

# 南華大學 111 學年度 博士班 招生考試試題卷

系所組別：生死學系生死學博士班

試題紙第\_1\_頁共\_1\_頁

科 目：生死學基本問題研究(含專業英文)

不必抄題，但需註明題號。

1. 傅偉勳教授在其大作《死亡的尊嚴與生命的尊嚴》一書中，特別闡述他所構想提倡的「現代生死學」可分為「廣、狹」二義，亦即「廣義的現代生死學」與「狹義的現代生死學」。請說明這兩者的內涵，以及其對「現代生死學」的未來發展與理論建構之啟發。(30%)
2. 根據統計，台灣人在往生前平均臥床時間高達八年，也就是平均一個人在臨終前有將近三千個日子飽受煎熬折磨，過著身不由己、不能自主移動的生活狀態，導致身體的肌肉萎縮、疼痛、褥瘡、反覆插管潰爛、感染等痛苦，甚至於失去意識等等，這樣的日子，令人難以忍受。所幸《病人自主權立法》於 2015 年 12 月經立法院三讀通過，2019 年正式實施，可以解決上述大眾臥床多年的困境，然而三年多來，推廣及實施情況並不盡理想。請回答下列問題：(30%)
  - (1)《病人自主權立法》與《安寧緩和醫療條例》有何不同？
  - (2)要求《病人自主權立法》能夠有效地推廣及實施，必須要有一些前提，你認為政府或醫療主管機構應該有什麼作為，可以促進及帶動《病人自主權立法》的有效實施？
3. Please translate the following two paragraphs into Chinese, and then give your comment or opinion (either in English or Chinese) about the contents. (40%)

Dying is a lonely passage in that no one can “live through” the experience of terminal illness for another. Yet dying is also a social passage. What happens to anyone defined as dying is affected by the actions and choices of the other people who comprise his or her social world. In modern urbanized societies, the process of dying has shifted from the moral to the technical sphere of control, and the care of dying persons has increasingly become an institutionalized and depersonalized phenomenon.

Patients who have intractable pain or other terminal distress from malignant disease and the elderly with deteriorating illnesses or diminishing powers are the two groups who are most often referred to in the literature demanding the legalization of some form of voluntary euthanasia. It is claimed that the only way in which they can die with peace and dignity is for them to be given, when they ask and with due formalities and safeguards, a lethal injection. It is taken for granted that many *will* ask, and the complex issues behind this suggestion are rarely explored.