



2019 The International Symposium of Multiethnic  
Education and Culturally Responsive Teaching

「多元族群教育與文化回應教學」

國際學術研討會

會議地點

臺北市立大學公誠樓2樓國際會議廳

臺北市中正區愛國西路1號

2019

05.30 ▶▶ 06.01

會議手冊





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## 2019「多元族群教育與文化回應教學」國際學術研討會

### The International Symposium of Multiethnic Education and Culturally Responsive Teaching in Taiwan, 2019 (5/30, 5/31, 6/1)

#### 辦理依據與目的

##### 一、辦理依據

- (一)、教育部補助師資培育之大學辦理學術研討會作業要點。
- (二)、教育部函文臺教師(二)字第 1070029569 號。

##### 二、辦理緣起

全球化、科技進步、社會變遷及社會生活的改變，多引發各項人權議題。因而，人權議題與主體性之爭取，成為少數族群或需求者(service-needed)必然爭取的目標，舉凡生而為人的主權、人身主權、居住權、土地擁有權、族群型態(部落)生活權、及教育權等亦屬爭取之標的。而多元族群教育是為主流文化的民眾而設，亦或是為少數族群文化者而設，成為教育者須慎思的實質議題。

聯合國教科文組織(UNESCO)於 2015 年釜山宣言，倡議 17 像永續發展目標，期望在 2030 年能達成全世界兒童均能享有義務教育機會，所有學生，不分族群、性別、經濟、或身心障礙等，均獲得具有品質的教育機會。

自 2001 年起，台灣正式進入課程改革時期，順應全球化脈絡與社會變遷劇烈的局面。其中，科技化促進了族群移動速度，在地族群、移民與異國(族)通婚頻繁，影響各區域人口結構，而大眾逐漸習慣此多元族群融合的生活型態。在此世紀交替近 20 年時間，各項教育研討會議題多在提及各族群教育需求及如何滿足教育需求的問題，最終意其在促成社會和諧與世界大同。基本的教育問題乃如何透過教育提升學生素養及其民生經濟能力，同時透過多元文化教育(multicultural education)、多元族群教育(multiethnic education) 等理念規劃教育政策，及提倡文化回應教學(cultural response teaching)之實務手段，達成教育平等與教育均等的教育目的。直言之，在地的國際化現象屬於全球脈動的鏡頭之一，除教育政策與教育理念必須深究之外，課程內容與教學實務必須被正視與一再檢視，而能取得適切的與能動的教育理念與實務。

教育部 105 年公布的實驗教育三法，教育部國教署及原民會據此推動原住民族實驗學校，鼓勵高中職以下學校針對族群需求，發展以原住民足為本位的學校教育體制。

教育部高教深耕計畫，關注學習弱勢者的教育機會與教育品質均等，鼓勵各校能提供原住民族群、新住民族群、經濟弱勢族群、及特殊需求族群者，符合和滿足他們學習需求的陪伴計畫、課業輔導計畫、和生涯輔導計畫，提升他們的在學率及成功機



會。

聯合國教科文組織的 Education 2030 目標、我國教育部的實驗教育三法、高等教育深耕計畫等，均強調多元族群的教育機會與教育品質均等。文化回應教學，即為實踐多元族群教學品質均等的教學方法。透過文化理解，發展能回應學習者文化背景的教學模式，提升學習者的學習動機與學習力。

以課程研究言，教育或課程改革所改變的絕非僅是教育政策本身的變革，其中更涉及許多理論觀點與論述的交會與激盪。主要談論的議題包括：人口結構的改變與社會變遷，社會變遷的速度與教育政策、社會變遷的趨向與課程變革，是以我們注重社會各項變遷與教育內容的變動關係，慎思課程目標、課程內容、課程實施、與課程評鑑等研究議題。此外，探索非顯而易見的潛在課程更是深入多元族教育場域的重要課題。希冀經由揭露各種不公平、不正義、不均等的事實及階級、性別、種族等意識形態批判，得以取向更為公平與正義的多元族群教育內容及校園生活。

基於前述，本著呼應國際教育趨勢，及國內教育政策，從多元族群學生的學習特質與需求，論述文化回應教學對於學習者在學習及生涯發展的助益，特辦理本次研討會。希冀透過國際學術研討會活動，於本次主題之多元族群教育議題與文化回應教學之實務經驗發表，激發國內的在地觀點與全球化的各地觀點，能有對話與檢視之機會，以創發新的研究火花。

### 三、辦理目的

(一)、提供與會者理解「多元族群教育與文化回應教學」議題的國際趨勢，

以宏觀的觀點解析相關理論與教學策略，藉由研討會舉辦邀請國內、外學者演講，提升與會者多元文化認知與文化平等之素養。

(二)、提供研究者論文發表及實務工作者經驗分享平台，以徵稿形式廣邀

國內、外學者與實務工作者發表，或透過理論與實務經驗的對話，激盪兩者之智慧火花，以重新解讀多元族群教育與文化回應教學關鍵點並前瞻未來發展趨勢。

(三)、透過國內學者與國外學者圓桌會議對談，以不同的文化視角激發與

會者思維與創意，藉此交融在地化與全球化視野，思考新的觀點及解決問題策略，而有不同的學術研究觀點與實務工作之作為。

### 參與對象：預計 250 人。

一、國際學者：專業研究學者及關心此議題者。

二、專家學者：研究中心及各大專院校教師、教育研究人員、民族研究人員、及其他社會人士關心此議題者。

三、研究生與大學生：碩士班與博士班研究生關心此議題者、相關系所大



學生及師培生。

四、各級學校教育人員：包括教育行政人員與教師

五、其他社會人士：關心此議題者，包含學生家長等。

## 研討會主題

一、在地化與全球觀點之對話與互看：多元族群教育與(或)文化回應教學的學術論述與思維，問題探討與解決策略，及相關議題研討。

二、理論研究者與實務工作者之對話與辯論：多元族群教育與(或)文化回應教學之研究者與教育實務工作者的發表與分享、對話或辯論、思辨與澄清、反省與檢視、發現問題與解決策略、創新與前瞻，及相關議題研討。

三、實務工作者的在地經驗檢視：多元族群教育與(或)文化回應教學之教育實驗政策、課程改革、課程設計、教學策略、師資議題、學習問題、學習自主與生涯規劃等議題。

四、潛在議題的檢討與反思：包括意識形態、教育目的、教師信念、課程內容、學習者心理等面相，探究其實質存在的衝突、抗拒、或認同與轉向危機與轉機等實質問題的探討。

五、其他衍生議題：多元族群教育與(或)文化回應教學理論與實務衍生問題之討論。

## 研討方式

一、專題演講：國外學者二人專題演講，國內

二、論文發表：預計全文論文發表 9 篇，海報論文預計 20 篇。

三、圓桌會議：邀請國外學者至少 3 位及國內學者 3 至 6 位於圓桌會議對話，以在地化觀點與全球觀點對話進行互看，及討論相關問題。

四、實務經驗發表：民族學校教育經驗分享與檢視。預計 3 場，由推動原住民族民實驗教育之校長或主任，發表以文化為本位的課程實施經驗。

## 辦理地點

臺北市立大學博愛校區，愛國西路一號。

公誠樓 2 樓國際會議廳第三會議室及 G415 室。

## 辦理單位

主辦單位：Organizer:

臺北市立大學 University of Taipei

臺北市立大學教育學院 College of Education, University of Taipei





臺北市立大學教育學系 Department of Education, University of Taipei

臺北市立大學師資培育及職涯發展中心

Center for Teacher Education and Career Development, University of Taipei

### 合辦單位：Organizer:

國立臺東大學原住民族教育及社會發展研究中心

Research Center for Indigenous Education and Social Development, National Taitung University

科技部原住民科學教育計畫推動辦公室

Indigenous Science Education Program Promotion Office, Ministry of Science and Technology

## 議程 First day agenda

### (一) 第一天議程 First day agenda

2019 年 5 月 30 日 (星期四) 2019/5/30 Thursday (地點：臺北市立大學 公誠樓 2 樓 第三國際會議廳) <b>International Conference Hall 3, 2nd Floor, Gongcheng Building, University of Taipei</b> Address : Ai Guo West Road, Taipei, Taiwan , R.O.C. 臺北市中正區愛國西路 1 號 電話 Tel.:(886-2) 2311-3040#8412	
時間 Time	活動內容 Activity
12:40~13:20	<b>報到 / Registration</b> <b>第三國際會議廳 / International Conference Hall 3</b>
13:20~13:40 (20 minutes)	<b>開幕式 / Opening Ceremony</b>
	<b>貴賓致詞 (預計 5 位每位 3~5 分鐘) / Opening Remarks</b>
	<ul style="list-style-type: none"> <li>◆ 科技部人文司代表致詞 Department of Humanity &amp; Social Science, Ministry of Science and Technology representative oration</li> <li>◆ 教育部代表致詞 Ministry of Education representative oration</li> <li>◆ 臺北市立大學 <b>戴遐齡</b>校長致詞 <b>Dr. Dana Tai</b> President of University of Taipei oration</li> <li>◆ 國內外貴賓致詞 Invited Guests oration</li> <li>◆ 研討會主辦單位臺北市立大學教育系<b>簡良平</b>主任致詞 The organizer of the seminar, Director of the Department of Education, Taipei City University, <b>Prof. Liang-ping Jian</b> welcome speech</li> <li>◆ 研討會合辦單位計畫主持人<b>熊同鑫</b>主任致詞 <b>Prof. Tung-Hsing Hsiung</b>, Principal Investigator welcome speech</li> </ul>
	<b>大合照 Group photo</b>

13:40~15:10 (90 minutes)	<b>A1：專題演講一 / Keynote Speech I</b> <b>第三國際會議廳 / International Conference Hall 3</b>	
15:10~15:30	<b>茶敘時間 / Tea Time</b>	
15:30~17:00 (90minutes)	<p style="text-align: center;"><b>B1：論文發表(一)-A 場</b>  <b>Paper Session I -A (2F)</b>  <b>第三國際會議廳/ International Conference Hall 3</b></p> <ul style="list-style-type: none"> <li>● 主持人兼評論人/ Moderator &amp; Discussant :  <b>徐偉民 教授 Prof. Wei-Min Hsu</b>            Professor, Department of Education, National Pingtung University. 國立屏東大學教育學系  <b>【第 1、2 篇評論】</b></li> <li>● 評論人/ Discussant :  <b>李心儀 副教授 Dr. Shin-Yi Lee</b>            Associate Professor, Department of Education, Taipei City University. 臺北市立大學教育學系  <b>【第 3 篇評論】</b></li> <li>● 徵稿論文發表/Paper Session :            3 篇(20 minutes per person for reporting)           <ol style="list-style-type: none"> <li>1. <b>劉遠楨--</b>                原住民國小資訊課程 CPS 教學研究—以運算思維與程式設計為例</li> </ol> </li> </ul>	<p style="text-align: center;"><b>B2：論文發表(一)-B 場</b>  <b>Paper Session I -B (2F)</b>  <b>第二國際會議廳/ International Conference Hall 2</b></p> <ul style="list-style-type: none"> <li>● 主持人兼評論人/ Moderator &amp; Discussant :  <b>熊同鑫 主任 Prof. Tung-Hsing Hsiung</b>            Director, Research Center for Indigenous Education and Social Development, National Taitung University. 國立臺東大學原住民族教育及社會發展研究中心主任<b>【第 1 篇評論】</b></li> <li>● 評論人/ Discussant :  <b>詹寶菁 副教授 Dr. Pao-Jing Chan</b>            Associate Professor, Department of Education, Taipei City University. 臺北市立大學教育學系  <b>【第 2、3 篇評論】</b></li> <li>● 徵稿論文發表/Paper Session :            3 篇(20 minutes per person for reporting)           <ol style="list-style-type: none"> <li>1. <b>簡良平--</b>                部落國小文化回應課程之知識選</li> </ol> </li> </ul>



	<div data-bbox="513 219 730 436" data-label="Image"> </div> <div data-bbox="738 423 873 454" data-label="Text"> <p>(全文下載)</p> </div> <div data-bbox="432 470 888 575" data-label="List-Group"> <p>2. <b>陳嘉皇--</b> 博烏瑪國小 PLC 之泰雅民族數學課程設計研究</p> </div> <div data-bbox="513 602 730 819" data-label="Image"> </div> <div data-bbox="738 804 873 835" data-label="Text"> <p>(全文下載)</p> </div> <div data-bbox="432 851 877 956" data-label="List-Group"> <p>3. <b>胡美智、林俊瑩、林婕--</b> 繪本融入原鄉幼兒數學概念學習的運作與侷限</p> </div> <div data-bbox="513 981 730 1198" data-label="Image"> </div> <div data-bbox="738 1182 873 1214" data-label="Text"> <p>(全文下載)</p> </div>	<p>擇難題—誰的文化？誰的認識論？</p> <div data-bbox="957 244 1406 349" data-label="List-Group"> <p>2. <b>郭東雄、林珈合--</b> 排灣族傳統水智慧與小學教學之結合</p> </div> <div data-bbox="1038 367 1256 584" data-label="Image"> </div> <div data-bbox="1262 568 1399 600" data-label="Text"> <p>(全文下載)</p> </div> <div data-bbox="957 613 1406 719" data-label="List-Group"> <p>3. <b>潘東良、謝百淇--</b> 偏遠地區課輔師資培育制度中社區知識的回應性之初探</p> </div> <div data-bbox="1038 736 1256 954" data-label="Image"> </div> <div data-bbox="1262 938 1399 969" data-label="Text"> <p>(全文下載)</p> </div>
<p><b>17:00</b></p>	<p style="text-align: center;"><b>散會 / Adjourned</b></p> <p style="text-align: center;">(第一天議程結束，請於服務臺登記頒發教師研習時數3小時)</p>	

**(二)第二天議程 The next day agenda**

2019年5月31日(星期五) 2019/5/31 Friday (地點：臺北市立大學 公誠樓2樓 第三國際會議廳) International Conference Hall, 2nd Floor, Gongcheng Building, University of Taipei Address: Ai Guo West Road, Taipei, Taiwan, R.O.C. 臺北市中正區愛國西路1號 電話 Tel.:(886-2) 2311-3040#8412					
時間 Time	活動內容 Activity				
08:10~08:30	<b>報到 / Registration</b> 第三國際會議廳 / International Conference Hall 3				
	<b>A2：專題演講二 / Keynote Speech II</b> 第三國際會議廳 / International Conference Hall 3				
08:30~10:00 (90 minutes)	<ul style="list-style-type: none"> <li>◆ <b>主持人 / Moderator :</b> (介紹、提問討論 5~10 分鐘/5~10 minutes) <b>趙貞怡 教授 Prof. Jen-Yi Chao</b> Professor, Graduate School of Curriculum and Instructional Communications and Technology, National Taipei University of Education. 國立臺北教育大學課程與教學傳播科技研究所</li> <li>◆ <b>主講人 Keynote Speaker :</b> (專題演說 80 分鐘/80 minutes)  <b>Professor Chih-Hsiung Tu</b> Department of Educational Specialties, Northern Arizona University, AZ, USA. 美國亞利桑那州北亞利桑那大學教育專業系教授 <b>講題/Topic :</b> <b>Digital Learning: Alone but Together or Together but Lonely?</b> 數位學習：獨於眾，群中孤</li> </ul>				
10:00~10:30	<b>茶敘 Tea Time</b>				
	<table border="1"> <thead> <tr> <th><b>B3：論文發表(二)-A 場</b> Paper Session II-A (2F) 第三國際會議廳/ International Conference Hall 3</th> <th><b>B4：論文發表(二)-B 場</b> Paper Session II-B (2F) 第二國際會議廳/ International Conference Hall 2</th> </tr> </thead> <tbody> <tr> <td> <ul style="list-style-type: none"> <li>● <b>主持人兼評論人/ Moderator &amp; Discussant :</b> <b>王前龍 教授 Prof. Chien-Lung Wang</b> Professor, Department of Education, National Taitung University, Taiwan. 國立臺東大學教育學系 【第1、2篇評論】</li> <li>● <b>評論人/ Discussant :</b></li> </ul> </td> <td> <ul style="list-style-type: none"> <li>● <b>主持人兼評論人/ Moderator &amp; Discussant :</b> <b>但昭偉 教授 Prof. Jau-wei Dan</b> Professor, Department of Education, Taipei City University 臺北市立大學教育學系 【第1篇評論】</li> <li>● <b>評論人/ Discussant :</b></li> </ul> </td> </tr> </tbody> </table>	<b>B3：論文發表(二)-A 場</b> Paper Session II-A (2F) 第三國際會議廳/ International Conference Hall 3	<b>B4：論文發表(二)-B 場</b> Paper Session II-B (2F) 第二國際會議廳/ International Conference Hall 2	<ul style="list-style-type: none"> <li>● <b>主持人兼評論人/ Moderator &amp; Discussant :</b> <b>王前龍 教授 Prof. Chien-Lung Wang</b> Professor, Department of Education, National Taitung University, Taiwan. 國立臺東大學教育學系 【第1、2篇評論】</li> <li>● <b>評論人/ Discussant :</b></li> </ul>	<ul style="list-style-type: none"> <li>● <b>主持人兼評論人/ Moderator &amp; Discussant :</b> <b>但昭偉 教授 Prof. Jau-wei Dan</b> Professor, Department of Education, Taipei City University 臺北市立大學教育學系 【第1篇評論】</li> <li>● <b>評論人/ Discussant :</b></li> </ul>
<b>B3：論文發表(二)-A 場</b> Paper Session II-A (2F) 第三國際會議廳/ International Conference Hall 3	<b>B4：論文發表(二)-B 場</b> Paper Session II-B (2F) 第二國際會議廳/ International Conference Hall 2				
<ul style="list-style-type: none"> <li>● <b>主持人兼評論人/ Moderator &amp; Discussant :</b> <b>王前龍 教授 Prof. Chien-Lung Wang</b> Professor, Department of Education, National Taitung University, Taiwan. 國立臺東大學教育學系 【第1、2篇評論】</li> <li>● <b>評論人/ Discussant :</b></li> </ul>	<ul style="list-style-type: none"> <li>● <b>主持人兼評論人/ Moderator &amp; Discussant :</b> <b>但昭偉 教授 Prof. Jau-wei Dan</b> Professor, Department of Education, Taipei City University 臺北市立大學教育學系 【第1篇評論】</li> <li>● <b>評論人/ Discussant :</b></li> </ul>				
10:30~12:00 (90minutes)					

**劉秋玲 助理研究員 Dr. Yaway Tesi**

Assistant Researcher, Research Center for Indigenous Education, National Academy for Educational Research, Taiwan.

