 'normalcy' is based on the addition of the adjective

'preferible.' The directions for this part of the activity state, 'normal o preferible para vos.' [preferable for you] Although, the questions in the boxes require the student to compare 'lo que '*preferís vos*' [what you prefer] with '*la distancia personal preferida por la gente en Argentina.*' [what the preferred personal distance for the people of Argentina]. Nominalizing both normal and preferable with the conjunctive 'and' links considerations of the students' preferences with normal and therefore reinforces the notion that students are to 'think' about the communicative practices in Argentina as they relate to the students' own preferences.

While the part of the activity focused on distancia personal provides the measurement of normal and preferred, the measurements provided for eye contact are very specific: such as *directo, indirecto, periférico, y ninguno* [direct, indirect, peripheral, and none] The third part of the exercise focused one 'contacto fisico,' however, uses the adjective 'apropriado'[appropriate] mirroring the use of the adjective 'normal' in the second part of the exercise. While eye contact is provided specific communicative actions, personal distance and physical contact are given measurement nominalized adjectives that circulate around a 'normalized' and 'appropriate' forms of communication. Austin's (1973) concept of 'happy statements' or 'performative utterings' indicate that specific communicative practices become 'appropriate' based on the context. In this sense, words are 'doing' certain actions. Heros (2009) explains how specific forms of 'Spanish' are deemed 'appropriate' by textbooks in Peru. For the worksheet, considerations of 'appropriate' or normal communicative practices are expected to be determined by the students allowing them to judge the situation and make determinations of appropriateness. The determination of what is considered 'normal' and

'appropriate' communicative practices is once again left to the discretion of the students. The expectation is for students to distinguish 'different' forms of communicative practice based on their orientation to the students own 'preferred' communicative practices. While most of the nations/regions discussed earlier and their associated communicative practices revolved around Western styles of communication, students in the course are expected to understand communicative practices as they revolve and orient themselves through their own communicative practices. The empowerment of students to make determinations of appropriate communicative practices from their own perspectives, which have been inflated with the United States, without critical reflections reinforces the ethnocentric rendering of the West and the United States specifically as the center. Furthermore, Goffman (1997) outlined that regions become marked with distinct regulations of performances of communication. The students are learning that in Argentina there is one specific performative aspect of communication which can be learned and then performed. The students are also expected to use their own perceptions of the performances of communication as the lens to understand communicative practices in both the US and in Argentina. While the students can practice and perform the communicative practices that are 'preferred' in Argentina, they are expected to return to the 'normal' or 'appropriate' performances of communication associated with the US.

The distinctions between nations, and global North and South function through the measurements used within the textbook to (re)center the West. Specifically, chapter six provides students with specific nominalized adjectives and comparative pronouns which enable the students to first center their own experiences and then compare them with various communicative practices. This accomplishes the first main directive of

'thinking' about one's own communicative practices. Only then, are students able to consider, observe, and *fijarse*, or fix their gaze on the communicative practices of the 'Other.' The (re)centering of the students' own practices parallels the geographical (re)centering of Western forms of communication within the textbook.

However, the 'revolving' around 'preferred' and Western styles of communication has larger implications because it naturalizes the students learned communicative practices before they arrive in Argentina as the idealized forms of communication. The naturalized forms of communication become the apex for the students against which they are to position all other forms of communication around. However, using Mignolo's (2005) discussion on the Occident, what emerges is that the students' naturalized forms of communication are constructed through the 'Other.' Mignolo (2005) explains how the Occident is (re)constructed through the Orient:

> Occidentalism is not a field of study (the enunciation) but the locus of enunciation from which Orientalism becomes a field of study (with Said's critique of its Eurocentric underpinning). The idea of 'America' was part of 'Occidentalism,' and the idea of 'Latin' America became problematic later when South America and the Caribbean were progressively detached from the increasing identification of Occidentalism as a locus of enunciation with Western Europe and the U.S. (p. 42).

The understanding of the Occident is not the focus of study. In contrast it is through Occidentalism that the Orient is defined as a field of study, as a field of 'Other.' For the students learning the communicative practices of the 'culture of Argentina,' they are studying the 'Other' as non-Western.

A tension arises where Argentina's continued inclusion in Latin America meant that it also experienced a geo-political shift from the Occident, despite and perhaps spurring its national projects to emphasize European roots. In (re) creating and normalizing a national discourse, history indicates that not all perspectives are considered. Wodak (2009) discussed how normalizing discourses strategically erase certain histories in the construction of a national historical identity:

"It was not until after the violent beginnings of nations, and thus after many of the differences had been 'forgotten' as a consequence of political manipulation and control, that national consciousness was able to spread and be consolidated. As a rule, the road to this national identification was and is paved with monumental narratives which do sufficient justice to the narrative ordering principles of concordance and stringency, through which they also integrate narratively heterogeneous elements and historical incongruencies." (p. 18).

Essentially, in the dynamic process of nation construction, there are heterogenous elements, but violent histories are ignored. The use of Voseo within the confines of the text reference one such national project at work within the larger geopolitical shift which occurred in Argentina specifically. The worksheet on nonverbal communication uses the Voseo word '*Vos*' six times throughout the worksheet. The present verb form of the Voseo is used six times but only with the three words, *preferís, notás, saludás, y hacés*' [you prefer, you note, you greet, and you do] *Preferís* is used three times, while the other words are only used once. The students are addressed with the pronoun '*Vos*' [you], with the majority of these instances occurring within the boxes where students are supposed to answer with their preferred or appropriate forms of nonverbal communication. The Voseo

form in Argentinean Spanish differs greatly from the Vosotros used in Spain. The Voseo has demonstrated a long and complicated history and was often portrayed as a sign of lower class and remained specific to certain regions in Latin America. Di Tullio (2006) discusses at length this history and surmises of the Voseo Argentina:

> *La asociación con los sectores plebeyos, ligados a la dictadura rosista, y luego con la inmigración, lo condena en la Argentina a una larga proscripción en la escuela y en la literatura narrativa hasta la segunda mitad del siglo pasado, en que se afirmó como única fórmula de tratamiento de confianza; y más aún, como rasgo importante de su identidad lingüística* (p. 53).

