



## 歡迎來到全阿美語教室

TAMORAK共學園、Pinanaman河邊教室

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母語 Mother  
Tongue



曾經，這座島嶼有來自各地的族群，說著不同語言，百花齊放；漸漸地，不管來自哪裡，學同樣的課本，講一樣的話，看似和諧有序，卻少了色彩。所幸，有人發現語言消逝，伴隨的是文化斷層。透過學習母語，認識自己從何而來，就有自信立足於世界，知道該往哪裡去。

*ati wawa kayaten ko kamay*

(孩子們來吧，手牽手) | *Children, come and join hands*

*kimolmol kita kayaten ko kamay*

(圍成圈手牽手) | *Gather round and join hands*

*taliyok sakero kita mapolong*

(一起轉圈來跳舞) | *Let's dance together in a circle!*

## Immersion in Amis: Tamorak and Pinanaman Community Schools

輕快的歌聲傳來，孩子們有的從樹上探出頭、有的跳下鞦韆，蹦蹦跳跳地來到老師身旁，自然地牽起手，大聲唱著。歌謠一首接一首，有時朝氣十足地問好，有的是向天地萬物表達感謝。孩子一句句的唱著阿美語歌謠，在歌聲中感受四季，瀰漫著和諧的氛圍。這裡是位在花蓮豐濱鄉港口部落的TAMORAK共學園。

### 母語不是課，是生活

來到TAMORAK，語言模式瞬間切換，這裡的主要語言是港口部落的母語——阿美語，到訪的人會被提醒盡量不說漢語，以免開啓孩子的漢語開關。

*The different ethnic communities living throughout the island of Taiwan once spoke their various tongues and practiced their diverse cultures. Gradually, no matter where they hailed from, by learning from the same textbooks and speaking the same language, they shed their local color. Fortunately, some people realized that language loss is accompanied by a cultural disconnect. By mastering your mother tongue and knowing your origins, you gain the confidence to stand proudly in the world.*

Merry singing can be heard. A harmonious ambience permeates as pupils, jumping and bouncing, join hands, gather round their teacher and loudly sing folk songs in Amis. We are in Tamorak, a community school located in the Amis indigenous village of Makotaay in Hualien's Fengbin Township.

### **Native language: Not just a class, but a lifestyle**

Upon entering the school, the language mode switches instantly. The main language is Amis.

共學園裡的孩子從3歲到11歲不等，分成幼兒園與小學部，在這裡，母語是生活的一部分。幼兒園的老師用母語教孩子做羊毛氈、畫濕水彩；伴著學園老師創作的種菜歌〈paloma to dateng〉，一邊唸謠一邊帶著孩子拔草、翻土、播種、澆花。

當孩子不自覺地講漢語，老師們會用阿美語回答，並提醒如何用母語表達。孩子吃飯、玩耍，就連吵架也說母語，全天候沉浸在阿美語的環境裡，「幼兒園進來的話，快則兩個月，慢的話四個月也能聽、說、唱。」創辦人林淑照說。

### 媽媽是最好的老師

創辦了全台第一間全阿美語的共學園，林淑照其實是漢人，也是名紀錄片工作者。1998年受朋友邀請來到港口部落，為高齡90歲的頭目拍攝紀錄片。一句阿美語也不會的她，向朋友學了三句，「這是什麼？」、「你要去哪裡？」、「你現在要做什麼？」就開始跟著頭目上山下海。林淑照用注音符號記下頭目說的話，不懂的就向朋友請教，頭目成了她的第一位阿美語老師。

近身觀察頭目的生活，越能感受部落的文化內涵，她說，城市令她窒息，林淑照渴望了解更多

關於這塊土地的故事，於是她留下來，並有了阿美語的名字「Nakaw」。這一待就是20多年，認識了阿美族的先生，成為阿美媳婦，也成為一名部落媽媽。

「我的小孩有阿美族血統，有阿美族名字，理所當然要認識自己的語言。」Nakaw說。大女兒出生後，她便有意識地跟孩子說母語。即使說得不好，但為母則強，她帶著孩子看繪本，從顏色、動物等簡單的單字學起。原本習慣跟她說漢語的先生與婆婆，也受到感動，一起給了孩子母語的環境。

