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Galician Studies in the United States

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Topic: Galician Studies in the North American academia.

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Abstract: This report addresses the new and dynamic status that Galician language, literature and culture—and Galician Studies, in general—have recently attained in the North American context following their inclusion in the Modern Language Association's list of world languages, cultures and literatures.

Keywords: Galician Studies, Galician, North America, University, Galicianism

¹ For David Mackenzie (1943-2016), [en memoria de tanto miragre](#)

Introduction

It is only recently that we have witnessed the spectacularization of Galician Studies in the North American academic system. In the light of the Modern Language Association's (MLA) inclusion of *Galician* in its list of world languages, literatures and cultures in November 2014, numerous initiatives have attempted to elevate the status of Galician Studies in the North American and international context, including the University of Wisconsin-Milwaukee's [*\(Re\)Mapping Galician Studies in North America: a Breakthrough Symposium*](#) in May 2014, which was perhaps responsible for launching the process of disciplinary restoration.

Towards a History of North American Galicianism

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Interest in Galicia is not an entirely new phenomenon, not even in the United States. In the early 1940s, the work of Ramón Martínez López, a medievalist at the University of Texas at Austin, made way for “the creation of a Galician section that would exist alongside the Portuguese and Brazilian section at the largest and most important linguistic institution in the U.S., the Modern Language Association of America.” According to a statement by Martínez López himself, “a separate section, dubbed ‘Language and Literature of Galicia, Portugal and Brazil’” was created for “strictly academic reasons.” In any case, that is how the Galician-Texan professor described it as he prepared what was, in all likelihood, the first academic presentation in the field of Galician Studies in the U.S., which he

presented at the MLA's annual convention in December 1941 (Liñares Giraut 2007: 25).

Ramón Martínez López, along with Emilio González López, Xosé Rubia Barcia, Ernesto Guerra da Cal and several other notable scholars, fled the barbarism of Franco's Spain and settled in at North American universities. Together, they make up the generation that, scarred by the trauma and aftermath of the Spanish Civil War, served as a precursor to North American Galicianism. Martínez López, González López and Rubia Barcia made their academic contributions in the field of Hispanic Studies, while Guerra de Cal worked mainly in Lusophone Studies. Of course, the presence of Galician researchers in the U.S. is much greater, but the work of these four pioneers resulted in a body of work that was particularly relevant to the makeup of North American Galicianism: ² they set the stage for later work (all four were often cited in later studies) and enjoyed a particularly relevant and intense link with Galicia. These scholars' programs and universities also played a leading role in modern language studies in the U.S.

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Though many worked to lay the foundations for Galician Studies in the U.S., I would nevertheless be remiss if I did not include the contributions of an artist,

² By *Galicianism* (Galicianismo), I mean the academic study of Galicia and its language, literature and culture; it is not to be confused with *Galeguism* (Galeguismo), the socio-political movement that seeks to reclaim Galicia and recover the essential features of its identity. Despite the connection between both terms, it is important to distinguish between them for the sake of historiographic and epistemological clarity. The term Galicianism is generally attributed to Professor Ramón Villares and already belongs to an academic tradition, both in Galicia and abroad (Rei-Doval 2009: 425 ss).

writer and professor so great as Eugenio Granell, who became Professor of Spanish Literature at Brooklyn College (CUNY) in 1958, in the list of its precursors. As Víctor Fuentes writes, “The sense of friendship among these Galician exiles was very strong; they often collaborated with one another and would cite each other as ‘my countryman and friend’” (2004: 28). In fact, the words of González López encapsulate and prove beyond a doubt this environment of camaraderie within the group: “We four professors have plenty in common: our love for Hispanic literature and culture from both the Peninsula and Latin America, our devotion to Galician literature and culture as our own within the larger world of Hispanism and a great fondness for Lusophone Studies” (González López 1974-1975: 182). It is worth noting that González López was also a key figure in North American Hispanism, having been the first director of the Ph.D. Program in Hispanic and Luso-Brazilian Literatures and Languages at CUNY in 1967.³

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Nevertheless, activities that attempted to establish, highlight and spectacularize Galician Studies as a research area in the U.S. did not emerge until the 1980s. The creation of the Galician Studies Association and the conferences of the same name held on the East Coast were a milestone in the history of this field. The first of these conferences was organized by Professor Kathleen March at the

³ The CUNY Graduate Center opened its doors in 1962.

