

Attempt and Practice of Improving Multicultural Literacy of Senior Middle School Students—Taking the K.S.H.S Volunteer Services in Aboriginal Areas as an Example

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This study explores ways to cultivate the multicultural literacy of high school students. The high school stage is a critical period for the establishment of personal values, and the school mainly focuses on entrance courses. For the literacy connotation of non-important subjects, such as multiculturalism, it is impossible to provide relevant curriculum changes. Speculation and discussion; also because the scope of activities of high school students is mainly on campus, there is a lack of corresponding field identification and cultivation, the conversion of multicultural literacy differences is insufficient, and there are phenomena, such as discrimination and language bullying. Try to improve its multiculturalism, one is to carry out hometown service activities, and the other is to integrate courses. The research method uses the ethnographic perspective to record the experience of hometown service. Through hometown service, students can discover distinct cultural differences and appreciate the beautiful and profound aspects of aboriginal culture. Reading aboriginal literature in high-level Chinese textbooks can understand the uniqueness of aboriginal culture and sort out the historical context, so that students can understand that the aboriginal test bonus system is derived from complex social structure issues. From the above discussion, it is found that penetrating service, reflection, reading, and corrective actions allow high school students to truly realize cultural differences. Boots can overcome differences and understand social justice and equal opportunities for ethnic groups.

Keywords: multicultural literacy, cultural differences, aboriginal services

Introduction

Preface

Multicultural education is gradually developed to establish respect and understanding of the “differences” of foreign cultures. It can help students understand the thinking modes and concepts of other cultures, eliminate prejudice and discrimination, and then understand public policies against minorities or disadvantaged groups. The group takes special measures to promote the intention of equality.

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Recently, whether it is the “Death of Freud” in the United States that has uncovered the long-standing racial discrimination problem, or the discrimination against Asians under the new coronavirus, it has shown that “maintaining the identity and dignity of minorities” should be considered more subtle start, otherwise, facing the “alterity” (alterity) of cultural dissidents, it is very likely that ignorance will lead to discrimination, and the lack of keenness, curiosity and humility will make the stereotype of racial labeling block the subsequent dialogue and the possibility of change.

Taiwan’s ethnic culture is becoming more and more diverse, but mainstream culture often permeates language, values, historical outlook and aesthetics, invisibly affecting people’s choices and judgments. Therefore, it is necessary for mainstream culture to prop up a space for friendly dialogue and experience the minority. The cultural beauty of ethnic groups enables them to show their respective styles in order to achieve the ideal of cultural diversity, and schools can be said to be the best place for multicultural curriculum practice.

Research Motivation

The educational philosophy of the multicultural curriculum emphasizes cultural diversity, respect for differences, social justice, and equal opportunities. However, in the three classes taught by the author on the high school campus, 31% of students questioned why bother to study aboriginal literature; 56.7% of the students thought that the bonus point system for the aborigines for further education was unreasonable. Secondly, the author once witnessed students in the class community, using the homophony of the aboriginal skin color and the fan as the object of ridicule. Most students read the jokes, but did not feel that it involves discrimination or contempt. In addition, the high school campus also lacks a space, allowing students to use traditional cuisine, dance, language, and more profound contact with aboriginal tribes.

The high school stage is a critical period for the establishment of personal values. However, the school mainly focuses on entering higher education courses. It is impossible to provide relevant courses for the literacy connotation of such non-important examination subjects as multiculturalism. It is also because the scope of activities of high school students is very limited. The campus is dominated by the lack of a corresponding field for cultivation, which makes its multicultural literacy relatively insufficient, and there are phenomena, such as discrimination and language bullying.

In the surroundings of life, discrimination and stereotypes have been repeatedly seen. The 2016 movie *Large Tail Bass 2* used the traditional costumes of the Dawu people and the anti-nuclear incident as a mocking joke. In 2020, an Internet celebrity wanted to find “‘Chinese-style’ aboriginal dating” on the social media Instagram. Most audiovisual people were also unaware that the term “Chinese-style” was a collection of historical injustices and sufferings. If the education scene continues to lack the perspective of multiple coexistence, will there be another fake joke that uses skin color or homophony as a mockery and scenes of suffering as a joke, holding the banner of creative freedom, and ignoring the historical context?

Research Scope and Research Methods

Looking at the relevant domestic and foreign researches, the influence of students’ multicultural literacy is concentrated on four aspects, including the multicultural education content of textbooks, the multicultural literacy of teachers, educational evaluation methods, and the cultural diversity of residential areas. This topic is extremely complicated, so this article intends to narrow the scope, take high school students as the research object, and use multicultural courses as the transformation method, continue to transfer from the “wild sea of dreams” native service experience in Xiongzong, and explore how to cultivate multicultural literacy.

