tic. Special attention was paid to two issues: (1) development of educational offer for Polish people living in Sweden – *inter alia*, an educational complex in transition camp in Öreryd and educational concepts for solidarity emigration of the 1980s and (2) cooperation of the communities of Swedish and People's Republic of Poland's adult education – in particular the activities of Polish Committee in the 1960s, the involvement of Polish Club in the 1970s, the cooperation of the Council of Folk High Schools functioning within the Union of Socialist Polish Youth (ZSMP) with Swedish Union of Folk High School Teachers (SFHL) as well as common projects of "Solidarity" Trade Union (NSZZ „Solidarność") and the Swedish Workers' Education Association (ABF) of the 1980s. The paper also draws the readers' attention to certain exceptional character of the cooperation of Swedish adult education communities with Polish entities as compared with their relations with other countries. The author passed many judgments and drew a number of conclusions in summing up both the joint activities undertaken by institutions of culture and education for the adults of the Kingdom of Sweden and People's Republic of Poland as well as their short- and long-term effects.

Wei-ni Wang[1]
Ong-Fen Hsieh
Hwei-Jen Chan

A CONTENT ANALYSIS OF MISSIONS STATEMENTS OF TAIWANESES COMMUNITY COLLEGES

Introduction

The Taiwanese community college has a unique origin. Unlike many models that were created for the foremost purpose of increasing people's access to liberal and vocational education, the Taiwanese model was initiated after the revocation of martial law by NGO professionals aiming to liberalize the dissemination of knowledge from elite institutions and to advance the formation of a civil society. Since 1998, there have been 82 community colleges established to date.

This paper intends to introduce the revolution of the Taiwanese community college model to the international community. The primary purpose of this empirical study is to examine how Taiwanese community colleges portrayed their institutional missions and to what extent these missions have differed from the time when such a system just formed ten years ago. By analyzing text of community college missions, this study produces countable results of how these institutions presented themselves through public communication contents. This study expects to provide the international community with systematic understanding of rarely-explored Taiwanese community college missions by focusing on information presented directly by these institutions.

Overview of Taiwanese Community Colleges

Taiwan was a single-party country under strict martial law until 1987. After martial law was revoked, the country moved to a multiparty democracy with many political and social changes, and many of which have been initiated by groups outside the sphere of the state (Wright, 1999), including reforms of higher education. In 1994, Dr. Wu-shiung Huang initiated the advocacy of establishing community colleges (Taipei City Government, 1999) in order to

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respond to the global trend of the growing emphasis on adult and community education. According to Huang's profound blueprint (1996), community colleges in Taiwan would take on the role in aiming to liberalize the dissemination of knowledge and to advance the formation of the civil society by offering various education programs. Huang's ideas were well received, and a follow-up group of supporters from various non-governmental institutions began a grassroots movement in establishing community colleges as a means to foster diverse learning needs in order to build a civil society. Since the founding of the first community colleges in the September of 1998, the numbers have been increasing rapidly. To date, there is a total of 82 community colleges (National Association for the Promotion of Community University 2008). The rapid growth of Taiwanese community college education is very promising, and it also indicates that such educational ideals have been well accepted by the general public (Gu, 2001; Huang, 2004).

Curriculum

The community colleges in Taiwan offer three kinds of programs: academic programs, avocational programs, and community education and involvement programs (Huang, n.d.). Academic programs are basically general education in the areas of liberal arts, social sciences, and natural sciences. Avocational programs provide a large array of classes to enrich personal interests and life skills. The last but not the least, community education and involvement programs lead learners to become actively involved in community affairs and provide them opportunities to develop citizenship. A certificate will be granted after the completion of each class; learners who finish 128 credits are expected to receive an associate's degree.

Operation and governance

Similar to many pioneering community colleges in the U.S., most of community colleges in Taiwan reside in the campuses of local elementary and secondary schools. Such a collaborative relationship between local governments and community colleges rigorously link public resources and this particular new educational initiation together, based on a functional concern with good use of resources and expertise from both ends. As a result, Taiwanese community colleges have been positioned as private-management-of-public-establishment educational institutions, founded by community groups or private organizations that operate under a written contract with the governments, on which detailing with the institutional mission and visions, administration, and performance evaluation (Huang, 1997; Taipei City Government, 1999). Currently, only a few colleges are administrated by local governments.

Brief Review on Missions Thereof

The development of these colleges is tightly tied to the social contexts in Taiwan. Affected by the national college entrance examination for decades, first, people's access to postsecondary education is relatively selective, compared to many countries, such as the United States. Second, knowledge and subject matter that are not required for the entrance exam are likely to be neglected by students, parents, schools, and even the society. Therefore, the Taiwanese society has become one that overly emphasizes credentials, textbook knowledge, and individual success. Recognizing the challenges from the global trends of adult & community education and lifelong learning, the establishment of community colleges is the intervention expecting to provide access to postsecondary education for those who would never have had the opportunity and to engage people in multidimensional learning. To be more specific and initially proposed by Dr. Wu-shiung Huang, the mission of community colleges in Taiwan is made up of 5 parts: to improve community development and quality of life, to reduce credentialism, and to build a civil society by means of providing adults access to modern knowledge and postsecondary education, emphasizing learner-centered instruction, and encouraging social and community engagement (Huang, 1997).

