Mission Statement Possible: What do international schools' mission statements reveal about their cosmopolitan education tendencies?

M.A. Thesis

International Educational Development

Matthew J. Hayden

Teachers College

Columbia University

May 1, 2008

Abstract

This research was undertaken to determine to what extent international schools' saw themselves as cosmopolitan educators, deliberate or not. The mission statements of sixty-seven self-identified international schools were analyzed to measure the extent to which these schools articulated purposes that were consistent with dominant typologies and characteristics of cosmopolitanism, and were then compared with traditional themes of education found in these statements as well. The data shows that while international schools show a dominant predilection toward cognitive and academic development, they also contain a significant number of cosmopolitan characteristics and an orientation toward the development of attitudes and emotional development that aid in intercultural understanding and cosmopolitan ways of being. These cosmopolitan characteristics appear to be embedded in both traditional educational practices as well as in the general educational ethos of international schools.

Table of Contents

Mission Statement Possible: What do international schools' mission statements reveal about their cosmopolitan education tendencies?

In a world of increasing "smallness" brought forth through the midwifery of technological innovation, the expansion and integration of economies, the diffusion and assimilation of disparate cultural constructions of art, literature, religion and entertainment, and the seemingly dissonant increase of violent conflict involving nation-states, non-state actors, and civilian non-combatants (the increased use of civilian security contractors and mercenaries by all of the aforementioned groups demands the latter distinction), it seems as if the world is tearing itself apart at the exact moment that globalization, however contested the term, appears to be bringing it together. While many have asserted that increased contact leads to greater understanding, this is only so if understanding, per se, is a common goal of those coming into contact (Allport, 1954; Sherif, M., Harvey, O. J., White, B. J., Hood, W. R., & Sherif, C. W., 1961). If not, it is just as likely to lead to increased violent conflict (Ryan, 1995). If one is to accept that increased global contact is inevitable, then one must also accept the survival imperative of defusing, mitigating, and preventing the attendant violent conflicts that will most certainly arise. The question becomes How to do this?

The twentieth-century saw noble attempts to create forums for constructive dialogue and non-violent resolution of violent conflicts between nation-states, most notably through the ill-fated League of Nations, and the presently struggling United Nations. One could argue that these organizations were formed primarily to preserve the strength, power, and sovereignty of the member nation-states who realized that certain types of violent conflict de-stabilized their regimes, but many violent conflicts have been, and may yet be, avoided through their activities. These and

other like-minded, similarly-intentioned organizations can trace their theoretical and philosophical roots to cosmopolitan philosophers like Immanuel Kant who implored his contemporaries "to step from the lawless condition of savages into a league of nations…[wherein] even the smallest state could expect security and justice" (1784, p. 19). Kant's cosmopolitanism has strongly influenced subsequent cosmopolitan thought and philosophers (Palmer, 2002), supplying both an objective and a state of mind needed to reach it. For many, this objective is best achieved through educational institutions where the next generation of potential nationalistic war-makers may be transformed into cosmopolitan and international peace-makers, as Danesh (2006) points out that "the universal presence of conflict and war in human history has always necessitated that priority be given to education for conflict management and war preparation, and for the preservation of the larger community" (p. 55). It has become necessary, it seems, to develop "new ways of understanding and practicing education [that] might offer transcendence and a rearticulated autonomy within the totality of globalization" (Gur-Ze'ev & Roth, 2007). Thus are the points from which the triangulation of this project is conducted through the combination of educational institutions, international community, and cosmopolitanism, so that we might find evidence of the Kantian project.

The purpose of this project was to determine what international schools saw as their purpose and whether, deliberate or otherwise, these purposes contained characteristics of cosmopolitan education as well. The mission statements of sixty-seven international schools were analyzed and examined for similarity with the purpose of education in the dominant typologies and characteristics of cosmopolitanism, and to see if any other general patterns emerged. In undertaking this project, two main assumptions were made. First, that cosmopolitan education, in a very general sense, is an education that is "international" in that it does not educate for a particular

nation-state, but rather for citizens of the world at large. Second, international schools, by virtue of their transnational and globally mobile student bodies, are logical places to look for and find examples of cosmopolitan education. Since this particular project involved an analysis of the mission statements of international schools and cosmopolitanism, I will explain what an international school is, why mission statements were used, and then define the characteristics of cosmopolitanism that will form the conceptual framework of the analysis.

International Schools and International Education

Given the proliferation of self-identified international schools since the middle of the 20th century and with their status as schools for international populations in the regions and cities in which the schools are located, international schools seem to be a logical place to look for and find international education, and, given the historical basis and origins of cosmopolitanism in a global context, cosmopolitan education as well. Existing research on international schools shows that there are broad and narrow definitions and a general consensus on a fluid set of characteristics.

While many common conceptions of international schools stem primarily from the spread of these schools in the middle of the 20th century and largely as a response to the two world wars, Sylvester (2002) has tracked them, in their relatively contemporary form, to as far back as 1867 with the establishment of a school in the London College of the International Educational Society. As part of a large-scale investigation of the history and origins of international education in which previous research of the field by Brickman, Kandel, Scanlon and others was mined, Sylvester traced the arguments for the creation of such schools to the Moravian bishop John Amos Comenius who in the 17th century called for the "establishment of a 'Pansophic College' where learned men from the nations of the world would collect and unify existing knowledge towards 'international understanding'" (p. 96). Comenius' banner was hoisted again in 1817 by Marc-Antoine Jullien

when he wrote about the need to "collect information about educational activities throughout Europe" (p. 96), which could then be used to as a means to understand and create institutions of education. In the 19th century, with the inception of a series of "world fairs," international education came to the fore of those who saw the increased interactions of people from all around the world joining together in such collaborative activities. Sylvester puts considerable emphasis on the importance of the World Congress of Education of the Columbian Exposition of 1893 for creating the intellectual and institutional origins of the contemporary international school. The definition of international education that resulted from this conference contained "themes and aims persistently represented in self-described international educational efforts" (p. 99) well into the middle of the 20th century.

Following these idealized visions of international education, and in the wake of the two world wars, international schools began to proliferate. Hayden & Thompson (1995) report that the 1964 Yearbook of Education listed 50 international schools in the world and that most of these schools were populated by the children of "politicians, diplomats, missionaries and volunteers with social organizations" (p. 332). By 1995 the number had grown to an estimated 1,000 or more such schools (p. 332). However, there is great deal of variation in these schools (Hayden & Thompson; Sylvester, 2003). Some have been started and run by transnational corporations in order to provide a familiar option for their employees, some are run by parents in smaller, localized settings, and still others are created and managed by private, for-profit, professional education organizations such as International Schools Services, or Quality Schools International. Some are local, nationally-based schools that have adopted an "international school" model but primarily serve local populations (Blandford & Shaw, 2001) such as the network of international schools in the Netherlands (Weenink, 2007). Terwilliger (1972) posited four characteristics that are required for a

school to be an international school: significant enrollment of foreign nationals, board of directors from other countries, teachers of multiple national origins, and a curriculum that offers portability to other national systems. Other definitions include the ratio of foreign students to local students, language of instruction, and the orientation of curriculum in relation to the national curriculum of the nation in which the school is located (Leach, 1969 in Hayden & Thompson; Matthews, 1998). Gunesch (2004) cited that there is "no single coherent picture of the 'internationalism' or 'international mindedness' within the individual that, presumably, international education aims to develop" (p. 252). But is that the purpose of an international school? Are they supposed to "develop" a particular type of "internationally minded" person? Blandford and Shaw (2001) found that describing what an international school is like is a very difficult process.

> At one extreme are the virtually single-culture schools, working to their own national curriculum and taught largely by own-national staff, but operating in a different country in order to educate children of expatriates working in that country….At the other extreme are the international schools which genuinely cater for many different nationalities, such as the European schools. Between these poles are others, such as the bicultural schools of Latin America or the English-medium schools of India and Africa, which provide an education mainly for local students (p. 2).

The debate about what an international school *is* has been complicated by the fact that the presence of an "international education" does not automatically mean a school is an "international school." The United Nations Educational, Scientific and Cultural Organization (UNESCO) defines an international education "as a process resulting from international understanding, cooperation and peace" and one that "is education for international understanding" (Martinez, 2004, p. 5). In many public schools, particularly in the U.S. during the latter-half of the 20th century, there was a movement to "internationalize" education. In this context, international education meant teaching "about" other countries and cultures, teaching foreign languages, and was primarily motivated by the political and economic strategic interests of the U.S. government (Hayden & Thompson, 1995).

Weenink (2007) found that the rapid increase in international schools in the Netherlands was fueled primarily by domestic demand and these schools were populated primarily by Dutch citizens. Therefore, it does not appear to be the case that the presence of an "international education" (broadly defined) necessarily makes a school an international school any more than does the international demographics of a school's student population.

A flaw with these definitions is that they have largely been externally derived. Since there is so little definitive consensus on what an international *education* is, how can one find consensus on what an international *school* is? Or, conversely, how can one say a school *is not* an international school if one cannot determine with any universality what exactly an international education is? It is my contention that it does not matter, and particularly so for this project. What does matter is what each school *thinks* it is. If a school considers itself to be an international school, then it does so for some reason or another. Observing the characteristics of such schools may then produce a convergence of similarly occurring characteristics, and thus point to a more reliable, though likely non-exclusively universalizable, definition. This project aims to discover what this self-conception says international schools think they are and what they think international education is. The schools themselves will have as much or more to say about defining international schools than any external reviewer, and likely much more influence in what they are and what they become. Schools "speak" to parents and students and tell them things about themselves, and people make decisions in part based on the statements the schools make about themselves. This influences perceptions of the schools and what they do, which contributes to the larger discourse about these schools. Ultimately, then, the discourse about the schools is defined by those that participate in the discussions about them, and international schools are in the middle of that discussion.

As a result, and for the purposes of this study, a school was considered an international if it self-identified as such. Self-identification as an international school was seen to include the use of the word “international” in the school’s name, any overt statement in public documents that referenced itself as an “international school”, the school’s participation in any organization that supplies or performs services to international schools, and its complicity in the listing of its school on any clearinghouse or list of international schools. Since the main goal of the study was to determine what international schools saw as their purpose, it was essential to take their self-conceptions at face value. If a school believed itself to be an international school, then it was understood to be one. Since the subject is what international schools think of themselves, if a school thinks of itself as an international school, then what they say about themselves has relevance. Even if a school in question is *only* international according to its own definitions, and no other source in the world agrees, the school is projecting a conception of international schools that is added to the milieu, and therefore influences broader conceptions of what international schools are. A school’s conception of itself will form its identity as well as influence its perceived purpose or mission.

What are these self-identified international schools like? Sylvester (2005) surveyed the evolution of definitions of international education from 1893 to the present and situated them in a conceptual mapping of the definitions in relation to political sensitivity as opposed to political neutrality, and education for international understanding as opposed to education for world citizenship. Within this construct it was found that most of the definitions of international education were located in the politically neutral-education for world citizenship combination while the least frequently defined version was found in the politically neutral-education for international understanding quadrant. While the authors contained in Sylvester’s analysis were evenly split

between politically neutral definitions (18) and politically sensitive definitions (20), they overwhelmingly defined international education in terms of global citizenship (28) as opposed to education for international understanding (2) (p. 145), no small finding given the rational of this project. His rationale for this division rests on the idea that a form of education is pragmatic if it is sensitive and responsive to political realities and pressures, idealistic if it is not or remains politically neutral. (These definitions contrast markedly with definitions of *ideological* and *pragmatic* that will appear later in this paper.)

