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運用 C3 探究弧教學對國小六年級在  
學習社會學科知識建構之研究

**A Study on Applying C3 Inquiry Arc in  
the Construction of Social Studies  
Knowledge for Six Graders in  
Elementary School**

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## 摘要

本研究主要以結合美國社會領域協會 ( NCSS ) 所訂定出來的 C3 探究弧進行課程設計，針對國小六年級的社會科學習進行實驗教學，以提升學生在社會學習領域上的學習成效及建構社會學科知識的能力。透過桃園市某國小四班六年級學生作為研究對象，共進行九節課的教學活動，以瞭解學生的學習情形。從「社會科期中及期末測驗」以及「課程討論單與學習單」等進行資料分析，研究發現學生的學習成績表現有明顯的進步，其中在低分組的學生，整體平均進步了進步 21.12 分。在課堂表現中可以觀察到學生在輔助性問題的討論，通過運用大量資料的任務安排，能有效回應單元主題的引領性問題，提升學生自我觀點的論證及評估公民行動可能面臨的問題，也培養學生讀寫能力。

**關鍵字：**C3 探究弧、社會學習領域教學




## Abstract

This study aims to integrate C3 Inquiry, which was established by National Council of Social Studies, into a Social Studies lesson plan in the experimental teaching sessions for six graders in elementary school. The goal is to enhance students' learning efficiency and ability to acquire Social Studies knowledge. The students in four sixth-grade classes in an elementary school in Taoyuan City were involved in this research. Nine teaching sessions were observed to understand the students' learning process. An analysis on the data of students' performance in "midterm and final exams of Social studies" and "class discussion worksheets and handouts" indicates that the student had significant progress in their grades and learning outcomes; the grades of the low score group students had increased by 21.12 points on average. The data from classroom observation indicates that when students were assigned the task of using a lot of information in their discussion of the subsidiary questions, they could reflect on the main questions of the unit more efficiently. The process helps students enhance their ability in proposing evidence for their own arguments, evaluate the possible obstacles for civil actions, and cultivate their proficiency in reading and writing.

**Keywords : C3 Inquiry Arc, Social Studies Teaching**





都市變遷下的地方文化轉變：  
一個北管子弟館的案例考察

**Cultural Transformation in Urban  
Change: A Case Study of a Beiguan  
Organization**

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## 摘要

北管子弟曲館在過往社會研究中多被描述為漢人地方組織，根基於實證的地理邊界，體現地緣、血緣的社群網絡。然而，臺灣近年來面臨都市化、全球化，子弟館作為地方文化，是否受社會影響？在都市發展與文化治理的脈絡下，現存的傳統子弟館又面臨怎樣的困境？過往文獻對於北管衰亡的因素多停留在模糊的「社會變遷」，或是個人的「藝員老化、傳承困難」等問題，而缺乏對社會環境的結構性分析，本文嘗試以批判地理學的視角切入，由個人至社會層面回答上述問題。

本文以舊臺中市區現存唯一的子弟館——南屯景樂軒為研究對象，透過參與觀察、訪談等方式深描子弟館的變遷與困境。研究發現，不僅是實質空間上的轉變間接影響曲館之於地方人群的疏離，社會空間的轉變也讓子弟曲館不再依賴地方社群支持，相反地，子弟館被納入更廣大的資本生產體系，在生產活動的過程中重塑了屬於曲館社群的社會空間。

本文企圖透過一個都市中子弟曲館的例子，從地理觀點提出對傳統民俗文化研究的批判，希望能引領學界重新思考「北管作為地方文化」在領域上、觀點上討論的不同可能。

**關鍵字：**北管子弟團、地方文化、社會空間、去地域化



## Abstract

This study discusses the transformation and challenges faced by local Hokkien Opera organizations, particularly focusing on the Nan Tun Jing Le Xuan in the old Taichung city area, within the context of urbanization and globalization in Taiwan. These Hokkien Opera organizations, known as "Beiguan," have traditionally been seen as Chinese local organizations rooted in geographical and kinship-based community networks.


