

國立東華大學教學卓越中心
113-2IDEAS 教學課程計畫成果報告書

計畫主持人:張瀅之
單位: 花師教育學院多元文化教育碩博班

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國立東華大學-IDEAS 教學課程計畫 113-2 執行成果報告書確認表

課程/學程名稱：Environment and Education		
授課教師：張瀅之		
服務單位：花師教育學院多元文化教育碩博班/ 助理教授		
班級人數: 10		
勾選	檢核項目	說明內容
<input type="checkbox"/>	本確認表	請確實填報，以俾利核對
<input checked="" type="checkbox"/>	執行成果總報告表-電子檔 (Word)	字型：標楷體 (中文)； Times New Roman (英文) 行距：單行間距 字體大小：12 號字
<input checked="" type="checkbox"/>	活動記錄表	當期程全部活動紀錄，如講座、參訪、期末成發展等
<input type="checkbox"/>	AI 培訓講座/工作坊	□ A 類 素養導向、 C 類 跨領域課程 5/7 Microsoft365 從課程設計到團隊執行的 數位工作流程實戰 □ B 類 AI 科技運用(2 場) 1/10 Microsoft365 Copilot -教學與研究上的 最佳 AI 助手 5/7 Microsoft365 從課程設計到團隊執行的 數位工作流程實戰
<p>依據 IDEAS 教學課程計畫辦法第四條，受補助計畫主持人<u>有義務參加舉辦之 AI 培訓講座/工作坊</u>，A 類素養導向課程與 C 類跨領域課程 <u>1 場講座</u>；B 類 AI 科技運用為 <u>2 場講座</u>，以培養教師 AI 應用的能力，因應未來發展趨勢。</p>		

- 繳交期末成果報告時，請確認繳交項目是否齊全
- 本年度所有受補助課程/學程之成果報告，**將上述資料匯集成冊(封面、目錄、內容、附件)**，做為本期成果報告書
- 若有相關疑問，請與承辦人郭心怡助理聯繫
(#6591；imyeee@gms.ndhu.edu.tw)

IDEAS 教學課程計畫-執行成果總報告

素養導向/AI 應用/跨領域課程

一、教學/計畫目標

This graduate seminar offered to international MA/PhD students in the College of Education offers an introduction to critical environmental education. Through close collaboration with Bunun Nanan Bean Group (南安豆豆班) in Zhouxi Township, Hualien(花蓮縣卓溪鄉布農族南安部落), this seminar not only critically engage current dominant trends of environmental education but return to human sensory in livelihood experiences in environment as basis for land-based education and pedagogy. This course aims to offer the conceptual framework, methodological tools, and dynamic environment for students to explore educational lessons from our surroundings.

二、課程內容特色

Bunun Aunties and Uncles from Nanan Bean Group have been preserving Bunun ecological knowledge through organic rice, small-scale agriculture, seed preservation (from millet, to beans, and other vegetation), and utilization of natural resources (such as fire, stones, and landscape) to create an environment to support garden growth. The typhoon in Nov. 2024 devastated the community with landslides covering up a number of households. The community is a place of abundant resources and knowledge for students to understand and critically examine key concepts in environmental education such as food sovereignty, climate justice, re-thinking ‘natural disaster’, conservation, nature/culture divide, and anthropocentrism.

Explore

With 2 fieldtrips to Nanan, this course will offer ample time and space for students to get to explore and experience the local environment, from soil, seeds, animals, wild vegetation, edible plants, seasonal change, as well as Bunun social structure and people, government policy impact on the environment. Through fieldnotes and discussion, these sensory experiences and in-depth observations will serve as key to reconceptualizing environment and education.

Design

This seminar is designed for students (mostly educators) to unlearn some of the assumptions of nature/culture divide and anthropocentrism fundamental to western knowledge and education models. Through working with and learning from Indigenous-centered epistemology, livelihood and pedagogy through hand-on activities and engaging conversation with local elders, this seminar encourages students to set their own educational outcome objectives and work towards achieving them.

