

國立臺北教育大學
海外實地學習課程補助

出國報告書

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派赴國家：澳洲

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摘要

為培育具國際觀之原住民文化教育法律人才，本人—鄭川如，於 2022 年 9 月 24 日至 10 月 5 日，帶領本校原住民文化教育法律碩士在職專班同學至澳洲阿德雷得參加「2022 世界原住民族教育研討會」（World Indigenous Peoples Conference on Education, WIPCE），並於研討會中發表。參與同學自去年十二開始，從訂定研究主題、決定研究方法、著手研究、閱讀相關外文文獻、練習英語口說技巧、準備英文海報與英語口頭報告，最後於今年九月至阿德雷得出席國際研討會，活動前後之準備期間共計 10 個月，學生獲益匪淺。

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出國報告書

一、目的

原住民族多元的語言與文化，是國家共同的文化資產，而近年來國家亦透過許多法制的訂定，以發揚原住民族之文化與教育。為培育兼具文化、教育與法律方面的原住民人才，本校教育經營與管理學系於 108 學年度開設「原住民文教法律碩士在職專班」。又因全世界原住民皆面臨相同的困境，原住民學子以及研究人員，有必要經常借鏡其他先進國家的法制與政策，以利自身文化語言的保存與發展。

本人為增加原住民同學之國際能見度、培養國際視野，因此鼓勵原住民同學出國參與研討會。自去年（2021）知悉 2022 年 9 月 26-30 日將於澳洲阿德雷得（Adelaide, Australia）舉辦「世界原住民教育研討會」，即積極鼓勵本校原碩專班同學一同參與。

「世界原住民族教育研討會」（World Indigenous People Conference on Education，簡稱 WIPCE）為國際上最具規模且多元的原住民族教育論壇，每三年一次的 WIPCE 吸引來自各國原住民代表（包含學者、民族教育實踐者、學生及組織等）分享原住民族教育的策略及發展，曾在加拿大、紐西蘭、夏威夷、澳洲、秘魯及美國舉辦，至今已逾三十年。WIPCE 致力於發展出兼具文化認同及知識增進的原住民族教育，企圖突破當代體制，重拾原住民族的主體性，此研討會在原住民族教育上扮演著重要的角色。

二、過程

經過十個月的準備時間，本人與學生於 9 月 24 日（六）自桃園國際機場搭機，經過 12 個小時的飛機時間，終於於翌日上午抵達澳洲阿德雷得（Adelaide），當天下踏 Holiday Inn Adelaide 飯店。

本屆「世界原住民族教育研討會」（WIPCE）於「阿德雷得會議中心」（Adelaide Convention Center）舉辦，距離我們下踏的飯店，只有不到 5 分鐘的腳程。阿德雷得會議中心於 1987 年啟用，全館擁有三十幾個大大小小的會議中心，還有一個四層樓高、可同時容納 1,000 人的大演講廳，非常適合舉辦國際級的研討會。根據主辦單位統計，本屆 WIPCE 共有來自三十幾個國家

共 2,200 的原住民代表與會，另外加上線上與會的 900 名朋友，共計 3,100 人與會。這也是本人目前參加過的研討會裡，規模最大的一個。



星期一（9/26）上午是報到時間，下午為大會的開場與表演，晚上為歡迎酒會。正式的研討會從星期二（9/27）早上 8:00 開始，至星期五（9/30）中午結束。每天從早上 8:00 至下午 17:45，除了專題演講（keynote speaker）的講次以外，其他時間同時皆有 5-10 個場次的演講發表或是分享會。換句話說，每一個時段，我們只能針對自己最有興趣的主題去聽，無法聽到所有的場次。與一般研討會不同的是，WIPCE 較多場次的發表是「分享會形式」，也就是由來自世界各地的原住民個人或團體，分享他們在原住民族教育、語言/文化保存上的進展。本人也是第一次參加 WIPCE，只能說收穫很多、且大開眼界。

本校學生的海報發表，大會安排在星期二、三、四下午 13:30-14:30 期間，這段時間學生會站在自己的海報旁進行解說。聽眾也非常大方地分享他們的意見。根據學生的反應，聽眾的回饋意見非常直接且對論文很有幫助。



而本人的發表場次安排在星期三 10:00-10:45 之間，在 E4 教室，現場可容納 80 人左右。或許因為本場次的主題很吸引人，現場幾乎坐滿了聽眾。演講結束後，亦有三位聽眾提出問題，進行短暫地 Q&A。總的來說，是一場成功地演講。



三、心得

此次帶同學做海外實地學習，學習很多，也感觸良多。首先，原碩專班同學的表現極佳，不僅台風好、落落大方，待人友善，做事更是認真。根據本人參與研討會的經驗，許多人參加研討會，除了自己的場次以外，頂多再去聽個二、三個場次，其餘時間就會「自由活動」，但原碩專班的同學非