但光有個人意識不夠，在港口國小教書的Nakaw，全校學生幾乎都是原住民。在以漢文化為主的學習系統，母語教育被限縮在少少的節數裡，部落的孩子漸漸缺少對母體文化的認同，甚至感到自卑，「他們根本不認識自己，要如何愛自己，進而去愛這個世界呢？」Nakaw心疼地說。

在教學現場，Nakaw看到有孩子到五年級時，注音符號還是學不會，可是他在部落裡很會潛水、釣魚，有其它擅長，但多數老師只看到學科進度跟不上，孩子被貼上發展遲緩的標籤，到了國中可能就是自我放棄。「不管漢人還是原住

Nakaw (右2) 帶著三個女兒以全母語自學，為部落帶來教育的另一種想像。

Nakaw (second from right) has pro-actively raised her three daughters in their father's native tongue, an inspirational model for other parents in their indigenous community.





一早，TAMORAK的孩子用母語唱歌、玩遊戲，用笑聲開啓一天的學習。

Tamorak pupils begin their day with laughter as they sing and play games.

母語即是生活，TAMORAK的孩子用阿美語寫下耕種紀錄。

At Tamorak, pupils make their farming diary entries in Amis.

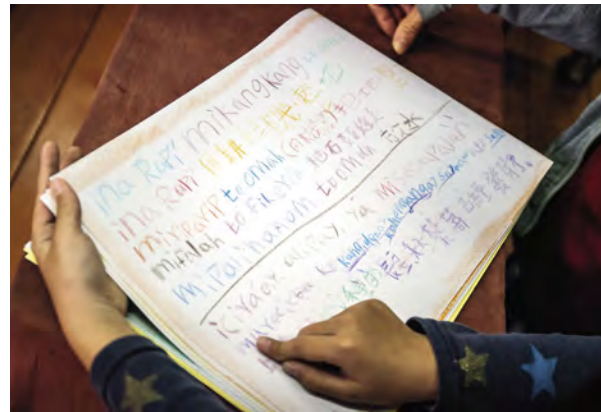
Here, the mother tongue is a natural part of daily life. Speaking Amis, kindergarten instructors teach children how to make woolen blankets and create “wet-on-wet” paintings with watercolors. Using planting-song lyrics composed by the staff, they lead their pupils in turning soil and planting seeds while chanting rhymes in Amis.

The children eat, play and even squabble in their mother tongue. It’s total immersion. “If they enter in kindergarten, the quicker ones can understand, speak and sing within two months,” explains school founder Lin Shuzhao, “while slower ones take four months.”

#### Mothers make the best teachers

Lin, who founded Tamorak as the first Amis-language community school in Taiwan, is actually a Han Chinese and a renowned documentary filmmaker. In 1998 she was invited to Makotaay to shoot a documentary about the 90-year-old tribal chief. Not knowing a word of Amis, Lin followed wherever he went, up to the mountains or down to the sea. She recorded his speech using *Bopomofo*, the Mandarin phonetic symbols widely used in Taiwan, and asked friends about vocabulary she didn’t understand. The chief became her first teacher of this indigenous language.

Eager to learn more about the story of this land, she remained there—for more than two decades—and gained an Amis name: Nakaw. This is where she met the love of her life, and became a daughter-in-law and mother within the Amis community.



After the birth of her first daughter, Nakaw consciously chose to communicate with her in Amis. Although she didn’t speak it well, as a determined mother she led her children in learning simple words like those for colors and animals. Her husband and mother-in-law, who had been speaking Chinese with her, were also moved to give the children an Amis-speaking environment.

At the village elementary school where Nakaw formerly taught, virtually all the pupils were Amis. In its Chinese-language-based education, use of Amis was limited to a few hours weekly. Tribal children gradually ceased identifying with their own culture, and acquired a sense of inferiority. “They didn’t even know themselves, so how could they love themselves and then love society as a whole?” she recalls with compassion.

民，他這個學不會，是不是應該去挖掘孩子其他的長處？」Nakaw認為，這才是教育該有的樣子。

### 海邊的TAMORAK

Nakaw對教育的質疑與無力，在接觸華德福後有了解方。上課不用課本，「這裡是甚麼樣的生活文化就教什麼。」Nakaw說。她到宜蘭慈心華德福實驗學校進修，之後便開始帶著三個孩子在家自學，漸漸地影響了部落的其他家長，幾位媽媽一起以全阿美語的方式，帶領孩子來認識世界，TAMORAK共學園有了雛形。

取材自生活的學習，部落的叔叔阿姨全成爲孩子的老師。生活課帶孩子採集當地植物，做成掃把，孩子要了解植物特性，還要會使用刀具砍竹子，知道怎麼用草繩將掃把捆得牢固。農耕課則找部落裡友善耕種的農友，老師用

辨認植物、做掃把，孩子在生活中學習部落的智慧。  
Accumulating tribal wisdom: Children learn the ways of their people by identifying plants and making brooms by hand.