The author observes that the cultural awareness-oriented perspective tends to introduce the characteristics of each culture. Because of the homogeneity within the presupposed ethnic group, it sometimes reshapes the cross-cultural stereotype, which is too limited. Therefore, this article attempts to record from the perspective of ethnography, supplemented by questionnaire surveys, to develop more specific related practices and discussions.

Participation, Experience Action, and Specific Discovery

Actions Outside the Fence

Xiongzong's "Wild Sea of Dreams" hometown service team has stepped out of the high school campus walls. Since 2015, every year since 2015, they have gone to Sandimen Qingshan Elementary School for science camps. The food, celebrations, science, and traditional skills are used for more in-depth research. Learn about the culture of the Paiwan ethnic group.

Qingshan Elementary School is located on the slopes of the Pingtung Plain and the Central Mountain Range. Looking from the slopes, you can see the vast plains. The Puqiang River next to it is the source of life in Cavak (sound: Chavak). Winding up the road, there are painted wedding murals on the roadside walls. When you enter the campus, you can see the decorations of lilies, pottery urns, bear and eagle feathers, butterflies, and glass beads. The traditional and authentic Paiwan culture, through cultural exchange courses, let male students experience Paiwan culture.

Traditional Cuisine

Chinafu, called "cinavu" in Paiwan language, invited "VuVu" to teach team production. The team assistant observed: VuVu does not speak Mandarin very well. When talking to the teacher, she always speaks Paiwan. If VuVu sees the children of Paiwan being tied up weird, she will walk to them and gently hold. Holding their hands and slowly tying a perfect knot, the children felt full of reverence for VuVu. In VuVu's soft eyes, they saw her persistent sense of mission to inherit tribal culture. The tribal schoolchildren also taught the team how to make Chinafu. When wrapping the ingredients with moon peach leaf rope, they must be tied tightly, so that they will not fall apart when they are cooked.

Celebration: Harvest Festival

In conjunction with the Qingshan Village tribe's annual ritual, the Xiongzong team also participated in the festival. The team assistant said:

I feel novel and fresh on every face of everyone wearing traditional costumes in the harvest festival, as if walking into another time and space. Watching a group of completely different people holding a mysterious ritual. But the tribe schoolchildren beside me did not have the same excitement as me, but answered my curiosity in a calm and sure tone. For example, the hunter really went to the mountain to beat those is it the mountain? Is it that mountain? Have you hunted together? And so on trivial questions, but she didn't feel impatient at all, and carefully told me many of their customs, such as: adult men Hunting, and those mountain Qiangs, boars, and rabbits are really brought back from the mountains through a fight by hunters.

Aboriginal Science: Identification of Herbs and Plants

The elders of the church personally went to the mountains to collect plants. The elders said: The use of these medicinal materials is the wisdom of the aboriginal ancestors. In mountainous areas lacking mineral water and dry food, they obtain water from the stems of the plants, and the plants can wrap the wounds when they are

injured. The juice can reduce inflammation and so on. It also demonstrates how the aboriginal people can use the fish to catch fish, which can stun the fish without harming the environment.

Traditional Skills: Archery, Warrior Dance

In conjunction with the summer archery camp of Qingshan Elementary School, team assistants also learn traditional archery skills. In addition, teachers from Qingshan Elementary School, tribal school children as assistants, male middle school students learn strong and neat warrior dance.

Culture Shock After Initial Contact

Introduction of Robotics Course the hometown service takes science courses as the main axis, and also tries to be closer to modern technology. For example, mindstorm EV3 can cultivate the ability of programming, but the tribal students are lively and active. At first, they worried that they would reject abstract concepts and refuse to learn. Their performance was unexpected. Not only were they not afraid of abstract programming concepts, they also liked robotics courses very much. They also started the Qingshan “Technology Wings” project, and introduced the mbot robotics course to make the indigenous people different. The talents are cultivated, so that the original school has a different vision and imagination.

The experience of building this course made the team assistants feel that the course of hometown service should not be limited to the established stereotype, but must have more room for imagination, just as Professor Cai Youyue once mentioned: Taiwan’s aborigines have been stigmatized in the past under the “drinking gene” and “gout gene” to the “sports gene” praised by the people of the Universiade. Perhaps in the future, more aborigines will be engaged in “science”, “engineering”, “talents of operation management”, and “art design” will be discovered. In the past, in Taiwan’s narrowed education path, winning glory for the country in the sports arena has become one of the limited upward mobility of aboriginals. Such rigid imagination and rigid education system have also restricted the aboriginals from fully realizing other potential and possibility of achievement. What we must think carefully is whether we can create more good institutional environments in the future education and cultivation of the indigenous people, so that the different qualities of the indigenous people can be fully cultivated and brought into play.