Both practitioners and researchers seem to accept the mission introduced above with no hesitation. For example, Shou (2004) condensed the mission framework to three categories: knowledge emancipation, social reform, and value reconstruction. Hsu (2005) added two components onto Shou's model, self actualization and establishment of building a civil society. Empirically, works of Ho and Chao (2004) and Lin (2005) were the only two that directly dealt with Taiwanese community college missions. These two studies were approached similarly to explore to what degree community college students could identify missions of the colleges through their learning experiences; somewhat expectably, these researchers adopted Huang's concept as frame of reference. Obviously, Huang's concept still dominates the discourse of community college missions and only rhetorical modifications are found in literature. After nearly ten years of operation and practice, it is indeed intriguing to explore new discourse of missions of Taiwanese community colleges for better understanding how these institutions have been evolved and positioned.

The primary purpose of this study is to examine how Taiwanese community colleges portrayed their institutional missions and to what extent these missions have differed from the time when such a system just formed ten years ago. This study is of importance since previous discussion on community college missions was anecdotal and largely grounded by expert opinions. This study expects to provide new understanding of up-to-date Taiwanese community college missions by focusing on information presented directly by these institutions. The following questions guided the investigation:

(1) How do the characteristics of the mission of Taiwanese community colleges make up, based on their institutional mission statements?

(2) How have the foci of community college missions evolved over time?

(3) How different are the institutional missions among Taiwanese community colleges?

Methodology

The procedure employed to investigate how Taiwanese community colleges portrayed their institutional missions was content analysis of their mission statements. Mission statements are created to communicate a positive image of an organization by addressing specific issues such as its purpose, values, goals, and strategies (Bailey, 1996). These formal institutional mission statements serve an important role as an effective framework for campus-wide values and commitments, curriculum development, and institutional administration. With the development and proliferation of information technology, more and more organizations are posting their mission statements on the official websites for transmitting important information of the organizations to the constituencies.

Content analysis has been considered an appropriate approach for analyzing communication contents (Stemler & Bebell, 1999). Content analysis allows researchers to produce countable results or quantitative descriptions of communication messages, including rhetorical mission statements. By analyzing text of community college missions, this study produced countable results of how these institutions portrayed themselves through public communication contents. Yet, the researchers of the study were alerted that it is the organizations that could decide what to be presented in the mission statements; as a result, texts of mission statements may be manipulated, twisted, exaggerated, or outdated.

Sample and procedure

The researchers visited websites of all 82 community colleges in Taiwan in January, 2008, to look for mission statements. Since the terms mission, philosophy, goals and the like were used interchangeably by different organizations, the researchers broadly defined "mission statement," and included statements that were expected to be found in a mission statement. After briefly scanning the text, 12 institutions were disregarded due to unavailability of their online mission statements, yielding a total of 70 to be included in this study. The following coding scheme was then used:

(1) defining the recording units: identifying key terms from the literature on Taiwanese community college missions;

(2) defining the categories: grouping key terms into four dimensions;

(3) testing coding on a sample of text: ten statements were selected randomly to assess the inclusiveness of categories and to detect critical terms that are crafted in text but not in literature;

(4) revising the coding rules: producing a comprehensive listing of mission characteristics (see Table 1);

(5) repeating step (3);

(6) assessing reliability: yielding a 89.8% intercoder reliability figure;

(7) coding all of the text.

Findings and Results

The results of the analysis are presented in four ways. The first of these includes a general overview of the background information of the 70 Taiwanese community colleges involved in the study and a comprehensive composition of their institutional mission characteristics. This is followed by a report of a series of mission comparisons based on the years in which the colleges were established, the regions where the colleges were located in, and the management model under which the colleges were administered.

General findings

In examining background information of the community colleges included in this study (see Table 2), 2001-2004 was the peak of the growth of such institutions, over 50% of all community colleges were established then while the number dropped rapidly after 2005. Nearly one tenth of colleges were public/government managed, meaning the majority of institutions were operated based on the private-management-of-public- establishment mode. In terms of regions and urbanicity, more community colleges are located in northern Taiwan and urban areas, 50% and 82.9% of all, respectively. Generally speaking, the result is not surprising, since those areas are more populated. In

Table 1. *Mission Characteristics Emerged from the Literature and Test Coding*

Dimension	Characteristics	Description (Community colleges are to...)
Vision and Purpose	Increasing participation in public affairs	To equip learners with the capabilities of participating in public affairs for building a civil society
	Fostering identification of personal values and worldview	To assist learners to re-learn their life experiences and discover the worldview that are meaningful to themselves
	Nurturing lifelong learning	To serve as a community learning resource center
	Passing down cultural legacy	To serve as cultural hubs so that people can exchange collective memories of the community and pass them down to younger generations
	Solving societal problems	To provide programs and services that are needed by the community for easing societal problems, such as unemployment and digital divides

