

Transcultural Spaces and Identities in Iberian Studies

INTRODUCTION

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In the wake of its sister publications *Iberian Interconnections*,¹ *New Journeys in Iberian Studies: A (trans)national and (trans-)regional exploration*² and *Revisiting Centres and Peripheries in Iberian Studies: Culture, History and Socioeconomic Change*,³ this volume brings together selected texts presented at the 41st Annual Conference of the Association for Contemporary Iberian Studies (ACIS) held in Lisbon in September 2019, including those from invited keynote speakers. The Association, which aims to promote and advance the study of political, social, economic, literary, artistic and cultural aspects of contemporary relevance to the Iberian Peninsula, has in recent years reorientated its objects of study, with an increased emphasis on links between the Peninsula and the wider Lusophone and Hispanic worlds. This reflects the recent epistemological turn in Iberian Studies, focusing on multicultural and multilingual phenomena, as well as transnational and transatlantic connections, established not only with other European countries, but also with Spanish and Portuguese-speaking South American, North America, Asia and Africa. The Association's journal, the *International Journal for Iberian Studies* has been fostering original and academically informed research, as is the case with the recent special issue dedicated to new theoretical and methodological trends in Iberian Studies.⁴ Furthermore, the creation of a database including ACIS members, their fields of expertise and research production in Iberian Studies facilitates the promotion of a network of contacts between its members and with scholars, academic institutions and sister associations globally.

As a multiple and interconnected system open to a wide range of research areas, Iberian Studies has been incorporating an increasing number of scholars around the world who have dedicated themselves to the most varied areas and domains of human activity and creativity, giving rise to fruitful research in political, economic, social, cultural, artistic and literary fields, into which the studies in this volume fall. In fact, Iberian Studies has, over the past two decades, been gaining the interest of the academic community, who are now turning to the need to conceptualise this field of study, shaping its epistemological, theoretical and methodological frameworks. Demarcating itself from classic Hispanism and questioning national boundaries, the new trend focuses on Iberia as a systemic cultural space, comprising multiple spatialities: Portuguese, Galician, Spanish (Castilian), Catalan, Basque, among other subcultural systems. These are communities that are culturally, linguistically and literarily close but diverse, with tensions and convergences between spaces and places, centres and margins, providing the construction of images and representations, of the Self and of the Other. This theoretical framework is essentially due to new perspectives driven by Postcolonial, Global, Transnational Cultural Studies and Area Studies, which has allowed the shaping and broadening of new paradigms and trends in Comparative Studies and, in particular, in World Literature. This ground-breaking field, as a result of an eclectic approach, also enables the exploration of new study clusters such as Gender Studies, Women's Writing, Queer Studies, Film and Media Studies and Translation Studies. These approaches do not exclude giving special attention to structural paradigms such as social, historical and geographical contexts. And it is precisely the geocultural perspective that has been recently emphasised in the approach to Iberian Studies, as is stressed in this volume by María Encarnación's contribution, which stresses the contribution of Geosophy to the cognitive mapping of Iberian Studies. Inscribed in the broader scope of geocriticism and spatial literary studies, this hybrid concept deals with real and imaginary or "subjective spaces" and might be a viable method for the organisation and description of literary spaces, as the author affirms.

Under the title *Iberian Studies: Transcultural Spaces and Identities*, the aim of this volume is to present innovative research findings in different areas of knowledge, contributing to the deepening and

¹ Susana R. Relvas; María Gómez Bedoya; Rikki Morgan-Tamosunas (Eds) *Iberian Interconnections. ACIS Conference Proceedings*. Porto: Universidade Católica Editora, 2016.

² Mark Gant, Annaliese Hutton and Paco Ruzzante (Eds), *New Journeys in Iberian Studies: A (Trans)National and (Trans)Regional Exploration* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2018).

³ Mark Gant (Ed.). *Revisiting Centres and Peripheries in Iberian Studies: Culture, History and Socioeconomic Change* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2019).