> [The association [of Voseo] with the working-class sectors, aligned with the dictatorship, and later with immigration, it was condemned in Argentina with a large banning in the schools and in narrative literature until the second half of the last century, when it was affirmed as a unique form of confidence; and furthermore, as an important feature of their linguistic identity. (p. 53)]

In light of the disputed approaches to using the Voseo in Argentina, its standardization now represents both a sign of confidence between people and an idetic factor defining Argentina as a nation even though it was initially condemned because of its association with lower classes, dictatorship governments, and the influx of immigration. This process demonstrates how European immigrants who were previously marginalized and were then provided an influx of changing position were able to adopt communicative practices which were once seen as economically inferior. The Voseo project worked to redefine lower classes as part of the national story and include them in the European influx while simultaneously shifting the gaze of history away from Indigenous and Afro-Argentinean

perspectives. It became a discursive adoption of European immigrant discourses. Mignolo (2012) discusses the 'concept' of Latin America and identifies the conjunction of the independent movements with the conceptualization of 'Latin' because the Creoles or new elites after independence, wanted to (re)assert their identification with Europe in their (re)emerging dominance and institutionalization of coloniality. These assertions worked simultaneously with the erasure of Indian and Afro populations (pp 59). The overarching argument made by Mignolo (2005) is to deconstruct the myth that Latin American history takes place in one specific geographical region when the Creoles shifted their gaze from the indigenous populations as well as the Afro populations towards Europe, furthering the erasure of geographical placements of South America and Africa and elating Europe once again. By focusing first on discursive national projects and secondarily, the simultaneous erasure of specific histories, the complexity of creating an 'other' identity that is both separate but closer to Europe than the rest of Latin America becomes clearer. Spring (2014) and Breidlid (2012) demonstrated how curricula infuse nationalist ideologies into the discursive practices. This is similar to Pecheux's (1982) concept of dis-identification where tensions are working between individuals and ideologies, except that here, a group of individuals are establishing discourses that work against marginalizing discourses but ultimately p(re)assert ideological constructions of Westernization. The use of Voseo represent national efforts to (re)orient a national identity toward Europe by appropriating lower economic forms of communication and (re)ordering them in the social Habitus order both within nationalist and(trans)national discourses.

In contrast to these efforts however, the textbook establishes the expectation that students should separate communicative practices from the Occident. At the same time, they are expected to continually (re)orient any communicative practices around a centered 'locus of enunciation.' The locus of enunciation for Mignolo (2005) represents "the epistemic location from where the world was classified and ranked" (p. 42). In this case, the locus of enunciation becomes linked between the West and the students' own perceptions by the directive to 'think' and subsequently to 'fixate.' The linking of the West with the students' perceptions also works to temporally link the historical colonial and imperial efforts with the current study abroad project. The Occident becomes (re)defined through a fixation or studying of an 'Other' (re)establishing both an Orient and an Occident. This (re)positions Argentina away from the West.

Students are expected not only to automatically presume the West and their own perceptions represent the locus of enunciation, but they are expected to take part in the process needed to (re)assert this ordering process. First, they are given the example that Western forms of communication are famed as tactile and affective only when positioned against Japan's communicative practices which are perceived as 'not' tactile and 'not' affective. The centering of Western forms of communication only occurs when positioned next to the 'Other.' The expectation of students to position their own communicative practices as 'normal,' and 'appropriate' is only accomplishable by positioning the communicative practices of Argentinean as 'not' 'normal' or 'appropriate.' What happens is a twofold process whereby students learn to enact certain communicative practices in certain circumstances, but this signifies that the students 'normal' communicative practices are defaulted as the normalized practice for 'normal'

situations. The locus of enunciation as the epistemic center of 'knowing' communicative practices becomes normalized for the students through a (re)creation of an 'Other' because the textbooks expects the students to first consider their own communicative practices and then to fixate and observe communicative practices that are different. The West becomes the basis for communication against which everything revolves around because the locus of enunciation represents an idealized form of being which the students already 'know.' They are now learning an 'Other' form of being that can allow the idealized form to exist.

The learning of 'Othered' forms of communicative practices allows for students to garner additional communicative capital. Pavlenko (2002) described the way language carries capital in study abroad programs. The textbook is encouraging students to learn and perform 'Argentinianness' as they seek to integrate into Argentinean society. This becomes a new form of Habitus or way of communicating through certain performances that establish certain social orderings (Bourdieu, 1997). The students learn to perform new forms of communication which are deemed 'not normal.' The objectives outline an implicit understanding that once students see these performances of communication, then they can subsequently perform them and therefore participate in the process of (re)orienting communication towards the idealized Western forms of communication. The student learns new ways of social ordering but can always return to their 'natural' forms of communicating. The 'normal' Habitus for the students is represented by the idealized performances of 'Americanness.' In essence, while students learn to perform and establish the 'Other,' they are always returning to and subsequently determining 'appropriate' forms of communicating on a global scale. This determining and agency to

perform various forms of Habitus are all stemming from the students' own perceptions because they are expected to form everything from their own epistemic local which has become associated with Mignolo's concept of the 'locus of enunciation.'

Inclusión y Exclusión: Identidad Por Medio de Las Relaciones

While the students are expected to determine, and position specific nations and their communicative practices based on their own perceptions and communicative practices, an examination of the relationships and identities chosen for situations in the worksheet on nonverbal communication demonstrates the pointed icon where communicative practices are to be directed. Examining the membership categorizations of the situations portrayed in both of the activities of the nonverbal worksheet focus on gender and create specific relationships.