國家教育研究院原住民族教育研究中心

【第3、4篇評論】

**徵稿論文發表/Paper Session :**

4篇(15 minutes per person for reporting)

1. **黃思華--**

原住民科普文本電子有聲書之發展與研究



(全文下載)

2. **陳姿螢、洪素蘋、樂錯·祿璞峻岸--**

文化回應教學量表編製



(全文下載)

3. **李偉廷、邱俊翰、謝百淇--**

以地方本位教育提升原住民學生之地方感



(全文下載)

4. **周虹誼、陳立偉--**

後殖民主義論述下重新思考臺灣多元族群教育

**謝百淇 副教授 Dr. Paichi Pat Shein**

Associate Professor, Center for Teacher Education, National Sun Yat-sen University.

國立中山大學師資培育中心

【第2、3篇評論】

**徵稿論文發表/Paper Session :**

4篇(15 minutes per person for reporting)

1. **潘佩璇、王前龍--**

升學保障改制下原漢通婚戶子女原住民身分與認同之研究



(全文下載)

2. **張沛軒--**

原住民青少年族群文化認同之個案研究

3. **巴巧詩--**

原住民國小學童族語學習動機之研究-以屏東縣原住民小學高年級學童為例

**E1：原住民科學教育研究計畫報告/ Aboriginal Science Education Research Project Report 1**

**第一國際會議廳 / International Conference Hall 1 (1F)**

**第一組報告：**

**報告順序—**



	<ul style="list-style-type: none"> <li>● 主持人/ Moderator : <b>熊同鑫 主任 Prof. Tung-Hsing Hsiung</b> Director, Research Center for Indigenous Education and Social Development, National Taitung University. 國立臺東大學原住民族教育及社會發展研究中心</li> <li>● <b>評鑑委員：(待聘)</b> <ul style="list-style-type: none"> <li>· 每計畫報告 10~15 分鐘，評鑑委員統一講評 30 分鐘。</li> <li>· 報告以書面及電腦簡報為主。</li> </ul> </li> </ul> <p><b>A1 汪明輝副教授</b> 「人、山川、海洋」—原住民族知識體系為本的地理、環境教育與科學探究能力之建構：以阿里山鄒族為例</p> <p><b>A2 沈淑敏副教授</b> 「人、山川、海洋」—原住民族知識體系為本的地理、環境教育與科學探究能力之建構：以頭前溪泰雅族原鄉、大漢溪阿美族新原鄉為例</p> <p><b>A3 蔡慧敏副教授</b> 「人、山川、海洋」—原住民族知識體系為本的地理、環境教育與科學探究能力之建構：以蘭嶼雅美族/達悟族為例</p> <p><b>A4 王聖鐸副教授</b> 「人、山川、海洋」—原住民族知識體系為本的地理、環境教育與科學探究能力之建構：建構虛實互動的原住民族地理環境知識數位學習平台之研究</p>	
12:00~13:30	<p><b>午餐時間 / Lunch Time</b> (第二天上午議程結束，請於服務臺登記頒發教師研習時數 3 小時)</p> <p><b>13:00~13:30 F1 海報發表 I / F1 Posters Time I</b></p>	
13:30~15:00 (90minutes)	<p><b>B5：論文發表(三)-A 場</b> Paper Session III -A (2F) 第三國際會議廳/ International Conference Hall 3</p>	<p><b>B6：論文發表(三)-B 場</b> Paper Session III -B (2F) 第二國際會議廳/ International Conference Hall 2</p>
	<ul style="list-style-type: none"> <li>● 主持人兼評論人/ Moderator &amp; Discussant : <b>周惠民 助理研究員 Dr. Mayaw Fotol</b> Assistant Researcher, Research Center for Indigenous Education, National Academy for Educational Research, Taiwan. 國家教育研究院原住民族教育研究中心 【第 1、2 篇評論】</li> <li>● 評論人/ Discussant : <b>辛靜婷 副教授 Dr. Ching-Ting Hsin</b> Associate Professor, Department of Early Childhood Education, National Tsing Hua University.</li> </ul>	<ul style="list-style-type: none"> <li>● 主持人兼評論人/ Moderator &amp; Discussant : <b>鄭玉卿 教務長 Prof. Yu-ching Cheng</b> Dean, Office of Academic Affairs; Professor, Department of Education, Taipei City University. 臺北市立大學教育學系教授兼教務長 【第 1 篇評論】</li> <li>● 評論人/ Discussant : <b>簡淑真 副教授 Dr. Shu-Chen Chien</b> Associate Professor, Department of Human Development and Family Studies, National Taiwan Normal University. 國立臺灣師範大學人類發展與家庭學系</li> </ul>



國立清華大學幼兒教育學系

【第 3、4 篇評論】

## 徵稿論文發表/Paper Session：

3 篇(15 minutes per person for reporting)

1. **林世治、曾靜雯、許瑞強--**  
原住民學生族群認同與文化認知之探討



(全文下載)

2. **張佳慧、嚴佳代--**  
原住民歌舞體驗對學生多元文化意識及原住民文化認同影響之研究



(全文下載)

3. **劉瓊芬--**  
國小資源班過程模式課程的實施與討論以新北市某國小為例

4. **袁蕙晴--**  
台灣新移民女性生活適應之紮根理論研究-以基隆市為例

【第 2、3 篇評論】

## 徵稿論文發表/Paper Session：

3 篇(20 minutes per person for reporting)

1. **周百信--**  
全球化下的多元文化教育理念
2. **張綺芬--**  
沉浸式英語教師多元文化信念及教學策略之探究
3. **林永盛、熊同鑫--**  
以永續教育發展取向的多元族群幼兒園 STEM 教學研究

**E2：原住民科學教育研究計畫報告/Aboriginal Science Education Research Project Report 2**

第一國際會議廳 / International Conference Hall 1 (1F)

## 第二組報告：

- 主持人/ Moderator：  
**陳淑芳 主任 Dr. Shu-Fang Chen**  
Head of Department, Department of Early Childhood Education, National Taitung University.  
國立臺東大學幼兒教育學系

 ● **評鑑委員：(待聘)**

● 每計畫報告 10~15 分鐘，評鑑

## 報告順序—

**B1 趙貞怡教授**

原住民文化融入國小數理領域之 CPS 行動學習、評鑑系統與師資培育-原住民國小數學課程之 CPS 行動學習發展與建置—以幾何為例

**B2 劉傳璽教授**

原住民文化融入國小數理領域之 CPS 行動學習、評鑑系統與師資培育-原住民國小自然與生活科技課程之 CPS 行動學習發展與建置—以能源與機器人為例



	<p>委員統一講評 30 分鐘。</p> <ul style="list-style-type: none"> <li>報告以書面及電腦簡報為主。</li> </ul> <p><b>B3 劉遠楨教授</b>          原住民文化融入國小數理領域之 CPS 行動學習、評鑑系統與師資培育—原住民國小資訊課程之 CPS 行動學習發展與建置—以程式設計與運算思維為例</p> <p><b>B4 黃思華副教授</b>          原住民文化融入國小數理領域之 CPS 行動學習、評鑑系統與師資培育—原住民國小閱讀課程之 CPS 行動學習發展與建置—以科普閱讀為例</p>
15:00~15:30	<b>茶敘時間 / Tea Time</b>
15:30~17:00 (90 minutes)	<b>A3：專題演講三 / Keynote Speech III</b> <b>第三國際會議廳 / International Conference Hall 3</b>
	<ul style="list-style-type: none"> <li><b>主持人 / Moderator :</b> (介紹、提問討論 5~10 分鐘/5~10 minutes)  <b>丁一顧 教授兼教育學院院長 Prof. Yi-Ku Ting &amp; Dean of the College of Education</b>            Institute of Educational Administration and Evaluation; College of Education, University of Taipei. 臺北市立大學教育學院；教育行政與評鑑研究所</li> <li><b>主講人 Keynote Speaker :</b> (專題演說 80 分鐘/80 minutes)  <b>郭重吉 榮譽教授</b>  <b>Emeritus Professor Chorng-Jee Guo</b>            Graduate Institute of Science Education, National Changhua University of Education            國立彰化師範大學科學教育研究所</li> </ul> <div style="display: flex; align-items: center;">  <div> <p><b>講題/Topic :</b></p> <p><b>實務取向的多元族群課程和文化回應教學</b>  <b>Practice-based Multiethnic Curriculum and Culturally Responsive Teaching</b></p> </div> </div>
	<b>E3：原住民科學教育研究計畫報告/ Aboriginal Science Education Research Project Report 3</b> <b>第一國際會議廳 / International Conference Hall 1 (1F)</b>
<p style="text-align: center;"><b>第三組報告：</b></p> <ul style="list-style-type: none"> <li><b>主持人/ Moderator :</b>  <b>王前龍 教授 Prof. Chien-Lung Wang</b>            Professor, Department of Education,</li> </ul> <p style="text-align: center;"><b>報告順序—</b></p> <p><b>C1 郭東雄助理教授</b>          以文化完形發展原住民族學童數理與閱讀教學模組暨建置數位學習平台之研究</p>	







	<p>National Taitung University. 國立臺東大學教育學系</p> <p><b>評鑑委員：(待聘)</b></p> <ul style="list-style-type: none"> <li>· 每計畫報告 10~15 分鐘，評鑑委員統一講評 30 分鐘。</li> <li>· 報告以書面及電腦簡報為主</li> </ul> <p><b>C2 徐偉民教授</b> 原住民族文化中的數學探詢、轉化與應用</p> <p><b>C3 陸怡琮副教授</b> 原住民族學童科學閱讀的學習與教學之研究</p> <p><b>C4 施焜燿副教授</b> 發展原住民族生活科技教具與推廣活動之研究</p> <p><b>C5 李馨慈助理教授</b> 原住民族文化回應國民小學環境及健康休閒科學教育之研究</p>
17:00	<p style="text-align: center;"><b>散會 / Adjourned</b></p> <p style="text-align: center;">(第二天下午議程結束，請於服務臺登記頒發教師研習時數 3 小時)</p>

**(三) 第三天議程 Third day agenda**

<b>2019 年 6 月 1 日 (星期六) 2019/6/1 Saturday</b> <b>(地點：臺北市立大學 公誠樓 2 樓 國際會議廳 3)</b> <b>International Conference Hall, 2nd Floor, Gongcheng Building, University of Taipei</b> <b>Address : Ai Guo West Road, Taipei, Taiwan , R.O.C.</b> 臺北市中正區愛國西路 1 號 電話 Tel.:(886-2) 2311-3040#8412	
時間 Time	活動內容 Activity
08:10~08:30	<b>報到 / Registration</b> <b>第三國際會議廳 / International Conference Hall 3</b>
08:30~10:00 (90 minutes)	<b>C：實務經驗論壇/ Practical Experience Forum</b> <b>第三國際會議廳 / International Conference Hall 3</b>
	<ul style="list-style-type: none"> <li>◆ <b>族群文化教育與回應教學的在地經驗</b> <b>Ethnic Culture Education and Local Experience in Response to Teaching</b></li> <li>◆ <b>主持人：/Moderator：</b> <b>鄭漢文 校長 Principal Dr. Han-wen Zheng</b> Taitung County Yanping Township Tao-Yuan Primary School. 臺東縣延平鄉桃源國小 KIST 理念公辦民營學校</li> <li>◆ <b>與談人 / Panelist：</b> <b>顏瓊芬 特聘教授 Distinguished Prof. Chiung-Fen Yen</b> Department of Ecological Humanities, Providence University. 靜宜大學 生態人文學系</li> <li><b>傅麗玉 主任 Prof. Li-Yu Fu</b> Director, Center for Indigenous Sciences Development, National Tsing Hua University. 國立清華大學原住民族科學發展中心主任</li> <li><b>熊同鑫 主任 Prof. Tung-Hsing Hsiung</b> Director, Research Center for Indigenous Education and Social Development, National Taitung University. 國立臺東大學原住民族教育及社會發展研究中心主任</li> <li>◆ <b>實務經驗論壇發表/ Practical Experience Session：</b> 4 篇 ( 每人 8~15 分鐘報告 ) ( 8 to 15 minutes per person for reporting )           <ul style="list-style-type: none"> <li>· 趙貞怡、葉怡芯、黃意涵--原住民數位教材-透視</li> </ul> <div style="text-align: center;">             (全文下載)         </div> <ul style="list-style-type: none"> <li>· 李昆翰、鄧宗聖、徐偉民--土坂國小實驗教育紀錄片-文化與數學的融合(紀錄片)</li> </ul> </li> </ul>



	<div style="text-align: center;">                   (全文下載)             </div> <ul style="list-style-type: none"> <li>• <b>高至誠</b>--排灣族敘事智慧的傳承與建構-以北葉國小文化回應教學發展為例(記錄片)</li> <li>• <b>陳艾竹</b>--泰雅女孩與漢人女教師的共伴學習之路</li> </ul> <div style="text-align: center;">                   (全文下載)             </div>		
<b>E4：原住民科學教育研究計畫報告/ Aboriginal Science Education Research Project Report 4</b> <b>第二國際會議廳 / International Conference Hall 2 (2F)</b>			
	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%; border: none; vertical-align: top;"> <p style="text-align: center;"><b>第四組報告：</b></p> <ul style="list-style-type: none"> <li>• <b>主持人/ Moderator：</b>   <b>陳淑芳 主任 Dr. Shu-Fang Chen</b>                      Head of Department, Department of Early Childhood Education, National Taitung University.                      國立臺東大學幼兒教育學系</li> <li>• <b>評鑑委員：(待聘)</b></li> <li>• 每計畫報告 10~15 分鐘，評鑑委員統一講評 30 分鐘。</li> <li>• 報告以書面及電腦簡報為主</li> </ul> </td> <td style="width: 50%; border: none; vertical-align: top;"> <p style="text-align: center;"><b>報告順序—</b></p> <p><b>D1 華國媛副教授</b> 原住民文化融入式科學教育與部落發展—Vuvu 與 Yagi 的家：健康科學與自然科學</p> <p><b>D2 陳嘉皇教授</b> 以數學語言出發之泰雅民族課程設計與教師專業發展</p> <p><b>D3 陳彥廷教授</b> 部落生活為本位的中小學非制式數學活動發展與實踐</p> <p><b>D7 謝百淇副教授</b> MUSIC 計畫：科學學習生態系統取向之原住民族永續發展教育課程、推廣與評量模式</p> </td> </tr> </table>	<p style="text-align: center;"><b>第四組報告：</b></p> <ul style="list-style-type: none"> <li>• <b>主持人/ Moderator：</b>   <b>陳淑芳 主任 Dr. Shu-Fang Chen</b>                      Head of Department, Department of Early Childhood Education, National Taitung University.                      國立臺東大學幼兒教育學系</li> <li>• <b>評鑑委員：(待聘)</b></li> <li>• 每計畫報告 10~15 分鐘，評鑑委員統一講評 30 分鐘。</li> <li>• 報告以書面及電腦簡報為主</li> </ul>	<p style="text-align: center;"><b>報告順序—</b></p> <p><b>D1 華國媛副教授</b> 原住民文化融入式科學教育與部落發展—Vuvu 與 Yagi 的家：健康科學與自然科學</p> <p><b>D2 陳嘉皇教授</b> 以數學語言出發之泰雅民族課程設計與教師專業發展</p> <p><b>D3 陳彥廷教授</b> 部落生活為本位的中小學非制式數學活動發展與實踐</p> <p><b>D7 謝百淇副教授</b> MUSIC 計畫：科學學習生態系統取向之原住民族永續發展教育課程、推廣與評量模式</p>
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10:00~10:30	茶敘 / Tea Time		
10:30~12:00 (90 minutes)	<b>D：圓桌座談/ Round table discussion</b> <b>第三國際會議廳 / International Conference Hall 3</b>  <b>多元族群課程與文化回應教全球化與在地化的對話 Multi-Ethnic Curriculum and Cultural Response to Teach Globalization and Localization Dialogue</b>  <b>主持人 / Moderator：</b>		

**顏瓊芬 特聘教授 Distinguished Professor Chiung-Fen Yen**

Department of Ecological Humanities, Providence University. 靜宜大學 生態人文學系

◆ **引言人 / Panelist :****Dr Diane Johnson, Senior Lecture**

Chair of Arts and Social Sciences, The University of Waikato, NZ.

紐西蘭懷卡託大學藝術與社會科學系主任

**Prof. Chih-Hsiung Tu**

Department of Educational Specialties, Northern Arizona University, AZ, USA.

美國亞利桑那州北亞利桑那大學教育專業系教授

(國內相關學者邀請共 4 位)

**簡良平 主任 Prof. Liang-ping Jian**

Director of the Department of Education, Taipei City University.

臺北市立大學教育學系主任

**傅麗玉 主任 Prof. Li-Yu Fu**

Director, Center for Indigenous Sciences Development, National Tsing Hua University.

國立清華大學原住民族科學發展中心主任

**熊同鑫 主任 Prof. Tung-Hsing Hsiung**

Director of Research Center for Indigenous Education and Social Development, National Taitung University.

