

Mission statement possible: International schools and cosmopolitanism

Matthew J. Hayden

Drake University

Cosmopolitanism has recently received increased interest and representation in educational discourse and theory. Given the global and international emphases in cosmopolitanism, international schools might provide some clues and illustrations of cosmopolitanism influence in schooling. The way an international school articulates its purpose can provide insight into the general discourse about international schools and what each thinks its purpose is, real or imagined. Thus, the mission statements of sixty-seven international schools were analysed to measure the extent to which these schools articulated purposes consistent with dominant typologies and characteristics of cosmopolitanism. 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.

[Key words: cosmopolitanism, international schools, mission statements, cosmopolitan education, international education]

Cosmopolitanism has recently experienced a revival and the increase in global communication and mobility is but one reason among many. While many have asserted that increased contact leads to greater understanding, this is only so if understanding is a common goal of those coming into contact (Allport, 1954; Sherif, Harvey, White, Hood & Sherif, 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?

As global contact increased throughout the twentieth-century there were many attempts to create forums for the constructive 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. These and other 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” (1963, p. 19). Kant’s cosmopolitanism has strongly influenced subsequent cosmopolitan thought and philosophers (Palmer, 2003; Huggler, 2010; Roth, 2010), supplying both a goal and the state of mind needed to reach it. The state of mind reflected in cosmopolitan calls 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, p. 6). An education system is typically representative of the socio-economic, religious, linguistic, ethnic, and cultural groups that society contains. Educational institutions bring children into direct contact with whatever diversity exists that can then inform their learning as they attempt to be more at home in the world in which they live. Danesh (2006) suggests 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). Thus are the points from which the triangulation of this project is conducted through the combination of educational institutions, international community, and cosmopolitanism.

This paper is focused on the results of a content analysis of the mission statements of sixty-seven international schools from around the world to determine what international schools saw as their purpose and whether, deliberate or otherwise, these purposes contained characteristics of cosmopolitan education as well. In this discussion I focus on one major finding of this content analysis – that cosmopolitan characteristics are widely referenced in the mission statements of international schools – and offer three possible explanations why.

WHY MISSION STATEMENTS?

The research of three authors in particular has informed this project’s use of mission statements. Sylvester (2005) focused on the importance of an international school’s awareness of the political context in which the school is situated, and thus influencing educational choices, perceptions of purpose, and the public expressions of those purposes. MacDonald (2006) reiterated the importance of remembering that international schools are also concerned about their financial circumstances. Running a non-public school on a budgetary 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.” Weenink (2007) 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. Instead, many of these choices are driven by the perception of the school’s ability to educate children for a globalized

world and not as citizens of a nation-state which represents a significant shift in the assumptions that can be made regarding what some parents believe the purpose of a school to be. Additionally, and of great importance to the understanding of international education and cosmopolitan education, the essence of international education is not the proprietary domain of curriculum and the demographics of student populations, but rather in the conceptions of the schools themselves and the communities they serve.

It is for this reason that international schools' missions statements were chosen as a point of entry into the 'mind' of the schools to ascertain what these schools envisioned their purpose to be. 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, in analysing 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 organizational mission statement "succeeds when everyone inside and outside the organization agrees that it is" what it claims to be (p. 458). 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 a 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 assert, mission statements are integral in creating or expressing agreement about what the institution 'is,' then these international schools' mission statements should contain the information I seek; namely, 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 of cosmopolitan characteristics.

Most objections to the value of mission statement analyses focus on the difference between what such statements *say* and what the institution *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* about and of international education in international schools. What are these institutions *communicating* about their purposes? This is important because what an international school says about itself tells us much about the desires of stakeholders.

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 not 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 purposes are, 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. Put another way, I am not attempting to demonstrate anything beyond the practices of international schools to promote themselves in a way that speaks to the production of a certain kind of educational experience, namely a cosmopolitan education.

WHAT IS COSMOPOLITAN EDUCATION?

Cosmopolitanism's roots are found in Stoic philosophers such as Seneca, Marcus Aurelius, and their Cynic precursor, Diogenes whose assertion that he was a "citizen of the world" is an oft-repeated trope of the philosophy. 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, it 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) and contains a clear idea of what 'ought' to be.