The third activity in the worksheet on nonverbal communication identifies eight relationships for the students to discuss the '*Tipo(s) común de saludo no verbal en Argentina*.' [common forms of nonverbal greetings in Argentina]. Based on Tracy et al.'s (2011) consideration of membership categorization, the chosen categories of members discussed in chapter six of the textbook used in every situation was gender. Five of the eight relationships are designated as same sex relationships, while the other three are pointedly male/female relationships. The clarification of same sex relationships is demonstrated by the first relationship which emphasizes how the student would greet someone '*[d]el mismo sexo*' [of the same sex] The fourth relationship chosen states, '*Dos amigos varones adultos*' [two male adult friends] emphasizing that the two amigos are in fact male and adult. The place of the '*encuentro*' [meeting] for this relationship takes place in a bar. Some of the binary relationships identified occur in '*la casa*,' '*el*

aeropuerto,' and '*el parque*' the house, the airport, and the park]. The same sex

relationships consisting of females are provided more identifiers such as adjectives or

places requiring more description. For example, there are '*dos mujeres profesionales*'

[two women professionals] and '*dos mujeres que se encuentran en una reunión de

egresado de la esuela*' [two women who meet at a school graduation reunion]. This is in

stark contrast to the two men who simple meet in a bar. If women are not identified by

the men in the relationship, then more description is provided to clarify their roles in

society. Additionally, four relationships position two people as the subject of the

sentence, while the other four positions one person as a subject doing an action as they

greet another person placed in the object position of the sentences. Three of these

relationships position males as the subject with two of the people presented as the

'object' of the sentence are women; first '*una esposa*' [a wife] and second '*una hermana*'

[a sister]. The third person presented as an 'object' in the sentence with a male positioned

as the 'subject' is the father of his male child; '*Un niño que saluda a su padre cuando

llega del trabajo*' [a child who greets their father when he returns from work]. The last

relationship presented with a singular person positioned as a 'subject' and another

singular person positioned as an 'object' finally places a female as the subject. However,

the 'object' to whom she is greeting is '*el novio*' [the boyfriend] clarifying her role as

defined by the male 'object.' Relationships identified in the third activity position males

as the primary 'subject' most often, while females are positioned as the 'object' most

often. When females are listed by themselves, more description is provided regarding

their roles than the same sex male relationships.

The emphasis on gender and sex in the examples provided demonstrate a prioritization of the male figure based on membership categorization and the acting position of each person. Like the male child, most of the people chosen for discussion are defined by their role as it relates to a male counterpart in a hierarchal position. Van Leeuwen (1996) outlines the ways in which 'social actors' become included or excluded based on the context of the semantics. Only males and females are included in the discussed situations. Between the male figures and the female figures the males are often portrayed as the active participant, or 'doer' of the action, while females are most often portrayed as the passive receiver of communication through their linguistic position as the subject. The prioritizing of male figures is clearly patriarchal, but it is even more interesting how this is working to create identity that established through the relationship of a person to the male father figure. The membership categorization demonstrates that the chosen identities for the third activity in the worksheet create identities that are relational to patriarchal figures, such as the 'father.' Specific linguistic uses are actively (re)constructing a common culture, political past, present, and future, in conjunction with deciding who is part of the national body. (Wodak, 2009, p. 30). The linguistic practices in the situations chosen in the worksheet actively work to form communicative practices that revolve around and prioritize the male father figure.

First and foremost, only two genders are included within the entire chapter disregarding any conceptualization of gender that lies outside of the female/male binary. Anzaldúa (1987) and Shome (2003) described the ways power dynamics of (trans)national politics become represented in bodies as implicated in (trans)national spaces, especially in relation to gender. The ascription of these (trans)national spaces

onto certain bodies creates material effects in the ways they subsequently become embodied through experiences. These facets cannot be ignored in understanding how performances of whiteness, maleness, and US Americanness function abroad. Butler (1999) from a discursive perspective demonstrated how performances of masculinity or malenesss and femininity or femaleness are regulated and learned and then enacted which works to reinforce ideologies of both patriarchy and heteronormativity. Once again, there are normalizing implications about how gender is defaulted to actively classify and exclude individuals based on such performances. Furthermore, the positioning of males as the social actors centers patriarchal figures. It is the orienting of younger and female figures around these male actors that (re)positions patriarchal ideologies for the students. It is the relationality that demonstrates the imposition of social ordering processes. Patriarchy works again (trans)nationally to position the male as the central figure against which all 'Othered' characters revolve.

The regulation of performances toward the patriarchal figure parallels the Western centrality in the textbook because communicative practices are supposed to revolve around Western forms of communication. While students learn communicative practices of what they perceive as Argentinean, they are (re)orienting communicative practices around a central patriarchal figure with performances of femininity as opposite of this patriarchy. This indicates that while they have entered an 'Othered' context, their communication stills constitute patriarchal and heteronormative communicative practices. Wodak's (2009) applies Bourdieu's (1996) concept of Habitus to the construction of nationhood because of how it works with linguistic discourse to form social ordering processes. While the textbook is working to teach the students that they are able to

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(re)produce two distinct forms of Habitus, or communicative practices, the situations in which these communicative practices are to occur automatically (re)order social relations around the male patriarchal figure. Not only is the ideology of Patriarchy functioning (trans)nationally, but students are learning 'new' ways of performing patriarchal communication. This represents the (trans)national force of patriarchal ideology because there are various discourses or forms of Habitus that contribute to the same ideology.

As demonstrated in the analysis, the four discursive practices worked together to establish expectations for students about how they should learn the communicative practices in Argentina. First there was an established assumption the culture and nation are equated with various factors inclusive of communication methods, such as nonverbal communication. This expected assumption neglected critical questions about (trans)national processes and power dynamics. Then students were expected not only to mark distinctions about communicative practices, but to do so without any reflexive conversations from the textbook. This distinguishing process was furthered by the textbook's offering of measurements for the students which sought to normalize and establish US and European performances of communication as the most appropriate. The expectations suggested student use performances of Argentinianness to interact and engage with Argentineans, but that the Western forms of communication were idealized. The process of Westernization ideologies was complimented by the scenarios provided which established that any and all performances of communication should be oriented towards patriarchal figures. Overall, the objectives worked to construct the notion that students should perform these communicative practices to integrate and provide themselves with the agency needed to more freely interact with Argentineans. Performing

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the Habitus of Argentinianness is the expectation outlined in the textbook and the

determination of what is performing Argentinianness derives from the students'

observations and assumptions without any consideration of reflexivity or contextual

power dynamics of Argentina's history or the US's involvement in Argentina's history.

Ultimately, the (trans)national ideologies of Westernization and Patriarchy are reinforced.

CONCLUSION

Educational contexts are critical in understanding how ideological

(re)constructions are taking place because they are not only products of discourse, but

they are also actively seeking to reproduce learning processes thereby (re)constituting the

ideologies intertwined into the construction of curricula. Specifically, study abroad

programs are sites where students travel across geographical regions imbedded with

evolving contexts. Understanding what discourses are being produced in these programs

is critical to uncovering what competing ideologies are working within these contexts.

