

AN ABSTRACT OF THE THESIS OF

Annette Catherine McFarland for the degrees of Honors Baccalaureate of Arts in English, Honors Baccalaureate of Arts in French, Honors Baccalaureate in International Studies in English presented on March 7, 2008. Title: The Impact of World Literature in Secondary Schools in Oregon and Chile: A Comparative Case Study.

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The reading of world literature, literary works from cultures other than one's own, offers an effective means of creating greater awareness and sensitivity towards others. Research on the subject makes it clear that world literature can help lay the groundwork for a sense of world citizenship in students. To what extent have U.S. high school students been exposed to world literature? Do they display more characteristics of world citizenship as a result? How do U.S. high school students compare to their peers abroad? To answer these questions, I conducted a case study of three high schools in the state of Oregon and three high schools in the Bío-Bío Region of Chile (Region VIII) where I administered a written survey to literature students. The survey included questions regarding students' backgrounds, experience with world literature, knowledge of world affairs, and personal opinions. I found that other factors (e.g. economic status and number of domestic authors in each country) affect students' access to and interest in world affairs. The reading of world literature is one of a myriad of factors that contribute to the intricate idea of world citizenship. While it is difficult to isolate reading world literature as an explicit cause of greater world citizenship, it is clear that world literature can and should play an important role in the development of global perspectives in students' lives.

The Impact of World Literature in Secondary Schools
in Oregon and Chile: A Comparative Case Study

by

Annette Catherine McFarland

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I understand that my thesis will become part of the permanent collection of Oregon State University. My signature below authorizes release of my thesis to any reader upon request. I also affirm that the work represented in this thesis is my own work.

Annette Catherine McFarland, Author

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Dedication

This thesis is dedicated to the women who made me who I am. To Muriel Ann Walker McFarland, who planted the seeds for this project years ago without knowing it, and continues to inspire who I am today. To Carol Anne McFarland, without whose undying support this project could never have happened (not to mention I would still be stranded in Santiago).

PREFACE

While taking the Literatures of the World sequence of courses as a fulfillment of requirements for the English major here at OSU, I became fascinated by the literature I was exposed to from Mexico, Chile, Brazil, Zimbabwe, South Africa, Israel, Saudi Arabia, and beyond. The short stories and novels I read in these classes were so new and from such different cultural and literary traditions than I was used to that I couldn't put them down! Part of the reason I was so struck was because I had never formally been exposed to "world literature" before then. It struck me as unfortunate that it took until college elective courses for me to be exposed to these works (even for English majors the Literatures of the World sequence is optional; students choose two of the four sequences to complete to graduate). I felt *everyone* should read these works and wondered if others were reading world literature in high school. All I could remember reading in my high school literature courses were American and Western European works – why hadn't we read anything from outside of the "Western tradition?" And with that the idea of this thesis was born.

As an English student, I was interested in looking at the teaching of world literature in a concrete, qualitative way. Therefore this thesis should not be read as a quantitative study, but as a thesis on an English topic with survey data to support it.

In reference to citizens of the United States of America, I refrain from using the term "American" as much as possible, as technically Chileans have as much claim to that identity as we do (indeed virtually the whole hemisphere is known as "The Americas"). In Spanish we are known as "estadounidense," the equivalent of "United States-ian", or

in Chile, as “norteamericanos” (meaning “North America,” however the term does not include Canadians or Mexicans).

For confidentiality reasons, I could not use the names of the high schools where I conducted my research in this thesis. I have therefore changed the names of the schools. The three Chilean schools I studied will be known in this paper as Allende School, Neruda School, and Mistral School, after three influential literary figures. Isabel Allende is a contemporary author (The House of the Spirits), who currently resides in California. Pablo Neruda and Gabriela Mistral are Chile’s only Nobel prize winners. Gabriela Mistral was a poet who received her prize in 1945. Pablo Neruda was a poet and Communist politician, who received his prize in 1971.

The three U.S. schools will be known by monikers of international authors of world literature. Camus School is named after Albert Camus, Nobel prizewinning French author of The Stranger. Rowling School is named after J.K. Rowling, British author of the popular Harry Potter series. Homer School, named after the legendary figure whose works (The Ilyiad and The Odyssey) begin the Western Canon., Nobel prizewinning Colombian author of 100 Years of Solitude.

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Introduction

Over the past two centuries, the matrix of imperial powers and their colonies has faded away and the nation-state has emerged as the dominant actor on the world stage. In the world today, we most often categorize and identify people by their nationality (e.g. Canadian, Mexican, French). Sometimes perceived cultural similarities and/or political affiliations such as the European Union, for example, cause regions rather than nations to be discussed, (e.g. Africa and the Middle East). When it comes to the origin of a person or a literary work, however, nationality is usually the most important affiliation.

The division of the world based on arbitrary political lines results in a climate of antagonism and tension, an “us v. them” mentality. In the United States, for example, Iraqis, Iranians, Muslims, and even people who just *look* like they are from the Middle East are considered the “other.” J.B. Priestley writes that “the nation-states of today are for the most part far narrower in their outlook, far more inclined to allow prejudice against the foreigner to impoverish their own style of living, than the old imperial states were” (85). An example of this “impoverished style of living” can be found on msnbc.com, a popular news outlet in the United States. The first two sections under the “World News” heading are “Conflict in Iraq” and “Terrorism” (“World News”), while the remaining headings are simply different regions in the world. That these are the top concerns for American readers of international news (as interpreted by MSNBC) both results from and perpetuates an “us v. them” way of thinking.

However, even the most isolationist of U.S. citizens cannot deny the ever-increasing influence of the global community on our everyday lives. In the past century, international organizations such as the United Nations, the World Trade Organization, and the Group of Eight (G8) have been created which operate outside of the nation-state matrix and have become important global actors. Globalization is becoming a reality, due largely to the internet, satellite systems, and other advances in modern technology. Used in the context of “global integration,” globalization means “the notion that humanity stands at the threshold of realizing one single unified community in which major sources of social conflict have vanished” (Scheuerman). Most would agree that the absence of major conflict would be a good thing, but will cultural diversity disappear as a result? A global community may come at the cost of local ones. Globalization may mean the proliferation of American products and ideals, and the eradication of other cultures. These are the fears that many people have, but economist Tyler Cowen argues that they are unfounded: “Cultural homogenization and heterogenization are not alternatives or substitutes; they tend to come together” (Cowen 16). He uses the example of restaurant chains to illustrate his point. With the expansion of McDonald’s and Pizza Hut around the globe comes the expansion of niche restaurants tailored to appeal to different tastes. Across the United States, “suburbs and cities offer a wide variety of Asian, Latin, African, and European foods, as well as ‘fusion’ cuisines” (Cowen 17). Cowen argues that cultural diversity is increased, rather than decreased, by globalization.

We become more aware of globalization as we begin to realize that the damage caused by pollution and our unchecked consumption of natural resources (our ecological footprints) connect us to one another. Acid rain does not recognize political boundaries.

The oceans belong to all of us. The actions of one nation affect others, and in terms of the environment, we must begin to think of the globe as just that: a single unit rather than a collection of separate entities.

A globally unified community will be important for the protection of the environment and for the well-being of people everywhere. A better acquaintance with and deeper understanding of people from different cultural traditions will provide a better opportunity for peace in the future; the events of September 11, 2001 showed U.S. citizens how dangerous it is to be uninformed about other people and nations.

The idea of world citizenship, or thinking of oneself as a citizen of the world first and foremost, and of a nation-state second¹, is not only becoming increasingly popular, but is vital to the success and survival of the human race. Greater compassion, respect, understanding and empathy on the part of individuals for “the condition of all human beings, no matter where they live” (Bender-Slack 71) will improve government, trade, and interpersonal relations across cultures. An understanding of world citizenship will keep U.S. citizens competitive in the international business world and enable them to become promoters of peace and improved human rights conditions for all in the future.

There are many ways for an individual to engage with the global community and proactively develop world citizenship in him/herself. Watching international news and foreign films, reading international newspapers, learning other languages, studying abroad, and talking with people from other cultures are all good strategies. In addition to

¹ Guru Nitya Chaitanya Yati defines world citizenship as follows: “If a citizen of a state with political frontiers is expected to pay allegiance to the government of the state to which he or she belongs and is expected to take arms against aliens who might invade the territory of the state, a world citizen recognizes the entire world as one's state and in principle does not recognize any member of one's own species as an alien to the world community to which oneself belongs” (qtd. in “World Citizenship Defined”). The Association of World Citizens’ website adds that world citizenship “is not a replacement for national citizenship, but rather a new responsibility in this interdependent world to work together across national boundaries to secure our common fate.”

individual efforts, institutions should also be structured around the idea of world citizenship. American publishing houses and the U.S. education system, for example, each have the opportunity to advance world citizenship ideals by what they choose to publish and make available to the U.S. population in class reading lists.

Combating long-held and deeply engrained beliefs and attitudes is a tough task. It is an obligation American publishers are not fulfilling. It is estimated that 3-6% of all book translations worldwide are from foreign languages into English, compared to the 50-60% of all book translations which come from English originals (Currie). In some markets, the number is even higher. In a study conducted in Serbia of 15,000 translations, 74% were from English originals (Wischenbart). This means that no matter how well-intentioned and globally-focused one may be, he or she is limited by the body of foreign literature available in translation. More disturbing is the ethnocentric nature of U.S. culture these numbers bring to light. Publishers are reacting to markets, publishing what they think will sell. It is a “chicken or the egg” scenario: is the reading public not interested in works in translation because not many are published, or are not many works in translation published because there would be little to no interest in them? “In short, in one way or other the world is reading us. But we’re not reading the world” a foreign languages website sums up (“Language Learning News”). Little exposure to outside cultures and ideas, combined with the aggressive exportation of American culture, means that we U.S. citizens are known by our foreign counterparts better than we know them.

However, it is to our formal education system that “the role of creating a citizenry informed on international affairs belongs,” as Richard Lambert adamantly points out (259). Yet the U.S. education system is falling short of its potential to create upstanding

world citizens of today's youth. In a recent study conducted by Ipsos Mori for the British Council, U.S. children aged 11-16 were ranked ninth out of ten for their level of global awareness, outranking only children from the United Kingdom.² In addition, only students from the U.S., the United Kingdom, and the Czech Republic saw themselves as primarily citizens of their own country, while students from the other seven nations were more likely to identify as "citizens of the world" ("UK pupils"). This "global illiteracy," as Dr. Robert A. Scott calls it, is harmful to the United States in many respects, including "trade, U.S. multinationals' success in other countries, diplomacy, and security" (4). According to Scott, "more than 80 federal agencies depend in part on proficiency in more than 100 foreign languages and are not staffed for the tasks" (4).

In this thesis, I will focus on world literature as an avenue for developing world citizenship in U.S. students today. As Linda Christensen puts it, "reading and writing are ultimately political acts" (qtd. in Bender-Slack 70), and therefore provide a perfect opportunity for students to interact with different cultures. Ernesto Montenegro explains:

creative literature may prove the best means to real understanding among distance people, if one considers that a too perfect symbol of a foreign nation will never touch our heart as does the intimate knowledge of real human beings, with their failings and shortcomings which make them so much like ourselves. (348)

Students will have more intimate contact with different people and their world views in a literature course than they will in history, philosophy, or political science courses. World literature "presents human experience, intensified, clarified, interpreted" writes Hazel S. Alberson: "It is the revelation of this inner spirit which unites humanity, even while it

² Nigerian children scored the highest, with an index of 5.15 on a scale of 0-7, followed by India (4.86), Brazil (4.53), Saudi Arabia (3.74), Spain (3.29), Germany (3.24), China (2.97), Czech Republic (2.51), the United States (2.22), and the United Kingdom (2.19) ("UK pupils").

reveals its infinite variety, that gives a higher dimension to existence” (48). It is imperative that teachers, school boards, and government officials prioritize and implement a world literature curriculum in U.S. high schools in order to inspire students to be curious about what lies beyond our borders.

Thesis Statement

A high school curriculum of world literature is an effective way to engender world citizenship.

Literature Review and Background

The term “world literature” was first used by Johann Wolfgang von Goethe in 1827 to signify “the literature which serves as a link between national literatures and thus between the nations themselves, for the exchange of ideal values” (Fritz Strich qtd. in Lawall 49). At around the same time, according to the University of Wisconsin’s Department of Comparative Literature, the term “Comparative Literature” was first coined in the publication of French anthologies for the teaching of literature in 1816. Once considered the study of literature from different nations, the field of Comparative Literature has expanded since then. Today, the University of Massachusetts Amherst describes the field in broader terms:

Comparative Literature at UMass Amherst is actively engaged in defining new paradigms and problems within the discipline. The relationship between translation and transnationalism, theory and media, the future of national literatures in the era of globalization, gender and cultural formation across time, literary history and psychoanalysis, "East"- "West" cultural encounters, human rights and global censorship, postcolonial and diaspora studies, the aesthetics of late modernity, studies in the moving image—these are among the conceptual fields strongly emphasized within the graduate curriculum. (“Approaches”)

The expansion of which works are compared and how they are compared in the field of Comparative Literature correlates to debates over the expansion of the literary canon. The literary canon is understood as “a principle of selection by which some authors or texts were deemed worthier of preservation than others” (Guillory 233) and has become a

central debate in the fields of comparative literature and literary criticism over the years.³ Which works should be included in lists of definitive “Great Books” and literature course curriculums? Which shouldn’t? What are the qualifications for making the list? Who makes these decisions? These questions about canon formation originated with eighteenth-century literary critics, according to Lee Morrissey. In the preface to his book Debating the Canon: A Reader from Addison to Nafisi, Morrissey cites the end of World War II as the “passing of an era” (6) as several forces came together to cause “the” canon to come under serious question. Claims to European universalism were shaken in the postcolonial era, as “support for territorial self-determination was written into the Charter of the new United Nations” (6). The appearance of non-European and non-Western authors and works in the literary world demanded new ways of thinking and critiquing. *What we should read*, (as the canon and Great Books are understood) came under scrutiny, found to be “thoroughly dominated by DWEM’s (dead, white, European males),” (Harris). Chinua Achebe critiqued:

I should like to see the word ‘universal’ banned altogether from discussions of African literature until such time as people cease to use it as a synonym for the narrow, self-serving parochialism of Europe, until their horizon extends to include all the world. (77)

Courses and curricula in the United States have historically focused on works from England and continental Europe as “world literature,” at the cost of works from other

³ Canons can be measured “by the contents of anthologies, syllabi of surveys, recommended reading lists for graduate students in comparative literature, or frequency of discussion in general critical publications” (Tymoczko 164). Charles Bassett includes in his list of influences on the canon the 19th-century English literary critic Matthew Arnold, famous for his line “the best that is known and thought in the world”, the Encyclopedia Britannica Great Books of the Western World (1952), Harold Bloom’s The Western Canon (1994), and TV’s Oprah’s Book Club.

literary traditions. “[S]ocieties accept what they need, recognize, and want from other cultures, and...transmute or filter out resistant material” (Lawall 116). Even as history and current affairs political science classes are taught about other parts of the world, literature from different traditions has not always been valued enough to be taught in U.S. high schools and universities. Even when foreign literature is taught, it can be difficult to see the effects our own culture has on our reading. Tymoczko elaborates: “receptor cultures often respond to source texts by projecting their own cultural experience into the source and recognizing in the source only those things that are substantially related to the receptor system” (173). For students and teachers alike to be “more informed and accurate readers of any text” (Lawall 116), it is important for them to recognize the politics in the process of canon-formation.

The concept of the canon is being completely rethought and reworked, thanks to the efforts of those who recognize the merit of so-called “resistant material.” Along with non-Western works and authors, marginalized authors within the Western tradition (women and minorities, for example) are challenging traditional ideas of the canon. Charles Bassett notes that today, it is more appropriate to speak of canons rather than “the canon.” Much discussion and debate has taken place challenging the reasons certain texts are valued and included in the canon above others. Joan Dayan indicates that the point “is not the attack against an individual writer and the substitution of another.” Rather, she calls into question the standards for exclusion and inclusion. In her classroom she attempts to “reintroduce conflict and difference, to elicit questions and discomfort, instead of seeking accord” (156). Reading world literature will never be neat – first trying to choose what to read from a diverse offering, and then wrestling with foreign contexts

and meanings will always be chaotic. Different approaches to writing and modes of understanding the world will never perfectly align with or support our own, which is exactly why world literature should be read. One doesn't read world literature to be comfortable. One's own thoughts and beliefs will come under scrutiny in the honest and careful consideration of those of others.