Different Values and Different Body Consciousness

Organizing a twilight market (a simulated night market stall), the team assistant expects that the children can learn to make the most profit from raising the price. However, the children said “Does friends matter? Or is it important to make money?” Children in tribal schools will not hesitate to choose not to make money, but to share with their friends. No matter if he is in first grade or sixth grade, they all have this idea. It shows that children do not understand the market operation mechanism, but rather than earn money. When taking money, children agree that “sharing” is the most important thing. Team assistant reflection: Without prior understanding of the tribe’s generous and willing to share values, but designing courses with existing thinking, bringing the concept of money first to children, it may cause children’s simple hearts to be polluted.

In addition, I saw tribal schoolchildren running during the harvest festival. Even if they fell, they were praised and applauded by the adults. The team assistant also reflected: For the children in the hometown, try and make mistakes and fall within a safe range. The way they become mature is very practical and true. Unlike us on the ground, we need to rely on others to tell us what we can’t do and what we should do, but we don’t really understand the meaning behind these rules. However, during each camp, we often see a group of team

assistants following the children, not letting the children wash the dishes, not letting the children use scissors, and not letting the children leave their sight. This way, the heart of caring for the children is good, but whether are you not careful to let your children grow up in their most practical way?

Through discussion and reflection, the team assistants understand the “differences” between ethnic groups. There must be a boundary. When dealing with children, they must take a good measure and realize that if they do not understand their cultural background, they will become “cultural invasion”. Therefore, it is necessary to make rolling corrections from time to time through a high degree of self-reflection.

Take Action After Reflection

After five years of stationed service, limited by the tonality of the camp and the stereotype of the assistant role, some frameworks have been derived, including overly extravagant course packaging, knowledge-based course content, and insufficient depth of interaction with tribal students. From the beginning of the year, through adjusting the content of the course, increasing the connection with the local.

Ubereats “Witch Delivery” table plan. Before entering the community, a needs assessment must be conducted first. However, high school students generally lack home visit experience and professionalism, so they have to ask for guidance from professors in the Department of Medical and Social Sciences of Higher Medicine. As for “how to take the first step of a home visit”, the professor suggested that first find the key person, that is, the principal, village head, or tribe who is enthusiastic about public affairs, and start with common topics related to the life of the villagers. Health and medical care may be topics that everyone cares about. The professor mentioned that by going to the villagers’ homes to eat and chat, you can escape the unequal framework between service and the served, and reunion for dinner can also enhance family cohesion and communication.

So, I tried to combine cooking classes with family visits, and sent tribal schoolchildren and team assistants’ big brothers and eldest sisters to complete homemade meals and take them home, and share the results with their families. I walked into the tribe with the feeling of “making friends”. The warm and hospitable residents made the team members feel like visiting friends for many years, chatting about the children, tribes, historical stories, and their respective cultures. The family members of the schoolchildren were very affirmed this time. The camp enters the local activities and hopes that the subsequent camps can have a more direct and in-depth connection with the tribe, so that the community can have a more detailed understanding of the camp’s philosophy and activities, and the team can better understand the tribe’s Everyday and culture, bring each other closer. In a relaxed and cheerful atmosphere, and the voices of thanks to each other in Maljimalji, the first family visit to the Chavak tribe was concluded.

“Emotion awareness” course based on the iceberg theory. In addition, I have repeatedly tried to break through the previous framework of knowledge-based courses and design courses of “emotional awareness”, sitting on the floor with children and chatting. The designer Chen Junyu is based on the “iceberg theory” of the family therapist Satir. By talking to each other, the team assistant and the child lead the child to identify the emotions of the conflict, and further guide the child to explore its hidden in the conflict. The inner feelings are below the surface emotions.

The emotion course emphasizes the children’s experience talk. The tribal school children sincerely talked to the team assistants, talking about frustrating or angry experiences, and clearly expressed their inner desires in the dialogue, showing the mature psychology under the clear eyes, so that the course can also become a

platform for team assistants and children to have sincere and in-depth communication, instead of creating memories between each other only in the spare time.

Conclusion

Aboriginal singer Schumien once said: Common life experience can shape Taiwan's multicultural tolerance, but tolerance depends on the accumulation of time, and the so-called identity is because the accumulation of things is deep enough, and then there will be a connection. A group of people naturally produce some common life experience in the scope, and the tolerance will be displayed.