This study began by discussing study abroad learning and its relation to the ways in

which inequalities are (re)produced through dominant understandings of knowledge and

communication. Mignolo (2012) addresses the geographical underpinnings linking

cartography and knowledge which work towards larger global renderings of 'matrices of

power.' Curriculum for abroad programs focus directly on (trans)national contexts where

these types of geographies are being discussed. Based on my own experiences as a

student from the United States in a study abroad program in Córdoba, Argentina, I

needed to learn more about how these ideological underpinnings manifested in and out of

the classroom. The study therefore proposed two questions about the specific *Realidades*

Culturales de Argentina curriculum for students from the United States traveling abroad

to Argentina:

- What do the discursive practices within the *Realidades Culturales de Argentina* textbook signal as the expectations regarding communication practices in Argentina for students from the United States studying abroad in Córdoba, Argentina?

- How are the signaled expectations regarding communicative practices in Argentina within the *Realidades Culturales de Argentina* textbook participating in larger (trans)national ideological (re)constructions?

Chapter two focused on various bodies of literature to conceptualize specifically how abroad curriculum about communicative practices beyond linguistics can participate in larger ideologies about (trans)national contexts. The study examined how Second Language Learning and Critical Intercultural Communication can work conjunctively through geo-body politics to expand understandings of the learning of communicative practices and how dominant narratives of geography and (trans)nationalism are (re)constructed. The literature also demonstrated how ideologies function through curricula to (re)establish national identities.

Chapter three discussed how the intricate ways discourse works towards (re)constituting ideologies leads to the aim of 'demystifying ideologies' by unravelling of the discursive practices. (Wodak, 2006) The study focused on chapter six, or *semana seis*, of the textbook because of its focus on nonverbal communication and symbols, which work to expand communication learning beyond linguistic learning. The study also considered portions of the Objectives listed in the textbook as well as chapter two, *semana dos*, because of its focus on ways to learn cultural communicative practices and chapter eight because it mentioned ethnocentrism. Pulling facets of Critical Discourse Analysis, the study focused on four discursive practices within chapter six. The four discursive practices were created for the study to identify what the textbook was signaling as expectations about communicative practices and analyze how these work within larger ideological (re)constructions of (trans)nationalism. The first discursive practice, *Lo Que Construye Nación*, focused on the ways nation and culture are discussed within the text to establish expected assumptions for the students. The second discursive practice, *Pensá y Fíjate: Directivos como Expectativas*, focused on the directives given to

students to guide and provide expectations about how they should maneuver through chapter six. Thirdly, the study focused on the discursive practice of *Medidas Normales, Preferibles, y Apropiadas*, which examined repeated words which act as measurements given to students as they work through the activities in the chapter demonstrating how the expected assumptions and activities work in (Trans)national discourses and ideologies. Lastly, the study considered the discursive practices of *Inclusión y Exclusión: Identidad por Medio de las Relaciones*, which sought to identify how expectations about communicative practices (re)orient towards certain identities in different ways and different geographical locations. The discursive practices focused on for the study were chosen based on their semiotic relevance to establishing expectations for students about how they should interact with the text and how they should understand nations and cultures in relation to communicative practices beyond language. The study looked at the semiotic data surrounding these four discursive practices to better understand what the expectations are for the students and how these established expectations work within larger (trans)national geographical positionings.

Ideological (re)constructions of space are consistently working to position and order global geographies. Curriculum materials have consistently demonstrated their ideological underpinnings. Language learning abroad has sought to understand the student learning process and conversations within Intercultural communication research seek to identify the intricate ways discourse works to (re)cerate inequalities. With these conversations in mind, the study focused on what the curriculum is working to reify for the students' assumptions about global geographies. The discursive practices within the

curriculum can reveal what underlying expectations there are for the students and what

these expectations work towards in larger geopolitical or (trans)national discourses.

Expectativas

- What do the discursive practices within the *Realidades Culturales de Argentina* textbook signal as the expectations of communication practices in Argentina for students from the United States studying abroad in Córdoba, Argentina?

The toponyms refer to specific nations and sometimes to specific regions and are often

associated with specific cultural and communicative practices. The worksheet on

nonverbal communication (Appendix B) utilizes prepositions to establish comparisons

which either link or distinguish nations or regions with dis/similar communicative

practices. Interestingly enough, the nominalization of specific adjectives and adding an

additional adjective is what establishes and solidifies the linking of the concepts and

expectations of understandings for the students. First, the nominalization of culture and

establishment of the toponym as an adjective in '*la cultura Argentina*' as discussed in the

adjectives establishes that the students are expected to learn particular aspects of the

culture that is Argentina, immediately linking culture and nation. Students are given the

objective of integrating into Argentinean culture which is swiftly associated with a

specific culture, mainly one of a hegemonic European descent, and predictable

communicative practices, which includes tactile and therefore affective nonverbal

communication. The expectation of assuming culture and nation are similar and

predictable leads to prior notions that the learning of communicative practices,

specifically language, can have strategic 'best practices.' Then, the 'best practices' is

outlined for the students in subsequent expectations of how they are supposed to interact

with the text. Directive lexemes with additional semantic components of other verbs or

adverbs/adjectives within the worksheet on nonverbal communication and the weekly journal (Appendix C) in chapter six of the textbook *Realidades Culturales* emphasize the expectation of students to determine these predictable communicative practices in Argentina based on comparisons with their own communicative practices. These expectation for the students are made easier with the discursively supplied measurements of nominalized adjectives in conjunction with comparative pronouns. These measurements orient communicative practices and therefore nations and regions according to the conceptualizations of the Occident and the Orient thereby prioritizing Western forms of communication which are represented as tactile and affective. The students are then expected to orient their own communicative practices and those of Argentina according to the students' own perceptions of normal and appropriate forms of communication centering both the students and Westernized communicative practices. The centering of Western forms of communicative practices is furthered by the centering of the communicative practices around the male father figure. Students are expected to orient any communicative practice around the Western male father figure.