MacDonald (2006) examined international schools in an economic context, asserting that international schools are businesses and must be seen as economic entities as well as educational institutions, and that they operate under the pressure of two expectations: the financial "bottom line" and student achievement. This should then be taken into account when assessing the quality and outcomes of these schools and in trying to understand their purposes. MacDonald looked at the revenues generated by a sample of 907 international schools and found that the international school industry is a large and lucrative one. Even when using the conservative lower end of the range of data, the "international school industry is almost certainly at least three times the size of Belize's economy" (p. 198), generating anywhere from $3.2 billion dollars (U.S) to $5.3 billion. MacDonald also noted that while there has been tremendous growth in the number of international schools around the world, this growth also appears to be correlated to the growth in international trade and largely attributed to the need of employees of transnational corporations to send their children to school. Initially, many international schools were established by corporations for their employees, but over time international schools have become increasingly run by educational services companies, non-profit organizations, or parent groups. This has also coincided with the professionalization and commercialization of international schools as the growth has continued to a

point where international schools often find they must compete with other schools for students. MacDonald cites economic theory when he suggests that this competition is going to contribute to an even more business-like approach to international schools in the future, and that with the leveling-off of international trade the growth area for international schools will no longer be corporate expatriates but in local populations.

Weenink (2007) found the transition predicted by MacDonald to be already occurring in the Netherlands. Weenink examined the enrollment patterns of students in the Netherlands to see if the increasing numbers of international schools in the country were drawing a particular type of student with a particular demographic background for a particular set of reasons. As suggested by MacDonald, Weenink did find that the growth of international schools in the Netherlands was indeed fueled by local populations rather than expatriates. It was also found that the students admitted to these international schools had commensurate entrance exam scores compared to students admitted to the elitist and highly selective gymnasiums, which had been the traditional seat of education power and elite-production in the Netherlands. Weenink found that as globalization contributed to an increase in the number of well-traveled and newly wealthy Dutch citizens, these same families wanted, but were denied, access to these traditional elitist schools. Not wanting to send their children to what they perceived as poorer quality public schools, these families began sending their children to local international schools. As the demand for these schools increased, the number of these schools increased to meet this demand. There now exists in the Netherlands a number of international schools whose student populations consist almost entirely of Dutch students. The proliferation of these schools is due to a simple calculation of supply and demand, and the demand itself based on highly pragmatic reasoning of the parents who see the international school as a better means to educate their children for an increasingly

globalized world. Many parents cited both intellectual and economic competition as reasons for sending their children to these schools, feeling that it would better prepare them for the future.

Sylvester, MacDonald and Weenink have provided three important perspectives on international schools which have informed the method of this project. In the first case, Sylvester focused on the importance of an international school's awareness of the political context in which the school is situated, and thus influencing education choices and perceptions of purpose. In the second case MacDonald related the importance of remembering that international schools are also concerned about their financial circumstances. Running a non-public school on a deficit is not an option, and therefore international schools, most of which rely heavily on student tuition for revenue, must always keep an eye on attracting students which will affect the way the school represents itself to the public and its potential "customers." In the final case Weenink explained how demand, based on parental conceptions of international education and competitive instincts, has driven the growth of an international school industry in the Netherlands, indicating that people who choose to send their children to international schools do so for specific and identifiable reasons, not all of which may be a perception of poor quality of existing schools or the lack of access to other schools, but may also be due to the perception of the schools ability to educate their children for a globalized world and not as citizens of a nation-state. Additionally, and of great importance to the understanding of international education and cosmopolitan education, MacDonald and Weenink illustrate that the essence of international education is not the proprietary domain of curriculum and the demographics of student populations, but rather in the conceptions in the schools themselves and the communities they serve.

Why Mission Statements?

It is for this reason that international schools' missions statements were chosen as a point of entry into the "mind" of the school to ascertain what the schools envisioned their purpose to be. Recent empirical research of firms in the multimedia industry in the Netherlands has shown that the content of mission statements has a positive effect on the outcomes and performance in relation to the firm's goals (Sidhu, 2003), and are therefore measurably relevant. However, there are also many who doubt the efficacy of mission statements. In analyzing the online mission statements of business colleges, Cole (2002) found that there is little agreement about both the necessary content and structure of mission statements, except that for web-based mission statements there was widespread simplicity in both structure and content. Each organization defines for itself not only what its mission is, but also how its mission statement should be articulated and what elements are required, and thus no definitive list of these elements can be delineated.

Morphew and Hartley (2006) found, in accordance with sociological institutional theory, that mission statements have become part of a normative expression of legitimization of an institution and that the organization "succeeds when everyone inside and outside the organization agrees that it is" (p. 458) what it claims to be. If having a mission statement helps support the claim that a school is a school, then the mission statement may serve no other purpose and its content may be inconsequential. This analysis casts an interesting light on the use of international schools' mission statements in order to find out what international schools "think" their purpose is. If, as Morphew and Hartley cite, mission statements are integral in creating or expressing agreement about what the institution "is", then these international schools' mission statements should contain of the very information I seek; what they think they are will tell me what an international school is despite disagreement about the nature of required content from institution to institution. One may

then draw from the overlapping elements of these institutions a comparison with characteristics of cosmopolitanism.

Most objections to the value of mission statement analyses focus on the difference between what an organization *says* and what it *does*. I will make no argument against this objection because this project is not designed to discover the dissonance between professions of intent and actual implementation and outcomes. I am concerned with the *discourse* of international education in international schools. What are institutions *saying* about their purposes? This is important because what an international school says about itself tells us much about the perceptions of both schools and parents. The mission statement formulated by each school could be based on any number or combination of motivations:

- What they truly think or believe to be the purpose of the school.
- What they think the target community thinks the mission of the school is.
- What they think the target community wants to hear.
- What the school wants the target community to think of the school.
- What image the school wants to project.
- How the school feels it can best market itself for student recruitment.
- Those that rely on or accept private or corporate funding may articulate their mission in a way that attracts new donors or satisfies current donors.

This list of possible motivations for the words and meanings of a school's mission statement is by no means meant to be exhaustive. However, it underscores the overriding point of this project; there are numerous perceptions of international schools and international education, there are numerous ways in which the perceptions can be conceived, and numerous ways in which these

perceptions are articulated. Whether one believes that mission statements are written with each school's self-interest and preservation in mind or not, the way a school articulates its purpose can give us insight into the general discourse about these schools and what their purpose is, real or imagined. From the analysis of this discourse it is possible to discover what international schools state as their purpose, and to what extent these purposes are home to various formulations of cosmopolitan education. In order to do this it must be determined what the characteristics of cosmopolitanism are.

What is Cosmopolitan Education?

Cosmopolitanism is a complex set of concepts that have their historical roots in the Stoic philosopher Diogenes' assertion that he was a "citizen of the world." However literally one interprets this statement, cosmopolitanism is generally understood as the idea that all humans are part of the same human family, interconnected and interdependent for human thriving. Whether this is seen as best achieved through moral introspection, political institutions, economic activity, cultural sharing, or extensive travel, the core is the same: the fundamental foundations of a shared humanity. Cosmopolitanism does not assume that the theoretical unity of humanity is easily achieved in practice, only suggests that the theoretical fact of our humanity compels us to attempt to create the unified fact "on the ground"; or, as the Cynic philosophers determined, moral obligation is actually allegiance to humanity (Hansen, 2008). The emphasis in this project was on attitudes and dispositions that reflect this attempt in education. A quote by Charles Gellar (from Hayden & Thompson 1995) illustrates this conceptualization of cosmopolitan education in an international education context:

> "Not so much curriculum, but **what takes place in the minds** of children as they work and play together with children of other cultures and backgrounds.... that cooperation, not competition, is the only viable way to solve the major problems facing the planet, **all of**

> **which transcend ethnic and political borders"** [emphasis added] (p. 337)**.**

This characterization is an "international" or "internationalized" orientation that, rather than being a specific philosophy or pedagogy or curriculum, describes a disposition or state of mind. Thus one is not likely to find examples of such an orientation in a lesson plan or by tabulating test scores. Instead one is more likely to find these characteristics embodied in statements about the kind of individuals a school hopes to produce. This eye on the "end product" is a crucial part of determining what an international school conceives its purpose to be.

The research on cosmopolitanism contains a wide range of definitions. One of the difficulties in defining cosmopolitanism lies in its relative aversion to proscription; some conceptions of cosmopolitanism are oriented more toward "sensibilities" and the understanding that life itself, and the experiences derived, are part of one's cosmopolitan education (Hansen, 2008). A prominent meta-definition is one of a binary categorization of cosmopolitan typologies as either Ideological or Pragmatic (Fasheh in Hayden & Thompson, 1995). Within these two larger categories exists various typologies of cosmopolitanism, the most prevalent being Cultural, Economic/Market, Legal, Moral, Political, and Romantic/Utopian. These six typologies are based primarily on Kleingeld's (1999) analysis of late-18th century cosmopolitanism in Germany, and find support from a variety of other authors.

Ideological cosmopolitanism

Ideological cosmopolitanism is driven by ideological principles and theories. Cultural, Moral, Political, Legal, Romantic, and Economic cosmopolitanism all fall mainly within this category, though traces of them can be found in the Pragmatic category as well, and Economic/Market cosmopolitanism more so than the others.

Cultural cosmopolitanism focuses on acceptance, celebration, embracing the "other." At its most basic it would advise toleration, but at its core prefers to move beyond mere tolerance and into acceptance and understanding. Ideally cultural cosmopolitans advocate the embracing of other cultures and peoples and creating bridges of understanding and dialogue and encouraging cultural diversity (Waldron, 2002). It supports cultural pluralism (Delanty, 2006) while also supporting universal human rights (Kleingeld, 1999). Individuals are free to reinforce their cultural norms, transform them, or assimilate. Cultural cosmopolitanism hearkens to intercultural exchange, communication, and acceptance, as well as an identity that is fluid (Appiah, 2005). Critics of this form of cosmopolitan cite the problems of cultural pluralism that can arise through the mutual exclusivity of the *actions* of members of different cultures. It is one thing to accept another's right to hold a *belief*, quite another to accept and condone another's *actions* that result from that belief. The answer to these critics is that Cultural cosmopolitanism is not purported to be a solution to cultural conflicts, only a means by which coexistence can be maintained to provide the room for the engagement of constructive and positive dialogue. It suggests an attitudinal perspective that can then facilitate more concrete and mutually beneficial solutions. At the lowest threshold of this form is the maintenance of tolerance and non-interference.

Moral cosmopolitanism focuses on the shared humanity of all human beings (Delanty, 2006; Kleingeld, 1999; Waldron, 2002). It grants universal right to human dignity, security, rights of person, etc., not *legally* but morally, and primarily based on Kant's categorical imperative (Kleingeld, Delanty). This form of cosmopolitanism emphasizes universalized ethical and moral conduct and treatment of all people, regardless of nationality, ethnicity, and gender, culture, etc. (Delanty, Kleingeld, Waldron, Ossewaarde, 2007; Pogge, 1992). In particular, moral cosmopolitanism claims that one is obligated to deliver aid (when possible) to any person

regardless of their nationality. Some cosmopolitans state that this aid is never to be subject to preference toward one's fellow citizens over a citizen of a different country while others admit some form of duty and obligation to one's compatriots is extant and this duty may have priority over obligations toward non-compatriots. This issue creates *strict* (the former) and *moderate* (the latter) camps within moral cosmopolitanism. Additionally, some have argued against any morals or values education on the part of schools (Hofstee, 1992), and that teaching it could be could become an indoctrination (Heater, 2000).

