

南華大學 112 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 2 頁

科 目：生死學基本問題研究(含專業英文)

一、請問如何定義「生死學」？又生死學涵蓋哪些領域與重要主題？如果你想寫一本生死學的專書，你會如何安排章節架構？（25%）

二、請簡要說明傅偉勳教授撰寫《死亡的尊嚴與生命的尊嚴—從臨終精神醫學到現代生死學》一書，有何殊勝之處？有學者批評傅偉勳將西方的「死亡學」改作「生死學」，但綜觀該書幾乎都是對「死」的探討，對「生」的關懷很少，且傅偉勳所云之「生」，其論述焦點都是放在臨終將死的短暫生命而已。傅教授以為必須結合「生」與「死」，生死問題的學理探討才能一時並了，但綜觀該書，所談的幾乎都是環繞在「死亡」與「臨終」的部分，極少有「生命」、「生活」等之論述。請問你認同上述說法嗎？理由為何？（25%）

三、請概述弗蘭克（Viktor E. Frankl）撰著《活出意義來：從集中營說到存在主義》（Man's Search for Meaning）一書的重點？如果要以「活出意義」作為大學生的生命教育主題，請簡述有效的教學計畫構想？（25%）

四、Please translate the following passage into Chinese.(10%)

Hoy's 6 characteristics to benefit ritual are: significant symbols, ritual action, gathered people, connection to heritage, healing touch, and transition of body. In 'significant symbols', people as visible animals, symbols give ways beyond communication to help people soon understand the cultural meaning. In 'ritual action', in some traditional areas, when people die, the whole community would start to help with the process of funeral. In 'gathered people', when family members dead, their relatives start to get together to support the bereaved. In 'connection to heritage', the bereaved may choose to sing some old religious songs to comfort themselves. In 'healing touch', people who lose their family member may need healing touch with other family members or friends to comfort their broken hearts. Finally, in 'transition of body', we have to transit the deceased body to a permanent storage facility at the end of the ceremony.

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五、Please read the passage and answer the question in English. (15%)

This study takes 'the youth', 'middle age', and 'the elderly' to do one-way ANOVA among 'saving mortuary fees', 'clean burial', 'environmental protection', and 'sustainable development'. By ANOVA, it shows the differences among the whole Taiwan nationals on the 'each dimension of the function of funeral'.

The dimension U (saving mortuary fees) reaches a significant level of 0.05. By a comparison in the aftermath of Scheffé's method, this study found that 'the youth' and 'the middle age' have greater identity than 'the elderly'. It is obvious that compared to 'the elderly', 'the youth' and 'the middle age' value 'saving mortuary fees'.

The dimension V (clean burial) reaches a significant level of 0.05. By a comparison in the aftermath of Scheffé's method, this study found that 'the youth' and 'the middle age' have greater identity than 'the elderly'. It is obvious that compared to 'the elderly', 'the youth' and 'the middle age' value clean burial.

The dimension W (environmental protection) reaches a significant level of 0.05. By a comparison in the aftermath of Scheffé's method, this study found that 'the youth' and 'the middle age' have greater identity than 'the elderly'. It is obvious that compared to 'the elderly', 'the youth' and 'the middle age' value 'environmental protection'.

The dimension X (sustainable development) reaches a significant level of 0.05. By a comparison in the aftermath of Scheffé's method, this study found that 'the youth' and 'the middle age' have greater identity than 'the elderly'. It is obvious that compared to 'the elderly', 'the youth' and 'the middle age' value 'sustainable development'.

To sum up, it depicts that among different generations of the whole Taiwan nationals, it has obvious differences in the aspect of each dimension of mortuary policy objectives'.

- (1) Which generation consider 'saving mortuary fees' is great?
- (2) How does the middle age feel to 'sustainable development'?
- (3) In your opinion, what is 'clean burial'?