

【附件三】成果報告(系統端上傳 PDF 檔)

封面 Cover Page

教育部教學實踐研究計畫成果報告

Project Report for MOE Teaching Practice Research Program

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以「混成式教學」融入「台灣飲食文化」課程提升醫學大學學生「多元文化」與「敘事能力」之研究

搭配課程：台灣飲食文化史

計畫主持人(Principal Investigator)：郭忠豪

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本文與附件 Content & Appendix

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一. 本文 Content (3-15 頁)

1. 研究動機與目的 Research Motive and Purpose

我主要的研究動機產生於如何在醫學大學進行「歷史」與「文化研究」的課程？因為北醫大學生多是生醫專業領域，主要目標是經過國考並在醫學相關領域服務，對於歷史人文的興趣相對較為薄弱。有鑒於此，我提出如何協助醫學大學學生提昇對「多元文化」與「敘事能力」的認知與能力。就前者而言，「多元文化」已經是臺灣社會普遍存在的共識，因此有需要將之納入課程中實踐；就後者而言，「敘事能力」可以幫助醫學大學學生瞭解人文知識與社會。綜合上述兩項能力，本課程希望透過「混成式教學」培養未來生醫人才面對職場上的多元挑戰以及處於 AI 人工智慧時代，如何培育醫學大學學生成為面向世界的數位公民。

2. 文獻探討 Literature Review

在文獻探討方面，我主要分成「混成式教學」與「多元文化」兩個面向來討論。就「混成式教學」(Blending Learning, BL)，主要是強調結合傳統與科技方式進行學習，以下是不同的研究成果，包括 Oliver 與 Trigwell (2005) 認為學習法並無明確規範，主要是結合傳統教學與新興網路資訊來創新教學。此外，混成式教學(Blended instruction)進行，強調混合不同的時間與空間、教學方式、教學內容的傳遞媒介的一種線上結合線下的面對面教學 (Graham, Allen, & Ure, 2005)。Rossett 與 Frazee (2006) 對於混成式教學的定義為，是一種正式 (formal) 與非正式 (informal) 的學習，同時也是一種非同步 (asynchronous) 的線上學習與同步(synchronous) 的課堂面對面學習的結合體。目前臺灣教育界也廣泛地使用，研究成果包括余綺芳、蔡美惠、陳麗宇、陳子聖、賴素純、莊雅茹、顏春煌、張甘青與張朝旭等人，分別利用「混成式教學」置入不同的教學領域進行實驗。在「多元文化」方面，早期是第一次世界大戰英美列強以「西方中心論」作為知識範疇，爾後西方學界開始批判此一觀點，而「多元文化」觀點逐漸成為知識界所接受，目前已經全世界的普世價值，臺灣學者李