University of Maine in 1985 (March 1987)⁴. In 1988, Brown University hosted the second edition of the Galician Studies Conference (Carreño 1991), continuing an event model that placed a premium on literary studies, though it also consistently featured linguistic analyses.

The third Galician Studies Conference, held in New York in 1991, hit a new milestone: unlike the previous two conferences, it drew a large number of researchers from Galicia to a North American academic event, thus enabling a more fluid exchange between lines of work and interests that are more typical on the Peninsula and those that are more common in North America. A quick glance at the presentations at previous and subsequent conferences reveals a shift in research focus in the 1991 conference, at which Galician linguistics—which had been a secondary topic at prior conferences—took center stage, largely due to the participation of high-profile members of Santiago de Compostela University’s Instituto da Lingua Galega (ILG).

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From 1991 to 2014, conferences open to all and specific to the field of Galician Studies were not held in the US. After the conference in New York, a decision was made to make the conferences international, and the next one was held at the University of Oxford, The Queen’s College in 1994. In addition to a number of

⁴ This conference took place the same year in which the International Conference on the Study of Rosalía de Castro and Her Era was held in Santiago de Compostela, marking a clear intention on the part of academic and Galician cultural institutions to globalize the study of Galician literature, language and culture.

North American professors and researchers, the conference was also attended by a significant number of Galician researchers, as was every successive conference organized by the rechristened [International Association of Galician Studies](#).

In the 1980s, the emergence of a new Spain divided into autonomous communities brought a breath of fresh air to Galician Studies in the U.S. On November 7, 1988, the Graduate Center and the Government of Galicia signed an agreement creating the Center for Galician Studies at CUNY,⁵ which enabled Galician professors, writers and intellectuals to travel throughout the U.S. to fuel interest in Galicia among doctoral candidates in New York. Thus the presence of Galician academics and institutions became common in the city.

It is important to remember the special link that this region has to Galicia: the New York metropolitan area (including New Jersey) has been the main point of attraction for Galician emigrants to the U.S. since the early twentieth century. The presence of a major Galician community in this region explains the presence of a Galician Center that was headquartered in Union Square in the 1920s, before the start of the Great Depression in 1929. Its present-day counterpart can be found at Casa Galicia in Astoria, Queens. No other region of the U.S. has such a dense

⁵ The initiative seems to have come from one of the promising emerging figures in the nascent field of North American Galicianism, Xoán González Millán (hired by Hunter College after completing his doctoral thesis at CUNY in 1987). Professor Isaías Lerner, then the director of the Ph.D. Program in Hispanic and Luso-Brazilian Literatures and Languages, named González Millán Coordinator to the Chair of Galician Studies on January 20, 1989. Under various titles, González Millán went on to run the center until his death in 2004. CUNY recently decided to rename the center the Xoán González Millán Center for Galician Studies (biographical and institution information provided by José del Valle, current Executive Officer of the CUNY program).

Galician population, lending a special dimension to the activities carried out by CUNY and to the creation of the Center for Galician Studies, which for years was led by Xoán González Millán, Isaías Lerner and, more recently, José del Valle. Under the direction and vision of González Millán, several new Galician scholars were added to CUNY's list of Galician Studies specialists, including Alex Alonso of Brooklyn College and others who, though their interest in the field may not have been as intense or specialized, contributed to making New York an environment that, due to both its demographics and academic work, fostered interest in and a connection with Galicia itself.

Meanwhile, on the west coast of the U.S., the University of California, Santa Barbara was also home to a Center for Galician Studies. Though that Center is no longer active, several members of the University's Department of Spanish and Portuguese have studied and continue to study various aspects of the literature and culture of Galicia. Víctor Fuentes, a Hispanist at the University of California, was at one time trained in the Galicianism of Xosé Rubia Barcia (Fuentes 2004), and González Millán instilled interest in Galicia in younger researchers, such as Silvia Bermúdez and the late Timothy McGovern, which led to the creation of the second Center for Galician Studies on the west coast, where the Galicianist activity of some of its members should be considered as a reason to reopen the Center. Nor should we forget that while University of California, Santa Barbara's Center for Galician Studies was active from 2000 to 2007, it was directed by now-Professor Emeritus Harvey Sharrer, whose discovery of the Sharrer

Parchment led to a major shift in the study of Medieval Galician-Portuguese love songs.⁶

