

考試科目	世界宗教概論	系所別	宗教研究所	考試時間	2 月 5 日 (五) 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. 強調融合主義 (syncretism) 為華人信仰特色之一。試以佛教、伊斯蘭或基督宗教在華歷史，或某一華人民間宗教或教派傳統為例，就其中宗教融合的情形做出論述。
3. 以一神信仰傳統 (猶太教、基督宗教或伊斯蘭) 或印度宗教 (佛教、耆那教或印度教) 為例，具體探討其在發展的過程中，與之前相關宗教傳承比較，在有關神的信仰或解脫救度思想上的延續性與不同處。

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	系所別	宗教研究所	考試時間	5月5日(五)第三節
------	-------	-----	-------	------	------------

一、 解釋名詞：50% (每題五分)

- (一) 卡理斯瑪 (charisma)
- (二) 性別主義 (sexism)
- (三) 人口轉型 (demographic transition)
- (四) 新住民 (new resident)
- (五) 《新教倫理與資本主義》(The Protestant Ethic and the Spirit of Capitalism)
- (六) 基本教義派 (fundamentalism)
- (七) 疏離 (或「異化」, alienation)
- (八) 政教分離 (the separation of church and state)
- (九) 多元文化主義 (multiculturalism)
- (十) 宗派 (denomination)

二、 申論題：50% (每題二十五分)

- (一) 許多社會學者研究顯示，家庭背景與學生的學習表現有密切的關係，即高社經地位的家庭，其子女在校平均成績表現明顯高於低社經地位者，甚至改善校園學習環境也無法彌補家庭背景不同所造成的落差。試引述相關的社會學理論，解釋上述現象的前因後果，並嘗試提出你個人的教育改革方案，以提升低社經地位學生的學習競爭力。
- (二) 請嘗試界定「制度性宗教」(institutional religion) 與「擴散性宗教」(diffused religion) 的內涵，並說明這兩種類型的宗教在台灣社會所扮演的社會功能及其發展趨勢。

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	宗教所	考試時間	7月5日(五)第四節
------	------	-----	-----	------	------------

一、英翻中 (三選二, 每題30%)

1. These groups can all be considered as “New religious movements” (NRMs). There is no scholarly consensus on a definition of NRMs, except that they are “new” at the time of their appearance in a particular place. How long do they stay “new”? According to one view, the novelty of NRMs is a function of their being exotic foreign implants – a conception which is too coloured by the Western experience of Asian-originated NRMs (and hence exotic to Westerners), to be of any comparative analytical value. By another perspective, an NRM is a group whose membership consists entirely of new converts, without second-generation believers. On the other hand, groups almost 200 years old, such as the Mormons, are still often considered as NRMs. Most Western NRM scholarship has focused on groups that appeared in the West after World War II; the term “NRM,” however, is derived from the Japanese *shinshūkyō* 新宗教, or *shinkō shūkyō* 新興宗教 which, in Japanese scholarship, refers to religious groups which have emerged since the mid 19th century. Chinese cases have only recently entered academic discussions of NRMs, referring to studies of groups such as Yiguandao, the *qigong* movement and Falungong.

2. It is important to ask once again by way of conclusion: what makes an ordination legitimate? The cases examined in this paper indicate that there are two kinds of religious establishment whose ordinations are accepted as ‘legitimate’: one is a centralized religious authority validated by the governing political power, and the other is a well established religious organisation in whose tradition people place their confidence. This article does not conclude that a challenge to the establishment in the form of a new tradition is impossible, but it suggests that an individually organised ordination, which follows a ‘right’ ceremonial procedure, cannot easily win public confidence.