國立臺東大學原住民族教育及社會發展研究中心主任

**鄭漢文 校長****Principal Dr. Han-wen Zheng**

Taitung County Yanping Township Tao-Yuan Primary School.

臺東縣延平鄉桃源國小 KIST 理念公辦民營學校

**E5：原住民科學教育研究計畫報告/ Aboriginal Science Education Research Project Report 5****第二國際會議廳 / International Conference Hall 2 (2F)****第五組報告：****報告順序—**● **主持人兼/ Moderator :****王前龍 教授 Prof. Chien-Lung Wang**

Professor, Department of Education, National Taitung University.

國立臺東大學教育學系

● **評鑑委員：(待聘)**

- 每計畫報告 10~15 分鐘，評鑑委員統一講評 30 分鐘。

- 報告以書面及電腦簡報為主

**D4 秦爾聰副教授**

開發以布農族知識體系為本的中小學數理教材之研究

**D5 賴孟龍助理教授**

檢視原住民族學生閱讀民族數學取向數學教材並同時以微觀發展論設計探究原住民族學生數學認知發展：來自眼動型態的分析

**D6 樂錯·祿璞峻岸副教授**

開發以排灣族文化及環境知識為本的科學教材及課程

**D8 胡美智助理教授**

發展原住民族文化之幼兒數概念讀本與閱讀教學活動研究

12:00~12:30	<b>F2 海報發表 II / F2 Posters Time II</b>
12:30~12:40	<b>頒發感謝狀與發表證書</b> Issue of a certificate of appreciation and a certificate of publication
12:40~13:30	<b>午餐時間 / Lunch 散會 / Adjourned</b> (第三天部份議程結束，請於服務臺登記頒發教師研習時數3小時) 散會/ See You

### 海報式論文發表：

- ◆ **王文博、陳敏男、黃虹霖、畢偉華、鄒娜**—新南向國家學生來臺假就學真打工之研究



(全文下載)

- ◆ **王郁蓁、鄭臻貞**—語言治療師與不同文化背景服務對象的互動策略
- ◆ **李江恩**—同性婚姻的圖像
- ◆ **何瀚博**—印尼教育體系與華人與原住民族群關係的運作
- ◆ **周宜穎**—歷史博物館如何回應當代多元族群文化教育：以國立臺灣歷史博物館「新臺客：東南亞移民移工在臺灣特展」為例
- ◆ **施焜耀、張祈良、洪菘彰、施釗德**—排灣族生活科技教具之開發研究：以趕鳥器為例
- ◆ **葉若潔**—瑞典社會教育政策台灣化—以全球在地化角度探討非營利組織
- ◆ **鄒娜**—社會正義：中國大陸學前教育普惠性政策形成及價值思考



(全文下載)

- ◆ **黎淑慧**—客家族群的茶道文化研究
- ◆ **謝宗祐**—認字析詞：字詞本位教學對東南亞新移民篇章閱讀速度影響



## 參加研討會注意事項

### 壹、報到時間：

- (一) 2019年05月30日(四) 12:40~13:20。
- (二) 2019年05月30日(五)、6月1日(一) 08:10~08:30。

### 貳、報到地點：

臺北市立教育大學 公誠樓2樓第三會議室  
(臺北市中正區愛國西路一號)

### 參、報到程序：

一、依序報到—領取資料：

- (一) 長官及貴賓、主持人、主講人、評論人、與談人及發表人報到。
- (二) 一般與會者報到。

二、領取會議餐票、問卷：

- (一) 5月31日、6月1日餐票請於報到時領取，用餐地點如下：
  - 1. 長官及貴賓：公誠樓四樓 G402 室。
  - 2. 一般與會者：公誠樓四樓 G401、G406、G407、G408、G409、G411、G412、G417 室。

### 肆、與會者須知：

- 一、本校因施工未提供停車位，請與會來賓多加利用大眾交通工具。本會不辦理停車服務。
- 二、請準時參與議程、遵守議事規則發言、維持會場秩序。
- 三、茶敘時間請勿將點心攜入會場，維持會場整潔。
- 四、請配合本校環境清潔與珍惜資源規定：
  - (一) 本校區全面禁止吸煙。
  - (二) 請自備環保杯。
  - (三) 活動期間請維護環境清潔。

### 伍、報名聯絡人：

臺北市立教育大學教育學系  
電話：(02)2311-3040 ext. 8412 簡小姐  
傳真：(02)2381-1067  
地址：100 臺北市中正區愛國西路一號  
E-mail：primary@utapei.edu.tw



## 議事規則

### 專題演講(共 90 分鐘)

#### 一、主持人部分 (5')

開場時間為 5分鐘。

#### 二、主講人部分 (70')

#### 三、開放討論 (15')

開放 15分鐘由主持人帶領與會人員進行討論。

### 論文發表(每場共 90 分鐘)

#### 一、主持人部分 (5')

開場時間為 5分鐘。

#### 二、發表人部分 (60')

每位發表人注意口頭報告的時間為 15分鐘，12分鐘時按一聲長鈴，15分鐘時按兩聲長鈴提醒。請發表人以論文中之重要發現、具啟示性之結論與建議為重點與會眾分享。

#### 三、評論人部份 (5')

評論時間每篇為 5分鐘

#### 四、開放討論 (25')

開放 10分鐘由主持人帶領與會人員進行討論。

### 實務經驗論壇(每場共 90 分鐘)

#### 一、主持人部分 (5')

開場時間為 5分鐘。

#### 二、發表人部分 (60')

每位發表人注意口頭報告的時間為 15 分鐘，12 分鐘時按一聲長鈴，15 分鐘時按兩聲長鈴提醒。

#### 三、開放討論 (25')

開放 25分鐘由主持人帶領與會人員進行討論。

- ◆ ※請保持活動會場清潔，請勿將飲料及點心攜入會場使用，謝謝合作。
- ◆ ※全國教師在職進修資訊網課程代碼：2615515，全程參與者核發 11.5 小時研習時數。

## A1：專題演講一 / 紐西蘭多元族群教育政策與課程經驗

### Keynote Speech I / Multi-ethnic Education Policy and Curriculum Experience in New Zealand

**Multi-Ethnic Education and Culturally Responsive Teaching in Aotearoa/New Zealand: Successes and Challenges**

Presentation at College of Education  
University of Taipei  
29<sup>th</sup> May 2019

Diane Johnson PhD  
The University of Waikato  
Hamilton  
New Zealand  
Email: [diane.johnson@waikato.ac.nz](mailto:diane.johnson@waikato.ac.nz)

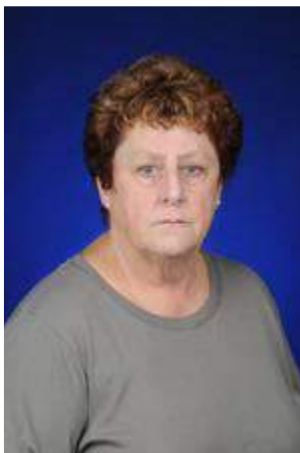


PPT 講義僅提供 100 份現場索取

PPT handouts only provide 100 on-site requests.



Keynote Speaker **Dr. Diane Johnson, Senior Lecturer** Introduction



**Dr. Diane Johnson, Senior Lecturer**

Chair of Arts and Social Sciences, The University of Waikato, NZ.

The University of Waikato, Private Bag 3105, Hamilton, New Zealand

diane.johnson@waikato.ac.nz

+64 7 856 2889 Extn. 9340

**High Education and Specialized field :**

- Period: 1998-2001  
Degree: PhD, MA(Hons) Waikato; DMEAV Nice Sophia Antipolis; DipT Auckland; RSA CELTA Cambridge.

**Expertise :** Language analysis; syllabus and curriculum design; teaching methodology; discourse analysis; language teacher training; materials design.

**Specialized field:** languages, linguistics and applied linguistics

**Major field:** Modern Languages; Linguistics and Applied Linguistics

**Honor and Award:**

As my research profile indicates, I have a keen interest in teaching and in fostering teaching excellence. In 2007, I won both a New Zealand National Tertiary Teaching Excellence Award for sustained teaching excellence and a University of Waikato Tertiary Teaching Excellence Award, the focus of both being the ways in which my research underpins my teaching.

**Recent Publications**

Johnson, D. (2018). Teaching English for academic purposes in New Zealand: Making sense of genre-based instruction. In L. T. Wong, & W. L. H. Wong (Eds.), *Teaching and Learning English for Academic Purposes: Current Research and Practices*. USA: Nova Science Publishers.

Oh, K., & Johnson, D. (2017). The South Korean National Curriculum for English: Problems of transparency and coherence. *Korea TESOL Journal*, 13(1), 3-32.

Johnson, D. (2017). Interdisciplinarity and applied linguistics: Their global impact on language teaching. In *Language Education Across Borders (LEAB) Conference*.



Conference held at Graz, Austria.

Johnson, D. E., & Crombie, W. (2017). *A genre-based approach to academic writing 3e* (3rd ed.). Taiwan: Tung Hua.

Johnson, D., Umeda, K., & Oh, K. (2017). Teaching English through English: an analysis of a sample of Japanese and South Korean textbooks. *The Language Teacher*, (41.6), 15-19.

Johnson, D., & NeSmith, K. (2017). Talking the language to death: Observing Hawaiian language classes. *International Journal of Critical Indigenous Studies*, 10(1), 1-20.

Johnson, D. (2017). Linguistic landscaping and the assertion of twenty-first century Maori identity. *Linguistic Landscape*, 3(1), 1-24. doi:10.1075/ll.3.1.01joh

<https://www.waikato.ac.nz/fass/about/staff/dianej>

## A2：專題演講二 / 數位學習：獨於眾，群中孤

### Keynote Speech II / Digital Learning: Alone but Together or Together but Lonely?



PPT 講義提供 100 份現場索取，並提供 PPT 線上下載（QR code 掃瞄）

PPT handouts provide 100 on-site requests and provide PPT online downloads (QR code scan).

## Keynote Speaker **Professor Chih-Hsiung Tu** Introduction



### **Professor Chih-Hsiung Tu**

Department of Educational Specialties,  
Northern Arizona University , AZ, USA

Chih-Hsiung.Tu@nau.edu

928-523-0671

Chih-Hsiung Tu, Ph.D. is a Professor at Northern Arizona University, Flagstaff, AZ, USA and an educational/instructional technology researcher/consultant with experience in online learning, open network learning, technology training in teacher education, online learning community, personal learning environment, social network analysis (SNA), data-driven instruction, Learning Analytics, Educational Data Mining, and digital lifelong learning. His research interests are distance education, socio-cognitive learning, socio-cultural learning, online learning community, social media, personal learning environments, and network learning environments. He has authored many articles, book chapters, edited a book, authored two books, multiple honors as keynote speaker, professional development, professional conference presentations, and others. He has served as an executive board member for ICEM (International Council for Educational Media), SICET (Society for International Chinese in Educational Technology), and International Division at AECT (Association for Educational Communication and Technology). Dr. Tu has global experience with international scholars from Turkey, Portugal, Brazil, Hong Kong, Singapore, Venezuela, Taiwan, China, Japan, Niger, and Cyprus etc.

<https://nau.edu/ed-specialties/directory/user/ct68/Chih-Hsiung-Tu/>

<https://sites.google.com/site/chihhsiungtu/>

## A3：專題演講三 / 實務取向的多元族群課程和文化回應教學

### Keynote Speech III / Practice-based Multiethnic Curriculum and Culturally Responsive Teaching



PPT 講義提供 100 份現場索取

PPT handouts provide 100 on-site requests.



## 主講人 郭重吉 榮譽教授 簡介

### Keynote Speaker Emeritus Professor Chorng-Jee Guo Introduction



**郭重吉 榮譽教授** 國立彰化師範大學  
科學教育研究所

Chorng-Jee Guo, Emeritus Professor,  
Graduate Institute of Science Education,  
National Changhua University of Education,  
Taiwan

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- 1981-1982 凱斯-西儲大學 物理系 副研究員 Associate Research Fellow, Department of Physics, Case Western Reserve University
- 1980-1981 美國愛渥華大學 科學教育中心 客座教授 Visiting Professor, Center for Science Education, University of Iowa, USA
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- ◆ 曾獲國科會傑出研究獎 won the National Science Council Outstanding Research Award
- ◆ 執行國科會 93 年度科學教育研究成果應用推廣計畫編著之《國中自然科統整課程教學模組實例》一書，經國科會學術審查通過推薦出版，並授權使用「NSC 科教叢書 015」標章。Execute the book “An example of the teaching module of the National Science and Technology Integration Course” edited by the National Science and Technology Association's 93rd Annual Scientific Education Research Application Promotion Project, which has been recommended for publication through the National Science Council Academic Review and authorized to use the “NSC Science and Education Series 015”. Stamp.
- ◆ 所領導主持之「台灣地區小學生科學概念學習研究」於 98 年榮獲國科會「50 科學成就」之一。The “Study on the Scientific Concept of Pupils in Taiwan” hosted by the Institute was awarded one of the “50 Scientific Achievements” of the National Science Council in 1998.
- ◆ 科學教育學會終身成就獎、物理教育學會傑出貢獻獎、東亞科學教育學會(EASE)傑出貢獻獎。Science Education Society Lifetime Achievement Award, Physical Education Society Outstanding Contribution Award, East Asian Science Education Association (EASE) Outstanding Contribution Award.

## B1-1：原住民國小資訊課程 CPS 教學研究— 以運算思維與程式設計為例

### A Study of CPS Teaching Strategy in Indigenous Elementary School Information Curriculum— In the Case of Programming and Computational Thinking

劉遠楨 Yuan-Chen Liu <sup>1</sup>

#### 摘要

本研究以原住民科學教育課程設計原則為基礎，結合協作式問題解決(CPS, Collaborative Problem Solving)教學策略與做中學的創客精神，設計原住民國小高年級程式設計、運算思維課程，讓學生進行程式設計的學習，希冀原住民學生經由符合原住民學習特性的創客式 CPS 程式設計課程學習後，可提升運算思維能力問題解決能力。本研究先進行依據原住民科學教育課程發展原則進行原住民程式設計課程的開發、並發展運算思維問題解決測驗，依據教學實驗結果調整教學方式、課程內容，採取實際上機操作課程並結合 CPS 教學策略，研究結果發現，學生學習上能發揮自身創意，學習上能將運用自身的學過的知識、生活經驗來完成較容易的專案，或是透過課堂上所教授以外路徑，例如利用 Scratch 美工編輯功能來完成學習評量，展現問題解決能力。接著更以宜蘭縣南澳鄉、新竹縣尖石鄉為實驗場域，加強動手操作與戶外活動式的程式設計、運算思維課程，探討原住民國小高年級學生經由創客式 CPS 程式設計與運算思維教學，是否有效提升學生之學習成效，教學結果發現，原住民學生較能專注於動手實作課程，並且在操作 Scratch 程式積木的過程中能互相討論共同解決老師所提出的問題。

**關鍵字：**程式設計、運算思維、協作式問題解決(CPS)

#### Abstract

Based on the design principles of indigenous science education curriculum and the collaborative problem solving (CPS) teaching strategy and the creative spirit of managing middle school, this study will design the programming and computational thinking courses for the senior grade of indigenous primary school. It is expected that indigenous students will be able to improve their ability of computational thinking to solve problems by learning creative CPS programming courses that conform to the characteristics of Aboriginal learning. In the first year of this study, the development of aboriginal programming course was carried out according to the development principle of indigenous science education curriculum, and the problem-solving test of

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computational thinking was developed, and the teaching method and course contents were adjusted according to the results of teaching experiment. Adopting practical computer operation courses and combining with CPS teaching strategy, teaching results of the first year show that students can develop their creativity in the study, and can use their own knowledge and life experience to complete easier projects. Or through the teaching paths outside the classrooms, such as the use of Scratch art editing function to complete the learning evaluation and showing the problem-solving ability. In the second year of this study, teaching experiments were conducted in the Nanao Township, Yilan County, and Jianshi Township, Hsinchu County, as the experimental fields to strengthen the programming of hands-on operation and outdoor activities along with the courses of computational thinking. +To explore whether the teaching of creative CPS programming and computational thinking can effectively improve the students' learning effectiveness, the teaching results show that indigenous students are more able to concentrate on hands-on practical courses. And in the operation of Scratch program building blocks can be discussed with each other to solve the problems raised by the teachers.

**Keywords:** Programming, computational thinking, collaborative problem solving



(作者同意提供中文全文下載)

## B1-2：博屋瑪國小 PLC 之泰雅民族數學課程設計研究

### Study on the Design of Atayal National Mathematics Curriculum in the Professional Learning Community of Bowuma Primary School

陳嘉皇 Chia-Huang Chen <sup>2</sup>

#### 摘要

本研究旨在透過 PLC 的運作，探索博屋瑪國小教師對民族數學課程材料的參與行動表現為何？研究結果為：教師會 1.進行課程教材與能力指標的比對以做教學活動順序的定位；2.將文化教材與學生認知的連結，促進課程材料之連貫，3.教師產出詮釋數學課程材料中的術語，解析問題結構關係；4.利用操作與表徵搭建數學概念鷹架；5.透過操作體驗設計，找尋課程材料實施困難之處。

**關鍵字：**專業學習社群、課程材料、察覺

#### Abstract

The purpose of this study is to explore the engage and response of the Bowuma elementary school teachers in the operation of the PLC. The results of the study are as follows: In the engage stage, the teacher will 1. Compare the mathematics materials with the ability indicators to position the teaching activities; 2. Link the teaching materials with the students' cognition and promote the continuity of the materials; 3. Interprets the terminology in the mathematics curriculum material, and analyzes the problem structure relationship; 4. Uses the operation and representation to construct the mathematical concept of the performance of the scaffold; 5. Through the operation experience design, it is difficult to find course materials.