The Situation Today

Over the course of the past decade, classes, events, research and other academic activities specifically related to Galicia have reached several other universities in the U.S. Eugenia Romero's constant work on Galician Studies at Ohio State University has had a major impact on the field of cultural studies. The creation of the Galician Studies Research Group at the University of Wisconsin-Milwaukee in 2014 helped spearhead coordination among scholars and research on the inclusion of *Galician* by the MLA. At the University of Michigan in Ann Arbor, Professor Cristina Moreiras' leadership has yielded tremendous results in education on Galician topics, in researcher training and, most recently, in the organization of the II North American Symposium of Galician Studies, held in Ann Arbor in April 2016. The III Symposium of Galician Studies, which will be held in Denver in 2018 under the direction of Professor Obdulia Castro, is clear proof of the momentum of this field of study, which every year grows in knowledge, number of researchers and academic output. The impressive work and impact of other equally important researchers that cannot be discussed here due to space

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⁶ The programmatic position of Galician studies within the framework of Iberian studies and contribution of the University of California, Santa Barbara have recently been addressed by Silvia Bermúdez (2016).

limitations suggest a promising and vigorous future for Galician Studies in the U.S.

It is obvious that the topics, presentations, panel discussions and other references to Galician Studies at numerous conferences and academic events have recently become commonplace and are well beyond the scope of this report. Nevertheless, it is worth highlighting that conferences such as the Kentucky Foreign Language Conference and the International Congress of Medieval Studies, held every year at Western Michigan University in Kalamazoo, have regularly featured sessions on Galician issues for at least a decade, and the MLA's annual conference has also hosted sessions on Galicianism in the past ten years, even before *Galician* was added to the Association's organizational chart and catalog of languages, literatures and cultures. At the most recent MLA conference in Austin, Texas, in January 2016, four separate sessions were held on Galician Studies: two organized by the Galician Language, Literature and Culture Forum, one under the auspices of the American Association of Teachers of Spanish and Portuguese and one independently headed by Professor Danny Barreto of New York. The significant and varied presence of Galician topics at North American MLA conferences bears witness to the field's current vitality and reach in the world of modern languages in the U.S. Perhaps this is because, as I have suggested elsewhere, Galicia is just as much a state of mind as it is a state of heart (Rei-Doval 2014).

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The arrival of Galicians and people with close connections to Galicia at North American universities has been a continual phenomenon and has likely been fueled in recent years by the general decline in professional opportunities for young graduates with humanities degrees from Spanish universities. We do not have enough data to calculate the number of Galicians enrolled in Spanish and modern language doctoral programs in the U.S., but a preliminary scan of current teaching staffs seems to suggest that from the 1990s onwards, as secondary and university faculty positions in Spain began to reach saturation, an increasing number of Galician graduates decided to pursue opportunities in the U.S., increasing the traffic along a well-known migrant path from Galicia to North America that had previously been traveled mostly by those without a university degree.

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This contingent of Galician graduates setting course for the North American university and labor system belong to generations that have had the opportunity to study Galician language, literature and culture in the Galician education system, in many cases since primary school in the post-Franco era, when the reigning opinion in Spain was that a debt was owed to those communities, including Galicia, that had suffered historically and—especially since 1936—from the forced invisibility of their own culture, language and literature. The fresh memory of the obstinacy and injustice of the Franco regime encouraged Galicia and the nation as a whole to value and promote Galician Studies as worthy of recognition and study. This is the climate in which many of the Galician emigrants

to the U.S. over the past 30 years grew up. In this sense, Galician students and professors currently arriving in the U.S. were raised and educated with a greater and richer understanding of what Galicia's language and culture mean and also without a complex about their supposed inferiority. Today, Galician is associated not with a small homeland, but with the unique culture and language of a country or territory.

Galician Studies and the Need for a Diverse Hispanism/Iberianism

Since the Iberian Peninsula plunged into economic crisis in 2007, a recentralizing mentality has taken hold in Spain. Its current and future effects on Galician students in the U.S. remain to be seen. In Spain, a veiled distaste for non-Spanish languages has been promoted by some media outlets and in certain circles⁷ over the past decade; it will be interesting to next study the effects that this distaste may have on interest in Galicia's cultural and linguistic diversity. Memory of the injustice, marginalization and censure that Galicia suffered under Franco's dictatorship is fading further into the distance. New challenges are being posed by Spain's dubious territorial and domestic situation and, as a side effect, may soon curb empathy for Galicia, even among members of the new Galician

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⁷ See the discourse of the misleadingly self-named [Galicia Bilingüe](#) and the coverage of anti-Galician discourses in certain Galician newspapers.

academic diaspora. Perhaps it, too, will be permeated by the same recentralizing discourses that are becoming increasingly transparent in present-day Spain.