In the last century, the literary community in the United States has become increasingly self-conscious and aware of the limited scope of the canons. In an effort to ensure a "representation of cultural pluralism" ("Report" 1), courses and anthologies focusing on non-Western literary traditions (e.g. Asia, Africa, and Latin America) and marginalized authors (e.g. women and minorities) have been created. Much effort has been put into the conception, evolution, organization, revision, and overall presentation of world literature anthologies over the years (a subject worthy of an entire thesis in and of itself). Alok Yadav, English professor at George Mason University, compiled a list of multicultural and world literature anthologies that includes 1,425 items! Many have only been published in the last twenty years. Of the 46 general world literature anthologies, the three major ones (with six volumes each) are the Bedford Anthology of World Literature, the Longman Anthology of World Literature, and the Norton Anthology of World Literature.

The general world literature anthologies have had to limit their selections, as "world literature" presents myriad possibilities of texts. Some anthologies chose to narrow their parameters in an attempt to further accommodate a diverse set of texts. Some world literature anthologies organize themselves around a single genre. World literature anthologies can be found that focus solely on poetry, one-act plays, short

fiction, short stories, magical realist fiction, travel writing, postcolonial plays, women's prison writings, visual/experimental poetry, and even as specific a topic as animal tales. Others choose to limit their collections by time period, focusing on contemporary works or works from the 20th century, for example. Some collections include both works originally written in English and works in translation, while others choose to feature just one or the other. There are many which focus only on works written by women, and one anthology on the list features exclusively Muslim writings.

In addition, hundreds more anthologies focus on specific regions of the world. Yadav's list is certainly more prolific than it would have been 20 or 30 years ago, and hopefully less prolific than it will be in the future. While each anthology has its limitations, Sarah Lawall chooses to focus on what anthologies accomplish, rather than on their shortcomings. In the introduction to Reading World Literature, she emphasizes that "the world of world literature is not a canonical model because it is and always has been a process of global discovery" (48). Works that do not make the cut in one anthology have a chance with a different publisher or compiler. Each year new material is written and discovered to include in future anthologies and editions.

What exactly is "world literature"? Albert Guérard, in his 1940 Preface to World Literature, devoted the first chapter of his book to the question. In "What is World Literature?" he mentions dozens of renowned international authors and their works. The only one mentioned *not* from the British Isles, Russia, or continental Europe (except to name a few American authors who had been influenced by these giants of "world" literature) was Katherine Mansfield, a New Zealander who spent the second half of her life in England and France. Though New Zealand became increasingly autonomous in her

lifetime, (the prime minister, William Ferguson Massey, signed the Treaty of Versailles in 1919 and committed New Zealand to the League of Nations), her home country was still technically a crown colony, and considered culturally European (“New Zealand”). To publish a book entitled Preface to World Literature today, and make no mention of any author or work outside of European or Western culture would be inappropriate. However, that was the understanding of world literature in Guérard’s time.⁴

Guérard does make some good points though. He writes: “World Literature begins, not in the graduate school, but in the nursery” (4), and goes on to cite the Grimm Brothers (from Germany), Charles Perrault (the French author of Tales of Mother Goose), and Hans Christian Andersen (from Denmark) as authors of world literature. But these works are not read as “world literature,” per se. Children and adults alike are often ignorant of the origins of these fairy tales, as discussion of them almost never takes their cultures of origin into account. It is not sufficient to simply read literature from around the world; one must be *aware* of it as such. Guérard acknowledges this in defining “universal literature” as “the sum total of all writings in all languages at all times” (16) and “world literature” as “those works which are enjoyed in common, ideally by all mankind, practically by our own group of culture, the European or Western” (15). In both cases, however, Guérard applies the terms to “a body of literary works, not to their critical study” (16). Newer definitions of world literature take the relationship between literary work and audience into account. The origin of a literary work is not enough to

⁴ In a volume entitled Literature of the World: an Introductory Study, published in 1922, a mere 29 pages (a single chapter) is devoted to “Literature of the Orient,” which includes Egyptian, Babylonian, Assyrian, Chinese, Japanese, Indian (from India), Persian, and Arabic literature. The next chapter is devoted to the Bible, and the following 11 chapters are all concerned with literature from Europe (including two chapters devoted to English literature and an entire chapter for Irish literature). “American” literature (only from the United States, and of course not including works by Native authors) represents the final chapter.

classify it as “world literature.” A poem by Pablo Neruda, for instance, would not be considered “world literature” by a Chilean reader. David Damrosch develops this idea further when he devotes a whole book, not just a chapter, to the question What is World Literature? In it, he writes:

I take world literature to encompass all literary works that circulate beyond their culture of origin, either in translation or in their original language...[but] a work only has an *effective* life as world literature whenever, and wherever, it is actively present within a literary system beyond that of its original culture. (4)

Only when a work is consumed, (read, discussed, interacted with) can it hold the title of world literature. To take the example of Pablo Neruda again: just as his poems cannot be considered “world literature” by a fellow Chilean, neither can his poems be considered “world literature” if they never were to circulate outside Chile’s borders. Damrosch later urges readers to see world literature as a “mode of circulation and of reading” rather than “an infinite, ungraspable canon of works” (5). In a report from the NEH Institute in the *Theory and Teaching of World Literature*, world literature is understood as a “framework of relationships” (3). World literature, therefore, should be thought of as a process, not a classification which either applies to a literary work or does not. Sarah Lawall continues:

[T]he interconnected society and world view that Goethe hoped to bring about through the community discourse of world literature...is not fixed by the canons or texts of the past but is constituted as a future-oriented process of transformation and change, brought about in a continuous rereading of one identity through the eyes of another. (46)

It is essential for the reader to be aware that he or she is reading a work from a different culture or identity than his or her own, in order for the reading to represent an interaction of peoples and cultures that will propel readers into a forward thinking, progressive mindset.

It would be impossible (not to mention insane) to attempt to teach (or even read) a fair sampling of all that could be classified as “world literature.” Damrosch’s and Lawall’s definitions offer a practical (and practicable) solution. Rather than solely focusing on the literary works being read, (or, as is often the case, the works that have traditionally *not* been read, e.g. non-Western works), many world literature teachers have used supplemental readings and related activities to enhance the reading of world literature, acquainting their students with the different cultural traditions from which those works simultaneously spring from and represent in real and concrete ways. One must acknowledge the culture and “domains of experience” (Lawall 33) from which a literary work comes in order to begin to understand its significance, what it was trying to accomplish, and why it was written.

How does one go about reading or teaching world literature? Thomas M. Greene outlines many considerations to make in his article “Misunderstanding Poetry: Teaching outside the Western Canon.” The first thing teachers and students in the United States must do upon accepting the challenge of reading world literature is to acknowledge the biases and ethnocentrism inherent in their Western world view. Greene explains that “reading texts from remote cultures might be said to train our ethnocentrism, enlighten it, discipline it, broaden it, but never altogether dispel it” (72). Try as they might, readers cannot completely divorce themselves or their viewpoints from their native culture.

Greene argues that it would be naïve to assume that this divorce from culture is even possible. A position of cultural neutrality, he argues, is impossible, and ultimately inhuman, as we are all “cultural animals” (72). To read world literature in a responsible way, he writes that readers must both acknowledge that their ingrained biases will color their readings, and that no matter how aware they are of their own ethnocentrism, it will be impossible to ever completely shed its influence. He describes this process as “try[ing] to bridge a division that we know in advance is not completely bridgeable” (73). While readers can explore “other ways of seeing and being” (Reese 63), it would be dangerous to assume that one could ever reach the point of full understanding or identification with different cultures based on cursory readings of their literature(s) alone. This is a challenge to readers of world literature, not an excuse never to pick up a literary work from a culture different than one’s own.

After clarifying this, Greene outlines three important steps teachers and students need to take when reading world literature. First, rather than focusing solely on similarities between the host culture and the text, Greene urges teachers and students to concentrate on the aspects of the work that are the most strange and foreign, and therefore the most uncomfortable:

We need to look for the feature that defeats our ingrained habits; we need to be alert to that violation of our expectations and pause over it. In that very puzzlement may lie precisely the potential enlightenment the text can offer us.

(77)

Remember that a characteristic of world literature is that it comes from a cultural and literary tradition different from one’s own. If this difference is not acknowledged, it

would be more accurate to say that one is reading “universal literature” as Guérard defined it. In reading world literature, it is important to recognize values different from one’s own and respect them, rather than disregard them or worse, judge them to be wrong. In his article, Delane Bender-Slack cites “globalizing students” as a goal of reading world literature, which will result in “respecting others’ rights to live those differences” (74).

Greene’s second step is for readers to describe in their own words the differences and estrangement between themselves and the text. These words will be their own, and will serve a dual purpose. First, they will clarify the differences between the reader’s own culture and that of the text, and secondly, the way in which readers describe the text will “reveal [their] categories, [their] ways of understanding” (80) the said culture and text. As readers acknowledge the division between themselves and the foreign text, Greene argues, they will be in a better position to recognize the “human continuity that persists in spite of the cultural chasm” (81). This is the third and final step in reading world literature according to Greene. While honoring the different world view the work presents, readers will inevitably recognize familiar (or at least similar) themes and ideas within the text, revealing a common human bond. In addition, by comparing and contrasting other cultures to their own, students will better understand who they are themselves, and how their human experience is shaped by their own culture. “The foreign becomes familiar” (Bingen 44), and students step “outside the familiar to view [their] culture as an outsider may” (Downing 48). In her article, Karen Downing describes how her world literature class read Do They Hear You When You Cry? by Fauziya Kassindja, a piece about female genital mutilation. At first it bothered her students, but it quickly led

to a critical discussion about the commonplace practice in American culture of circumcising infant males. By causing students to turn a critical eye on their own culture's practices, "world literature...will clarify a sense of personal identity through awareness of one's 'situation in the world'" (Lawall 34).

Since the events of September 11th, 2001, high school teachers across the country have become acutely aware of the urgency with which world literature curricula needs to be implemented in schools, in order to "prepare students to function effectively in the global community" (Bender-Slack 70). Unlike my high school five years ago, many teachers and students across the nation are engaging with world literature in innovative and effective ways. Delane Bender-Slack begins his world literature course every year by getting his students to agree that they are all humanists, or "concerned with the human condition" (71). In this way, he ensures that students understand that all people everywhere are both important and connected to each other. Equipping students to fight for social justice was one of his motivations for teaching the course, and became a theme throughout the curricula, culminating in a final unit on activism in which students were required to synthesize the international readings they had done with research about contemporary human rights issues across the globe.

In another approach, Mark J. Bingen explains how he supplements the reading of foreign texts with creative activities to connect the texts to students' personal lives. Students create powerpoint presentations on cultural and philosophical subjects to create context for the works read. Outside speakers from the community and films bring students in close contact with different cultures. Painting haikus in calligraphy on kites and then flying them simultaneously engages students with Chinese poetry while

allowing them to express anxieties, hopes, and fears of their own. To accompany the reading of Chinua Achebe's Things Fall Apart, Bingen's students research traditional Ibo recipes and music and divide the labor in an attempt to experience the sounds and tastes of Achebe's world, bringing it to life in a real and tangible way.

Marcia Sweet and Karen Downing have found success in organizing their world literature courses by theme instead of by geographic region. Sweet's "Choices" curriculum "treat[s] literature as a way to invite students to participate in 'culturally significant conversations' about persistent human conditions" (Newell Sweet 39). By emphasizing "explorations of the various social and personal contexts for decision-making" (43), Sweet encourages her students to think about their own experiences and how those relate to the texts they are reading. Downing's thematic categories, (Search for Meaning, Injustice, Romantic Love, and Border Crossing) address "profound questions of values and the personal dilemmas of the human condition" (47), challenging students to question their own views while at the same time recognizing the common threads that tie humanity together. "Asked to examine their own assumptions as part of reading a text, [students] come to a better understanding of the very *process* of reading, and of their own personal and cultural identity" ("Report" 3). By contrasting values presented in the literary works and their own, students will come to understand how reading is a political act.

Brad Coltrane offers a compelling and revolutionary approach to world literature in his article, in which he argues that only in studying "American" and "world" literature side by side can one develop a literary curriculum "that begins to erase that line of 'us' and 'them' altogether, replacing it with a wide and ever-expanding circle" (28). In his

world literature course, Coltrane teaches three texts by American authors, each paired with a corresponding text from a different culture.⁵ Categories are blurred as Coltrane points out that “[o]f the three American authors, only one (O’Brien) was ever a United States citizen,” and that of the three international authors, “only Ninh writes primarily in his native language; Achebe and Emecheta write in English and generally reside in the United States and Britain, respectively” (31). Coltrane hopes that students will “learn to identify with all good literature” regardless of its origin (32). However, it is important not to disregard the contributions made to the text by its culture, nation, and language of origin in order to learn from and honor those traditions.

Are these examples of progressive classrooms across the country typical of literary classes in the United States? Do they represent norms or exceptions to the rules? If asked, would students show they have assimilated these teachings into their conceptions of self and other as the teachers have intended? The answers to these questions are what I set out to discover in my research.

⁵ Black Elk Speaks by John Neihardt and Black Elk is paired with Nigerian Chinua Achebe’s Things Fall Apart; The Narrative of the Life of Frederick Douglass, An American Slave is taught alongside The Slave Girl by Buchi Emecheta (Nigeria), and The Things They Carried by Tim O’Brien is coupled with The Sorrow of War by Vietnamese author Bao Ninh.

Methods

Project Design

My premise was that reading literature from different traditions than the host culture early in a student's education would engender a sense of world citizenship. But how could I support that? James D. Reese questions my goals in his article:

It would be rather simplistic to suggest that studying works from many cultures alone dispels or even eases prejudices; for a variety of reasons, it is quite difficult to measure changes in attitude due to the impact of exploring such works (68).

Here Reese hits upon something I discovered in the course of this project: it is very difficult to show a connection between the literature someone reads and the sensitivity that person has for values and traditions other than his or her own.

I wrote a survey of questions to assess students' knowledge of world leaders, geography, and vocabulary, and attitudes about foreign countries and people, both of which are elements of world citizenship and are more easily quantified and evaluated than "world citizenship" itself. I was interested in seeing whether Oregonian or Chilean students have had more exposure to world literature, and which students know more about international relations and have a greater sensitivity to differing views and people, and finally if there is a correlation between the literature the students have read and an interest in and knowledge of the world.

My research question, therefore, is tripartite: first, what, if any, world literature is being taught in high school literature classes? Secondly, if world literature is being taught, is it effective at engendering a sense of world citizenship in the students? Can a correlation between the reading of world literature and the elements of a person's world

citizenship be found? Finally, how do students in the United States measure up to students in Chile regarding their knowledge of current world events and leaders?

I was lucky to find World Citizenship, a study James C. Manry conducted in 1927 with college students. Manry's study was concerned with questions very similar to my own: "To what extent are our institutions of higher learning bringing their students into effective contact with world affairs? What are the most practicable lines of further advance in the development of world citizenship?" (9). Even though Manry's test was outdated, I was able to use it as a template for writing my own survey.

Manry defined world citizenship as "wider knowledge and more competent opinion on world affairs" (9). Of the twelve sections of Manry's test, seven tested information and five tested "right judgment on international affairs" (10). Some elements of Manry's test I deemed too dated (an entire section was dedicated to European governments since 1914, the end of "the World War") or too difficult to include in my survey (he was testing college students, not high school students). There are five major differences between Manry's study and my own, which I took into account when writing my survey.

