



2025 复旦大学 MTI 英语笔译、英语口语考研真题回顾

英语翻译基础科目

满分 150 分，考试时间 3 小时

一、汉译英：

人生的快乐有一大半要建筑在人与人的关系上面。只要人与人的关系调处得好，生活没有不快乐的。许多人感觉生活苦恼，原因大半在没有把人与人的关系调处适宜。这人与人的关系在我国向称为“人伦”。在人伦中先儒指出五个最重要的，就是君臣、父子、夫妇、兄弟、朋友。五伦之中，朋友一伦的地位很特别，它不像其他四伦都有法律的基础，它起于自由的结合；没有法律的力量维持它或是限定它，它的唯一的基础是友爱与信义。但是它的重要性并不因此减少。

谁都知道，有真正的好朋友是人生一件乐事。人是社会的动物，生来就有同情心，生来也就需要同情心。读一篇好诗文，看一片好风景，没有一个人在身旁可以告诉他说：“这真好呀！”心里就觉得美中有不足。遇到一件大喜事，没有人和你同喜，你的欢喜就要减少七八分；遇到一件大灾难，没有人和你同悲，你的悲痛就增加七八分。人必须接近人，你如果不信，请你闭关独居十天半个月，再走到十字街头在人丛中挤一挤，你心里会感到说不出的快慰。

“人心不同，各如其面”。这不同亦正有它的作用。朋友的乐趣在相同中容易见出；朋友的益处却往往在相异处才能得到。古人常拿“如切如磋，如琢如磨”来譬喻朋友的交互影响。这譬喻实在是很恰当。玉石有瑕疵棱角，用一种器具来切磋琢磨，它才能圆融光润，才能“成器”。人的性格也难免有瑕疵棱角，如私心、成见、骄矜、暴躁、愚昧、顽恶之要多受切磋琢磨，才能洗刷净尽，达到玉



润珠圆的境界。朋友便是切磋琢磨的利器，与自己愈不同，磨擦愈多，切磋琢磨的影响也就愈大。

二、英译汉

There are two distinct directions Recadrer jOnS may go with harmony as an ideal. The first direction concerns with applying Confucian ethics on issues in ethics and technology and the second direction concerns with formulating issues in ethics and technology from a Confucian perspective. In regard to applying Confucian ethics, for some, relinquishing the distinction and prioritisation of the right and the good leads to a problem in ethical thinking and deliberation, that is-what one ought to do when the right and the good come into conflict. In response to this problem harmony (or harmonisation) steps in as the normative standard. Harmony calls for mutual enrichment for the parties involved; the problem, therefore, is not merely about right or wrong, or good or bad, but about optimisation in and of concrete situations. It means that neither the right nor the good takes priority in absolute terms. Instead, a contextualised and holistic consideration of all things considered is what it aims for. Following the previous consideration, the ideal of harmony takes over as a normative standard in ethical analyses



More importantly, in a Confucian Recadrer of technology, the ideal of harmony, as a process of harmonisation, calls for dcontinuous negotiation and adjustment of relationships between human beings society and technology. As such, it does not seek a final answer to issues in ethics and technology, but to identify the

possibility of harmony and disharmony in the relationships, and to preserve or to amend it. Since it does not aim at the final answers, it will formulate the issues in ethics and technology differently.

Kupperman(2010a) noted, typical Western ethical theories tend to focus narrowly on norms and moral principles for determining what is right and just. In contrast to this, a Confucian ethics of technology will be formulated in terms of know-how, focusing on learning and practising harmonisation in the technological world. This proposal may appear vague and ambiguous; but, I think it is justifiably so. Since Confucians see ethics as a continuous process of self.

modification and self-transformation, unlike most of the current research on ethics and technology, they will not formulate their enquiry in the form of a specific issue in ethics and technology. How, then, should Confucians proceed in ethics and technology? Perhaps, they ethical theories tend to focus on norms and moral principles for determining what is right and just. In contrast to this.



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How, then, should Confucians proceed in ethics and technology? Perhaps, they can learn from Borgmann's notion of focal things and practices (Borgmann 1984, 196-226). Borgmann has argued for the importance of focal things and practices, such as running and family dinners, for (re-)engaging ourselves with the meaningful lifeworld: in part, his analysis aims at identifying the qualities of things and practices that qualify them as focal. Here, Borgmann's focus on focal things and practices resonates with Confucian's emphasis on know-how and harmonisation-as-a-skill. In a spirit similar to Borgmann, then Confucians can examine various things and practices, and study if they promote our ability of harmonisation.

2025 复旦大学英语 MTI 考研 357 英语翻译基础科目，也是只考了两篇翻



译，都是和人理伦常有关的，一篇是摘自朱光潜《谈交友》，另一篇是摘自 Wong Pakhang 教授的论文 Dao, Harmony and Personhood: Toward a Confucian Ethics of technology.