

跨文化領導下的學校文化傳承、困境與行動策略研究 —— 以高屏地區四所學校為例

摘要

• 研究概述

全球多元教育下，台灣校園已成為族群交織縮影，但因過往禁說方言語言教育政策與現代化影響，導致族群認同淡薄，學校面臨文化流失與在地復振的雙重矛盾。

• 研究目的

本研究旨在探討臺灣多元文化情境中跨文化領導的動態及其在促進學校文化永續性之角色，聚焦教育領導者如何在全球化教育標準與地方族群文化（如閩南、客家及魯凱族）復振的張力中進行調和。跨文化領導不僅是管理多元背景人員，更是一種「文化回應式領導」；領導者須具備文化自覺，識別非主流族群文化需求，並在權力結構中為其發聲。

• 研究方法

本研究採用質性研究，透過四位校長個案比較，深入分析不同社會經濟背景與族群脈絡下的領導實踐：客家重點地區之 MN 國中與 NL 國中，以及魯凱族重點之 ML 國中與 WT 國小。四位參與校長之族群與學校特色重點以英文代碼處理：

1.A(閩南)：客家核心區學校（MN 國中），側重於客家認同的再建構與「伯公」信仰的社區連結。

2.B(閩南)：以客家食農教育為主，周圍有四國九族的居民(NL 國中)，側重客家與多元文化傳承。

3.C(閩南)：一所致力於魯凱族文化深耕的學校（ML 國中），重點在於推動族語認證、保存傳統古謠，以及促進三語化標示，並特別關注魯凱語社群內部的方言差異。（學校社區雖是三個魯凱族部落，三地方言不一）。。

4.D(江西客家第二代)：沉浸式魯凱族小學（WT 國小），側重於政策驅動下的魯凱文化、藝術與閱讀。

資料來源包括訪談逐字稿、學校課程文件、學校政策架構等。導入質性研究

軟體 NVivo 15.4 與 AI 進行系統化主題分析，針對「認同、領導、制度、策略」進行編碼、節點建構與視覺化網絡分析，以強化跨案例在地知識的課程轉化。

- **結果與討論**

研究發現，成功領導者扮演「文化經紀人」(Cultural Broker)角色，將部落傳統知識轉譯為學校課程語言，有鑑於語文消亡，文化圖騰也隨之崩解，這四所學校實施了文化回應策略。MN 國中推廣惜字文化，重視客語生活化語境的營造；NL 國中重視客家食農教育與跨域課程模組；ML 國中重視山野體驗學習，推動三語化標示，WT 國小重視族語食農環境，使用沉浸式族語教學。據此，本研究建構「跨文化領導實踐模型」，其核心維度包含 1.「人的思維」(視文化為資產)、2.「動態關係」(處理權力、文化與認同之三角互動)及 3.「生態系統」(融合人與自然、祖靈之連結)。

但領導者仍面臨多重結構性挑戰：包含升學壓力邊緣化族語課程、複合型文化專業人才稀缺；文化張力則包括傳統過度商品化及方言內部變異（如魯凱語三種方言別）所帶來的挑戰。因應上述困境，本研究提出行動策略包含制度面納入族語認證加分、彈性機制聘任文化教師；課程面推動跨領域統整與三語化環境；在社群層面，透過文化家庭之組織與在地祭儀、節慶的連結，深化學校與社區的互動。

跨文化領導的關鍵在於將邊緣化資源轉化為教育優勢，學校文化傳承應立基於文化 DNA 的在地創新。政策上，建議包括擴大沉浸式族語試辦規模、推行文化友善校園評鑑；未來研究可關注都會區多元族群學校之跨文化領導實踐。

關鍵詞： 跨文化領導、文化回應式領導、族群認同、文化永續、NVivo

**A Study on School Cultural Inheritance, Challenges, and Action Strategies
under Cross-Cultural Leadership: Evidence from Four Schools in the
Kaohsiung–Pingtung Region**

Abstract

- **Research Overview**

In the context of global multicultural education, Taiwanese schools reflect intersecting ethnic cultures. However, past language policies banning local dialects and modernization have weakened ethnic identity, leaving schools facing a dual challenge of cultural loss and local cultural revitalization within contemporary society and

ongoing policy tensions in education governance.