Such a series of events may lead to an even more drastic strengthening of the cultural referents that, for the past century, Spain has used to project its identity abroad. Pending an exhaustive and complete analysis of these referents, suffice it to say that Spain's institutions and cultural agents in the U.S. do not lend the same status to emblems of the Galician culture as they do to equivalent referents within Spanish culture that are emblematic of the Castilian tradition. Cultural outreach programs funded by the Spanish government give priority to cultural elements such as Flamenco music rather than, for example, Galician Celtic/folk music, except in sporadic collaborations to feature acclaimed performers such as Carlos Núñez. While Spanish-language writers are generally present at cultural events promoted by Spanish cultural agencies in North America, Galician writers are only present when their international reputation would make their absence conspicuous, as in the case of Manuel Rivas. Of course, there are also Spanish decision-makers and cultural managers of good faith who are open to diversity and who have, at times, facilitated the visibility of Spain's non-Spanish-language cultures. Notable activities and initiatives carried out in the U.S. over the past few years include the Cervantes Institute's participation, through its Chicago office and in collaboration with the Government of Galicia and the Camões Institute, in (Re)Mapping Galician Studies in North America: A Breakthrough Symposium, held at the University of Wisconsin-Milwaukee in May 2014.

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However, the list of Galician writers, academics, artists, filmmakers and musicians who deserve recognition in the U.S. and need the active support of Spanish cultural institutions is long. In the same way that Flamenco music is regularly promoted and sponsored in the U.S. at events such as the [Chicago Flamenco Festival](#), Spanish cultural agents should, with equal interest and vigor, promote internationally recognized musicians such as the Galician folk group [Luar na Lubre](#), especially in light of the incredible vitality and staying power of Irish and Celtic culture in the U.S., where more Celtic festivals are held than anywhere else in the world and where the celebration of St. Patrick's Day, an Irish holiday, is practically ubiquitous. Moreover, this would recognize, showcase and promote a diverse, modern and international Spain—not just in discourse, but in practice as well.

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A similar phenomenon is at play in the Galician audiovisual industry, which has been dominated in recent years by the Galician production companies Filmax and Dygra, whose films have been widely and well received in the North American market. A few notable examples, among [many](#), include *The Apostle*, directed by Fernando Cortizo, the adaptation of *The Living Forest* by Ángel de la Cruz and Manuel Gómez, *El Cid, the Legend*, by José Pozo and the very recent *Brain Story* by filmmaker Borja Santomé. The experimental, reformist documentary form of filmmakers such as Eloy Enciso Cachafeiro (director of *Arraianos*), Felipe Lage (producer of films such as *Coast of Death*), Lois Patiño (creator of transnational projects such as *Night Without Distance*) and the promising young filmmaker

Oliver Laxe (whose award-winning film *Mimosas* was recently praised at the Cannes Film Festival) are worthy of the distribution and support that they have received at events such as the recent II North American Symposium of Galician Studies at the University of Michigan in Ann Arbor in April 2016. Galician feature-length narrative films should also feature more prominently in Spain's international outreach through North American cultural, academic and commercial circuits: the 259 titles placed in this category by the [Galician Audiovisual Guide](#), managed by the Council for Galician Cultural, are irrefutable proof of the vitality, persistence and strength of Galicia's culture industry, which is increasingly global and attractive to cultures such as that of the U.S., which is constantly searching for new ideas through which to achieve diversity and creative innovation.

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The quality, diversity and transnationality of Galician literature, which forges transatlantic relationships between Spain, Portugal, Brazil and Spanish-speaking Latin America, is another source of enormous potential for outreach abroad in a cultural and academic context such as that of the U.S. and has witnessed daring editorial projects such as the transoceanic [Mar Maior](#), which Editorial Galaxia has been promoting in Argentina and Spain for the past few years and which will soon launch in Brazil. It is evident that the human stories, past and present, that gave rise to the Galician diaspora and its importance for academic migration and transatlantic studies, along with its ability to form deeper and more diverse bonds between the people of the Iberian Peninsula and Latin America, mark important

visual-cultural opportunities, especially for a Spain that could be proud of its underexploited (and sometimes marginalized) cultural and linguistic diversity.