三、整體活動執行成果效益

主要 教學法	課程大綱		學習(質化/量化)成果
	學習主題	執行過程	
TBL	在環境中學習與反思教育	參訪南安部落，經過一天的參訪，製作食物、一起工作、相互照顧，在環境中、與土地、部落族人、同學相互學習	<ul style="list-style-type: none"> 同學們對環境教育反思人與自然對立的矛盾，並透過身體實踐經驗和實地觀察，不只是地質、野生動植物的分科學習，而是回歸跨物種生態共生的思考 國際生們感受到有別於主流教育體制預設的架構和個人競爭關係，回來後無論課內課外都多增加了許多集體行動

四、多元評量尺規

The assignments of this course is designed to begin observation and perception of our environment through all senses. In addition to graduate seminar foundational textual analysis exercises, the assignment expectations and requirements are designed to grow from empirical experiences in the field. As such, fieldnotes and reflections from the two community visits will be discussed in class and based on dialectical structure, students will determine their own final education outcome/measurements/objective on which to pursue their final project. Informed by Indigenous pedagogy, this seminar encourages students to address real-life problems, utilize their collective strengths, and build on the environment to support the completion of their projects.

五、學生整體意見與回饋（整體活動滿意度、文字意見回饋等）

- 教育學員印度碩士生回饋：*Environmental and Education* was not just merely a 3-credit academic discourse, it was a way of learning to live otherwise in an increasingly uncertain world, the world of precarity. When I first encouraged Dr. Ena Chang to offer this course at National Dong Hwa University, I did so with hope but little foresight into how transformative the experience would be. The result, “Environment and Education,” taught in Spring 2025, exceeded every expectation, not only in scope but in its generous grounding of the Anthropocene in colonization, feminist pedagogy, and multispecies entanglement. Initially, I imagined it might be a more conventional environmental education course, focused on ecosystems, sustainability, and climate. Instead, it became a deeply interdisciplinary exploration of how we have inherited and might re-invent our relationalities with the Earth and its beings.
- 環境學院巴西碩士生回饋：One of the most valuable takeaways from this course was the opportunity to truly put into practice a deeper and more attentive understanding of how culture and identity shape people's relationships with the environment. Because the course explored such broad and meaningful themes — and because the classroom itself was culturally diverse — I was constantly reminded that each perspective carries its own cultural weight, history, and context.

It strengthened my belief that environment and education must be flexible and culturally grounded, and that being able to recognize these layers of identity is key to creating meaningful and respectful educational practices.

六、檢討與建議

- 對教學過程有何改善或精進之處，調整課程或教學目標。

當前困難/問題	未來改善/精進
<ul style="list-style-type: none">• 台灣近二十年來廣推環境教育，由於依循美國的環境保育主義，因此造成觀念和政策上的誤植。此次課程同學來自印尼、印度、越南、德國、哥倫比亞、巴西和土耳其，各國發展脈絡與環境保育觀念大有差異，多數國家亦沒有對環境教育的要求	開學很快就意識到各國環境教育需求和脈絡與台灣大有不同，因此很快調整轉而思考向土地和環境學習的教育學探索，未來再次開課，文獻上會增加世界各地視角，降低歐美視角

七、與本課程相關成果報導、競賽獲獎或研討會發表

- 本次教學經驗，在國際班跨文化情境下思考土地教育學，向原住民族學習的教學反思，目前正以 Pedagogy, Place and Purpose: reflections on land-based pedagogy in intercultural settings 在撰寫論文中

