平成31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

試験開始の合図があるまで、この問題冊子を開いてはいけない。
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問1 次の10の宗教学関連用語のうちから5つを選び、それぞれの用語について3行以内で説明しなさい。

その際、解答欄行頭の[ ]には、そこで解答する用語の番号を記入すること。

| ①スーフィズム | ⑦パワースポット | ⑪まれびと |
| ②修道院 | ⑧タブー | ⑫憑依 |
| ③密教 | ⑨ウィリアム・ジェイムズ | ⑩スィヴァ神 |

解答欄

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It has long been recognized that religion encompasses two very different sets of dynamics: Max Weber (1930, 1947) distinguished routinized and charismatic religious forms; Ruth Benedict (1935) contrasted Apollonian and Dionysian practices; Ernest Gellner (1969) explored the opposition between literate forms of Islam in urban centers and the image-based, cohesive practices of rural tribesmen; Jack Goody (1968, 1986) developed a more general dichotomy between literate and nonliterate religions; Victor Turner (1974) distinguished fertility rituals and political rituals as part of an exposition of the contrasting features of what he called "communitas" and "structure"; Ioan M. Lewis (1971) juxtaposed central cults and peripheral cults; Richard Webster (1977) contrasted regional cults and "cults of the little community"; Fredrik Barth (1990) distinguished "guru" regimes spread by religious leaders and "conjurer" regimes in which religious revelations inhere in collective ritual experiences. These are just a few of the many attempts to characterize a fundamental divergence in modalities of religious experience and practice (Whitehouse 1995, chapter 8; Peel 2004; Laidlaw 2004). At the root of all such dichotomous models is a recognition that some religious practices are very intense emotionally; they may be rarely performed and highly stimulating (e.g., involving altered states of consciousness or terrible ordeals and tortures); they tend to trigger a lasting sense of revelation and to produce powerful bonds between small groups of ritual participants. By contrast, certain other forms of religious activity tend to be much less stimulating; they may be highly repetitive or "routinized," conducted in a relatively calm and sober atmosphere; such practices are often accompanied by the transmission of complex theology and doctrine and also tend to mark out large religious communities composed of people who cannot possibly all know each other (certainly not in any intimate way). But all the great scholarship so far devoted to understanding these contrasting sets of dynamics suffers from two major shortcomings: The first is that none of the theories advanced in the past was sufficiently comprehensive; each theory focused on just a few aspects of the two modes of religious experience and action. The second major shortcoming is that none of the existing theories explained adequately why we get two contrasting forms of religious experience in the first place.

This chapter introduces the theory of divergent modes of religiosity, which I term "doctrinal" and "imagistic" (Whitehouse 1995, 2000a). The aim of the modes of religiosity theory is to tie together all the features of the two modalities of religious experience that other scholars have already identified and to explain why these contrasting modalities come about in the first place. This theory advances a set of hypotheses amenable to empirical investigation, concerning the causal interconnections between a set of cognitive and sociopolitical features.

**Modes of Religiosity and Memory**

In order for particular religious and ritual to take the form that they do, at least two things must take place: First, these religious beliefs and rituals must take a form that people can remember. Second, people must be motivated to pass on these beliefs and rituals. If people cannot remember what to believe or how to do a ritual, these beliefs and rituals cannot be passed down from one generation to the next, and so the religious tradition would not be able to establish itself. Equally, if people do not think that particular beliefs and rituals are important enough to pass on, the beliefs will mutate or become extinct. That being said, memory and
motivation have the potential to present far bigger problems than one might suppose. Some religious activities are performed very rarely. Unless some very special conditions apply, there is a real risk that people will forget the details of what these activities mean and even forget how to perform them correctly. A potential solution to this problem is to have a very repetitive regime of religious transmission. One advantage of such a strategy is that a substantial corpus of complex cosmology can be reproduced in this fashion. People can learn difficult concepts, dogmas, and stories—and will remember these in the long run—if they repeat them frequently. But this can produce problems of motivation. Continually listening to sermons and performing the same rituals over and over might become extremely boring. And if people are bored, there is a danger they won't continue to follow, or pass on, the religion. There are solutions to all these potential problems, and these solutions have profound consequences for the forms that religion can take. But before we can go into that, we need to grasp the general nature of memory functions,