常認真地從星期一的開幕式聽到星期五的閉幕式，認真程度著實讓我驚訝不已（或許他們也知道能夠出國參與這樣的國際盛會是一個難能可貴的機會。）

而我自己也透過此次研討會，更加知悉其他國家原住民族教育以及語言文化推動的現況。例如，加拿大的一個幼兒園，透過大量與土地接觸的「沉浸式教學」（Land-based Learning），成功地推展母語，使幼童們在天然地環境中，自然而然地學習母語，同時間，也意外地解決了不少「注意力失調、過動」的兒童學習狀況。又例如，美國 Dakota 族發現，把原住民族語言當作是一個「學校科目」在學校教授的方式，沒有辦法成功地復振母語，因為學生們只是把母語當作是一個科目在學習，除了學校教室以外，學生們並不會在其他生活的情境中使用。目前，該族計畫透過「體制外」的方式，於生活中教授/傳遞母語的知識。值得一提的是，為保存母語使用的特殊情境，該族計畫透過VR實境技術，錄製熟諳母語的部落族人於生活中使用母語的互動情境，將來想要學習母語的人，就可以戴著VR眼鏡，實際「加入」母語使用的情境中。又例如，澳洲一個大學，透過讓原住民大學生參與暑期短期研究計畫，教導他們如何做研究，並成功地提升原住民學生大學在學率。此次研討會，本人更意外地得知，原來加拿大第一民族、芬蘭薩米族已成立「原住民族大學」，於大學中使用原住民族母語教授原住民族語言、文化，這群學生將來也會成為原住民族教育的師資。

出國前，原本以為台灣關於原住民族教育的法律制度是落後的，參加本次活動後，才知道，相較於其他國家，台灣的原住民族教育體制、相關法律制度，其實是領先很多國家的，例如，目前台灣的原住民族重點學校已經可以依據「實驗教育三法」申請成立「實驗教育學校」，調整學校課程架構，以符合該特定學校原住民學生的學習需求，而其他國家的原住民學校現在只能「偷偷地做」。

四、建議

原碩專班學生透過出國參與研討會，不僅可以增廣見聞、提升個人見識，也可以讓全世界看到台灣的厲害，使台灣成為其他國家學習的對象。然而，本人確發現，校內外皆不補助原碩專班學生出國參與研討會，例如：科技部的「補助國內研究生出席國際學術會議」計畫不補助原住民碩士在職專班學生，本校的「研究生出席國際學術會議補助計畫」亦不補助碩士班的研

究生，本校之「海外實地學習課程補助實施要點」亦不補助在職專班學生。此點甚為可惜。建請學校從優考量「原民碩班」國際化領域特殊性，兼顧校務國際化發展等，同意將該等特殊領域學生納入學校補助學生海外實地學習之範疇，並將「研究生出席國際學術會議補助計畫」擴及至碩士班研究生。

附錄一：個人發表之英文文章

Indigenous Peoples and Multicultural Education-Evaluation of 2021 Courses Materials in Educational Institutions in Taiwan

ChuanJu Cheng¹

Abstract

It is well established that education is an indispensable means of realizing human rights. For the past 70 years, the United Nations has adopted numeral international human rights instruments to safeguard people's right to education, such as the UDHR, Article 13 of the ICESCR, Article 28 of the CRC, Article 19 of the CEDAW, as well as Article 14 of the UNDRIP. For indigenous peoples, while it is important to receive a high-quality education, it is also vital to maintain their distinct cultures and languages, for they are central to the identity, worldviews and visions of indigenous peoples. In order to implement it, the U.N. calls upon the State parties to ensure that education is culturally appropriate for indigenous peoples and to ensure their cultural needs are reflected in the curriculum, content of materials, teaching methods, and policies.

Following the international trend, the Taiwanese government passed the *"Education Act for Indigenous Peoples (EAIP)"* in 1998. The EAIP divides indigenous peoples' education into general education and ethnic education. Under the EAIP, ethnic education is as important as general education. In its 2014 amendment, the law demands that *"educational institutions of all types at all levels shall adopt a multicultural approach and incorporate the histories, cultures, and values of the various indigenous ethnicities into relevant courses and teaching materials..."* (article 20, now in article 27). Eight years have passed, have Taiwan's educational institutions adopted a multicultural approach and incorporated the histories, cultures, and values of the various indigenous ethnicities into relevant courses and teaching materials? This article explores this crucial question by reviewing Taiwan's current textbooks in elementary and middle schools.

Keywords: right to education, indigenous education, indigenous people, Taiwan, multicultural education, course materials

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Indigenous Peoples and Multicultural Education-Evaluation of 2021 Courses Materials in Educational Institutions in Taiwan

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I. Introduction

Indigenous peoples and their cultures had and have been discriminated by the main society for a very long time. Beginning in the 19th century, countries started to implement integration policy upon indigenous children through forced education. Although it was aimed to “improve” the livelihood of indigenous peoples, it also produced serious problem. As José Martínez Cobo pointed out in his final report of the “Study of the Problem of Discrimination Against Indigenous Populations” submitted to U.N. Commission on Human Rights in 1981, the dis-autochthonous education imposed on to indigenous children have “*deprive indigenous pupils of everything indigenous*,”³ and affirmed that assimilation was no longer justifiable under the context of cultural and linguistic pluralism.⁴ Since then, the United Nations has been slowly promoting multicultural education for indigenous children through international human rights instruments and other mechanisms.