First, in the development of his test, Manry went to extensive lengths to determine the "geographical incidence by periodical years of common allusions" (13), or in other words, to determine how often certain countries were mentioned in periodicals across the U.S. He used these data to determine how often he would mention those countries in his test. He was concerned that his test measure a "wide and representative sample of knowledge," because in his words "a test of international information, the questions of which chiefly concerned only two or three nations, or emphasized remote and

unimportant facts, would lack validity” (11). In the creation of my survey instrument, unlike Manry, I did no formal studies to determine which countries and regions should be included and at what incidence. I relied on Manry’s test as a model and on my own conjectures. For example, the Middle East is arguably a much-talked about region in the world, often featured in the (U.S.) news, so I felt it was particularly important for students to be acquainted with the geography of this region of the world. I also solicited feedback from Rebecca Sanderson, the director of Student Affairs Research and Evaluation at OSU, who proved invaluable in the writing of my survey.

The next marked difference between Manry’s test and my own is that he was measuring what students in the United States knew against what they *should* know. To do this, Manry gave his test to a control group of “competent judges,” as he called them, and measured students’ answers against theirs. “In validating the parts of the test measuring judgment the opinion of supposedly competent persons was obtained in order to determine the *correct* responses” (19, emphasis mine). Manry solicited responses from “leaders in American organizations or movements of international scope, authorities in economics, political science, sociology, history, geography, anthropology...prominent financiers and business men involved in international transactions, diplomats and international lawyers, government officials connected with foreign affairs, judges, [and] religious, social and moral leaders known to be directly interested in international problems” (19). He then compared the students’ results with the responses of the competent judges, to establish if the students’ knowledge on international affairs was adequate or not. I, on the other hand, was not interested in evaluating what U.S. students know against what they *should* know, but in comparing what they *do* know to what

Chilean students know. I am not asserting, for example, that U.S. students should know who the president of Chile is (one of the questions in the survey). I am, however, interested in seeing whether there are more Chilean students who know who the U.S. Secretary of State than U.S. students who know who the Chilean president is. Which students know more about the other country?

Thirdly, the objective of Manry's study was to show trends across the United States. He therefore solicited responses from 14 "typical American colleges" (33) and used the responses from 355 men and 421 women in his final analyses. The scope of my study is significantly smaller: I conducted a case study of three high schools in the state of Oregon and three high schools in the Bío-Bío Region of Chile (Region VIII). I will not be able to draw any sweeping conclusions about the U.S. and Chilean education systems in general. Next, I had to keep in mind that I would be surveying high school seniors whereas Manry tested college students – a significant difference in age and education that merited consideration. My survey is shorter and less challenging (though still difficult) than Manry's test.

Finally, Manry's study concerned itself with determining the students' world citizenship as a means of demonstrating whether U.S. institutions of higher education were doing an adequate job of teaching from and promoting an international perspective. I, however, was interested in my subjects' sense of world citizenship specifically as it had been influenced by any world literature they had read in their academic career. Therefore, in addition to sections inspired by Manry's study to test students' sense of world citizenship, I wrote questions for my survey to test students' specific experience with and knowledge of world literature.

The Sections of the Survey

Each question in my survey (see Appendix 1) can be classified in one of four categories: personal information, knowledge of international relations, literature experience, and self-reported personal interest in international relations.

The personal information section includes questions about the subject's heritage, travel experiences, language proficiency, and the mediums through which each absorb news of the world to determine other contributing factors to the subject's knowledge and opinions of world affairs. I was also interested in whether students were already thinking globally prior to the taking of this survey. I ask the students if they plan on working or living abroad at all, and I ask them to agree or disagree with the following statement: "I want to get to know and understand cultures outside of my own."

I modeled a number of sets of questions after Manry's test, including a section where students were asked to match international relations terms to their definitions, and a section where students were asked to match names of current and recent world leaders to the positions they hold or have held. The map of the Middle East that students were asked to label with the names of seven countries was my own idea, based on my perception of the importance and relevance of the region in current affairs. In addition, I wanted to ask a question intimately concerned with the governments of each country where I would be conducting the survey (the United States and Chile), since the students would be completing the same test, so as to measure what the students knew about *each other*. I asked who the Chilean president was, (a question I suspected U.S. students would not know, and Chilean students would), but I did not want to ask who the U.S. president was because I was fairly certain that all of the Chilean students would know the answer. I

decided to ask who the U.S. Secretary of State was instead. I also wrote two questions (#24 and #34) concerning Asia and Africa, regions of the world that would be foreign to all of the students, and one question (#35) that addresses the geographical link (Central America) between the U.S. and Chilean students. I also included two free-response questions (#56 and #57) to determine students' knowledge and perceptions of countries neighboring their own.

As for literature, I asked students to list up to five literary works they have read in the last four years, to indicate whether the work was required reading or something they chose on their own, and to list the author's nationality, if known. I also inquired about each student's favorite book and the nationality of that author, to give students an opportunity to share something of themselves with me. Rebecca Sanderson helped me to keep in mind that it was not in my best interest for the students to feel defeated while taking this survey and give up. I wanted to give them the chance to show off. I also gave them space to fill in other titles and authors of literary works that they may be aware of without having actually read them, because the influence of a literary work stretches beyond its readership. I know of many authors and books which I have not read but am nevertheless familiar with the impact they have had on popular culture.

Throughout the survey, I was sure to use various question formats (multiple choice, true/false, free-response) and various difficulties (self-reported, with no wrong answers, and knowledge-based) to maintain the subjects' interest and help guarantee significant results.

Who to Survey

I decided to examine high school literature classes, because I felt that a) *all* students should read world literature, and b) the sooner students are exposed to world literature, the better. High school literature classes are both appropriate and feasible venues to expand students' cultural awareness of the world around them. I also decided to examine schools which participate in the International Baccalaureate (IB) program, an internationally recognized and standardized curriculum with an explicit international focus, and schools which do not. I would know that students in the IB program had been exposed to world literature, so I could expect more informed results from them.

I obtained permission from teachers of literature classes to administer the survey during class. The survey took students anywhere from 20-45 minutes to complete. I specifically wanted to survey students in their last year of secondary school, the group of students most likely to have encountered world literature and synthesized it with their everyday lives. I ended up surveying two senior-level literature classes at public schools in Chile and one class of younger students (the equivalent of sophomore year of high school) at a private bilingual school in Chile. In Oregon, I surveyed one senior-level literature class, one junior/senior mixed literature elective class, and one junior/senior IB seminar class.

I also gave a questionnaire to the teachers to learn their background knowledge of world literature (see Appendix 2). Teachers were given the questionnaire at the same time that the students were taking the surveys. The aim of these questions is to understand the teachers' contributions to the course, and their perceptions of world literature and of their students. The world curricula may be there, but are the teachers passionate about

conveying a world perspective to the students? Were the teachers taught about world literature and how to teach it? Are they comfortable teaching world literature? What is their sense of the importance of world literature in their classrooms? How does the teachers' relationship with world literature affect those of the students?

Data/Results

Survey Questions 14-18 *Objective: Who has read more international authors? From which regions do the international authors come? Which works are students reading?*

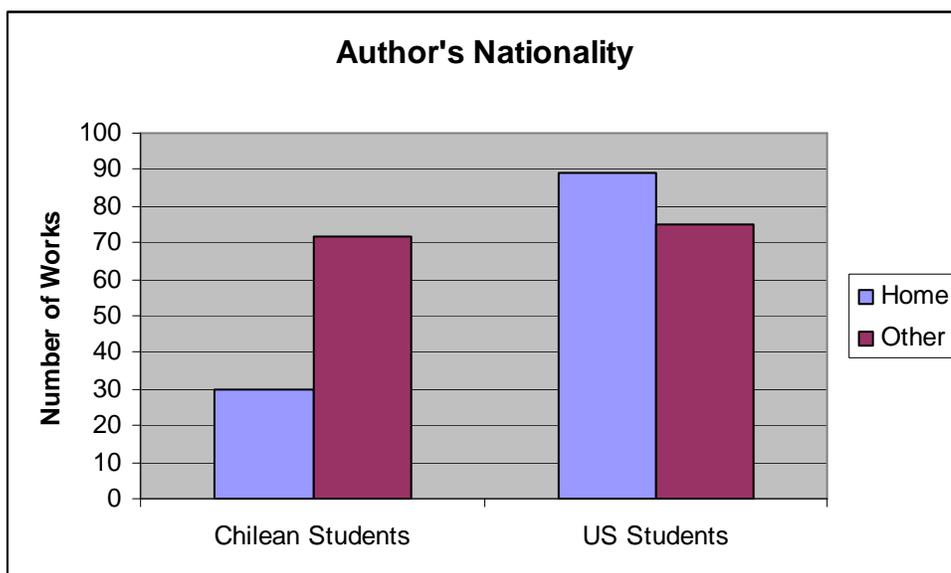


Figure 1. Chilean versus U.S. Schools. In this chart “Home” works refer to works by Chileans for the Chilean schools and works by U.S. authors for the U.S. schools.⁶

Students were asked to list up to five works of literature (novels, poems, stories, other books) that they had read in the last four years. In addition, students were requested to cite the nationality of the author of the work, if known. Students often left the nationality of the author blank if they did not know. Sometimes they identified the wrong nationality for the author (e.g. Venezuela for Gabriel García Márquez, who is actually from Colombia). This graph represents the true nationalities of the authors. Some works listed were unidentifiable (e.g. I could not read the handwriting or find a literary work with the written title), so those are not included in this count.

⁶ In the Data/Results Section and following Discussion and Conclusion sections, literary works will be referred to as “foreign literature” and “home literature.” Literary works written in the United States would be considered home or domestic literature for U.S. students, but “world literature” for Chilean students, and vice versa. The term “world literature” is insufficient; it does not make this distinction clear.

Chilean students reported over twice as many foreign works read than Chilean works. U.S. students have read more works from the United States than from other countries. Chilean students have read a higher proportion of foreign works than U.S. students.

Objective: From which regions do the international authors come from?

AS	
Europe	15
Chile	10
Central and South America (not including Chile)	8
USA	6
Other	0

CS	
USA	27
Europe	15
Other	5
Central and South America (not including Chile)	1
Chile	1

NS	
Chile	14
Europe	14
USA	9
Central and South America (not including Chile)	6
Other	0

RS	
USA	36
Europe	21
Other	7
Central and South America (not including Chile)	0
Chile	0

MS	
Europe	16
Chile	6
USA	5
Central and South America (not including Chile)	3
Other	0

HS	
USA	26
Europe	17
Other	5
Central and South America (not including Chile)	3
Chile	0

Figure 2. Questions 14-18: Incidence of Regional Origins of Works Read.

In two of the Chilean schools, students reported works from Europe at the highest incidence, even ahead of works from their own country. At Neruda School, works from Chile and works from Europe were reported at the same incidence. Students from all three schools in Oregon reported works from the United States at the highest incidence, followed by works from Europe. Note that no Chilean students reported identifiable works from anywhere other than Europe, the U.S., or Central and South America. Some students at each of the schools in Oregon reported having read works from other areas of

the world (e.g. Russia, Afghanistan, Canada, India). Students at only one Chilean school had read more works from Central or South America than the United States. Students from two schools in the United States reported having read works from Central or South America.

Objective: Which works are students reading?

Allende School Top Six Reported Works Read	Number of Students
Crónica de una muerte anunciada (Colombia)	17
Juana Lucero (Chile)	10
La Amortajada (Chile)	8
Palomita Blanca (Chile)	5
Francisca yo te amo (Chile)	4
La Noche Boca Arriba (Argentina)	4

Figure 3. Country of origin of the author is in parentheses. For complete lists of reported works from Chilean and U.S. students, please see Appendix D.

All of these works were reported by at least some students as being required reading for a class. Notice that four of the six most read works are from Chile, and that the most read work is by Gabriel García Márquez, renowned author from Colombia.

Neruda School Top Six Reported Works Read	Number of Students
Cuentos con alma, puentes de luz (Chile)	11
El arte de amar (The Art of Loving) (Germany)	7
Juana Lucero (Chile)	5
Francisca yo te amo (Chile)	3
Juventud en extasis (Mexico)	3
Subterra (Chile)	3

Figure 4.

Similar to Allende School, four of the six most reported works are from Chile. All were reported as required reading. Notice the repetition of Juana Lucero and Francisca yo te amo at both public schools.

Mistral School Top Five Reported Works Read	Number of Students
Harry Potter (United Kingdom)	6

La Tregua (Uruguay)	5
Las Crónicas de Narnia (The Chronicles of Narnia) (United Kingdom)	5
La Cultura Huachaca (Chile)	4
Papelucho (Chile)	3

Figure 5.

Two of the top five works read by students at Mistral School were not required reading, including the most popular one.

Camus School Top Five Reported Works Read	Number of Students
The Kite Runner (Afghanistan)	8
Harry Potter (United Kingdom)	7
The Lovely Bones (USA)	7
A Thousand Splendid Suns (Afghanistan)	6
The Perks of Being a Wallflower (USA)	4

Figure 6.

All except the Harry Potter books were cited as required reading. The Lovely Bones, A Thousand Splendid Suns, and The Perks of Being a Wallflower were all cited at least once as required and non-required reading. Only two of the five books are from the United States.

Rowling School Top Six Reported Works Read	Number of Students
1984 (United Kingdom)	6
Harry Potter (United Kingdom)	6
Animal Farm (United Kingdom)	4
The Adventures of Huckleberry Finn (USA)	4
The Scarlet Letter (USA)	4
To Kill a Mockingbird (USA)	4

Figure 7.

All except Harry Potter were cited as required reading.

Homer School Top Seven Reported Works Read	
Brave New World (UK)	8

Chronicle of a Death Foretold (Colombia)	7
The Awakening (USA)	7
Things Fall Apart (Nigeria)	7
Song of Solomon (USA)	6
The Stranger (France)	6
Their Eyes Were Watching God (USA)	6

Figure 8.

All works were cited as required reading.

Survey Question 13 *Objective: How many, how extensively, and which foreign languages are studied by the students?*

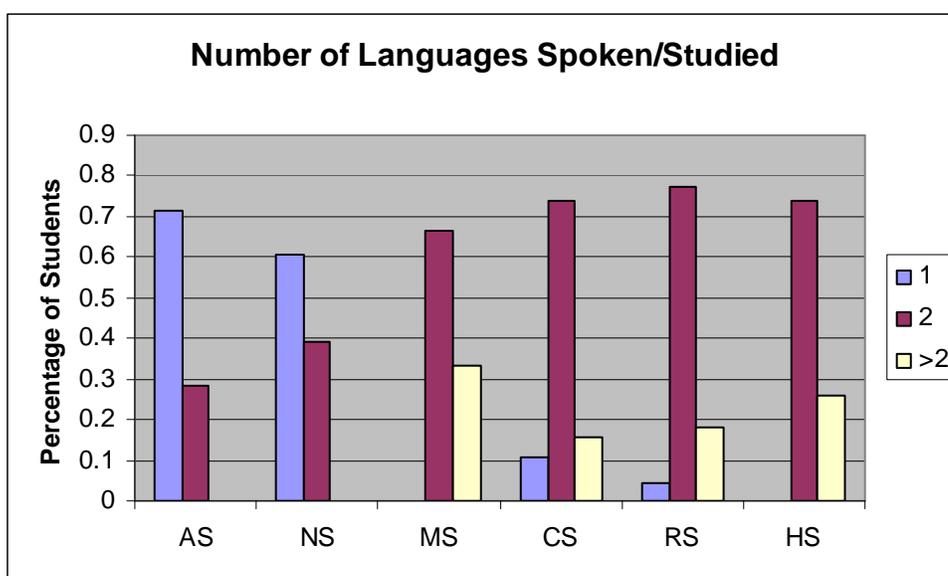


Figure 9. How many languages do you speak/have you studied? Native language is included in the count.

Notice that no student in either of the two public schools in Chile speak more than two languages. All students at Mistral School and Homer School speak at least one foreign language.