Political (Federative) cosmopolitanism and Legal cosmopolitanism were held by Kleingeld as separate, and indeed in late-18th century Germany, they were. In recent years, however, these forms have been blended together in contemporary considerations. In its most concrete forms this cosmopolitanism contains the goal of a one-world state and a truly global citizenry (Kant, 1784) whom possess globally concrete legal rights and duties (Waldron, 2002; Pogge, 1992). In more abstract terms it refers to the traditional Stoic version of "citizen of the world" (Kleingeld; Waldron; Delanty, 2006). The variations within this type may at times advocate an international citizenship or education to, in effect, civically homogenize. United Nations (UN) multilateral treaties fall into this category as they apply singular laws of conduct and rights, both positive and negative, as universal and thus subjecting all people in the world to their mandates (or at least all of the people whose nation-states are members). We have seen the development and rise of international non-governmental organizations (INGOs) as a form of "civil society" that has created a veritable non-government community that often acts as an intermediary between governments and their citizens (or citizens and *their* governments) in variety of fields including human rights (Steiner & Alston, 2000) and education (Mundy & Murphy, 2001).

For Economic/Market cosmopolitanism, the focus is on the economic imperatives of free trade, free movement of capital, and open markets with an emphasis on freedom of individuals and groups to exercise economic prerogatives without national or ethnic constraints (Kleingeld, 1999; Waldron, 2002). However, there is very little attention paid to freedom of movement of labor, the exclusion of which places this concept firmly in the ideological camp of neo-liberal economics rather than a truly universal form of free markets. Economic/Market cosmopolitanism uses the marketplace or "market forces" as its model of human interaction. Proponents of this form see ideas and education as subject to the same whims of supply and demand as commodities. In this conception, the marketplace is the ultimate peace-keeper by using the interconnectivity of markets, and thus the mutual dependency they foster, to prevent violent conflict that would prove detrimental to the economies, and thus the welfare, of all. A potential obstacle to this form is that truly free markets have the potential to diminish state control (by virtue of free markets themselves being free of state control) (Kleingeld, 1999) and thus pose a bit of a challenge to some of the Political/Federative supporters who see the nation-state as an important organizational component of their version of cosmopolitanism. Additionally, while theoretical free markets exist, virtually all economies are regulated in various ways through direct government subsidies and tariffs (Tyson, 1993). Thus, economic cosmopolitanism is still ultimately regulated by the governments that maintain the markets.

Another type of cosmopolitanism is Romantic (or "utopian") cosmopolitanism. While it is not often considered in contemporary discussions of cosmopolitanism, its influence is seen in certain contemporary aspects of the other typologies. In Romantic cosmopolitanism, the focus is on the human characteristics and concepts of love, emotion, and beauty, as opposed to Enlightenment emphases on rational thought and atomistic reductionism. According to the cosmopolitan

Romantics, such reductionism deprives life of its vitality and makes it too scientific and legalistic. The supporters of this version believe that humanity cannot be shared without the utilization of the aforementioned human characteristics and that we can't achieve true world peace simply by creating rational arguments to support laws that forbid war or violence. They believe that we must create in each individual a love of his fellow man, an appreciation of the beauty of human existence and interaction, etc. Romantic cosmopolitanism has largely been dismissed in contemporary treatments of cosmopolitanism. Some aspects have been incorporated into other forms or discarded altogether. For example, Moral cosmopolitan's emphasis on shared humanity is a de-emotionalized version of the Romantic notion of "love of humanity." There are also elements of this "utopian" cosmopolitanism found in many forms of contemporary "culture of peace" education movements. These forms of peace education seek to educate for a way of peaceful living, absent legal laws and external proscriptions, "to transform individual behaviors and beliefs" (Harris & Morrison, 2003). An argument could be made for Romantic/Utopian cosmopolitan being highly pragmatic from the perspective of mutual survival and avoidance of war, such as Dewey's conceptions wherein he "identified peace with the elevation of humanity and the development of rational and pragmatically enlightened human capacities, he understood the development of geography and history studies as instruments" (Gur-Ze'ev, 2001) ultimately leading to peace. In this case the Romantic notion of cosmopolitanism manifests itself in a highly utilitarian form.

Pragmatic Cosmopolitanism

The other meta-category of cosmopolitanism identified by Fasheh is termed *Pragmatic* cosmopolitanism. This form is based on rational decisions of personal interest, gain, achievement or success. Other authors have noted this pragmatism as well. Some have identified the forms based on social or communal realities of increased global interdependence, interaction, and

mobility (Fraser & Brickman in Hayden & Thompson, 1995), and some strictly on economic well-being (Fasheh in Hayden & Thompson). It should be noted here that the pragmatic forms that find an emphasis in economics are not to be confused with the ideological form of economic cosmopolitanism. The pragmatic differs from ideological-economic concept in that this version is based on the *outcome* of economic realities, whereas the ideological form is based on the *principles* of economic activity. However, those based on economic principles are still interested in the individualized material rates of return in addition to peace and cooperation, and are therefore more difficult to isolate and situate appropriately. Additionally, there are highly pragmatic forms of legal cosmopolitanism emerging in the context of international law, where the creation of a corpus of legal procedures and principles from diverse legal systems based on the primary meaning of pragmatic philosophy is seen to embody a constructive utilitarian approach that serves a "signal in relation to the way forward" (Tunney, 2005).

The following quote, taken at length from Hayden & Thompson (1995), gives a definition of how "pragmatic" international schools are, and supports the "market-driven" assertions of MacDonald and Weenink mentioned earlier.

> In attempting to categorise international schools according to their observable characteristics, or ethos, Matthews (1988) concentrated, rather than on generating a long list of categories of international schools, on divergences of underlying philosophy which he believed led to a broad dichotomy between what he termed 'ideology driven' schools such as those 'founded for the express purpose of furthering international understanding and cooperation such as UNIS, the International School of Washington and four of the six United World Colleges' [9] and 'market-driven' schools, essentially 'all the other international schools which have arisen from the needs of particular expatriate communities [and which may be established and operated by] individuals, community groups, delegates of multinational companies or government agencies'. (p. 336)

It must be kept in mind, however, that though the reasons for the creation of an international school may have been pragmatic, the actual educational purposes may not be. One may form a school

because one's employees need to educate their children in a foreign land, but the education provided could be highly ideological. Again, the degree to which an international school is *ideological* or *pragmatic* may be better ascertained by what a school says its purpose is as opposed to an explanation of why it was formed.

These two broad categories of cosmopolitanism, Ideological and Pragmatic, merely illustrate the different approaches taken in attempts to understand what cosmopolitanism is, and how it might be best discussed. There is often overlap among them and while they may provide theoretical distinctions, they are not mutually exclusive in application, and may co-exist in the same institutions. It is the same for the typologies. While each has specific characteristics and/or may demand or result in different outcomes, there are common characteristics that can be applied to all or most of them. For instance, while Sylvester's (2005) survey of definitions shows internal variation between *ideological* and *pragmatic* forms of international schools and purposes, none of the definitions he uncovered are incompatible with most typologies of cosmopolitanism. Ideas such as *education for international understanding* and *education for world citizenship* are not mutually exclusive in cosmopolitan education, as will be shown later. Sylvester also chose to categorize education for international understanding as *pragmatic* and education for world citizenship as *idealistic* (which are not to be confused with the meta-definitions of *Ideological* and *Pragmatic* as used by Fasheh). His rationale for this division rests on the idea that a form of education is pragmatic if it is sensitive and responsive to political realities and pressures, idealistic if it is not or remains politically neutral.

I draw from the common features of these categories and typologies of cosmopolitanism to create the conceptual framework for this study. The cosmopolitan literature revealed the following consistent and emphasized characteristics that were utilized for this project:

- **World citizenship** (political/federative, legal), "citizen of the world"
- **Global community** (moral, cultural, romantic)
- **Multiculturalism**, diversity, and sometimes cultural pluralism (cultural, moral)
- **Respect** for others as people/humans and for other ways of living (cultural, moral)
- Active pursuit and maintenance of **Peace** (moral, political, romantic)
- Recognition of **Shared humanity** (moral, romantic, cultural)
- **Tolerance** (cultural, political, moral, economic)
- Acknowledgement of the **Universality** of certain basic human rights and concepts of human interaction (political, moral, romantic, economic) – not so much specific, prescribed interactions as the acceptance of abstract universal dispositions. For this study this was divided into two subsets: ethical and moral universals, and general acknowledgement or acceptance of universality as a realistic and realizable concept.

It is these characteristics that were searched for in the mission statements and then were compared to other non-cosmopolitan characteristics that emerged.

Method

The purpose of this study was to analyze the mission statements of international schools to determine what international schools see as their purpose, and to what extent these purposes admit characteristics of cosmopolitanism. To do this I undertook a comparative and content analysis of international schools' mission statements to identify what these schools articulated as their purpose. The conceptual framework is based on the common forms of cosmopolitanism found in various categories and typologies of cosmopolitanism in scholarly literature. In the following section I detail the research hypothesis, the participant selection and criteria, and the procedure for the content analysis used in this study.

Research Hypotheses

The purpose of this study was to analyze the mission statements of international schools to determine what international schools see as their purpose, and to what extent these purposes admit characteristics of cosmopolitanism. Four hypotheses have been formed for this project.

- Cosmopolitan characteristics will be prevalent in the mission statements of international schools.
- International schools will show a strong sense of purpose in developing cognitive abilities and academic skills of their students.
- Schools which emphasize cognitive/academic development will not show a similar emphasis on cosmopolitanism.
- Schools which emphasize individual material success will not show a similar emphasis on cosmopolitanism.

Participant Selection

I used a three-tiered sampling method to select the study's population; random sample, then criteria-based sample, and then a combination of criteria and random sampling. The first tier involved generating a sampling pool of international schools from which the sample population would be randomly selected. The sampling pool of schools was generated from multiple sources:

a) University of Northern Iowa Overseas Teaching Fair attending schools list (n=131). This is a list of international schools that attended the University of Northern Iowa Overseas Teaching Fair in 2007. This event is an annual international school teacher recruitment conference utilized by schools from all over the world.

b) European Council of International Schools (ECIS) (n=381). ECIS is a non-profit membership association of international schools. It provides a network for schools to collaborate and develop instructional staff, curriculum, and best practices with the express purpose of supporting and advancing internationalism through education.

c) International Baccalaureate Organization (IBO) (n=163). The IBO is an organization that has developed specifically designed curriculum for international schools in order to provide the highly mobile students of these schools a more portable education. All of the schools that use the IBO curriculum are listed on their website, though not all of the schools are international schools.

d) Council of International Schools (CIS) (n=160). CIS is a non-profit education organization. It provides services to member schools including ann accreditation program, teacher recruitment, as well as curricular and administrative management services. All of the schools in their directory are members or affiliates of the CIS system, with varying degrees of participation in its services.

e) International Schools Services (ISS) (n=155). ISS is a private, for-profit school management company that provides a full range of management, administrative, curricular and instructional services to international schools. All of the schools listed on their website are in some way affiliated with ISS. Some are completely managed by ISS, while other contract individual services from them.

f) Google search queries using the keywords “international” + “school” + “*name of country*” (88). Some regions or countries were “underserved” by the previous there methods of locating schools, and thus country and region-specific searches were carried out using the

Google search engine to create a larger and more globally representative list from which to draw the sample population.