廣均與耿振華等人以「多元文化」提出說明與研究成果。

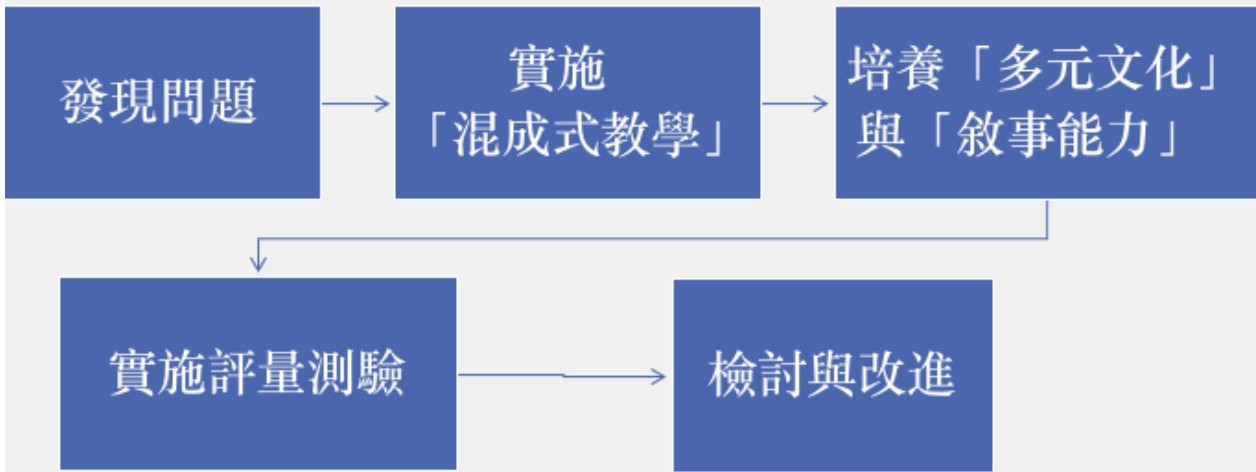
3. 研究問題 Research Question

本研究計畫的問題主要是希望提昇醫學大學學生的「多元文化」與「敘事能力」。透過「台灣飲食文化史」課程的設計，我安排學生瞭解「哥倫布大交換」對臺灣如何進入世界史領域作為開頭，之後有荷蘭時代引進作物與招募漢人開墾，再來是清領時期漢人移民與原鄉飲食，日治時期的飲食現代性，戰後族群菜餚的進入以及新住民的飲食文化。雖然課程安排多是不同時期飲食文化，但學生可以從中瞭解背後的歷史、移民、衝突與價值等，增加學生對臺灣歷史多元文化的觀點認知。其次，就「敘事能力」的提昇方面，我安排學生一學期需有四周的心得回應，以及針對讀物的報告，這方面均可以加強學生的敘事能力，

4. 研究設計與方法 Research Methodology

就研究設計與方法而言，本課程採用課程講述與影片觀賞兩方面同時進行，亦即採取「混成式教學」方式進行教學。在研究方法上，我受益於『BOPPPS』教學程序，第一個 B 是 Bridging in，亦即每堂課前五分鐘是串連兩週之間的教學目標，至於 O 代表目標 (object)，第一個 P 是 Prepare，第二 P 是「參與式學習活動」，希望學生在活動中展先出學習興趣，第三個 P 是每堂課簡短的「後測」(Post-test)，最後一個 S 代表 summary，亦即下課前我會整理今天上課的重要論點。此外，本課程的研究對象多以大一為主，研究方法和流程是透過課程設計，評估同學的多元文化認知與敘事力是否有提升。至於課程活動流程包括課程教授、影片觀賞、綜合討論。