	Promoting beliefs of particular religions*	To glorify and promote religious beliefs that are possessed by organizations managing the community colleges
	Localizing knowledge	To work with community residents to construct grassroots knowledge based on local history and heritage
	Sustaining community development	To play an active role in facilitating community development, given the ultimate institutional vision of fostering the creation of a civil society
	Uniting social reform efforts	To serve as the platform of uniting individuals and agencies that are committed to advance the betterment of the community and society
Curriculum and Instruction	Improving critical thinking and reflection	To inspire learners to be reflective and critical on their everyday life through general education programs in various content areas
	Utilizing problem-based teaching methods	To equip learners new skills and knowledge that can easily be linked to and applied in their lives
	Liberalizing knowledge creation and dissemination	To liberalize knowledge from the academia so that all individuals are able to access to what they need and give textbook knowledge new meanings based on their personal experiences
	Developing local human resources and capital*	To increase the competitiveness of community residents through the offerings and services
	Encouraging new ways of expression and communication	To facilitate the learners to cultivate an appreciation of the beauty of lives and to learn how to embrace different perspectives
Clientele	For all	To provide varying programs and services for people at all ages
	Aboriginals*	To provide programs specifically designed for aboriginals
	Women*	To provide programs specifically designed for women
	Farmers*	To provide programs specifically designed for farmers
	People with disabilities*	To provide programs specifically designed for people with disabilities
Resource utilization	Community resources	To collaborate with community agencies so that a better community network could be formed and sustained
	School resources*	To collaborate with community schools so that different educational resources could be shared and utilized
Operation	Student involvement	To actively involve students in administration, program planning, and decision making

* characteristics added after test coding

Table 2. *Overview of Background Information of Taiwanese Community Colleges*

Categories	Sub-categories	Frequency	Percentage
Year of Establishment	1998–2000	25	36.7
	2001–2004	36	51.4
	2005–Present	9	12.9
Mode of Management	Government-run	6	8.6
Urbanicity	Urban	58	82.9
	Rural	12	17.1
Region	North	35	50.0
	Central	19	27.1
	South	11	15.7
	East	4	5.7
	Outlying Islands	1	1.4
Total		70	

addition, the dropping number of community colleges established after 2005 might indicate that the growth of community colleges has reached its capacity.

Table 3 presents the results of the first research question, showing the distribution of coded characteristics appeared in the mission statements of Taiwanese community colleges. "Nurturing lifelong learning," "Increasing participation in public affairs," and "Vitalizing community resources" were most often cited characteristics, over 60% of the colleges mentioned those characteristics in their mission statements; while "Increasing learning opportunities for particular population (including aboriginals, women, farmers and people with disabilities)," "Promoting beliefs of particular religions," "Student involvement in operation," and "Encouraging new ways of expression and communication" were the least often cited ones, all below 10%. As for characteristics that were not emerged from literature, "Localizing knowledge" and "Vitalizing school resources" obtained nearly 25% of attention, indicating that these two newly developed components were perhaps creatures from work experiences of community college practitioners who particularly valued the relationship between the colleges and the surrounding community partners.

As for average number of characteristics included by dimensions (Table 4), "Vision and Purpose" was the dimension gotten more attention; institutions crafted three out of nine characteristics in average in their mission statements. This result might reflect the general understanding of the purpose and role of institutional mission statement: addressing critical philosophies, values, visions and goals to the public. Except Vision and Purpose, the other three dimensions were largely neglected in the mission statements. The results suggested that the mission statements of the community colleges failed to

sufficiently address how and to whom their educational offerings were defined, and resources being utilized.

Table 3. *Number of Characteristics Appeared in the Mission Statements*

	Frequency	Percentage
Improving critical thinking and reflection	12	17.1
Utilizing problem-based teaching methods	6	8.6
Liberalizing knowledge creation and dissemination	13	18.6
Developing local human resources and capital	30	42.9
Encouraging new ways of expression and communication	5	7.1
Increasing participation in public affairs	44	62.9
Fostering identification of personal values and worldview	38	54.3
Nurturing lifelong learning	48	68.6
Passing down cultural legacy	16	22.9
Solving societal problems	10	14.3
Promoting beliefs of particular religions	4	5.7
Localizing knowledge	17	24.3
Sustaining community development	28	40.0
Uniting social reform efforts	13	18.6
Providing learning opportunities for all	12	17.1
Increasing learning opportunities for aboriginals	2	2.9
Increasing learning opportunities for women	2	2.9
Increasing learning opportunities for farmers	2	2.9
Increasing learning opportunities for people with disabilities	1	1.4
Vitalizing community resources	42	60.0
Vitalizing school resources	17	24.3
Student involvement in operation	4	5.7

Table 4. *Average Number of Characteristics Included by Dimensions*

	Total	Min.	Max.	Mean	SD
Curriculum and Instruction (5)	70	0	4	0.94	0.92
Vision and Purpose (9)	70	1	7	3.11	1.36
Clientele (5)	70	0	2	0.26	0.47
Resource utilization (2)	70	0	2	0.84	0.77

