



經緯機杼：以非華語學生身份 族群為本的體驗式學習設計與實踐

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香港少數族裔人士中文教與學

香港目前有超過六十萬少數族裔人口，當中以來自菲律賓、巴基斯坦、尼泊爾、印度等南亞地區的少數族群人數最多。這些少數族裔人士大多和本族族群居住在一起，較少和本地香港人、中國人有接觸來往，因此他們的生活圈子較為封閉狹窄，甚至自成一個封閉式的社區 (closed community)。南亞學童若想融入香港主流華人社會，和華人有效溝通交流，避免被邊緣化，就必須學習中文和漢字 (岑紹基，2013)。

以學生為中心的教學

(Weimer 2002 ; Blumberg 2008)

「以學生為中心的教學」強調教學時讓學生主動的參與整個教學過程。此種教學策略是希望學生在學習歷程中，擔負更多的責任，包括身心參與活動、作決策及討論結果等。同時教學活動的設計也應符合學習者在認知與情意方面的需求。

跨文化理解

- 在相互依賴的國際社會中，跨文化理解本身，為教育基本目的之一。（Chastain, 1976）
- 語言既是文化的載體，同時也是文化重要一環。於香港這個充斥多元種族、多元文化的語言環境，上述情況更為明顯。（傅、叢、高，2012）

跨文化能力及其課程融入

- 在香港這個多元環境，非華語學生在習得中文時，日常生活上亦容易接觸到不同文化。在二語課堂中，語言和文化的融攝和連繫，是學界關注所在（Kramsch, 1993; Byram, 1989; Liddicoat & Scarino, 2013）。
- Moeller & Nugent (2014) 更指出，在全球化和移民頻繁的今天，跨文化關注於語言教育值得重視。

跨文化能力及其課程融入

- Moloney & Harbon (2010) 認為，在課堂語境中，跨文化活動能令學生透過合適的思想行為，文化和語言有所進步。
- Sinecrope, Norris, & Watanabe (2012) 則強調學生能夠以合宜及有效的方式，與擁有不同文化背景的人們相處和協作，從而投入全球化的世界。針對香港多元少數族裔的環境，學生與不同種族、不同文化背景人士和而不同的交際往來，從而融入和貢獻香港這個國際都會，有其重要之處。

跨文化能力

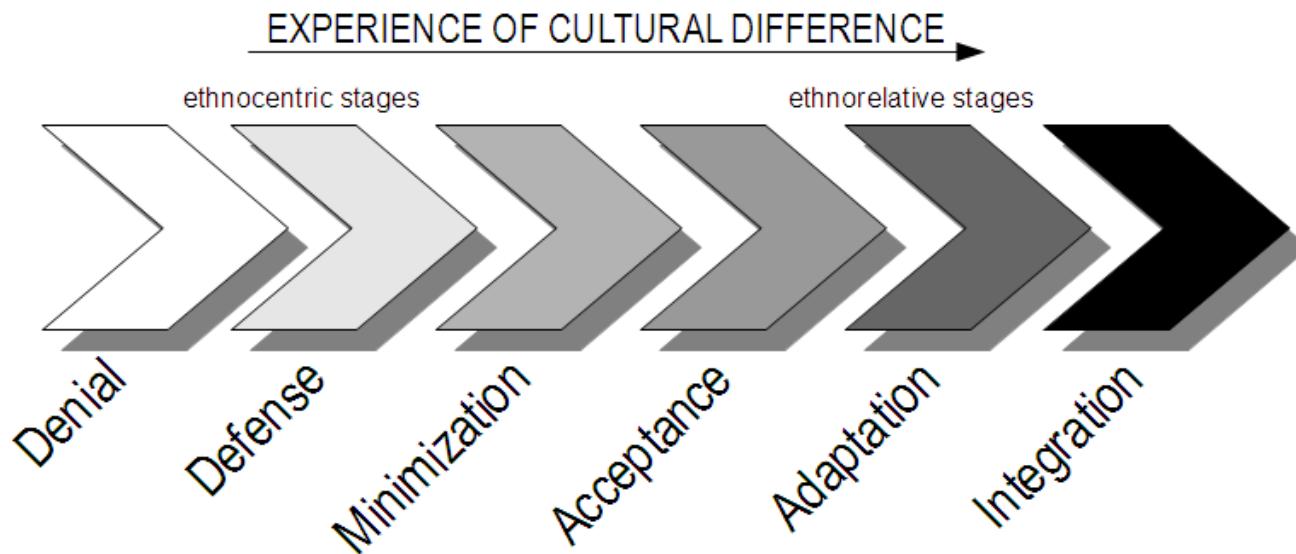
跨文化能力定義較為複雜，有不同模型論述。按Sinicrope 等（2012）的理解，「跨文化能力」的核心，在於讓人以合宜有效的方式，與來自不同文化背景的人士交往互通。

故此，Moeller 和Nugent（2014）歸納：認識文化乃跨文化能力重要一部分。

Bennett（1993, 2004）發展出跨文化敏感度發展模型（*Developmental Model of Intercultural Sensitivity (DMIS)*）。

跨文化敏感度發展模型 (DMIS)

Developmental Model of Intercultural Sensitivity



Adapted by Mark Sample from Bennett, M. J. (1993). Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity. In R. M. Paige (Ed.), *Education for the Intercultural Experience* (pp. 21-72). Yarmouth, ME: Intercultural Press.