研究方法



5. 教學暨研究成果 Teaching and Research Outcomes

(1) 教學過程與成果

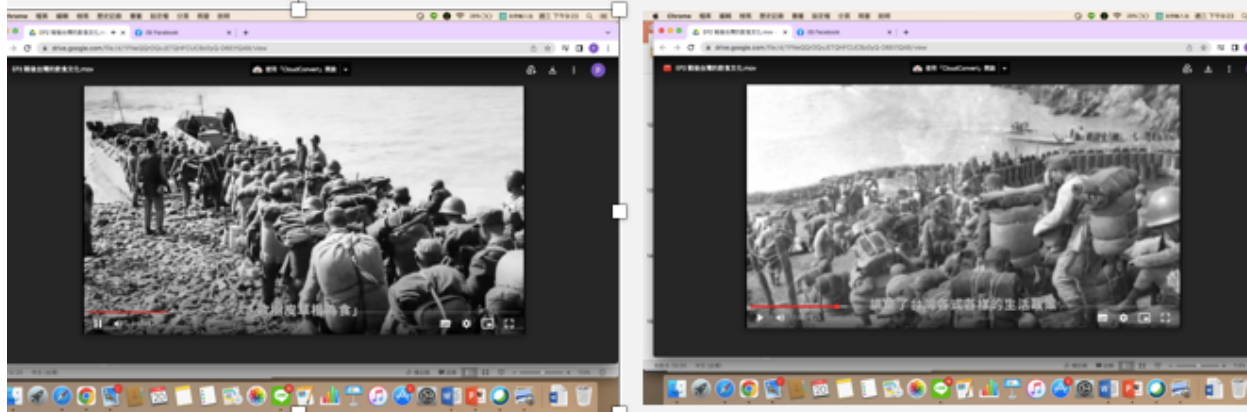
教學過程中我已經拍攝多支影片作為混成式教學使用，包括以下資料：



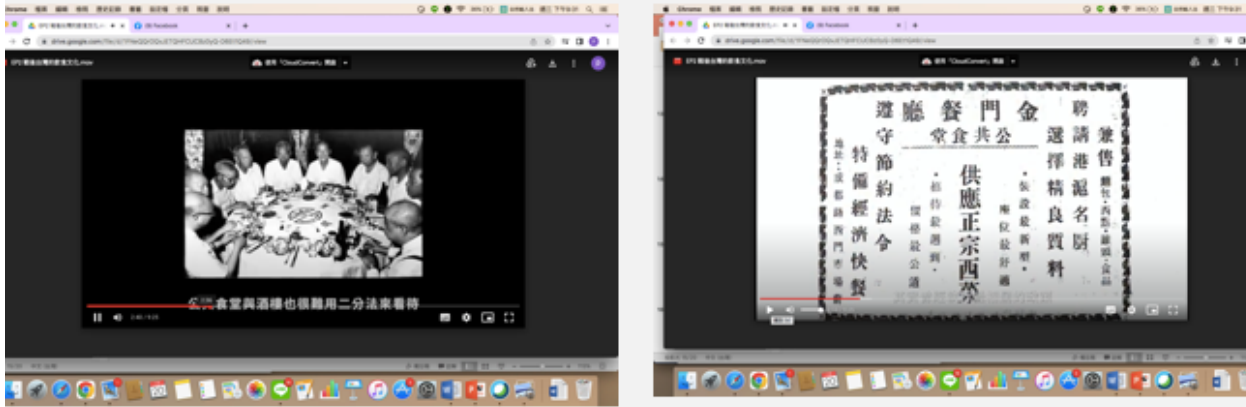
大航海時代的飲食踏查：虱目魚



戰後臺灣飲食文化



戰後臺灣飲食文化



透過上述影片的教學，學生們均受益於「混成式教學」的豐富性，也對於「多元文化」與「敘事能力」有所提昇。

(2) 教師教學反思

就老師的教學反思，透過「混成式教學」的文獻閱讀與影片觀賞，學生們確實對於近代臺灣歷史文化產生比較濃厚的興趣，再加上飲食文化的刺激，醫學大學學生多可以從中獲取知識，進一步達到研究目標。