The second tier selection involved the application of criteria to the first sampling pool to create a second sample pool. Schools were included in this pool if:

a) they had a website for their school

b) they contained the upper-secondary grades equivalent to standard US high school classifications of grades 9-12,

c) their website contained a publicly accessible mission statement, statement of purpose, or goals and/or objectives, and

d) their mission statement or statement of purpose was provided in English.

In order to generate a globally representative sample of schools from this second sampling pool, I used a third tier of selection using the United Nations composition of macro geographical regions and geographical sub-regions (United Nations Statistics Division, 2008). The UN recognizes five macro-geographical (continental) regions, Africa, Asia, the Americas, Europe, and Oceania. Within this system, these regions are further separated into a total of twenty-two sub-regions. I combined Oceania was combined with Asia due to geographical proximity, lower general population, and lower numbers of international schools. This resulted in 57 countries in Africa, 53 in the Americas, 76 in Asia, and 62 in Europe, creating relatively commensurate macro-regions.

One school from each sub-region was randomly selected from the sampling pool, with the exception of the sub-regions within Oceania; Oceania was treated as one sub-region within the Asia macro-region, giving Asia 6 sub-regions. This initial selection resulted in 6 selections from Asia, 5 selections from Africa, and 4 selections each from the Americas and Europe, resulting in a

total of 19 schools. Thus each of the sub-regions was represented in the sample. Next, twelve schools were randomly selected within each macro-region. This resulted in an additional 48 schools, for a total of sample of 67 schools. The geographic distribution of this sample across the macro-regions was 18 schools from Asia, 17 from Africa, and 16 each from the Americas and Europe.

Content Analysis

Attributes from each school selected were identified and recorded as independent variables. These variables were the geographical Regions as described above, Grade Levels (Pre-K, Elementary/Primary, Middle/Junior High, and High/Secondary), Funding sources (Government, Private non-profit, Private for-profit), Affiliation & Management (Religious, Corporate, and Public), Naming Convention (International, American, British, American-International, and British-International).

For the content analysis, I searched the website of the schools in the sampling pool to locate their mission statements. A mission statement was defined as any public statement by a school that the school identified as a “mission statement” or a “statement of purpose” was taken to be an explicit and tacit admission by the school to be the school’s perceived purpose for operation. The mission statement was determined to be equivalent to a school’s answer to the question “What is your purpose?” Most schools have a statement called a “Mission Statement.” Schools that do not have explicitly named mission statements typically have a “statement of purpose” or list of objectives or goals. These alternative classifications were used for data in the cases when a school did not have something specifically identified as a mission statement, but what they did have was a clearly articulated statement of purpose.

To determine the cosmopolitan characteristics for which to search, multiple scholarly descriptions of various forms of cosmopolitanism were located and assessed to identify the most prevalent concepts of cosmopolitanism. These common concepts were identified and coded as different characteristics of the "orientation" or "theme." These characteristics, such as *peace* or *tolerance* were coded for individual queries in the mission statements. There were nine such characteristics that were grouped together to form the Cosmopolitan orientation.

A combination of existing *a priori* and emergent coding was used for the non-cosmopolitan characteristics. I used several themes and characteristics identified by Stemler & Bebell (1998) in their analysis of the mission statements of United States educational institutions for this project. Additionally, themes and characteristics found in a preliminary survey of the mission statements from sample population were added to these. This preliminary survey consisted of a random sampling of 27 of the 67 mission statements in the sample. A word frequency count was done to identify words, and their synonyms, that were most mentioned in the mission statements. These results were then compared to the existing themes found in Stemler & Bebell. Some of these emergent characteristics were added to existing themes contained in Stemler & Bebell, and others were used to create new and separate thematic categories. There were thirteen themes and 50 characteristics that emerged from the combination of the existing themes from Stemler & Bebell and the emergent themes and characteristics from the preliminary survey. As shown in Table 1, ultimately, when combined with the Cosmopolitan theme and its nine characteristics, fourteen themes consisting of 59 characteristics were identified and coded for queries in the mission statements.

Table 1: Coding Scheme

Cognitive Academic
- Achievement
- Challenge
- Communication Skills
- Creativity
- Critical Thinking
- Curriculum
- Intellectual Development
- Misc Cognitive/Academic
- Potential
- Problem Solving
- Quality Education
- Skills

Social
- Misc Social
- Social

Civic/Citizenship (Local)
- Misc Citizenship
- Productive Citizen
- Responsible Citizen
- Service

Physical Development
- Misc Physical Development
- Physical Development

Attitudes & Emotional Development
- Confidence-Self-esteem
- Emotional Skills
- Joy of Learning
- Life-long Learner
- Misc Attitudes
- Positive Attitudes
- Self-discipline
- Self-sufficient
- Spiritual Development

School Environment
- Consistency
- Misc School Environment
- Safety
- Student-Centered
- Technology

Religious & Spiritual
- Misc Spiritual
- Religious

Local Community
- Community (Local)
- Misc Community
- Partnership (Community)

University Preparation
- Misc University Prep
- University Prep

Faculty & Staff
- Faculty and Staff
- Caring & Supportive
- Misc Faculty & Staff

Regional Focus
- Internationalism
- Nationalist

Material Success & Achievement
- Achievement - Material
- Competition
- Excellence
- Individual
- Success

Cosmopolitanism
- Citizen of the World
- Ethical & Moral Universals
- Global Community
- Multiculturalism
- Mutual Respect
- Peace
- Shared Humanity
- Tolerance
- Universality

For the content analysis I used the key word in context (KWIC) method. For each characteristic I entered the key word of the characteristic and its synonyms into a word search query. The results returned by the queries produced the queried words and the ten words that preceded and followed them. The results were then evaluated for relevance to the characteristic for which the query was performed. Thus the query for the characteristic *tolerance* contained the words *tolerance, open minded, acceptance, amenable, patience, tolerant, toleration* and their word stems (to account for tenses and variations). This query returned a total of 13 sources and 14 references. After reading over each returned result to evaluate its context and meaning, 5 sources and 5 references were coded for the characteristic *tolerance*.

Following the KWIC queries, I performed manual evaluations of each mission statement. Each mission statement was read in its entirety to search for each of the characteristics in the list and coded appropriately. Following this manual coding query, I compared and reconciled the results of the two different coding queries to identify and resolve discrepancies, duplications, and/or omissions to produce the final results. Frequencies and percentages were calculated for each characteristic and orientation queried, as well as statistical analyses to search for correlations among the orientations.

For the discussion that follows it is important to clarify the use of some terms. A "characteristic" is an individual concept for which the mission statements were queried. *Peace, critical thinking, student centered,* and *tolerance* are examples of characteristics. "Orientations" are groupings of thematically similar characteristics. Characteristics such as *creativity, intellectual development, curriculum, critical thinking skills* and *potential* were grouped together to form the Cognitive/Academic orientation.

The mission statements are “sources” and the actual mention or example of an orientation/theme or characteristic is a “reference”. Thus “22 sources” means that a concept was mentioned in 22 mission statements. The number of sources in which a concept is found indicates the breadth of presence of that orientation or characteristic in the sample. An orientation with a high number of sources indicates that there is a high degree of agreement regarding either the importance of the orientation or the importance of mentioning the orientation. An orientation with a low number of sources indicates less agreement on the importance of the concept in these schools.

A “reference” is the count of the number of times an orientation is mentioned in the mission statements. If a characteristic or orientation had “43 references” then it was identified 43 times in the sources. One source may contain multiple references. For instance, the Red Cross Nordic United World College (RCN-UWC) school’s mission statement contains the statements “*hope to influence their…communities to become more…peaceful*” and “*UWC makes education a force to unite people… for peace*” (Red Cross Nordic United World College, 2006). The characteristic of *peace* is mentioned twice in the RCN-UWC mission statement which counts as two references, but the mission statement itself is counted as one source for the *peace* characteristic. Additionally, since *peace* is a characteristic found in the Cosmopolitan orientation, the orientation Cosmopolitanism acquires one source and two references. The number of references in an orientation indicates the emphasis or stress of that orientation in that mission statement. However, a high number of references itself will not indicate agreement on importance of a concept because the majority of the references could have come from just a few sources. Thus the reference count must be combined with the source count to more adequately

represent the overall saturation and emphasis of the characteristic or orientation in international schools.

Limitations

While efforts were made to make both the sample and analysis as reliable and valid as possible, some limitations were inevitable. First, since the sample population was drawn only from schools which have websites, those without websites will not have been represented. Secondly, all of the mission statements analyzed were written in English. Therefore, any school with a website but no accessible mission statement written in English would have been excluded. Thirdly, some of the mission statements reviewed may have been translated from a language other than English. Translated statements may not convey the true intent due to ambiguities or inaccuracies in translation. Another limitation of this study was that mission statements which contained more words were more likely to contain more references to characteristics, reference more different characteristics, and thus contain references to a greater number of orientations. It could be argued that the mission statements with fewer words might in fact be more revealing than their more verbose counterparts because a school would have much less "space" in which to articulate their mission and therefore mention only those purposes that are a priority. Conversely, it could also be said that these shorter mission statements might be less informative because a school might choose to cover as many of their purposes as possible with few words and thus be forced to use broad generalizations and vague educational platitudes, obscuring the details of their purposes. Lastly, some schools that had mission statements also had a "goals statement" or "statement of philosophy" or a list of "objectives." In many cases these additional statements were more detailed clarifications of the schools' mission statements. Upon further review of these statements I determined that some of them would have been more useful than the mission

statements because the detail or their more extensive explanations of the schools' purpose, but for the sake of definitional consistency, they were not used. Future analysis might be better served by expanding the type of "purpose statements" allowed to provide a more comprehensive body of material from which to extract the purposes of the schools. Lastly, due to the lack of consensus in the research regarding the number of international schools in the world, a sampling pool of 67 schools may not be enough to adequately provide for statistically significant results regarding the relationship between the orientations and the independent variables of the schools (outlined in the Findings that follow). While statistically significant results were found in other aspects of the analyses, the pool was not large enough to contain more than four or five schools that possessed attributes such as Religious organization affiliation, private for-profit management, or grade levels 9-12 only.