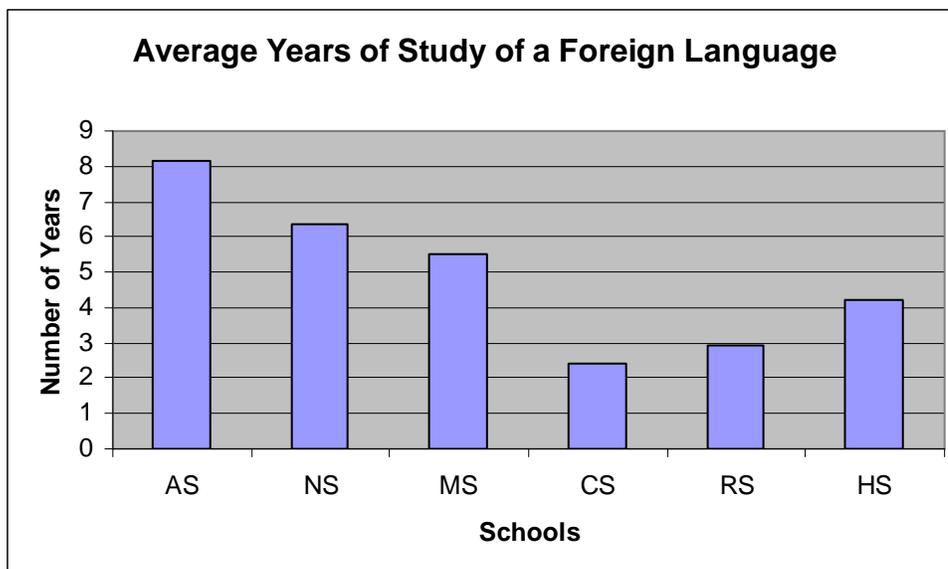


Figure 10. Counting all languages studied with a number of years reported (e.g. no languages reported as “native” included in this graph).

This graph only accounts for the students who reported having studied/being able to speak a foreign language. Only six of the 21 students at Allende School reported speaking a foreign language. Nine of 23 students at Neruda School reported speaking a foreign language. This data is incomplete, however. Miguel Rojas, English student at Universidad del Bío-Bío and student teacher of English in public high schools in Chillán reports that *all* students take English courses, beginning at age 10. Therefore the few students who responded to this question are representative of the entire population.

Mistral School is a bilingual school, therefore 100% of students reported studying or speaking a foreign language. The students I surveyed at Mistral School were in the equivalent of sophomore year of high school, (the highest grade taught at that school), and that is why they have studied foreign language for a shorterer amount of time.

Two years of foreign language study is a requirement for graduation from high school and for entrance into most universities in the U.S., therefore the three Oregonian schools have high percentages of students studying foreign languages (17 of 19 students

at Camus School; 21 of 22 students at Rowling School, and 100% of the students at Homer School).

Chilean students study languages for a longer amount of time, on average, than U.S. students.

<i>Foreign Languages Studied</i>					
AS	NS	MS	CS	RS	HS
English	English	English	Spanish	Spanish	Spanish
		French	French	German	French
		Russian	German	Japanese	German
		Latin		French	Japanese

Figure 11. Foreign Languages studied by students. Not including native languages.

Students at the public schools in Chile only reported having studied English as a foreign language. For the other four schools, languages are listed in order of prevalence (listed first are the languages that were mentioned by the most students, and were reported as having been studied for a longer time). One student at Mistral School reported having studied Mapudungun, the language of the indigenous Mapuche people, but only for “one day.” Having been studied for such a small period of time, it was left out of this chart. One student at Rowling School had studied Latin. She was an exchange student from Germany who had not studied Latin at Rowling School, so that was left off this chart as well.

Survey Questions 22-42, 46-55 Objective: How did students perform on the Knowledge of World Affairs section?

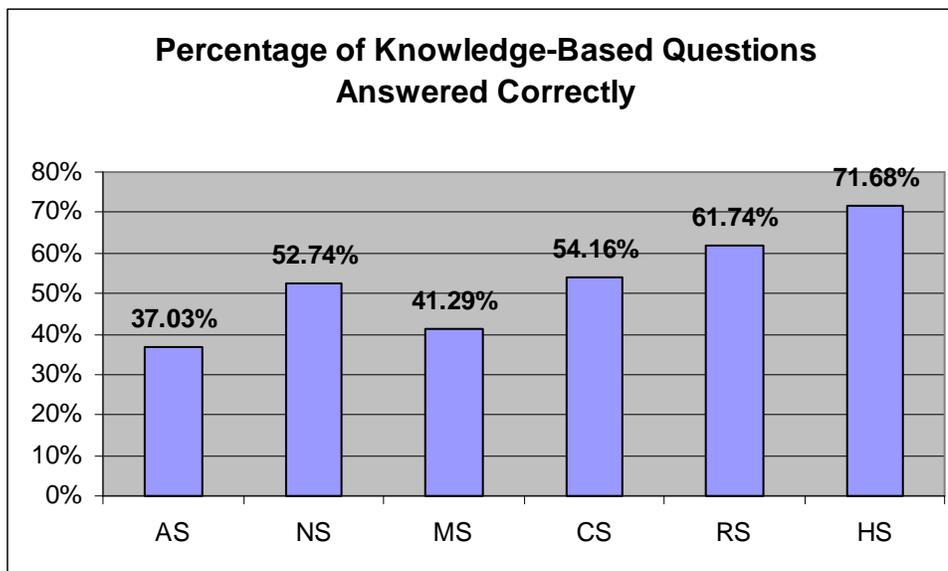


Figure 12. Questions 22-42, 46-55 (Knowledge Based): Percentage of correct responses per school.

Questions which were not answered (had no response) were counted as wrong answers.

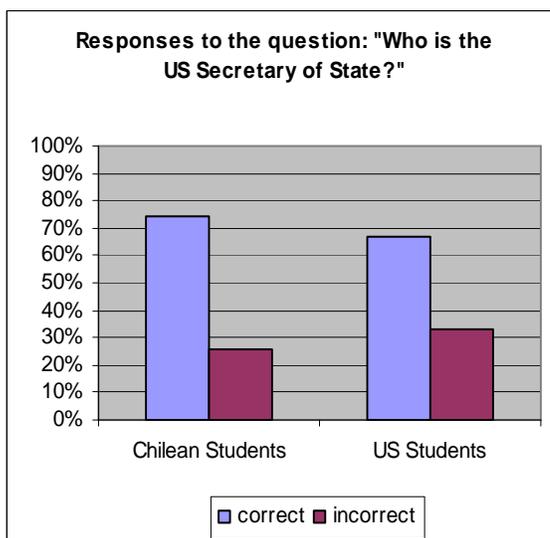


Figure 13. Question 22.

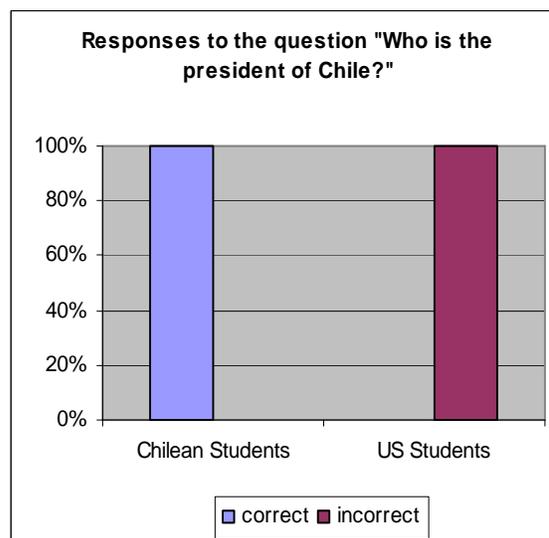


Figure 14. Question 23.

A greater percentage of Chilean students than U.S. students (74.6% versus 67.2%) knew that Condaleeza Rice is the Secretary of State of the United States. All Chilean

students knew that Michelle Bachelet is the president of their country, but none of the U.S. students responded correctly to that question.

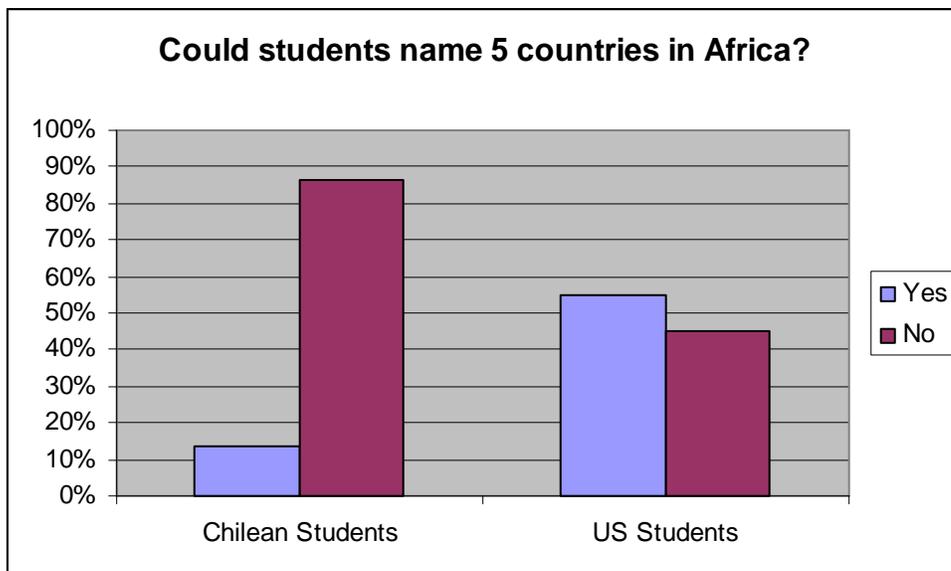


Figure 15. Survey question 34.

The only Chilean students who could correctly identify five countries in Africa were from Neruda School. Homer School had the highest number of correct responses, with 19 of 23 students. Remember that students surveyed at Homer School were IB students. Rowling School students were split, with 11 correct and 11 incorrect answers. Five students at Camus School were able to correctly identify five African countries.

Survey Question 5 Objective: How did students report their nationality?

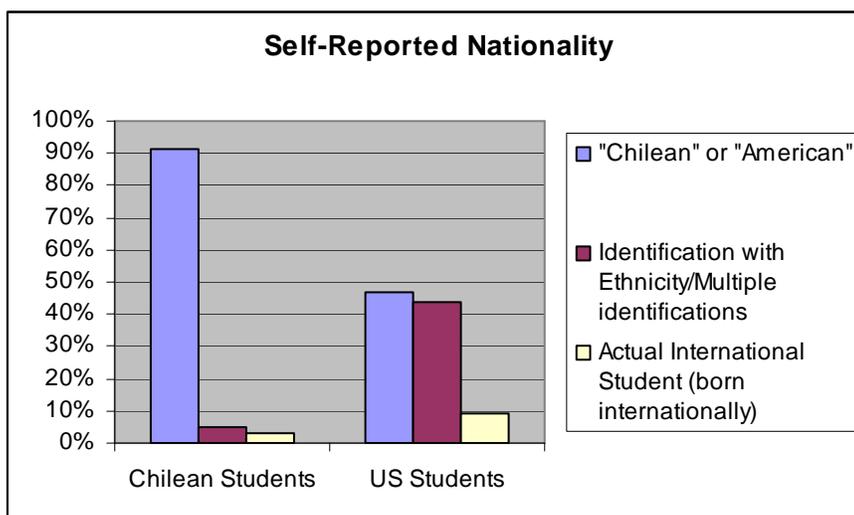


Figure 16. Response to “What is your nationality?” of Chilean and US students.

It was only at Mistral School, a private Chilean school, that there was any deviation from “Chileno/a” as a response to the question. “Multiple Identifications” refers to three students at Mistral School whose responses were: “Chileno, Español”; “Chileno/Norte Americano”; and “Chilena + Francesa.” Each student had one Chilean parent and one parent from the other mentioned country. (“Norte Americano,” though technically translated in English as North American, is used in Chile to refer to a U.S. citizen.) These students may have dual citizenship or they may just identify ethnically with their parents’ origins. It is impossible to distinguish from the data collected.

U.S. students either answered with “American” or “USA” or identified an ethnicity rather than a nationality in response to the question. Examples of identification with ethnicity responses include: “White” “Caucasian” “Irish/German” “Western European” and “Hispanic.”

Survey Question 12 Objective: How extensively have students traveled? Where have they traveled to?

	AS	NS	MS	CS	RS	HS
<1 week	0	0	3	1	0	0
1 week	1	0	1	3	3	1
1+ - 2 weeks	0	0	1	2	4	5
2+ - 4 weeks	0	0	2	2	4	5
4+ - 8 weeks	0	3	2	2	2	5
9 - 24 weeks	0	0	1	0	0	1
>6 mos	0	0	1	5	1	4

Figure 17. Total length of stay (of all trips mentioned) spent outside of home country (Chile or the U.S.).

Of 21 students at Allende School, only one reported having traveled outside of Chile. Neruda School boasted three of 21 students with experience abroad, and of the class of 15 students at Mistral School, 11 had traveled outside of Chile. As for the schools in Oregon, 15 of 19 students at Camus School had been abroad. At Rowling School, 14 of the 22 students had spent time outside of the U.S., and at Homer School 21 of 23 students reported having been abroad. International students have been included in these counts. There was one international student on exchange at Camus School, and one at Rowling School. There were two students at Homer School who were born and raised in Canada who now live in the United States.

Where students have traveled/lived abroad					
AS	NS	MS	CS	RS	HS
Argentina	Argentina (2)	Argentina (7)	Canada (11)	Canada (9)	Canada (12)
	Brazil	USA (3)	Mexico (4)	Mexico (6)	Mexico (9)
	Mexico	Brazil	England (2)	Japan (3)	France (4)
	Uruguay	England	France (2)	England (2)	China (2)
	USA	France	Germany (2)	Germany (2)	England (2)
		Uruguay	Ireland (2)	Czech Republic	Germany (2)
			Italy (2)	France	South Korea (2)
			Belgium	Italy	Bahamas
			China		Belize
			Denmark		Bolivia
			Estonia		Brazil
			India		Cayman Islands
			Japan		Costa Rica
			Luxembourg		Indonesia
			Nicaragua		Italy
			Norway		Jamaica
			Puerto Rico		Japan
			Scotland		New Zealand
			Singapore		Panama
			South Korea		Scotland
			Spain		Singapore
			Sweden		
			Switzerland		
			The Netherlands		

Figure 18. Numbers in parentheses represent the number of students who have been to that country.

Argentina, as the closest country to Chillán, is the most popular foreign country to visit for Chilean students. Canada is the closest foreign country to students in Oregon, followed by Mexico, which are the top two most visited foreign countries for all three Oregon schools. One student at Camus School, who had lived in Germany for two years with her family, listed “all of Europe” as a country she had been to. That entry is not included in the above chart because specific countries were not indicated. Similarly, another student wrote “all Caribbean islands” as an entry, which could not be included.

Survey Questions 43-45 *Objective: How extensively do students see themselves traveling in the future?*

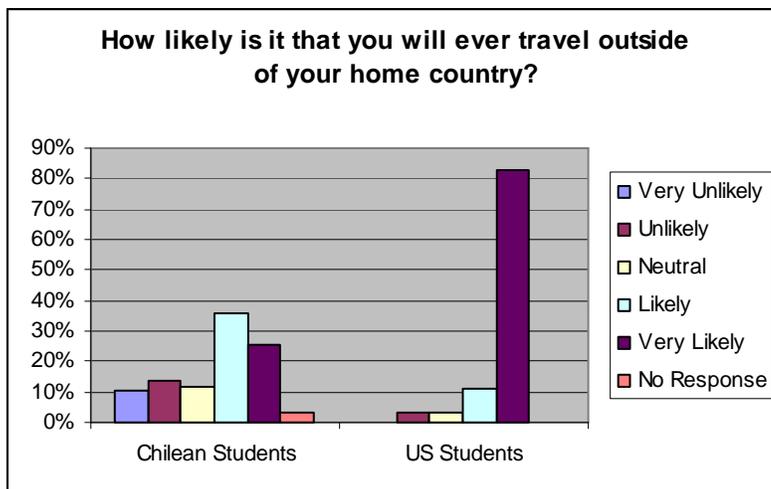


Figure 19. Responses to question 43.