For example, in 1989, the ILO replaced Convention No. 107 (1959) with Convention No. 169 (1989), emphasizing the respect of indigenous cultures and their ways of life instead of assuming indigenous peoples disappear as they gradually integrated in to the mainstream society.⁵ In Article 27, it stipulated that “*Education programmes and services for the peoples concerned shall be developed and implemented in co-operation with them to address their special needs, and shall incorporate their histories, their knowledge and technologies, their value systems and their further social, economic and cultural aspirations.*” Also, in the 1999 CESCR General Comment No. 13 regarding the right to education, the Committee calls upon the States to take “positive measures to ensure that education is culturally appropriate for minorities and indigenous peoples.”⁶ Later on, in the 2009 Convention on the Rights of the Child

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³ José Martínez Cobo, *Study of the Problem of Discrimination Against Indigenous Population*, XXI. Conclusion, para. 91, E/CH.4/Sub.2/1983/21/Add.8

⁴ *Id.* at para. 92.

⁵ James Anaya, *International Human Rights and Indigenous Peoples*, at 138

⁶ CESCR General Comment No. 13, para.50, U.N. Doc. E/C.12/1999/10.

General Comment No. 11 regarding indigenous children and their rights under the Convention, the Committee calls upon the State parties to combat racism towards indigenous children by ensuring that “the curriculum, education materials and history text books provide a fair, accurate and informative portrayal of the societies and cultures of indigenous peoples.”⁷ After years of promotion, the idea of multicultural education gradually become mainstream value and many countries has replaced their indigenous policy of integrationism with multiculturalism.

After implementing decades of assimilation policy toward indigenous peoples, the Taiwanese government finally adopted the “*Education Act for Indigenous Peoples (EAIP)*” in 1998, within its general provisions, it stipulates that “*indigenous education shall have as its aims the safeguarding of the dignity and honor of indigenous peoples, ensuring the continuing vitality of each indigenous people, advancing their well-being, and boosting their sense of collective pride in their identity.*”⁸ Regarding textbooks for basic education, article 18 stipulates that “*Educational institutions of all types at all levels shall adopt a multicultural approach and incorporate the histories, cultures, and values of the various indigenous ethnicities into relevant courses and teaching materials, to help promote mutual understanding and respect between different ethnic groups.*”⁹ Twenty years has passed, have Taiwan’s educational institutions adopted a multi-cultural approach and incorporated the histories, cultures, and values of the various indigenous ethnicities into relevant courses and teaching materials? Furthermore, does the present indigenous education safeguard the dignity and honor of indigenous peoples, advancing their well-being, and boost their sense of collective pride in their identity? Because almost every indigenous child in Taiwan go to public school, this paper will exam whether Taiwan’s government has fulfilled its obligation by evaluating courses materials in Taiwan’s public schools.

II. Evaluation of 2021 Courses Materials in Public Educational Institutions in Taiwan

Taiwan was under the colonial rule of Japan during 1895 to 1945. After the end of World War II, the Republic of China (hereinafter, the ROC) resumed control over Taiwan. Being defeated by the Communist Party and retreated to Taiwan, the dominant ruling party of the ROC-the Kaomington party (aka, the KMT), wanted to reunite the colonized-Taiwanese with the Han people from mainland China. Therefore, the KMT government had been implementing a

⁷ CRC General Comment No. 11, para. 58, U.N. Doc. CRC/C/GC/11.

⁸ Education Act for Indigenous Peoples, Article 2 Section 2. (now in Article 2 Section 1), 1998.

⁹ Id. Article 18 (now in Article 27 Section 1)

patriotic, anti-communist, de-Japanized, Han-centric education onto all Taiwanese children (including indigenous children). During that time, indigenous students would learn Chinese language, Chinese culture, Chinese history and geography, but not indigenous peoples' language or culture. Furthermore, students were forbidden to speak their own mother-tongue languages, both in schools and in public sphere. After 40 years of assimilation policy, indigenous peoples of Taiwan faced problem of languages and cultures distinction.

As Chiang Ching-Ko, the KMT's autocrat ruler deceased in 1989, Taiwan started to undergone educational reform. Reform in the 1990s covers a wide range of matters, including persons qualified to teach, curriculum, teaching methods, textbooks, educational finance, as well as laws and regulations. Within all the reform, one of the greatest changes was to allow private sectors to edit and publish textbooks for basic education, rather than government's unilateral and dominant control. However, content of textbooks must follow the curriculum guidelines issued by the Ministry of Education and must gain their approval before releasing. After releasing, each public school has a broad discretion in regards of the textbooks they are going to use in their school.