Comparisons by time period

Table 5 shows the results of the second research question which focused on how the foci of self-claimed institutional missions of the Taiwanese community colleges evolved over time. "Nurturing lifelong learning," "Increasing participation in public affairs," and "Vitalizing community resources" were three most frequently cited across the board, but when considering in what years the colleges were established, the findings show that "Nurturing lifelong learning" and "Fostering identification of personal values and worldview" were the only two components that were associated by at least 50% of community colleges in all three time periods. "Increasing participation in public affairs" retained its representation at approximately 40%, meaning at least 40 percent of community colleges established in 1998-2000, 2001-2004, and 2005-present cited the component in their mission statements. Interestingly, "Vitalizing community resources" was off the popularity list because it was only cited by 3 out of 9 (33%) colleges established after 2005, while 18 of 25 (72%) and 21 of 36 (58%) community colleges mentioned it between the years of 1998-2000 and 2001-2004. In addition, "Promoting beliefs of particular religions" could only be found in the mission statements of those community colleges established between 2001-2004.

Table 5. *Characteristics Stated by Time Period (Frequency and Percentage)*

Dimension	Characteristics	1998–2000	2001–2004	2005–present
		n = 25	n = 36	n = 9
Curriculum and Instruction	Improving critical thinking and reflection	6 (24%)	5 (13.9%)	1 (11.1%)
	Utilizing problem-based teaching methods	0 (0%)	5 (13.9%)	1 (11.1%)
	Liberalizing knowledge creation and dissemination	5 (20%)	5 (13.9%)	3 (33.3%)
	Developing local human resources and capital	9 (36%)	18 (50.0%)	3 (33.3%)
	Encouraging new ways of expression and communication	4 (16%)	1 (2.8%)	0 (0%)
Vision and Purpose	Increasing participation in public affairs	17 (68%)	23 (63.9%)	4 (44.4%)
	Fostering identification of personal values and worldview	13 (52%)	20 (55.6%)	5 (55.6%)
	Nurturing lifelong learning	15 (60%)	27 (75.0%)	6 (66.7%)
	Passing down cultural legacy	6 (24%)	8 (22.2%)	2 (22.2%)
	Solving societal problems	3 (12%)	5 (13.9%)	2 (22.2%)
	Promoting beliefs of particular religions	0 (0%)	4 (11.1%)	0 (0%)
	Localizing knowledge	6 (24.0%)	7 (19.4%)	4 (44.4%)
	Sustaining community development	11 (44.0%)	14 (38.9%)	3 (33.3%)
	Uniting social reform efforts	5 (20.0%)	8 (22.2%)	0 (0%)

Clientele	For all	6 (24.0%)	4 (22.2%)	2 (22.2)
	Aboriginals	2 (8.0%)	0 (0%)	0 (0%)
	Women	0 (0%)	2 (5.6%)	0 (0%)
	Farmers	0 (0%)	1 (2.8%)	1 (11.1%)
	People with disabilities	0 (0%)	0 (0%)	1(11.1%)
Resource utilization	Community resources	18 (72%)	21 (58.3%)	3 (33.3%)
	School resources	7 (28.0%)	7 (19.4%)	3 (33.3%)

The data in Figure 1 show percentage differences of each individual mission component over a period of approximately 10 years, given results of 1998–2000 were set as baseline. "Fostering identification of personal values and worldview," "Passing down cultural legacy," and "Providing learning opportunities for all" were stably emphasized throughout the three periods of time. Nevertheless, Figure 1 allows for an upfront examination of general patterns of increase or decline in degrees of attention of cited mission characteristics: "Utilizing problem-based teaching methods," "Fostering identification of personal values and worldview," "Nurturing lifelong learning," "Solving societal problems," and "Increasing learning opportunities for farmers" were on the rise (above the baseline between the years of 2001–2004 and 2005-present); whereas "Improving critical thinking and reflection," "Encouraging new ways of expression and communication," "Increasing participation in public affairs," "Sustaining community development," "Increasing learning opportunities for women," and "Vitalizing community resources" were descending (below the baseline after 2000). Of notice, attention growth was found in references to "Liberalizing knowledge creation and dissemination" and "Localizing knowledge," and with sharp attention declines in "Increasing participation in public affairs," "Uniting social reform efforts," and "Vitalizing community resources." Coincidentally, these dramatic changes in emphasis level all occurred after 2004.
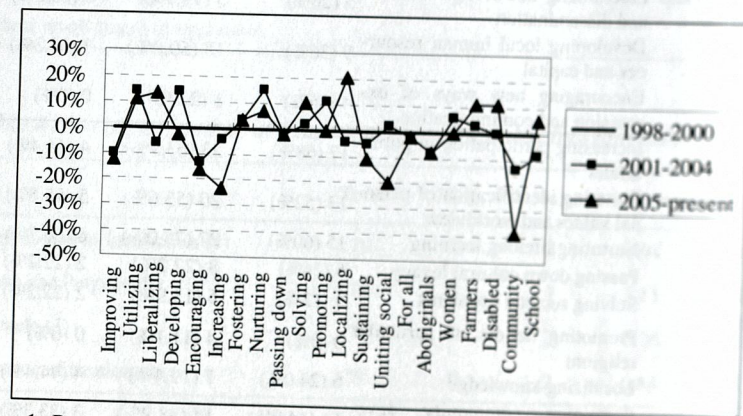