Chilean students see themselves as less likely to travel outside of their home country than U.S. students. None of the U.S. students responded with “very unlikely” while some of the Chilean students did.

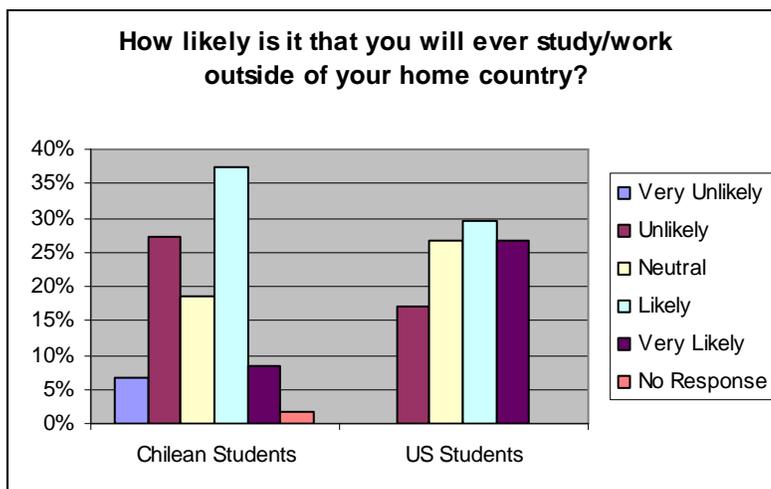


Figure 20. Responses to question 44.

Most Chilean students think it is likely they will study and/or work outside of Chile. A sizable percentage think it is unlikely, and few think it is “very likely.” No U.S.

students think it is “very unlikely,” while most think it is likely they will study and/or work outside of the United States.

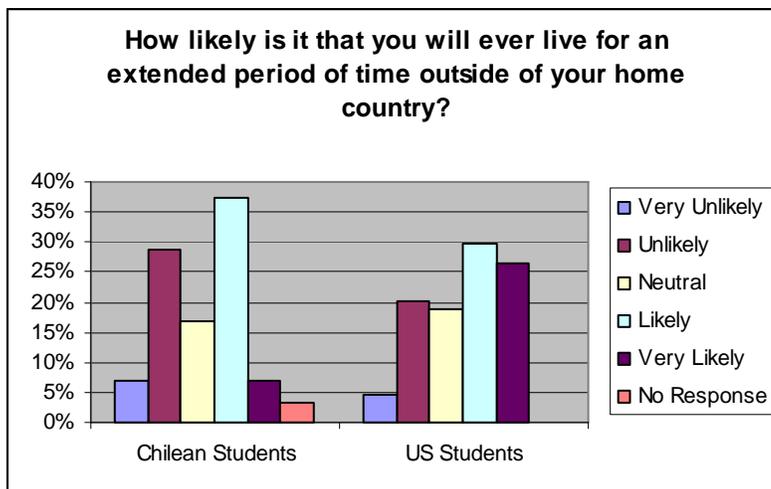


Figure 21. Responses to question 45.

Most Chilean students think it is likely they will live outside of Chile for an extended period of time, but many think it is unlikely or very unlikely. More U.S. students think it is “very likely” they will live outside of their home country than Chilean students.

Survey Questions 58, 59 *Objective: What are students’ opinions about a global point of view?*

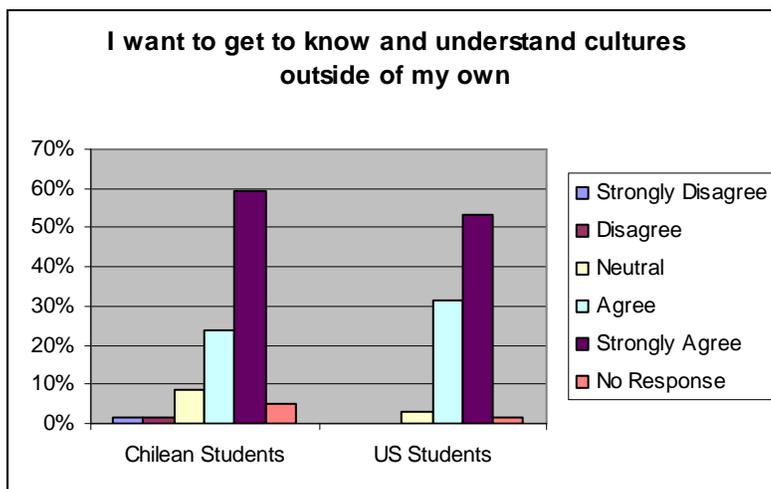


Figure 22. Responses to question 58.

Chilean and U.S. students followed the same pattern in response to this question: most strongly agree or agree that they want to get to know and understand cultures outside of their own. None of the U.S. students said they strongly disagree or disagree, but two Chilean students did.

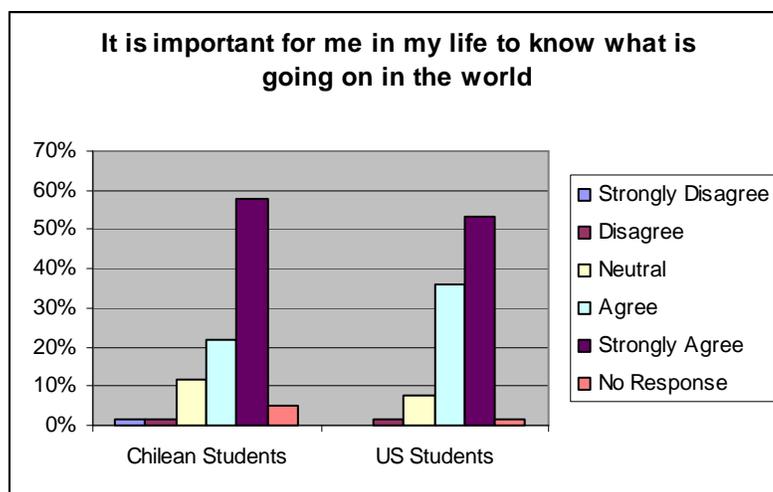


Figure 23. Responses to question 59.

Most students in both countries strongly agree or agree that it is important for them in their lives to know what is going on in the world. Only one Chilean student strongly disagreed with this statement.

Survey Question 60 Objective: What regions of the world are students interested in?

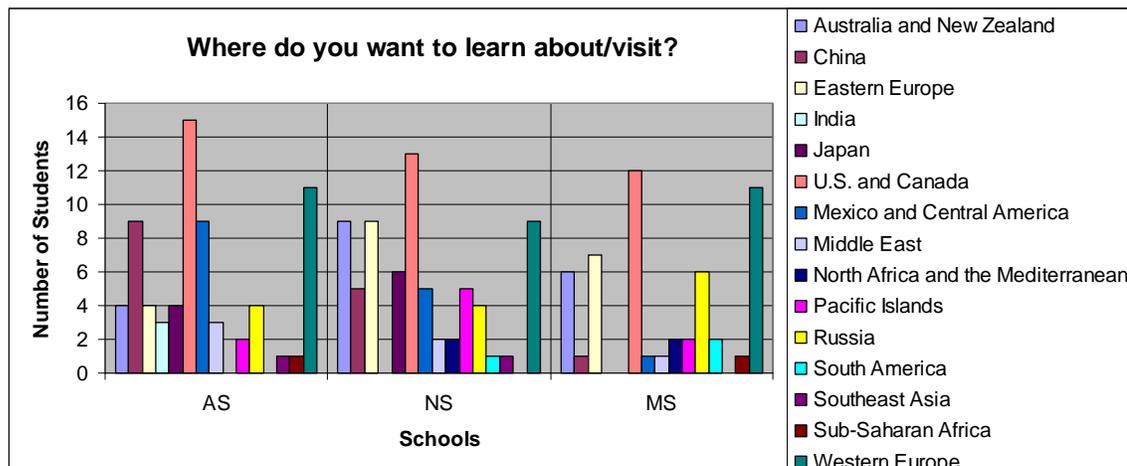


Figure 24. Responses from Chilean schools.

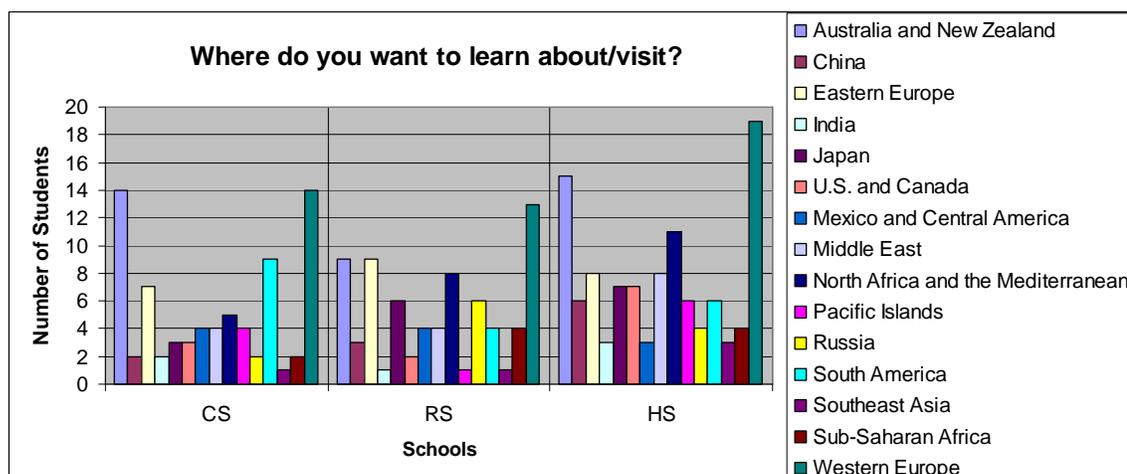


Figure 25. Responses from U.S. schools.

Students were asked to pick their top four of 15 regions of the world that they were interested in learning more about and/or visiting. Some marked more than four areas, in which cases all responses were counted. ‘United States and Canada’ is the number one choice for all three Chilean schools. For Allende School, Western Europe comes in second place. For Neruda School, second place is a tripartite tie between ‘Australia and New Zealand,’ Eastern Europe, and Western Europe. For Mistral School, Western Europe claims just one student less than ‘United States and Canada.’

Western Europe is the top response for Rowling School and Homer School, and ties for first place with Australia and New Zealand for Camus School. Australia and New Zealand is second place for Homer School and ties for second with Eastern Europe for Rowling School.

Survey Question 61 *Objective: Where do students get their news?*

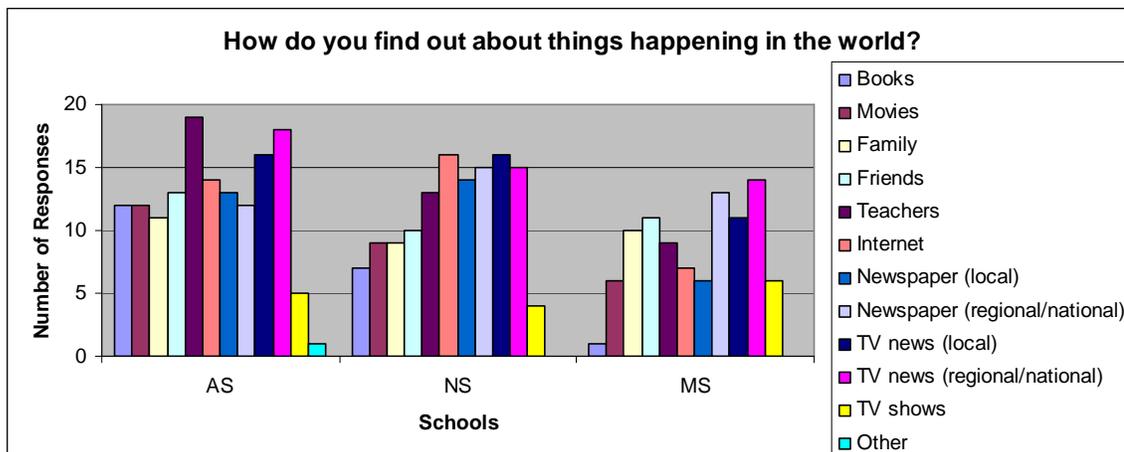


Figure 26. Responses from Chilean schools.

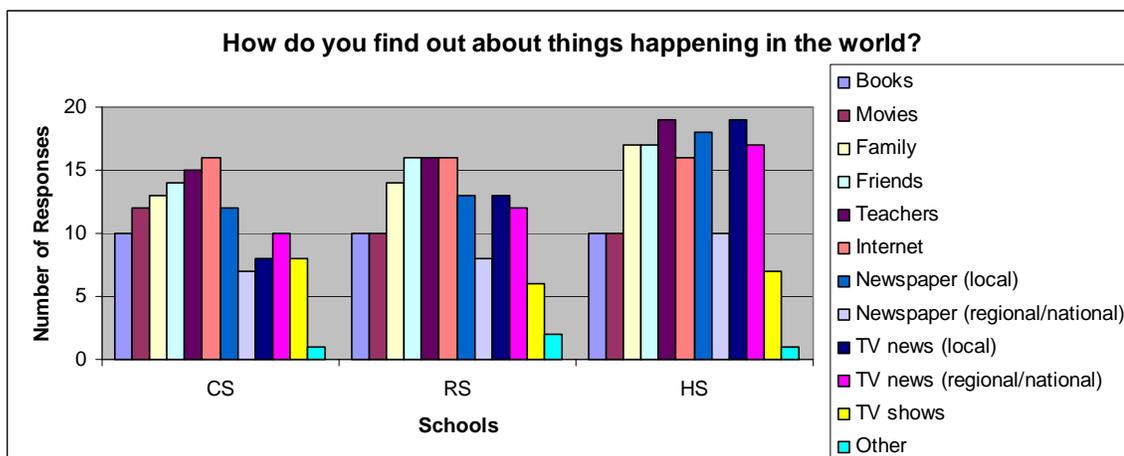


Figure 27. Responses from U.S. schools.

Teachers, regional/national TV news, and local TV news are the top three ways students at Allende School find out about world news. At Neruda School, internet and local TV news tie for the most prevalent sources of information, followed by regional/national newspaper(s) and regional/national TV news. Regional/national TV

news is the top response at Mistral School, followed closely by regional/national newspaper(s) and friends and local TV news tie for the third most influential sources of information. TV news of both varieties (local and regional/national) is a consistent top source across all three schools.

The internet, followed by teachers and friends are the top three sources of information for students at Camus School. The same three sources tie for top spot at Rowling School. Teachers and local TV news tie for most influential sources at Homer School, followed by local newspapers. Teachers are the most consistent, highest reported source.

Analysis/Discussion

Notes on the Subject Pools

The first two schools at which I conducted my survey, Allende School and Neruda School, were public schools in Chile. In addition, Allende School was an all girls' school. The teachers at these two schools had diverging opinions on their students' knowledge of world affairs. The literature teacher at Neruda School thought her students had a good sense of what was going on in the world because she believed that they watch international news. Miguel Rojas, who has taught English at Neruda School, disagrees with this statement. In his opinion, the students are concerned only with themselves and their personal problems. The literature teacher at Allende School agrees: "I think that they don't have a full knowledge of current events because they lack the habit of being informed." Both teachers, however, agree that their students feel like they belong to the international community, though the first teacher qualifies her statement, saying that she senses her students feel like part of an international community when they feel like Chile is rising out of poverty and a "third world" status. "When they see the national reality they feel far from the international community" she reports. The two public school teachers also differed in their definitions of world literature. The teacher at Neruda School had a somewhat limited view of what world literature is. She defined it as "the most read Anglosaxon and Oriental literature." The teacher at Allende School, however, held a broader view, defining world literature as "the cultivation of bellas letras (belles-lettres, or fine works) in the world, with typical (local) terms and situations of diverse peoples." Due to the fact that students at Neruda School scored higher on the knowledge-based questions than the students at Allende School, the contributions of the literature

teachers (their opinions and values) seem to be a negligible factor in the knowledge and opinions of the students, although Chilean students reported that teachers were one of their biggest sources of news about the world (see Figure 26).