In Taiwan, three main publishing houses who publish textbooks for elementary and secondary schools are the Kan-Hsun (康軒) cooperation, the Han-Lin (翰林) cooperation, and the Nan-Yi (南一) cooperation. For the purpose of this paper, I will evaluate the Society textbooks for Grade 3 to 6 and the Civil and Society as well as the History textbooks for Grade 7 to 9 published by Kan-Hsun, and the History textbooks for Grade 10 to 12 published by Han-Lin based on the reason that these books are widely used by public schools in Taiwan. When evaluating, I will mainly focus on the issue of whether these education materials and history textbooks provide a fair, accurate and informative portrayal of the societies and cultures of indigenous peoples, and also whether these materials would boost their sense of collective pride in their identity.

a. Elementary School Course Materials

Started from 2008, the Curriculum Guidelines of 9-Year Basic Education issued by the Ministry of Education has put great emphasis on multiculturalism. According to the 2008 Curriculum Guidelines, the purpose of basic education is "fulfilling every student's dream." Following 2008's Curriculum Guidelines, the 2014 Curriculum Guidelines of 12-Year Basic Education demands that the basic education shall respect cultures of different ethnic groups, caring for minority, inspire joy of life and confident of a child...so that individuals and groups

will have better life,¹⁰ and for the first time, the Ministry of Education acknowledged the main purpose of multicultural education is to pursue social justice.¹¹

According to the preface of the Society textbooks for Grade 3, the content/text were edited in accordance with the 2014 and 2018 Curriculum Guidelines. As for the textbooks for Grade 4 to 6, 2008 Curriculum Guidelines.

The themes for the Society textbooks for Grade 3 to 6 includes: my family and school, our hometown, population and industry, Taiwan's geographical environment, civil life and history, the historical, political, economic, social and cultural development in Taiwan's modern history, as well as world history and culture. The volume of these textbooks cover a total of 829 pages. Going through the education materials, I found that the content truly reveals actual lifestyle of the Taiwanese people, and vividly depict their point of view on social, cultural, and economic development. Frankly speaking, it was well organized and well written.

Within these 829 pages, indigenous related materials were found in 34 pages, and the content of the societies and cultures of indigenous peoples is quite accurate but not so rich. Grade 3-1 textbook talks about indigenous peoples' naming system, and the importance of respecting other ethnic groups (p. 14). Grade 4-1 textbook talks about indigenous traditional housing (p.24), life utensils (p.46), life style (p.55), and festival (p.68, 82), Grade 5-1 textbook talks about indigenous cultures (pp.84-89), Grade 5-2 textbook mentioned early contact of indigenous peoples with the Japanese army in the late 19th century. Grade 6-1 textbooks, the war of resistance between Japanese police and the Seediq people (pp.14-15). Although there are few mistakes but they were innocuous. In Taiwan, there are in total 16 indigenous nations that are recognized by the State, due to word limitation, the Society textbooks can only introduce the societies and cultures of some indigenous nations, unfortunately.

However, the textbooks try to bring different point of view in regards of indigenous peoples. for example, in page 14 of the Grade 5-2 Society textbooks, it mentioned that "during the Ching's rule (AD1683-1895), the Han people often invaded indigenous peoples living space when reclaiming. To prevent further conflict, the Chin government drew boundary line to separate the Han people and the indigenous peoples. However, it couldn't stop the Han people from reclamation. More and more people crossed the boundary illegally, in result, there were fewer and fewer living space for indigenous peoples." Under that text, there was a dialog box asking the following question: *"What impact might the development of the Han people have on the life and culture of the indigenous peoples?"* This question may raise Han students'

¹⁰ Ministry of Education, the Curriculum Guideline for 12-Year Basic Education, 1, Nov. 2014.

¹¹ *Id.* at 2.

awareness regarding the consequence of reclaiming, and allows them to learn history from a different angle.

However, it brings to my attention that Grade 3 to 6 textbooks focus more of indigenous peoples' culture, less of indigenous historical and social development. For instance, how and when did indigenous peoples succumbed to the previous and current regimes? In what way indigenous peoples' life changes under the influences of these regimes? (But perhaps these content is too heavy for elementary students.)

b. Mid-School Course Materials¹²

The History textbooks for Grade 7 to 9 cover Taiwan's history from prehistoric to modern day (vol. 1 to 2), China's history from Shang Dynasty to the 20th century (vol. 3 to 4), and the world history (vol. 5). Taiwan Indigenous peoples' history was illustrated mainly in volume 1 and volume 2 of the History textbooks. Compare to the Society textbooks for Grade 3 to 6, there are much more content relating to indigenous people's history, such as the origin and migration of indigenous peoples (vol. 1, unit 1-2), interaction between the European and the indigenous peoples (vol. 1, unit 3-1), interaction between the Cheng's regime and the indigenous peoples (vol. 1, unit 3-2), the social and cultural change of indigenous peoples during the Ching's rule (vol. 1, unit 6-3), the indigenous policy and the WuShe incident during the Japanese rule (vol. 2, unit 1-3), as well as its social and cultural change in that era (vol. 2, unit 6-3), the indigenous policy during the ROC's rule (vol. 2, unit 4-2), and indigenous movement during the 1980s (vol. 2, unit 6-2). Owing to the fact that the editorial team includes university professor who studied Taiwanese history, I found that the education materials in the History textbooks have provided a fair, accurate and informative portrayal of indigenous peoples' societies, and the content is fairly rich. It no longer propagate how successful the Taiwanese government had "helped" the indigenous peoples, but provide a neutral description of what actually happened. For example, in the unit of indigenous policy during the ROC's rule (vol. 2, unit 4-2), it said that *"The government's policy of asking the indigenous peoples to speak Mandarin, forcing them to used Han's naming system had destroyed their original naming system and hindered language transfer from generation to generation. It had also confused their family relationships and caused culture disruption."*

¹² According to the preface of the Civil and Society textbooks for Grade 7 to 9 (vol. 1 to 5) published by the Kan-Hsun cooperation, the content/text were edited in accordance with the 2014 and 2018 Curriculum Guidelines, so as the History textbooks (vol. 1 to 5).