母語帶著孩子種絲瓜，上課時一隻蛤蟆跳過去，老師便即興教孩子分辨青蛙與蛤蟆，提醒孩子有蛤蟆就表示有蛇出沒，天上的大冠鷲則會抓蛇，順道帶出食物鏈的概念。

靠近海邊的港口部落，居民會到潮間帶採集食材，TAMORAK會安排孩子到海邊認識潮間帶，採集野菜，傍晚時分在教室外生火野炊。走在田間小路，不識五穀的人看起來就是一堆雜草，孩子卻能找出山葵，咀嚼後，微微嗆辣的滋味緩緩散出。這一路上孩子聽到、看到、嚐到的，都是當地文化的精髓。火光中部落的故事悄悄地寫進孩子心裡，這份對自身文化的認識，將會內化爲他們面對世界的力量。

### 秀姑巒溪孕育河邊教室

同樣是全阿美語共學園，位在秀姑巒溪附近的Pinanaman河邊教室，就長出了自己的樣子。

這天，是孩子們的散步課。小溪旁，老師和家長帶著一群孩子，站在草叢前用小米酒向河的靈及祖靈問候，接著邊砍草邊開路，帶著孩子溯溪。大人小孩站在河床上手拉手大聲唱著一首首的阿美語歌謠，不想加入晨圈的孩子就在一旁玩泥巴；孩子不想下水也不勉強，會有其他小孩主動牽起哭泣孩子的手，找他玩耍。大人很少干涉，因爲Pinanaman尊重孩子的每個狀態。

在阿美族的傳說裡，七歲前的孩子是靈體，和宇宙相連，所以很容易被周遭有趣事物吸引。老師們明白這點，他們透過歌謠呼喚孩子的靈，吸引他們的注意力。Pinanaman的上課歡樂又有趣，孩子們唱歌、跳舞、種菜、做餅乾，孩子就在一連串的玩樂中學習如何走過溼滑的石頭，了解如何運用身體讓自己不會滑倒；一年四季孩子都會到河邊，感受山河變化、認識不同季節的動植物。孩子在河邊發現蝌蚪，就是即興的生物課，大自然裡到處都是學習的素材。

老師帶著孩子採集河邊的野菜、認識植物，部落媽媽就在一旁升火，孩子等下就



被稱作校長的馬躍·比吼協助老師帶孩子入山溯溪；辦學，是他為原住民身分認同所做的努力。  
Strengthening indigenous identity: School principal Mayaw Biho leads youngsters on forays into the mountains and along waterways

### Oceanside Tamorak

Nakaw's doubts and sense of helplessness about education were resolved when she came into contact with the Waldorf Method. Textbooks are not used in class. "Whatever the local culture is, that's what we teach," she explains.

A training course at Ci-Xin Waldorf School in Yilan inspired her to use this methodology to teach her own children at home, and this gradually influenced other parents to introduce the world to their children via Amis. Thus was born the prototype for Tamorak community school.

Drawing on everyday life, the adults in the village all become teachers. In Life Studies, children collect local plants and make brooms by hand. For Farming class, the school looks to a local Amis farmer who practices sustainable agriculture. As she plants luffa with the children, a toad hops by. The teacher instructs them on what distinguishes a toad from a frog, and reminds them that this means there may be snakes nearby. And she introduces the concept of the food chain by adding that a crested serpent eagle may swoop down and snare the snake for a meal.

The village is near the ocean, and residents go to the intertidal zone to forage for food. The school arranges for field trips there where pupils can learn about the zone. In the evening they light a bonfire and picnic. What the children hear, see and taste is the essence of the local culture.

### An all-Amis riverside classroom

Another community school teaching entirely in Amis is the Pinanaman Riverside Classroom, located near the Xiugulan River, which has evolved into a unique form of its own.

Next to a creek, teachers and parents lead a bunch of children in greeting the spirits of the river and of the tribal ancestors with millet wine, then take the children river tracing. Adults and children stand on the riverbed holding hands and sing Amis ballads; pupils who don't want to join in frolic in the mud instead. They aren't forced to get in the water, because Pinanaman respects the mindset of each student.