From being unfamiliar and ignorant of aboriginal culture to respect and appreciation, this appreciation should not be a romantic imagination for the aboriginal people to be disconnected from reality, but based on the understanding of real life. In addition to handling the camp to experience the beauty of different cultures, can this kind of curriculum model or thinking and experience classify it to encourage and help students to actively understand the concepts of other cultures, societies, life, and thinking models, so that students can avoid prejudice Discrimination, walk into the cultures of different worlds, and explore the diversity of the world?

Halfway to Taiwan, while looking up at the "superior other", it often replicates the gaze of the colonial eye, lowering its head and scorning the darker "inferior other". The hospitality of Taiwanese is often only aimed at the blonde West. Countries, however, the pursuit of "internationalization" and "multiculturalism" requires more diversified attention instead of simply embracing the English-speaking world or advanced countries in Europe, America and Japan. At the same time, it also needs to more effectively eliminate discriminatory speech through multicultural courses. This research only provides conclusions and suggestions for improving the cultural literacy of high school students based on the above-mentioned thinking crawling and practical experience:

Literary Light, Illuminate the Subtle

We read aboriginal literature, show a more delicate and broad aspect of care, clarify misunderstandings and myths, and understand the subtle mood of the aboriginal people. And it helps to increase your acuity and detect the IG texts of female Internet celebrities. The term "sinicization" itself carries many historical injustices and sufferings. It is also supplemented by a topic discussion mode to enable dialogue between different viewpoints and open a good mode of listening to multiple cultures.

Arrive at the Scene and Break the Barrier

The first step to break our clan-centered thinking is to contact, contact with hometown service activities, which can make students feel real through experience, and then empathize, appreciate, and understand different cultures, and produce deep changes.

Start Reflection and Self-Talk

"Do you only see the children's differences, but forget to cherish their differences? Or inadvertently reveal your latent culturally strong mentality?" The original village service camp needs more reflection. When conducting activities, participants, and leaders people are mutually subject and they often think about the value of multiculturalism from the perspective of subject and object translocation.

Respect the Local Area and Carry Cultural Bags

Participating in local festivals, making traditional food, herbs and plants, archery, and other cultural interactive learning, high school students can experience the profound and beautiful aboriginal culture, while tribal school children become primary teachers, enhancing their cultural value identity.

To Guard the Cultural Castle and Be a Friend of the People

Taking the social culture and ecological resources of the original hometown as a teacher, understanding the local consciousness, and entering the tribe with the mood of “making friends”, thereby promoting the understanding and perception of multiculturalism of high school students, and giving back to others with empathy in future career development attitude and knowledge.

Sharing Mood, Ripple Effect

High school students who have participated in the hometown service share their feelings with their surrounding students, such as giving speeches in class meetings, or holding results presentations, sharing what they have learned in the camp, so that more people around them can be more friendly look at the beauty of the aboriginal culture around you, communicate and talk with the aboriginal students in the school more, and change the prejudice in the past.

Teacher Sun Dachuan once said: Nowadays, a globalized society is emphasized. Taiwan has multicultural treasures. The indigenous people can allow Taiwan to think from multiple perspectives. Whether it is environmental protection or rethinking the relationship between people and the environment, the existence of indigenous peoples Remind mankind how to re-understand nature and find a sense of belonging. If Taiwan can “become a gift”, that is, turn itself into a source of joy and value, then Taiwan’s diverse culture will become a gift from the world. Such a beautiful vision is based on the respect and understanding of the “differences” of the cultures of different nations, and gradually develop the style of cultural diversity. The writing of this article is limited by personal research experience, so that the height and breadth of the topic analysis is insufficient, or there are omissions and blind spots due to personal positions and opinions, and can only be recorded from the most basic practical experience, and try to find specific methods And to interpret the connotation, I pray that Dafangzhijia will be generous.

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Appendix: Description of Activity Photo



Cultural Exchange Course:

The local chef's mother introduced the traditional delicacy "Qinafu" to the team assistant. The team assistants followed the chef's mother step by step in making preparations. The enthusiastic children also assisted the team assistant, and they will be ready after completion. The finished product was steamed in a steamer, and finally everyone enjoyed the freshly-made traditional food in the classroom.