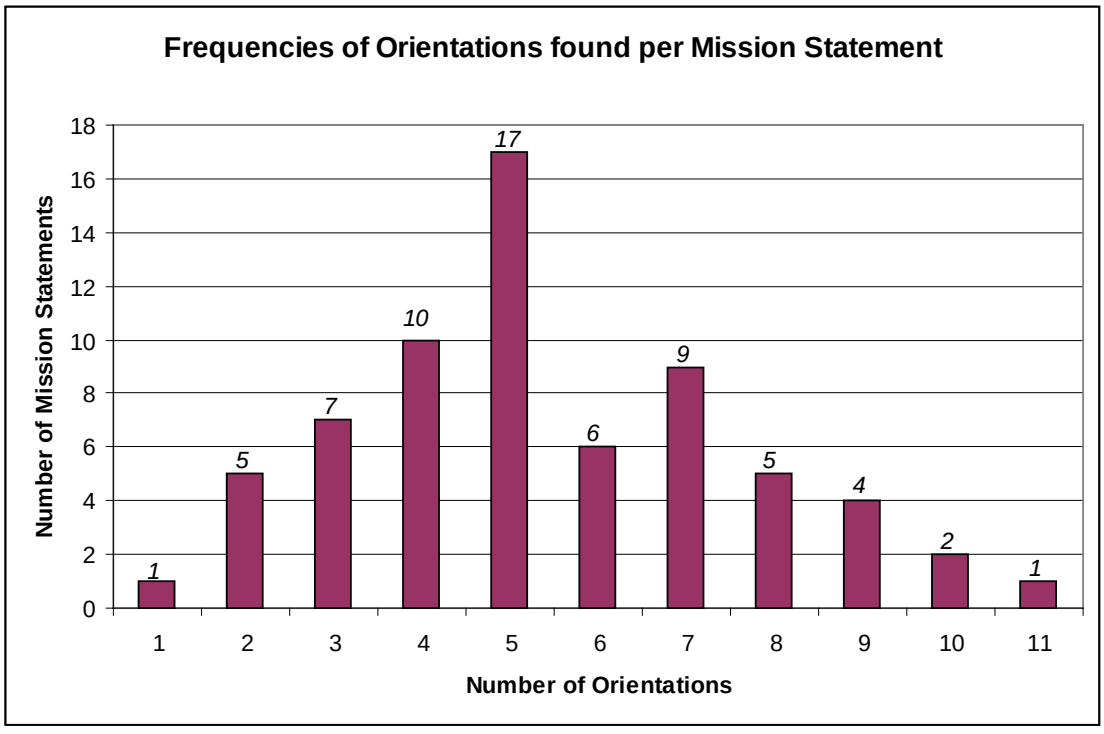
Findings

In this section I will present the findings of the content analysis; the discussion will take place in the following section. A table of complete results can be found in Appendix A.

Every mission statement in the sample contained references to at least two characteristics while three contained references to more than 30 characteristics (see Appendix B). The highest number of individual characteristics referenced in one mission statement was 33 (Albania and Kazakhstan) and the fewest was two (Bolivia and Cuba), thus showing wide variation in the degree to which international schools use their mission statements to convey specific characteristics of purpose. Additionally, the mission statements of DRC, Kazakhstan and Tunisia contained 350, 341 and 341 words respectively, while the mission statements of El Salvador, Trinidad & Tobago, and Denmark contained 18, 21 and 22 words respectively (see Appendix C).

A statistical analysis of the mission statements was done determine the extent to which the number of words correlated with the type of orientations or characteristics. No correlations, positive or negative, were found, thus suggesting that the number of words in a mission statement, while likely to affect the way in which purposes were conveyed, did not appear to influence the type of orientation or characteristics. Additionally, statistical analyses were done on the relationship between the independent variables (i.e. funding source of school, grade levels contain in the school, etc.). None of these analyses resulted in statistically significant relationships. All of the mission statements contained at least one orientation and most contained multiple orientations. Santa Cruz International School in Bolivia contained the fewest orientations, only one, and that orientation was Cognitive/Academic. On the other end of this spectrum, the American School of Kinshasa, Democratic Republic of Congo, contained eleven different orientations, the most prominent being Cognitive/Academic with seven references but followed closely by the Cosmopolitan orientation with five references.

Table 4



The following example from the American School of Budapest (2008), which contained seven references to five orientations, demonstrates both the manner in which the content of the mission statements was coded and the variety of characteristics and orientations that can be embedded in them.

> The American International School of Budapest prepares its students to be responsible global citizens [*citizen of the world*] and inspires in each a passion for knowledge [*joy of learning*] and lifelong learning [*lifelong learner*]. We are a nurturing [*nurturing & supportive*] and diverse community [*internationalism*] that instills respect for self and others [*mutual respect*], develops the whole child, and strives for academic excellence [*achievement-academic*].

The characteristics found in the most sources were *internationalism* (n=38), *curriculum* (n=31), *global community* (n=23), *challenge* (n=23), *citizen of the world* (n=23), *multiculturalism* (n=20), *intellectual development* (n=20), *quality education* (n=20) and *lifelong learner* (n=20). Of the characteristics that were mentioned at least once, those found in the fewest number of sources were *competition* (n=1), *miscellaneous spiritual* (n=1), *shared humanity* (n=2), *miscellaneous physical development* (n=2), and *peace* (n=2). *Consistency*, *miscellaneous social* and *spiritual development* were the only characteristics to have zero references and sources

Table 5: Characteristics Frequencies and Percentages

Coding Characteristic	Sources (n=67)	Percent of Sources	References (n=683)	Percent of References
Internationalism	**38**	56.7%	47	6.9%
Curriculum	**31**	46.3%	41	6.0%
Global Community	**23**	34.3%	25	3.7%
Challenge	**23**	34.3%	23	3.4%
Citizen of the World	**23**	34.3%	23	3.4%
Multiculturalism	**20**	29.9%	24	3.5%
Intellectual Development	**20**	29.9%	23	3.4%
Quality Education	**20**	29.9%	22	3.2%
Life-long Learner	**20**	29.9%	21	3.1%
Potential	**18**	26.9%	18	2.6%

The data collected yielded over 683 individually coded references of the characteristics and orientations used. The most frequently referenced characteristics found in the mission statements were *internationalism* (n=47), *curriculum* (n=41), *positive attitudes* (n=28), *global community* (n=25), *miscellaneous school environment* (n=25), and *multiculturalism* (n=24). These six characteristics alone accounted for over twenty-seven percent of all references. The least referenced characteristics were *competition* (n=1), *miscellaneous spiritual* (n=1), *miscellaneous physical development* (n=2), and *shared humanity* (n=2).

Table 6: Characteristics Frequencies and Percentages

Coding Characteristic	Sources (n=67)	Percent of Sources	References (n=683)	Percent of References
Internationalism	38	56.7%	**47**	6.9%
Curriculum	31	46.3%	**41**	6.0%
Positive Attitudes	15	22.4%	**28**	4.1%
Global Community	23	34.3%	**25**	3.7%
Misc School Environment	16	23.9%	**25**	3.7%
Multiculturalism	20	29.9%	**24**	3.5%
Challenge	23	34.3%	**23**	3.4%
Citizen of the World	23	34.3%	**23**	3.4%
Intellectual Development	20	29.9%	**23**	3.4%
Quality Education	20	29.9%	**22**	3.2%

The Cognitive/Academic orientation was found in 95% of the mission statements (n=64), followed by Cosmopolitanism (n=55), Attitudes & Emotional Development (n=44), Internationalism (n=38), and Material Success (n=31). The Religious & Spiritual orientation was found in the fewest sources (n=5), followed by Nationalist (8), Physical Development (n=9), Local Community (n=10), and Social (n=14) orientations.

Twenty-nine percent of all the references coded were from the Cognitive/Academic orientation which had a total of 200 references. The second most referenced orientation was Cosmopolitanism (n=121 references) which contributed 17.6% of all references. This orientation

was followed by Attitudes & Emotional Development orientation with 94 total references, contributing 16.6% of all references. These three orientations accounted for over 60% of all the references coded.

Table 7: Orientations Frequencies and Percentages

Coding Orientation	Sources (n=67)	Percent of Sources	References (n=683)	Percent of References	References per Source
Cognitive/Academic	64	95.5%	200	29.0%	3.13
Cosmopolitanism	55	82.1%	121	17.6%	2.20
Attitudes & Emotional Dev	44	65.7%	94	13.6%	2.14
Internationalism	38	56.7%	47	6.8%	1.24
Material Success	31	46.3%	47	6.8%	1.52
Faculty & Staff	26	38.8%	35	5.1%	1.35
School Environment	24	35.8%	42	6.1%	1.75
Civic/Citizenship	19	28.4%	32	4.6%	1.68
University Preparation	17	25.4%	17	2.5%	1.00
Social	14	20.9%	14	2.0%	1.00
Local Community	10	14.9%	10	1.5%	1.00
Physical Development	9	13.4%	11	1.6%	1.22
Nationalist	8	11.9%	8	1.2%	1.00
Religious & Spiritual	4	6.0%	5	0.7%	1.25

Discussion

This project set out determine whether or not there were characteristics of cosmopolitanism represented in the mission statements of international schools, thus indicating what international schools saw as their purpose. The first hypothesis, that cosmopolitan characteristics would be prevalent in the mission statements of international schools, was confirmed. It was also determined that the assumption that international schools would be a logical place to find characteristics of cosmopolitanism was supported as well. Secondarily the project sought to discover to what extent these characteristics were present in the mission statements. It was found that the nine characteristics of Cosmopolitanism, and the orientation in general, were very widespread in this sample of international schools. The Cosmopolitan

orientation was the second most prevalent orientation after the Cognitive/Academic orientation. Fifty-five mission statements contained references to Cosmopolitanism, and they most frequently cited the characteristics of *world citizenship, global community,* and *multiculturalism*. These three characteristics accounted for fifty-nine percent of all the Cosmopolitan references and were found in sixty-eight percent (n=46) of the sixty-seven mission statements. Overall, Cosmopolitan references were found in 82% of the schools in the sample indicating that Cosmopolitan characteristics are quite prevalent in international schools. Schools that expressed cosmopolitan purposes did so with an average of 2.2 times in each source, the second highest ratio of emphasis behind Cognitive/Academic. Furthermore, the cosmopolitan characteristic *peace* had a reference-to-source ration of 2.5, showing a strong emphasis. *Peace* was referenced only five times in two mission statements, but the two schools, Tehran International School and Red Cross Nordic United World College, clearly see educating for and about peace as an important institutional purpose.

The second hypothesis, that the mission statements of international schools would show a strong emphasis on Cognitive/Academic characteristics, was confirmed. While it was found that there were a wide variety of orientations and characteristics in the mission statements, the Cognitive/Academic orientation of characteristics was the most prevalent. Sixty-four of the sixty-seven schools surveyed made references to cognitive and academic development in their mission statements. The characteristics *curriculum, challenge, intellectual development,* and *quality education* accounted for fifty-four percent of the references to this orientation. This is not a surprising finding given that international schools are first and foremost academic institutions. Additionally, the schools that referenced Cognitive/Academic purposes also emphasized them to a high degree, averaging a little over three references per source. No other orientation had this

level of emphasis or this breadth of source coverage. The Cognitive/Academic characteristic with the strongest emphasis was *skills*, with an average of 2.43 references per source in which it was referenced. *Skills* was not the most frequently referenced Cognitive/Academic characteristic, but schools that did reference it tended to do so at least twice.

The Attitudes & Emotional Development orientation was the third most prevalent and was found in sixty-five percent of the sources (n=44). The characteristics of *positive attitudes* (n=28) and *lifelong learner* (n=21) were the most frequently referenced for this orientation and reflect, when combined with the other characteristics of this orientation, a strong sense of purpose on the part of international schools to develop positive academic, social and emotional attitudes in their students. The *positive attitudes* characteristic was the most strongly emphasized of the Attitudes & Emotional Development characteristics with 2.33 references per source, which parallels the orientation's ration per source of 2.14. This might not be surprising given its complementary nature to other orientations. For instance, a school's success in influencing the self-discipline (a characteristic of the Attitudes & Emotional Development orientation) of its students may not be helped by its efforts at intellectual development (a characteristic of the Cognitive/Academic orientation), but the efforts in intellectual development will almost certainly be influenced by the school's success at developing self-discipline in students. Additionally, a school's efforts to develop a sense of ethical and moral responsibility (a Cosmopolitan orientation characteristic) among its students would be helped by its success at developing such general positive attitudes as honesty and integrity (contained in the *miscellaneous attitudes* characteristic of Attitudes & Emotional Development).