Figure 1. Percentage Differences of Individual Characteristics Stated by Time Period

Comparisons by urbanicity

Third research question concerned mission differences of the Taiwanese community colleges, as a result, data comparisons by urbanicity and mode of management were processed. Figure 2 shows at least 50% of rural and urban community colleges stated "Nurturing lifelong learning," "Vitalizing community resources," "Fostering identification of personal values and worldview," "Increasing participation in public affairs," and "Developing local human resources and capital" in their mission statements. Among the five, the first three were also the most cited characteristics, while further analysis (see Figure 3) revealed that there was a great dispersion between rural and urban community colleges when referring to "Increasing participation in public affairs." 40 out of 58 (69%) urban colleges mentioned it in their mission statements, but relatively fewer rural colleges (4 out of 12, 33.3%) included which. This finding is somewhat surprising since "Increasing participation in public affairs" was a major theme widely advocated by pioneers and in the literature, but the finding indicates urban colleges seemed to receive it better than the rural ones.

Generally speaking, the foci of mission statements varied noticeably, but the percentage differences retained at a constant range, approximately within 10%. For instance, 41.4 percent of urban community colleges cited "Developing local human resources and capital" in their mission statements and 50 percent rural ones did so. As for those items showing greater disparities, more urban community colleges disclosed "Increasing participation in public affairs," "Sustaining community development," "Uniting social reform efforts," and "Vitalizing community resources;" while more rural ones specified "Solving societal problems."
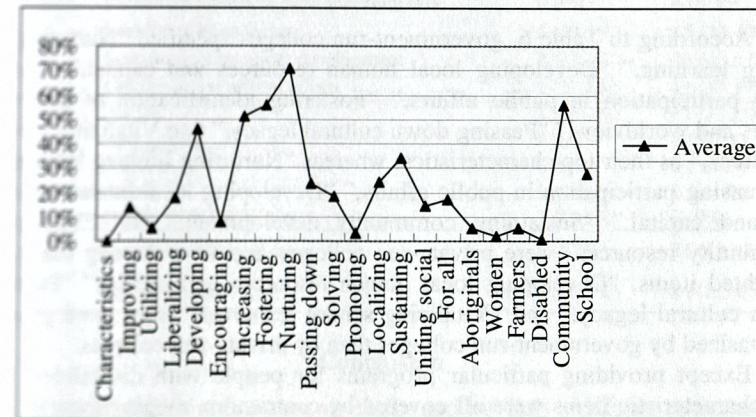

Figure 2. Average Percentage of Community Colleges Containing Characteristic by Urbanicity

Comparisons by mode of management

Another comparison was done to investigate what characteristic differences could be found to exist in online mission statements announced by the Taiwanese community colleges. Data in Table 6 shows, 6 (8.6 %) community colleges were administrated by local governments, and the rest ones were operated in a private-management-of-public-establishment model. The distribution of modes of management raised caution for the researchers when interpreting the findings, since the real meaning of the percentages showed in the table was perhaps exaggerated and twisted due to the total number of government-run community colleges was relatively little.
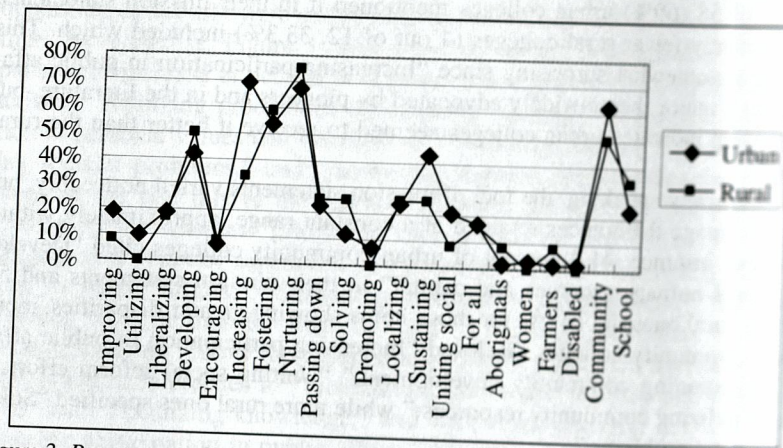

Figure 3. *Percentage of Community Colleges Containing Characteristic by Urbanicity*

According to Table 6, government-run colleges specified "Nurturing lifelong learning," "Developing local human resources and capital," "Increasing participation in public affairs," "Fostering identification of personal values and worldview," "Passing down cultural legacy," and Vitalizing school resources," as their top characteristics; whereas "Nurturing lifelong learning," "Increasing participation in public affairs," "Developing local human resources and capital," "Sustaining community development," and "Vitalizing community resources" were private-run colleges' top five. Among these highlighted items, "Developing local human resources and capital," "Passing down cultural legacy," and "Vitalizing school resources" were more greatly emphasized by government-run colleges than by private-run colleges.