3. In offering a religious interpretation of religion I do not claim that the naturalistic, or reductionist, accounts advocated by such thinkers as Feuerbach, Freud, Durkheim and their successors can be shown to be mistaken. It is evident that each of these is more convincing in some areas than in others; but although severally limited they are in principle capable of being combined into comprehensive theories of religion as a self-regulating response of the human animal to the pressures generated by its particular niche within the biological system. The impossibility of refuting such interpretations is an aspect of the pervasive ambiguity of the universe. So also is the equal impossibility of refuting the interpretation of religion as our varied human response to a transcendent reality or realities - the gods, or God, or Brahman, or the Dharmakaya, or the Tao, and so on.

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 5 日(五) 第四節
<p>二. 中翻英 (二選一, 40%)</p> <p>1. 本文嘗試以筆者多年的田野調查及對歷史文獻的爬梳為依據，析論宋以降湘中梅山地區地方道教傳統的形成、發展與傳衍的歷史過程。梅山地區由唐五代開始為地方土著佔據。北宋時期，梅山才被納入王朝國家的版圖，「梅山」不單是地理標籤，也是鄉土鬼神信仰的泛稱。元末明初，土地的開發成為「法術」展演的場地，這段時間為道教閩山派與本土祭祀傳統相互結合的重要時期。明中葉，隨着政府鎮撫動亂，強化地方社會秩序控制，城隍以王朝國家的象徵進入鄉村社會。城隍相關祭祀禮儀的推廣，實有賴於正一派道教的傳播。在漫長的歷史過程中，不同的宗教禮儀傳統在不同時期進入鄉村社會，與鄉土的鬼神信仰相疊合，呈現在鄉民日常的祭拜之中，形成明顯的地域特徵。</p> <p>2. 本文首先就育化堂作概括性介紹，說明鸞生年齡層分佈及性別比例、女鸞入鸞的動機，以及女鸞入鸞的時間；其次，宗教道途上的女鸞，描述這些上了年紀的女鸞，艱辛的習經之路，修行及歡喜的宗教生活；再者，透過「參與觀察」育化堂例行的宗教活動，如一般「神明生」祝壽日（以城隍爺為例）、為主祀神（以關聖帝君為例）祝壽，以及每月逢七的「乩日」一扶鸞降筆等儀式，說明男、女鸞生參與鸞堂宗教儀式活動的情形，及其宗教實踐上的性別差異；最後，「看不見」的女鸞，論述何以「看不見」，誦經是女鸞主要的宗教實踐之一，也是人們對於老年婦女最為熟悉的既定印象，或正因如此，以致人們漠視或忽視此一宗教實踐的重要性，在男鸞幾乎不誦經的情形下，女鸞勤於誦經的行為，對於恩主信仰實與男鸞有着相輔相成的力量及重要性。總的來看，這些老年婦女不無因她們的宗教實踐而扭轉原處於劣勢社會的處境。</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>				

考試科目	世界宗教概論	系所別	宗教研究所	考試時間	2 月 5 日(五) 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. 強調融合主義(syncretism)為華人信仰特色之一。試以佛教、伊斯蘭或基督宗教在華歷史，或某一華人民間宗教或教派傳統為例，就其中宗教融合的情形做出論述。
3. 以一神信仰傳統(猶太教、基督宗教或伊斯蘭)或印度宗教(佛教、耆那教或印度教)為例，具體探討其在發展的過程中，與之前相關宗教傳承比較，在有神信仰或解脫救度思想上的延續性與不同處。