**Keywords:** Professional learning community, Curriculum materials, Noticing.



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## B1-3：繪本融入原鄉幼兒數學概念學習的運作與侷限

### Integrating Pictures Books with Early Childhood Mathematics Concepts for Indigenous Township: Mechanism And Difficulties

胡美智 Mei-Chih Hu<sup>3</sup>

林俊瑩 Chunn-Ying Lin<sup>4</sup>

林婕 Chieh Lin<sup>5</sup>

#### 摘要

原住民學童普遍有學習成就落後的現象，其中在數學學習的落後更是明顯。因此探求原住民孩子數學學習落後的因素，及提出具體的精進協助方案一直是學界與教育界的重要議題。在幼兒階段的教與學中，繪本教學普遍出現許多生活與學習活動中，也常被運用在幼兒數學概念能力的提升上。本研究主要運用焦點團體座談的方式，邀集大、中、小班共 16 位現職幼兒教保員做為研究參與者，以利瞭解幼兒園運用繪本於原住民幼兒數學概念能力提升的運作機制及可能問題。本研究結果顯示繪本教學在原鄉幼兒數學概念的運作上，教保人員普遍認為是可行且重要的議題，不過，坊間的繪本雖有不少已融入數學概念的創作題材，但卻很少考慮到原住民族群學習的文化特殊性，教保人員並無法在坊間尋得適切的原住民文化脈絡的教學繪本資源。況且，教保人員對幼兒數學概念教與學內涵的理解有限，往往無法真正在文化回應的脈絡下，具體的實踐幼兒數學概念的教學工作，都形成目前原鄉幼兒園數學概念教與學工作推動上的侷限。基於上述研究結果，研究者針對後續研究之設計提出相關些許的省思與建議。

**關鍵詞：**繪本、數學概念、原鄉、幼兒

#### Abstract

Indigenous students generally have the phenomenon of low learning achievement. Especially, the learning of mathematics is obvious far behind the other students. Therefore, it has been an important issue which academic community and educational field have tried to explore the factors of the indigenous students' low learning achievement and to propose concrete projects for further assistance. Pictures books have been integrated into children's daily life and learning activities in early childhood education. It is also often used to promote young children's learning of mathematics concepts. The aim of this study was to find out the mechanism and difficulties which in-service indigenous preschool teachers have tried to integrate pictures books into early childhood mathematics concepts for indigenous children. There are sixteen focus group participants who are

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respectively 3-4、4-5、and 5-6 years old indigenous township preschool teachers. The results indicate indigenous preschool teachers believe that it is a feasible and important issue to conduct pictures books with early childhood mathematics concepts for indigenous children. But, it is difficult to find out teaching materials of picture books which are appropriate and related with indigenous culture. On the other hand, indigenous preschool teachers have limited understanding of teaching and learning in early mathematics concepts and can't put these concepts into good practice with the approach of culturally responsive teaching. Base on the results, this research provides some reflections and suggestions about integrating picture books into mathematics teaching with indigenous culture in the future.

**Key words:** picture book, mathematics concept, township, young children



(作者同意提供中文全文下載)

## B2-1：部落國小文化回應課程之知識選擇難題 —誰的文化？誰的認識論？

### The dilemma of what knowledges deserve to be included in the culturally responsive curriculum at tribal elementary schools in Taiwan： Whose cultures? Whose epistemology?

簡良平 Liang-ping Jian<sup>6</sup>

#### 摘要

本文之目的在反省研究團隊於台灣泰雅部落國小實施文化回應課程的過程，並聚焦於課程知識如何選擇與傳遞的問題。本文採取質性研究方法蒐集資料及分析與解釋研究問題。本研究課程制定者包含原住民族學校課程守門人、漢族與原住民族文化回應教學者、計畫主持人(我)等人。課程實施前，通過學校課程守門人的同意，我們建構閱讀課程並設計閱讀活動，納入部落民俗故事、文化生活、民族知識等。但是，課程實施時，文化回應教學者於課程內容與文化知識的傳輸有不同看法，我們採取調整策略更換教學者，以便順利傳輸民族知識。本文將描述文化回應課程實施時經歷何種知識選擇與傳輸的兩難問題，分析與討論參與者本身族群文化的理解、信念、及認識論如何強而有力地影響著我們的行動。

**關鍵字：**文化回應課程、課程知識、文化回應教學

#### Abstract

The purpose of the study is to reflect the process of the curriculum decisions making of the culturally responsive curriculum at Atayal tribal elementary schools at northern Taiwan. The topic research questions were about the researchers who selected which kind of cultural contents and knowledge and how they were transformed to the tribal children. The research methods of the paper were to take observation, interview method, and documents collection of the participants in the study. The curriculum makers of the study were the members the school curriculum gatekeepers with Atayal native, the culturally responsive teaching teachers with Han and Atayal, and the host of the plan (I) with Han nationality. Before the practice, the school curriculum gatekeepers agreed our plan and the team made a reading curriculum and chose the Atayal folklore story, the reports of tribal life of hunting, cultivating, and weaving and design the reading activities. But in the process of the culturally responsive teaching, there were some disagrees that happened in the teaching context and we took adjustment strategy and replaced one teacher for fluently transferring Atayal cultural knowledge. The content of the paper will describe the process of the culturally responsive

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curriculum practice and analysis the dilemma which existed in our dialogue, decision makings, and teaching and finally discuss the cultural understandings, multi-ethnic believes, and epistemology that strongly affect our actions.

**Key words:** culturally responsive curriculum, curriculum knowledge, culturally responsive teaching

## B2-2：排灣族傳統水智慧與小學教學之結合

### Paiwan traditional knowledge integration into elementary water education curriculum

Tjangkus pasaljaig 郭東雄<sup>7</sup>

林珈合 Chia-Ho Lin<sup>8</sup>

#### 摘要

有別於逐水而居的概念，排灣族有一句舊諺為『部落離水越遠越安全。』。其實早期排灣族人在選擇部落居地的時候，首選皆為河谷低地，是於經年對抗水患中才得出水之於人、實應維持距離以保全生命財產的經驗。雖然今日時代環境和早期有所不同，但在氣候變遷的新課題下，惜水甚至敬水的觀念仍應慎重傳承下去。本研究計畫之目的，即是透過排灣族傳統文化教育，帶領學生認識先民與水共處的智慧、並了解蘊含其中的科學原理。另一方面，以排灣族的傳統智慧作為導引，望能吸引排灣族學生於自然科之學習興趣，進一步增加學生對己身傳統文化的探索興趣。

**關鍵字：**排灣族、水教育

#### Abstract

There is a proverb to spread in Paiwan tribe, "we should keep away from water, when we hold the distance well, our tribe will be safe." It's very different concept to follow after water. But in long times ago, the first choice about place of residence in Paiwan tribe was river valley. When they knows they should hold the distance with water for their life and property, because they were invest time and energy to resist flood damage. Although the age and environment was changed but the climate change is a new topic to learn, we must be treasure and respect water resource and pass on carefully. This objective of research project wish to guide students to understand science theory about how to ancestor and water coexist without mishap through Paiwan traditional culture education. This research project wish to set up introduction by Paiwan tribe traditional culture, the objective is attract Paiwan students increase learning interest for raise their further delve by their traditional culture.

**Keywords:** Paiwan tribe, Water education

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## B2-3：偏遠地區課輔師資培育制度中社區知識的回應性之初探

### Responsiveness of Community Knowledge in Teacher Preparation for After-School Programs in Remote Areas

潘東良 Dong Liang Pan<sup>9</sup>

謝百淇 Paichi Pat Shein<sup>10</sup>

#### 摘要

偏遠地區的課輔機構常因資源及人力限制而出現斷層，因此社區課輔機制的永續性是值得探討的議題。本研究的主要目的是探討課輔師資培育制度中，「培訓者」與「課輔老師」之「社區知識」回應性與其留任意願的關係，其中「社區知識」包含「教育情境知識」、「地方知識」以及「地方感」三大面向。研究結果發現三大面向各有不同的表現行為：（一）教育情境知識：課輔老師了解學生的學習環境、家長及社區對於教育看法，也能理解培訓者的指導，並將建議運用於課堂之中。（二）地方知識：課輔老師了解學生的文化背景；培訓者能依照課輔老師的特質說明服務對象的生活環境。（三）地方感：課輔老師與學生有共同經驗；課輔老師對服務場域的環境具有好感。當課輔老師具備社區知識，也就是了解服務對象的文化、服務場域的地方知識，並對服務場域具有地方感，都會增加課輔老師留任意願。

**關鍵字：**社區知識、地方知識、地方感、教育情境知識、師資培育制度

#### Abstract

After-school programs in the remote areas are often challenged by unstable human resources. To address this issue of sustainability, the paper aims to explore the responsiveness of the community knowledge of the teacher educators and after-school teachers in the teacher preparation training, and its relationship to the after-school teachers' service commitment. The "community knowledge" includes three dimensions-the knowledge of educational contexts, the local knowledge, and the sense of place. The findings show that these three dimensions of community knowledge are manifested in different ways: 1) knowledge of educational contexts: after-school teachers understand students' learning environment and parents' perspective of education, and they can implement teacher educators' advice in teaching. 2) local knowledge: after-school teachers understand students' cultural background, and teacher educators can explain about students' living situations to after-school teachers with different characteristics. 3) sense of place: after-school teachers share similar experiences with students and like the servicing community. After-school teachers who have higher community knowledge are more likely to commit to longer service time.

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**Keywords:** Community Knowledge, Local Knowledge, Sense of Place, Knowledge of Educational Contexts, After-school Program



(作者同意提供中文全文下載)



## B3-1：原住民科普文本電子有聲書之發展與研究

### Development and Research of Aboriginal Popular Science Text e-Audiobooks

黃思華 Tzu Hua Huang <sup>11</sup>

#### 摘要

學生的學習與課程教材密切相關，然而教材往往僅結合漢人的學習經驗，這些教材體現的文化背景、社會環境、思維模式和學習重點與原住民大不相同。因此，大多數原住民學生無法與漢人的學習模式連結，無法輕易理解以漢人文化為主的學習教材。本研究結合電子有聲書與族語教學，設計 CPS 課程教學模式，包括電子有聲書文本、前測和後測、教學簡報、CPS 教學計劃和閱讀策略量表。有聲書文本以科普為主，包含科學文本與數學文本。本研究以南澳國小四年級為實驗對象，進行第一本電子書「幾何圖形繪本故事」、第二本電子書「部落的不速之客」、第三本電子書「爺爺、小石兒與苦花魚」教學，檢視學生經過泰雅語科普電子有聲書學習的前後差異，研究結果發現，學生經過電子有聲書學習後，有效提升學習興趣與數學幾何概念的學習成效，學生因使用有聲電子書閱讀進而增加閱讀次數，而能夠對文本有更進一步的瞭解與熟悉，進而理解文本內容。而行動載具的教學使學生能夠在偏遠地區以行動載具進行創新教學，學生使用載具閱讀族語有聲電子書之滿意度也確實有所提升，表示學生也能夠接受此種學習方式。

**關鍵字：**電子有聲書、臺灣原住民閱讀理解、科普閱讀、閱讀策略

#### Abstract

The students' learning is closely related to the course materials, but most textbooks are often combined with the learning experiences of the Han people. The cultural background, social environment, thinking mode and learning emphasis of these textbooks are very different from those of the aborigines. As a result, most indigenous students cannot be linked to the learning model of Han people and cannot easily understand the learning materials based on the Han culture. Based on art and humanities and combining e-audiobooks with family language teaching, this study designs the teaching model of CPS courses, including tests of e-audiobooks, pre-test and post-test, teaching brief, CPS teaching plan and reading strategy scale. The text of e-book is popular science, which including science text and mathematics text. The first e-book "Geometry Picture Story", the second e-book "Uninvited guest in the tribe" and the third e-book "Grandfather, small stone and bitter fish" were taught to the fourth grade and sixth grade students of the Nanao Elementary School, and the differences between the students' learning through popular science e-audiobooks in Taiya language

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were examined. And the results were found that after learning e-audiobooks, students could effectively enhance their interest in learning and the learning effect of mathematical geometric concepts. Students could have a better understanding and familiarity with the texts because of the use of e-audiobooks to read and increase the number of times of reading. So that they would understand the contents of the texts. The teaching with mobile devices enables students to carry out innovative teaching with mobile devices in remote areas, and their satisfaction with reading e-audiobooks in native languages is also improved, indicating that students can also accept this learning method.

**Keywords:** e-audiobooks, reading comprehension of Taiwanese aborigines, popular science reading, reading strategy



(作者同意提供中文全文下載)

## B3-2：文化回應教學量表編製

### Develop a Culturally Responsive Teaching Scale

陳姿螢 Tzu-Ying Chen<sup>12</sup>

洪素蘋 Su-Pin Hung<sup>13</sup>

樂錯祿璞峻岸 Ting-Li Lin<sup>14</sup>

#### 摘要

本研究旨在編製文化回應教學量表，以因應本土研究與教學需求。問卷編擬之初以六位國中小學教師為對象進行半結構性訪談，以了解教師實施文化回應教學時的具體行為，所得資料供做後續問卷試題編擬基礎。研究中依據 Wlodknowski 與 Ginsberg (1995) 所提出的文化回應教學五項特點做為半結構性訪談問題架構，包括：尊重差異、提升學生的學習動機、創造安全與包容的學習環境、跨文化的教學、促進公平與正義等五個面向，依據教師的回應整理成文化回應教學具體行為描述，編擬初步預試量表，總題數 27 題。預試量表採便利取樣方式，以 100 名國中小教師為對象進行問卷發放，回收率 95%。為了瞭解試題品質，使用 ConQuest Version 2.0 (Wu, Adams, & Wilson, 2007) 進行試題分析。為比較所收集資料與單向度試題反應理論模式適配程度，分別使用部分計分模式(Partial Credit Model, PCM)和評定量表模式(Rating Scale Model, RSM)進行模式適配度比較。結果發現，資料較符合單向度部分計分模式，顯示此量表為單向度構念。為了檢視試題與模式適切程度，使用 Infit MNSQ 和 Outfit MNSQ 適切指標，最後保留 25 題。整體試題區分信度 (item separation reliability) 為 0.968；受試者區分信度 (person separation reliability) 為 0.945，顯示此量表能適切地區分出不同能力的受試者。初步研究結果未來可提供教師檢測文化回應教學能力，本研究後續依據文化回應教學量表於研究與教學實務應用提出相關建議。

**關鍵字：**文化回應教學、量表

#### Abstract

This study aimed to develop a Culturally Responsive Teaching Scale. In the beginning of developing the scale, we used semi-structured interviews to explore the meaning of specific behavior of teachers when they used culturally responsive teaching in a sample of six primary and middle school teachers. In this study, according to Wlodknowski and Ginsberg (1995) the five characteristics of culturally responsive teaching were used as the framework of semi-structured interviews, included respecting differences, enhancing students' motivation, creating a safely and kindly learning environment, cross-cultural teaching, and promoting equity and justice. Analyses

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using Item Response Theory, employing the Rasch model, confirmed that the instrument measured a unidimensional latent trait. Finally, the whole scale has 60 items. The item separation reliability was .968 and person separation reliability was .945 for the whole scale. Showed that this scale could appropriately distinguish different abilities. The preliminary research results will provide teachers with the ability to test cultural response and following the recommendations of the culturally responsive teaching scale in research and teaching practice in the future.

**Keywords:** Culturally Responsive Teaching, Scale.



(作者同意提供中文全文下載)

## B3-3：以地方本位教育提升原住民學生之地方感

### Promotion of indigenous students' sense of place through place-based education

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邱俊翰 Jun-Han Qiu<sup>16</sup>

謝百淇 Paichi Pat Shein<sup>17</sup>

#### 摘要

原住民部落耆老具有豐富的傳統生態知識與深刻的地方感，然而現今的原住民學生往往沒有機會在學校中學習這些知識，因此，本研究將傳統生態知識融入在學校的課程之中，結合十二年國民基本教育課程所強調的素養能力，以地方本位教育的概念將學習紮根於學校周邊的自然和部落環境之中，讓學生解決當地的問題並連接在地文化（Sobel, 2004），除了加強學生的學習成效，也提升學生的傳統生態知識及地方感（洪萱芳、顏瓊芬、張好萍、洪韶君，2016）。顏瓊芬、洪萱芳（2018）指出，地方本位教育的重要元素包含課程、教師、學生及社區，因此本研究選定的研究場域為屏東縣山區的原住民部落，包含學校教師、學生及部落耆老，透過訪談了解耆老對於教育的看法之後，與學校教師共同討論，將傳統生態知識轉化為學校課程，並透過課堂觀察、學習單與實作評量等方式了解學生的學習成效。研究發現，經過一學期的正式課程之後，學生的地方感更加強烈，對於生活環境的認識與了解也更加深入，此外，在訪談中教師也提及學生的學習動機與興趣在課程之後有明顯提升。然而，由於本課程是針對特定文化與地方進行課程開發，因此本課程無法直接用於其他地區，但課程開發模式與步驟仍可以做為後續研究參考。

**關鍵字：**地方本位課程、地方感、原住民、傳統生態知識

#### Abstract

Indigenous elders have deep understanding of traditional ecological knowledge (TEK) and strong sense of place; however, today's indigenous schools often neglect the integration of the indigenous place in their cultural education. This study aims to infuse TEK into elementary environmental education through the theoretical framework of place-based education. This study took place in an indigenous community the mountain area in Pingtung, Taiwan. Collaborations with the indigenous community and indigenous elementary school were formed to co-develop and co-implement the placed-based environmental education. Local indigenous elders were interviewed to elicit their TEK in particular to water and streams, as this community situates in the upstream of

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the mountain and there is a communal concern for sustainable water resource. Teachers from different subjects came together to discuss how to integrate local TEK in science, art and social studies that together form a placed-based learning on streams. In addition to learning the subject knowledge, students also learned about their local natural environment. The effects of the place-based environmental education were collected through observations, informal interviews, and worksheets. The students' sense of place, environmental ethics, and sustainability concepts were evaluated.