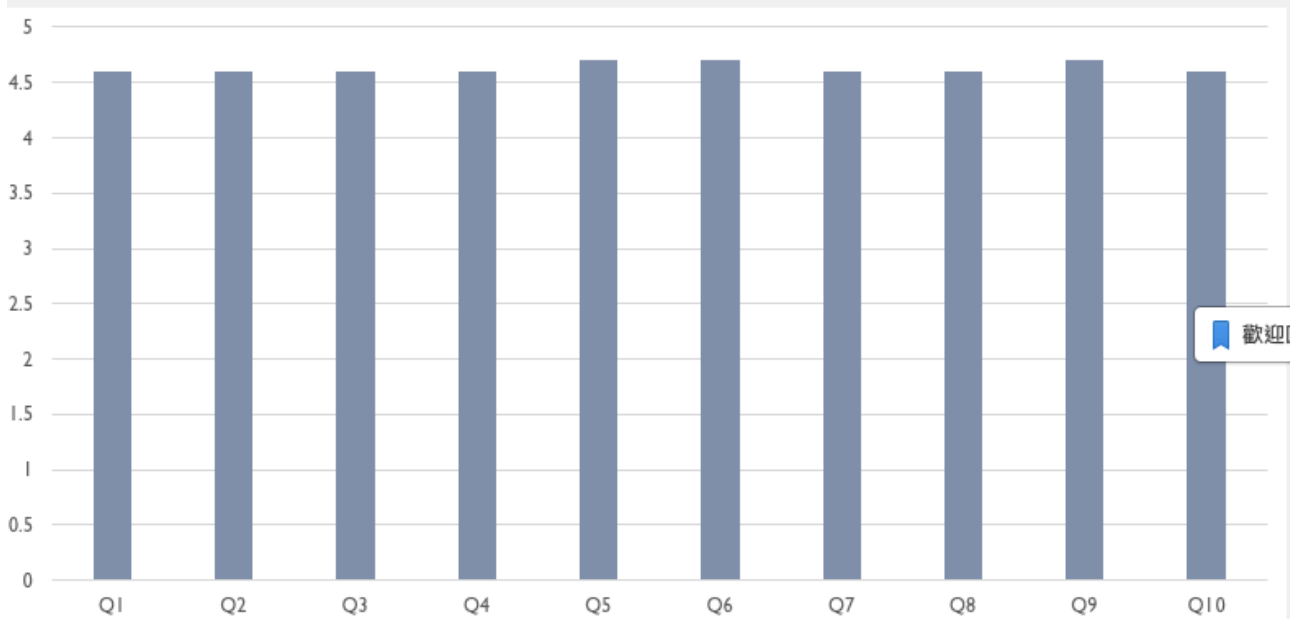
(3) 學生學習回饋

就學生學習回饋上，我分別設計問題給學生回答，請參閱以下圖像說明：

多元文化問卷題目

(1)	透過本課程,我能充分了解近代臺灣飲食文化的歷史發展與文化脈絡。
(2)	透過本課程,我充分了解臺灣不同時期的飲食變遷。
(3)	上完這門課,我覺得更加認識「台灣」的過去與現在。
(4)	透過本課程,我能夠更加了解「台灣」這塊土地的歷史與文化。
(5)	我覺得本課程的安排充分反映了「多元文化」的核心精神。
(6)	我覺得本課程的老師重視「多元文化」的教學理念和方法。
(7)	修完本課程,我能以更尊重和包容的心態看待近代臺灣族群的文化差異。
(8)	本課程結束後,我願意在日後的生活持續保持對於臺灣多元文化的關心。
(9)	本課程的影片有增加你們對多元文化的瞭解
(10)	本課程的閱讀文獻有增加你們對多元文化的理解

多元文化認知能力評量



問題一：臺灣飲食與近代世界之關係

The screenshot displays a course page on the TMU LMS. The top navigation bar includes the URL im.tmu.edu.tw and various utility links. The course title is "討論區 | 7m@TMU - 數位學習4.0".

Course statistics are shown in four boxes:

- 課程討論 (Course Discussion): 3
- 教材討論 (Textbook Discussion): 78
- 作業留言 (Assignment Comments): 0
- 小組留言 (Group Comments): 0

The left sidebar contains navigation options: Course, 老師: 郭忠豪, 助教: 許可鳳, 身份: 老師 (切換), 私密留言, 課程活動, 公告, 行事曆, 課程資訊, 上課教材 (10), 討論區, 作業 (2), 測驗, 問卷 (1), 互評, 即時回饋, 成員 (2), and 小組專區.

The main content area shows a discussion thread:

編號	主題	回應	最後發表
108...	The excerpt this week is a review of <<The Columbian Exch	1	03-01, 郭忠豪

The selected discussion post is by 吳宜嘉, posted on 02-27, with the last reply on 03-01. The post content is as follows:

The excerpt this week is a review of <<The Columbian Exchange>> by Alfred Crosby. Crosby points out that the discovery of the New World has had worldwide effects that lead to various biological and cultural consequences. I reckon that the exchange is a significant milestone in most countries' culinary cultures because the seasonings and crops from the New World are widely used with the Old World's ingredients. Even some countries which are not a part of the Old World were influenced by the incident substantially. For instance, Taiwan was impacted by the exchange when it was colonized by both Holland and Japan. Considering the enormous changes brought by the Columbian Exchange, I really appreciate the value of Crosby's viewpoint: the discovery benefited the Old World but victimized indigenous people.

Europeans rejected American food crops initially, regarding them as starches that were inferior to wheat and bread due to the Catholic doctrine. However, these American crops were then accepted and spread around the world for two reasons. One reason was the novelty of American crops, which stimulated some emerging dishes. For example, cash crops, such as tomatoes, were incorporated into European and Asian dishes. The other reason was that these crops had high caloric values. With the suitable environments for cultivation provided by European countries and Asian countries, such as Japan and China, the new food crops mitigated the severe famines in these countries.

On the other hand, the New World fell victim to the Columbian Exchange. Indigenous people were not benefited by the crops introduced by the Europeans, such as coffee and bananas. The crops were considered the symbol of colonial oppression to reinforce Europeans' sovereignty over the Amerindians. The large scale plantation of these foreign commercial crops upset the ecological balance as well. In addition, lethal pathogens were spread out as European flora and fauna expanded into the New World, killing approximately 95% of the aboriginals. Crosby claimed that it was the pathogens that helped Europeans successfully establish their sovereignty rather than political issues or military conditions. Jared Mason Diamond, the author of <<Guns,

問題三：漢人與族群飲食

The screenshot shows a forum post on the website tmu.edu.tw. The browser's address bar shows the URL. The forum header includes navigation links like "教職員 - 臺北醫學大學" and "討論區 | Pm@TMU :: 數位學第4.0".

The forum post is titled "Generally speaking, this is a really long article containin" and is dated "03-05" by user "王劭夫". It has 0 replies and 1 view.

The original source is cited as "March 8th reading".