The paper highlights a shift in the social dynamics of these organizations due to changes in the urban environment and cultural governance. It suggests that the existing literature often attributes the decline of Beiguan to vague factors such as "social change" or personal issues like "aging performers" and "difficulty in inheritance," without providing a structural analysis of the societal environment.

Taking a critical geographical perspective, the study examines the Nan Tun Jing Le Xuan as the last remaining Beiguan in the old Taichung city area. It utilizes methods such as participant observation and interviews to explore the changes and challenges faced by this particular Beiguan. The research findings indicate that not only do changes in physical space indirectly affect the estrangement of Beiguan from local communities, but changes in social space have also made these organizations less reliant on local community support. Instead, Beiguan has become integrated into a broader capital production system, reshaping the social space of the Beiguan community within the production process.

The paper aims to provide a critical perspective on the study of traditional folk culture through the example of a Beiguan in an urban setting. It hopes to encourage the academic community to reconsider the various possibilities for discussing "Beiguan as local culture" in terms of both scope and viewpoint.

**Keywords: Beiguan organization, local culture, social space, deterritorialization**





## 女性長照人員在疫情下職場與家庭的兩難與因應

# **The Dilemma and Response of Female Long-term Care Workers in the Workplace and Family under the Epidemic**

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## 摘要

本研究在探討女性長照人員在疫情下職場與家庭的兩難與因應，除了探討女性長照人員在職場與家庭方面的困境，以及調適的方式之外，更要深入了解在這場疫情之下，是否對其職場生活帶來衝擊？不同的長照職場是否帶來不同的問題層面，甚至是對於生計與家庭生活的影響？尤其是對於將病毒帶回家的隱憂，或是家人對照護工作的排斥等，都成為本研究的重點議題。因此本研究目的在了解女性長照人員在工作與家庭中所面臨的困境，以及疫情對職場與生活帶來的衝擊，而這些衝擊在不同的長照職場中是否有何差異。採半結構式深度訪談共計 10 位長照人員，工作地點包括護理之家、日照中心、醫院、失智據點、居家服務，研究結果發現：(一) 工作與家庭困境交疊，家庭與職場的支持成為重要力量，服務對象是助力也是阻力，工作與休息時間切割不清；(二) 疫情對工作或家庭的影響，包括擔心染疫、影響收入以及研習暫停；(三) 調適的方法包括正向思考、尋求支持以及記取當初踏入長照職場的初心。研究建議為：(一) 應導正社會觀念，包括增加對長照人員的尊重以及家務分工的合理化；(二) 強化長照人員的心理調適，提供更多紓壓管道以及社會支持力量；(三) 做好後疫情的配套措施。也提供研究限制給後續研究者參考。

**關鍵字：**長照人員、職場、疫情



## Abstract

This study explores the dilemmas and responses of female long-term care workers in the workplace and at home during the epidemic. The purpose of this study is to understand the difficulties faced by female long-term care workers at work and at home, as well as the impact of the epidemic on the workplace and life, and whether these impacts are different in different long-term care workplaces. A total of 10 long-term care personnel were interviewed through semi-structured in-depth interviews. The working locations include nursing homes, day care centers, hospitals, dementia centers, and home services. The research results found that: (1) Work and family difficulties overlap, and the support of family and workplace is very important, the clients are both help and resistance, and the separation between work and rest time is unclear; (2) The impact of the epidemic on work or family, including worries about infection, impact on income, and suspension of study; (3) Adjustment methods include positive think, seek support and remember the original intention of entering the long-term care workplace. The research recommendations are: (1) Social concepts should be corrected, including increasing respect for long-term care personnel and rationalizing the division of housework; (2) Strengthening the psychological adjustment of long-term care personnel and providing more stress relief channels and social support; (3) Prepare supporting measures for the post-epidemic period. Research limitations are also provided for reference by subsequent researchers.