Mistral School is a private school in Chillán where classes are taught only in English (except for the Spanish language class). Private schools are much more common in Chile than they are in the United States. If they can afford it, middle and upper-class families send their children to private schools. Mistral School is unique in that it is the only bilingual school in Chillán. The school teaches the equivalent of kindergarten through sophomore year of high school. Therefore the students I surveyed at Mistral School were younger than the students at the other schools, with fewer opportunity to take language, history, and current event classes. The class I surveyed happened to be an English language class, not a literature class. The teacher could not tell me about the literature curriculum at Mistral School, however she did say that in her class the students read short stories in the original English. This may mean that students at Mistral School are being exposed to broader views of the world, perhaps reading English works that are unavailable in Spanish. Even if the works are available in Spanish, reading them in translation would be reading them through a filter.

There is a significant disparity in economic status between the Oregon and Chilean students. The median family income in Oregon was US\$55,923 in 2006 (“Income”). The median family income in Chile is much lower, at US\$8,900 (Matus). Higher income allows students the opportunity to travel. This is apparent in Figures 17 and 18, and may be a contributing factor to the data in Figures 19, 20, and 21 (see below for further discussion).

At Camus School world literature is taught as the tenth grade English class. It includes literature from China, Africa, Japan, India and the Middle East. In the twelfth grade year, Contemporary Literature, both American and international, is taught. The teacher defines world literature as literature from outside of the U.S. at the basic level, and non-Western literature as a broader definition. The teacher gave her senior-level students a seven out of 10 for how well informed they are about international events, but comments that on the whole, “we are fairly isolated in the U.S. from true international perspectives/experiences.” She doesn’t feel her students have traveled enough to develop the sense of membership in the international community.

At Rowling School I conducted my research in a Theatre Literature class, an elective course that can be counted for English credit if students so choose. The group of students surveyed, therefore, is not necessarily representative of the entire student body, as these students were motivated and/or interested enough in the subject (plays from ancient Greece through Shakespeare’s day) to sign up for the elective course. In addition, the class was made up of juniors in addition to the seniors I had originally planned on surveying. The junior students have had one less year of instruction on world affairs and literature, and possibly one less year of foreign language study.

At Homer School I surveyed juniors and seniors in IB seminar, a “study hall for smart kids” as the teacher describes it. These IB-track students have taken a more rigorous course load than regular students and are “tougher intellectually.” Even so, the teacher reports that “well-informed students are the exception even among IB students.” The teacher at Homer School had the best definition of world literature of all the teachers I surveyed. He defines it as “literature of different cultural contexts – nationalities, racial

groups – literature reflecting the values, beliefs, cultural truths, practices, etc. of peoples far different than my Western experiences.”

Literature Read and International Affairs Knowledge: a correlation?

Chilean students have read more foreign works than works from their own country (see Figure 1). The U.S. students have read more U.S. works than foreign works. It is important to remember, however, that the United States has over 300 million citizens, and Chile has approximately 16 million people. It is a question of logistics. Simply put, “Chile has fewer authors than the United States” (Rojas).

When broken down by region, the foreign works read by Chilean and U.S. students vary slightly. Europe is the most represented foreign region, trailing only works from Chile at Allende School and Mistral School, and tying with Chilean works at 14 each at Neruda School (see Figure 2). Europe also ranks second to U.S. works at all three Oregon schools. This is most likely related to ideas about the canon. Works from Europe (think Shakespeare, Homer, Sophocles, Cervantes, Hugo, etc.) are often thought of as “the classics,” and are therefore widely read and distributed. In addition, many fairy tales (“Little Red Riding Hood,” “The Three Little Pigs,” etc.) and many recent and contemporary authors (George Orwell, J.K. Rowling of Harry Potter fame, and Douglas Adams, author of The Hitchhiker’s Guide to the Galaxy) have their origins in Europe. Additionally, notice these last three authors write in English, which is another contributing factor to their widespread distribution. Recall the figures quoted above regarding translations into and out of English: a much higher percentage of works are translated from English into other languages than vice versa. This could be one reason why works from the United States came in third for students at Neruda School and

Mistral School. The U.S. is a culture exporter, as it exports literature but does not import it at the same rate. Commercial products (Nike, McDonald's), television shows, music and Hollywood movies from the United States can be found all over the world.

Students at Allende School had read more works from Central and South America than from the U.S. Miguel Rojas points out that works from these countries, (e.g. Colombia and Mexico) are written in Spanish and therefore more accessible to Chilean students. The shared Spanish language (in spite of regional colloquial variations) helps create a sense of community across political boundaries. An example of this is the Cumbres Iberoamericanas de Jefes de Estado y de Gobierno, or the Ibero-American Summit. The summit is “a yearly meeting, organized by the Iberoamerican Community of Nations, of the heads of government and state of the Spanish-, Portuguese-, and Catalan-speaking nations of Europe and the Americas” (“Ibero-American”). The seventeenth summit occurred in Santiago de Chile, November 8-10, 2007, the same weekend I was visiting the city. It was amazing to me that such a large-scale annual event was happening (and has been happening for seventeen years) of which I had never heard, confirming that news about the world outside our borders is usually not on the average U.S. citizen's mind. Chilean students, on the other hand, no matter how informed (or uninformed) they are about international affairs, are assuredly aware of the Ibero-American community on some level.

Interestingly, no Chilean students had read any works from “other” regions, (e.g. India, the Middle East, Africa, Asia), while many U.S. students had (The Kite Runner, a novel by an Afghani-American author, published in English, was even required reading at Camus School). Miguel Rojas explains that this is most likely for two reasons: first,

because works from these other regions are often translated into English first, and then translated into Spanish, and secondly, even if they are translated into Spanish, these works can be difficult to find in Chillán. Chilean students have less access to foreign works than U.S. students. For this reason, the fact that the Chilean students I surveyed have not read as many foreign works as the U.S. students should not necessarily be interpreted as a lack of interest in the world on the students' parts.

Of the 61 questions on the survey, 31 were objective questions with correct and incorrect responses.⁷ Figure 12 shows the average scores of students from each school on the objective sections of the survey. I was expecting Chilean students to outscore U.S. students on these questions, because I assumed Chilean students would be more informed about current international events than U.S. students. I was impressed by the U.S. students I surveyed, even in my limited interactions with them. One of the questions on the survey concerns Fidel Castro, (former) president of Cuba. I surveyed students at Homer School on February 20-21, 2008. Fidel Castro had just announced on Tuesday, February 19 that he was stepping down from the presidency. A few of the students commented next to the question about the fact that it was outdated.

Michelle versus Condy

Answers to questions 22 and 23 (Figures 13 and 14, respectively) were enlightening. I wanted to write two questions that asked specifically about both countries I was surveying. This would show me what the U.S. students know about the Chilean students and vice versa. When Michelle Bachelet was elected president of Chile in January 2005, I was in France. Her election was front-page news for a week. This may

⁷ The other 30 questions were subjective, in which the students volunteered information about themselves, their families, and their education, and therefore did not have correct or incorrect answers per se.

partially have been due to the fact that France had its own woman presidential candidate at the time.⁸ I did not want to ask who the president of the United States was, however, because the United States' position as "leader of the free world" meant that most (if not all) Chilean students would know that. I decided to ask who the U.S. Secretary of State was, a position that is in the news often and which U.S. students should know and Chilean students might know.

100% of Chilean students knew who their own president was. Not a single U.S. student even guessed correctly, perhaps thrown off by the fact that Michelle Bachelet was the only woman on the list. Hugo Chávez, president of Venezuela and another choice, is a name often heard in the news, which may be why some students guessed it was him. In addition, U.S. students know that Chile is in South America, and were probably expecting Chile's president to have a Latin name like Felipe or Luiz. This speaks to the relative positions on the world stage of these two countries. U.S. students were not educated about Michelle Bachelet, in school or in the media.⁹ Evidently it is not important for U.S. students to know who the president of Chile is. On the other hand, the U.S. plays such a significant role in world politics, it is imperative that Chileans know about us.

A greater percentage of Chilean students (74.58% compared to 67.19%) knew who the U.S. Secretary of State was than U.S. students! This means that Chileans know about us even when we do not know about them. Indeed, they know *more* about us than we know about ourselves! This should be cause for pause and critical evaluation. Why

⁸ Ségolène Royale went on to run as the Socialist candidate for president of France in 2007, losing to Nicholas Sarkozy.

⁹ When Michelle Bachelet is covered in the news, is it in a format that high school students would encounter (newspaper, front page, online, TV news, etc.)? Is it sufficient? Apparently not.

don't U.S. students know about their own government officials? Why aren't U.S. students being trained to actively and critically consume the news?

How likely is it that you will...

Knowledge is not the only measurable aspect of world citizenship. Attitudes also play a major role in a person's sense of membership in the world community. Questions 43-45 (see Figures 19-21) were written to draw out students' attitudes about international travel and living. Responses to these questions can be interpreted as students' perceptions of their desire and ability to travel. In hindsight the two should have been drawn out in different questions: students who responded "5-very likely" to the question "how likely is it that you will ever travel outside of your home country?" (Figure 19) demonstrate not only that they want to travel internationally, but that they feel they will be able to in the future. In other words they believe they will have the resources (e.g. money, a flexible job, supportive family and friends, government documents, etc.) to allow them to travel abroad. In the way the question was worded, it is impossible to tell from the data to what extent each of these two factors contributed to students' responses, though it can be inferred that economic status does account for the difference between the percentage of U.S. and Chilean students who responded to the question with a response of "5-very likely" (82.81% of U.S. students versus 25.42% of Chilean students).

Chilean students who responded "4-likely" may have a comparable desire to travel to U.S. students who responded "5-very likely", but may not feel that international travel will be a viable option, whereas more U.S. students have already traveled abroad (see Figures 17 and 18) and therefore probably see it as a strong possibility in the future. If I were to conduct a similar study again, I would split this question into two: "Do you

want to travel outside of your home country?” and “*Will* you be likely to travel outside of your home country?” with responses to the latter question on the following scale: 1-no/2-probably not/3-unsure/4-probably/5-yes.

Questions 44 and 45 get more specific. Traveling outside of the home country is one thing; studying, working, or “living for an extended period of time outside of your home country” require more desire, dedication, and bravery. For Question 44 (Figure 20), no U.S. students responded “very unlikely,” while some Chilean students did. 56.25% of U.S. students responded either “likely” or “very likely,” compared to the 45.76% of Chilean students. Question 45 (Figure 21) follows the same trend: 56.25% of U.S. students responded “likely” or “very likely,” as compared to 44.07% of Chilean students.

Fewer Chilean students saw themselves traveling, working, studying and living abroad than U.S. students, even though they had read foreign literature than the U.S. students. This leads me to believe that other factors (e.g. economic status, political beliefs, etc.) contribute more to the students’ opinions on future world exploration than does the world literature they have read.

Where do you want to learn about/study?

Western Europe scored high at all six schools. Many of the “Great Books” and “Classics” that continue to be taught today have their origins in Western Europe, as did the ancestors of many of the U.S. and Chilean students. However, this is no reason to continue prioritizing works from Western Europe over others. Richard Lambert commented that “in a world in which the non-European countries will play an ever-increasing role in global affairs, our continued absorption with Europe is dysfunctional” (262). Following Figure 2, the regions from which Chilean students have read the most

foreign works are Europe, the United States, and Central and South America. The top region Chilean students at all three schools want to learn about and visit is the 'United States and Canada.' Western Europe is second at Allende School and Mistral School, and ties for second place with 'Australia and New Zealand' and Eastern Europe at Neruda School. 'Mexico and Central America' and 'South America,' on the other hand, scored relatively low, except at Allende School, where 'Mexico and Central America' tied for third most popular destination. The U.S. and Europe are the top two regions in the world to which students wanted to travel (or learn more about) or from which students had read the most literary works. Therefore the data shows a correlation between regions studied and personal interest in those regions. Not many Chilean students wanted to go to Southeast Asia or Sub-Saharan Africa, but then again, how often are those regions studied or talked about in the classroom? None of the Chilean students had read literary works from those areas of the world.

For U.S. students, literary works from the U.S. were the most popular, followed by works from Europe and then works from 'Other.' As for desired future travel destinations, Western Europe again did well, taking first place (or tying for first in Camus School's case). 'Australia and New Zealand' did well at all three U.S. schools, perhaps because they offer the combination of an exotic locale with a familiar native language. Most U.S. students are not proficient in a foreign language (see 'Languages Spoken and Studied' section below). South America came in third at Camus School, Eastern Europe tied for second at Rowling School, and 'North Africa and the Mediterranean' did well at Homer School. For both U.S. and Chilean schools, a trend emerges: popular regions for future study and travel coincide with the majority of books read by students. Take the

Middle East for instance. The Kite Runner by Khaled Hosseini, an Afghani-American, was the second-most read novel in the U.S. schools, trailing the entire Harry Potter series. Students at all three schools reported having read this book, which was even required reading at Camus School. Overall, 16 U.S. students reported wanting to learn about/visit the Middle East, compared to only six Chilean students.

Languages Spoken and Studied

In general, U.S. students have studied a larger variety of foreign languages than Chilean students. The U.S. students I surveyed have studied Spanish, German, French, and Japanese at the highest incidences. A handful of international students also bring their native languages to the mix of languages spoken. Mistral School was the only school I surveyed in Chile where students had studied any foreign language other than English, with French taking second place. Latin, Russian, and Mapudungun (the language of the Mapuche people, indigenous to the Bío-Bío region), had also been studied by students at Mistral School, though it was unclear whether these languages were studied in a school or private setting.

Students at the Allende School and Neruda School had only studied English as a foreign language, if they had studied a foreign language at all. Only six and nine students reported being able to speak a foreign language at Allende School and Neruda School respectively, even though “they all have three to four hours of English class per week” (Rojas). The discrepancy most likely comes in the phrasing of the question. I wrote: “list the languages you speak, and the proficiency with which you speak them, (example: Spanish, native; French, 4 years of study).” Many students may not consider themselves to be able to speak English or a foreign language proficiently, even after years of study.

This apprehension was evident in some (both Chilean and U.S.) students' interpretations of "proficiency." Proficiency was most often reported in terms of years of study, but a few students wrote things like "very bad"; "1/2 a year I am awful"; "a wee little bit"; "7 yrs (still horrible)"; and "almost never" to express their misgivings about their language skills. In addition, notice that "study" is only in the last part of the question, so many students may not have finished the question and passed over it. Therefore, even though a smaller percentage of the population reported studying a foreign language at Allende School and Neruda School, their responses are representative of the whole population, who all began taking English classes at approximately age 10 whether they reported it or not (Rojas). On average, the Chilean students have studied languages for a longer period of time than the U.S. students, (see Figure 10).

As has been shown, Chilean students have fewer options for foreign language study (see Figures 9 and 11). English is the only language Chilean students need, Miguel Rojas explains, because it is so widespread and important for international business and government transactions. "Students in the U.S. already know English, so it really does not matter what they choose to study as a second language," Rojas explains. The fact that English is used as a lingua franca in international business and politics may be a reason why U.S. students only study a foreign language for a few years.

Most public schools in the United States do not offer foreign language classes until middle school or high school. In many cases students can get by without having to take a foreign language course until high school. "As a society, we rely upon higher education for students to achieve second language competence when most other nations start such study in the early grades" (Scott 3). Two years of foreign language study is a

minimum requirement for entrance into most universities in the U.S. In January 2007, the Oregon State Board of Education passed increased high school graduation requirements. The graduating class of 2012 will be required to take three credits (currently one credit) in the Art, Second Languages, or Professional Technical Education (“New”). For these reasons the three Oregonian schools have high percentages of students studying foreign languages (17 of 19 students at Camus School; 21 of 22 students at Rowling School, and 100% of the students at Homer School), but lower averages of years spent studying a foreign language.

Mistral School is a bilingual school, therefore 100% of students reported studying or speaking a foreign language. Remember that the students I surveyed at Mistral School were in the equivalent of sophomore year of high school, (the highest grade taught at that school), and that is why Figure 10 illustrates that they have studied foreign language for a shorterer amount of time.