Specific knowledge about communication is being prioritized through this process; mainly communicative practices that are oriented towards the male and the students own communicative practices which are normalized and associated with the Occident. While SLA has positioned language as a learnable form of communication, the textbook clearly understands the importance of learning communicative practices beyond linguistics. However, similar to the way English has been positioned as a globally dominant force, patriarchal and western performances of communication also provide agency in navigating spaces and contexts. Furthermore, learning additional performances

of communication provide students with additional agency in navigating spaces and contexts in the same way that learning an additional language to English provides more agency. While this study demonstrated that study abroad textbooks discuss learning of both language and communication practices, it also demonstrated how critical questions of what languages and communications are being prioritized and naturalized in reinforcing ideologies. This expanded an understanding SLA's approach to studying abroad to include the learning of communicative practices. It also demonstrated how ICC can complement SLA learning by examining discourse as a process where textbooks are using discursive practices to teach students how to perform communication in various contexts. While critical curriculum studies have focused on ideological renderings, and intercultural communication research explains how the ideologies are functioning, combining these approaches allows for deeper understandings of how (trans)national ideologies are being (re)produced through student learning processes and expectations.

(Trans)National Ideologies

- How are the signaled expectations regarding communicative practices in Argentina within the *Realidades Culturales de Argentina* textbook participating in larger (trans)national ideological (re)constructions?

The expectations signaled through linguistic strategies work to have the students associate nation and culture together and subsequently search for differences between communicative practices between their own performances of communication which are measured as 'normal' and the communicative practices of Argentina as a whole. The result is that the text neglects to acknowledge complex historical imbalances of power within the context of Argentina and the relationship between the United States and Argentina. The static rendering of culture not only works to exclude Argentina's

fragmented national history, but also works to ignore unequal relations because a singular framework of understanding history is prioritized and positioned as hegemonic simultaneously rendering invisible various perspectives and multi-layered versions of history. The geographical positioning towards Westernization carries implicit discourses about race and class which become invisible through the expectations of geographical and cultural assumptions. Students are meant to assume culture is therefore 'predictable' and 'learnable' and these predications allow for the creation of distinctions between nations. The conjoining of conversations in Critical Intercultural Communications can help Second Language Acquisition research understand the deeper contextual factors which have been neglected in the static renderings of communicative practices, geographical regions, and culture. The negation of evolving sociocultural histories (re) establishes hierarchies and power matrices (Collier, 2002; Sorrells, 2012; Mignolo 2012). Furthermore, the directives used within the chapter work to have the students establish distinctions between communicative practices by first thinking about their own communicative practices. Only after considering their own, are the students directed to 'fixate' their gaze onto people within the regions designated as Argentina. The students validate their own communication methods through the observation of 'Other' communicative practices. The distinctions the students are expected to make work to (re)create the North South dichotomy which parallels the East West dichotomy. The students are expected to geographically (re)center their own experiences with the 'West' reifying Westernization ideologies. But the measurements given by the text indicate students are not only supposed to center their own communicative practices with Western communicative practices; the (re)centering is supposed to happen through a careful

process of measuring any communicative practice observed against the 'locus of enunciation' linking knowledge, communicative practices, with the West. There is an ignoring of imperial and continued colonial discourses disguised with the static renderings and (re)orienting of the West. Therefore, the Westernization ideology once again takes precedence and students are expected to continue the longstanding global process of reiterating and repositioning global geographies. The textbook places confidence into the students' perspectives and their abilities to mark distinctions between culture and nations because the students' communicative practices AND perceptions are positioned as the 'normal.' Furthermore, the students are taught that despite what the Habitus, or social practices are within any static 'cultural nation,' the social ordering processes are working to (re)assert the same patriarchal ideologies. Therefore, in the (trans)national context of the program *Realidades Culturales*, Western and Patriarchal ideologies are (re)asserted through a normalizing of Western renderings of (and ability to render) global relations along with a paralleled principle of organizing communicative practices around patriarchal figures. The chapter on *Símbolos y Signos Culturales* expects the students to continue the process of (re)orienting global understandings towards the Western center in order to (re)assert Western ideological dominance in (trans)national contexts. In other words, the chapter does not only work to (re)center the West, but it teaches the students how do this, so they can continue the process even beyond the program.

The expectations outlined through linguistic practices establish various expectations of the students studying abroad in Argentina from the United States. The study found that

these expectations work to have the students distinguish between communicative practices which are assumed to be indicative of national and cultural differences. The differences are to be measured against the students own communicative practices. The discursive practices showed that the expectations of the students implicate larger geopolitical ideologies through three specific processes. First, the construction of nationalist ideologies neglects historical inequalities and socio-cultural contexts. Critical intercultural communications have expressed the ways ignoring socio-cultural contexts reinforces notions of dominant historical renderings (Collier, 2002; Sorrells, 2012; Mignolo 2012). These arguments are not only confirmed in this study, but they also help extend critical curriculum studies from conversations about nationalist discourses, to examine these processes in curricula specifically designed to teach students in (trans)national contexts. (Calderón, 2014; Breidlid, 2012; Wodak, 2009). Second, the students 'learning' of Argentinean communicative practices (re)enforces the students' ability to (re)establish difference as determinable by and grounded in the students' own perceptions of nonverbal communicative practices. This aids in expanding SLA to see how and what students are learning about nonverbal and additional forms of communication as they relate to socio-cultural contexts (Block, 2003; Lantoff and Thorne, 2006; Kinginger, 2013). Furthermore, the fact that the difference is grounded in the students' own perceptions demonstrates how their own perceptions and performances of communicative practices are naturalized and normalized.as they work towards specific social ordering processes. (Bourdieu, 1996; Butler, 1999; Mignolo, 2005). Thirdly, the students' determinations of are expected to (re)orient communicative practices towards the male and European West ultimately (re)constituting Western and Patriarchal

ideologies not only within the curriculum but within expectations of the students beyond the program. These findings affirm conversations about curriculum materials reinforcing nationalist ideologies but positions them within (trans)national contexts. This is done by the naturalization and prioritization of specific forms of knowledges about communicative practices which expands similar notions of inequality discussed in decolonial, critical curriculum, critical intercultural communication studies (Dussel, 1995; Mignolo, 2005; Collier, 2005; Sorrells, 2012; Butler, 1999; Bourdieu, 1987; Au, 2012; Calderón, 2014; Spring, 2014; Breidlid, 2012)

This study has worked to establish several contributions to the interdisciplinary conversations surrounding Study Abroad curriculum. From a critical intercultural communications lens, this research has worked to further contextualize Second Language Learning to understand how learning abroad for students is playing into larger global contexts. This allows for a deeper understandings of how contextualized communication practices are working within competing discourses about global relations. Furthermore, the study expanded an examination of learning abroad from a focus on languages to focus on the learning of communicative practice inclusive of symbols and more specifically, nonverbal communication. Language and nonverbal communication work conjunctively through the embodiment of space. Merging multiple fields and conversations is critical to arriving at a more holistic understanding of the implications of study abroad processes in (trans)national contexts.

