

南華大學九十七學年度 碩士班 招生考試試題卷

系所別：生死學系碩士班

科目編號：331-1

科目：生死學概論

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請就參考書目的內容及個人的理解，回答下列問題（不必抄題，但請務必註明題號）：

*所有題目均為必答：

1. 雖說「生、老、病、死」本是生命的常態，也是人生必經的歷程，然而「死亡」畢竟是人生的難題與大事。東、西方各大宗教(猶太教、基督教、伊斯蘭教、印度教、佛教)如何解釋及超(越)克(服)人類生命中的死亡？試申論之。(25%)
2. 根據意義治療學(Logotherapy)的基本理論，傅朗克(Viktor Frankl)將他提出的「人生的意義」之具體意涵義蘊，分成三個側面，亦即三種價值：(1)創造意義的價值(creative value)、(2)體驗意義的價值(experiential value)與(3)態度意義的價值(attitudinal value)，試述這三者的意涵，並且申論：為何「體驗意義的價值」比「創造意義的價值」更有深度？而為何「態度意義的價值」又更高於「體驗意義的價值」？(25%)
3. 根據傅朗克(Viktor Frankl)在《活出意義來》一書中所述意義治療學的觀點，請問：我們在生命中所遭受的苦難為什麼還會有意義？我們又如何能使苦難的經驗具有意義？試申論之。(25%)
4. 以下是一段有關死後生命的觀點，請在閱讀後翻譯成中文，並根據其內容加以申論。
A long time ago, people were much more in touch with the issue of death and believed in heaven or life after death. It is only in the last hundred years, perhaps, that fewer and fewer people truly know that life exists after the physical body dies. We are now in a new age, and hopefully we have made a transition from an age of science and technology to a new age of genuine and authentic spirituality. This does not mean religiosity, but rather, spirituality. Spirituality is an awareness that there is something far greater than we are, something that created this universe, created life, and that we are an authentic, important, significant part of it, and can contribute to its evolution. (25%)