

考試科目	專英 11512 11562	系所別	宗教所	考試時間	2月18日(六)第二節
------	----------------------	-----	-----	------	-------------

English Test

A. Below is an excerpt from *The Forest People*, notes from Colin Turnbull's fieldwork in Central Africa. Please read and answer the following questions (可以用中文回答):

For a month I sat every evening at the kumamolimo; listening, watching, and feeling – above all, feeling. If I still had little idea of what going on, at least I felt that air of importance and expectancy. Every evening, when the women shut themselves up, pretending that they were afraid to see “the animal of the forest”; every evening, when the men gathered around the fire, pretending they thought that the women thought the drainpipes were animals; every evening, when the trumpet drainpipes imitated leopards and elephants and buffalos—every evening, when all this male-believe was going on, I felt something very real and very great was going on beneath it, something everyone else took for granted, and about which only I was ignorant. (1962, 88)

1. What is “the kumamolimo”? (Choose the correct answer) (2 points)
 - (A) The chieftain of the tribe.
 - (B) The ritual arena.
 - (C) The name of the village.
 - (D) Turnbull's private residence.
2. What is the primary means of the communication of the ritual? (2 points)
 - (A) Sights.
 - (B) Touch.
 - (C) Sounds.
 - (D) Smell.
3. (Brief analytical essay) What does this ritual reveal about the gender roles in this society? (20 points)

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	專英	系所別	宗教所	考試時間	2月18日(六)第二節
------	----	-----	-----	------	-------------

B. Read the passage below and answer the questions that follow (可以用中文回答):

Vipassanā or "insight" practice is a Buddhist form of meditation that is popular in Theravāda communities in Southeast Asia. (It is also influential among Buddhist enthusiasts in the West.) It must be noted that the specific techniques propagated today under the Vipassanā rubric, with their unequivocal emphasis on exalted meditative states, cannot be traced back prior to the late nineteenth century, and thus they are unreliable source for the reconstruction of premodern Theravāda. (The techniques were reconstructed in the modern period on the basis of scriptural accounts; see Sharf 1995a). Be that as it may, contemporary adepts believe that their experiences in meditation tally with the "descriptions" of progressive soteriological stages found in Buddhist scriptures. They thus treat the ancient scholastic terms pertaining to stage of Buddhist practice as if they designated discrete experiences accessible to contemporary practitioners.

1. What is "vipassanā"? (2 points)
2. (True/False) Contemporary practitioners of "vipassanā" believe they are engaging in a traditional Theravāda practice. (2 points)
3. When was the contemporary "vipassanā" developed, according to Sharf? (2 points)
4. (Brief analytical essay) Why is the reconstruction of a practice based on scriptures problematic? (20 points)

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	專業英文	系所別	宗教研	考試時間	2月18日(六)第二節
<p>C. Read the passage below and answer the questions that follow (可以用中文回答): Even in nations where the population is relatively homogenous with regard to its religious affiliation, states designed along the Enlightenment model still tend to define themselves as secular; that is, officially neutral and benevolently disinterested in questions pertaining to religion. The initial appearance of homogeneity may be deceptive, however, since broad variation often exists regarding the nature and intensity of the religious commitments held by different fractions of the nation. Some of these accept and are pleased by the neutrality, while others are deeply offended, particularly as they find themselves and their specifically religious concerns excluded from state support and consideration.</p> <p>1. In your own words, how do states "designed along Enlightenment model" view religions? (4 points)</p> <p>2. In your own words, what kinds of responses does the neutrality claimed by modern states incur? (6 points)</p> <p>D. (Translation) One must distinguish between doctrinal statements produced by monks or other religious virtuosi and religion in practice. (10 points)</p> <p>E. (Translation) It has long been recognizing that "sex roles" – the differential participation of men and women in social, economic, political, and religious institutions—vary from culture to culture. (10 points)</p> <p>F. (Translation) The anthropological definition of religion that has gained widespread assent among scholars of religion, who both share and reject its functionalist frame, is that formulated by Melford E. Spiro. (10 points)</p> <p>G. (Translation) In the last quarter of the eighth century, the movement began to experience numerous changes, namely, the establishment of ordination platforms in provincial cities, increased emphasis on financial gain for the state or provincial ordination platform sponsor, and an upsurge in state control of ordinations. (10 points)</p>					
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 1157A 1158A	系所別	宗教研究所	考試時間	2月18日(六) 第三節
------	--------------------------	-----	-------	------	--------------

世界宗教概論試題 (任選兩題作答，每題 50 分)