The Civil and Society textbooks mainly focus on people's political and social life, therefore, it covers also some social and cultural issues of the indigenous peoples. For example, Unit 6-2 (Vol.1) talks about the meaning and importance of a tribe for the indigenous peoples, Unit 6-3 talks about how a tribe handle crisis and challenges in modern day Taiwan. Using the example of an Atayal tribe-Smangus, it demonstrates that it is possible for a tribe to boost tribal economy successfully by tourism while embracing their traditional life, culture, and socio-political entity.

In Unit 3 (Vol. 2), it talks about the meaning of a culture, how did cultural inequality happen, the basic decency to respect peoples from other cultures. In this part, although it was well written, the content was rather abstract descriptions. Whether or not students can truly understand the meaning of discrimination or bias, or how to show respect towards people from other cultures relies fully on each teacher's guidance.

c. High-School Course Materials¹³

In the History textbooks for Grade 10 to 12, Volume 1 contained most of the materials about Taiwan's indigenous peoples. In Chapter 1: Taiwan's indigenous peoples (page 12-33), the book introduces indigenous peoples' life, society and culture, indigenous rights as well as cultural revitalization. In the later chapters, it talks about the reclamation of indigenous land and ethnic relations during the Ching's rule (p.88), the impact on indigenous peoples of forest investigation during the Japanese rule (p.91), indigenous religions (p.108), indigenous literature and arts (p.109-110), and political persecution toward indigenous elites during the era of White Terror (p.168). Going through the book, I found these materials provide a fair, accurate and informative portrayal of the societies and cultures of indigenous peoples, and it truthfully depicts the negative impact toward indigenous peoples under different dominant regimes.

However, there are still some shortcomings. First of all, indigenous peoples' history was introduced from the viewpoint of the Han people, but not from that of indigenous peoples'. For instance, page 13 of Volume 1 lists all the important incidents for indigenous peoples under the timeline of "the Dutch period (1624-1662)-the Cheng's period (1662-1683)-the Ching's period (1683-1895)-the Japanese period (1895-1945)- the Republic of China (1945-)." However, from the indigenous peoples' point of view, it should be "era of self-government (time immemorial-1910s)- the Japanese period (1895-1945)- the ROC's rule (1945-)" because most of the highland indigenous peoples had no direct contact with the Dutch, the Cheng, and the Ching's

¹³ According to the preface of the History textbooks for Grade 10 to 12 published by the Han-Lin cooperation, the content/text were edited in accordance with the 2018 Curriculum Guidelines.

governments. As far as for the Lowland indigenous peoples (also called the Peipo peoples), some of them had interactions with the Dutch government, some of them had interactions with the Cheng's government, and most of them had interactions with the Ching's government, but the Peipo peoples' life experiences were more in line with the Han people during the Japanese rule and the ROC's rule, rather than with the Highland indigenous peoples.

Second, some of the wording might accidentally strengthening cultural bias towards indigenous peoples. For example, page 21 of Volume 1 mentioned that *"...these rituals usually proceed with music and dancing, indigenous peoples manifests their religions through their body, which made them peoples who love singing and dancing."*¹⁴ It's a fact that many indigenous traditional ceremonies contain singing and dancing, but traditional ceremonies usually happen once a year, not once a week. This wording re-inforce the preconception of indigenous peoples' talent to sing and dance.

In summary, the 2021 education materials and history textbooks for basic education in Taiwan provide a fair, accurate and informative portrayal of the societies and cultures of indigenous peoples. Although it was not fairly rich, it reflects the truths but not myths of what actually happened.

As stated earlier, the main purpose of the EAIP is to safeguard the dignity and honor of indigenous peoples, to ensure the continuing vitality of each indigenous people, to advance their well-being, and to boost their sense of collective pride in their identity (Article 2). To achieve that goal, "educational institutions of all types at all levels shall adopt a multicultural approach and incorporate the histories, cultures, and values of the various indigenous ethnicities into relevant courses and teaching materials, to help promote mutual understanding and respect between different ethnic groups." (Article 27) For Taiwanese children (Han people), I would say that the present education materials are quite enough to get a basic understanding of the society and history of the indigenous peoples of Taiwan. However, for indigenous children, these educational materials are far from enough. Under current curriculum, indigenous children will not learn the history, geography, socio-economic status of their own tribe, and they will not learn the language, culture, beliefs, and life style of their own people. In another word, the present education materials can barely boost indigenous students sense of collective pride in their identity.

