

考試科目	專業英文 11512 11562	所別	宗教研究所	考試時間	2月27日(六)第2節
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一・閱讀測驗 15%

請先閱讀下面這段文章

Until recently the field of comparative religion dealt with homo religious - the religious experience of man. The fact that religious man often worshiped Mother Nature was considered an oddity, a stage he outgrew as he moved on to more transcendent (and frequently male) deities. When, under the impetus of feminist theory, "religious woman" began to be considered, scholars noted that she often worshiped a Father God or found the transcendent revealed in a male figure. Since societies in which women worshiped male deities tended to be societies in which men were dominant and since indeed the lack of interest in woman's religious experience seemed most acute among male scholars who studied patriarchal societies and patriarchal religions, some radical reformers began to suggest that male deities themselves were the problem. Recent feminist critiques of both Western and non-Western religious traditions have agreed that men gain authority from the fact that the source of ultimate value is often described in anthropomorphic images as Father or King. But feminist activists have been sharply divided between those who would respond by discarding male symbols in religion - often discarding much of the theological tradition in question as well - and those who would rewrite liturgies and reform language to insert female symbols and pronouns among male ones.

請回答下列問題:

- 1.1 請從上文找出五個英文關鍵字 3%
- 1.2 請問上文中，男性/女性神祇代表的特質為何？(中文回答) 4%
- 1.3 請問上文中主張男女有別的基礎為何？(中文回答) 8%

二・英翻中 60%

請從下列三題中選出兩題作答

2.1 ISIL aims to return to the early days of Islam, rejecting all innovations in the religion, which it believes corrupts its original spirit. It condemns later caliphates and the Ottoman Empire for deviating from what it calls pure Islam,^[173] and seeks to revive the original Wahhabi project of the restoration of the caliphate governed by strict Salafist doctrine. Following Salafi-Wahhabi tradition, ISIL condemns the followers of secular law as disbelievers, putting the current Saudi Arabian government in that category.(30%)

2.2 Taoism is a philosophical, ethical or religious tradition of Chinese origin that emphasizes living in harmony with the *Tao*. Taoism drew its cosmological notions from the tenets of the School of Yin Yang, and is heavily influenced and informed by the acknowledged oldest text of ancient Chinese classics, the *I Ching*, which prescribes a system of philosophical thought on the ethics of human behaviors based on articulating cycles of change in the natural and social worlds by means of hexagrams, and includes instructions for divination practice still adhered to by modern-day religious Taoists. (30%)

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2.3 Buddhism is a nontheistic religion or philosophy (Sanskrit: dharma; Pali: dhamma) that encompasses a variety of traditions, beliefs and spiritual practices largely based on teachings attributed to Gautama Buddha, commonly known as the Buddha ("the awakened one"). Two major extant branches of Buddhism are generally recognized by scholars: Theravada and Mahayana. Buddhist schools vary on the exact nature of the path to liberation, the importance and canonicity of various teachings and scriptures, and especially their respective practices. (30%)

三．中翻英 25%(請翻譯劃線的句子)

3.1 宗教學和神學的研究方法有何不同？我們以下例說明二者間最大的差異。神學院的學生會說：「耶穌是上帝的兒子。」而宗教學者則會說：「根據基督教的信徒所說，耶穌是上帝的兒子。」這二種答案所代表的意義就不同了。因為神學主要的目的，是要用最好的辦法向人宣揚基督教的教義。所以當他說「耶穌是上帝的兒子」時，它是不可置疑的真理。他們可以對「上帝」一詞作詮釋，或解釋「耶穌」是誰，但不會在基本的信仰上提出任何疑問。不僅如此，他們在研究其他宗教時，也會採取價值的判斷。相對地，研究宗教學的學者，不會使用「真的」或「假的」這種具有價值判斷的語詞，他們會說：「基督徒說：『耶穌是上帝的兒子。』」而不會說這句話對或不對。所以，宗教學是以比較客觀的立場，設法了解宗教，而不作價值評斷。(15%)

3.2 宗教學採用兩種研究路徑：一是圈外人，即客觀地，非信仰者的立場；二是圈內人，即雖非信徒，但盡量設身處地站在信徒的立場。所以，研究宗教學要同時從這兩個角度，盡量去了解某個宗教的起源、發展、演變，還有它內在的信仰。站在「圈外人」的眼光和立場，可以透過語言文字去研究該宗教的經典，然後再從史學、考古學、社會學、藝術史等不同角度，去尋找這個宗教的發展過程。研究者一定還要用「圈內人」的角度來研究，設身處地將自己變成宗教信仰者，去體驗、感受他們的宗教。(10%)

備

註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。

考試科目	世界宗教概論 1151A	所別	宗教研究所	考試時間	2月27日(六)第3節
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1156A

世界宗教概論試題（請選擇兩題作答，每題五十分）

- 一、 請問近現代在中國的宗教，包括佛教、道教、基督教、伊斯蘭教、民間教派等，在二十世紀面臨現代化的時候，採取何種策略，而這些策略如何重新塑造了現代的中國宗教。
- 二、 世界各宗教都對儀式有不同的強調，試就世界各宗教傳統（基督教、猶太教、伊斯蘭教、印度教、佛教、道教）當中選兩個宗教傳統，並就其對儀式的重要性，進行比較與申論。
- 三、 請問今日的主流媒體以及通俗文化中以何種的形象來描述宗教，而經由您所研讀世界宗教史與宗教的內涵，或者經由您個人的宗教經驗，您認為這些媒體或主流文化對宗教的刻板印象與宗教的實際處境與現象有怎樣的落差？這些差異造成的原因為何？可以試著以兩個宗教傳統做為案例說明。



備註	一、作答於試題上者，不予計分 二、試題請隨卷繳交。
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考試科目	社會學概論 1151B-1156B	所別	宗教研究所	考試時間	2月27日(六) 第三節
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一、 解釋名詞：50% (每題五分)

- (一) 種族中心論 (ethnocentrism)
- (二) 圖騰 (totem)
- (三) 帕金森定律 (Parkinson Law)
- (四) 異化 (alienation)
- (五) 擴散性宗教 (diffused religion)
- (六) 隱性課程 (hidden curriculum)
- (七) 虛擬社群 (virtual community)
- (八) 象徵互動論 (theory of symbolic interaction)
- (九) 集體記憶 (collective memory)
- (十) 多元文化主義 (multiculturalism)

二、 申論題：50% (每題二十五分)

- (一) 請嘗試比較馬克思與韋伯如何闡述宗教與社會之間的關係，並分別針對兩氏的理論，各舉一個你所熟悉的宗教案例來應證其論點。
- (二) 何謂社會「階層化」(stratification)？請說明當代社會學解釋階層化現象的主要理論為何。根據近二十年來官方與學界的統計顯示，臺灣民眾的所得分配不平均有逐漸加劇的趨勢，請嘗試運用前述階層化的相關理論來解釋此一趨勢，並提出你認為較理想的公共政策來解決此問題。

備

註

- 一、作答於試題上者，不予計分
- 二、試題請隨卷繳交。