

考試科目	專業英文	所別	宗教所	考試時間	3月15日 星期日	第2節
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壹、英翻中(50%)：

一、The discourse of religious “traditions” and “systems” is quasi-metaphorical at best, since “tradition” and “system” in such formulations remain highly abstract. Other forms of speech about “religious” are more metaphorically rich. All metaphors, like categories, highlight certain aspects of things and obscure others, thus affording us handles on complex, abstract, unwieldy phenomena. A critique of a metaphor does not consist in showing a metaphor is somehow “wrong” but in pointing out what it hides and noting the importance, for certain purposes, of attending to these hidden aspects.

二、Instead of writing religious history as the story of the “origin and development” of organically imagined, holistic religion-entities, with these entities as the singular subjects of their own stories, we might begin to tell a different sort of story. The subjects of the story would be the people who availed themselves over time of the ever-expanding collection of resources of tradition. Whenever the tradition begins to look to us like a unitary, holistic thing, we should step back and marvel at what a job of persuasion is done by the texts we read. Or perhaps our perception is less a function of what we read in those texts than of the assumptions we bring to them—assumption derived from quite different and often unconscious sources.

貳、中翻英(50%)：

一、宗教學理論在近十年來經歷過一個理論的轉變，這個轉變使得學者過去從強調將文化與宗教等視為系統研究的對象轉而去關注信仰者的課題。學者不再視宗教為一個系統，而是視之為一個現象，並從信仰者或實踐者的角度，考察信仰者如何了解並運用宗教，而宗教又如何影響滲透到信仰者的生活當中。學者也因而發現，宗教並非是一個完整封閉的系統，可以被研究者以特定理論模型掌握而理解，同時從信仰者的角度來看，每個人對宗教的理解與詮釋也都不一致。

二、二十世紀後半葉宗教運動有新的趨勢：回歸宗教原創期的根本教義與傳統、批判現代文明的墮落與迷失、但卻又採取高度現代化的組織模式與傳教方式、以個別宗教領袖的超凡魅力吸引信眾等等。這種趨勢一方面回歸傳統，同時又有所現代性的創新，挑戰了早期宗教社會學的「世俗化」理論，導致晚近學者重新反省其理論所內涵的「傳統/現代性」與「神聖/世俗」之二元對立的認識論。

備考 試題隨卷繳交

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