⁴ Ângela Fernandes, Robert Patrick Newcomb and Santiago Pérez Isasi (Eds). Special Issue: "Iberian Studies New Spaces of Inquiry". *IJIS – International Journal of Iberian Studies*, vol.32, nº1&2, 2019.

dissemination of this expanding research area in the current academic framework, focusing on a broad range of themes concerning the Iberian Peninsula, in a transnational and transatlantic perspective. Contributors are established academics and early career researchers from the UK, Italy, France, Germany, Spain, Portugal, Argentina, Brazil, Japan and the USA.

Organised in six sections and eighteen chapters, this book encompasses a temporal span from the late nineteenth century to the present and the volume is committed to extending the boundaries and possibilities of Iberian Studies, presenting contributions in core areas such as economics, society, politics, literature, cinema and other artistic forms, either in a revisionist perspective or incorporating new data enriching the Iberian Studies repertoire. From the social, political and economic point of view, the book makes available new approaches, with a specific focus on the concept of nation, legal borders and imaginary territorialities, democratic and dictatorial political systems, Peninsular legislation related to recognition of the Sephardic community and the rescue of historical memory, migrations, diasporas and citizenship, social mobilisation and economies. Former and current political systems and economic policies are also discussed. With regard to literary and cultural areas, this volume provides, in a comparative perspective, several chapters dedicated to image and reception, imaginaries and representations, cross-cultural dialogues, bridging both other European countries, such as the United Kingdom and France, and transatlantic interconnections with South America, as well as Luso-African social and cultural exchanges and networks; the origins and perspectives of Iberian cinema; new contributions to Gender Studies recovering female writers hitherto forgotten or neglected by critics; and a pedagogical proposal for literature and language teaching.

The first section comprises two chapters dedicated to Iberian Cinema. Begoña Soto-Vázquez goes back to the origins of Iberian cinema, between 1896 and 1898, identifying the technical devices used and the first filming carried out by foreign cinematographers who chose the landscapes of Portugal and Spain as their preferred settings, attracted as they were by the perceived exoticism of the Iberian Peninsula. As the author demonstrates, it is possible to identify vehicles of communication between the two countries and the connecting link with Great Britain and France, only achievable due to the increase in rail networks promoted on the Iberian Peninsula in the second half of the nineteenth century, shortening distances between Iberia and the rest of Europe. In the dawn of Iberian cinema, two distinct trends emerge: authorial cinema in Portugal and popular cinema in Spain. In the following chapter, Luís Cardoso stresses the connections between literature and cinema, focusing on the adaptations to the cinema of the novels of Portuguese writer Vergílio Ferreira: *Cântico Final*, *Manhã Submersa* and *Aparição*, by the film directors Manuel Guimarães, Lauro António and Fernando Mandrell. Despite the Iberian historical context framing these films, marked by totalitarian and ideologically close regimes, these book-to-film adaptations seek to free the characters from the shackles of repression. Although these cinematographic adaptations are not always faithful to the original novels and triggered both the author's discontent and censorship from the regime, the works of the Portuguese writer serve as a starting point for a cinematic reflection not only on the constraints and mutations of Portuguese society throughout the twentieth century, but also on the universal problems of humankind.

Section Two, which is devoted to Iberian and Hispanic Identities and Representations between the late nineteenth century and early twentieth century, addresses the image, influence and reception of Hispanism in Portugal, France and Latin America. In a broader context of cross-cultural Lusophone and Hispanic spaces and identities, Susana Rocha Relvas's chapter focuses on a re-reading of António Sardinha's *A Aliança Peninsular* in the light of postcolonial and decolonial theories. For the first time in the critical studies on António Sardinha's Hispanic theory, this fresh approach reveals that a new narrative emerges as an alternative to colonial practices, which aligns countries that are historically and culturally close in a new spiritual cartography that aims to rescue the old Hispanic civilisational paradigm. In its turn, Darío Varela's chapter is concerned with the reception of Hispanism in France, analysing the historical and cultural representations of Iberian countries in the first French journals dedicated to Hispanic culture: *La Revue Hispanique*, *Le Bulletin Hispanique* and *La Revue de l'Amérique Latine*. The author aims to discover how the pioneers of French Hispanic studies of the early twentieth century conceive the Iberian space in its various fields. This allows us to understand to what extent the Iberian space was of interest to the French reader, as well as what were the predominant views in France concerning the different political, cultural and social strands involved, highlighting the contribution of intellectual networks in boosting Hispanic studies in France.