The user "王劭夫" (03-05) posted the following text:

Generally speaking, this is a really long article containing quite a few vocabularies and many special food phrases, which take me some time to finish it. The article is indeed very informative and have many subheadings including "The role of rice", "Key date on the Han Calendar", etc. Yet, to give a streamlined reflection, I tried to focus on this week topic, namely, "What did Taiwanese eat during Ming-Qin era?"

Before the main discussion, I would like to define the topic more precisely. I assume the topic indicates that we focus on two consecutive period, the Ming Zheng period and Qing governing period. Therefore, I would neglect the effect made by the Japanese even though mainland China were still in Qin-era at that time.

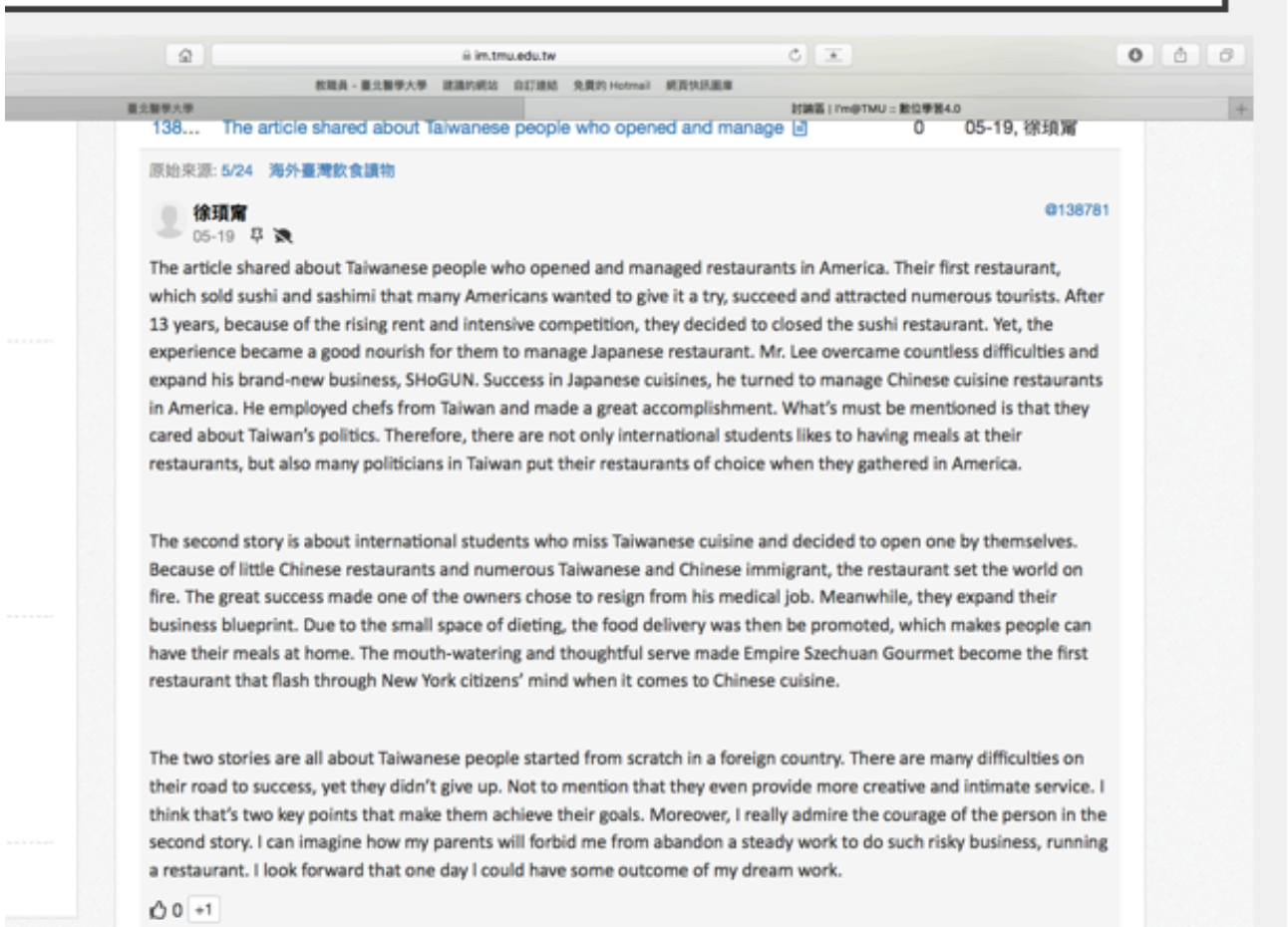
Talking about culinary culture, we must focus on the staple food first. Before the Japanese colonial period, Han Taiwanese mainly have *indica* rice and glutinous *indica* rice as their main energy source. Many rice products play important roles even until today, such as the glutinous rice cake and ciba. As a Hakka saying quoted in the article goes, "a single glutinous rice cake is as good as three bowls of plain rice." There is a common belief that each successful rice crop is a gift from nature, the symbolic and literal importance of rice is obvious in many ways. Aside from the Hans, Taiwan aborigines usually have millet as their staple, but now it is seldom used outside festivals.