Pinanaman's classes are merry and thought-provoking. The children sing, dance, plant vegetables, make cookies, and learn to negotiate slippery stones, using their bodies so they don't slip and fall. Children go to the river all year round to learn about different seasonal plants and animals; Nature hosts learning materials everywhere.

The teachers take the children to collect wild vegetables along the river and learn about the plants, while community mothers build a fire to cook up a delicious wild vegetable soup. With fresh local ingredients and flowers plucked from the riverbank placed on the picnic mat, lunch is a feast featuring aesthetically pleasing everyday edibles.

Mayaw Biho, whom pupils call Principal Mayaw, chuckles loudly and reveals that he's often asked: How does one

Pinanaman河邊教室的巴奈老師，帶著孩子在溪邊採集野菜、認識植物。  
Teacher Panay Arik of Pinanaman River Classroom guides the children to collect wild vegetables and learn about plant life by a river.



有美味的野菜湯可以享用。摘下河邊花草擺在野餐墊上，新鮮的在地食材更顯美味，孩子的午餐就是生活美學的饗宴。被孩子稱作馬躍校長的馬躍·比吼笑說，常有人問他母語怎麼學？一週上多久？他總調皮地回答：「我們沒有母語課，我們是用母語學習全部的東西。」

馬躍表示，傳統的母語教學將兒歌翻譯成各族語言，與生活經驗脫節，唱的仍是中文的思維；從生活中學習母語，孩子邊唱歌邊吸收詞彙，還會自己換歌詞，把感受到的四季、家裡的寵物都唱進歌裡。

### 一起想像孩子的未來

經常在全台各級學校演講的馬躍，他跟孩子談復名、畫部落地圖。原住民孩子因為名字、身分而遭受的歧視與嘲笑，沒有斷過，孩子只能帶著傷口長大。唯有認識自己的族群，才能長出自信，馬躍的演講蘊含苦心，期望引起孩子思考自己是誰。辦學則是他長期奔走原住民運動而做的另一項努力。

受到TAMORAK啟發，兩年前，馬躍召集了一群年輕人討論著對教育、部落未來的想像，「你希望部落20年後長什麼樣子」、「十年後的自己是什麼樣子」、「你希望你的孩子十年後是什麼樣子？」他拋出這三個問題，引導大家把未來的藍圖具象化，思考能努力的方向。



Teaching materials are discussed among teachers and parents, and aim to broaden pupils' vision of their own futures. As difficult as it is to raise funds, the school does not charge tuition; parents need only take turns preparing meals for the pupils, and cannot pay to have others substitute for them. "This is so that parents can visit with the children and increase their interaction with teachers while delivering food," explains the principal.

隨意摘些植物妝點菜餚，孩子的午餐就是場生活美學的饗宴。  
Eye-pleasing picnic: Handpicked herbage adds natural beauty to the feast that awaits the pupils on an outing.

master Amis? How many hours of classes weekly? "We don't have 'mother-tongue classes,'" he always replies mischievously. "We learn everything in our mother tongue."

### Imagining children's future together

Mayaw, a frequent guest speaker at schools throughout Taiwan, talks to children about restoring names and drawing maps of indigenous communities. The discrimination and ridicule suffered by Aboriginal children is never ending, but they must reach adulthood despite those wounds. The only way to grow up with confidence is to know one's own roots, and Mayaw uses his talks to prompt them to consider who they really are. Providing schooling in Amis is another of his longstanding efforts in the Aboriginal rights movement.

Inspired by Tamorak, two years ago Mayaw gathered together a group of young people to discuss how they imagined the education and future of their communities: "How do you personally imagine your situation a decade from now? What are your hopes for your children a decade from now? And what do you hope your community will be like two decades from now?" He threw out these three questions to guide the audience in visualizing a blueprint for the future.

A series of discussions brought forth ideas about what kind of school Pinanaman Riverside Classroom should be. Some participants were keen for children to master swimming, while others hoped that pupils could learn to recognize 50 different plant species.

Teaching materials are discussed among teachers and parents, and aim to broaden pupils' vision of their own





Pinanaman讓孩子學會用母語過生活，透過認識自己的族群文化，才能自信地走向未來。  
Pinanaman helps children live and learn via their mother tongue, internalize their tribal culture and so stride confidently into their future.