Purificació Mascarell opens the third section of the volume, dedicated to Gender, Feminism and Spatiality, with a chapter analysing how Spanish academic, editorial and cultural spheres carried out efforts to recover the memory and works of the pioneers of feminism in Spain, the so-called "modern women": Carmen Méndez, Elena Fortún, Rosa Chacel, Ernestina de Champourcín, Josefina de la Torre and María Teresa de León. The role of these women in the intellectual development of the 1930s was only studied and claimed 80 years later, after their important contributions to the construction of Spanish modernity had been erased from the literary map, due to the outbreak of the Civil War and decades of Francoism, intensifying

a patriarchal system that relegated women's discourse to oblivion. The author analyses the various fronts on which the social and literary restitution of the "modern women" is taking place through transmedia projects like "Las Sinsombrero" and LOEP Research Group's "The Other Silver Age", belonging to the Complutense University of Madrid.

Continuing with the theme of gender and spatial studies, Maria Encarnación Carrillo analyses the geographical spaces mentioned in Carolina Coronado's literary works as she creates pedagogical proposal for language and literature teaching. Within the realm of literary theory, the author moves between Ecocriticism and Literary Geosophy, a concept coined by the humanistic geographer J. K. Wright, as she examines the real and idealised Iberian spaces between Portugal and Spain, where Coronado's works take place. Continuing this pursuit of the rehabilitation of female writers, Natalia Corbellini and Silvia Carina Fernández offer a transatlantic and cross-cultural study of the presence and impact of Emilia Pardo Bazán in Buenos Aires, with emphasis on the controversy known as "La cuestión palpitante". In the cultural turmoil leading to Modernism, Pardo Bazán's feminist claims and her status as a woman writer brought about a change in the Argentine and Spanish cultural milieu. Continuing on the track of female writing, Monica Varese contributes to the rehabilitation of the English writer Nancy J. Johnstone, taking as her starting and end points "the current surge in fascist-inflected discourse in the world, and revitalised empire yearnings". The author explains the reasons why Johnstone has been out of print in English, despite her Spanish and Catalan editions, and narrates her new life and social commitment in Spain before and during the Spanish Civil War.

Section Four comprises three chapters under the topic of Iberian Contacts, Exchanges and Networks. In the opening chapter, Margarida Rendeiro studies the construction of Saramago's editorial success in Spain in its particular political and cultural context and stresses the writer's affiliation as Iberian rather than European. She follows Saramago's biographical path, especially the "symbolic capital" built upon his literary recognition, and the positioning of Portuguese publishers vis-à-vis the Spanish publishing market. The combination of these factors increased the circulation of editions of Saramago's work in Spain, opening up the Spanish publishing market to other Portuguese writers. Continuing the dynamics of book publishing in the Iberian context, João Luís Lisboa brings together a similar interest in Iberian publication, which focusses on Spanish novels in Portuguese popular editions in the early twentieth century. In the publishing universe, from magazines to novels, Portuguese readers had access to well-known French, Russian, Italian, English and Spanish authors. This editorial trend was responsible for the development of a larger publishing network including bookstores and translators. Among the Spanish writers concerned, Enrique Pérez Escrich and Vicente Blasco Ibañez were the most successful; their novels entertained ideologically different target audiences and were prolifically published and adapted to the cinema. In the following chapter, Cristiane M. Oliveira leads us to relations between Iberia and the South American continent, presenting the context and characteristics of cultural cooperation carried out by the Organization of Ibero-American States, based on her study of Ibero-American Culture programmes, specifically via the analysis of the Iberescena programme. The author explains the concept of an Ibero-American space for cooperation and cultural programmes, highlighting the purpose of the Iberescena award, its indicators and economic data based on the "Informe Iberescena 10 años". The flow and distribution of resources between the countries that are part of the initiative are identified, in addition to the preferred partners in co-production actions, highlighting Spain in particular as a key protagonist in this postcolonial project. The interaction between countries in co-productions is analysed from the perspective of network theory and using Gephi software.