In Hans festivals, many offering will be sacrificed to ancestors, which gives us a glimpse to what traditional Taiwanese usually eat in the past. Some common offerings come in three aspects: the fruit, the proteins, and the desserts. The fruit comprise pineapples, Asian pears, bananas, pomelos, longans. I found out an interesting belief that tomatoes and guavas shouldn't be offered to the ancestors because their seed couldn't be digest, regarded as growing in filth. The protein are usually pork, chicken, and fish; sometimes chicken eggs and duck are added. Although cows and dogs are edible, Taiwanese won't eat them because of cultural factors. Different from meat, the desserts offer to the ancestors vary with the holidays. For instance, dumplings are served during New Year, toro paste rice cakes are also served in New Year, as toro sounds similar to 'protect' in Holo and Mandarin, and sweet soup balls are normally served during winter solstice.

Last but not least, Taiwanese started cultivated "Bando" culture since many people came to Taiwan alone during Qin Dynasty. Bando literally means "to set tables". Communal feast were an opportunity for the arrivals to find new company to replace what they had left behind in China. Some common food eaten in bando are chicken rolls and toro balls, both deep-fried and easy to pack.

At the bottom of the post, there is a thumbs-up icon with a "+1" next to it.

問題四：移民與臺灣食物



The screenshot shows a social media post from a user named 徐瑛甯 (@138781) dated 05-19. The post title is "The article shared about Taiwanese people who opened and manage". The content of the post is as follows:

原始來源: 5/24 海外臺灣飲食讀物

徐瑛甯 @138781
05-19 早

The article shared about Taiwanese people who opened and managed restaurants in America. Their first restaurant, which sold sushi and sashimi that many Americans wanted to give it a try, succeed and attracted numerous tourists. After 13 years, because of the rising rent and intensive competition, they decided to closed the sushi restaurant. Yet, the experience became a good nourish for them to manage Japanese restaurant. Mr. Lee overcame countless difficulties and expand his brand-new business, SHoGUN. Success in Japanese cuisines, he turned to manage Chinese cuisine restaurants in America. He employed chefs from Taiwan and made a great accomplishment. What's must be mentioned is that they cared about Taiwan's politics. Therefore, there are not only international students likes to having meals at their restaurants, but also many politicians in Taiwan put their restaurants of choice when they gathered in America.

The second story is about international students who miss Taiwanese cuisine and decided to open one by themselves. Because of little Chinese restaurants and numerous Taiwanese and Chinese immigrant, the restaurant set the world on fire. The great success made one of the owners chose to resign from his medical job. Meanwhile, they expand their business blueprint. Due to the small space of dieting, the food delivery was then be promoted, which makes people can have their meals at home. The mouth-watering and thoughtful serve made Empire Szechuan Gourmet become the first restaurant that flash through New York citizens' mind when it comes to Chinese cuisine.

The two stories are all about Taiwanese people started from scratch in a foreign country. There are many difficulties on their road to success, yet they didn't give up. Not to mention that they even provide more creative and intimate service. I think that's two key points that make them achieve their goals. Moreover, I really admire the courage of the person in the second story. I can imagine how my parents will forbid me from abandon a steady work to do such risky business, running a restaurant. I look forward that one day I could have some outcome of my dream work.

0 +1

6. 建議與省思 Recommendations and Reflections

首先，這是我第一次執行教學實踐研究計畫，收穫甚多，非常感謝教育部教學實踐研究計畫的支持，讓我有機會進行「混成式教學」研究，藉此提昇醫學大學學生的多元文化與敘事能力。其次，在研究過程依舊遭遇許多困難，還需要進一步解決，例如學生評量方面需要更謹慎且仔細的評量標準，才可以測試出學生在前測與後測知識獲取上的進步多寡。

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