For indigenous children to learn their own culture and history, school would need to adjust curriculum. Under current educational system, the only way to achieve it is to transform the

¹⁴ "...這些祭義往往以樂舞的形式進行，用身體實踐傳承其信仰，造就原住民族成為愛歌舞的民族。"

school into an experimental school under the “*Implementing Law of School-Based Experimental Education*.” (《學校型態實驗教育實施條例》)

In the next section, I’ll use Da-Tong junior high school as an example, explaining how the school adjust their curriculum so that the Atayal students can increase their sense of collective pride in their identity by learning their own culture, history, religions, beliefs within the school system.

III. Course Materials in an Indigenous Experimental School

In Taiwan, there are approximately 582,000 indigenous people, making up 2.5% of the total population of Taiwan. According to the statistic, half of them now live in the urban area, and half of them in the suburban area (also called indigenous townships). Da-Tong Junior High is located in Da-Tong indigenous township of Yilan County, one of the hometowns of the Atayal people. In 2020 school year, there are in total 53 students enrolled in the Da-Tong Junior High. The school has 19 faculties, which includes 8 Atayal people, 1 Paiwan people, and 10 Han people.¹⁵ The Principle, *Watan Silan*, member of the Atayal tribe, has assumed office since 2015. Realizing that the standard curriculum could not meet the needs of the Atayal students, Principle Watan had been working on turning the school into an experimental school since his inauguration. In 2018, the Da-Tong Junior High finally became the first indigenous experimental junior high school in Taiwan.

a. Curriculum Design of the Da-Tong Junior High

The main purpose of turning public school into an experimental school is to adjust school curriculum tailoring student’s needs. Regarding curriculum readjustment, Da-Tong Junior High retains all mandatory academic subjects (such as Mandarin, Indigenous Languages, English, Mathematics, Civil Society, Nature Science, Art, Life Technology, Health and Gym) and remove other non-mandatory subjects and activities. In result, students would have 18 periods for academic subjects and 12 periods for the Atayal culture courses per week. The Atayal culture courses make up 1/3 of the total learning time. In addition, because most of the Atayal culture courses are hands-on courses, for students to learn without disruption, the school has converged all the Atayal culture courses into Wednesday, Thursday, and Friday afternoons. (see Table 1)

¹⁵ 19 faculties in the Da-Tong junior high school includes: 7 full-time teachers (including the Principle), 3 supply teachers, 3 teachers from the reasonable staff member program, 2 vocational supply teachers, 2 teachers from the experimental school program, 2 full-time indigenous language teachers.

Table 1: Curriculum for Grade 7 (Da-Tong Junior High)

Period / Week	Monday	Tuesday	Wednesday	Thursday	Friday
1 (08:25-09:10)	Nature Science	English	Math	Health and Gym	Mandarin
2 (09:20-10:05)	English	Nature	Mandarin	Mandarin	Life Tech
3 (10:15-11:00)	Mandarin	Math	English	Civil Society	Math
4 (11:10-11:55)	Math	History	Nature	English	Indigenous Language
5 (13:10-13:55)	Art	Self-Study	Atayal Culture	Atayal Culture	Atayal Culture
6 (14:05-14:50)	Counseling	Student Club	Atayal Culture	Atayal Culture	Atayal Culture
7 (15:00-15:45)	Geography	Student Club	Atayal Culture	Atayal Culture	Atayal Culture

According to Principle *Watan*, the goal of this new curriculum is to help indigenous students become “true Atayal people.” Through these comprehensive cultural courses, the school hopes to improve students’ self-awareness, increase their life skill as an independent individual, help them become independent thinkers, increase their problem-solving ability, to nurture their ability to respect others and care for the whole society, and last but not least, to help the students more familiar with the Atayal people’s abundant culture.

b. The Atayal Culture Courses

So what exactly are the Atayal culture courses? What will students learn from these courses? After years of fabricating, the school divided the course materials into three categories: slash-and-burn farming skill (for Grade 7 students), Gaga, family and knitting (for Grade 8 students), and wisdom of the forest (for Grade 9 students). (see Table 2)

Table 2: Content of the Atayal Culture Courses

The Atayal Culture Courses		
Grade 7 Slash-and-Burn Farming Skill	Grade 8 <i>Gaga, Family and Knitting</i>	Grade 9 Wisdom of the Forest

<ul style="list-style-type: none"> ✧ Knowing plants and its application (30 periods) ✧ Reclamation and plant the seed (36 periods) ✧ Grow seedlings and desulphurization (45) ✧ Picking ears and beat rice (18) ✧ Making of millet cake (12) ✧ Making of rice wine (12) ✧ Making of marinated meat with rice wine (12) ✧ Ramie plantation (21) ✧ Stone stove and work space (33) ✧ Making of rattan appliance (45) ✧ Making of bamboo appliance (54) ✧ Making of wood appliance (45) 	<ul style="list-style-type: none"> ✧ Marriage system (33) ✧ Family and genealogy (30) ✧ Financial management and inheritance (18) ✧ Traditional belief and life etiquette (33) ✧ Making of earring (15) ✧ Introduction of traditional clothing and tools (6) ✧ Table plain weave and twill weave (42) ✧ Land machine weaving (51) ✧ Ramie twist and dyeing (33) ✧ Making of shoulder straps (45) ✧ Making of knitting (24) ✧ Gaga and tribal organization (33) 	<ul style="list-style-type: none"> ✧ Tribal migration and ethnic relationship (33) ✧ Mountain, river, and traditional territory (24) ✧ Making of tribal map (30) ✧ Hunting ecology and skills (42) ✧ Fishing ecology and skills (15) ✧ Making of traditional instruments (24) ✧ Making of fishing tools (24) ✧ Making of hunting tools (24) ✧ Traditional architecture (24) ✧ Making of rattan appliance (42) ✧ Making of bamboo appliance (36) ✧ Making of wood appliance (24)
12 units, 363 periods in total	12 units, 363 periods in total	12 units, 342 periods in total