Silke Hünecke opens Section Five, dedicated to Nation, Community and Memory Culture, with a chapter on the memorialist movement in Spain, analysing both the ways of dealing with the legacy of Francoist memory in the public space and the (re-)construction of an anti-Francoist culture of memory. Using qualitative research work and based on interviews with activists from 24 associations, the author studies the combination of problem construction (diagnostic framing), solution strategies (prognostic framing) and the actions linked to them by the associations in relation to the culture of memory between 2000 and 2010. The following chapter, by Antia Monteagudo, analyses two television programmes, *Sítio Distinto* and *Arte de Ser Português*, as performative acts in the sphere of television, since they take art to the public space, reflect on that space and its artists, and also think of art in relation to the everyday world, concretely, as concerning the daily activities of Portuguese and Galician people within their context. On the other hand, Davide Aliberti's chapter, focusing on the concept of nation and identity, presents a comparative analysis of the 2015 Iberian Citizenship Laws for Sephardic Jews, the result of a long process that goes back to the beginning of the twentieth century. He carries out a comparative analysis of the effects of these two trajectories, resulting in an attempt to repair a historical error that, in his view, remains unfinished.

This volume ends with Section Six, dedicated to Migrations, Identities, Social Mobilisation and Economies. Cindy Pinhal opens the collection with a chapter dedicated to Luso-Africans in a postmigrant Europe, having as a starting point Reis-Baptista-Miller Guerra's documentary *Li Ké Terra [Our Home]*

(2010). Through the filmic representation of two Luso-African youths navigating their sense of identity within Portuguese society, the author argues that the tension between a growing non-white community and essentialist definitions of belonging as subjects of the nation can produce new forms of identity and agency that do not take the nation-state as a point of reference, constructing ways of “performing identity”, envisioning alternate possibilities of relating for the future in a post national Europe.

Continuing this core theme of migrations and identities, Sarah Harris reflects on Catalonia as a region of overlapping and contested borders, where in the past few years tensions with the Spanish State have been especially pronounced. International migration remained high in the region through the national economic slump, being represented in visual arts and narrative literature. The author stresses that, despite the marginal space that graphic novels have occupied in mainstream academia, in Spain graphic novels have been noteworthy for featuring migrants to Catalonia, highlighting visual contrasts, parallels and metaphors for permeability, and subtle iconic references to broader political contexts, in order to explore what the medium adds to an academic conversation on border identities. In turn, Nick Sharman, who has been contributing to Iberian Studies with his ongoing project exploring social, economic and political relationships between Britain and Spain in the nineteenth and early twentieth centuries, brings to light a particular episode regarding the Rio Tinto strike of 1920, which represented a turning point in social mobilisation and particularly in the Spanish labour movement. This strike, carried out by Spanish miners from a British company operating in Spanish territory in the post-war period, shows, on the one hand, the labour weaknesses of the time and, on the other, the power that unions and public opinion acquired as a form of pressure against autocratic management, and the changes that subsequently took place in the development of economic nationalism in Spain. Finally, Narita Makiko, who has also had a regular presence in our publications, proceeds in her area of expertise, Iberian economic affairs, as she studies foreign direct investment after the Great Recession, arguing whether it represented an opportunity or a risk for Spain, taking into account two recent events with national and international implications: the Catalan crisis and Brexit.

Given these contributions, research in Iberian Studies has proved to be of great potential and highly captivating due to the diversity of themes explored, engaging the academic community devoted not only to the study of Peninsular affairs, but also to the interconnections with the Spanish- and Portuguese-speaking worlds, taking into account the historical and cultural relations that bring them together. Consequently, we hope that this volume will contribute to broadening of knowledge in this area and, ultimately, to the maturation and institutionalisation of Iberian Studies. This book will therefore appeal both to early career academics and to established scholars.

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