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	專業英文	系所別	宗教所	考試時間	7月5日(五) 第四節
<p>一、英翻中 (三選二, 每題30%)</p> <p>1. These groups can all be considered as “New religious movements” (NRMs). There is no scholarly consensus on a definition of NRMs, except that they are “new” at the time of their appearance in a particular place. How long do they stay “new”? According to one view, the novelty of NRMs is a function of their being exotic foreign implants – a conception which is too coloured by the Western experience of Asian-originated NRMs (and hence exotic to Westerners), to be of any comparative analytical value. By another perspective, an NRM is a group whose membership consists entirely of new converts, without second-generation believers. On the other hand, groups almost 200 years old, such as the Mormons, are still often considered as NRMs. Most Western NRM scholarship has focused on groups that appeared in the West after World War II; the term “NRM,” however, is derived from the Japanese <i>shinshūkyō</i> 新宗教, or <i>shinkō shūkyō</i> 新興宗教 which, in Japanese scholarship, refers to religious groups which have emerged since the mid 19th century. Chinese cases have only recently entered academic discussions of NRMs, referring to studies of groups such as Yiguandao, the <i>qigong</i> movement and Falungong.</p> <p>2. It is important to ask once again by way of conclusion: what makes an ordination legitimate? The cases examined in this paper indicate that there are two kinds of religious establishment whose ordinations are accepted as ‘legitimate’: one is a centralized religious authority validated by the governing political power, and the other is a well established religious organisation in whose tradition people place their confidence. This article does not conclude that a challenge to the establishment in the form of a new tradition is impossible, but it suggests that an individually organised ordination, which follows a ‘right’ ceremonial procedure, cannot easily win public confidence.</p> <p>3. In offering a religious interpretation of religion I do not claim that the naturalistic, or reductionist, accounts advocated by such thinkers as Feuerbach, Freud, Durkheim and their successors can be shown to be mistaken. It is evident that each of these is more convincing in some areas than in others; but although severally limited they are in principle capable of being combined into comprehensive theories of religion as a self-regulating response of the human animal to the pressures generated by its particular niche within the biological system. The impossibility of refuting such interpretations is an aspect of the pervasive ambiguity of the universe. So also is the equal impossibility of refuting the interpretation of religion as our varied human response to a transcendent reality or realities - the gods, or God, or Brahman, or the Dharmakaya, or the Tao, and so on.</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>				

考試科目	專英英文	系所別	經研	考試時間	2 月 5 日(五) 第(四)節
------	------	-----	----	------	------------------

二. 中翻英 (二選一, 40%)

1. 本文嘗試以筆者多年的田野調查及對歷史文獻的爬梳為依據，析論宋以降湘中梅山地區地方道教傳統的形成、發展與傳衍的歷史過程。梅山地區由唐五代開始為地方土著佔據。北宋時期，梅山才被納入王朝國家的版圖，「梅山」不單是地理標籤，也是鄉土鬼神信仰的泛稱。元末明初，土地的開發成為「法術」展演的場地，這段時間為道教閩山派與本土祭祀傳統相互結合的重要時期。明中葉，隨着政府鎮撫動亂，強化地方社會秩序控制，城隍以王朝國家的象徵進入鄉村社會。城隍相關祭祀禮儀的推廣，實有賴於正一派道教的傳播。在漫長的歷史過程中，不同的宗教禮儀傳統在不同時期進入鄉村社會，與鄉土的鬼神信仰相疊合，呈現在鄉民日常的祭拜之中，形成明顯的地域特徵。

2. 本文首先就育化堂作概括性介紹，說明鸞生年齡層分佈及性別比例、女鸞入鸞的動機，以及女鸞入鸞的時間；其次，宗教道途上的女鸞，描述這些上了年紀的女鸞，艱辛的習經之路，修行及歡喜的宗教生活；再者，透過「參與觀察」育化堂例行的宗教活動，如一般「神明生」祝壽日（以城隍爺為例）、為主祀神（以關聖帝君為例）祝壽，以及每月逢七的「乩日」一扶鸞降筆等儀式，說明男、女鸞生參與鸞堂宗教儀式活動的情形，及其宗教實踐上的性別差異；最後，「看不見」的女鸞，論述何以「看不見」，誦經是女鸞主要的宗教實踐之一，也是人們對於老年婦女最為熟悉的既定印象，或正因如此，以致人們漠視或忽視此一宗教實踐的重要性，在男鸞幾乎不誦經的情形下，女鸞勤於誦經的行為，對於恩主信仰實與男鸞有着相輔相成的力量及重要性。總的來看，這些老年婦女不無因她們的宗教實踐而扭轉原處於劣勢社會的處境。

備

註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。