Except providing particular programs for people with disabilities, the rest characteristic items were all covered by contractors, ranging from 3.1 to 62.5 percent of all private-run community colleges. However, 8 out of all 21 characteristic items were not found in mission statements of government-run community colleges (see Table 6). The finding indicates that government-run

colleges might present a strict focus towards what kind of community colleges they are positioned to serve, when contractors might obtain certain agendas associated with their mother organizations. For example, government-run community colleges showed no intention in their mission statements in respect to "Promoting beliefs of particular religions," but which could be found in the statements of the contractors. Similar patterns were seen under the clientele dimension: contractors were more likely to specify their services for particular constituencies, such as aboriginals, women, and farmers.

Table 6. *Characteristics Stated by Mode of Management (Frequency and Percentage)*

Dimension	Characteristics	Government n = 6	Private n = 64
Curriculum and Instruction	Improving critical thinking and reflection	0 (0%)	12 (18.8%)
	Utilizing problem-based teaching methods	0 (0%)	6 (9.4%)
	Liberalizing knowledge creation and dissemination	0 (0%)	13 (20.3%)
	Developing local human resources and capital	5 (83.3%)	25 (39.1%)
	Encouraging new ways of expression and communication	0 (0%)	5 (7.8%)
Vision and Purpose	Increasing participation in public affairs	4 (66.7%)	40 (62.5%)
	Fostering identification of personal values and worldview	4 (66.7%)	34 (53.1%)
	Nurturing lifelong learning	6 (100%)	42 (65.6%)
	Passing down cultural legacy	4 (66.7%)	12 (18.8%)
	Solving societal problems	2 (33.3%)	8 (12.5%)
	Promoting beliefs of particular religions	0 (0%)	4 (6.3%)
	Localizing knowledge	2 (33.3%)	15 (23.4%)
	Sustaining community development	2 (33.3%)	26 (40.6%)
	Uniting social reform efforts	2 (33.3%)	11 (17.2%)
Clientele	For all	1 (16.7%)	11 (17.2%)
	Aboriginals	0 (0%)	2 (3.1%)
	Women	0 (0%)	2 (3.1%)
	Farmers	0 (0%)	2 (3.1%)
	People with disabilities	1 (16.7%)	0 (0%)
Resource utilization	Community resources	5 (8.3%)	26 (40.6%)
	School resources	4 (66.7%)	8 (12.5%)

Conclusion

Mission statements present an easily and publicly available communication message regarding the stated purpose of organizations. This study has examined 70 mission statements of the Taiwanese community colleges. Through the rationale of content analysis, the researchers analyzed the extent

to which the characteristics of missions changed over the years. The study also investigated the extent to which mission statements are similar and the extent to which they are different from one college to another, given the references to urbanicity and modes of management.

The first major finding is that each community college included in the study largely retained mission characteristics initially proposed by pioneering advocates. However, new themes also emerged from the mission statements analyzed, including developing local human resources and capital, vitalizing school resources, providing educational programs for particular population, and promoting beliefs of particular religions. These new additions indicate that the framework of community college missions has gradually moved beyond what was originally ascribed. Community college practitioners seem to realize that they work at a community-based educational institution, thus, they present a greater emphasis on community accountability of lifting the competitiveness of community residents so that these individuals could turn into capable human resources at all levels. Besides, some colleges are not shy of the purposes of their mother organizations.

In general, based on the mission statements analyzed in this study, community colleges in Taiwan spoke of themselves as an educational institution, whose leading principle of curriculum and instruction was to develop local human resources and capital; whose primary visions were to nurture lifelong learning, to increase people's participation in public affairs, and to foster identification of personal values and worldview; whose clientele included all individuals; and which valued better utilization of various community and educational resources. However, why a large number of pioneering characteristics (e.g. student involvement in operation, and encouraging new ways of expression and communication) were mentioned by less than a quarter of all community colleges posed an interesting question to be further investigated.

With regard to how the foci of community college missions evolved over time, the results of our analysis strongly suggest that trends of increase and decline could be identified. "Solving societal problems (12%-13.9%-22.2%)" was the only mission component on the rise from 1998-2000, to 2001-2004 and to 2005-present. On the other hand, "Improving critical thinking and reflection (24%-13.9%-11.1%)," "Encouraging new ways of expression and communication (16%-2.8%-0%)," "Increasing participation in public affairs (68%-63.9%-44.4%)," "Sustaining community development (44%-38.9%-33.3%)," and "Vitalizing community resources (72%-58.3%-33.3%)" were descending. It is worth speculating on why these changes took place. It is possible that people tend to take recreation and personal enrichment courses (Lin, 2005) so that institutional attention to public participation, community development, and knowledge advancement were somewhat ignored by the community colleges. In addition, 2001-2004 was the period of time when most community colleges were established, so how these colleges were positioned contributed remarkably to the emerging image of the Taiwanese com-

munity colleges. Attention to particular populations (such as women, or people with disabilities), and involvement of religion groups were the creation of that era, leading to a shift from a universal composition of community college missions to a manifold one.