In general, students in Grade 7 will learn basic skills of slash-and-burn farming, such as knowing plants and its application, reclamation and plant the seed, grow seedlings and desulphurization, picking ears and beat rice, making of millet cake, rice wine, marinated meat with rice wine. Students in Grade 8 will learn basic knowledge of Gaga, social norms of the Atayal people. They will also learn how to maintain a family, especially Atayal people's traditional knitting skills with ramie. In Grade 9, students will learn the origin of their tribal and ancestor, the mountain, river, and traditional territory of the Atayal people. They will also learn basic hunting and fishing skills, as well as the making of hunting and fishing tools. Most importantly, the wisdom of the forest. Overall, students are learning who they are, and basic skills of indigenous traditional way of living -the wisdom to coexist with mother nature.

So why is it important for indigenous students to learn indigenous traditional way of living? Is it useful or beneficial for them to learn skills that they might never use in the future?

First of all, the Atayal people's traditional social value keeps Atayal's culture alive. Traditionally, tribal people pay much attention to each individual's responsibility and how they can cooperate with each other to pursuit the welfare of the whole tribe. By doing so, the tribe make sure that everyone has a basic standard of living. Conversely, people tend to maintain a

close relationship with each other, and continue practicing their cultures and traditions. Hence the survival of indigenous culture. On the other hand, the mainstream society value personal efforts for their own good, and pay less attention on the needs of the community. When students leave school, they tend to make as much as money as possible to pursuit their own happiness, often, they need to leave their home town and disconnect with tribal people. Therefore, by infusing these traditional values on the Atayal students through the Atayal cultural courses, it would strengthen their sense of belonging and collective pride in their identity.

Secondly, knowing his or her own people's history will strengthen his or her own self-identification, which would further safeguard the dignity and honor of indigenous peoples. Although the 2021 education materials and history textbooks for basic education in Taiwan have provide a fair, accurate and informative portrayal of the societies and cultures of indigenous peoples, it did not cover each tribe's history, geography, culture, beliefs and so on. The Atayal culture courses will fill the gap.

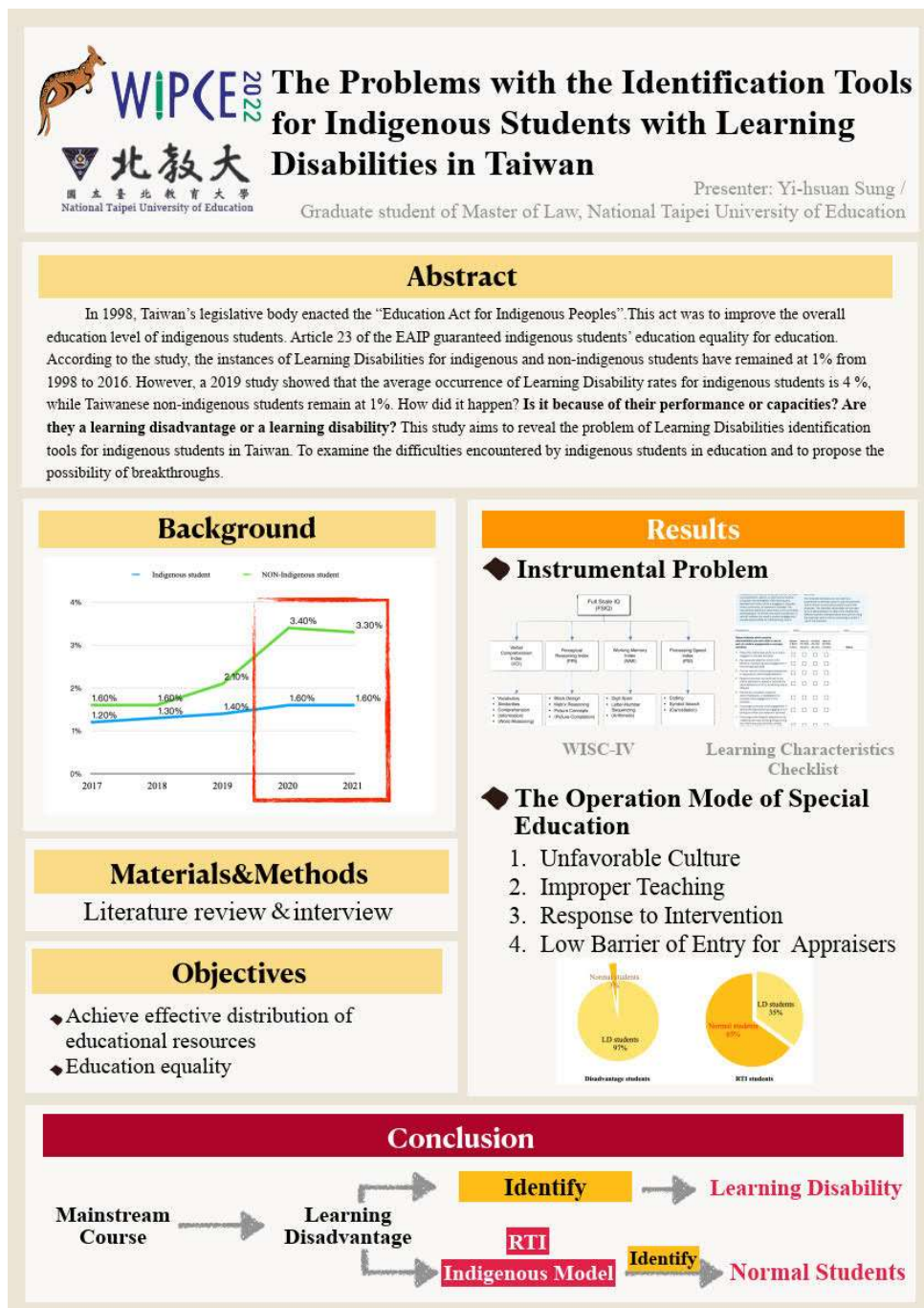
Last but not least, most of the Atayal culture courses are hands-on courses, by learning how to plan seeds, beat rice, make millet cake, rice wine, rattan or bamboo or wood appliances, hunting and fishing tools, students will cultivate patience, discipline, perseverance, cooperation skills. These skills will benefit them in the future throughout their whole life.