一連串的討論開啓了Pinanaman河邊教室的想像。有人希望孩子諳水性，有人期待孩子能辨識50種植物。孩子的教材是由老師和家長共同討論，老師全力進修各種技能，一起給孩子對未來更寬廣的想像。開辦至今，即使募款辛苦，Pinanaman仍堅持不收取學費，家長只需要輪流準備孩子的餐點，還不能以金錢代替，「讓家長在送菜時看看孩子、增加與老師的互動。」馬躍解釋。

他笑說，當Pinanaman的家長很忙，要輪流協助上課，兩周一次家長會議，每個月還要輪流發表部落版的TED。曾有位家長分享陪伴孩子度過被霸凌的經驗，媽媽不因原住民身分自卑，主動到校擔任志工，給了孩子最佳示範，讓現場家長都深受鼓舞。

### 自信地擁抱世界

Pinanaman不只吸引有共鳴的原住民家長，還有特地從台東過來的漢人小孩。小朋友的家長從事實驗教育十多年，爲了尋找能讓孩子自由發展的幼兒園，沿著台東山線、海線一間間參觀，最後選擇了Pinanaman，「因爲原住民跟自然的關係很緊密，能讓孩子真的跟土地有連結，我希望保留孩子的野性。」家長說。

當部落有長輩過世，Pinanaman的孩子們會去唱歌慰喪；每天都會打掃教室外的街道，和社區保持良好互動；如果有同學幾天沒來，孩子會主動做餅乾探望同學……，這些生活的細節，就反映了Pinanaman強調的阿美族精神「互助、照顧、分享」。

馬躍說，我這個世代的教育教我們要成爲堂堂正正的中國人，阿公的世代要成爲日本人，而新生代則要當台灣人，「我們都是自己人，但教育帶給我們的，卻是成爲自己的別人。」他想像的未來，是原住民的孩子都能回答自己是誰？族群的歷史從哪裡來？以及未來要去哪裡。

教育的影響深遠且漫長，沒有人知道全阿美語共學園的孩子將來會長成什麼樣子，但Nakaw認爲，他們應該會是快樂的人。就像她的大女兒Atomo，從五年級開始以阿美語自學，到處學習不同部落的技藝。今年高中畢業的她，已與朋友著手舉辦給同一世代的自我認同營隊，開放各族群參加，因爲美好的社會是彼此共融。「一起來了解對方，討論我們未來可以一起做什麼，讓以後的世界更美好。」Atomo說的同時，眼神自信而明亮。 □

Pinanaman parents are a busy bunch, says Mayaw, as they also take turns assisting teachers in class, attend parent meetings every two weeks, and rotate monthly in presenting their local version of a TED Talk. One parent shared the experience of helping her child get over a period of bullying, and this proved very encouraging to other parents.

#### **Embracing the world with confidence**

Pinanaman also has a Han Chinese pupil who comes from Taitung. His parents have been involved in experimental education for more than ten years, and were searching for a kindergarten that would allow youngsters to develop freely. Eventually, they chose Pinanaman because “Aboriginal people have an intimate link with Nature that allows a child to firmly connect with the land,” they explained.

When an elder member of the tribe passes away, Pinanaman’s students intone songs of condolence at the funeral. If a classmate is absent for a few days, they take the initiative to bake cookies and visit him or her. It is simple actions like that, which reflect the Amis tribal spirit of mutual help, care and sharing, that are emphasized at Pinanaman.

Mayaw imagines a future in which all Aboriginal children can say who they are, can recount the history of their people, and know where they want to go.

The impact of education is far-reaching and long-lasting, and no one knows what the children who undergo total immersion in Amis at these community schools will become, but Nakaw believes that they will be happy adults.

Atomo, her eldest daughter, has been using Amis to study on her own since fifth grade and has traveled extensively to acquire the traditional skills of various indigenous peoples. She graduated from high school this year and is networking with friends to organize a camp for her age group that seeks to instill “pride of culture” among Taiwan’s Aborigines. It will be open to all ethnic groups, because a harmonious society is inclusive and tolerant.

“Let’s understand one another, discuss what we can do together for the future and make tomorrow’s world a better one,” says Atomo with a bright, confident look in her eyes. □

*(Chen Chun-fang/photos by Lin Min-hsuan/  
tr. by Bruce Humes)*