**Keywords:** Place-based Education, Sense of Place, Indigenous Peoples, Traditional Ecological Knowledge



(作者同意提供中文全文下載)





## B3-4：後殖民主義論述下重新思考臺灣多元族群教育

### Reviewing the Multiethnic Education of Taiwan in the Context of Post-Colonialism

周虹誼 Zhou Hong-Yi<sup>18</sup>

陳立偉 Chen Li-Wei<sup>19</sup>

#### 摘要

多元族群教育希望透過學校教育的方式提供學生各種學習的機會，使學生瞭解不同族群所特有的文化內涵，進而培養學生欣賞其他族群文化的積極能力與尊重態度，同時避免掉可能的種族衝突與對立。這股教育運動目的是希望消弭主流意識對於弱勢族群文化的刻板印象，促進正向的集體認同，同時也因為這樣的民權運動在根本上是由探討「社會階級」(social classes)的問題而起，尤其鎖定在社會上相對弱勢的族群，於是所謂的殖民與被殖民，以及被殖民者背後的文化認同問題就必須被提出來討論。

後殖民主義的論述提示我們「語言」是一切宰制的根源，語言並非一種不帶任何意圖的媒介，人類的歷史觀、知識觀，甚至是「人」自己本身的定義，都是跟語言息息相關，而透過語言所形塑出來的文化霸權與文化認同，更是將社會的不平等予以合法化的歷程。

當教師們急切實施多元族群教育的同時，是否應該停下腳步思考我們所再現給弱勢族群的官方知識是什麼？我們期盼讓學生重新找尋自我定位的安適位置在哪裡？是自我種族的認同；是社會階級的接納；是性別上的悅納，還是地理區位上的重新自視？學生們又如何能夠，從實踐與行動當中重新找尋知識的力量，從而真正幫助自己從邊緣當中發聲。

**關鍵字：**後殖民主義、批判論述分析、多元族群教育

#### Abstract

Multiethnic Education is a new introduction trend to eliminate the stereotype of mainstream consciousness for the culture of disadvantaged groups, to promote positive self-identity. Because of concerning about the social classes, so we must refer to the discourses of post-colonialism, to recheck the possible harm and discuss about the cultural identity of students.

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The power of post-colonial discourse comes from Foucault, who explores the role of language in human thinking and history. He suggests that "language" is the root of all domination, and it is not a medium without any intention. The concept of human history, knowledge, and even the definition of "human" itself are closely related to language. Cultural hegemony does not rely on the force or coercion to its subordinates, but through the entire social structure and social legislation procedures. Cultural colonization practices by certain institutions of the society such as the education methods in schools. So they can get the foundation of legalization and reproduce the mainstream culture. Cultural hegemony and cultural identity are shaped by language, they are the process of legalizing social inequality.

While teachers are eager to implement multiethnic education, we should slow down our steps and concern about what is the official knowledge we are reproducing in the curriculum of school ? Where is the appropriate position that we expect students to re-locate themselves? Is that a new ideology of self-ethnic identity? Is that a new position of social class? Is that an acceptable consciousness of gender? Or is that a consciousness in geographic location? After all, the most important is how to help students to “speak out” from the edge of the society by regaining the power of knowledge from the process of their practice and action.

**Key words :** Post-colonialism, Critical discourse analysis, Multiethnic Education

## B4-1：升學保障改制下原漢通婚戶子女原住民身分與認同之研究

### A Study on Indigenous Status and Identity of the Offspring of Intermarried Households under the Reformation of Educational Rights Protection

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王前龍 Chien-Lung Wang <sup>21</sup>

#### 摘要

在就學期間依法有權取得原住民身分與教育權利保障者，實為日據時期戶籍登記屬原住民者之後裔。從「父系主義」改採「從姓原則」的《原住民身分法》自民國 90 年施行至 98 年，原住民國中生人數增加了 40%，主因是原妻漢夫通婚戶子女可登記身分與教育權利保障，其制度自 96 學年度起改採「外加名額」與「依族語認證決定加分比率」，且 99 學年度起未通過族語認證者加分比率分三年各降 5%。本研究的目的為：探究原妻漢夫通婚戶的就學子女，在以上原住民升學保障改制的脈絡下，改從母姓而取得原住民身分的過程與前後的族群認同發展。

本研究以「滾雪球」的方式，以在 98 學年度國中階段登記身分的青年為主，透過深度訪談進行資料蒐集。研究發現：1.原妻漢夫通婚戶子女或後裔在登記身分前多重族群認同中的原住民認同程度不一；2.登記原住民身分主要由父母決定，參與族語認證與取得教育權利保障是重要時點；3.登記身分後在後續的求學與生涯中各有發展原住民認同的契機。

**關鍵字：**原住民身分認定、原妻漢夫通婚戶、涵化、教育權利保障、族群認同

#### Abstract

The students who can obtain indigenous status and educational rights are actually the descendants of indigenous peoples in Japanese colonized period. The number of indigenous students increased by 40% from 2001 to 2009 after the “surname-based status rule” of Indigenous Status Law was adopted. The purpose of this study is to explore the indigenous status and identity of the offspring of intermarried households under the reformation of educational rights protection. The participants were chosen through snow-rolling sampling. The data was collected through in-depth interview.

The findings are as follows: 1. the indigenous identities of the participants were various

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before register indigenous status; 2. the registrations of indigenous status were mainly determined by parents in the important timing at participated in the test of indigenous language certification; 3. after the registration of indigenous status, the development of indigenous identity depend on participants' personal choice.

**Keywords:** Indigenous Status Identification, Intermarried Family, Acculturation, Indigenous Peoples' Right to Education, Ethnic Identity



(作者同意提供中文全文下載)

## B4-2：原住民青少年族群文化認同之個案研究

### Case Study on Urban Aboriginal People's Ethnic Cultural Identity

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#### 摘要

本研究旨在了解都市原住民青少年對於自己族群文化認同的具體表現為何？及影響其族群文化認同的因素為何？本研究的個案學生是基隆市八年級的兩名青少年原住民。為了能夠了解個案學生內心的感受和深入了解其實際的行為表現，本研究採用深度訪談法進行資料蒐集。在訪問進行過程中，透過研究者對受訪者的訪問，以揭示對某一問題的潛在動機、信念、態度和感情，可以獲得比較全面性的資料。

透過資料蒐集與分析，本研究的發現如下：

- 1、由母親手把手的教導是飲食文化能夠傳承的主要因素，個案不僅了解烹調的步驟與方法，更對於自己族群的食物產生喜好，並且願意向朋友推廣。
- 2、生活中的應用和對於族群身份的認同影響個案對於母語的看法，確定了母語的實用性質及象徵意義。
- 3、長期活動參與影響個案對 kawas 精神的認同，內化成了自己的信仰，並且願意傳承給下一代。
- 4、父母的潛移默化和個案居住部落時間的長短影響對土地情懷的認同，讓個案不僅熱愛大自然，也想要在回到部落裡生活。
- 5、同儕對於原住民服裝的歧視影響個案對於傳統服飾的看法，對於傳統服飾的認知僅止於比賽時或是部落裡的重大活動時才適合穿著。

#### Abstract

The purpose of this study is to understand the specific performance of urban aboriginal youths in their cultural identity. And what are the factors that influence the cultural identity of their ethnic groups? The case study students in this study were two adolescents in the eighth grade of Keelung City. In order to understand the inner feelings of the students and to understand their actual behavior, this study used in-depth interviews to collect data. In the course of the visit, the researchers can access the interviewees to reveal the potential motivations, beliefs, attitudes and feelings of a certain problem, and obtain more comprehensive information.

Through data collection and analysis, the findings of this study are as follows:

1. The teaching by the mother is the main factor that the food culture can inherit. The case not only understands the steps and methods of cooking, but also produces preferences for the food

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of the ethnic group, and is willing to promote it to friends.

2. The application of life and the recognition of ethnic identity influence the perception of the mother tongue in the case, which determines the practical nature and symbolic meaning of the mother tongue.
3. Long-term activities participate in the influence of the case on the kawas spirit, internalized into their own beliefs, and willing to pass on to the next generation.
4. the subtle influence of the parents and the length of the case of the living tribe affect the recognition of the land, let the case not only love nature, but also want to return to the tribe to live.
5. Peer discrimination on Aboriginal clothing affects the perception of traditional costumes. The perception of traditional costumes is only suitable for wearing during competitions or major events in the tribe.

## B4-3：原住民國小學童族語學習動機之研究 -以屏東縣原住民小學高年級學童為例

### The Study on Learning Motivation of Indigenous Language in Elementary School in Indigenous people area -Taking the senior students of the Indigenous people Elementary S School in Pingtung County as an example

巴巧詩 Chiau-Shr Ba<sup>23</sup>

#### 摘要

本研究旨在了解原住民國小高年級學生之族語學習動機的情形及不同背景變項之差異，並探討二者之間的關聯。研究採問卷調查方式，以屏東縣國民小學五、六年級學生為研究對象，共 488 人。研究工具為「族語學習動機量表」，調查所得資料以描述統計、獨立樣本 t 考驗、單因子變異數分析及皮爾遜積差相關分析等方法分析學生在族語學習動機量表中的填答結果。

本研究依據主要發現歸納結論如下：

1. 族語學習動機在族語價值上為最高，在外在動機之層面為最低，學童整體的族語學習動機高。
2. 不同性別在族語學習動機無顯著差異。
3. 家長之教育程度不同在族語學習動機無顯著差異。

#### Abstract

The purpose of this study is to understand the situation of indigenous language learning motivation and the differences in background variables among the upper Elementary School students of the Indigenous people area, and to explore the relationship between the two.

The study adopted the questionnaire survey method, with 488 students in the fifth and sixth grade students of Pingtung County National Elementary School.

The research tool is the "indigenous language learning motivation Scale". The survey data is analyzed by the methods of descriptive statistics, independent sample t test, single factor variance analysis and Pearson product difference analysis. Answer the result.

The conclusions of this study based on the main findings are as follows:

1. The "indigenous language value" is the highest in the value of the indigenous language, the

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lowest in the level of “extrinsic motivation”, and the motivation of the overall learning of the children is high.

2. There is no significant difference in motivation between different genders in indigenous language learning.
3. There is no significant difference in the educational level of parents in the language learning motivation.





## B5-1：原住民學生族群認同與文化認知之探討

### A Probe into Aboriginal students' Ethnic Identity and Cultural Cognition

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曾靜雯 Ching-Wen Tseng<sup>25</sup>

許瑞強 Soi-Keong Hoi<sup>26</sup>

#### 摘要

隨社會進步與時代變遷，居住在偏鄉的原住民因生活、個人發展、求學需求等各種因素轉而投奔城市發展，其中部分原住民離開家鄉到異地城市生活並落地生根，以散落的形式居住在六都之市中心周邊鄉鎮。依據馬斯洛 (A. H. Maslow) 需求層次理論 (need hierarchy theory) 來看，在原住民族群中，多數身為父母角色的族人，因為維持家中經濟及延續種族的需求，隨工作考量而遷移至市中心周邊鄉鎮生活，因此有絕大多數的原住民學生多是跟隨雙親的腳步轉而至市中心生存並求學，接受市區的學校教育。原住民學生移居都會區的現象，包含了長輩追求馬斯洛的需求層次理論中的基本需求，形成原住民學生為了「求知」有向上流動的層面產生，原住民學生除了接受市區學校以城市化的教學方式外，在生活上亦受到許多其他環境因素的影響如學校教育、教師授予、同儕學習、家庭背景、各類城市化的文化教育、生活方式等，以致居住在市中心周邊鄉鎮的原住民學生與原住民族文化產生脫節，甚至對自己族群既有的家庭制度 (如親屬關係)、社會組織與結構 (如文化) 和部落歷史 (如傳統、神話) 等難以接觸及深入了解，產生在追求基本需求與較高層次的成長需求時，要讓原住民學生理解對自身族群、文化以及蘊含的意涵與寓意，以避免原住民族文化出現了新世代的文化衝擊與反文化衝擊，本研究欲探討在社會演進與經濟繁榮的快速發展下，都市原住民學生對於自身的族群認同與文化認知的了解程度。本研究的調查工具以研究者根據課程安排自編之「活動問卷調查表」，利用問卷蒐集的研究方法進行分析，並以一般市中心周邊鄉鎮的漢族學生 (即非原住民學生) 作為對照組。活動進行根據課程設計與安排實作，分別收集實驗組與對照組的意見，並進一步以開放式問卷進行編碼 (coding)，以質性研究方法中的內容分析 (Content Analysis) 進行歸納、詮釋資料分析，以了解參與課程之原住民學生其對原住民族文化之態度與認知程度。最後根據相關文獻探討連結基礎理論與實質研究，以說明現代化對原住民部落上傳統文化的衝擊與面臨問題。

**關鍵字：**原住民學生、族群認同、文化認知

#### Abstract

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With the progress of society and the changes of the times, the aborigines living in rural areas have turned to urban development because of various factors, such as life, personal development and demand for study. Some of them leave their hometown to live in other cities and take root. They live in scattered forms in the towns around the city center of Municipality. According to Maslow's demand level theory, they live in the original place. In ethnic groups, most of the ethnic groups, as parents, migrate to the towns around the city center because of maintaining the family economy and continuing the needs of race. Therefore, most of the aboriginal students follow their parents 'steps to live and study in the city center and receive school education in the city center, including the phenomenon of the elders. Pursuing the basic needs of Maslow's hierarchy of needs theory, the formation of aboriginal students in order to "seek knowledge" has an upward mobility level. Apart from accepting urbanized teaching methods in urban schools, aboriginal students are also affected by many other environmental factors in their lives, such as school education, teacher award, peer learning, family background, and various kinds of urbanized cultural education. As a result, the aboriginal students living in the towns around the city center are out of touch with the aboriginal national culture, and even have difficulty in contacting and understanding the existing family system (such as kinship), social organization and structure (such as culture) and tribal history (such as tradition and myth), resulting in the pursuit of basic needs and higher-level growth needs. In order to make the aboriginal students understand the implications and implications of their own ethnic groups, cultures and cultures so as to avoid the cultural shock and counter-cultural shock of the new generation of Aboriginal cultures, this study aims to explore the understanding of urban aboriginal students about their ethnic identity and cultural cognition under the rapid development of social evolution and economic prosperity. According to the curriculum arrangement, the participants compiled a self-compiled "Activity Questionnaire " and analyzed it by using the research method of questionnaire collection, and took the Han students (non-native students) in the towns around the city center as the control group. Activities were carried out according to the curriculum design and arrangement, and the opinions of the experimental group and the control group were collected respectively, and further coded with an open questionnaire. In order to understand the attitudes and perceptions of aboriginal students to Aboriginal culture, the content analysis of qualitative research methods is used to summarize and interpret the data. Finally, based on the relevant literature, the basic theory and substantive research are discussed to illustrate the impact of modernization on the traditional culture of aboriginal tribes and the problems they are facing.

**Keyword** : cultural cognition 、 aboriginal students 、 ethnic identity



(作者同意提供中文全文下載)

## B5-2：原住民歌舞體驗對學生多元文化意識及 原住民文化認同影響之研究

### The Research of Aboriginal Song and Dance Experience on Students' Multicultural Consciousness and Aboriginal Cultural Identity

張佳慧 Jia-hui Zhang <sup>27</sup>

嚴佳代 Chia-Dai Yen <sup>28</sup>

#### 摘要

隨著臺灣社會民主化與多元文化教育意識的興起，尊重多元文化與族群差異也越來越被社會各界關切與重視。目前臺灣中、小學教育對於原住民族群文化的認識都是通過書本上文字的敘述或圖片來認識，對師生而言都缺乏完整的了解機會。臺灣是一個多民族的社會，其中原住民是臺灣固有的族群，如何讓學生們認識、欣賞並尊重臺灣原住民文化在臺灣多元文化教育很重要，也是十二年國教的議題之一。因此，本研究透過體驗學習概念探討原住民歌舞體驗對學生多元文化意識以及原住民文化之認同的影響。本研究採用準實驗設計法，透過問卷調查瞭解參與歌舞體驗學生的體驗學習、多元文化意識與原住民文化認同。在 190 份有效樣本中，研究結論包括（1）學生多元文化意識與原住民文化認同有正相關；（2）原住民歌舞體驗與多元文化意識有正相關；（3）原住民歌舞體驗與原住民文化認同有正相關；（4）原住民歌舞體驗正向調節學生多元文化意識與原住民文化認同。最後本研究提出原住民歌舞體驗學習之相關建議與未來研究之可行方向。

**關鍵字：**臺灣原住民、原住民歌舞、體驗式學習、多元文化素養、多元文化意識、文化認同

#### Abstract

With the fast development of multi cultural education and multi cultural consciousness, cultural issues are more and more important in the society. However, the understanding of aboriginal culture in both primary and secondary schools in Taiwan is theoretical. Taiwan is a multi-cultural society. The aborigines are the ethnic groups inherent in Taiwan. People need to understand their culture and learn how to respect each other. This study tests the relationship of Aboriginal song and dance experience on students' multicultural consciousness and the identity of Aboriginal culture through experiential learning concepts. We uses SPSS to analyze the quantitative data of 190 responds. The conclusions include s: (1) students' multicultural consciousness positive relates to aboriginal cultural identity; (2) Aboriginal song and dance experience positive relates to multicultural consciousness; (3) Aboriginal song and dance

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experience positively relates to aboriginal cultural identity (4) Aboriginal song and dance experience positive regulates students' multicultural consciousness and aboriginal cultural identity. Finally, this study proposes the relevant recommendations of the Aboriginal song and dance experience learning and the feasible direction of future research.

