

Editorial

Transnational Encounters: Crossing Borders in Galician Translation and Interpreting Studies

There is, however, a shortage of voices [...] in ecolinguistics in general, from traditional and indigenous cultures around the world. Within these cultures are a great multitude of stories, some of which may be invaluable in the reinvention of self and society in the transition to new ways of living and being.

(Stibbe 2015: 193, in Cronin 2017: 120)

It is only through existing in the mode of translation, constant translation, that we stand a chance of producing a multicultural understanding of [...] society.

(Butler 2004: 228)

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For more information about *Viceversa*, the only Galician journal entirely devoted to translation, see <https://revistas.webs.uvigo.es/index.php/viceversa>. This journal was first published in 1995, just a few years after a new Department of Linguistics and Translation Studies was created at the Universidade de Vigo, bringing together a community of researchers in the field. The journal was discontinued in 2014, after having published 20 issues. *Viceversa* will be reinstated as an electronic journal in 2020.

Exploring the ways in which languages and cultures interact across borders becomes particularly relevant in our increasingly interconnected world, as it ultimately enables an in depth understanding of how societies influence each other. Translation and interpreting, as mediating forces in transnational encounters, offer critical insights into this continuous cross-cultural dialogue and negotiation. Of special interest for the Galician context, research into translation and interpreting —especially after the so-called *cultural turn* in the discipline— has often exposed asymmetrical power relations between languages and cultures and put forward alternatives to challenge them. Indeed, this has been one of the recurrent tropes in Galician Translation and Interpreting Studies scholarship since the 1990s.

One of the most influential contributions to the development of Translation Studies as an independent field of enquiry within the supradiscipline of Galician Studies has arguably been Xoán González Millán's pioneering article 'Cara a unha teoría da tradución para sistemas literarios "marxinais": a situación galega' (1995), published in the inaugural issue of *Viceversa. Revista galega de tradución*.¹ Calling for the articulation of a theory of translation in Galicia based on the social experience of inequality, González-Millán emphasized the crucial role that translation plays in marginal societies, defining it as 'un campo idóneo para o estud[i]o dos confl[ic]tos interculturais e as leis de interferencia literaria' (1995: 63). His work set the stage for discussions on power differentials among cultures and literatures from a Galician perspective. Building on these theories, a vast amount of scholarship was published studying the challenges and opportunities of conceiving translation (and, to a lesser extent, interpreting) as an essential force for the standardisation and normalisation of Galician language, as well as for the dignification of its literature and culture. However, inspired by the notion of 'cultural nationalism' (Kearney 1997: 5), we argue that there have been frequent overlappings between the *cultural* and *national* dimensions in research in translation in Galicia. Indeed, if González-Millán and Antón Figueroa already criticized the reductive understandings of Galician literature as a result of a 'nacionalismo literario' (González-Millán 1994; Figueroa 2001), we would posit that some sort of 'nacionalismo tradutolóxico' also took place in the 20th century, with most research in translation traditionally participating in nation-building efforts and contributing to the prioritisation of the nation as the monolithic defining aspect of Galician culture (see Castro 2010).

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According to Miguélez-Carballeira and Hooper (2009: 201), most of the work in this direction has been done in relation to the markers of gendered identities and sexualities. Indeed, critical approaches problematizing the oppressive patriarchal model of the nation abound in recent scholarship in Galician Feminist Literary Studies (see for example González 2005) and in Galician Feminist Translation Studies (see, among others, Baxter 2010, Castro 2010 and 2011, Reimóndez 2009 and 2015, Palacios 2009 and 2014, and Ríos and Palacios 2005).

At the turn of the 21st century, however, different attempts were made to conceptualize Galician culture beyond universalizing *national* narratives: from Kirsty Hooper's initial proposal of adopting a 'post-national approach' (2006, 2012), to the 'transnational perspective' postulated by Burghard Baltrusch (2008), scholars focused on emphasizing the understanding of a nation's cultural identity as an evolving process while liberating it from any essentialist underpinnings. In line with critical approaches to the nation that argue for a more nuanced conceptualization of Galician culture in which the 'national identification is inflected by other geo- and bio-political markers such as race, ethnicity, class, language and location' (Miguélez-Carballeira and Hooper 2009: 201) —in addition to the markers of gender and sexuality—, it is our contention that exploring the transnational encounters facilitated by and in translation will not only serve as a basis for new approaches to the ever more complex Galician culture and its place in the world, but it will also provide a better understanding of the multifaceted power relationships affecting it.² Indeed, Galicia's position at the crossroads between hegemonic cultures (as part of Europe and the global North) and non-hegemonic contexts (as a minorized culture) makes it a particularly productive space to reflect and discuss the political aspects of translation and the deep implications of linguistic exchange and cultural border-crossing.

In recent years, new approaches to Galician Translation and Interpreting Studies have included complex and innovative reflections on the role of intercultural communication when it comes to (re)-positioning Galicia in the world, often approached from different interdisciplinary perspectives, ranging from linguistic analyses to paratextual, audiovisual, literary or cultural studies, among others. It is within this framework that this special issue of *Galicia 21: Journal of Contemporary Galician Studies* brings in scholars from different academic contexts, traditions and areas of research, weaving an interdisciplinary, multifocal overview of Translation and Interpreting Studies in the Galician context. Through discussions about global, local and cross-border publishing practices in translation, audiovisual translation, participant observation research on interpreting in professional contexts and virtually unexplored areas like poetry self-translation and new indirect translation initiatives, the six articles in this issue contribute to these new understandings of the role of translation and interpreting for the positioning of Galicia on the map and new explorations of the evolving diglossic relationship between Galician and Spanish at present.