Diogenes' positive contributions to cosmopolitanism were in living in accordance with nature and resisting all forms of convention that erect obstacles to doing so. For the Third Century Stoics, goodness involved serving one's fellow human beings as well as possible and doing so required political engagement, an engagement that might extend beyond one's own *polis*. Roman Stoics found it easy to be cosmopolitan given imperial *pax romana*. If the entire 'known' world is part of Rome and each of these parts is connected, then all are citizens, both literally and figuratively, of the 'world.' Operating under such imperial constructs under relatively peacefully conditions, but *not* offering justification for them, provided clear intellectual sailing for cosmopolitan ideas to develop and spread. The terms 'cosmopolitanism' and 'world citizenship' began to evolve in the eighteenth century to describe an attitude of open-mindedness and impartiality, and to indicate "someone who was not subservient to a particular religious or political authority, someone who was not biased by particular loyalties or cultural prejudice" (Kleingeld & Brown, 2006). In this context, a cosmopolitan was an erudite and objective individual, a conception that still remains in many conceptions of cosmopolitanism.

The emphasis in this project was on attitudes and dispositions reflected by international school mission statements. A passage by Charles Gellar (in Hayden & Thompson, 1995) illustrates this conceptualisation 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. (p. 337, *emphasis added*)

This characterization is an 'international' or 'internationalised' orientation that, rather than being a specific philosophy or pedagogy or curriculum, describes a disposition or state of mind. 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, and the mission statements of these schools is a starting point as they articulate the schools' purposes.

Research on cosmopolitan education contains a variety of examples and definitions and these various definitions reflect an inherent cosmopolitan wariness of dogmatic prescription. Stoic-based characterisations of cosmopolitanism focus on the universal nature of shared humanity and are often associated with the work of Martha Nussbaum. Cosmopolitanism has been approached from a cultural perspective, focusing on the shared traditions, languages, and social structures that constitute different groups of people such as is found in the work of Jeremy Waldron. There are other conceptions of cosmopolitanism oriented toward 'sensibilities' and the understanding that life itself, and the experiences derived, are part of one's cosmopolitan education (Hansen, 2008). Still others, such Kwame Anthony Appiah, have approached it in a way that includes

all of these distinct approaches (Appiah, 2006). Kleingeld (1999) and Kleingeld & Brown (2006) described various typologies of cosmopolitanism, in addition to Cultural cosmopolitanism, such as Economic, Legal, Moral, Political, and Romantic/Utopian, and this work is often referenced in regard to these typologies which find support from a variety of other authors (Kant, 1963; Pogge, 1992; Steiner & Alston, 2000; Gur-Ze'ev, 2001; Mundy & Murphy, 2001; Waldron, 2003; Appiah, 2007; Costa, 2005; Delanty, 2006; Ossewaarde, 2007; Hansen, 2008; Huggler, 2010). The conceptual framework of this study compared these typologies with each other and combined the overlapping or most common or vital elements of each into a set of nine cosmopolitan characteristics:

- *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.

These characteristics were searched for in the mission statements and were then compared to other non-cosmopolitan characteristics that emerged. It should be noted that I have no intention of creating a new definition of cosmopolitanism or determining whether or not it is ‘out there’ anywhere. Cosmopolitan education is still a contested concept and therefore my inquiry seeks empirical articulations of cosmopolitanism’s various forms in order to see which cosmopolitan characteristics, if any, are being utilised by international schools to form a part of their own identity construction, and thus contributing to the evolution of what cosmopolitan education is or might be.

METHOD

The purpose of this study was to analyse 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 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 and those mentioned previously.

Research Hypotheses

- Cosmopolitan characteristics will be prevalent in the mission statements of international schools.
- Schools that emphasise cognitive/academic development will not show a similar emphasis on cosmopolitanism.

Participant Selection

First, the pool of schools was determined by self-identification. By that I mean that 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 organisation 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.

I chose a random sample of schools from all over the world using criteria that guaranteed a global geographical representation. Schools were eligible for the sampling pool if:

- a) they had a website for their school;
- b) they contained the upper-secondary grades equivalent to standard U.S. 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.

