

考 試 科 目	專業英文	系 所 別	宗教研究所	考 試 時 間	2 月 11 日(二) 第 4 節
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## 一、中翻英，共兩題，每題 25 分

1. 十七世紀至十九世紀基督新教神學的「正統」觀，主張基督教的純粹本質，排斥外來元素，這種正統神學觀點，影響著宗教學者去分辨宗教的本質性與外來因素。這種觀點逐漸形成一種判斷，認為宗教交融的現象，是一種落後與沒落的象徵。但是，從宗教現象學的觀點來看，宗教運動皆是承接舊的「正統」，加以整合，進而創立新的宗教機制，因此，所有的宗教都是宗教融合的產物，基督教、佛教、伊斯蘭教等世界宗教莫不如是。
2. 文化不是一個固定體系，而是深具彈性、流動的，如果從多元文化的觀點，看待不同文化運動的交流，不是以大傳統為中心，去劃分「小傳統」或「地方文化」，而是包括所謂「宗教」在內的多元文化與實踐不斷流動的過程。因為「宗教」包容了神話、語言、儀式、論述、象徵、日常生活實踐等多重層面，而且每一個元素都有深刻的內涵，難以用化約的方式去界定，我們只能盡量從多種面向去探討，盡可能的觀照不同的面向。

## 二、英翻中，共兩題，每題 25 分

1. The people of Ancient China, before the great traditions of Daoism, Buddhism and Confucianism emerged, already saw patterns in nature, had concepts of yin and yang, venerated their ancestors, and followed other beliefs associated with what is called "the Chinese way". Over the centuries, both Daoism and Confucianism developed these ideas further but in different directions. Combined with Buddhism, these three traditions impacted the culture, the history and the practices of Chinese life. By the twelfth century CE, Daoism, Confucianism, and Buddhism—known as the Three Doctrines—were seen as both complementary and necessary to life in China. From that time moving forward, these three sets of doctrines often overlapped, and their rituals, architecture, and art integrated into something more than any one specific element or influence. This influence spread to southeast Asia, Japan, Korea, and eventually across the globe. The three teachings are a powerful and inescapable part of Chinese religion. Whether they are eventually accepted, rejected, or reformulated, the terms of the past can only be understood by examining how they came to assume their current status. And because Chinese religion has for so long been dominated by the idea of the three teachings, it is essential to understand where those traditions come from, who constructed them and how, as well as what forms of religious life are omitted or denied by constructing such a picture in the first place.
2. Over the last decades, researchers have shown increasing interest in the impact of religion on individuals' cognition, attitudes, and behavior. Despite advancements in psychology of religion, most of what we know is derived from theories and studies elaborated in Western Christian cultures. Only recently have psychologists begun to question the cross-cultural generalizability of their findings. While some scholars have theorized that

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religion should impact individuals similarly regardless of culture, others have argued that cross-religious differences mirror cross-cultural differences. Although both views received empirical support, the idea of an interaction between cultural and religious influences has gained popularity. Religion, as a guardian of morality, self-control, and collective interests may indeed be less meaningful in collectivistic societies where cultural norms already fulfill these roles. East Asian cultures and religions, historically influenced by China, and share traditions derived from Confucianism, Buddhism, and Daoism.



備 註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。