平成30年度

大学院文学研究科博士課程前期2年の課程入学試験

（春期・社会人特別選抜）問題

筆記試験 宗教学 専攻分野

試験開始の合囲があるまで、この問題冊子を開いてはいけない。
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筆記試験（宗教学専攻分野）

問1 次の10の宗教学関連用語のうちから5つを選び、それぞれの語について3行以内で説明しなさい。

その際、解答欄行頭の[ ]には、そこで解答する語の番号を記入すること。

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Imagine that Parliament and public opinion declared that Britain’s current rather haphazard religious landscape was no longer ‘fit for purpose’ and should be re-engineered. A ‘Future Religion’ task force is set up. Expectations are raised. Objections are lodged and small protests are staged. Something more suitable for early 21st-century Britain must be designed. What will it look like?

The task force decides to start with an enquiry addressing the crucial question: what functions must religion serve in 21st-century Britain? Its answers fall into four categories.

(omission of sentences on three of the four categories)
Finally, as Emile Durkheim and his more recent disciple Robert Bellah emphasise in the discussions of 'civil religion', religion allows societies and whole nations to hold up a higher vision of who they are and to reflect on their better selves. Sometimes this can be comforting, sometimes it can be powerful and prophetic – as when Archbishop Robert Runcie preached against triumphalism over the Falklands 'victory'. Events like coronations, state funerals, jubilees, national mourning rituals and so on continue to hold us together as a nation, as well as to entertain. The Future Religion task force thinks we still need civil religion, and wants to secure religion's role in the transmission of memories, the preservation of material and cultural heritage, and the support of civic values.
So much for the ends that religion must serve. To have a realistic chance of achieving them, the task force also has to be clear-sighted about the nature of the religio-cultural landscape within which it is working. Consideration of the existing research base helps it identify some salient features.
The group notes that although 'Christian' is still the largest self-identification in the country, the situation is rapidly changing, with every generation under 50 being more likely than the previous one to identify as having 'no religion'. Amongst young adults aged under 30, almost half now identify as having no religion, and if the trend continues 'no religion' will become the majority identity within these people's lifetimes (Woodhead 2014a, 2014b). This doesn't mean that most people are becoming non-believers: only about one in five identify as atheist. No, what people are rejecting in large numbers is 'religion', including established religious groups and leaders – but fewer are turning their backs on God or spirituality.
Organised secularism is in as much trouble as organised religion (Woodhead 2014a, Woodhead and Catto 2012). Future Religion also notes that Britain is unusual in retaining established religion – the Church of England and the quasi-established Church of Scotland – despite the fact that minority religions account for nine per cent of the population and growing (according to the 2011 Census: Office for National Statistics 2012). Growth is particularly evident for Islam, with British Muslims having a youthful age profile and high birth rate, and being much more successful than Christians in transmitting faith from parent to child.
Finally, the task force is very aware of the new legal landscape for religion, in which the equal status of all religious identities - and some non-religious identities - is protected not just by human rights legislation but by the recent Equality Law and duties of non-discrimination.