Consideration of Galician's literary, cultural and academic relevance in a transatlantic dialogue would help correct the lack of diversity in Spanish culture. As Resina points out, "the challenge that the European canon has been facing for decades and the wave of multiculturalism that displaced it have moved beyond the narrow limits of literature and now extend to every corner of the humanities, thanks to the influence of cultural studies and postmodern theory" (2009: 91). This is the perfect opportunity to showcase and project greater diversity in the North American context, where "the rigid monoculturalism of Peninsular studies is being delegitimized" (Resina 2009: 91). Indeed, in the North American world of modern languages, a commitment to territorial, cultural and linguistic diversity could help Spain recover international legitimacy and initiative, especially considering that "interest in Basque, Catalan and Galician literature is not a question of political correctness. Their presence in the canon of Hispanism is first and foremost a question of epistemological coherence" (Resina 2009: 91).

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Alberto Moreiras has also discussed the difficulty of Hispanist outreach in the U.S., arguing that "it's not a question of replacing the study of hegemonic Peninsular culture with the study of subordinate cultures, but rather of treating hegemonic Peninsular culture as hegemonic on the one hand—relative to the national minority cultures within the Spanish state—but as itself subordinate

within the supranational, universal context” (1993-94: 415). In light of the new context in which Galician Studies have been approached in the U.S. since 2014, there is no doubt that the potential of a culture considered subordinate, such as Galician culture, should be reconsidered within the Spanish context and the way it is promoted abroad revisited.

The Potential of Galician Studies: Cultural Bridge and Academic Dialogue

As mentioned above, despite the fact that the network of North American universities with Galician study centers is limited, a significant number of notable professors in the U.S. are Galician or interested in Galician issues. In this sense, it is worth noting that at this moment, the process of consolidating and spectacularizing Galician Studies, which began in 2013 and grew stronger in 2014 with the approval of the Galician Language, Literature and Culture Forum by the MLA, has a few characteristics that break with earlier fragmentary and marginalizing dynamics and instead offer new content in the field of modern languages. The strength and breadth of support received for the Galician LLC Forum and the multidimensional expansion and dissemination of Galicia and what Galician Studies mean from a transnational perspective breaks with earlier, excessively limited visions. Until that point, the notion that Galicia was more than a region of Spain had not been proposed with sufficient clarity and concision. Although it remains the frame of reference for some academics in North

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American Hispanism, this is no longer the canonical or primordial epistemological focus in the U.S.

This multidimensional nature can be seen in Galician's alphabetical position between French and German on the MLA's organization chart, demonstrating its transcendence of Spanish and even Peninsular studies. The conceptualization of its academic importance breaks outmoded barriers: its relevance to Latin American, transatlantic, diaspora and exile studies cannot be doubted, and it favors a connection with the Luso-Brazilian world and a true coalescing of the Iberian Peninsula. The importance of the Galician language in this transoceanic context, as well as Galicia's relevance in the so-called Celtic context, further situates its dialogical and epistemological power beyond what had often been limited to an exclusively Spanish framework.

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One of the challenges that cultural and academic dialogue between Spain and Portugal most frequently faces is the lack of integration between the two Iberian territories. Portugal's distaste for Spain's meddling in its internal culture, economy and identity has not strengthened Galicia's role in Portugal's decisions and outreach, perhaps out of fear that Galicia could act as a sort of Trojan horse through which Spain could encroach on Portuguese sovereignty. This concern has precedents going back to the Philippine Dynasty that continue shaping relations between the two nations today. Moreover, many Spanish social groups have historically considered Portuguese society to be antiquated and held less-than-

positive views of the Portuguese themselves, which has certainly done little to foster an affectionate relationship between the two societies.

In the North American academic context, however, one of the chief sociopolitical diatribes concerning the Lusophone world seems to be the Portugal-Brazil polarization. Within this debate, Galicia could serve as common ground for reconciliation, given that what we now call the Portuguese language emerged in medieval Galicia, but modern Galicia is uninterested in capitalizing on the symbols or pedigree of the Portuguese-speaking world. Galicia and Galician could be a bridge for common understanding between Spanish and Portuguese-speaking countries and cultures, among other reasons because Galician is understandable to speakers of both imperial languages and could become a place of dialogue and consensus for both linguistic empires by providing diversity and building a bridge towards cultural and linguistic consensus. It is well known that Galician is easy for Spanish-speakers to learn and a means of fluid communication for Portuguese-speakers, be they Brazilians (who find Galician pronunciation more palatable than standard Lisbon Portuguese), Europeans or Africans. This phenomenon, well known in financial circles that include native speakers of Galician, Spanish and Portuguese, could facilitate dialogue and Hispano-Luso cultural understanding on several fronts.