“Nationality” and Ethnicity

An interesting difference between the Chilean and U.S. students emerged in the fifth question of the survey, “What is your nationality?” I thought it was a fairly straightforward question, and I was expecting “American” or “Chileno/a” in response. The answers of the Chilean students fulfilled my expectations, with few deviations. In the two public schools 100% of students identified their nationality as Chilean. At the third school, 12 of 15 students reported their nationality as Chilean. The U.S. students’ responses surprised me, however. Only 46.88% of students identified “American” or “USA” as their nationality. At Rowling School, more students indicated an ethnicity (e.g. Irish, Hispanic, Caucasian, and even “Western European”) in response to the question.

Except for one “Hispanic” and one “Mexican” response¹⁰, these ethnicity responses referred to white European ethnicities.

In my experience growing up as a Caucasian sixth generation Oregonian with a Scottish surname, I have been aware of my European heritage. “Scotch shortbread” is a favorite Christmas family recipe. I have always identified more strongly with my U.S. (and even Oregon) identities than I have with my European roots. Heritage is important for many people, however, as flags, bumper stickers, and different festivals and events will attest. Vincent N. Parrillo calls this “symbolic ethnicity” in his textbook Strangers to these shores: race and ethnic relations in the United States. He explains:

In the past ethnicity was an everyday, taken-for-granted reality. One was born into an ethnic group and shared a communal, interactive way of life and ethnic identity. For most American whites today, that ethnicity is muted, a private and voluntary identity that finds expression in such activities as: . . . festivals, holidays, political causes, religious events, and ethnic cuisine preferences. (525)

The United States is a pluralistic society.¹¹ Parrillo suggests that perhaps ethnic heritage becomes more important for white Americans in their interactions with new immigrants, minorities, and international students who may appear to have a clearer sense of identity. Symbolic ethnicity gives a “special sense of self in the homogenized cultural world of white America” (Parrillo 526). In addition, affirmative action forms put emphasis on

¹⁰ The student was born in Eagle Pass, Texas, on the Mexican border, and identified his parents as Mexican. He has lived in Mexico and cites Spanish as his native language. While he may be a citizen of Mexico, it is clear by his birthplace that he has U.S. citizenship as well. It is impossible to know from the data collected whether “Mexican” technically indicates his ethnicity or his citizenry.

¹¹ “Pluralism recognizes the persistence of racial and ethnic diversity . . . minorities can maintain their distinctive subcultures and simultaneously interact with relative equality in the larger society” (Parrillo 57).

ethnicity, iterating it as an important identity to students (think the voluntary question about a student's identity he or she can choose to answer on standardized tests).

These factors may explain why many students in Oregon, which is made up of 90.5% white persons, or 81% white persons not Hispanic, ("Oregon") identified their ethnic heritage when asked to state their nationality.

Chile, on the other hand, has a more homogenous cultural identity than that of the United States. Historically, Chile has promoted itself as a homogenous society of European origin, even thinking of themselves as the "English of South America," denying their mestizo and indigenous heritages (Aylwin). Its flag features a single white five-pointed star, to represent that Chile is a unitary republic, as opposed to a federation of states, like the United States. Chilean national identity has been perpetuated throughout the years by academics and political figures alike. Nicolas Palacios' book Raza chilena, published in 1904, "a history and sociology of the Chilean 'race,' became an instant best-seller that influenced Chilean politics and culture for many decades" and "elaborated a political ideology based on the notion that Chileans had a peculiar genetic heritage" (Barr-Melej 58). On July 28, 1941, the Plan de Chilenidad (Supreme Decree 3791) was introduced by the Ministry of Public Education "to stimulate 'Chileanness' in the classroom" (Barr-Melej 205-6). One of Pinochet's ministers once said: "in Chile there are no indigenous, everyone is Chilean" (Zibechi).¹²

While I was in Chile I noticed a strong sense of national pride and unity. I remember much hype surrounding "Héroes, la gloria tiene su precio [Heroes, glory has

¹² The historically perceived unity of the Chilean national identity is beginning to be challenged and questioned by scholars and indigenous activists. According to the 1992 census, indigenous people make up 7.5% of the Chilean population (Newbold 175). In his book Identidad Chilena (as yet to be translated into English), Jorge Larraín discusses four versions of Chilean identity. The process has begun, but Chile's transformation from a self-perceived homogenous culture to a multifaceted one will take some time.

its price],” a six-part miniseries, each chapter about a prominent liberator of Chile, of which four have been released thus far (“Héroes”). A national project to commemorate the bicentenary in 2010 of the independence of Chile from Spain, the miniseries is aired on Canal 13, the second-oldest and one of the most watched television stations in Chile (“Canal 13 (Chile)”), and is supported by the Ministry of Education and the Chilean Army (“Héroes”). This preoccupation with “los libertadores,” their heroes, is not new for Chileans, however. Diego Barros Arana, author of Historia jeneral de Chile, published between 1884 and 1902, “contended that national identity should be based on the perpetuation of a pantheon of national heroes—mainly Creole Chileans” (Barr-Melej 55). While in Chile I was taken to visit the birthplaces of two of these heroes, Bernardo O’Higgins and Arturo Prat, both of whom were sources of great pride among the Chileans I came to know.

The cueca, the national dance of Chile, is another illustration of Chile’s national unified identity. I saw it performed multiple times and even had a cueca lesson once. Chilean university students asked me if the United States had a national dance, and my answer was no. At OSU students can take lessons in many different dances (e.g. West coast swing, the Waltz, Lindy Hop, etc.), but none have the distinction of being the national dance of the United States.

Another example of Chilean unity and pride comes in the Teletón, an annual telethon fundraiser for disabled children. Modeled after the Muscular Dystrophy Association (MDA) Telethon hosted by Jerry Lewis, Teletón was created in 1978 in Chile by “Don Francisco” (Mario Kreutzberger), and is now in many other Latin American countries, including Mexico (“Western Union”). In 2007, the MDA Telethon

raised \$63.8 million (“MDA Telethon”), and Teletón (Chile) raised approximately \$26.2 million.¹³ These figures are impressive when the populations of the United States and Chile (approximately 301 million and 16.3 million, respectively, according to the CIA World Factbook) are taken into consideration. Chileans raised more than \$1 per person in the country! I remember banners and billboards advertising the Teletón weeks ahead of time in Santiago and my hometown of Chillán. Prominent businesses (such as cell phone carriers) proudly advertised their partnerships with and contributions to the Teletón foundation. My host family’s maid asked me if we had Teletón in my country, and my response was that no, we did not have a campaign of the same scale to my knowledge, but that we did have many smaller ones for a variety of different causes (Race for the Cure, March of Dimes, fundraisers for public television, etc.).

I was surprised by the responses to this question about “nationality,” which I had assumed was a straightforward question with a straightforward answer. The U.S. students saw otherwise, however, bringing the question of identity (especially national identity) to the forefront. Evidently national identity is less important to some U.S. students than their ethnic heritage. Is this okay? Should the world be ordered this way? In the future, as the world becomes more and more a globalized society, will world citizenship ever supplant national identity as a person’s primary identity? What about multiple identities? As I defined “nationality” as country of birth/nation in which a student has citizenship, I encountered a few students who presented me with ambiguities. There was the “Mexican” student at Camus School, and three students at Mistral School presented similar dilemmas: each identified as Chilean plus another nationality (e.g. French), and

¹³ \$13,255,231,970 Chilean pesos, converted into US dollars for December 2, 2007, the date of the Teletón (“Chile Currency Converter”), to \$26,150,000.

each identified one of their parents as Chilean and the other as something else. Although all three students were born in Chile, who is to say that they are not dual citizens in their mother's country and their father's? How then should nationality be defined and understood? As simply the location of a person's birth? As the country in which they grew up?

Conclusion

The results of the survey I conducted show that the world literature a student reads does influence which regions the student knows about and the way in which that student thinks about the world. However, it is only one of many factors that contribute to a person's sense of world citizenship, making it difficult to draw exact correlations between the amount and content of the literature read and the knowledge of and attitudes about the world.

The identities to which we ascribe depend upon the context in which they were created. Just as Pablo Neruda is not an international sensation *within* Chile's borders, neither can we truly be world citizens without coming into contact with people, values, and ideas from *without* our own nation-state. International travel is not the only way to engage with foreign cultures. The immediacy of world news (through the internet and other channels) and the impending effects of global warming are two contexts in which we are being interpellated (or created) as world citizens.¹⁴

World literature offers students another concrete way to be interpellated as world citizens. One need only pick up a book to be transported to a distant land, come into contact with different points of view, and experience new traditions and cultures. A formal approach in which the teaching of world literature is prioritized by high school

¹⁴ "Interpellation is Althusser's term to describe a mechanism whereby the human subject is 'constituted' (constructed) by pre-given structures" ("Interpellation (Althusser)"). Interpellation is the idea that the identities a person has are created when they are recognized by others, outside sources. A person can have many identities depending on the context. My occupation for some purposes is "student." Among students, however, I can be classified more specifically as a college student, an Oregon State University student, a College of Liberal Arts student, an English student, a student of senior class standing, a University Honors student, an in-state student, etc., depending on the context in which I am being spoken about. I am not a senior-level student innately; it is an identity that was bestowed upon me by the university system. Instead of the subject (me) defining my identity, how I am identified defines me. "The process of identification thus creates identity. You identify me and I become that me that you have identified" ("Interpellation"). Students will identify as world citizens when contexts and situations interpellate them as members of an international community. Just as I would not be a sister without a brother, world citizens will not exist without a growing awareness, knowledge, skills, and right attitudes about the world community.

administrators and teachers would give students a structured, informed, and critical environment (or context) in which to become world citizens. In so doing, schools would fulfill their duty to future generations by building a foundation of cultural sensitivity, curiosity, tolerance and appreciation that will serve the individual student and the world community as a whole.

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Appendices

13. List the languages you speak, and the proficiency with which you speak them, (example: Spanish, native; French, 4 years of study).

<i>Language</i>	<i>Proficiency</i>
_____	_____
_____	_____
_____	_____
_____	_____

A. Name up to 5 novels (or poems, stories, or other books) you have read (for school or on your own) in the last 4 years.

B. Indicate whether the book was required for school or not.

C. Finally, list the nationalities of the authors of each book in the column on the right.

<i>A. Book Title</i>	<i>B. Required for school?</i>	<i>C. Author's Nationality</i>
14. _____	Yes No	_____
15. _____	Yes No	_____
16. _____	Yes No	_____
17. _____	Yes No	_____
18. _____	Yes No	_____

19. What is your favorite book or author of all time?

20. What is the nationality of this author (if known)?

21. Name other books and authors you have heard of that do not come from your country, and list what country they are from.

<i>Book Title and/or Author</i>	<i>Country of Origin</i>
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

22. Who is the United States Secretary of State?

- A. Robert Gates
- B. Condoleezza Rice
- C. Dick Cheney
- D. Nancy Pelosi

23. Who is the president of Chile?

- A. Hugo Chavez
- B. Felipe Calderón
- C. Luiz Inácio Lula da Silva
- D. Michelle Bachelet

24. Which of the following countries is NOT in Asia?

- A. Russia
- B. China
- C. Thailand
- D. Papua New Guinea
- E. Turkmenistan

Match the following current or former international leaders (prime ministers, chancellors, or presidents) to their respective countries or organizations.

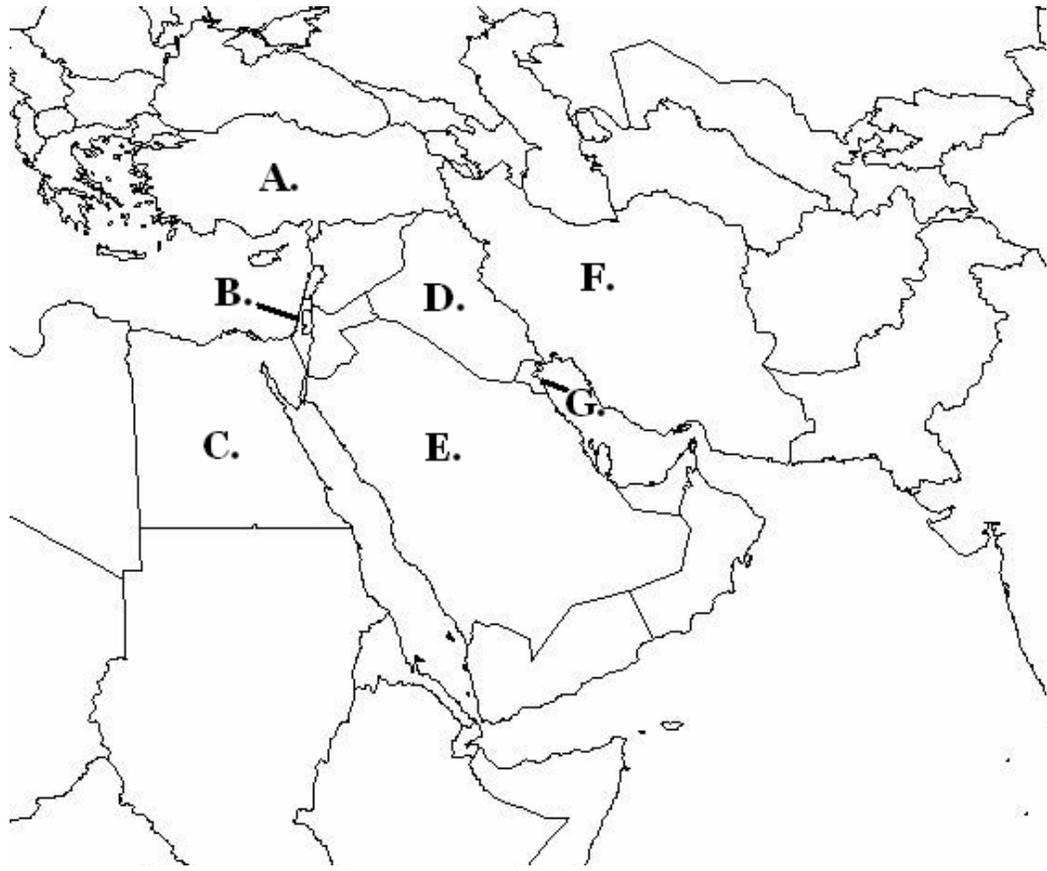
- | | |
|-----------------------------|--|
| ___ 25. Tony Blair | A. President of Mexico |
| ___ 26. Fidel Castro | B. Former UN Secretary-General |
| ___ 27. Nicholas Sarkozy | C. President of France |
| ___ 28. Felipe Calderón | D. Chancellor of Germany |
| ___ 29. Nelson Mandela | E. President of Iran |
| ___ 30. Angela Merkel | F. Former Prime Minister of the United Kingdom |
| ___ 31. Mahmoud Ahmadinejad | G. Former President of South Africa |
| ___ 32. Kofi Annan | H. President of Cuba |
| ___ 33. Robert Mugabe | I. President of Zimbabwe |

34. Name 5 countries in Africa.

___ 35. Central America geographically belongs to which continent?

- A. North America or B. South America

Identify the Middle Eastern countries labeled on the map (put the letter next to the name of the correct country).



Rosenberg

- 36. Saudi Arabia _____
- 37. Iran _____
- 38. Kuwait _____
- 39. Egypt _____
- 40. Turkey _____
- 41. Iraq _____
- 42. Israel _____

How likely is it that you will ever:

<i>Very Unlikely</i>	<i>Unlikely</i>	<i>Neutral</i>	<i>Likely</i>	<i>Very Likely</i>
1	2	3	4	5

_____ 43. Travel outside of your home country?

_____ 44. Study/work outside of your home country?

_____ 45. Live for an extended period of time outside of your home country?

Match the following words to their definitions.