The study has merged multiple theoretical concepts in order to examine study abroad curriculum and determine from a discursive perspective how the (trans)national curriculum works within larger ideological (re)constructions. While critical curriculum

studies have focused on national agendas and their inherent ideological underpinnings, the current study has furthered the conversation to examine curriculum in (trans)national contexts specifically. Understanding communication within larger geopolitical positionings provides insight into what and how students are learning and how this effect their understandings of global relationships. This learning can either subvert or reinforce normalized understandings of communication and geographical orientations. As scholarship continues to deconstruct ideological discourses in curriculum, this study hopes to provide an opening into examining study abroad curriculums specifically in relation to ideologies working to (re)order and (re)orient the global contexts. Undermining dominant and normalized understandings of the world seek to decontextualize and render static and constant understandings of geographies, communication, and sociopolitical histories which could not be further from the case, as demonstrated in this study.

Future Directions

There are certain limitations to the current study which include my own bias as a cis-gender, white, male from the United States discussing ideologies of Westernization and Patriarchy. This is due mainly to my inherent involvement in competing discourses which seek to (re)position the West and the Male. This was aptly demonstrated in the interaction previously mentioned in this study where my friend and I changed our communicative performances of our social geographical locations. While the discourse followed the performances of the geo-social position of the United States, I found myself expecting to maintain my patriarchal position as a male, which became reemphasized when my origin was recognized as the United States. If culture is a product of discourse

and I am continually 'doing' discourse, then I am continually participating in the process of culture, which often encompasses discourses that are working to (re)assert dominance about which bodies and geo-social locations become prioritized. Having grown up being perceived as male and from the United States, much of the discourse I am consistently (re)producing seeks to reassert those identities in prioritized positions. With these limitations in mind, further research is needed from a variety of social and geographical locations to verify, expand, and even subvert the assertions made through my discourses in the current study. These perspectives should examine as many aspects of the study abroad process as possible. One specific perspective missing from the current study is the students' experiences interacting with the textbook and (trans)national contexts. While my own positioning as a previous student in the program allots one perspective, it by no means encompasses any overarching assertions of how students interact with the curriculum.

Therefore, further scholarship must address these critical issues for study abroad curriculums from as many perspectives and aspects of the study abroad program as possible. Two such critical issues may be the students experiences themselves along with educators involved in the process. Understanding how the students are interacting with the curriculum and textbook can reveal if and how the students are either (re)producing and ideologies or resisting such discourses by either engaging in self-reflexivity or providing counter discourses. Educators involved in any of the programs involved with the curriculum, textbook, and/or study abroad program itself would provide valuable insight into how discourse about communicative learning is functioning on a more interactive and even contextualized level. Their interactions with each other and with

students would demonstrate which discourses and communicative practices are being prioritized and/or resisted with conversations about self-reflectivity and counter discourses. Studies surrounding conversations between students and instructors have often been implemented (Rogers, 2012, 2014). But these studies have not yet extended into understanding the function of discursive interactions between the student and instructor in specifically study abroad programs, especially as these interactions seek to (re)construct conceptualizations of geo-political renderings.

The analysis, however, did demonstrated two emerging concepts which address larger (trans)national issues beyond the scope of the current study. First, there is the difficulty in fully addressing the complicated nature of intersecting discourses and competing ideologies and secondly, questions of linguistic capital and communicative capital must be addressed as they relate to the students' learning process in (trans)national contexts.

The study has demonstrated the force of Westernization ideology amidst competing discourses. While the students learn that the ideologies such as Westernization can (re)orient the world around themselves, these ideologies often carry and are carried through other ideological discourses as they become invisible. In the textbook, Western and Patriarchal ideologies carry and are reinforced through discourses of race, imperialism, and coloniality. Expanding on how these discourses are functioning conjunctively with, for, and even against each other can demonstrate how the complex systems of discourse are working to maintain inequalities in contextualized settings. In the current study I have merged theoretical understandings of language and communicative practices to examine discourse in study abroad curriculums. Study

Abroad curriculums are key sites where (trans)national contexts are being explained to students and must therefore be critically examined. Additional research is needed to understand how all of these ideologies intersect in efforts to (re)assert inequalities in (trans)national contexts.

Furthermore, this study also found emerging indications of how students are gaining particular forms of capital. Bourdieu' (1997) discuss identity capital which includes knowledge of particular languages and discourses which enable or constrict access to certain social locations. A deeper examination of the communicative capital gained by students interacting with the curriculum is needed to further expand considerations of nonverbal communication in conjunction with second language acquisition research. Linking language learning with the learning of additional communicative practices must be expanded in research across fields and paradigms. The focus of this research needs to examine how discourses are functioning to (re)constitute ideological processes within curriculum textbooks for study abroad programs and their direct implications.

APPENDICES

Appendix A

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Material fotocopiado del libro

SOCIOLOGÍA (3ra. Edición)

De John J. Macionis
y Ken Plummer

Editorial
Pearson Educación S.A.

Figura 5.3 Las lenguas más habladas en el mundo (en millones)

Fuente: Estadísticas de Cencus (1997).

□ Árabe
▨ Español
■ Inglés
▤ Hindi-urdu
■ Chino

1950   2000   2050 (previsto)

El lenguaje y el auge de la etnicidad

Lenguaje y reproducción cultural

¿Es el lenguaje una capacidad exclusivamente humana?

¿Da forma el lenguaje a la realidad?

114 ❦ CAPÍTULO 5. Los síntomas de la sociedad: de macro a micro

3. Valores y creencias

¿Valores europeos?

¿Valores mundiales?

Valores postmaterialistas y postmodernos

Valores: falta de coherencia y conflicto

Tabla 5.1 ❦ Valores en continua evolución: postmaterialistas y postmodernos

Cultura ❦ 115

POLÉMICA Y DEBATE

¿Diferencias culturales y valores?

