

〈特載〉

## 關於〈本土化大學生來生信念量表的建構與發展〉的介紹

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人死後還會有續起的生命存在嗎？如果有的話，那又會是怎樣的情境呢？有死後的世界嗎？有天堂、地獄嗎？有十殿閻羅嗎？死後真的會再投胎轉世嗎？……隱藏在這些問題背後的答案，是自古以來人類就亟想一探究竟的，卻也是千古以來極難解答的問題。平心而論，「是否有來生？」或「來生是怎樣的情況？」這一類的問題，如果想要從純學術研究的角度切入，而希望獲致一個客觀精確的答案，將是一個相當高難度的挑戰，當然不容易。但是針對這一類有關前世來生的問題，我們每一個人或多或少會有自己主觀的見解，而這些見解可能密切地涉及一個人在其社會化過程中的文化、宗教因素，也可能關係著一個人安身立命的處事之道；因此，就與各項生死議題密切相關的現代生死學研究領域而言，一個人對於來生所抱持的觀點與信念，是一個非常值得深究的議題。

美國自1973年以來，即在一般社會調查（General Social Survey, GSS）的題項中，列入了十個有關來生信念的題項進行探究，而且建立了非常重要的來生信念縱貫研究資料。反

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觀我國對於來生信念的探究，大致將重點置於宗教、哲學及歷史等方面的探討，卻尚未有較系統性的實證研究出現，這部分的研究是值得開發的。然而，未來在進行來生信念的實證研究時，可以預見的將是研究工具缺乏的問題。由於來生信念牽涉到傳統文化因素，國外的研究工具不見得適用於我國，研究結果也不宜直接推論至國內的情況。因此，一份奠基於傳統文化的來生觀點，而且適合國內樣本的「來生信念量表」的建構與開發，將是未來這一系列實證研究的開端。

蔡明昌教授在針對國人的來生信念進行了前導性研究之後（有二篇前導性論文分別刊登於《中華心理衛生學刊》與《中華輔導學報》），而前導性研究結果發現，翻譯的國外來生信念量表並不盡然適合於國內的樣本，恐難以一窺國人來生信念之究竟。有鑑於國內來生信念實證研究及研究工具的缺乏，認為本土化來生信念量表的發展，有其必要性，因此在國科會的補助之下，以「大學生來生信念量表內函建構、發展及其在生死教育與輔導上的應用（NSC95-2413-H-343-001-）」為題，進行了本土化大學生來生信念量表的建構與發展之研究。此量表的主要內涵與架構，係根據對來生信念的傳統文化觀點、國外相關量表的檢視與評估，以及實地針對大學生進行訪談三方面歸納所得，發展出共七十題、十二個分量表、具良好信、效度的來生信念量表，並藉由全國性之抽樣調查，初步歸納我國大學生來生信念之現況，建立國內大學生來生信念的常模以供後續研究對照參考。本刊特別邀請蔡明昌教授將其研究成果整理，並以〈本土化大學生來生信念量表的建構與發展〉為題，特載於《生死學研究》第七期，以饗讀者。相信該量表的開發，可以成為未來國人來生信念相關研究的一個重要開端，有助於未來一系列有關本土來生信念的研究。

<Feature>

## **The Development of a Localized Version of the Afterlife Belief Scale for Undergraduate Students.**

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Is there life after death? If so, what will it be like? Does a world exist there? Are there a heaven and a hell? Is there Hades, Yama, or Reaper as the judge of the dead? Is it true that there is reincarnation after death? Since the beginning of time, people have pondered over these questions but have not been able to find an answer. To tackle questions such as “Is there an afterlife?” or “What is the condition like in afterlife?” from a pure academic perspective and hope to obtain a precise and objective answer will be a lofty challenge. Nevertheless, everyone must have, to some extent, their personal & subjective opinion about this issue. These opinions can in turn serve a cultural and a religious role during the socialization process of an individual. They can also affect how one lives his or her life. Therefore, concerning the various issues closely related to the field of modern life-and-death studies, one’s viewpoint and belief of his or her afterlife is an issue that worth thorough investigation.

Since 1973, the General Social Survey (GSS) in the United States has included ten questions regarding afterlife belief in their

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questionnaire. The data provide important longitudinal information on afterlife belief. Conversely, the studies of afterlife belief in Taiwan have mainly been focused on religious, philosophical, and historical aspects. No systematic evidence-based research has yet appeared. No research instrument is currently available to facilitate this type of research. Because of the differences in cultural backgrounds, research instruments from foreign sources may not be suitable for use locally, and research results from foreign studies should not be generalized to our population. Therefore, the development of an afterlife belief scale based on traditional afterlife view for use in our population can be regarded as the start of a series of evidence-based studies.

Professor Ming-Chang Tsai conducted and published two pilot studies on afterlife belief (in the “Chinese Journal of Mental Health” and the “Chinese Annual Report of Guidance and Counseling”). The results indicated that the translated Chinese version of the foreign afterlife expectation scale was not fully suitable for use in the Taiwan population. In light of the lack of measuring scale for native afterlife belief and the need of such scale for evidence based research, a study (project number: NSC95-2413-H-343-001-) funded by the National Science Council was conducted to develop a native afterlife belief scale among undergraduate students. The content and the construct of the Scale were based on traditional afterlife view, evaluation of relevant foreign afterlife expectation scales, and interviews with undergraduate students. The Scale consists of 70 questions and 12 subscales with good reliability and validity. Preliminary analysis has been conducted on a national sample of undergraduate students using the scale. Normal values of the undergraduate students have been compiled and will be served as a basis for future investigations. This issue of the Journal invites Professor Tsai to provide a review of his research in the article entitled “The Development of a Localized Version of the Afterlife Belief Scale for Undergraduate Students.” We believe that the development of the Scale

will serve as an important beginning of a series of studies related to afterlife belief and will be valuable for future local investigation of afterlife belief.