Internationalism, both an orientation and a characteristic, was found in 38 mission statements and referenced 47 times. Given that the mission statements surveyed were from

international schools, it is not surprising to find it mentioned by nearly 60% of the schools. The reference to Internationalism by the American School of Antananarivo is typical of the way in which internationalism is used by an international school to both promote itself and indicate an approach to education that may not be attempted by other non-international schools.

> The mission of the American School of Antananarivo is to provide an engaging, stimulating and dynamic English-language education in an international environment that reflects and respects the diverse cultures of its students (The American School of Antananarivo, 2006).

Indeed, the promotion of a culturally and internationally diverse student population might not be considered a positive attribute in some communities, particularly in highly nationalistic public institutions. The Internationalism orientation and characteristic emerged during the analysis of the mission statements. This characteristic was found primarily through the difficulty in placing these statements in any of the existing categories. It became clear that these "homeless" phrases had a common element in that the phrases indicated primarily demographic qualities of the schools and their student populations. References to "international environment," "students [who] are the children of parents of many nationalities who have come to a foreign country" (QSI, 1996), or "provides an environment for optimal learning and teaching in an international setting (United Nations International School, 2008) all seemed to be attempts to project, rather passively in many cases, not just the kind of environment or community engendered by the school, but a latent purpose in providing that environment and community to the students and parents.

The fifth most prevalent orientation was that of Material Success which was found in 46% of the sources (n=31). This orientation contained references to individual and material success, achievement, or other indications of non-academic benefits to the individual. The most

frequently referenced characteristics were *individual*, found in 14 mission statements and referenced fourteen times, and *success* found in 9 sources and referenced 21 times. It is interesting that the schools that mentioned *success* did so with great emphasis, averaging 2.3 references to *success* per mission statement. The following is a typical example (the underlined sections indicate the phrases that were coded for the *success* characteristic).

> Graduates of IIS possess all the tools of success in an increasingly integrated world. As humanity's collective body of knowledge continues to grow at an exponential rate, IIS gives its students the skills they need to solve the problems of the future. As clear and critical thinkers with a working knowledge of technology, IIS's graduates are certain to succeed in their future careers. (Indianhead International School, Korea, 2004)

The third hypothesis, that schools which showed a strong sense of purpose to develop cognitive and academic abilities would not show a similar emphasis on cosmopolitan characteristics, was not confirmed. While no statistically significant negative correlation was found between the Cognitive/Academic and Cosmopolitan orientations, there was no statistically significant *positive* correlation either. In fact, the results show that cosmopolitan characteristics are considered as important to the purposes of international schools as any of the more traditional purposes of schooling, but simply do not show a relationship between the two orientations. The assumption of the possible negative correlation between Cosmopolitanism and Cognitive/Academic development was based on perceptions that schools that emphasized the latter would also tend to view the former as less academically challenging. There is a perception by many that schools which incorporate cosmopolitan characteristics such as “peace education” or other internationalist, character or values education practices are less academically rigorous and suffer from public and teacher peer perceptions that they are “soft” (Harris, Glowinski & Perleberg, 1998). Support for this may be found in that there was no statistical correlation found

between the Cognitive/Academic and Cosmopolitan orientations, thus perhaps an example that the schools are reluctant to attempt to combine these two orientations together in their statements of purpose. While it was hypothesized that these two orientations would not be positively correlated, given the results this is a slightly surprising outcome since one might expect a correlation between the two most frequently and broadly referenced orientations, if for no other reason than probability. It also should be noted, however, that there was no correlation between Cognitive/Academic and University Preparation, which is not as one might predict given the logical perception that the one proceeds from, or is a contributing factor to, the other.

While analysis of the orientations did not produce any negative relationships between the Cosmopolitan orientation and any of the other orientations, it did show some positive relationships that tell us something about the way more cosmopolitan international schools articulate their purposes. There was a significant positive relationship between the Cosmopolitan orientation and the Citizenship (Local) ($r(65) = .48$, $p < .01$), Attitudes & Emotional Development ($r(65) = .35$, $p < .01$), and Community (Local) ($r(65) = .32$, $p < .01$) orientations. This positive relationship between the two "local" orientations, Citizenship and Community, is especially significant in that one of the most common criticisms of cosmopolitanism is that it restricts, ignores, dismisses or destroys connections and conceptions of the "local" in human interactions, or interferes with local and national identity construction, thus conflicting with the development of patriotism in citizens (Rorty in Nussbaum, 2002). Some critics claim that the only way to embrace the global citizenship is to renounce one's local claims to the same or that service to the global community comes at the expense of local service because if one places priority on one, it diminishes the value of the other (Brown & Kleingeld, 2006).

Whether these theoretical objections are supported or refuted in practice, many international schools see no conflict or paradox in combining global and local conceptions of citizenship and community in their statements of purpose. Since none of these schools are overtly cosmopolitan (i.e. no school refers to itself as a "cosmopolitan school" or "cosmopolitan educator") it is unlikely that these statements are driven by a strict adherence to cosmopolitan ideology, thus suggesting that any implicit claims about the compatibility of these global and local concepts (by virtue of their concurrent presence in the mission statements) are the result of a genuine belief or certainty in their compatibility. It is also possible that the schools that are aware of this criticism see a role or purpose in reconciling the apparent contradictions the concepts present. Perhaps these schools see the necessity of reconciling these concepts because of the reality of having students who hail from all over the globe; creating a local community at the school that consists of "pieces" and "parts" from all of the world may in fact have the effect of an "on the ground" reconciliation of theoretically contradictory conceptions in the same way that walking across the room to sit in a chair throws a wrench in Zeno's Paradox of the Arrow.

The fourth hypothesis, that schools which emphasize individual achievement and success will not show a similar emphasis on cosmopolitanism, is less clear. While no negative correlation between the Cosmopolitan orientation and the Material Success orientation was found, no statistically significant positive correlation was found, either. So while these two orientations may not be perceived as particularly compatible in purpose by international schools, they are not seen as absolutely mutually exclusive either. An interesting finding in this regard was that the Citizenship (Local) and Community (Local) orientations that correlated with Cosmpolitanism *did not* correlate with Material Success. Thus, while again proving no negative relationship, the additional absence of correlation with Material Success by two of Cosmopolitanism's conceptual

"cognates" suggests that there may be an underlying difficulty or problem between these orientations, and this would seem a reasonable assumption. For instance, Material Success' emphasis on the characteristics *individual* and *competition* would seem to preclude the Citizenship and Community orientations' understandings of their social and communal aspects. While not directly refuting any cosmopolitan characteristics, the essence of these two aforementioned Material Success characteristics would certainly offer a challenge to implied expectations of cooperation and mutual and communal benefits found in the characteristics of *peace*, *shared humanity*, and *global community*. For example, by encouraging individual material success through competitive means without making distinctions or drawing reasonable limits regarding the means to do so, one could seem justified to advocate the exploitation of a natural resource in order to gain a competitive advantage to drive one's competition out of business, but at the same time cause significant environmental damage that negatively impacts people's health in other communities than one's own (e.g. producing acid rain caused by nitrous oxide emissions that result from the rapid increase of the use of cheap coal for factory production because such use increases one's profit margin). This would certainly raise objections from a cosmopolitan perspective while being within the bounds of individual achievement and competition.

Moving beyond the hypotheses, the results produce some interesting questions. While the study failed to find one instance of the use of the word "cosmopolitan" in any of the mission statements, the concepts and dispositions contained in it were found in over eighty-two percent of the schools. Why is it that cosmopolitan characteristics were found to have almost equal representation to that of characteristics more intuitively expected of schools such as Cognitive/Academic development, and even exceeded those of Attitudes & Emotional Development? This strong presence of cosmopolitan characteristics suggests that international

schools are in some manner aware of their role as international educators of a cosmopolitan nature, but does not indicate whether this is deliberate or accidental. This high frequency of inclusion of cosmopolitan characteristics, coupled with the complete absence of direct references to cosmopolitanism, suggests one or more of the following:

- Cosmopolitanism has been adopted/assimilated/incorporated, deliberately or passively, into the discourse of the purpose of international schools.
- Characteristics of cosmopolitanism noted in these schools are, and always have been, present in international and non-international schools alike, and are thus simply characteristics of schools, and not necessarily causally connected to cosmopolitan philosophies of education.
- Characteristics of cosmopolitanism found in the mission statements are deliberately included, but the rationale, or even the mention of "cosmopolitanism" as an educational medium or purpose, has been omitted for political reasons.

Cosmopolitan Assimilation

It is quite possible that the characteristics of cosmopolitanism have been incorporated into the purposes and practices of international schools through a combination of deliberate selection, passive assimilation, and even necessity as curricular and pedagogical styles are borrowed and transferred from school to school, country to country, through the movement of teachers, administrators, and students, especially when one considers that it is not only the students who are a highly mobile population in the international schools system. Administrators and teachers, too, tend to move from international school to international school (de Mejia, 2002), bringing with them a "suitcase" full of educational motivations, strategies and goals from their prior posts. The possibility of the *necessity* of this incorporation or assimilation is a

compelling idea, and speaks to a rational support of cosmopolitan education. For instance, the characteristic of *tolerance* may be taught at a small, homogeneous, nationalist public school, but choosing not to teach it would not necessarily be problematic for the emotional and security climate of such a school. With virtually all of the students sharing similar characteristics in ethnicity, culture, language, nationality, and religion, there would be very little immediate cause for such a school to make tolerance a priority purpose. However, in an international school whose student population possesses multiple ethnicities, cultures, languages, nationalities, and religions, the teaching of tolerance may very well become a matter of survival. Teaching and modeling such a disposition would go a long way to preventing violent conflict within the school, and help create a classroom and school environment that is conducive to learning, and thus clearly become a purpose of the school through its facilitation and support of other purposes of the school. A similar argument could be made for inclusion of the cosmopolitan characteristics *global community*, *multiculturalism, mutual respect, peace, shared humanity* and even notions of *ethical and moral universals*.

Characteristics of Schools

The possibility that the characteristics of cosmopolitanism noted in these schools are present in international and non-international schools alike, and therefore characteristics of schools in general, and not necessarily causally connected to cosmopolitan philosophies of education, is supported by the lack of mutually exclusive characteristics found in all of the orientations (there were no statistically significant negative correlations found), and in the strong affiliation and overlap of the cosmopolitan characteristics with the Attitudes & Emotional Development orientation. Many of the specific phrases that make up the references in the Attitudes & Emotional Development orientation are compatible with the Cosmopolitan

orientation. This is supported statistically in that the Attitudes & Emotional Development orientation has a significant positive relationship with the Cosmopolitan ($r(65) = .35$, $p < .01$). However, this significant positive correlation is not exclusive to Cosmopolitanism. The Material Success ($r(65) = .35$, $p < .05$), Cognitive/Academic ($r(65) = .48$, $p < .01$), Social Skills ($r(65) = .31$, $p < .01$), Citizenship (Local) ($r(65) = .34$, $p < .01$), Physical Development ($r(65) = .25$, $p < .05$), School Environment ($r(65) = .61$, $p < .01$) and Faculty & Staff ($r(65) = .26$, $p < .05$) orientations also show significant positive relationships to the Attitudes & Emotional Development orientation

In further exploring the relationship between Cosmopolitan and Attitudes & Emotional Development, it is worth noting that *positive attitudes* included specific references to and use of the phrase "positive attitude(s)" while *miscellaneous attitudes* referred to honesty, integrity, compassion, kindness, and other similar attitudes that could also have been coded in such Cosmopolitan orientation characteristics as *tolerance*, *peace*, *shared humanity*, and *mutual respect*. When the Attitudes & Emotional Development orientation characteristics of *positive attitudes, miscellaneous attitudes, emotional skills,* and *confidence/self-esteem* were combined with the cosmopolitan characteristics of *ethical & moral universals*, *mutual respect*, *peace, shared humanity,* and *tolerance*, the resulting orientation, which I will call "Character," was found in thirty-eight of the sixty-seven mission statements and had seventy-five references (just over two references per source). This Character orientation was present in over 57% of the mission statements surveyed, suggesting a slight majority sense of "agreement" among international schools that their purpose is to create "good people" with attributes and attitudes that one would want in its citizenry.