1. 試就任一世界宗教傳統 (猶太教、基督宗教、伊斯蘭、印度教、佛教、道教如此等等)，就其在歷史發展的過程中，核心教義論述、教派之演變、倫理思想、宇宙觀或世界觀、社會實踐 (任舉二項) 等所表現出之重大特色加以申論之。
2. 強調現世與融合為華人信仰的特色之一。如此一來，吾人如何來看待華人信仰中跟超越性與絕對性論述相關之「宗教性」(religiosity) 呢？試以中國民間教派歷史上某一傳承或流傳於今華人世界的某一宗派為例，申論其在「宗教性」上所呈現之具體意義。
3. 以一神宗教傳統 (猶太教、基督宗教或伊斯蘭) 或印度宗教 (婆羅門教、沙門傳統或印度教) 為例，具體探討其在發展的過程中，與之前之宗教傳承比較，在有關神的信仰或解脫救度思想上之延續性與創新處。

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	社會學概論 1151B 1156B	系所別	宗教研究所	考試時間	二月 18 日(六) 第三節
------	-------------------------	-----	-------	------	----------------

一、解釋名詞：50% (每題五分)

- (一) 《社會分工論》(書名, *The Division of Labour in Society*)
- (二) 新住民 (new residents)
- (三) 奇里斯瑪權威 (charismatic authority)
- (四) 代間流動 (inter-generational mobility)
- (五) 基本教義派 (fundamentalism)
- (六) 次文化 (subculture)
- (七) 制度性宗教 (institutional religion)
- (八) 《新教倫理與資本主義》(書名, *The Protestant Ethic and the Spirit of Capitalism*)
- (九) 根基論 (primordialism)
- (十) 公共宗教 (public religion)

二、申論題：50% (每題二十五分)

- (一) 何謂「全球在地化」(glocalization)? 請嘗試以社會學理論加以界定, 並任舉你較熟悉的一個臺灣宗教團體為例, 以應證該理論。
- (二) 當前臺灣面臨年金制度改革的困境, 各職業類別的年金儲備均有入不敷出而瀕臨破產的問題, 但若大刀闊斧地改革, 又引起特定職業類別或年齡層的抗爭。請嘗試從相關社會學理論來分析上述問題的前因後果, 並假設你是新年金制度的設計者, 嘗試規劃一套兼顧階層與世代公平的改革方案。

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	專英 11512 11562	系所別	宗教所	考試時間	2月18日(六)第二節
<p>English Test</p> <p>A. Below is an excerpt from <i>The Forest People</i>, notes from Colin Turnbull's fieldwork in Central Africa. Please read and answer the following questions (可以用中文回答):</p> <p>For a month I sat every evening at the kumamolimo; listening, watching, and feeling – above all, feeling. If I still had little idea of what going on, at least I felt that air of importance and expectancy. Every evening, when the women shut themselves up, pretending that they were afraid to see “the animal of the forest”; every evening, when the men gathered around the fire, pretending they thought that the women thought the drainpipes were animals; every evening, when the trumpet drainpipes imitated leopards and elephants and buffalos—every evening, when all this male-believe was going on, I felt something very real and very great was going on beneath it, something everyone else took for granted, and about which only I was ignorant. (1962, 88)</p> <p>1. What is “the kumamolimo”? (Choose the correct answer) (2 points)</p> <p>(A) The chieftain of the tribe. (B) The ritual arena. (C) The name of the village. (D) Turnbull's private residence.</p> <p>2. What is the primary means of the communication of the ritual? (2 points)</p> <p>(A) Sights. (B) Touch. (C) Sounds. (D) Smell.</p> <p>3. (Brief analytical essay) What does this ritual reveal about the gender roles in this society? (20 points)</p>					
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	專英英文	系所別	宗教所	考試時間	2月18日(六)第二節
------	------	-----	-----	------	-------------

B. Read the passage below and answer the questions that follow (可以用中文回答):

Vipassanā or "insight" practice is a Buddhist form of meditation that is popular in Theravāda communities in Southeast Asia. (It is also influential among Buddhist enthusiasts in the West.) It must be noted that the specific techniques propagated today under the Vipassanā rubric, with their unequivocal emphasis on exalted meditative states, cannot be traced back prior to the late nineteenth century, and thus they are unreliable source for the reconstruction of premodern Theravāda. (The techniques were reconstructed in the modern period on the basis of scriptural accounts; see Sharf 1995a). Be that as it may, contemporary adepts believe that their experiences in meditation tally with the "descriptions" of progressive soteriological stages found in Buddhist scriptures. They thus treat the ancient scholastic terms pertaining to stage of Buddhist practice as if they designated discrete experiences accessible to contemporary practitioners.