**Keywords:** Taiwan Aboriginal; Aboriginal song and dance; experiential learning; multiculturalism; multicultural consciousness; cultural identity



(作者同意提供中文全文下載)

## B5-3：國小資源班過程模式課程的實施與討論 以新北市某國小為例

### The Curriculum Implementation & Discussion of the Process Model on Primary School Students Who Receive Resource Program Service.

劉瓊芬 Liu Chiung-Fen<sup>29</sup>

#### 摘要

本研究發現，關注學生有不同詮釋與發現的過程模式課程，能導引資源班學生的自主學習，茲將研究的結論歸納於下列兩點。

1. 國小資源班國語課運用過程模式課程設計，能建立資源班學生找到個人對主題意涵的詮釋，有利於發展個人對長篇課文的理解，及語文能力的養成。
2. 研究發現增進學生推理、摘要的表現能提升學生念讀及敘寫的表現。閱讀的推理、摘要為因，念讀及敘寫為果，教學現場應先致力於學生有意義的理解，再進行說與寫的實作及產出。

#### Abstract

This study explores the process model courses that allow students to have different interpretations and discoveries under the same theme, and can guide the self-learning of students who receive Resource Program Service. The conclusions of the study are summarized in the following two points.

1. The curriculum design of the Process Model in the Elementary School students who receive resource Program service was found to help to find an individual's interpretation of the subject's meaning, which is conducive to the development of individual understanding of the text and the development of reading and writing.
2. Improving students' reasoning and summary performance can enhance students' performance in reading and writing. The reasoning and summary of reading are the important factors for developing reading and writing. Teachers should first focus on the students' meaningful understanding of text, and then the implementation of speaking and writing.

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## B5-4：台灣新移民女性生活適應之紮根理論研究-以基隆市為例

### The Grounded theory study of Taiwanese new immigrant Women 's Living Adaptation: A Case Study of Keelung City

袁蕙晴 Yuan Yi Ching <sup>30</sup>

#### 摘要

本研究之目的，係透過紮根理論之研究方法，運用質性訪談、記錄、編碼與形成理論的方式，以了解新移民女性來台灣生活適應的方式及歷程以解釋目前新移民家庭所遭遇的問題及困境，並希望能深入了解新移民女性在台的生活適應過程，以建立其生活調適的方法與策略。過去雖有許多新移民適應的相關研究，但能針對新移民訪談對象進行深入理解，以紮根理論為研究方法的文章，幾乎沒有。本研究乃以設籍在基隆市的新移民為對象，分別從新移民女性的家庭生活、工作及學習、生活適應、子女學習狀況、生活整體感受等五個層面，進行訪談及理解、編碼。本研究的重要性在於，透過研究分析結果讓我們知道如何協助這些女性外籍配偶，儘快地適應新的婚姻生活並融入台灣社會，開展其社會支持與人際關係網絡，建立生育與優生保健觀念，給予子女教養與就業經濟方面之協助，從而提升台灣下一代人口素質，實為當前政府重要之課題，希望進一步針對台灣未來推動新住民相關政策提出原則性之建議。

**關鍵詞：**新移民女性、生活適應、紮根理論。

#### Abstract

The purpose of this study is to understand the current problems and difficulties of new immigrant families through the methods of grounded theory, using in-depth interviews, records, encoding to form theories to understand the ways and processes of the adaptation of the life of new immigrant women in Taiwan in hopes of having a deeper understanding of the living adaptation process of new immigrant women in Taiwan, and to establish methods and strategies for them to adjust their life. Although there have been many studies on the adaptation of new immigrants in the past, there are few articles that had had Interviews with new immigrants to make an in-depth understanding by the methods of grounded theory. This study focuses on the new immigrants who are based in Keelung City, to interview, understand and encode them from their family life, work and study, life adaptation, the children's learning status, and overall life experience. The importance of this research is to let us know how to assist these female foreign spouses to adapt to the new marriage life and integrate into the society of Taiwan, to develop their social support and interpersonal network, to establish the concept of birth and prenatal care, and to give assistance to their children's education, employment, and financial help, thereby improving the manner and

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moral behavior of Taiwan's next generation. This is an important issue for the current government. We hope to further propose fundamental suggestions for Taiwan's future promotion of new immigrant related policies.

**Keywords:** New immigrant women、living adaptation、grounded theory.



## B6-1：全球化下的多元文化教育理念

### The Idea of Multicultural Education in Globalization

周百信 Chou Pai-Hsin<sup>31</sup>

#### 摘要

全球化在科技發達，時空壓縮下，資訊流通快速，促使各國不同文化的交流，提供了跨文化的學習，甚至創造多元文化、多元價值；而多元文化教育是在多樣化的前提下，主張尊重與包容各種文化差異，提供多元價值，為世界文化注入更多的動力，促進全球化的進展。因此，全球化之背景下的多元文化教育就更有其發展的必要。亦即全球化議題與多元文化教育之二者的連結是可相容的。在全球一體化的情況下，讓各式各樣的文化相互聯繫，又保有其獨特性文化，形成統整的世界文化。因此，關心全球化議題與實施多元文化教育乃是教育改革之發展的趨勢。

基於上述，本文旨在探討全球化之背景下的多元文化教育理念。採用文獻探討方式，首先，分析全球化的議題；其次，多元文化教育的命題；第三，全球化議題與多元文化教育的連結；第四，我國的多元文化教育如何因應全球化；最後，提出結論與建議。

**關鍵字：**全球化、跨文化、多樣化、多元文化教育

#### Abstract

Globalization has accelerated through science and technology, decreasing separation, and the increased ease and speed of informational flow; this has promoted the exchange of different cultures in and among different countries, provided cross-cultural learning, and even created multicultural and pluralistic values. Multicultural education is based on the premise of diversification, advocates respect and tolerance of various cultural differences, provides multiple values, injects more impetus into a global world culture, and thus promotes globalization. Multicultural education in the context of globalization, thus aids its continued development. In other words, globalization and multicultural education are natural allies. In the case of global integration, various cultures become connected to one another, and their unique culture is preserved to form a unified world culture. Therefore, global concerns as well as the implementation of multicultural education has become an increasing trend in educational reform.

Based on the above, This article aims to explore the idea of multicultural education in the context of globalization. Literature review is used to analyze, first, the issues of

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globalization, second, to consider the proposition of multicultural education, third, the link between globalization issues and multicultural education, fourth, assess how multicultural education in Taiwan has responded to globalization, and finally, conclusions and recommendations are given. Provide everyone's reference.

**Keywords:** globalization, cross-cultural, diverse, multicultural education.

## B6-2：沉浸式英語教師多元文化信念及教學策略之探究

### The relation between teachers' multicultural belief and immersion language teaching strategy

張綺芬 Chi-Fen Chang<sup>32</sup>

#### 摘要

本文主要討論沉浸式英語教師多元文化信念與教學策略兩者之間關係。教學法的使用乃因為不同時期的需求被研究及創建，教學者藉由教學法的使用將語言（英語）傳遞給學習者，多元文化也藉由教學者傳遞至第二語言學習者的生活並增進對其他文化的認識與尊重，當然也可能會是完全崇拜與仿效。因此，筆者以多元文化角度思維華人英語教師文化信念是否牽引或影響第二語言（英語）教學－沉浸式英語教學法的施行方向。當漢文化遇見英語語言及中文語言遇見西方文化，在語言承載文化的同時，筆者試圖以論述的角度去首先說明沉浸式教學法的意涵與英語教學中的定義理念；接著提出教師多元文化信念重要性即定義多元文化的概念及文化信念與語言之間的關係；再來，發現華人文化英語教師在英語教學的準備中如何運用沉浸式英語教學將漢文化、西方文化及語言作結合及適當轉譯以及可能產生的難題，以發現教師在東西（漢英）文化中適當的轉譯產生多元文化的價值並利於學習者日後面對國際化的衝擊。

**關鍵字：**多元文化、文化信念、文化調適、沉浸式英語教學

#### Abstract

The aim of the study is mainly focus on the relationship between the teachers' multicultural belief and the immersion language teaching method. The usage of the teaching methods will be transferred and created into different ways from educators and deliver to the learners by time. Multicultural issues will also spread out through the ways of teaching techniques to increase learners' ideas to understand, respect or adore and imitate other cultures. Therefore, the writer of this article wondered if a second language (English) educators' multicultural belief affect their teaching through the second language teaching in immersion language way. While we understand the language and culture cannot be separated and also it carries the culture meanings, we as Han culture educators should be more carefully in teaching or transferring two languages (English and Chinese) to learners. In this article, the writer would like to firstly illustrate the meaning of immersion language method of English language teaching. Second will move on to the importance of educators' multicultural belief. To sum up with how immersion language method can be used in two languages in Taiwan and the difficulties might face in the future.

**Keywords:** Multicultural, Culture belief, Culture adjustment, Immersion Language Teaching

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## B6-3：以永續教育發展取向的多元族群幼兒園 STEM 教學研究

### Utilizing ESD as an Approach in Applying STEM into Multi-Ethnic Kindergarten

林永盛 Yung-Sheng Lin<sup>33</sup>

熊同鑫 Tung-Hsing Hsiung<sup>34</sup>

#### 摘要

聯合國教科文組織近二十來，大力倡導教育永續發展(ESD)、環境平衡、生物多樣性、尊重多元文化。同時，國際上也為了因應未來人材的發展，紛紛投入由美國掀起的STEM教育中，希望提高STEM領域的就業人材，提高國家的競爭力。這兩項趨勢看似相互違背，事實上在幼兒教育的行動上，我們可用教學策略串連兩項趨勢。即以ESD所建議的在地化、社區化知識為本，尋覓幼兒感興趣的主題，利用STEM教育的邏輯性與統整性，引導幼兒在行動的前後利用「工程」上較為宏觀的視野與多面向思考看待問題，並利用「科學」與「數學」原理所衍生的實作「技術」解決問題，培育幼兒邏輯思考的素養與能力。

因此本研究試以多元族群幼兒園為研究場域，蒐集調查幼兒園所在社區利害相關人對於教育品質及環境永續發展的觀點，對照ESD教育品質標的，及在地文化與地景特色，與教師共同以合作行動研究方式，來探求適用於幼兒教育中在地化、生活化的STEM教育理念。企圖開啟教師的STEM教育課程與教學意識，紀錄教師教學歷程、幼兒學習歷程及學習成果，以提升幼兒園的數理教育品質。希冀研究結果可提供幼兒教育在推動在地文化課程、永續發展教育、及STEM教育的參照，作為國內幼兒科學教育與未來發展的參考。

**關鍵字：**永續發展教育、STEM教育、幼兒教育、課程與教學意識

#### Abstract

In the past 20 years, UNESCO has advocated education for sustainable development (ESD), environmental balance, biodiversity, and respect for multiculturalism. At the same time, in order to cope with the development of future talents, the international community has invested in STEM education initiated by the United States, hoping to improve the employment of STEM and improve the country's competitiveness. These two trends seem to contradict each other. In fact, in the action of early childhood education, we can use the teaching strategy to link two trends. That is to use the localization and community-based knowledge suggested by ESD, to find the theme of interest to young children, and to use the logic and integrity of STEM education to guide children to take advantage of the relatively large-scale vision of "Engineering" before and after action. Think more

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about thinking and use the "Technology" derived from the principles of "Science" and "Mathematics" to solve problems and cultivate the literacy and ability of children's logical thinking.

Therefore, this study tries to use the multi-ethnic kindergarten as the research field to collect opinions on the education quality and environmental sustainability of the stakeholders in the community where the kindergarten is located, and to compare with the ESD education quality standard, and the local culture and landscape features, and the teachers. In the form of cooperative action research, we will explore the STEM education concept applicable to localization and life in early childhood education. Attempts to open the teacher's STEM education curriculum and teaching awareness, record the teacher's teaching process, early childhood learning process and learning outcomes, in order to improve the quality of kindergarten mathematics education. The results of the research can provide reference for early childhood education in promoting local culture courses, sustainable development education, and STEM education, as a reference for domestic early childhood science education and future development.

**Keywords:** sustainable development education (ESD), STEM education, early childhood education, curriculum and teaching awareness

## C-1：數位教材—透視

### Indigenous Digital Teaching Materials: Perspective

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黃意涵 Evelyn Huang<sup>37</sup>

#### 摘要

本研究計畫「原住民族學童 CPS 空間概念課程與評量之教學平台發展與建置研究」以原住民族國小高年級學童為對象，進行「透視」概念的數位教材研發，讓教師及學童藉由互動式數位教材的輔助，融入數學課程教學並提供學生自我學習之用。並運用「協作式問題解決」(Collaborative Problem Solving, 以下簡稱 CPS) 策略進行教學。

學生除了需接受 CPS 空間概念互動式數位教材「透視」課程活動外，課前課後也各進行 1 次的空間能力生活化題組式評量，以評估該教材之教學成效，以及教材設計的適切性。

本互動教材以 FLASH 動畫設計而成，透視單元內容分述如下：目前有「圖像透視」、「立體圖像透視」、「立體透視」、「實體透視」四份透視數位教材。「圖像透視」數位教材包括：「圖片猜一猜」、「水果猜一猜」等主題。「立體圖像透視」數位教材包括：「眼觀四方」、「猜猜圖形」等主題。「立體透視」數位教材包括：「眼力大考驗」、「透視翻翻樂」等主題。「實體透視」數位教材包括：「製作教學」、「我會蓋竹屋」等主題。

針對宜蘭縣南澳國小六年級原住民族學童，進行「透視」的 CPS 空間概念互動式數位教學示範活動，進行單元之生活化題組式評量的表現，顯示課後成績皆顯著優於課前成績。

**關鍵字：**原住民族學童、協作式問題解決(Collaborative Problem Solving, CPS)、空間概念能力

#### Abstract

The “Research on teaching platform development and construction of indigenous students’ CPS spatial concept courses and evaluation” treats indigenous elementary school six graders as the subjects in order to explore and develop digital teaching materials from the “perspective” concept. By using interactive digital teaching materials, teachers and students thus can mutually participate in mathematics instruction, and the materials help serve as students’ self-learning. The instruction is based on “Collaborative Problem Solving” (CPS).

Students received an interactive digital teaching material “perspective” course from the CPS

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spatial concept. Before and after the course, this study conducted assessments on spatial ability to measure the teaching outcome of the material and the propriety of material design.

The interactive materials were designed by FLASH animation, with the content of the perspective unit shown as: 4 perspective digital teaching materials of “image perspective”, “3D image perspective”, “3D perspective”, and “physical perspective”. The digital teaching material of the “image perspective” refers to “Make a Guess of Pictures” and “Make a Guess of Fruit”. The digital teaching material of the “3D image perspective” includes “Sharp Eyes” and “Make a Guess of Figures”. The digital teaching material of the “3D perspective” includes “Test of Vision” and “Perspective Flipping”. The digital teaching material of the “physical perspective” includes “manufacturing instruction” and “I can construct bamboo house”.

This study conducted an interactive digital teaching demonstration of the “perspective” CPS spatial concept on sixth-grade indigenous students at Nanao Elementary School, Yilan County. According to the assessment, this study found that after-course grades are significantly higher than before-course grades.

**Keywords:** indigenous students, Collaborative Problem Solving (CPS), spatial concept competence



(作者同意提供中文全文下載)

## C-2：土坂國小實驗教育紀錄片-文化與數學的融合

### The Documentary film of experimental education in Tuban Elementary school - Integrated Culture and Mathematics

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徐偉民 Wei Min-Xu<sup>40</sup>

#### 摘要

「土坂 vusam 文化實驗小學」位於臺東縣達仁鄉，主要族群為排灣族，致力推動以文化回應教學方式，將傳統文化融入數學課程。本研究將以紀錄片形式，紀錄學校校長、教師團體，以原住民文化回應數學教與學的過程。

研究者發現，在面對文化傳承與族群振興的問題，除了傳統領域的捍衛與正名運動外，教育是一種可行辦法，從小傳遞正確價值觀，建立族群認同感與歸屬感。因此，我們以田野調查的方式蒐集資料，紀錄土坂國小在實驗教育的實踐過程。主要目的是訪察人物間的互動關係，採取人類學式的觀察，以影像與對話描述文化回應教學的過程，判斷與思考文化數學的實驗教育，如何對學生帶來改變？！或產生影響？或許紀錄片無法回答實驗教育的成效，但可以促使社會大眾開始關注，以文化回應教學的行動，有哪些需要大家一起關心的問題進而探討與反思。

臺灣是個多元族群、多元文化的社會，大家本該相互尊重包容。冀望將來影片完成後，讓大眾看見，在臺灣的某個角落，有一群人，從教育著手，努力維護他們的傳統文化，教育下一代，期盼原住民族群能順利復興傳統文化，得以世代傳承，永續發展。

**關鍵字：**土坂國小、實驗教育、文化回應、數學、紀錄片

#### Abstract

"Tuban vusam Culture Experimental Elementary School" is located in Daren township, Taitung county, the Paiwan, Indigenous people, who is committed to promoting culturally responsive teaching methods that to integrate traditional culture into mathematics curriculum, This study will be in the form of a documentary, recording school principals, teacher groups, respond to the process of mathematics teaching and learning with indigenous culture.

The researchers found that, in addition to defend the traditional field and the name movement, the education is possible way to give the right values from childhood and establish a sense of ethnic

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identity and belonging in cultural inheritance and ethnic rejuvenation problem. Therefore, we gathered the data with field investigations, recording the practice process of experimental education in Tuban Elementary School. The main purpose of interview, taking an anthropological observation to understand interaction between the characters by using film. By the way to dialogue and describe the process of cultural response to teaching, judging and thinking about experimental education in cultural mathematics, how to bring changes to students?! or have impacts? Perhaps the documentary film couldn't answer the results of experimental education, but it could to prompt the public to pay attention, and responding in teaching with culture, There are questions that need to be discussed, explored and reflected with us.