- **Purpose of Study**

In response, this study examines the dynamics of cross-cultural leadership within Taiwan's multicultural landscape and its role in promoting the sustainability of school culture. It specifically focuses on how educational leaders mediate the tension between globalized educational standards and the revitalization of local ethnic cultures, particularly those of the Hoklo, Hakka, and Rukai peoples. This study argues that cross-cultural leadership extends beyond managing diversity; it constitutes a form of culturally responsive leadership. Leaders must demonstrate cultural reflexivity, recognize the needs of non-dominant groups, and advocate for them within existing power structures.

- **Research Methods**

Adopting qualitative research, this study conducts a comparative analysis of four schools situated in distinct socio-economic and ethnocultural contexts: MN Junior High School and NL Junior High School in Hakka-dominant regions, and ML Junior High School and WT Elementary School in Rukai communities. The ethnic backgrounds and distinctive school characteristics of the four participants are coded in English as follows:

1. A (Hoklo): A school located in a Hakka core region (MN Junior High School), with a primary focus on the reconstruction of Hakka identity and the strengthening of community connections through the *Bogong* belief system.
2. B (Hoklo): Centered on Hakka food and agricultural education, NL Junior High School is situated within a community composed of diverse ethnic groups, thereby placing particular emphasis on the preservation and transmission of Hakka culture alongside multicultural heritage.
3. C (Hoklo): A Rukai cultural immersion school (ML Junior High School) that emphasizes indigenous language certification, the preservation of traditional ballads, and the promotion of trilingual signage, with particular attention to intra-language variation within the Rukai-speaking community.
4. D (Second-generation Hakka from Jiangxi): An immersive Rukai elementary school (WT Elementary School), emphasizing policy-driven initiatives in Rukai

culture, arts, and literacy.

The data sources include interview transcripts, school curriculum documents, and school policy frameworks. NVivo 15.4 qualitative analysis software and AI were employed to conduct systematic thematic analysis. Key dimensions—identity, leadership, institutional structures, and strategies—were coded, categorized into nodes, and further examined through visualized network analysis to facilitate the transformation of local knowledge into curriculum across cases.

• **Results and Discussion**

Findings indicate that effective leaders act as “cultural brokers,” translating indigenous and local knowledge into curricular language. In light of language attrition and the concomitant erosion of cultural totems, the four schools have implemented culturally responsive strategies. MN Junior High School promotes a character-cherishing literacy culture and emphasizes the creation of everyday Hakka-language contexts. NL Junior High School prioritizes Hakka agro-food education and develops interdisciplinary curriculum modules. ML Junior High School focuses on outdoor and mountain-based experiential learning while advancing trilingual signage. WT Elementary School emphasizes a Rukai agro-food environment and adopts immersive Rukai language instruction. Based on these findings, this study proposes a Cross-Cultural Leadership Praxis Model comprising three core dimensions: 1. human mindset—viewing culture as an asset; 2. dynamic relationships—negotiating the triadic interplay among power, culture, and identity; and 3. ecosystem—integrating human, natural, and ancestral-spiritual connections.

Nevertheless, leaders continue to face structural challenges, including the marginalization of indigenous language curricula due to academic examination pressures and the shortage of professionals with hybrid cultural expertise. Cultural tensions are also evident in the over-commercialization of traditions and intra-linguistic variation (e.g., the three dialects of the Rukai language). To address these challenges, proposed action strategies include institutional measures such as incorporating indigenous language certification into evaluation systems and flexibly recruiting cultural educators; curricular innovations emphasizing interdisciplinary integration and trilingual environments; and community-based approaches that connect cultural families with local rituals and festivals.

In conclusion, the essence of cross-cultural leadership lies in transforming marginalized cultural resources into educational assets. The sustainability of school culture should be grounded in localized innovation rooted in cultural DNA. Policy recommendations include expanding pilot programs for immersive indigenous language education and implementing culturally responsive school evaluation systems. Future research may further explore cross-cultural leadership practices in urban, ethnically diverse school settings.

Keywords: cross-cultural leadership, culturally responsive leadership, cultural sustainability, curriculum transformation, NVivo