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Despite a growing focus on the Galician diaspora and Galician letters in the context of an ever-diversifying body of identities in Spain and beyond in recent years, the lack of a multiplicity of voices in contemporary Galician Studies has become apparent. The evolution of theory, stepping away from a vision of the world as individual, separate cultural matrices and moving towards a series of more fluid spectra encompassing high and low cultural practices, has surged forth concomitantly with the rise of Galicia as a space from which to observe, study, and understand this multilayered,

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unstable, and constant sociocultural fluidity. It is this state, beyond that which critical frameworks from the 1990s and even the first years of the 21st Century would recall as “hybridity,” which defines the current world stage in terms of the global evolution of local and intra/extra-national practices, products, and beliefs. *Rerouting Galician Studies: Multidisciplinary Interventions* serves as a strong, first step to opening the field to a 21st Century post-“hybridity,” multidisciplinary, and even transdisciplinary, perspective on what has only recently been considered an autochthonous geopolitical base for an autonomous range of fields of study.

The volume comes divided into five sections. The first presents a series of chapters that work to set the critical framework for the study (hence the title of the section, “Frames”). These define the notions of “transnationalism,” for the reader, within a broad, multidisciplinary critical context, which forms the basis for the study’s overall trajectory. Chapter 1, “Rerouting Galician Studies: Intellectual Cartographies of the USA,” by José A. Losada Montero, describes the current status of Galician Studies in a North American context. Chapter 2, Danny M. Barreto’s “Putting Queerness on the Map: Notes for a Queer Galician Studies,” looks at the precursors and current state of LGBTQ+ presence in the field. In Chapter III, “Blue Atlantic: Gilroy and Galicia,” Álex Alonso Nogueira discusses the transnational confluence within Castelao’s and others’ writings within a maritime thematic. Chapter IV, Daniel Ares-López’ “Cultures of Nature in Mid-Twentieth-Century Galicia,” analyses writers’ and intellectuals’ approach to national identity via the natural pantheon of Galicia. In Chapter V, Kirstie Hooper’s “*Ríos, fontes, peiraos, and océanos*: Hydropoetics and the Galician Cultural Imagination” discusses the intersection between geography, history, and literature in the Galician sphere.

The second section, “Routes,” then diverges into a variety of approaches within this framework. Chapter VI, “The Production of Galician Space: Ethnographic Interventions,” by Sharon R. Roseman, utilizes the common term *Terra* (“Land”) to delve into the unique recombination of human and physical geographic spaces. Chapter VII, John Patrick Thompson’s “From the Island of Trauma to Fantasy Island: The Renovation of San Simón,” looks at the conversion of a prison to a tourist attraction, and thus a site of hope in the Galician national perspective, from a historical and sociopolitical standpoint. Chapter VIII, “Xoán González-Millán and the Present Uses of the Past: Notes from a Study on Exile,” by Pablo García Martínez, reflects on the history of studying González-Millán’s collection to create a working knowledge of the debate about how best to treat historical injustice and the need for recognition of such injustices both theoretically and among a wider audience. Chapter IV, Eugenia Afínoguénova’s “Places / Non-Places: Galician on the *Road to Saint James*,” discusses the strategy used by publicists regarding Galicia’s Road to Saint James, or “Camino de Santiago” as a manner by which to discuss historical inaccuracies and other related issues of erroneous or misguided ethnographic projects. The final chapter of the section, Chapter X, “Peripheral Systems, Doctrinal Enforcement, and the Future of Galician Studies,” summarizes the current place of the alterity-building

strategies discussed in previous chapters as part of the conversation on creating a new discourse of sociocultural and historical hegemony for a non-center Galician nation in Spain.

The third section, “Readings,” presents the ideas proposed within the work of several writers and thinkers from 20th Century Galicia, during the period in which the notion of a contemporary Galician nation begins to take shape. Chapter XI, “The Master Signifier of Galician Culture: Manuel Fraga and Undemocratic, Affective Populism,” by Joseba Gabilondo, looks at literary reflections on contemporary Galician social issues vis-à-vis a “postnational” -rather than the previously mentioned nationalist- perspective. Chapter XII, Ana Carballal’s “Castelao: Nationalism, Federalism, and the Postcolonial,” studies, and then affirms, Castelao’s view of Galicia as a self-imposed subaltern whose time to break out of that term’s limitations has come. In Juan Caamaño’s Chapter XIII, “Stage and History: *O incerto señor don Hamlet*,” looks beyond ideas of intertextuality toward transnationalism via the fluid relationship between this famed figure of English literature and the Galician canon. Obdulia Castro, in her “The Perceived Presence / Absence of the Galician Accent in Galician TV Newscasts,” (Chapter XIV), seeks to look toward popular culture, and particularly, toward the reporting of, and in, Galician language as a marker of social status within and outside of the Galician national space.