Taiwan is a multi-ethnic, multicultural society. Everyone should respect each other for tolerance. Looking forward to the completion of the film in the future, let the public see, in a corner of Taiwan, there is a group of people, starting with education, strive to maintain their traditional culture, education the next generation, i hope that the indigenous peoples group can successfully revitalize traditional culture, passed down from generation to generation, sustainable development.

**Keywords:** Tuban Primary School, Experimental Education, Cultural Response, Mathematics, Documentary



(作者同意提供中文全文下載)

### C-3：排灣族敘事智慧的傳承與建構— 以北葉國小文化回應教學發展為例

## The Inheritance and Construction of Paiwan Narrative Wisdom—Taking the development of cultural response teaching in the Bei-Ye Primary School

高至誠 GAO,ZHI-CHENG<sup>41</sup>

### 摘要

本紀錄影片的研究對象是以屏東縣北葉國小為主，探討自民國 106 年 8 月正式轉型成為原住民族實驗小學，如何透過排灣族的敘事教學運用文化回應教學的理論，以學生為中心的思考，開展學校的課程與教學。

### Abstract

The research object of this documentary film is based on the North Leaf Elementary School of Pingtung County. It explores the formal transformation of the Republic of China into the Aboriginal Experimental Primary School in August of the Republic of China. How to apply the culture to the teaching theory through the narrative teaching of the Paiwan people. Student-centered thinking, carrying out school curriculum and teaching.

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## C-4：泰雅女孩與漢人女教師的共伴學習之路

### A Journey of Collaborative Learning Between An Atayal girl And a Female Han Teacher

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#### 摘要

本研究旨在研究者於初擔任教保培育機構之專科教師的過程中，與班級裡原住民學生經由文化背景不同、想法迥異之衝撞與磨合所交織出的一篇生命故事。

透過質性研究中個案研究法搭配敘說分析之方式，訪談一名未成年懷孕的泰雅女孩，其四年多來之求學歷程與生命中所遇到的挫折及如何突破困境的生命故事，藉由漢人女教師融入女性觀點在日常生活中所提供的生命經驗和專業領域教學之輔導歷程，協助泰雅女孩邁向即將完成專科學業並取得教保服務人員資格之路。

**關鍵字：**生命故事、漢人女教師、泰雅女孩、個案研究法

#### Abstract

This study aims to explore the relationship and cultural conflicts between the author, a female Han teacher, and her Atayal students in the early childhood education program where she taught. The experience of overcoming the clashes covered in the study tells a remarkable life story.

The author conducts this research using case by study interview method along with her personal narrative. The case study focused on an Atayal student who faced life challenges for the past four years: teenage pregnancy, academic performance issue, and obstacles in daily life. The author assisted the student to cope with hardship by sharing her personal life experiences, her feminine perspectives as a Han woman on various subjects, and provided counseling services. The Atayal student is currently in the process of completing her study and obtaining her certification for professional child care worker.

**Keywords:** Life story, Female Han teacher, Atayal girl, Case study interview

(作者同意提供中文全文下載)



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## F-1：新南向國家學生來臺假就學而真打工之研究

### A Study on the Students from New Southbound Nations not Learning but Really Working in Taiwan

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黃虹霖 Huang, Hung-Lin<sup>45</sup>

畢偉華 Pi, Wei-Hua<sup>46</sup>

鄒娜 Zou-Na<sup>47</sup>

#### 摘要

邇近報載諸多新南向國家學生前來臺灣就學，卻係「假就學，真打工」，導致形成臺灣對於外國國籍學生管理之一大漏洞，此係屬臺灣教育領域新興議題，往昔文獻似未有斧鑿著墨至此，本研究則分別自新南向國家學生本身、學校、引進仲介業者及僱主等立場面向觀察，復爾將前開現況反饋至臺灣現行法制規範而有所檢討，賡行提出若干可行策略，本研究係單純採行「質性研究」而包含「文件分析」及「非參與觀察」等方式處理，本研究結論初步略以，針對前開問題處理整體策略上，外國國籍學生前來臺灣就學而有打工需求且僱主亦有缺工需求者，不應一味嚴格禁止而應「因勢利導」，復爾遵循臺灣當前教育「國際化」及「新南向」等既定政策而賦予渠「合法化」、「合理化」及「正當化」，亦即由教育部及勞動部等聯合其他相關部會單位而通盤建立「外國國籍學生建教合作」整體制度及具有「法律」位階之《外國國籍學生建教合作實施及建教生權益保障法【尚待立法】》，嚴格規範渠等外國國籍學生前來臺灣就學就業等事項，且應與我國國籍學生建教合作制度及外國國籍學生前來臺灣單純就學情形者，均作分別分流管理；搭配目前勞動部建立人力仲介制度收取合理費用，外國國籍學生前來臺灣就學而有打工需求者，入境臺灣之前，即應針對各該事項作事前申請申報且經教育部彙整其他相關機關單位意見而建立「單一窗口」統一核准核駁；教育部應建立「外國國籍學生建教合作管理中心」等任務編組單位作專責處理，且邀集學者專家、各該勞動主管機關或其他機關（例如：內政部移民署或各該地方政府等）官員及學校等相關單位人員組成訪視小組，針對學校管領就學場地、食宿場地、僱主管領就業場地及其他相關處所進行訪視；學校亦應於國際合作部門等內部單位而配套建立「外國國籍學生建教合作」內部單位；配套建立外國國籍學生家屬或外國駐臺代表探視制度、通報體系及「內部吹哨者」制度；「外國國籍學生建教合作」管理列作學校評鑑範疇；尤有甚者，就此建立我國即中華民國國籍歸化制度，或爾藉此彌補臺灣目前「少子化」及「缺工」等窘境。

**關鍵字：**新南向國家學生、假就學，真打工、建教合作

#### Abstract

Recently, many students from New Southbound Nations came Taiwan, but some of them were "learning but really working", which led to some major loopholes in the management of foreign

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students in Taiwan. This is an emerging issue in Taiwan's education field, the pre-existing literatures never touch this new issue. This study is based on the observations about the students from New Southbound Nations, schools, human resources agencies and employers, etc.. This study reviewed the situation above-mentioned to Taiwan's current legal systems and offer some feasible strategies. This study adopts "quality research" includes "document analysis" and "non-participation observation". The preliminary conclusions of this study are, the government must set up an overall strategy in order to handle the new issue above-mentioned, the foreign students come Taiwan to study and have to work for their life, on the other hand, the Taiwanese employers have the big demands for workers too, so it should not be strictly prohibited that the foreign students come Taiwan to study and have to work. Instead, the Taiwan government must guide this issue in the light of its general trend and be "legalization", "rationalization" and "justification", follows the established Taiwan's education policies about "Internationalization" and "New Southbound"; that is to say, the Ministry of Education (also MOE) and the Ministry of Labour (also MOL), the other agencies and units relevanted in Taiwan jointly established the overall system of "foreign students' cooperative education" and the laws, for example "The Act of the Foreign Students' Cooperative Education Implementation in Schools and the Protection of Student Participants' Right [Pending Legislation]", strictly regulate the foreign students who come Taiwan to study and work, and should be not the same management on the Taiwanese students' cooperative education and the foreign students who come Taiwan to study only, also establishing the human resources agency system to pay reasonable fees; the foreign students who hope to come Taiwan to study and have the need to work should apply for the beforehand application before entering Taiwan and MOE submits the opinions of other relevant agencies and units, unified approval or not by a single window; the MOE shall establish a task force unit such as the "Foreign Student Construction and Education Cooperation Management Center" to specially handle the issue above-mentioned; MOE must call scholars, specialist, labor authorities or the officials from other agencies (such as National Immigration Agency, the Ministry of the Interior and the local governments relevanted, etc.) and schools together to form some visiting groups to kind visit and take good care of the school's classrooms, venue, accommodation, the employers' places, and the other places relevanted about the foreign students; the schools should also establish internal units for "the Foreign Students' Cooperative Education" in internal units such as international cooperation departments; and establish a visiting the foreign students system, notification system and "internal whistleblowers" system for the foreign students' families or the foreign resident representatives in Taiwan; especially, in this regard, the central government will establish the other system of naturalization of the Republic of China (Taiwan) maybe make up Taiwan's current situations of "small child" and "lack of work" by "foreign students' cooperative education".

**Keywords:** cooperative education, not learning but really working, the students from New Southbound Nations



(作者同意提供中文全文下載)



## F-2：語言治療師與不同文化背景服務對象的互動策略

### Two Speech and Language Pathologists' Rapport Building Strategies While Serving Clients with Different Cultural Backgrounds in Taiwan

王郁蓁 Yu-Chen, Wang<sup>48</sup>

鄭臻貞 Chen-Chen, Cheng<sup>49</sup>

#### 摘要

台灣是多元文化社會，語言治療師（以下簡稱語療師）提供服務過程中應考量服務對象文化多樣性，使用適合服務對象的語言互動，讓溝通有效率地順利進行。然而台灣語言治療學術及實務研究較少重視多元文化方面議題，本研究旨在以多元文化服務角度探索台灣語療師在服務不同社會語言背景對象的互動經驗。採用質性研究現象學派典和策略，對兩位語療師進行半結構正式深度訪談獲得其與服務對象互動經驗，訪談資料經逐字稿轉寫並採用印象學分析歸納整理。結論如下：語療師會視服務對象溝通需求調整課程及說話的內容。語療師與患者的話題及服務內容視患者的家庭背景、專業背景、社經地位、文化背景等等而有所不同。文化背景包含服務對象的語言、宗教、所居住社區的文化經驗。此外，語療師對於與自己國籍不同的服務對象，採取尊重和包容的態度，傾聽服務對象的想法，像是教養觀念、生活型態，而且不斷溝通找出適合互動模式。此結果呈現意涵如下：語療師尊重與包容多元文化，以服務對象的溝通需求為最大依歸，提供最佳服務品質。

**關鍵字：**文化差異、質性研究、互動。

#### Abstract

Taiwan is a culturally diverse society. From speech-language pathologists (SLPs)' perspectives, developing awareness and learning from our multicultural clients will facilitate our communication with our clients and increase treatment efficacy. However, there were few research attempts made in the speech-language pathology field in studying service delivery for culturally diverse populations of Taiwan. This study aimed to learn, from a multicultural perspective, the experience of SLPs serving clients of different sociolinguistic backgrounds in Taiwan. Data were collected through semi-structured interviews and analyzed using thematic analysis method. Common considerations were: SLPs respect clients' communication needs to adjust the treatment content according to clients' individual differences in their social and cultural backgrounds. SLPs should take above mentioned into consideration when interacting with clients to develop better understanding of the clients and improve service quality.

**Key words:** Cultural differences, Qualitative study, Interaction.

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## F-3：同性婚姻的圖像

### The Iconography of Same-sex Marriage

李江恩 Jiang En Lee<sup>50</sup>

#### 摘要

台灣早已是多元文化社會，婚姻也多元化了，不侷限在一男一女的結合，家庭的圖像充滿了各種可能。然而台灣反同團體以其強勢運作不斷打壓同志婚姻平權運動。近年來在同志與支持人士努力之下，爭取同志人權與同婚合法化。2017年5月24日大法官會議作出《748號解釋》，認定民法親屬篇違憲，因為它「限制了同性得為經營共同生活之目的」。

歷來已經有多對同志走入結婚禮堂共組家庭，並有不少家庭已經養育兒女，不論性別或性傾向，想要有個「家」是人類共同的願望。西方國家這些年有許多才華出眾的同志名人出櫃，並未因為出櫃甚至結婚而受到任何傷害。同志的婚姻要獲得眾人的衷心祝福，先決條件是要盡量消除社會對性別認同的誤解，這是需要長期的努力，漸漸改變傳統社會的觀念。

研究者本身為一名同志身分，親身經歷相愛的兩人卻無法因為國家與社會的認同、法律對兩人生命財產的實質保障、彼此核心家庭對於同性愛情的排斥，因此使得生活上受到嚴重擠壓，這是身為廣大異性戀者無法如實感受的真實生命經驗。

然而，國際間社會科學研究顯示，同性戀家庭和異性戀家庭在養育孩子的能力上是一樣的，孩子的成長發展與社會關係和雙親的性傾向無關，而與雙親間和諧關係、家庭財務狀況、親職教育有關。因此期盼台灣儘快合法化同志婚姻，以憲法來看，這只是基本人權，大法官的釋憲文也強調同性婚姻和異性婚姻在本質上沒有不同！

**關鍵字：**多元文化、748號解釋、同性婚姻、家

#### Abstract

Taiwan has long been transformed into a diversified society, so is the type of marriage, not just between a man and a woman. The type of home is possible to be presented by various iconographies. Somehow, anti-homosexual groups in Taiwan, with their strong intervention, keep pressing on the same-sex marriage equal right movement. In recent years, homosexual and supporting groups are courageously fighting together in trying to gain the legal right and marriage for homosexuals. Grand Justices of Taiwan made a ruling in Case 748 on May 24, 2017, affirming that the Civil Code in its current form is unconstitutional, because it “prohibits the same-sex couple to realize the goal of creating a home and living together.”

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Many homosexuals in the past years have already held weddings by themselves and created homes, some even have children. To have a home is a universal desire of human beings, regardless of gender or sex orientation. Many outstanding celebrities and politicians in the western countries have come out and even getting married in these years, they are not suffering from any damages and well-accepted by the public. In hoping the same-sex marriage to be blessed, it is necessary to eliminate the misunderstandings of the society to the orientation of sex. It is understood that to change the traditional thinking, it will take a long-term effort.

As a homosexual himself, the researcher of this paper has personally experienced the suffering from the fact that the relationship with the one he loved and the properties owned by them are not being legally protected, furthermore, the exclusion of the same-sex love by two families. Hence, the life has been significantly pressed. This is a real life experience that heterosexuals are not able to actually sense and image.

Internationally, social science study has shown that in terms of the capability of raising and educating children, homosexual and heterosexual families are no differences. The growth and development of children are irrelevant with the social relationship and the sex-orientation of the parents. Rather, they are related to the harmonious relationship of the parents, the financial status of the family and the parenting education. Therefore, it is expected that the same-sex marriage can be legalized soon in Taiwan. From the viewpoint of the Constitution, it is just the basic human right, the Constitutional Court ruling also stressed that in essence, both homosexual and heterosexual marriages are the same.

**Key Words:** Multi-culture, Ruling in Case 748, Same-sex Marriage, Home



## F-4：印尼教育體系與華人與原住民族群關係的運作

### Education system in Indonesia and the working of ethnic relations between Chinese and Pribumi

何瀚博<sup>51</sup>，

#### 摘要

印尼華人和原住民在歷經幾個世代的隔離以及同質化自我、異質化他者的過程中，對異族產生了很多的刻板印象，並且透過學校的教育，與場域的隔離，在新的世代中複製與延續。本研究透過訪談法，以受訪者的自我生命敘述，來探索新世代的印尼華人與原住民，是怎麼延續刻板印象，並強化我族的自我認同。

#### Abstract

Indonesian Chinese and pribumi have been through generations of segregation and the process of essentialize the in-group and alienate the out-group, this kind of ideology has passed down by schools education, and the segregate environment. This research collect the narrative of the experience of the youth Chinese and Pribumi in the new generation of Indonesia by interview. And find out how them pass down the stereotype and strength their self-identity.

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## F-5：歷史博物館如何回應當代多元族群文化教育：以國立臺灣歷史博物館「新臺客：東南亞移民移工在臺灣特展」為例

### How do History Museums Respond to Multiethnic Education? A Case Study of the Special Exhibition “The New Tai-ker: Southeast Asian Migrant Workers and Immigrants in Taiwan” in National Museum of Taiwan History

周宜穎 Yi-Ying Chou <sup>52</sup>

#### 摘要

2018年，從東南亞來到臺灣的移民已突破15萬人、移工逾70萬人。無論其來自哪個國家、停留多久，都已經成為臺灣文化底蘊的一部分。作為一個關注當代與公眾的博物館，國立臺灣歷史博物館（以下簡稱臺史博）於2017年舉辦了「新臺客：東南亞移民移工在臺灣特展」，本研究以該特展為案例，解析臺史博面對當代多元族群教育與文化的議題，如何透過展覽與歷史連結，將東南亞移民、移工納為臺灣歷史與移民集體記憶的一部份，並跳脫「他者」文化再現的展示詮釋，突破社會大眾對東南亞移民、移工單一的刻板印象，突顯其多元樣貌與各自的主體性，透過承載移民、移工記憶與情感的生活物件、影像與創作，鮮明勾勒出每個人物，以建構民眾對東南亞移民、移工的認識、理解，並進而產生同理、尊重，也透過其視野，帶人們看見這個世代的新臺灣。而作為一個國家博物館，臺史博亦不迴避移民、移工人權與公平正義的問題。

多元族群與文化已是當代國家博物館的主流價值觀，而臺史博的展示與教育所建構的集體記憶與認同，也是在以國家為一共同體下的「多元」。本特展不只形塑對東南亞移民、移工的歷史與文化認同，展覽過程中與移民、移工密切的合作互動，無形中也形塑移民、移工自我認同與對臺灣的認同。

**關鍵字：**歷史博物館、多元族群教育、移民、移工、東南亞

#### Abstract

In 2018, the number of immigrants from Southeast Asia has surpassed 150,000, and there are 700,000 foreign workers. Whichever country they come from, and however long they stay here, they have become an undeniable part of Taiwanese culture. As a museum giving attention to the present and the public, the National Museum of Taiwan History (hereinafter referred to as NMTH) held the special exhibition “The New Tai-ker: Southeast Asian Migrant Workers and Immigrants in Taiwan” in 2017. This research takes the special exhibition as the case study. It analyzes how the

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museum connected with history through the exhibition and regarded Southeast Asian immigrants and migrant workers as part of the history and the collective memories of Taiwan in the face of contemporary multi-ethnic education and culture issues. Instead of cultural representation of the others, the exhibition toppled the stereotypes of the Southeast Asian immigrants and migrant workers. Through personal objects carrying memories and emotions, videos, and artistic creations, this exhibition demonstrated various facets and the subjectivities of the new Taiwanese, or the new Tai-ker. It tried to construct people's understanding, empathy and respect. We learned the overall concept of the new Taiwan which has emerged in this era of transition from both an intimate angle and a broader horizon. As a national museum, the NMTH did not evade the issues of human rights and social equality.