Given this linguistic connection, greater and more deliberate consideration could and should be given Galician's status in North American academia. It is common

in the U.S. and outside of the Spanish-speaking world in general to suggest that Peninsular Spanish has been privileged in the classroom, though this circumstance does not appear to have been cause for concern or difficulty among language learners. In fact, the sort of Spanish chosen in the classroom is seldom a point of contention in any teaching method, even in the U.S., where Latin American varieties are more familiar for geographic, demographic and geostrategic reasons. On the other hand, the variety of Portuguese chosen (European or Brazilian) by North American universities has been the source of extensive debate, so much so that the main teaching method used for Portuguese, *Ponto de encontro* (Klobucka et al. 2007), teaches the difference, placing both varieties on equal footing when presenting the language's rudiments to English speakers.

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In this situation, despite a minority sector of the Galician intelligentsia that advocates for the integration of Galician into Portuguese, it is highly unlikely that any method of Portuguese will allow Galician, historically in contact with Spanish since the end of the Middle Ages and subject to an advanced process of standardization, to be accepted as a third Portuguese. It seems equally unlikely that Spanish-teaching methods will incorporate languages such as Galician into their textbooks, even if such languages adopt most Peninsular linguistic characteristics. Perhaps there are strategic or pedagogical reasons for this omission. Nevertheless, programs for teaching Spanish, Portuguese and European languages in general could (and perhaps should) consider alternative

methods for integrating languages such as Galician into their curricula, in consonance with the ideas outlined above.

Beyond program proposals that could be considered for implementation, in terms of the incorporation of Galician issues into modern language programs in the U.S., it is worth noting that Portuguese and Spanish programs could easily incorporate material specific to Galician language, literature and culture as electives. In addition to promoting integration of Peninsular and Latin American dimensions into both programs, this would also make those programs more diverse and pluralistic. Such a strategy could be implemented by including two semesters of Galician language as electives in both the Spanish and the Portuguese curricula and by incorporating literature originally written in Galician into Spanish literature classes when focusing on literary periods in which Galician authors such as Rosalía de Castro, Ramón del Valle Inclán and Camilo José Cela are being studied in Spanish. Galician themes could also be addressed when studying Latin American literature by considering, for example, comparative views on authors such as Álvaro Cunqueiro and Gabriel García Márquez, or the link between Argentine literature and culture and their Galician counterparts. By the same token, analyses of cultural phenomena, events and studies in which Spain or Latin America play a role should not omit the presence, interaction and influence of the Galician diaspora on both sides of the Atlantic.

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Conclusion

This report has considered the new and dynamic status that Galician language, literature and culture and Galician Studies in general have recently enjoyed in the U.S., following their inclusion in the MLA's list of world languages, cultures and literatures in 2014. This status was not obtained by making a great leap after decades of inactivity, but thanks to years of dedication by several individuals who served as precursors to contemporary Galicianism at important North American universities after the Spanish Civil War. The spectacularization process of this paradigm shift began in the 1980s and has been consolidated in the present day. It allows us to appreciate the renewed possibilities that Galician offers in academic and sociocultural spheres alike.

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These possibilities would have been unimaginable if it were not for the wealth of inspiration found in Galicia and the fact that its culture and age-old language have endured despite innumerable obstacles. With a literary renewal in the nineteenth century after the so-called *Rexurdimento* ("resurgence"), Galicia speaks a minoritized language that has nonetheless flourished in a globalized world and has made waves that reach as far as the Americas, extending the opportunity to understand the world not through imperial domination, but through dialogue. This is a chance for the Hispanic and Lusophone worlds to rethink their guiding principles and discourses on diversity and dialogue using non-hegemonic approaches.

As for Spain's role, this report calls on the state's sociocultural and political agents abroad to incorporate Galician language, literature and culture in a clear and normalized way in all international initiatives that aim to promote the national culture. The constitutional mandate that calls Spain's cultural and linguistic diversity "heritage which shall be especially respected and protected" must be considered both a desideratum and a reality, including, and especially, in the international outreach that is reserved, by law, to the central government. Spain should regularly and seamlessly include and promote Galician language and culture overseas in its activities in order to facilitate a more fruitful and effective dialogue with North American culture while simultaneously helping rebrand Spain as more pluralistic and modern thanks to its treasured cultural and linguistic diversity. Galicia, its language and its culture, are a bright light on the Atlantic—it is essential that it continue to shine and inspire dialogue among the peoples of the world.

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