跨文化能力

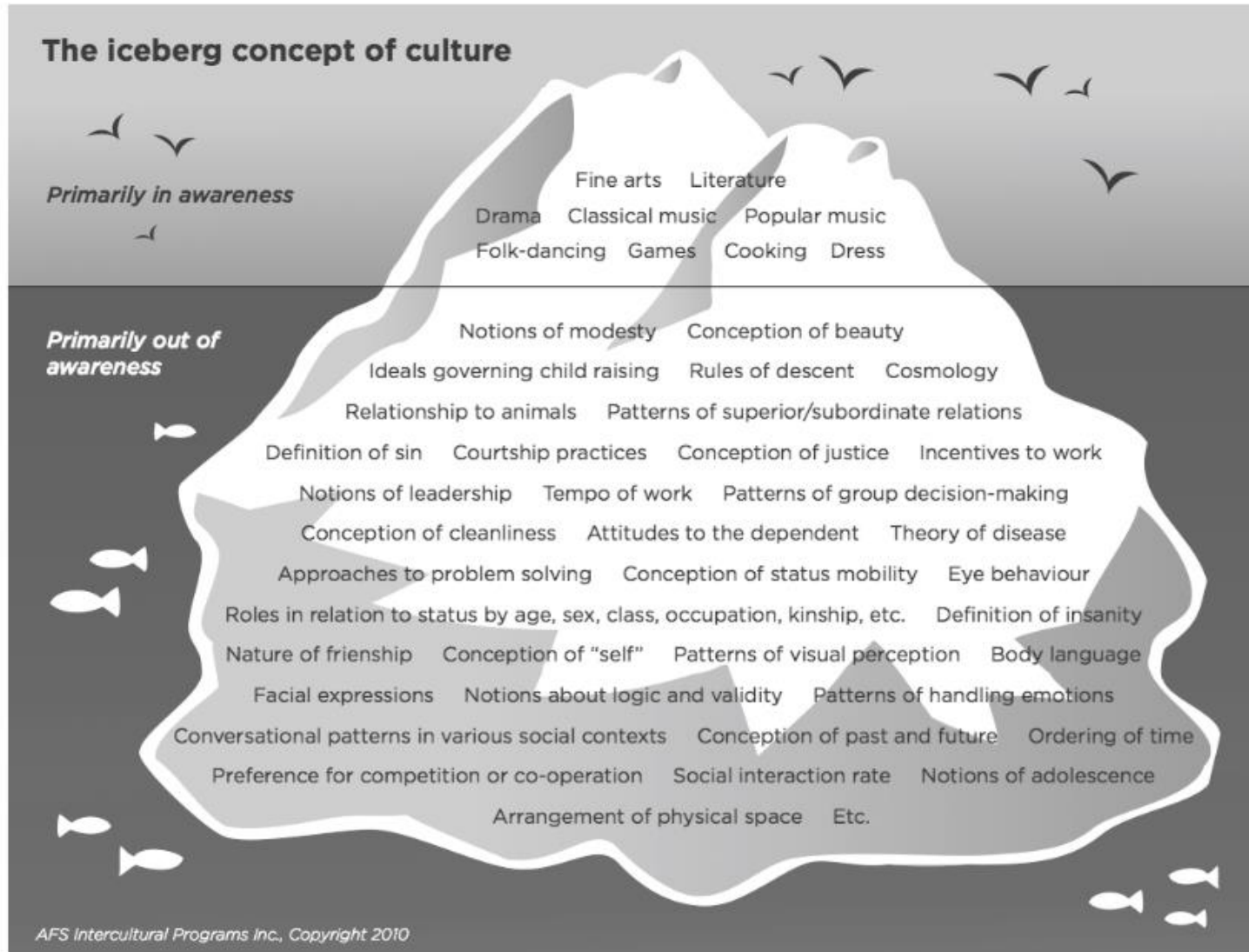
模型歸納出自覺是擔任不同文化橋樑重點。**Gudykunst** 提出如果文化體驗者過於焦慮，他們將難以準確理解箇中文化元素；然而，如果體驗者毫不焦慮，他會覺得自己完全掌握其他文化，從而對攝取文化不感開放。**Byram**（**1997**）的跨文化能力模型強調文化體驗者的價值取向、知識與技能，同樣著重其開放性及好奇心。

Byram (1997) 跨文化交際能力模型

Michael Byram's (1997) Model of Intercultural Communicative Competence (ICC) Müller- Hartmann, Andreas / Schocker-von Dittfurth; Marita (2007). *Introduction to English Language Teaching*. Stuttgart: Klett.