Diverse ethnic groups and cultures have become the mainstream values of contemporary national museums. The collective memories and identity constructed by the exhibition and the education in NMTH is "diversity" under the state as a community. The exhibition not only shaped the history and cultural identity of Southeast Asian immigrants and migrant workers, but also shaped their self-identification and identification with Taiwan in the process.

**Keywords:** History Museums, Multiethnic Education, Immigrants, Migrant Workers, Southeast Asian.

## F-6：排灣族生活科技教具之開發研究：以趕鳥器為例

### A Study on the Development of Living Technology Teaching Aids for Paiwan：A Case of Bird Repeller

施焜燿 Kun-Yauh Shih<sup>53</sup> 張祈良 Chi-Liang Chang<sup>54</sup>  
洪菘彰 Sung-Chang Hung<sup>55</sup> 施釗德 Jau-Der Shih<sup>56</sup>

#### 摘要

本研究主要發展排灣族生活科技教具，讓排灣族學校師生有機會接受生活科技知識，動手做。探究學生在科學的學習特性及困難，研發排灣族「認識生活科技新知」、界定學習者的需求之活動模組與生活教具之開發，並進行實驗教學。研究中藉由耆老訪談、田野調查並舉辦原住民族學生動手做體驗特色教具開發過程，擴大學習深度與廣度。本研究以排灣族傳統趕鳥器原理為例，經由 Arduino 微電腦科技製作成趕鳥器科技教具，並於數所原住民族學校試教，將原住民族文化特色教具開發推廣至原住民族部落學校地區。

**關鍵字：**生活科技教具、排灣族、趕鳥器

#### Abstract

This study mainly develops the science and technology teaching aids of the Paiwan people, so that the teachers and students of the Paiwan School have the opportunity to accept the knowledge of life science and technology. The study focused on the characteristics and difficulties of learning in science, developing the reading materials to "understand science and technology". We also defined the demand of digital learning systems and living technology teaching aids for Paiwan students. In the study, through the interviews of elders, field study and hands-on activities in the development of teaching aids for aboriginal students, expand the depth and breadth of learning. This study takes the principle of the Paiwan traditional bird repeller as an example and uses the Arduino microcomputer technology to make a bird repeller teaching aid. We have already conducted experimental teaching in several aboriginal schools. We also promoted the teaching aids of indigenous cultural characteristics to other aboriginal schools.

**Keywords：**Technology Teaching Aids, Paiwan, Bird Repeller

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## F-7：瑞典社會教育政策台灣化— 以全球在地化角度探討非營利組織

### The Taiwanization of Swedish Social Education Policies - from a Perspective of Globalization on Non-profit Organizations

葉若潔 Yeh Jo Chieh <sup>57</sup>

#### 摘要

社會教育政策與國民教育政策是相輔相成的，在諸多社會教育政策中，長期照護政策是台灣社會值得關切的部分。隨著台灣人口結構的高齡化、出生率逐年降低、升學率提升等等，皆牽動著長期照護的就業市場。而老年人的長期照護內容，也不再僅只於身體上的照護，更需融入教學與學習的教育觀念，才能符合老年人的身心需求，也有助於整體社會的健全發展。

在瑞典長期照護政策中，會依照老人健康狀況，區分長照等級。瑞典政府除了提供居家照護服務，甚至把老房子改成無障礙空間，讓老人家住得安心，其家人也能放心。並且有社區聚會地點，充實老年人生活。瑞典人認為最幸福的老去方式，是獨立且有尊嚴的在家老去，因此九成以上的老年人都居住在自己家中，所以瑞典長期照護政策，提供「青銀共居」制度，年輕人因為照顧老年人，也從老年人身上學習知識或經驗，並且預知自己在老年之後的狀況。而台灣的長照人力就業率偏低，主要問題在台灣本土人力沒有辦法留任。雖然勞動部及各相關單位陸陸續續培訓了大約十萬專業人才，但台灣的長照人力薪資偏低、時薪制非月薪制、缺少升遷機會、社會形象不高、工作缺乏成就感，都是影響留任的重要因素，在建構長照體系時，必須克服這些問題，當本土人力漸多，對外勞的仰賴才會越來越少，台灣的長期照護政策才會逐漸完善。

本研究之目的，欲以社會變遷理論中，全球在地化的觀點，釐清公民角色及定位來探討瑞典長期照護政策的應用現況，以及瑞典長期照護政策托育挪用至台灣社會的實施情形，以了解探討瑞典長期照護政策的可取之處，並了解台灣現行長期照護政策，在制度上的優勢與困境。本研究之方法採取「訪談分析法」，以立意抽樣方式，針對已借用並實施瑞典長照制度之台灣非營利組織「彭婉如基金會」，進行探討。本研究之預期成果，希望以教育工作者的觀點來了解跨國制度在移轉應用上的可行性及困境，關注移轉後制度在實行上的可持續性，並探討完善的長照制度能解決的社會問題。

**關鍵字：**社會教育政策、全球在地化、長期照顧政策

#### Abstract

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Social education and national education share a complementary relationship with each other. The Long-term Care Policy is a noteworthy part out of many social education policies in Taiwan. The development of Long-term Policy is affected by several factors such as the aging of Taiwan's population, the decrease in birth rate and the improvement in education level. The long-term care of the elderly should not focus merely on physical care. Only when educational concepts are integrated will it meet the needs of the elderly and contribute to the sound development of the whole society. This study discusses the current situation of Swedish long-term policy from a perspective of globalization. It will analyze what could be used by Taiwan for reference, along with the status quo of long-term policy in Taiwan and its advantages and disadvantages.

**Key words:** Social Education Policies, Globalization, Long-Term Care Policy



## F-8：社會正義：中國大陸學前教育普惠性政策形成及價值思考

### Social Justice : The Policy Of Inclusiveness For Preschool Education And Value Analysis

鄒娜 Zou,Na <sup>58</sup>

#### 摘要

教育正義議題是教育領域中的永恆話題，應同時兼顧分配正義、關係正義和承認正義。分配正義主要指向社會資源和機會的分配，關係正義是在分配正義的基礎上，追尋不同群體或階層之間的關係平等，而承認正義則是指向人與人之間的社會-心理關係。中國大陸在經濟快速增長、地域發展不平衡、城鎮化進程推進、社會多元發展的過程中，在教育領域中探求著教育正義的實現。在學前教育領域中，二十年的學前教育政策的演變歷程呈現了政府力量對“公”與“私”辦學的調試，以保障廣大幼兒受教育權。2017 年教育部“第三期学前教育行动计划的意见”，提出將增加普惠性資源供給，深化體制機制改革，到 2020 年基本建成广覆盖、保基本、有质量的学前教育公共服务体系，普惠性幼儿园覆盖率將达到 80%，充分體現了學前教育中對教育分配正義的價值追求。但在統一的管理體制下，應考慮多樣化的教育需求，避免因過度追求“同一”而導致的特色與品質的缺失。因此，在大力推廣學前教育普惠性政策的同時應兼顧其過程中的關係正義和承認正義，以達到實質意義的正義。

**關鍵字：**社會正義 學前教育政策 學前教育普惠性 價值反思

#### Abstract

Justice is an eternal topic in education area which can be fallen into justice of distribution, justice of relationship and justice of recognition. Justice of distribution aimed at resources and chances, the other two aimed relationships of different groups and recognition among individuals. China devotes a lot to realize justice in education with great changes in economy, regional imbalance, urbanization process and the diversification of society. Government are trying to guarantee people's right to education in preschool system. The ministry of education assert inclusive kindergarten should account for 80 proportion of the amount, which embodies the value of distribution of justice . While the policy should pay more attention to the multiple needs of kids which can embody the value of justice of recognition. Only in this way the policy of preschool education could realize the true justice of education.

**Key words:** social justice, the policy of preschool education, inclusiveness of preschool , value reflection



(作者同意提供中文全文下載)

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## F-9：客家族群的茶道文化研究

### The study of tea culture about Hakka ethics

黎淑慧 Hsu Huei Li <sup>59</sup>

#### 摘要

在一九七〇 經濟起飛前的台灣庶民喝茶習慣其實仍停留在大壺泡或杯泡的習慣，即便是港式飲茶，茶是配角，茶點才是主角，小壺泡的蔚然成風，結合商業與文化行為，並帶動飲茶文化把茶推上主角，乃至成為潮流，陸羽功不可沒。

茶藝做為一門藝術，在台灣三十餘年的發展中，由傳統的潮汕功夫泡、聞香杯開始，進而以茶席結合音樂、舞蹈乃至於舞台、裝置、戲劇，從靜態到動態，從室內到戶外，從家庭茶會、千人茶會乃至於劇場茶會、婚宴茶會、宗教茶會、角色扮演茶會……等。而其中茶的品類繁盛、茶器的質美精巧、場景佈置的優雅細緻、茶人風度翩翩的肢體行止，更使茶藝活動熱鬧繽紛，儼然形成一個足以與日本茶道、韓國茶禮鼎足而三的茶文化。然其藝術價值由於缺乏較具體的論述，且所有藝術的表現形式總有其精神內涵為之後盾，惜乎中國茶書向來重術輕心，以致經過近四十年的發展後意圖為這門藝術尋找根柢，在往「茶道」靠攏時，卻發現「有茶無道」，所以在界定茶道時仍在茶藝表現上兜圈。

**關鍵字：**無我茶會、客家族群、茶道

#### Abstract

We have the habit of drinking tea about Hakka ethics. In Taiwan, we drink tea with a large cup of tea. Now, tea culture plays an important role, we will thanks the person who is Lu Yu.

Tea art as an art, in the development of Taiwan for more than 30 years, from the traditional Chaoshan Kungfu bubble, the smell of the cup, and then the combination of music, dance and even stage, installation, drama, from static to dynamic, from indoor to outdoor From family tea parties, thousands of tea parties, to theater tea parties, wedding tea parties, religious tea parties, role-playing tea parties, etc. Among them, the variety of tea, the exquisite quality of the tea, the elegant and meticulous arrangement of the scenes, and the graceful manners of the tea people make the tea activities more lively and colorful, forming a tea that is enough for Japanese tea ceremony and Korean tea ceremony. Culture. However, its artistic value lacks a more specific exposition, and all forms of artistic expression always have its spiritual connotation as a backing. Unfortunately, Chinese tea books have always been lightly focused, so that after nearly 40 years of development, this is the intention. When the art is looking for the roots, when it comes to the "tea ceremony", it finds that "there is no way to have tea", so it is still in the performance of tea art when defining the tea ceremony.

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**Keywords :** Wu-Wo Tea Ceremony 、 Hakka ethnic group 、 Tea Ceremony



## F-10：認字析詞：字詞本位教學對東南亞新移民篇章閱讀速度影響

### Word v.s. Character : A research towards immigrants reading method

謝宗祐 Hsieh, Tsung-Yu<sup>60</sup>

#### 摘要

識字，對臺灣的新移民而言是一種就業優勢。據內政部 (2004)所公布「2003 年外籍與大陸配偶生活狀況調查」，在受訪的新移民中，最希望能夠接受的課程，「語言能力、識字教學」以及「就業訓練」占了前兩位。現行的識字教學以「字」(character) 為主；然而現代漢語口語及書寫形式的不對稱，導致新移民即使認識很多字，卻仍有閱讀的困難(楊憲明, 1998)。柯華葳 (2010) 指出詞彙 (word) 在閱讀中扮演重要角色，以詞彙為本位進行識字教學對照傳統字的教學兩者對於閱讀速度的影響為何為本研究所要探討之議題。本研究將 27 名來自東南亞國家的新移民，經過識字量測驗 (洪儷瑜, 2012) 確認參與者識字量後分為詞彙組以及單字組；分別進行三個星期的字詞重複凸顯訓練。之後進行陌生的篇章閱讀並記錄唸讀時間。實驗結果發現，詞彙組的平均唸讀時間為 420 秒，小於單字組的 443 秒，表示以詞彙為單位進行教學能讓新移民們在閱讀速度上快於以字為單位的教學。本研究結果可以作為未來新移民識字教學教材選擇以及教學方式的一種參考。

**關鍵字：**新移民、多元族群、語言教學、識字教學、新移民教育

#### Abstract

To apply jobs, being able to recognize Chinese characters is a crucial skill for immigrants in Taiwan. According to a survey from Ministry of interior in 2004, the top two abilities that immigrants are willing to gain are learning Chinese characters and working skill training. However, current teaching method is based on “characters”, results in difficulty of reading. This research recruited 27 immigrants from Southeast Asia. They were first tested with their word recognition level by Hong (2012) then started a training section for three weeks. After three weeks, they were asked to read articles they had never read. The result revealed that the reading time of word group was far less than the character group; which means teaching in words sped up their reading speed then teaching characters.

**Keywords :** immigrants, language teaching, multiethnic

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## 附錄一 臺北市立大學學校位置圖

### 捷運：

中正紀念堂站 7 號出口

### 公車站 1 (臺北市立大學站)：

252、660、644

### 公車站 2 (一女中站)：

2-1 262、3、0 東

2-2 臺北客運、15 路樹林、指南 3、聯營 270、235、662、663

2-3 聯營 204、241、243、244、236、251、662、663、644、706、235、532、630

### 公車站 3 (市立大學附小站)：

204、235、630、644、532、

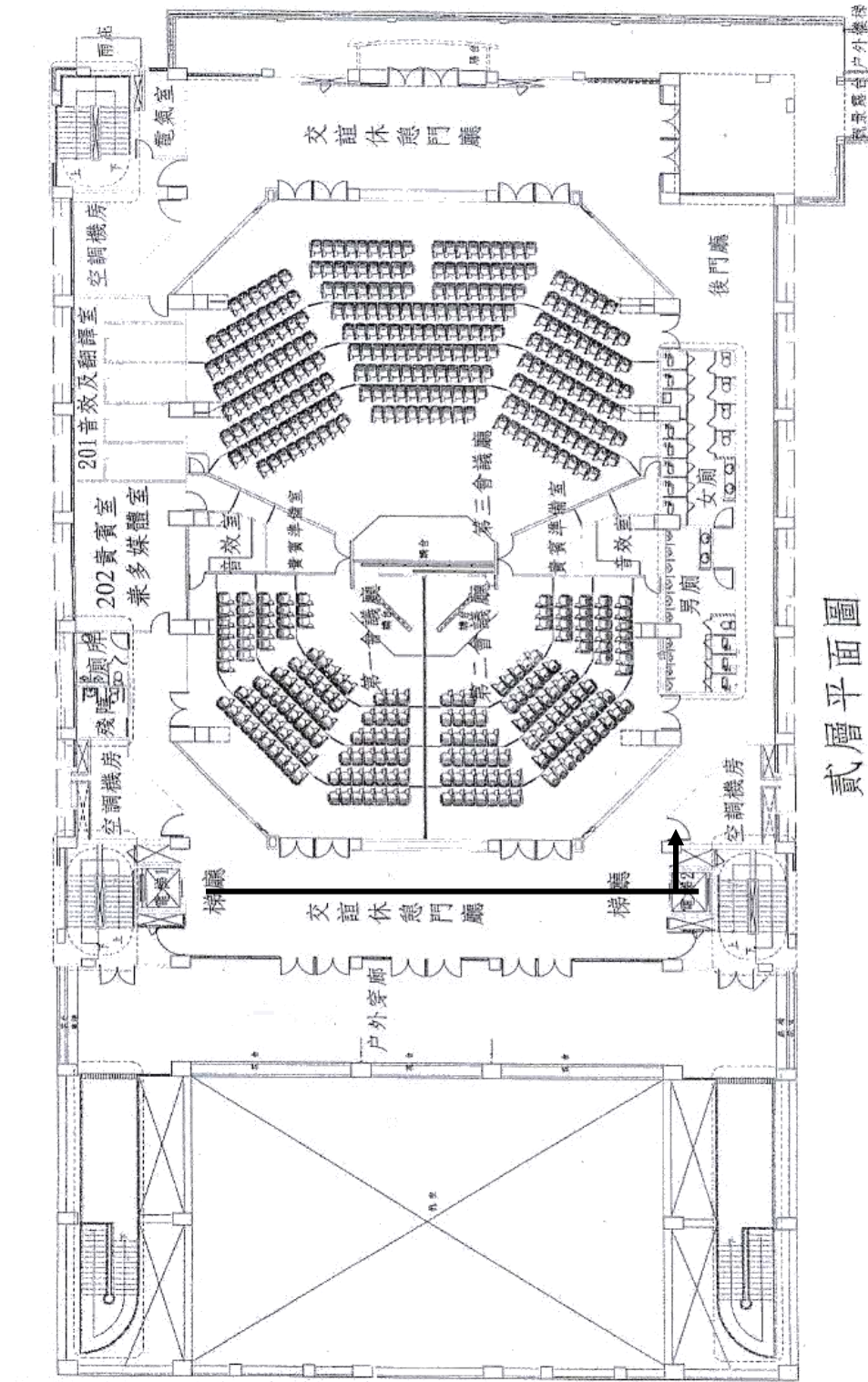
706、662、663、241、243、244、5、236、251



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### 附錄二 公誠樓二樓平面圖



貳層平面圖

### 附錄三 公誠樓四樓平面圖