Para muchos científicos sociales, la cultura es la llave para comprender cómo cambian y crecen las sociedades. Explican el hecho de que algunas se han convertido en naciones industrializadas y ricas no, considerando sus valores esenciales. Creen que la sociedad. Ya hemos visto cómo Weber veía que el nacimiento del capitalismo había tenido mucho que ver con el protestantismo a través de la ética protestante.

Lawrence Harrison sugiere que existen diferencias reales entre los valores de las que llama sociedades «progresistas» y sociedades «estáticas». Las sociedades progresistas son las más industrializadas; las estáticas son aquellas que no han cambiado demasiado. Entre las diferencias en los valores menciona las siguientes:

1. *Educación:* es una llave hacia el progreso para las culturas progresistas, pero de importancia marginal, excepto para las élites, en las culturas estáticas.

2. *Orientación temporal:* las sociedades progresistas miran hacia el futuro, las estáticas miran hacia el pasado o el presente.

3. *Trabajo:* fundamental para las sociedades progresistas, pero a menudo una carga en las culturas estáticas.

4. *Frugalidad:* un valor principal para las sociedades progresistas (que conduce a la inversión y la seguridad financiera), a menudo una amenaza para las culturas estáticas.

5. *Mérito:* fundamental para el progreso en las culturas progresistas, mientras que lo que cuenta en las culturas estáticas son las relaciones personales y la familia.

6. *Comunidad:* en las culturas progresistas, la comunidad se extiende más allá de la familia; en las culturas estáticas, la familia circunscribe la comunidad.

7. *Ética:* más rigurosa en las sociedades avanzadas, mientras que la corrupción es mayor en las sociedades estáticas.

8. *Justicia y juego limpio:* expectativas impersonales universales en las culturas progresistas. En las sociedades estáticas, la justicia toma un rumbo u otro en función de las personas sobre las que se ejerce y con quiénes.

9. *Autoridad:* dispersa en las sociedades progresistas concentrada en las sociedades estáticas.

10. *Secularización:* en las sociedades progresistas se ha reducido la influencia de la religión sobre la vida civil. En las sociedades estáticas, la religión tiene una influencia importante.

Fuente: Harrison y Huntington (2000: 20)

● Preguntas para continuar el debate

1. ¿Qué cree que son las sociedades progresistas y estáticas? ¿Puede poner algunos ejemplos de ellas?

2. ¿Cree que el punto de vista de Lawrence sugiere una ruptura moral entre Occidente y el resto del mundo? ¿Hasta dónde cree que está siendo etnocéntrico?

3. ¿En qué se diferenciarían las explicaciones culturales del cambio social de las explicaciones materialistas? ●

4. Normas

En Chile, una persona que siente curiosidad acerca del sueldo que cobran sus colegas le pregunta sin mayor problema. En Europa, se considera que esta pregunta es de mala educación. Estos patrones ilustran el funcionamiento de las normas: *reglas y expectativas por las cuales una sociedad guía la conducta de sus miembros.* Algunas normas son *prescriptivas,* y prohíben aquella que nos deberíamos hacer, como cuando los padres chilenos ríñen a una pareja de jóvenes amantes por el la mano en público. Las normas *prescriptivas,* por el contrario, explican lo que *deberíamos hacer,* como cuando en algunos colegios europeos se enseñan prácticas de sexo seguro.

Las normas más importantes se aplican en todas partes y en cualquier momento. Por ejemplo, las pautas esperan obediencia por parte de sus hijos esta donde quiera. Por el contrario, muchas convencionalismos normativas dependen del contexto específico. En Europa, esperamos que el público aplauda al final de un concierto; pero no se nos ocurre hacerlo cuando un sacerdote o un rabino acaba un sermón.

Costumbres y usos populares

William Graham Sumner (1959; edición original de 1906), uno de los primeros sociólogos estadounidenses, reconoció que algunas normas son más importantes en la que las costumbre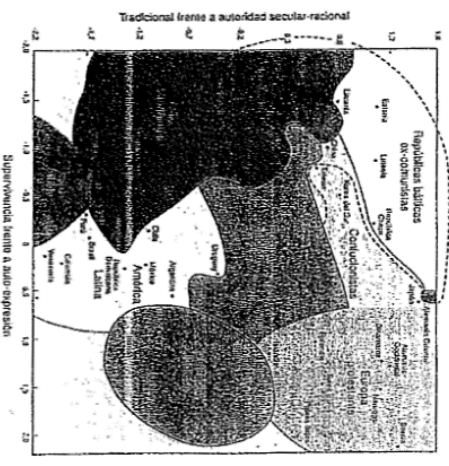s. Incluyen nociones acerca de la ropa adecuada, los saludos apropiados y los usos de cortesía. En respuesta, mientras que las costumbres distinguen entre lo correcto y lo incorrecto, los usos populares trazan una línea que separa lo apropiado de lo *inapropiado.* Como son menos importantes que las costumbres, las sociedades permiten a las individuos un cierto margen de criterio personal en aquellos asuntos que involucran usos populares, y castigan las infracciones con benevolencia. Por ejemplo, un hombre que no lleve corbata en una cena formal es, en el peor de los casos, culpable de romper la etiqueta. Sin embargo, si el hombre acudiera a la cena llevando sólo la corbata, estaría desafiando las costumbres sociales y recibiría una sanción más severa.

5. Cultura material

Además de elementos intangibles como los valores y las normas, cada cultura abarca un amplio repertorio de creaciones humanas tangibles que los sociólogos llaman *artefactos.* Las chinos comen con palillos en lugar de utilizar cuchillos y tenedores, los japoneses colocan esterillas en el suelo de sus casas, y muchos hombres y mujeres en la India prefieren no llevar una prenda de vestir suelta en lugar de la ropa más ajustada estadounidense.