The fourth section then reshapes these theories shifting toward a strongly pedagogical approach, explaining the challenges of teaching the Galician language and letters to students (mostly in North America). Chapter XV, “Teaching Galicia in Appalachia: Lessons from Anthropology, Ethnographic Poetry, Documentary Photography, and Political Theory,” by Heidi Kelley and Kenneth A. Betsalel, offers the specific example of instructing on topics related to Galicia as a region with a less prominent Galician-identifying population. Viola G. Miglio’s chapter titled “Galician Studies, Language, and Linguistics in US Academic Curricula” looks from the broader perspective of instruction of Galician in the US university community, arguing for greater emphasis on this, and other, less recognized Iberian languages and societies. Eugenia Romero makes the case for preserving the literary memory of Rosalía de Castro within a language and literature pedagogy in her chapter “*O monstro das palabras*: Reframing Rosalía de Castro’s Role for Future Generations.”

Finally, the volume ends with the fifth section, “Visualities,” dedicated to relatively “low” cultural products such as television and film, in an effort to further contextualize the state of Galicia’s cultural history and situation within the wider context of Iberia. Chapter XVIII, “Trace and Defamiliarization in Contemporary Documentary (Víctor Erice and Eloy Enciso Cachafeiro)” by Cristina Moreiras-Menor, focuses its efforts on combining the themes of memory and remembrance with the contemporary genre of documentary. The next chapter, José Colmeiro’s “Galician Animation in the Global Age: Imagining the Nation from the Glocal Forest,” traces back to the presence of the natural pantheon, bringing this into the present day world of 3G animation and in confluence with various extra-Galician societal and

literary forces, symbols, and techniques. María Elena Soliño, in her chapter “Moving beyond the Frame: Literature, Madness, and Vincent van Gogh in Manuel Rivas’s *Os comedores de patacas*,” examines Galicia’s representation in visual art beyond the stereotype, be that as a means of oppression or of rebellion. The final chapter of the work, “Sargadelos and the Formation of the Galician Identity,” offers a historical, if not charmingly industrial, approach to the early formation of contemporary Galician identity beginning in the 18th Century.

The creation of a Galician intellectual, political, and sociocultural space, in terms of a literary canon with roots in the Galician, extra-Castilian perspective, evidences itself as the most palpable strength of this volume. Issues of liminality, marginalization (historically and synchronically), the distinction between region and regionalisms, the appropriation of approaches toward cultural capital and production usually found in the nation-state model of contemporary Spain are presented clearly and within the breadth and depth desirable for students and academic professionals alike. Most evidently and importantly, the volume highlights the transliterary (or the ebb and flow between literary traditions within and outside of the canonical Galician literary space), transhistorical (in the fluid relationships between history and historicity as so aptly presented throughout various chapters), and the transcultural nature of the enterprise of recognizing a separate, yet simultaneously fluid, space for Galician Studies to occur. These processes happen even when the use of the Galician language is removed, as Gabilondo’s chapter (among others in the volume) helps to explain. The final chapters, dedicated both to the pedagogical and extra-academic aspects of presenting Galician Studies to students and to recognizing the fluidity between the various fields involved in such a broad study, sets itself apart as one of the more innovative, transdisciplinary aspects of the volume.

Despite the evident quality of this critical endeavor, some lesser issues persist. With the exception of Caamaño’s chapter on *don Hamlet*, the volume seemed to be as keen on the detailed analyses of text in favor of discussions on broadly defined themes. Although useful, this approach does become somewhat repetitive; in future volumes, many of the examples given will need further analysis and possible consolidation. Discussions among 20th Century Galician intellectuals (such as the division between Castelao’s and Fraga’s sociolinguistic positions or the problematized nature of dialect and perceived prestige between Castilian and Galician in the media) are split between various chapters, becoming isolated and thus somewhat diffused from the common argument to which they ascribe.

In broader terms, the volume dialogues well with other, similar texts in this and adjacent fields. For example, the earlier volume *Contemporary Galician Cultural Studies* (2011), Kirsty Hooper and Manuel Puga Moruxa, Eds., offers a complementary body of critical work on various aspects of Galician literatures and cultural manifestations. In speaking of connections with the volume’s links to extra-Galician themes and happenings, given the epistemology by which the authors of the various essays contained in the present volume take existing theories on transculturation and

identity formation in extra-Galician contexts, the concepts presented in this volume are applicable in a variety of contexts within Iberia and outside.

Ultimately, *Rerouting Galician Studies: Multidisciplinary Interventions* is laudable for helping to broaden Galician Studies and open the field to a wider range of approaches and possibilities. The perspectives it offers the reader will undoubtedly influence present and future studies in the myriad of fields and approaches applicable to the continued celebration of Galicia and her peoples.