<p style="text-align: center;">Savoirs / Knowledge</p> <p><u>What? (explanation)</u> not primarily knowledge about a specific culture but rather k. of how social groups and identities function (own and others)</p> <ul style="list-style-type: none"> □ knowledge of social processes, + knowledge of illustrations of those processes and their products, k. about how other people see oneself as well as k. about other people, knowledge about self and other, of interaction (individual and societal) □ comprises traditional <i>Landeskunde</i> knowledge (autostereotypes (+/- stereotypes a person has about his/her own culture), hetero-stereotypes (+/- stereotypes sb has about other cultures]) □ knowledge about social interaction <p><u>How can it be developed in class?</u> facts (film, texts, internet, authentic material), working with stereotypes in class, guest speakers ...</p>	<p style="text-align: center;">Savoir comprendre / skills of interpreting and relating</p> <p><u>What? (explanation)</u> = ability to interpret a document/event from another culture, to explain and relate it to documents/ events from one's own culture, learners relate oral and written texts to each other and try to interpret each in the light of the other, involves the skill of mediation</p> <p><u>How can it be developed in class?</u> tasks that allow careful reading, analysis, interpretation of texts – in order to achieve a change of perspective</p> <ul style="list-style-type: none"> □ creative tasks working with literary texts (writing new scenes, new ending), look at action in literary text from the point of view of minor characters, projects/simulations – learners experience a situation from different cultural point of view (how does the American school work – what is a typical day like at such a school), role plays / certain games 	<p style="text-align: center;">Savoir être / Attitudes (savoir être)</p> <p><u>What? (explanation)</u> attitudes, values (one holds because of belonging to social groups / to a given society), attitudes of the intercultural speaker and mediator, = foundation of ICC, curiosity, openness, readiness to suspend disbelief about other cultures and belief about one's own, willingness to relativise one's own values, beliefs, behaviours, willingness not to assume own beliefs etc. are the only possible and correct ones, ability to 'decentre' – ability to see how own values, beliefs, behaviours might look from the perspective of an outsider who has a different set of values, beliefs, behaviours</p> <p><u>How can it be developed in class?</u> using brainstorming, visual aids when working with texts to create curiosity and interest, using texts written by or about learners from other cultures telling about their lives, children's and young adult literature, authentic texts – brought by learners (songs, interviews), virtual and face-to-face encounter projects (e-mail, exchange) – getting-to-know phase important, cultural similarities in forefront</p>
	<p style="text-align: center;">Savoir apprendre / faire / skills of discovery and interaction</p> <p><u>What? (explanation)</u> = ability to acquire new knowledge of a culture/cultural practices and to operate knowledge, attitudes, skills in real-time communication and interaction</p> <p><u>How can it be developed in class?</u> comparing e-mails, face-to-face and virtual encounter projects (web cam), chat, study visits – ethnographic observation tasks (sounds, images, smells ...), negotiation of cultural misunderstandings, role plays, critical incidents</p>	

「文化冰山」 (Hall 1976)



與非華語學生身份族群為本的 體驗式學習設案例

- 1) 食物（詳見梁迭起、翁漢強、彭志全，2016）
- 2) 節日
- 3) 香港大學及校園生活

飲食



飲食



飲食



節日



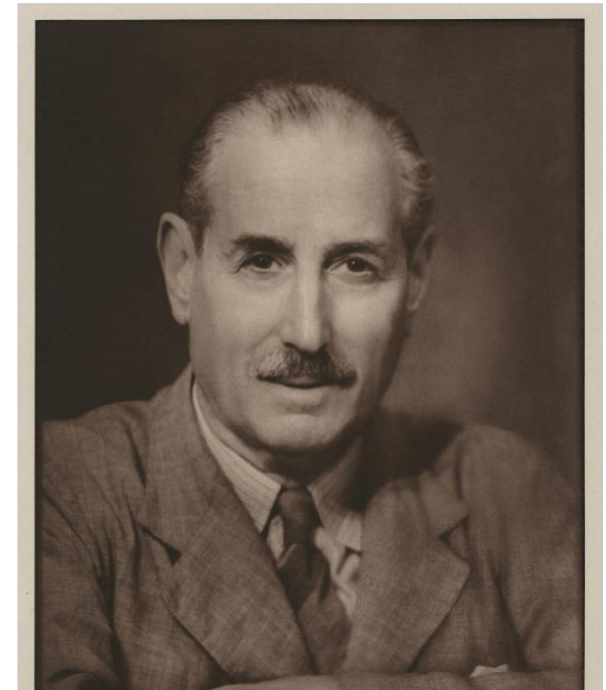
Image credit: istockphoto.com/phive2015



香港大學



香港大學



大學生活體驗



大學校園生活體驗



小結

- 本彙報針對非華語學生的身分族羣為本，從飲食、節日及大學校園生活為例，探究體驗式學習的設計和實踐。
- 此處所提出的角度和面向，可因應學生始業行為及教學目標，尤其可配合公開考試的不同單元，因材施教。老師亦可根據學生本族族裔特色及生活經驗，將以上課題作校本及／或班本調適。

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