

# 原漢學校本位課程之比較分析

--以台灣中部以北地區國民小學為例

## 中文摘要

社會變遷的快速，推波助瀾學校教育改革的腳步。學校教育不能原地踏步，必須有所創新；學校教育必須能掌握社會脈動，才能提供學子隨機應變的能力。因此，教育改革勢在必行。

中央統籌規劃的課程是一套統一的架構，並未考量學生生活經驗、學生成長背景、學生民族身分..，，爲了改善上述缺失，教育部現今推行的九年一貫國民教育，在課程規劃上，安排一周兩節課的彈性學習時間，提供給各小學彈性運用課程的設計，也就是鼓勵學校妥善運用這兩節課時間，設計規劃適合該校學童學習的課程活動。精神上強調培養學生帶得走的能力、期望學生從此課程學習中找到學習的樂趣，從而喜愛上學、更有自信面對挑戰。課程的內容可以是各學科的補救教學活動；或是結合社區發展、自然生態資源、機關團體的課程設計；還是民族文化相關的課程發展活動...。因此，學校本位課程的推動，彰顯了各學校的發展特色。

不同的民族，有不同的風土民情；語言、習俗上的不同，讓台灣境內各民族有了各自不同的特色。學校本位課程所提供各學校彈性的自主課程設計，造就了原住民小學與漢人小學在課程設計方向上不同的發展。原住民小學發展了與該學校學童民族身分相關的民族文化課程活動，有的是民族語言課程、民族舞蹈活動、原住民合唱社團、還有原住民祭儀活動，以及傳統編織、織布技藝等課程。漢人小學則多是結合社區發展鄉土人文、自然生態，或是與社區機關、社團結合的課程活動。

本論文是以比較分析台灣中部以北地區，八所原漢國民小學所推動的學校本位課程活動，透過訪談、問卷調查，綜合歸納後得到下列點結論：

- 壹、原住民小學學校本位課程發展傾向於民族文化相關課程。
- 貳、漢人小學學校本位課程發展多與社區資源相結合。
- 參、原住民教師比漢人教師關心民族教育。
- 肆、學生喜愛主題活動式課程。
- 伍、學校本位課程活動設計打造學校特色。

關鍵字：學校本位課程

原住民族教育

族群認同

## Study and Analyze the School-based Curriculum of Aboriginal Schools and General School for the Northern of Taiwan Elementary Schools

The modern society changes so fast that it accelerates the revolution in our system of education and the school education system should innovate in order to make progress instead of regression. To provide students with the ability to adapt modern society, which changes all the time, revolution in our educational system is imperative.

The central government designed curriculum, a prevailing uniformity of educational skeleton, concerns nothing about the living experience, backgrounds and special racial dignity of the individual, so the Department of Education promotes the nine-year integrated education, an educational frame, in order to correct the flaw that ignores individual characteristics. The nine-year integrated education provides the flexibility in program design by arranging elastic courses two times a week. In other words, the purpose on this special educational frame is that appropriate arrangement for activities and programs which suit students. Moreover, the essence of the nine-year integrated education puts emphasis on the spirit that the individual can see the fun of learning. In addition nine-year integrated education, students love to go to school and act with confidence to face challenges. The ingredients of the program may contain tutorial class or cooperate with community development, nature resources, and public welfare organizations. Therefore, advocating the school-based curriculum makes traits of every single school more obvious.

Generally speaking, diverse races have dissimilar cultures which are unique. The variety of historical backgrounds, languages and custom contribute the special feature which belongs to natives in Taiwan. The school-based curriculum which offers flexibility in program design makes the difference in curriculum arrangement between aboriginal elementary school and general elementary school. The aboriginal elementary schools have developed the cultural programs, which include mother language, folk dance, chorus, ritual ceremony and traditional weave skill, relating to their historical background according to the traits that students present. On the other hand, the general elementary schools combine their programs with native humanism, environmental concerns or cooperate with community activities and public welfare organizations.

The thesis analysis and compares the school-based curriculum of eight schools which include aboriginal and general elementary schools in north and central Taiwan

by interviews, questionnaires and then obtains conclusions represented below.

1. The school-based curriculum of aboriginal elementary school inclines to develop cultural programs.
2. The school-based curriculum of general elementary school chiefly combines with community resources.
3. The aboriginal teachers concern more about national education than other teachers.
4. The students prefer topical subject curriculums.
5. Designing school-based curriculum forms characteristics of schools.

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aboriginal education  
ethnic identification