附件一

陸、活動紀錄表

活動主題	南安豆豆班參訪																																		
活動日期	_114_年_4_月 13_日																																		
活動地點	卓溪鄉南安部落																																		
演講者	南安豆豆班的部落耆老們																																		
參與人數	20																																		
活動內容	<p>● 活動或講座進行方式與內容</p> <table border="1"> <thead> <tr> <th>時間</th> <th>主題</th> <th>內容</th> </tr> </thead> <tbody> <tr> <td>--10:00</td> <td>往南安</td> <td></td> </tr> <tr> <td>10:00-11:00</td> <td>南安部落介紹</td> <td>南安布農族歷史脈絡、八通關古道、與當代生活樣貌</td> </tr> <tr> <td>11:00-11:30</td> <td>進入田區</td> <td>車子往田區入口移動，抵達入口後，下車步行</td> </tr> <tr> <td>10:30-11:30</td> <td>水田走讀</td> <td>由農民帶領，進行田間觀察：作物、混雜的田埂與溝渠、出現在田間的生物</td> </tr> <tr> <td>11:30-12:30</td> <td>布農豆豆知識</td> <td>布農傳統作物（豆和穀類標本解說、參觀保種田的豆）下山後家屋建材（從石板到茅草、竹子）變化。分辨茅草（去哪裡找草，布農對草的生態知識掌握）</td> </tr> <tr> <td>12:30-14:00</td> <td>午餐學堂</td> <td>1.烤肉：體驗劈柴（五花肉、鹹魚） 2.小米飯：體驗打小米飯、認識工具（刺蔥木） 3.野菜餅：認識布農的野菜，自己製作野菜煎餅 4.豆豆湯</td> </tr> <tr> <td>12:00-13:00</td> <td>午餐時間</td> <td>自己拿餐具，洗餐具</td> </tr> <tr> <td>14:00-15:00</td> <td>南安地景變遷</td> <td>與族人對話，討論南安的地景變遷與族人調適。場地復原</td> </tr> <tr> <td>15:00-16:00</td> <td>坡地經營與實作</td> <td>觀察坡地的作物與農田設施配置，動物的痕跡（討論：為什麼動物下山來）協助砌石與開闢田區，播種鵝豆、赤小豆、樹豆與小米</td> </tr> <tr> <td>16:00-16:30</td> <td>Q&A</td> <td>大合照，下次見</td> </tr> </tbody> </table>		時間	主題	內容	--10:00	往南安		10:00-11:00	南安部落介紹	南安布農族歷史脈絡、八通關古道、與當代生活樣貌	11:00-11:30	進入田區	車子往田區入口移動，抵達入口後，下車步行	10:30-11:30	水田走讀	由農民帶領，進行田間觀察：作物、混雜的田埂與溝渠、出現在田間的生物	11:30-12:30	布農豆豆知識	布農傳統作物（豆和穀類標本解說、參觀保種田的豆）下山後家屋建材（從石板到茅草、竹子）變化。分辨茅草（去哪裡找草，布農對草的生態知識掌握）	12:30-14:00	午餐學堂	1.烤肉：體驗劈柴（五花肉、鹹魚） 2.小米飯：體驗打小米飯、認識工具（刺蔥木） 3.野菜餅：認識布農的野菜，自己製作野菜煎餅 4.豆豆湯	12:00-13:00	午餐時間	自己拿餐具，洗餐具	14:00-15:00	南安地景變遷	與族人對話，討論南安的地景變遷與族人調適。場地復原	15:00-16:00	坡地經營與實作	觀察坡地的作物與農田設施配置，動物的痕跡（討論：為什麼動物下山來）協助砌石與開闢田區，播種鵝豆、赤小豆、樹豆與小米	16:00-16:30	Q&A	大合照，下次見
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<p>活動回饋 與 成效</p>	<p>● 意見與回饋</p> <p>印尼學生回饋：Two moments in particular caught my attention and sparked my curiosity:</p> <p>First was when the elder talked about planting flowers and trees around the rice fields so that insects would be drawn to them instead of the crops. This approach, rooted in a deep connection with nature, reveals a respectful coexistence with the environment rather than trying to dominate it. It made me reflect on how often modern city life, especially in busy places like Jakarta or my own hometown, separates us from nature. In Nan'an, I saw how harmony with the land is not just possible, but beautiful.</p> <p>The second moment was when the elder humbly said, “You learn at university, and we learn here.” Learning happens everywhere, in the classroom, but also in the muddy fields, in conversation with elders, in laughter and shared meals. Education is not limited to theories and textbooks. It also grows through stories, experiences, and hands-on interactions with our surroundings.</p> <p>部落工作者回饋：</p> <p>同學傳來的學習心得影片，非常棒！他將這次的學習之旅 總結為「連結」，那正是我們很想要傳遞，也是我自己這些年很深的感受到的。她不僅是呈現她在南安的學習與感觸，很打動我的是，她在影片裡，對師長、同學與南安族人的感謝之情，以及影片中大家的笑容。這樣的交流，起到了「真實的交流」，而不是掉進資本化社會邏輯裡，「如何吸引遊客」的買賣消費式邏輯</p>
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活動剪影(請檢附二至四張活動照片，並予以簡述)