**Keywords:** long-term care workers, workplace, epidemic





# 運用靈性關懷對重症病人及家屬的影響

## The Effect of Spiritual Care on Critically Ill Patients and Their Families

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## 摘要

過去對重症病人的醫療照護大多將焦點放在生理上，但隨全人醫療概念崛起，在醫療端導入靈性關懷逐漸受到重視。然而相較國外，台灣對靈性關懷的施行起步較晚，相關研究也較少。有鑑於此，本研究旨在探討靈性關懷實務對重症病人及家屬的影響，並將焦點放在病人及家屬的靈性安適程度。在研究方法上，本研究以 2017 至 2019 年期間研究者服務醫院內關懷的病人及其家屬為研究對象，在取得其同意後進行研究。資料收集以每次關懷訪視的觀察紀錄為主，並佐以訪談逐字稿。資料整理後，進行資料編碼與分析。研究結果顯示，透過靈性關懷確實能提升病人及家屬的靈性安適程度。其中又以內在自省及關係重建對病人與家屬的影響最為明顯。前者協助病人重新建構自己的價值，後者則幫助病人及家屬在愛的關係中減緩分離的苦痛與悲傷。然而相較其他治療方式，本研究分析發現，在靈性關懷過程中內在自省及關係重建之所以能發揮影響，其關鍵在於靈性關懷導引病人從永恆的角度看今生，並重視病人及家屬對死後歸宿之困惑，以及跟至高者、神明間連結的需求。此外，本研究也根據所收集的資料，反思現行的靈性關懷實務。分析認為靈性關懷五面向三階段為一清晰且方便使用之框架，能幫助關懷者快速釐清病人與家屬的靈性困頓點，然而如要真正提供深入且適切的關懷，關懷師對於關懷實務與相關知能的純熟程度仍是關鍵。據此，本研究建議，未來逐步建立靈性關懷體系時，應設計相關督導制度，並提供關懷者能夠互相學習、分享之交流平台。

**關鍵字：**靈性關懷、靈性安適、跨宗教靈性關懷五面向三階段模式、尊嚴療法



## Abstract

In the past, the medical care for critically ill patients primarily focused on the physiological aspects. However, with the rise of the holistic medicine, the application of spiritual care in medical settings has gradually gained attention. Compared to other countries, Taiwan is a latecomer in terms of spiritual care implementation. Given a dearth of studies on spiritual care in Taiwan, this study aims to explore its impact on critically ill patients and their families with a particular focus on their spiritual well-being. Participants of this study are patients and their families who were cared for by the first author in a hospital from 2017 to 2019. The data was collected after obtaining their informed consent. Data collection primarily involved observation records from each care visit, supplemented by transcripts of interviews. After data processing, observation records and transcripts were coded for analysis. The research findings indicate that spiritual care indeed enhances the spiritual well-being of both patients and their families. Among all, the influence of spiritual care is particularly manifested on the inner reflection and relationship rebuilding among patients and their families. Self-reflection helps patients reconstruct their own value, while relationship rebuilding alleviates the pain and sorrow. In contrast to other treatment modalities, the current study found that the effectiveness of spiritual care, which were revealed through participants' inner reflection and relationship rebuilding, lies on guiding patients to view their current life from an eternal perspective, addressing their uncertainty about the afterlife and the need to connect with the divine. Moreover, based on the analysis, the study also reviews the current spiritual care practices. While the FFTS Interfaith Spiritual Care Model is a clear and convenient tool to help caregivers quickly identify spiritual challenges faced by patients and families, the proficiency and knowledge of caregivers in spiritual care practices remain crucial for providing thorough and appropriate care. Thus, as Taiwan progresses towards building a spiritual care system,



the study suggests that the policy-makers should consider establishing a supervision system and platforms for mutual learning and sharing among caregivers.

**Keywords : spiritual care, spiritual well-being, Five Facets Three Stage interfaith spiritual care model, Dignity Therapy**





# 區域與社會發展研究 第十四期

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