Comparisons of levels of emphasis on individual mission characteristics were also made on the basis of urbanicity and modes of managements. Generally speaking, only one extreme dispersion was found when urbanicity differences were analyzed: 69% (40 our of 58) of urban community colleges cited "increasing participation in public affairs" whereas only 33.3% of their rural counterparts did do. As this is a particular mission that was believed to be the most effective and profound one to distinguish community college from other types of adult education providers in Taiwan (Huang, n.d.), the phenomena was alerting to rural community college practitioners. It takes further investigation to capture the reason why rural colleges did not emphasize this particular mission as much as their urban counterparts.

In terms of differences caused by modes of management, government-run community colleges presented a more exclusive composition of mission characteristics: 8 out of 21 components were not stated at all. On the contrary, community colleges operating under a private-management-of-public-establishment model presented a greater variety of missions. However, due to large number differences between rural-urban (12 v.s. 58) and government-private (6 v.s. 64) community colleges, interpretation of the data must be with greater caution. Inferential statistic analysis can be used to determine whether differences indeed exist by urbanicity and modes of management.

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Summary

A content analysis of missions statements of Taiwaneses Community Colleges

Mission statements present an easily and publicly available communication message regarding the stated purpose of organizations. This study examined 70 mission statements of the Taiwanese community colleges. Through the rationale of content analysis methodology, the researchers found 21 mission characteristics emerged from the data. The researchers also analyzed the extent to which the characteristics of missions changed over the years, and found 2001-2004 was the key period of time when community colleges started to show greater attention to particular issues and populations. The study further investigated the extent to which mission statements were similar and the extent to which they were different, given the references to urbanicity and modes of management.

Streszczenie

Analiza treści misji kolegiów środowiskowych na Tajwanie

Istotą referatu przygotowanego przez autorki z Narodowego Uniwersytetu im. Chung Cheng na Tajwanie jest analiza zmian misji, jaką pełnią kolegia środowiskowe funkcjonujące w tym kraju od 1998 roku. Są one szczególnym placówkami kształcenia dorosłych ze względu na fakt, że utworzono je w celu stworzenia alternatywnych, w stosunku do elitarnego szkolnictwa wyższego, możliwości upowszechniania wiedzy oraz tworzenia społeczeństwa obywatelskiego w kilka lat po zniesieniu panującego na Tajwanie do

1987 r. stanu wojennego. Przez wiele dziesięcioleci dostęp do szkolnictwa wyższego na Tajwanie był niezwykle utrudniony ze względu na wysoce selekcyjne zasady rekrutacji na studia. Wraz ze zniesieniem stanu wojennego nastąpiło jednak w tym kraju wiele zmian w sferze politycznej i społecznej. W 1994 r., w odpowiedzi na rosnące powszechnie zainteresowanie edukacją dorosłych, zgłoszono inicjatywę utworzenia kolegiów środowiskowych. Inicjatywa ta została dobrze przyjęta przez władze i wkrótce wiele osób z instytucji pozarządowych przystąpiło do organizacji tego typu szkół. Pierwsze kolegium powstało we wrześniu 1998 r. i w szybkim tempie zaczęto tworzyć kolejne. Obecnie funkcjonują 82 placówki. Na ogół usytuowane są one w siedzibach lokalnych szkół podstawowych i średnich i w większości zarządzane przez osoby prywatne lub spółki. Tylko nieliczne z nich znajdują się w gestii władz lokalnych. Kolegia środowiskowe na Tajwanie oferują trzy rodzaje programów kształcenia: akademickie, niezawodowe (służące realizacji indywidualnych zainteresowań typu hobbystycznego i potrzeb) oraz programy ukierunkowane na kształtowanie aktywnego obywatelstwa. Po ukończeniu dwuletniego cyklu nauki i uzyskaniu wymaganej liczby punktów absolwenci uzyskują stopień *associate's degree*.

Pierwotną misją, zakładaną przez inicjatorów tworzenia kolegiów środowiskowych na Tajwanie było oferowanie szerokiego dostępu do kształcenia na poziomie ponadśrednim. Misja ta obejmowała 5 elementów. Mianowicie:

1) rozwój społeczności lokalnej i podniesienie jakości życia,
2) zmniejszenie znaczenia, jakie przywiązywane jest do uzyskiwania świadectw i certyfikatów (cechą społeczeństwa tajwańskiego przez wiele lat było bowiem preferowanie wyłącznie tej wiedzy i umiejętności, które niezbędne były do przyjęcia do określonego typu szkoły lub uzyskania innego rodzaju wymiernych korzyści),
3) budowanie społeczeństwa obywatelskiego poprzez stwarzanie dorosłym możliwości dostępu do wiedzy i szkolnictwa wyższego,
4) nacisk na kształcenie zorientowane na ucznia,
5) zachęcanie do angażowania się w sprawy społeczne.

