

PAUL GOULDER

Coordinator PROANDE (Programa Andino de Educación / Andean Education Programme)

Languages of the Americas 1

perhaps also any subsequent discussion in some common language (e.g. English and Spanish), or alternatively widening into other themes: art, technology, socio-economic development of Latin America, local studies, cultural history and so on.

Members of the Latin American diaspora in Europe—émigrés and exiles—and their friends have formed some hundreds of organisations in the last few decades. During the course of each year, and in the main independently of each other, these associations present talks and other events which relate to the cultures of their members (i.e. Euro-Latin American cultures) or to the cultures of the regions and countries from which they came. Yet few of the talks and events are shared with other members of the diaspora or recorded, in whatever media, for purposes of research, education, sharing with the “folks back home,” historical record, etc. The two articles which follow are but a sample of the many hundreds which could be shared publicly, used for education within the diaspora or b

intensive chore into do-able chunks: two people to record the talk and the questions which sometimes follow, two to transcribe it, two to translate it (unless a truly bilingual and biliterate translator is available from amongst the association's members

universities might provide a solution (for example, the proposed multi-lingual Sikh University based in London and the Punjab).

Diasporas as recognised virtual regions

Diasporas have a twin interest in development : their own and that of the areas they have come from, whether these are recognised states, e.g. Bolivia, or not, e.g.

“Kurdistan.” Recent systemic approaches to international relations theory, together with advances in cultural and development studies, permit us to focus on the role of diasporas in the development of, for example, global cities on the one hand and “root homelands” on the other. Individuals are seen as members not just of nation-states (and of course some may be “stateless”) but also of epistemic (producing their own

The study of these languages has therefore a potential audience in Europe. However, few Latin Americans in Europe choose to study them and none of the languages or associated cultural studies are on the national school curriculums. Unsurprisingly, some would say, yet it is the aspiration of many educators in European global cities to offer just such an inclusive curriculum, which would challenge the alienation felt by many of the children of exiles from not just Latin America but areas of prime migration (such as Algeria in the case of France).

Cohesive and coherent methods: the *relevo iterativo* approach

The *relevo iterativo* (iterative relay) approach to sharing knowledge has several characteristics:

It emphasises the role of cultural associations—in this case Latin American—in mediating academic content to the non-academic needs of members, and of bringing academics—specialist latin-americanists—into contact with an émigré population, who in the main are not, nor have they been, university students, nor do many have the means to be so.

It encourages the pooling and sharing of recordings (termed *ciberayni* from the Quechua: mutual reciprocity in labour) made across Europe and the sequencing of lectures on self-evolving themes. Though not organised as a series, the topics are kept on track because cultural associations respond to the needs and interests of their members.

European universities teach Latin American cultural studies, development studies, etc., but do so, mostly, as studies of the “other,” whereas the reality is that the “other” is in effect an actual constituent of “us,” and is present in fragmented cultural communities across Europe and elsewhere. The aggrandisement of the university sector over the last decades has failed to

recognise these demographic changes. The creation of new universities, often by renaming but not re-resourcing existing colleges in 1992 and again currently in the UK, has missed a vital opportunity to remodel the university for a population with global links. Iterative relaying can redress the balance.

Socio-linguistic complexity exported and the *retorno*

Visitors to Peru comment on the complexity of its cultural and linguistic make-up.

Over sixty languages are spoken throughout the country. More recently, these

A newer approach is rooted in the work of Latin American community associations in Europe who wish to send back something more than “money and old clothes.” They are linking their efforts with European specialists on their countries (e.g. Peruvianists), and with their own post-graduate students often on scholarships at European universities (*becarios*). In this scheme the associations host or sponsor specialist yet accessible talks, lectures or conferences and convert them into databases of knowledge which can be used in, for example, Latin American universities. The “new” aspect is that they are organised on the basis of an international relay (*relevo*). Like passing on the Olympic flame, the baton or responsibility for building up the series is carried forward by several organisations in a relay. The database is built up progressively or iteratively, with necessary repetition. The information is shared via text-files or web-pages for those who have computers. For the majority who do not have personal computers, copiable CDs, and in the future DVDs, may be the way forward.

Beyond universities and the professions

The purpose of this international series of talks is to share knowledge, crossing over and beyond the walls of academia and escaping the intellectual gravity (and *gravitas*) of professional groups. The challenge is to find ways of bringing acutely necessary

embassies. The second article describes the first steps in the implementation of a non-centred education network and database, which is designed to grow by itself and not to need expensive coordination and administration. The example taken is that of generating education materials on the theme of Peruvian languages. One set of target users are the children and grandchildren of Latin Americans in Europe.

been cleared for educational and non-comme