This leads to the observation that one of the driving forces behind the contemplation of cosmopolitan education has been that of an ethical and/or moral imperative (Brown & Kleingeld, 2006; Knippenberg, 1989; Nussbaum, 1996; Nussbaum, 2002), yet this imperative, on its own, does not find the same emphasis in the mission statements as other Cosmopolitan orientation concepts do. *Ethical & moral universals* was found in only twelve sources, and was referenced only once in each. However, when combined with such characteristics as *positive attitudes, miscellaneous attitudes, tolerance, peace, mutual respect,* and *shared humanity,* all characteristics that are compatible with and likely required by any discussion of universal ethics and morality, one finds a presence in thirty-eight mission statements (56%) and seventy references, and thus an average of two references per source, suggesting that the schools that do see this as a purpose tend to do so with some emphasis.

These two illustrations of the combinations of conceptually similar "non-cosmopolitan" and cosmopolitan characteristics may indicate something much deeper and more profound about the admitted purposes of international schools and their cosmopolitan tendencies. While international schools are primarily institutions of education, and thus clearly and reasonably oriented toward cognitive and academic development, these schools show an strong sense of purpose in developing kind, tolerant, cooperative, happy, trustworthy, and well-adjusted people. These are not the kind of people one would choose to develop if one viewed the world as consisting of a set of zero-sums or wanted to create a world in which the "winner takes all." This proclivity does not stand in opposition to cosmopolitanism, and in fact supports the characteristics and aims it contains. This indicates that international schools see value in cosmopolitan values, whether deliberate or not, and at the very least share a sense of purpose that is not alienated from, nor alienating to, cosmopolitan education.

Political Obstacles

This construction of a different kind of person, an international and/or cosmopolitan person, touches on an issue that suggests the merits of the third explanation for why cosmopolitan characteristics are present, but cosmopolitanism itself is not named; there are political realities that make the mention of cosmopolitan education as a named purpose problematic. National governments have a strong interest, as they might see it, in *not* developing the kind of person that cosmopolitan education aims to develop. Many political arguments have been leveled against cosmopolitanism over the years, most of which point to the perceived mutually exclusive nature of patriotism and a sense of shared humanity, world citizenship or global community. Richard Rorty (in Nussbaum, 1996) has claimed that a purely nationally patriotic identity is a fundamental requirement of nation-state citizen identity construction. How can a national government rally its citizenry to support a competitive and/or violent policy or program against another nation if the citizens of the two countries see each other as fellow world citizens deserving of tolerance, mutual respect and peace based on their shared humanity? It is not hard to imagine a school that desired to develop such people through education would find opposition from local and national institutions that relied on the traditional divisions between nation-states and patriotic calls to action for the political support required for the maintenance of their power. International schools would likely encounter less pressure than public schools, but would still be susceptible to pressure through their dependence on the good will of the local authorities for operating privileges. Sylvester's mapping of international schools (2005) as either educators for international understanding or educators for world citizenship illustrates the conceptual nature of this problem. The former were seen as pragmatic because they were sensitive to political realities, the latter idealistic because they were not sensitive to these realities

or were neutral. In this way one can see that the political sovereignty of a nation-state would not perceive as great a threat from education for international understanding as it would from education for world citizenship which would easily be seen as an attempt to undermine local political power. However, the concept of political sensitivity in the definitions is one that bears some consideration. It is clear that all education systems and schools must function in a political environment in one way or another and the language, terms, and principles that one espouses in a definition of international education must pass muster in the political context in which it is introduced.

A problem for nation-states that emphasize national identity and sovereignty is that this emphasis may contrast sharply with their reliance on the economic (and political) support of transnational corporations (TNCs) and economies for which national identity means less and less. These TNCs may rely on international schools for the education of their employees' children. Thus it is possible that the traditional connection of some international schools with transnational corporations (TNCs) could be their strongest asset in protecting their pursuit of purposes that may be perceived to run counter to nation-state goals. The ultimate fate of an international school that intends to educate its students in a manner that a local or national government might find controversial may rest largely on the distribution of power and benefits in the relationship between TNCs and the host country's government. Also, significant numbers of the population, local and international, of any given community may have personal objections to the presence of an "-ism" or overt ideology in an international school, and thus choose to not send their children. Here, the mention or use of the term "cosmopolitanism" would likely create an impassable obstacle before a conversation could even begin.

Conclusion

It would appear, then, that international schools, with their diverse and international student populations, are ideally suited to not just incorporate cosmopolitan dispositions, but also places to study the relationship of these dispositions with traditional school purposes of cognitive and academic development. It is reasonable to expect resistance to change in an educational institution from parents, teachers, administrators as well as local and national governments. While it may be possible to find theoretical acceptance of the education for cosmopolitan dispositions from these stakeholders, it may prove more difficult in practice and they may need more concrete persuasion than logical arguments provide. It may fall on cosmopolitan proponents to determine to what degree cosmopolitan education can be a positive influence in the education and to what extent and in which schools it already exists, as well as the political context in which the school is situated. In particular, parents, teachers, administrators and maybe even government institutions may need to be shown that the presence of cosmopolitan purposes, at a minimum, do not negatively affect cognitive and academic development, the current and traditional main purpose of these schools. This route is riddled with methodological and measurement problems as one must first adequately measure cognitive and academic development, but if cosmopolitanism's proponents are going to see its widespread incorporation in the purposes of schools, and not just international schools, they will need to be able to show a positive cognitive and academic benefit, or at least show that there is no negative effect. Skeptical administrators and parents will be reluctant to support an academic policy or reform that they perceive to negatively influence this very important and generally accepted purpose of schooling. Further study of this potentially symbiotic relationship in international schools may well provide the evidence required to perform such persuasion.

For proponents of cosmopolitan education, the results of this study may provide a path through the "gap" in the "defenses," so to speak, of resistance to cosmopolitanism. For years schools, local and international, have incorporated civic, citizenship and character education in their curriculum with very little effort, or need, to justify the presence of these curricular subject by citing improved cognitive and academic development. The positive correlation between the Cosmopolitan orientation and the Local Community and Citizenship orientations shows that the difference between them may merely be a difference in scope, not in kind, and the cosmopolitan disposition could be proffered as an expanded version of these traditional curricular components. This change of scope may well be the attempt to offer a coherent response to Gunesch's (2004) concerns about the lack of a coherent picture of "internationalism and "international mindedness". The dispositions and attitudes contained in cosmopolitanism are not incompatible with such curricular components in civic and citizenship education models as community partnerships, service learning activities, and social responsibility. In character education domains cosmopolitanism is highly compatible with curricular attempts to develop honesty, integrity, and ethical conduct.

The cosmopolitan characteristics utilized for this project are broader, global versions of the civic, citizenship and the attitudinal characteristics found in most schools. In a highly simplistic example, the difference is merely the difference between a classroom teacher designing a lesson about keeping the school grounds clean because it makes the local community healthier, and designing the same lesson for the same purpose but adding the global dimension. Honesty and integrity are positive characteristics to develop in individuals because of the positive benefits to their friends and local communities, but the broader global community can benefit as well. The only truly incompatible aspects of cosmopolitan education with traditional

civic education are those characteristics that promote the local or national interests *to the exclusion* of non-national, international, and/or global interests. Additionally, very few schools are likely to disagree with the attempts to develop positive attitudes such as self-sufficiency and independent learning, lifelong learning skills, confidence, and self-discipline, and neither would proponents of cosmopolitanism. It is through the existing areas of local conceptions of community, citizenship and positive attitudes and emotional development that cosmopolitanism is likely to see both its own reflection and a means through which to gain entry in schools and curriculum.

Appendix A

Orientations and Characteristics Frequencies and Percentages

Coding Orientation and Characteristic	Sources (n=67)	Percent of Sources	References (n=683)	Percent of References
Cognitive/Academic	**64**	**95.5%**	**200**	**29.3%**
Achievement - Academic	9	13.4%	11	1.6%
Challenge	23	34.3%	23	3.4%
Communication Skills	5	7.5%	5	0.7%
Creativity	15	22.4%	15	2.2%
Critical Thinking	10	14.9%	11	1.6%
Curriculum	31	46.3%	41	6.0%
Intellectual Development	20	29.9%	23	3.4%
Misc Cognitive/Academic	8	11.9%	10	1.5%
Potential	18	26.9%	18	2.6%
Problem Solving	3	4.5%	4	0.6%
Quality Education	20	29.9%	22	3.2%
Skills	7	10.4%	17	2.5%
Social	**14**	**20.9%**	**14**	**2.0%**
Misc Social	0	0.0%	0	0.0%
Social	14	20.9%	14	2.0%
Civic/Citizenship	**19**	**28.4%**	**32**	**4.7%**
Misc Citizenship	6	9.0%	6	0.9%
Productive Citizen	4	6.0%	4	0.6%
Responsible Citizen	12	17.9%	15	2.2%
Service	6	9.0%	7	1.0%
Physical Development	**9**	**13.4%**	**11**	**1.6%**
Misc Physical Development	2	3.0%	2	0.3%
Physical Development	8	11.9%	9	1.3%
Attitudes & Emotional Development	**44**	**65.7%**	**94**	**13.8%**
Confidence/Self-esteem	5	7.5%	5	0.7%
Emotional Skills	5	7.5%	5	0.7%
Joy of Learning	7	10.4%	8	1.2%
Life-long Learner	20	29.9%	21	3.1%
Misc Attitudes	10	14.9%	11	1.6%
Positive Attitudes	15	22.4%	28	4.1%
Self-discipline	5	7.5%	5	0.7%
Self-sufficient	11	16.4%	11	1.6%
Spiritual Development	0	0.0%	0	0.0%
School Environment	**24**	**35.8%**	**42**	**6.1%**
Consistency	0	0.0%	0	0.0%
Misc School Environment	16	23.9%	25	3.7%