IV. Conclusion

Education is an indispensable means of realizing human rights. For indigenous peoples, while it is important to receive a high-quality education, it is also vital to maintain their distinct cultures and languages, for they are central to the identity, worldviews and visions of indigenous peoples. In order to preserve indigenous culture while promoting education equality, the Taiwanese government passed the *"Education Act for Indigenous Peoples (EAIP)"* in 1998. According to article 27 of the EAIP, "educational institutions of all types at all levels shall adopt a multicultural approach and incorporate the histories, cultures, and values of the various indigenous ethnicities into relevant courses and teaching materials..." to promote mutual understanding and respect between different ethnic groups. By reviewing Taiwan's current textbooks in elementary and middle schools, this paper found that the Taiwanese government (and the people) did a great job in promoting social justice by providing a fair, accurate and informative portrayal of the societies and cultures of indigenous peoples, but they

have not done a great job in preserving indigenous languages and cultures, boosting their sense of collective pride in their identity within the educational system.

附錄二：學生之海報發表





The Problems and Possible Solutions of the Low Retention Rate in Higher Education for Indigenous Students in Taiwan

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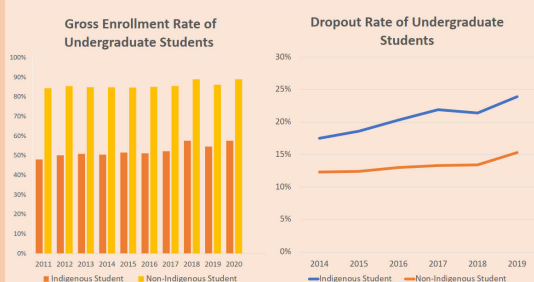
Abstract

In 1998, the Taiwanese Legislative Yuan finally passed the “Education Act for Indigenous Peoples,” which recognizes the importance of indigenous culture and guarantees indigenous people’s right to education. However, studies show the dropout rate of indigenous students remains far higher than non-indigenous students at higher education. According to the Ministry of Education, the dropout rate of indigenous university students was 13.3% in 2019, which was 5.9% higher than that of non-indigenous students. Compared with the statistics in 2018, the gap widened. Affirmative action such as establishing scholarships and special classes for indigenous people have increased the number of indigenous undergraduate students, but the dropout rate has not changed.

Why has it remained so high despite the government’s sizable investment?

This study will explore the factors that affect indigenous university students' school attendance and search for strategies to increase their retention rate in order to improve indigenous higher education outcomes.

Background



Objective

1. Explore the factors that affect indigenous university students' school attendance
2. Improve indigenous higher education outcomes

Methodology

Interview:

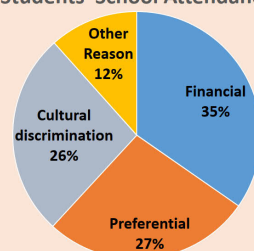
1. Indigenous Undergraduate Students
2. Staff of the Indigenous Resource Center

Conclusion

The stability and staffing deficiencies of Indigenous Student Resource Centers should be addressed

Analysis

Factors that Affect Indigenous University Students' School Attendance



Solution: Indigenous Student Resource Centers



High Turnover Rate of Full-time Assistants of Indigenous Student Resource Centers