1. What is "vipassanā"? (2 points)
2. (True/False) Contemporary practitioners of "vipassanā" believe they are engaging in a traditional Theravāda practice. (2 points)
3. When was the contemporary "vipassanā" developed, according to Sharf? (2 points)
4. (Brief analytical essay) Why is the reconstruction of a practice based on scriptures problematic? (20 points)

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	專業英文	系所別	宗教研	考試時間	2月18日(六)第二節
<p>C. Read the passage below and answer the questions that follow (可以用中文回答): Even in nations where the population is relatively homogenous with regard to its religious affiliation, states designed along the Enlightenment model still tend to define themselves as secular; that is, officially neutral and benevolently disinterested in questions pertaining to religion. The initial appearance of homogeneity may be deceptive, however, since broad variation often exists regarding the nature and intensity of the religious commitments held by different fractions of the nation. Some of these accept and are pleased by the neutrality, while others are deeply offended, particularly as they find themselves and their specifically religious concerns excluded from state support and consideration.</p> <p>1. In your own words, how do states "designed along Enlightenment model" view religions? (4 points)</p> <p>2. In your own words, what kinds of responses does the neutrality claimed by modern states incur? (6 points)</p> <p>D. (Translation) One must distinguish between doctrinal statements produced by monks or other religious virtuosi and religion in practice. (10 points)</p> <p>E. (Translation) It has long been recognizing that "sex roles" – the differential participation of men and women in social, economic, political, and religious institutions—vary from culture to culture. (10 points)</p> <p>F. (Translation) The anthropological definition of religion that has gained widespread assent among scholars of religion, who both share and reject its functionalist frame, is that formulated by Melford E. Spiro. (10 points)</p> <p>G. (Translation) In the last quarter of the eighth century, the movement began to experience numerous changes, namely, the establishment of ordination platforms in provincial cities, increased emphasis on financial gain for the state or provincial ordination platform sponsor, and an upsurge in state control of ordinations. (10 points)</p>					
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 1156A	系所別 宗教研究所	考試時間	2月18日(六) 第三節
<p style="text-align: center;">世界宗教概論試題 (任選兩題作答，每題 50 分)</p> <ol style="list-style-type: none"> 1. 試就任一世界宗教傳統（猶太教、基督宗教、伊斯蘭、印度教、佛教、道教如此等等），就其在歷史發展的過程中，核心教義論述、教派之演變、倫理思想、宇宙觀或世界觀、社會實踐（任舉二項）等所表現出之重大特色加以申論之。 2. 強調現世與融合為華人信仰的特色之一。如此一來，吾人如何來看待華人信仰中跟超越性與絕對性論述相關之「宗教性」(religiosity) 呢？試以中國民間教派歷史上某一傳承或流傳於今華人世界的某一宗派為例，申論其在「宗教性」上所呈現之具體意義。 3. 以一神宗教傳統（猶太教、基督宗教或伊斯蘭）或印度宗教(婆羅門教、沙門傳統或印度教)為例，具體探討其在發展的過程中，與之前之宗教傳承比較，在有關神的信仰或解脫救度思想上之延續性與創新處。 				
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	社會學概論 1151B 1156B	系所別	字教研字所	考試時間	二月 18 日(六) 第三節
<p>一、解釋名詞：50% (每題五分)</p> <p>(一) 《社會分工論》(書名, <i>The Division of Labour in Society</i>)</p> <p>(二) 新住民 (new residents)</p> <p>(三) 奇里斯瑪權威 (charismatic authority)</p> <p>(四) 代間流動 (inter-generational mobility)</p> <p>(五) 基本教義派 (fundamentalism)</p> <p>(六) 次文化 (subculture)</p> <p>(七) 制度性宗教 (institutional religion)</p> <p>(八) 《新教倫理與資本主義》(書名, <i>The Protestant Ethic and the Spirit of Capitalism</i>)</p> <p>(九) 根基論 (primordialism)</p> <p>(十) 公共宗教 (public religion)</p> <p>二、申論題：50% (每題二十五分)</p> <p>(一) 何謂「全球在地化」(glocalization)? 請嘗試以社會學理論加以界定, 並任舉你較熟悉的一個臺灣宗教團體為例, 以應證該理論。</p> <p>(二) 當前臺灣面臨年金制度改革的困境, 各職業類別的年金儲備均有入不敷出而瀕臨破產的問題, 但若大刀闊斧地改革, 又引起特定職業類別或年齡層的抗爭。請嘗試從相關社會學理論來分析上述問題的前因後果, 並假設你是新年金制度的設計者, 嘗試規劃一套兼顧階層與世代公平的改革方案。</p>					
備註	<p>一、作答於試題上者, 不予計分。</p> <p>二、試題請隨卷繳交。</p>				