- | | |
|---|---|
| _____46. Democracy | A. An organization composed of most of the countries of the world; founded in 1945 to promote peace, security, and economic development |
| _____47. Diplomacy | B. State or collective ownership of the means of production and distribution |
| _____48. Foreign policy | C. An unreasonable fear or hatred of foreigners or strangers or of that which is foreign or strange |
| _____49. Globalization | D. Strategy pursued by a nation in its dealings with other nations, designed to achieve national objectives |
| _____50. Neocolonialism | E. Control by a powerful country of its former colonies (or other less developed countries) by economic pressures |
| _____51. OPEC (Organization of Petroleum Exporting Countries) | F. An organization formed to establish oil-exporting policies and set prices |
| _____52. Socialism | G. Growth to a global or worldwide scale |
| _____53. UN (United Nations) | H. Government by the people, exercised either directly or through elected representatives |
| _____54. WTO (World Trade Organization) | I. An organization that monitors and enforces rules governing global trade |
| _____55. Xenophobia | J. The art or practice of conducting international relations, as in negotiating alliances, treaties, and agreement |

56. Describe your country's relationship with its neighboring countries.

57. What discussions has your family had about these neighboring countries?

Please answer the following questions to the best of your ability.

Strongly Disagree *Disagree* *Neutral* *Agree* *Strongly Agree*
 1 2 3 4 5

_____ 58. I want to get to know and understand cultures outside of my own.

_____ 59. It is important for me in my life to know what is going on in the world.

60. What areas of the world are you *most* interested in learning more about and/or visiting? (Check up to 4)

___ Australia and New Zealand	___ U.S. and Canada	___ Pacific Islands
___ China	___ Mexico and Central America	___ Russia
___ Eastern Europe	___ Middle East	___ South America
___ India	___ North Africa and the Mediterranean	___ Southeast Asia
___ Japan		___ Sub-Saharan Africa
		___ Western Europe

61. How do you find out about things happening in the world? (check all that apply)

Books _____ Newspaper (local) _____

Movies _____ Newspaper (regional/national) _____

Family _____ TV news (local) _____

Friends _____ TV news (regional/national) _____

Teachers _____ TV shows _____

Internet _____ (please specify websites: _____
 _____)

Other _____ (please specify: _____
 _____)

Any additional comments:

Congratulations, you're done! Please return the survey to the envelope at the front of the room. Thank you for your assistance! This helps me out a lot!

Additional Questions Concerning the IB: (administered the English teacher at Homer School, an IB program participating school)

1. According to your observations, how does the International Baccalaureate (IB) program affect students?

2. In your perception, how do students who have been through the IB program compare to students who have not gone through it?

3. Would you recommend the IB program to all schools and all students? Why or why not?

Thank you for your time! It is MUCH appreciated!!!

Additional Questions Concerning Mistral School: (administered to English language teacher at Mistral School)

How is Mistral School different than other high schools in Chile and in Chillán?

In which ways is the literature curriculum at Mistral School different than other high schools?

Thank you for your time! It is MUCH appreciated!!!

Appendix C: Institutional Review Board Approval Letter



Institutional Review Board • Office of Sponsored Programs and Research Compliance
 Oregon State University, 312 Kerr Administration Building, Corvallis, Oregon 97331-2140
 Tel 541-737-4933 | Fax 541-737-3093 | <http://oregonstate.edu/research/osprc/rc/humansubjects.htm>
IRB@oregonstate.edu

TO: Laura Rice
 English

IRB #: 3724 – The Impact of World Literature in Secondary Schools in Oregon and Chile: A
 Comparative Case Study (Student Researcher: Annette McFarland)

Level of Review: Expedited

Expiration Date: 12-16-08

Approved Number of Participants: 186

The referenced project was reviewed under the guidelines of Oregon State University's Institutional Review Board (IRB). The IRB has **approved** the:

Initial Application Continuing Review Project Revision
with a (if applicable): Waiver of documentation of Assent Waiver of Parental Permission

A copy of this information will be provided to the full IRB committee.

- **CONSENT FORM:** All participants must receive the IRB-stamped informed consent document. If the consent is in a format that could not have stamp placement (i.e. web site language, email language, etc), then the language must be **exactly** as the IRB approved it.
- **PROJECT REVISION REQUEST:** Any changes to the approved protocol (e.g. protocol, informed consent form(s), testing instrument(s), research staff, recruitment material, or increase in the number of participants) must be submitted for approval before implementation.
- **ADVERSE EVENTS:** Must be reported within three days of occurrence. This includes any outcome that is not expected, routine and that result in bodily injury and/or psychological, emotional, or physical harm or stress.
- **CONTINUING REVIEW:** A courtesy notice will be sent to remind researchers to complete the continuing review form to renew this project, however – it is the researcher's responsibility to ensure that continuing review occurs prior to the expiration date. Material must be submitted with adequate time for the office to process paperwork. If there is a lapse in approval, suspension of all activity including data analysis, will occur.
- **DEVIATION/EXCEPTIONS:** Any departure from the approved protocol must be reported within 10 business days of occurrence or when discovered.

Forms are available at: <http://oregonstate.edu/research/osprc/rc/humansubjects.htm>.

If you have any questions, please contact the IRB Human Protections Administrator at IRB@oregonstate.edu or by phone at (541) 737-8008.

Elisa Espinoza Fallows
 IRB Human Protections Administrator

Date: 12-17-07

**Appendix D: Lists of Works Read by the Students
Chilean Schools**

	Number of Students
Crónica de una muerte anunciada (Colombia)	18
Juana Lucero (Chile)	15
Cuentos con alma, puentes de luz (Chile)	11
Francisca yo te amo (Chile)	8
Harry Potter (United Kingdom)	8
La Amortajada (Chile)	8
El arte de amar (The Art of Loving) (Germany)	7
Don Quijote de la Mancha (Spain)	5
La Tregua (Uruguay)	5
Las Crónicas de Narnia (The Chronicles of Narnia) (United Kingdom)	5
Palomita Blanca (Chile)	5
Juventud en extasis (Mexico)	4
La Cultura Huachaca (Chile)	4
La Noche Boca Arriba (Argentina)	4
Papelucho (Chile)	4
Subterra (Chile)	4
Como agua para chocolate (Mexico)	3
Edipo Rey (Oedipus Rex) (Greece)	3
Los invasores (Spain)	3
Preguntale a Alicia (Go Ask Alice) (USA)	3
Angeles y demonios (Angels and Demons) (USA)	2
Demian (Germany)	2
Diálogo Platónico (Dialogues of Plato) (Greece)	2
Donde termina el arco iris (Where Rainbows End) (Ireland)	2
El Alquimista (Brazil)	2
El caballero de la armadura oxidada (The Knight in Rusty Armor) (USA)	2
El código de Da Vinci (The Da Vinci Code) (USA)	2
El diario de Ana Frank (The Diary of Ann Frank) (The Netherlands)	2
El principito (Le Petit Prince; The Little Prince) (France)	2
El Ruiseñor (The Nightingale and other stories) (The Netherlands)	2
El túnel (Argentina)	2
Hijo de ladrón (Chile)	2
La Casa de los Espíritus (Chile)	2
La Reina de la Casa (The Undomestic Goddess) (United Kingdom)	2
La vida de Lazarillo de Tormes (Spain)	2
Mala onda (Chile)	2
P.D. te amo (P.S. I love you) (Ireland)	2
Un viejo que leía novelas de amor (Chile)	2
Aléxandros (Alexander) (Italy)	1
Apología de Sócrates (Apology of Socrates) (Greece)	1
Bajo las lilas (Under the lilacs) (USA)	1
Bibiana y su mundo (Chile)	1
Caperucita Roja (Little Red Riding Hood) (Germany)	1
Carrie (USA)	1
Chile, o, una loca historia (Chile)	1
Cien años de soledad (Colombia)	1
Corazón (Italy)	1

Chilean Schools contd.

Cuando se estropeó la lavadora (Sweden)	1
Cuentos y leyendas chilenas (Chile)	1
Dónde estás Constanza (Chile)	1
Donde esté mi corazón (Spain)	1
Donde vuelan los cóndores (Chile)	1
El Cantar de Mio Cid (Spain)	1
El Imperio Hitita (Spain)	1
El niño que enloqueció de amor (Chile)	1
El otoño del patriarca (Colombia)	1
El padrino (The Godfather) (USA)	1
El patito feo (The Ugly Duckling) (The Netherlands)	1
El príncipe y el mendigo (The Prince and the Pauper) (USA)	1
El regreso del principito (France)	1
Entre la luz y la sombra (Chile)	1
Jésus (The Life of Jesus) (Germany)	1
Kidnapped (Scotland)	1
La caperucita roja (Little Red Riding Hood) (Germany)	1
La Conspiración (Deception Point) (USA)	1
La conspiración del Juicio Final (The Doomsday Conspiracy) (USA)	1
La Ilíada/La Odisea (The Ilyiad/The Odyssey) (Greece)	1
La Metamorfosis (The Metamorphosis) (Prague, now Czech Republic)	1
Las leyes de Murphy (Murphy's Laws) (USA)	1
Lecciones preliminares de filosofía (Spain)	1
Los hombres son de Marte, las mujeres son de Venus (USA)	1
Los Tres Chanchitos (The Three Little Pigs) (Germany)	1
Lunar Park (USA)	1
Mañana, tarde y noche (Morning, noon and night) (USA)	1
María (Colombia)	1
Martín Rivas (Chile)	1
Memoria de mis putas tristes (Colombia)	1
No somos irrompibles (Argentina)	1
Nuestras sombras (Chile)	1
Oliver Twist (United Kingdom)	1
Otello (Othello) (United Kingdom)	1
Pedro y el capitán (Uruguay)	1
Pergamino de la seducción (Nicaragua)	1
Poesía de paso (Chile)	1
Quién ha llevado mi queso? (Who Moved my Cheese?) (USA)	1
Romance del duende que me escribe las novelas (Chile)	1
Romeo y Julieta (Romeo and Juliet) (United Kingdom)	1
Siddhartha (Germany)	1
Skyjack (United Kingdom)	1
Sobredosis (Chile)	1
Subsole (Chile)	1
Sueños de Robot (Robot Dreams) (USA)	1
Tito Andronico (Titus Andronicus) (United Kingdom)	1
Una breve historia del tiempo (A Brief History of Time) (United Kingdom)	1
Una niña llamada Ernestina (Chile)	1
+ 8 unidentifiable works	

US Schools	Number of Students
Harry Potter (United Kingdom)	17
The Kite Runner (Afghanistan)	10
1984 (United Kingdom)	9
Brave New World (United Kingdom)	9
A Thousand Splendid Suns (Afghanistan)	8
Chronicle of a Death Foretold (Colombia)	7
Lord of the Flies (United Kingdom)	7
The Awakening (USA)	7
The Lovely Bones (USA)	7
Things Fall Apart (Nigeria)	7
The Stranger (France)	6
Their Eyes Were Watching God (USA)	6
Song of Solomon (USA)	6
Macbeth (United Kingdom)	5
To Kill a Mockingbird (USA)	5
Animal Farm (United Kingdom)	4
Extremely loud and incredibly close (USA)	4
Life of Pi (Canada)	4
The Adventures of Huckleberry Finn (USA)	4
The Perks of Being a Wallflower (USA)	4
The Scarlet Letter (USA)	4
Fear and Loathing in Las Vegas (USA)	3
His Dark Materials series (United Kingdom)	3
Of Mice and Men (USA)	3
One flew over the cuckoo's nest (USA)	3
The Glass Castle: a memoir (USA)	3
The Road (USA)	3
Water for Elephants (USA)	3
We (Russia)	3
A prayer for Owen Meany (USA)	2
Billy Budd (USA)	2
Eat, pray, love (USA)	2
Fahrenheit 451 (USA)	2
Hamlet (United Kingdom)	2
Into the Wild (USA)	2
Medea (Greece)	2
Romeo and Juliet (United Kingdom)	2
State of Fear (USA)	2
The Absolutely True Diary of a Part-time Indian (USA)	2
The Catcher in the Rye (USA)	2
The Crucible (USA)	2
The Da Vinci Code (USA)	2
The five people you meet in Heaven (USA)	2
The Great Gatsby (USA)	2
The Joy Luck Club (USA)	2
The Lords of Discipline (USA)	2
The Old Man and the Sea (USA)	2
The Things They Carried (USA)	2

US Schools contd.

The Virgin Suicides (USA)	2
Winesburg, Ohio (USA)	2
100 Years of Solitude (Colombia)	1
1776 (USA)	1
A Brilliant Solution: Inventing the American Constitution (USA)	1
A Clockwork Orange (United Kingdom)	1
A long way gone: memoirs of a boy soldier (Sierra Leone)	1
A Million Little Pieces (USA)	1
A spot of bother (United Kingdom)	1
Alice in Quantumland (United Kingdom)	1
Alice in Wonderland (United Kingdom)	1
An actor prepares (Russia)	1
Anna Karenina (Russia)	1
Anne of Green Gables (USA)	1
Atonement (United Kingdom)	1
Beowulf (United Kingdom)	1
Brooklyn Rose (USA)	1
Catch-22 (USA)	1
Cold Mountain (USA)	1
Cross my heart and hope to spy (USA)	1
Daddy (USA)	1
Dark tort (USA)	1
Dornen Vogel (Thorn Bird) (Germany)	1
Eragon (USA)	1
Fallen Angels (USA)	1
Faust (United Kingdom)	1
Flame (USA)	1
Freaky Green Eyes (USA)	1
Gossip Girl (USA)	1
Holy Blood, Holy Grail (United Kingdom)	1
I know why the caged bird sings (USA)	1
If you could see me now (Ireland)	1
Il Comedia Divina (Italy)	1
In Cold Blood (USA)	1
Jarhead (USA)	1
Killing yourself to live: 85% of a true story (USA)	1
Les Misérables (France)	1
Little Women (USA)	1
Love in the time of cholera (Colombia)	1
Max and Mintz stories (Germany)	1
Memoirs of a Geisha (USA)	1
Much Ado About Nothing (United Kingdom)	1
My Antonia (USA)	1
Nectar in a sieve (India)	1
New and Selected Poems by Gary Soto (USA)	1
Night (Hungary)	1
Noughts and Crosses (United Kingdom)	1
Ode to a large tuna in the market (Chile)	1
Othello (United Kingdom)	1
P.S. I love you (Ireland)	1

US Schools contd.

Paradise Lost (United Kingdom)	1
Persepolis (Iran)	1
Pillars of the Earth (United Kingdom)	1
Pride and Prejudice (United Kingdom)	1
Roedhette (Little Red Riding Hood) (Norway)	1
Running with Scissors (USA)	1
Shattered Mirror (USA)	1
Slash (USA)	1
Slaughterhouse 5 (USA)	1
Snow Flower and the Secret Fan (USA)	1
Sunwing (Canada)	1
Sylvia Plath poems (USA)	1
Talking in the Dark (USA)	1
The Alchemist (Brazil)	1
The Anthem (USA)	1
The Beach (United Kingdom)	1
The Chronicles of Narnia (United Kingdom)	1
The Coffin Quilt (USA)	1
The curious incident of the dog in the night-time (United Kingdom)	1
The Darwin Awards (USA)	1
The Eyre Affair (United Kingdom)	1
The Hitchhiker's Guide to the Galaxy (United Kingdom)	1
The Ilyiad (Greece)	1
The King of Attolia (USA)	1
The Law of Dreams (Canada)	1
The Lord of the Rings (United Kingdom)	1
The Mammoth Hunters (USA)	1
The Marriage of Heaven and Hell (United Kingdom)	1
The Neverending Story (Germany)	1
The Odyssey (Greece)	1
The pleasure of my company (USA)	1
The Poisonwood Bible (USA)	1
The Poisonwood Bible (USA)	1
The Raven (USA)	1
The Secret Life of Bees (USA)	1
The Shoe-Leather Treatment (USA)	1
This Boy's Life (USA)	1
Twilight (USA)	1
Uncle Tom's Cabin (USA)	1
V for Vendetta (United Kingdom)	1
Vapor Trail (USA)	1
What is the what (USA)	1
Where the Red Fern Grows (USA)	1
White Oleander (USA)	1
Zodiac (USA)	1
+ 4 unidentifiable works	