W ciągu dziesięciu lat istnienia, misja kolegiów mogła jednak ulec zmianie, a tym samym cele tej instytucji i istota działania. Analiza misji stała się więc głównym przedmiotem badań autorek referatu. Autorkom zależało na wyjaśnieniu:

1. Jakie elementy misji są charakterystyczne dla tajwańskich kolegiów środowiskowych?
2. W jaki sposób ewoluowała istota misji pełnionej przez te placówki?
3. Jakie różnice występowały w zakresie formułowanych misji ze względu na miejsce położenia placówki (miasto/wieś) oraz organ zarządzający?

Badaniami objęto analizę zapisów misji siedemdziesięciu placówek. Po przeprowadzeniu analizy ustalono, że tajwańskie kolegia środowiskowe przeżywały swój rozkwit w latach 2001–2004. W okresie tym powstała ponad połowa wszystkich szkół, podczas gdy w kolejnym roku liczba ta gwałtownie spadła. Wśród przeanalizowanych sformułowań misji, na czoło wysunęły się

takie elementy jak: promowanie kształcenia ustawicznego, zwiększenie poziomu uczestnictwa w życiu publicznym oraz uruchomienie zasobów lokalnej społeczności. Przy czym „promowanie kształcenia ustawicznego" było tym składnikiem, który oprócz takiego zamierzenia jak „wspieranie procesu poznawania przez jednostki ich indywidualnych systemów wartości i poglądów" pozostawał stosunkowo niezmienny w czasie. „Promowanie kształcenia ustawicznego" dominowało również wśród zapisów misji kolegiów funkcjonujących zarówno w środowisku miejskim, jak i na wsi. Autorki w swej publikacji w sposób bardzo szczegółowy przeanalizowały występowanie poszczególnych składników misji. Ogólnie rzecz biorąc, końcowe wnioski wskazują jednak, że tajwańskie kolegia środowiskowe pozostawały wierne swej pierwotnej misji zarysowanej przez inicjatorów tej formy kształcenia starając się rozwijać miejscowe zasoby ludzkie i kapitał, a ich głównym zamierzeniem było wspieranie procesu kształcenia ustawicznego tak, aby zwiększyć aktywność społeczną i wspomagać proces identyfikacji przez poszczególne jednostki ich indywidualnych wartości i poglądów; ponadto aby lepiej wykorzystywać edukacyjne i inne zasoby, jakimi dysponują lokalne społeczności.

Krystyna Pleskot-Makulska

Krystyna Pleskot-Makulska

„TWORZENIE WSPÓLNEJ PRZYSZŁOŚCI" – REKOMENDACJE AMERYKAŃSKIEGO STOWARZYSZENIA EDUAKCJI DOROSŁYCH I KSZTAŁCENIA USTAWICZNEGO (AAACE)

W dniach od 11 do 14 listopada odbyła się kolejna, coroczna konferencja Amerykańskiego Stowarzyszenia Edukacji Dorosłych i Kształcenia Ustawicznego (AAACE). Była to już pięćdziesiąta siódma konferencja z rzędu. Tym razem miejscem spotkania było Denver w stanie Colorado. Jak co roku, konferencja zgromadziła duże grono teoretyków i praktyków edukacji dorosłych. Według informacji podanej przez organizatorów, uczestniczyło w niej ponad kilkaset osób (AAACE, 2008). Większość grupy uczestników stanowili mieszkańcy Stanów Zjednoczonych, ale oprócz nich obecni byli również andragodzy z innych krajów. Tematem obecnej konferencji było „Tworzenie wspólnej przyszłości".

Główna część konferencji poprzedzona była dwudniową przedkonferencją Komisji ds. Międzynarodowej Edukacji Dorosłych AAACE (CIAE). Jest to jedna z wielu komisji wchodzących w skład AAACE, ale jedyna oprócz komisji wojskowej, która organizuje samodzielne obrady poprzedzające główną część konferencji[1]. CIAE skupia osoby z całego świata, zainteresowane problemami edukacji dorosłych. Jej główną misją jest stwarzanie możliwości wymiany myśli zarówno na tematy ogólne związane z edukacją dorosłych, jak również dotyczące konkretnych problemów występujących w poszczególnych krajach. Wśród celów Komisji znajdują się takie zamierzenia jak: rozwijanie współpracy z innymi stowarzyszeniami oświaty dorosłych; inicjowanie i promowanie wymiany międzynarodowej w zakresie uczestnictwa w konferencjach dotyczących edukacji dorosłych; analizowanie możliwości i kierunków współpracy andragogów zainteresowanych wspólnymi projektami edukacyjnymi (Boucouvalas 2008). Przewodniczącą Komisji jest dr Marcie Boucouvalas.

W trakcie dwudniowych obrad CIAE zaprezentowano kilkanaście referatów dotyczących wielu aspektów edukacji dorosłych realizowanej w różnych częściach naszego globu. Przedmiotem niektórych referatów były kwestie ogólne, wykraczające poza określony kraj, region czy grupę uczestników, większość referentów przygotowała jednak wystąpienia dotyczące kraju ich pochodzenia.

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[1] Niektórzy członkowie CIAE wygłaszali swoje referaty również w trakcie głównej części konferencji AAACE.