Safety	4	6.0%	4	0.6%
Student-Centered	5	7.5%	5	0.7%
Technology	6	9.0%	8	1.2%
Religious & Spiritual	**4**	**6.0%**	**5**	**0.7%**
Misc Spiritual	1	1.5%	1	0.1%
Religious	3	4.5%	4	0.6%
Local Community	**10**	**14.9%**	**10**	**1.5%**
Misc Community	6	9.0%	6	0.9%
Partnerships (Community, Parents)	4	6.0%	4	0.6%
University Preparation	**17**	**25.4%**	**17**	**2.5%**
Misc University Prep	7	10.4%	7	1.0%
University Prep	10	14.9%	10	1.5%
Faculty & Staff	**26**	**38.8%**	**35**	**5.1%**
Caring & Supportive	16	23.9%	16	2.3%
Faculty and Staff	8	11.9%	9	1.3%
Misc Faculty & Staff	9	13.4%	10	1.5%
Internationalism	**38**	**56.7%**	**47**	**6.9%**
Nationalist	**8**	**11.9%**	**8**	**1.2%**
Material Success	**31**	**46.3%**	**47**	**6.9%**
Achievement - Material	4	6.0%	4	0.6%
Competition	1	1.5%	1	0.1%
Excellence	7	10.4%	7	1.0%
Individual	14	20.9%	14	2.0%
Success	9	13.4%	21	3.1%
Cosmopolitanism	**55**	**82.1%**	**121**	**17.7%**
Citizen of the World	23	34.3%	23	3.4%
Ethical & Moral Universals	12	17.9%	12	1.8%
Global Community	23	34.3%	25	3.7%
Multiculturalism	20	29.9%	24	3.5%
Mutual Respect	17	25.4%	18	2.6%
Peace	2	3.0%	5	0.7%
Shared Humanity	2	3.0%	2	0.3%
Tolerance	5	7.5%	5	0.7%
Universality	7	10.4%	7	1.0%

Appendix B

Frequencies of Characteristics per Mission Statement

School Name	Country	Characteristics
Tirana International School	Albania	33
Almaty International School	Kazakhstan	33
American Cooperative School of Tunis	Tunisia	31
The American School of Kinshasa	Congo	29
Tehran International School	Iran	26
ACAT - International School of Turin	Italy	24
Indianhead International School	Korea	24
Red Cross Nordic - United World College	Norway	23
International School of Tanganyika	Tanzania	22
The British International College	Colombia	15
American International School - Salzburg	Austria	13
Tema International School	Ghana	12
American School of Doha	Qatar	12
International School of South Africa	South Africa	12
Khartoum International Community School	Sudan	12
Kampala International School	Uganda	12
International School of Aberdeen	Scotland	12
Shanghai American School	China	11
American School of Antananarivo	Madagascar	11
American International School-Riyadh	Saudi Arabia	11
Dushanbe International School	Tajikistan	11
United Nations International School	United States	11
American International School - Sydney	Australia	10
Al Hekma International School	Bahrain	10
American International School in Cyprus	Cyprus	10
International School of Bremen	Germany	10
International School of Excellence	Canada	9
American International School of Zagreb	Croatia	9
American International School - Chennai	India	9
St. Mary's International School	Japan	9
International School of Dakar	Senegal	9
The International School of Azerbaijan	Azerbaijan	8
Escuela Internacional Sampedrana	Honduras	8
International School of Kenya	Kenya	8
Brent International School	Philippines	8
Istanbul International Community School	Turkey	8
International School of Phnom Penh	Cambodia	7

International Schools of Choueifat in Egypt	Egypt	7
International Community School, Addis Ababa	Ethiopia	7
American International School of Budapest	Hungary	7
International School of Kuala Lumpur	Malaysia	7
American International School of Abuja	Nigeria	7
American School of Asuncion	Paraguay	7
Harare International School	Zimbabwe	7
International School of Curitiba	Brazil	6
Asmara International Community School	Eritrea	6
Greengates School - A British International School	Mexico	6
International School of Amsterdam	Netherlands	6
International School of Panama	Panama	6
Caribbean International Academy	St. Maarten	6
Luanda International School	Angola	5
Copenhagen International School	Denmark	5
International School of Helsinki	Finland	5
International School of Paris	France	5
American School of Warsaw	Poland	5
Swiss International School, Basel	Switzerland	5
Washington International School	United States	5
American International School/Dhaka	Bangladesh	4
International School of Ouagadougou	Burkina Faso	4
Colegio Internacional de Carabobo	Venezuela	4
International School of San Salvador (Colegio)	El Salvador	3
International School of Bucharest	Romania	3
American School of Barcelona	Spain	3
The International School of Port of Spain	Trinidad and Tobago	3
Uruguayan American School	Uruguay	3
Santa Cruz International School	Bolivia	2
International School of Havana	Cuba	2

Appendix C

Mission Statement Word Counts

School Name	Country	Words
The American School of Kinshasa	Congo	350
Tirana International School	Albania	341
Almaty International School	Kazakhstan	341
Tehran International School	Iran	291
The International School of Port of Spain	Trinidad and Tobago	225
Indianhead International School	Korea	216
Red Cross Nordic - United World College	Norway	179
ACAT - International School of Turin	Italy	174
Dushanbe International School	Tajikistan	134
Tema International School	Ghana	124
American School of Doha	Qatar	115
Santa Cruz International School	Bolivia	113
International School of Kenya	Kenya	112
United Nations International School	United States	105
Swiss International School, Basel	Switzerland	99
The British International College	Colombia	95
American International School - Salzburg	Austria	86
American School of Antananarivo	Madagascar	84
Istanbul International Community School	Turkey	84
Al Hekma International School	Bahrain	78
Kampala International School	Uganda	78
International School of Excellence	Canada	76
Caribbean International Academy	St. Maarten	76
American School of Asuncion	Paraguay	73
American International School-Riyadh	Saudi Arabia	70
International School of Havana	Cuba	66
The International School of Azerbaijan	Azerbaijan	61
International School of Bremen	Germany	61
International School of Helsinki	Finland	60
International School of Dakar	Senegal	59
American International School - Chennai	India	57
International Schools of Choueifat in Egypt	Egypt	56
International School of Aberdeen	Scotland	56
International School of Curitiba	Brazil	55
Greengates School - A British International School	Mexico	53
American International School in Cyprus	Cyprus	51
Shanghai American School	China	49

American International School of Zagreb	Croatia	49
American International School of Budapest	Hungary	48
St. Mary's International School	Japan	45
Uruguayan American School	Uruguay	45
International School of Paris	France	43
Brent International School	Phillippines	43
American International School - Sydney	Australia	42
American School of Barcelona	Spain	42
International School of Kuala Lumpur	Malaysia	40
American International School/Dhaka	Bangladesh	37
International Community School, Addis Ababa	Ethiopia	37
Khartoum International Community School	Sudan	37
American School of Warsaw	Poland	34
International School of South Africa	South Africa	33
Harare International School	Zimbabwe	32
International School of Panama	Panama	31
Luanda International School	Angola	30
Escuela Internacional Sampedrana	Honduras	30
American Cooperative School of Tunis	Tunisia	30
International School of Phnom Penh	Cambodia	29
American International School of Abuja	Nigeria	29
International School of Bucharest	Romania	29
International School of Amsterdam	Netherlands	28
Asmara International Community School	Eritrea	27
Washington International School	United States	24
Colegio Internacional de Carabobo	Venezuela	23
International School of Ouagadougou	Burkina Faso	22
Copenhagen International School	Denmark	22
International School of Tanganyika	Tanzania	21
International School of San Salvador (Colegio)	El Salvador	18

References

Allport, G. (1954) *The nature of prejudice,* Reading, MA: Addison-Wesley

Anderson, B. (1991). *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (Revised Edition ed.). London: Verso.

Appiah, K. A. (2007). *Ethics of Identity*. Princeton: Princeton University Press.

Blandford, S., & Shaw, M. (2001). *Managing International Schools*. London: Routledge Falmer.

Cole, G. S. (2002). Online Mission Statements: Briefly Stated. *First Monday* Vol. 7, No. 8. Retrieved April 24, 2008, from http://firstmonday.org/issues/issue7_8/cole/index.html

Danesh, H. B. (2006). Towards an integrative theory of peace education. *Journal of Peace Education, 3*(1), 55-78.

Delanty, G. (2006). The cosmopolitan imagination: critical cosmopolitanism and social theory. *British Journal of Sociology, 57*(1), 25 - 47.

Gunesch, K. (2004). Education for cosmopolitanism? Cosmopolitanism as a personal cultural identity model for and within international education. *Journal of Research in International Education, 3*(3), 251-275.

Gur-Ze'ev, I. (2001). Philosophy of Peace Education in a Postmodern Era. *Educational Theory, 51*(3), 315-336.

Hansen, D. (2008). Curriculum and the idea of a cosmopolitan inheritance. *Journal of Curriculum Studies, 40* (forthcoming).

Hayden, M., & Thompson, J. (1995). International Schools and International Education: a relationship reviewed. *Oxford Review of Education, 21*(3), 327-345.

Kant, I. (1785) Foundations of the Metaphysics of Morals. (Lewis White Beck, Trans.). Upper Saddle River, NJ: Prentice Hall, Inc.

Kleingeld, P. (1999). Six Varieties of Cosmopolitanism in Late Eighteenth-Century Germany. *Journal of the History of Ideas, 60*(3), 505-524.

Kleingeld, P., & Brown, E. (2006). Cosmopolitanism. *The Stanford Encyclopedia of Philosophy* Winter 2006 Edition. Retrieved December 16, 2007, from http://plato.stanford.edu/archives/win2006/entries/cosmopolitanism/

Knippenberg, J. M. (1989). Moving Beyond Fear: Rousseau and Kant on Cosmopolitan Education. *The Journal of Politics, 51*(4), 809-827.

MacDonald, J. (2006). The international school industry: Examining international schools through an economic lens. *Journal of Research in International Education, 5*(2), 191-213.

Martinez, J. I. (2004). *What is International Education? UNESCO Answers*. San Sebastian: San Sebastian UNESCO Centre.

Mejia, A.-M. d. (2002). Power, Prestige, and Bilingualism: International Perspectives on Elite Bilingual Education. In N. H. Hornberger & C. Bakker (Eds.), *Bilingual Education and Bilingualism* (Vol. 35). Clevedon: MPG Books.

Morphew, C. C., & Hartley, M. (2006). Mission Statements: A Thematic Analysis of Rhetoric Across Institutional Type. *Journal of Higher Education, 77*(3), 456-471.

Nussbaum, M. (1994). *For Love of Country?* Boston, MA: Beacon Press.

Ossewaarde, M. (2007). Cosmopolitanism and the Society of Strangers. *Current Sociology, 55*(3), 367–388.

Pogge, T. W. (1992). Cosmopolitanism and Sovereignty. *Ethics, 103*(1), 48-75.

Roth, K., & Gur-Ze'ev, I. (Eds.). (2007). *Education in the Era of Globalization* (Vol. 16): Springer.

Ryan, S. (1995). *Ethnic Conflict and International Relations*. Dartmouth: Dartmouth Publishing.

Sherif, M., Harvey, O. J., White, B. J., Hood, W. R., & Sherif, C. W. (1961). *Intergroup cooperation and competition: The Robbers Cave experiment.* Norman, OK: University Book Exchange

Sylvester, R. (2002). Mapping International Education: A historical survey 1893-1944. *Journal of Research in International Education, 1*(1), 90-125.

Sylvester, R. (2003). Further mapping of the territory of international education in the 20th century (1944-1969). *Journal of Research in International Education, 2*(2), 185-204.

Sylvester, R. (2005). Framing the map of international education (1969–1998). *Journal of Research in International Education, 4*(2), 123-151.

Weenink, D. (2007). Cosmopolitan and Established Resources of Power in the Education Arena. *International Sociology, 22*(4), 492-516.