This special issue is opened by Miriam Sánchez Moreiras' reflection on the role of translation in the *glocal* dynamics of the Galician market for children's literature. More specifically, she analyses the success of the publishing houses Kalandraka and OQO in order to ascertain the best avenues towards sustainability in Galician global publishing practices. Through the trope of *pride* and *profit* (Heller and Duchêne 2012) and the notions of *multi-local* and *cosmopolitan localism* (Manzini 2003; Manzini and Jégou 2013), Sánchez Moreiras explores the role of translation practices and discusses collaborative, 'multilocal' relationships as a protection strategy from the demands of the global market.

Expanding on the role of translation in publishing flows, Ana Luna Alonso provides a thorough analysis of the catalogues of three Galician small independent presses focused on publishing translations (Rinoceronte, Urco Editora and Hugin e Munin), paying special attention to the literary

and linguistic context where the source texts are coming from. Central to Luna Alonso's argument is the impact of translation planning on the introduction of external elements into a culture: this is showcased in the growing number of languages and women writers included by publishers in their translation catalogues. Her article also discusses the role of the Bourdieusian categories of social, cultural, economic and symbolic capital for a better understanding of the ways in which Galician publishers aim to survive in the industry while maintaining their independence.

Lara Domínguez and Ana Iglesias discuss the presence of Galician in interpreting settings. Through a participant observation analysis of all simultaneous interpreting performances made from English into Spanish and Galician by one of the co-authors of the study between 2003 and 2018, they particularly explore the challenges faced by both the interpreter and the mediating agency when negotiating the target language with the client or commissioner, considering the diglossic context in which this negotiation takes place. Their study not only reveals attitudes towards Galician and its communicative and symbolic value, but also demonstrates how these may have an impact on Galicians' own perception and other speakers' attitudes about this language.

Craig Neville's contribution brings in audiovisual translation. He analyses a diachronic corpus of dubbed TV shows from English into Galician, looking to ascertain to what extent normative language has been used in the period from 1985 to 2009. His rigorous corpus-based linguistic analysis, carried out by contrasting dubbing practice with Ramón Novo's linguistic recommendations for dubbed language (Novo 2010), evidences the impact of diachronic linguistic change and language contact in dubbed language, and provides Neville with an opportunity to define the different stages that the Galician mediascape has experienced in the past 35 years.

Galician poet and translator Tamara Andrés reflects on the distinctive challenges of poetry self-translation, where attention has to be paid to the content but also the form, in a diglossic context. Her contribution highlights the ideologies conveyed by translation decisions at textual and paratextual level, affecting the target audience's understanding both of the translated text and of the relationship between the two languages. Using her own Spanish self-translation of her Galician poetry book *Corpo de Antiochia* (2017) as a case study, she illustrates the conflicting situations she encountered when discussing (and negotiating) the transfer of the textual and paratextual elements with the editor and publisher who commissioned the self-translation *Cuerpo de Antiochia* (2018).

The volume concludes with Manuela Palacios' guest essay, in which she reflects on her experience as editor of the multilingual translation anthology *Migrant Shores: Irish, Moroccan & Galician Poetry* (2017). Palacios frames translation within the ecological principles of biological-cultural diversity and heterarchical relations and argues that Cronin's trope of the 'ecology of attention' (2017), which aims to visibilize the translation process, its connection to migration and its dialogical potential, may be particularly useful when aiming to put a hegemonic language (English, in this case), to the service of subaltern cultures.

These articles cover a varied array of approaches to Galician Translation and Interpreting Studies, that we present here in a circular relationship: departing from the literary publishing world in order to understand children's literature publishers' strategies in a global market (Sánchez Moreiras) and small independent publishers' translation

catalogues (Luna Alonso), we move on to two more linguistically driven pieces on the study of diglossia in professional simultaneous interpreting (Domínguez and Iglesias) and the use of standard language in dubbing (Neville), to then return to literary themes, focused on poetry self-translation from Galician into Spanish (Andrés) and on the multilingual anthologies of poetry written in non-hegemonic languages in our guest article (Palacios). This tapestry of approaches and fruitful debates is indicative of the dynamism of Galician Translation and Interpreting Studies, which in turn brings mutually enriching benefits for both disciplines: first, reflections on translation bring to the fore issues related to contact, borders, movement and exchange in Galician Studies, which have proven to be particularly productive in recent scholarly publications (see, for example, Hooper and Puga Moruxa 2011, Romero 2011, Miguélez-Carballeira 2014, Colmeiro 2018, Sampedro Vizcaya and Losada Montero 2019). Secondly, approaches from minority contexts, lesser translated languages and stateless nations are of great relevance for broader theoretical and methodological debates in Translation and Interpreting Studies, inasmuch as they help visibilize understudied areas of knowledge and can provide with new understandings about the role of translation in transnational encounters.

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