Content Analysis

A combination of existing and emergent coding was used for the non-cosmopolitan

characteristics. For existing coding, I used several themes and characteristics identified by Stemler & Bebell (1999) in their analysis of the mission statements of United States educational institutions. An example of a *theme* from their work would be the category Cognitive/Academic. This category consists of terms and concepts (referred to as *characteristics* in what follows) such as those that deal with academic or cognitive development, problem solving skills, creativity, and critical thinking. Emergent terms were derived from themes and characteristics found in a preliminary survey of the mission statements from a sample population. 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. Ultimately, as can be seen in Table 1, 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 theme	Religious & Spiritual theme
Achievement	Misc Spiritual
Challenge	Religious
Communication Skills	Local Community theme
Creativity	Community (Local)
Critical Thinking	Misc Community
Curriculum	Partnership (Community)
Intellectual Development	University Preparation theme
Misc Cognitive/Academic	Misc University Prep
Potential	University Prep
Problem Solving	Faculty & Staff theme
Quality Education	Faculty and Staff
Skills	Caring & Supportive
Social theme	Misc Faculty & Staff
Misc Social	Regional Focus theme
Social	Internationalism
Civic/Citizenship (Local) theme	Nationalist
Misc Citizenship	Material Success & Achievement theme
Productive Citizen	Achievement – Material
Responsible Citizen	Competition
Service	Excellence
Physical Development theme	Individual

Misc Physical Development	Success
Physical Development	Cosmopolitanism theme
Attitudes & Emotional Development theme	Citizen of the World
Confidence-Self-esteem	Ethical & Moral Universals
Emotional Skills	Global Community
Joy of Learning	Multiculturalism
Life-long Learner	Mutual Respect
Misc Attitudes	Peace
Positive Attitudes	Shared Humanity
Self-discipline	Tolerance
Self-sufficient	Universality
Spiritual Development	
School Environment theme	
Consistency	
Misc School Environment	
Safety	
Student-Centered	
Technology	

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 that have websites, those without websites are not represented. Secondly, all of the mission statements analysed were written in English. Therefore, any school with a website and mission statement written in a language other than 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 that 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 themes. Additionally, shorter mission statements might be less informative because a school might be forced to use broad generalisations and vague educational platitudes given the fewer words. 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. 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 themes and characteristics queried and the independent variables of the schools (outlined in the findings that follow).

MAJOR FINDINGS

The following example from the mission statement of the American International School of Budapest (2008), which contained seven characteristics of five themes, demonstrates both the manner in which the content of the mission statements was coded and the variety of characteristics and themes 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 sources); *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). The full table of results for all characteristics and themes can be found in Appendix A.

Table 2: Characteristics Frequencies and Percentages

Coding Characteristic	Sources (n=67)	Percent of Sources	References (n=683)
Internationalism	38	56.70%	47
Curriculum	31	46.30%	41
Global Community	23	34.30%	25
Challenge	23	34.30%	23
Citizen of the World	23	34.30%	23
Multiculturalism	20	29.90%	24
Intellectual Development	20	29.90%	23
Quality Education	20	29.90%	22

Coding Characteristic	Sources (n=67)	Percent of Sources	References (n=683)
Life-long Learner	20	29.90%	21
Potential	18	26.90%	18

The data collected yielded over 683 individually coded references of the characteristics and themes 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 Cognitive/Academic theme 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). Twenty-nine percent of all the references coded were from the Cognitive/Academic theme that had a total of 200 references. The second most referenced theme was Cosmopolitanism (n=121 references) that contributed 17.6% of all references. This theme was followed by Attitudes & Emotional Development theme with 94 total references, contributing 16.6% of all references. These three themes accounted for over 60% of all the references coded.

Table 3: Themes Frequencies and Percentages

Coding Theme	Sources (n=67)	Percent of Sources	References (n=683)	Percent of References	References per Source
Cognitive/Academic	64	95.50%	200	29.00%	3.13
Cosmopolitanism	55	82.10%	121	17.60%	2.2
Attitudes & Emotional Dev	44	65.70%	94	13.60%	2.14
Internationalism	38	56.70%	47	6.80%	1.24
Material Success	31	46.30%	47	6.80%	1.52
Faculty & Staff	26	38.80%	35	5.10%	1.35
School Environment	24	35.80%	42	6.10%	1.75
Civic/Citizenship	19	28.40%	32	4.60%	1.68

