

# 南華大學九十五學年度 碩士在職專班 招生考試試題卷

系所別：生死學系碩士班

科目編號：B1-14-12

科 目：生死學概論

試題紙第    / 頁共    / 頁

一、死亡的問題具有永恆性，何以在現代社會特殊地成爲學術研究的學科？請說明其緣起及意義；另生死學研究係一跨學科的整合研究，請略述其主要的研究領域，並試論「現代生死學」建構的可能難題與克服之道。(20%)

二、生死問題與宗教內涵一向具有密切關聯，請以傅偉勳所提出「生命的十大層面與價值取向」內涵分析之；並列舉說明一種世界宗教對死亡問題超克的想法。(20%)

三、依據傅偉勳先生的看法，現代人的死亡問題有何獨特之處？其所謂廣義與狹義現代生死學的意旨爲何？(20%)

四、國內學界與教育界目前似有混用「死亡教育」、「生命教育」與「生死教育」三種名詞的現象，其所指涉的意涵容或有其差異，但亦有重疊混淆之處，請(1)對此三個名詞加以界定；(2)討論三者相對應的內容；(3)說明它們彼此間的關連。(20%)

五、英文段落翻譯：(20%)

Justice is the first virtue of social institutions, as truth is of systems of thought. A theory however elegant and economical must be rejected or revised if it is untrue; likewise laws and institutions no matter how efficient and well-arranged must be reformed or abolished if they are unjust. Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override. For this reason justice denies that the loss of freedom for some is made right by a greater good shared by others. It does not allow that the sacrifices imposed on a few are outweighed by the larger sum of advantages enjoyed by many. Therefore in a just society the liberties of equal citizenship are taken as settled; the rights secured by justice are not subject to political bargaining or to the calculus of social interests. The only thing that permits us to acquiesce in an erroneous theory is the lack of a better one; analogously, an injustice is tolerable only when it is necessary to avoid an even greater injustice. Being first virtues of human activities, truth and justice are uncompromising.