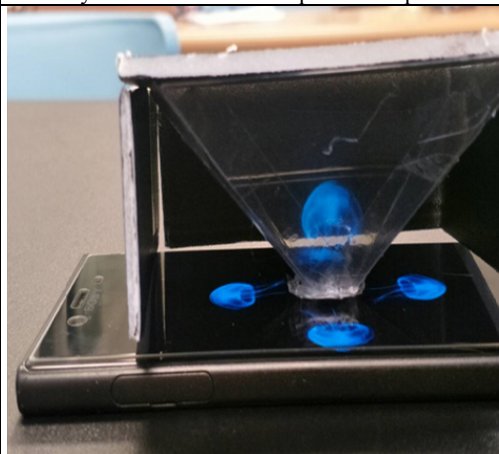
Cultural Exchange Course:

Before the war, the Paiwan warriors will dance together with a simple but very serious warrior dance. Paired with the beautiful and gorgeous blouses of the Shang Paiwan tribe, the brave men stretched out their hands and held them crosswise. They all stopped and swooped counterclockwise. It was almost like a ferocious Hundred-Pier snake. When we visited the harvest festival, we really felt it. This dance step is full of power and beauty.



Justice Course:

It is also a course designed for seniors and junior high schools. It is inspired by the board game course of Fun School. The selection of course materials is centered on the children's lives, such as environmental pollution, food safety issues, media literacy, and even trade relations. We hope that they will understand and think about them, and they will be able to do something when facing these problems.



3D projection:

The lifelike flying dragon in the stadium aroused the audience's amazement. 3D technology has developed to this day, bringing people a visual sense of freshness. However, when the design of Wild Dream is mixed with fantasy feelings, I hope it is not just a visible mirror. In the flower and the moon in the water, you have to feel the hot flames and the jellyfish floating in the air. So set up the board and drill a hole in it to realize the fantasy of wanting to touch.



Magnet course:

Divided into two parts: ferrofluid and electromagnet. We add oleic acid to the iron powder, so when the magnet attracts the iron powder, the fluid will be sucked away together and presented in the form of a maze, allowing children to guide the ferromagnetic fluid to the end with the magnet in their hands. The electromagnet is to let the children absorb the paper clip with the electromagnet rod in their hands, and cross the checkpoints we set.



Excavator and table tennis:

Scientific breakthrough is the main course in the wild dream sea. In the course, children learn about the scientific principles in the experiment by operating experiments or observing phenomena, as well as the lively guidance of team assistants. The excavators made of cardboard, syringes, and made by the children are very novel, and they are still reluctant to leave after class. At the end of the camp, the designer Caramel also graciously agreed to give the excavator to the school, so that the children will continue Can be operated.



Robotics courses supplemented by junior high and senior grades:

Combined with the most popular robots today, children can be exposed to the latest technology. From assembling Lego robots and motors, to designing programs that can overcome obstacles and track to the end, they are all done alone. Even if they failed in the process and failed to pass some of the levels, the children did not give up because of this. Instead, they kept trying successful methods, modifying programs or robots. Their focused and more frustrated spirit deeply moved us.



Robot Course:

It is mainly to introduce the basic operations of the mindstorm EV3 program to cultivate children's basic programming ability, introduce the role of robots in today's technology, lead children to explore robots, and let children know that the generation of robots is coming, and robots The importance of existence. Cooperate with the level mode; let the children learn in joy.



Be a little chef!

We first let the children know some common ingredients by means of slides, and introduce the steps of using the cassette stove to the children, and finally let the groups work together to cook simple and delicious dishes (Such as: preserved vegetable eggs, mapo tofu, stir-fried cabbage, etc.) as your own dinner.



How to use the leftovers course:

1. In a kingdom, there is a king who loves pizza. He eats pizza every day. He only eats ingredients without eating. The resources of the whole country are used to make pizza for him, and the people are hungry to death. Drop. However, this time the annual National Day came again. The king requested that pizza must be eaten on the National Day, otherwise the royal chef would be beheaded. In order to avoid falling heads, the royal chef had to visit various places to find a way.

2. Interspersed game-Pizza battle: Through the game, children can understand why the food is unevenly distributed and how to use leftover food.



Make anti-mosquito ointment:

The child will pour the medicine into the beaker and stir step by step according to the instructions of the team assistant, and observe that menthol, camphor and other medicines gradually melt into fluid viscous objects from each medicine, and let the child understand the water barrier Heating method. The children worked earnestly, and each child made a box of homemade anti-mosquito ointment.



Bullying course:

Use the game to let the children play different roles, and then use the way of narration to let the children experience different situations of bullying. The bullying drama includes: the reasons for the formation of bullying, the different behaviors and psychological changes of each character during bullying, and the outbreak of the final incident. Group discussion, so that children can share their thoughts on the plot with team assistants



Tribal schoolchildren teach team assistants how to make Chinafu.



The hunter carries the prey from the mountain.



In the ceremony of the coming-of-age ceremony, you must introduce yourself in the ethnic language and change into clothing representing adults.



Tribal elders explain the functions of medicinal plants.