Coding Theme	Sources (n=67)	Percent of Sources	References (n=683)	Percent of References	References per Source
University Preparation	17	25.40%	17	2.50%	1
Social	14	20.90%	14	2.00%	1
Local Community	10	14.90%	10	1.50%	1
Physical Development	9	13.40%	11	1.60%	1.22
Nationalist	8	11.90%	8	1.20%	1
Religious & Spiritual	4	6.00%	5	0.70%	1.25

DISCUSSION

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 82% of the schools. Thus, the first hypothesis that cosmopolitan characteristics will be prevalent in the mission statements of international schools, was confirmed. The second hypothesis, that schools that emphasize cognitive/academic development will not show a similar emphasis on cosmopolitanism was not supported by the data. While the cosmopolitan and cognitive/academic themes did not show any significant positive correlations, they exhibited no negative correlation either. 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. Additionally, there was a statistically significant positive relationship between the Cosmopolitan theme and the Citizenship (Local) ($r(65) = .48, p < .01$), Attitudes & Emotional Development ($r(65) = .35, p < .01$), and Community (Local) ($r(65) = .32, p < .01$) themes. 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. The 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 highly mobile in the international schools system. Administrators and teachers, too, tend to move from international school to international school (Mejia, 2002), bringing with them a ‘suitcase’ full of educational motivations, strategies and goals from their prior posts in international schools. Additionally, if an international education is “a process resulting from international understanding, cooperation and peace” and one that “is education for international understanding” (Martinez, 2004, p. 5), then this high frequency of movement among those who teach and attend these schools compels them to internalise these characteristics in order to facilitate their movement and interactions, thus informing their daily behaviour and conduct.

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 the teaching of tolerance a priority. 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, help prevent the fomentation of a hostile climate that would have adverse effects on all aspects of a school’s mission, 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*; their inclusion can facilitate the achievement of the other purposes the schools may have.

Characteristics of Schools

The possibility that 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 themes—there were no statistically significant *negative* correlations found—and in the strong affiliation and overlap of the cosmopolitan characteristics with the Attitudes & Emotional Development theme. Many of the specific phrases that make up the references in the Attitudes & Emotional Development theme are compatible with, though not necessarily identical to, the Cosmopolitan theme and characteristics. This is supported statistically in that the Attitudes & Emotional Development theme has a significant positive relationship with the Cosmopolitan ($r(65) = .35, p < .01$) theme. 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 ($r(65) = .26, p < .05$) themes also show significant positive relationships to the Attitudes & Emotional Development theme.

In further exploring the relationship between Cosmopolitan and Attitudes & Emotional Development, *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 theme characteristics as *tolerance, peace, shared humanity, and mutual respect*. When the Attitudes & Emotional Development theme 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 theme, 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 theme 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 develop ‘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 (Kleingeld & Brown, 2006; Knippenberg, 1989; Nussbaum, 2002), yet this imperative, on its own, does not find the same emphasis in the mission statements as other Cosmopolitan theme concepts do. The characteristic *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. This proclivity does not stand in opposition to cosmopolitanism, and in fact supports the characteristics and aims it contains, indicating 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, 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, 2002) 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 goodwill of the local authorities for operating privileges.

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. 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 are also places to study the relationship of these dispositions with traditional purposes of schools such as cognitive and academic development. 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 the very important and generally accepted purposes 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 little effort, or need, to justify the presence of these curricular subjects by citing improved cognitive and academic development. The positive correlation between the Cosmopolitan theme and the Local Community and Citizenship themes 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 utilised 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.

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Matthew Hayden is an Assistant Professor in the School of Education at Drake University. He has B.A. degrees in Philosophy and Sociology, M.A. degrees in Education and in International Educational Development, and received his Ph.D. in Philosophy and Education from Teachers College, Columbia University. He has conducted research on the efficacy of quantitative measurements of learning, the moral implications of standardised testing, and investigated the moral implications of teaching from a cosmopolitan philosophical perspective. He is currently conducting research on the philosophical dispositions of pre-service teachers and the moral dilemmas to be found in ‘teaching to the test.’ matthew.hayden@drake.edu

APPENDIX A

All Themes and Characteristics Frequencies and Percentages

Coding Theme 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%

Coding Theme and Characteristic	Sources (n=67)	Percent of Sources	References (n=683)	Percent of References
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%

Mission statement possible

Coding Theme and Characteristic	Sources (n=67)	Percent of Sources	References (n=683)	Percent of References
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%