● Diversidad cultural: muchas maneras de vivir en un solo mundo

Cuando los costumbres y agentes de la propiedad de Nueva York toman en cuenta el aire cálido del *feng shui,* están mencionando al sombrero de este capítulo, podemos comprobar el grado de diversidad cultural que existe en Estados Unidos. De hecho, entre 1980 y 1990, el número de norteamericanos que antiguamente eran o dos o más podemos pedirnos ha incrementado en más del doble. Debido a su asiático mismo histórico, Japón es el país extraordinariamente más homogéneo o *monocutural* de todo el mundo, mientras

Tradicional frente a autoridad secular-racional

Supervivencia frente a auto-expresión

Mapa 5.1 ● Mapa cultural global: localización de 55 sociedades sobre un plano con dos dimensiones
Fuente: adaptado de Cultura Matters: How Values Shape Human Progress *por Lawrence Harrison y Samuel Huntington.*

Appendix B

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Realidades Culturales de Argentina
The Center for Cross-Cultural Study – Córdoba – Universidad Nacional de Córdoba

Comunicación No Verbal – Actividad para realizar en clase

Contacto Visual

Pensá cuánto contacto visual es normal o preferible para vos y luego analizá las situaciones presentadas en el cuadro a continuación. Para cada situación, indicá qué tipo de contacto visual usarías, por ejemplo, *directo, casual, indirecto, periférico (miradas hacia los costados)* o *ninguno*. Luego averiguá cuál sería la preferencia en tu contexto local en Córdoba, Argentina.

Situaciones: Charla con amigos; hablar con un profesor; entrevista de trabajo; dar una presentación; hacerle un pedido al mozo; hablar con tu padre	¿Cuánto contacto visual preferís vos?	¿Cuál es la forma de contacto visual preferida en Argentina?

Distancia Personal

Pensá cuánta distancia personal es normal o preferible para vos y luego analizá las situaciones presentadas en el cuadro a continuación. Para cada situación, indicá si preferirías, por ejemplo, *una distancia normal, más que lo normal* o *menos que lo normal*. Luego averiguá cuál sería la preferencia en tu contexto local en Córdoba, Argentina.

Situaciones: Charla con amigos; hablar con un profesor; entrevista de trabajo; dar una presentación; hacerle un pedido al mozo; hablar con tu padre	¿Cuánta distancia personal preferís vos?	¿Cuál sería la distancia personal preferida por la gente en Argentina?

Contacto Físico

Pensá cuánto contacto físico es apropiado en tu cultura, en qué circunstancias, y con quién. Luego analizá las situaciones presentadas en el cuadro a continuación. Para cada situación, indicá si el contacto físico sería apropiado. Luego averiguá lo mismo para la cultura local en Córdoba, Argentina.

Situaciones: Charla con amigos; hablar con un profesor; entrevista de trabajo; dar una presentación; hacerle un pedido al mozo; hablar con tu padre	¿El contacto físico es apropiado para vos en cada una de estas situaciones?	¿El contacto físico es apropiado en estas situaciones para la gente en Argentina?

Una forma de darse cuenta qué tipo de contacto físico es apropiado para una cierta cultura es observar cómo se saluda la gente. ¿Se abrazan o se dan un beso? ¿Cuántas veces? En Francia, la gente que se conoce se da un beso en cada mejilla. En Latinoamérica, abrazarse y a veces besarse es más común. Un apretón de manos es más común en Alemania y Europa del Norte. En Japón, el contacto físico y

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otras formas de demostración de afecto, inclusive entre personas que se conocen, no son generalmente muy comunes.

¿Descubriste muchas diferencias entre lo que vos preferís y la preferencia en la nueva cultura? ¿En qué situación es más pronunciada la diferencia?

Saludos en la Cultura Argentina

Pensá cuáles son los gestos más comunes, incluido el contacto físico, para las siguientes situaciones. Puede que tengas más de una respuesta. Preguntale a alguien que vive en Córdoba si no estás seguro de la respuesta.

Tipo de encuentro	Tipo(s) común(es) de saludo no verbal en Argentina
1. Conocer a alguien de la misma edad y el mismo sexo por primera vez	
2. Un hombre que saluda a su esposa en la casa	
3. Dos mujeres profesionales que se reúnen para almorzar	
4. Dos amigos varones adultos que se reúnen en un bar	
5. Un hermano que espera a su hermana en el aeropuerto	
6. Un niño que saluda a su padre cuando llega del trabajo	
7. Una mujer joven que se encuentra con el novio en el parque	
8. Dos mujeres que se encuentran en una reunión de egresados de la escuela secundaria	

¿Hubo mucha variación en los tipos de saludos posibles según la edad, el género o la relación? ¿Qué diferencias notás en cómo se saluda la gente en EE.UU. y en Argentina? Cuando vos saludás a alguien en las mismas situaciones, ¿qué hacés normalmente?

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Appendix C

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Realidades Culturales de Argentina
The Center for Cross-Cultural Study – Universidad Nacional de Córdoba

DIARIO SEMANAL

Antes de escribir el diario, seleccioná un escenario, por ejemplo un café o un bar, donde puedas observar sin problemas a un pequeño grupo de dos o tres personas. Fijate en su comunicación no verbal. Usá las siguientes preguntas como guía:

> ¿Hacen muchos gestos? ¿Quién los hace? ¿Qué tipos de gestos usan las personas del grupo?

> ¿Hay contacto visual? ¿Es frecuente o poco frecuente? ¿Con qué frecuencia se produce?

> ¿Hay contacto físico? ¿En qué momento y con qué frecuencia?

> ¿Cuánto tiempo pasa desde que un interlocutor termina de hablar hasta que empieza el otro?

> ¿Cómo expresa la gente su conformidad/alegría frente a la desaprobación/disgusto?

Preguntas para escribir el diario:

> ¿Cuál es el escenario que observaste?

_____

> ¿Quiénes son los interlocutores (hombre, mujer, edad aproximada)? ¿Qué suponés sobre ellos (Ej. parecen estudiantes, personas de negocios, etc.)?

> Usá la siguiente tabla para anotar tus observaciones sobre el comportamiento no verbal. Observá sus gestos, contacto visual, espacio personal, contacto físico, pausas/silencio, y _paralenguaje_ (tono, volumen de la voz, etc.). Una forma de organizar tus observaciones es buscar patrones de comportamiento.

Descripción de los gestos	Interpretación

> Antes de escribir todo el texto completo para el diario, hablá con alguien de Córdoba o Argentina para preguntarles si están de acuerdo con tus interpretaciones. Mencionalo en el texto.

Día de entrega: el lunes antes de la próxima clase

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