

# 天津外国语大学硕士研究生入学考试（初试）

## 哲学专业考试大纲

科目代码：730

科目名称： 哲学原理

### 一、科目介绍

哲学原理是天津外国语大学哲学一级学科全日制（学术型）硕士研究生入学考试初试的科目之一。哲学原理主要考查考生对马克思主义哲学原理，即辩证唯物主义和历史唯物主义原理的掌握程度，考查考生运用马克思主义的立场、观点、方法分析和解决理论问题和现实问题的能力。

### 二、考查目标

哲学原理的考查目标是要求考生在全面深入学习考试参考书目的基础上，熟练掌握马克思主义哲学的基本概念、基本原理、基本知识和基本方法，能够理论联系实际，运用马克思主义哲学原理正确分析当代理论问题和现实问题。

### 三、考查范围

哲学原理考查涵盖科学的世界观与方法论、物质与世界、实践与世界、社会及其基本结构、个人与社会、联系与发展、历史规律与社会形态的更替、认识与实践、认识形式与认识过程、认识活动与思维方法、真理与价值、社会进步与人的发展等专业基础知识。要求考生比较系统地掌握马克思主义哲学的基本概念、基本原理和基本方法，能够运用马克思主义哲学的基本原理和基本方法分析、判断和解决有关理论问题和实际问题。

1. 绪论
2. 世界的物质统一性
3. 世界的普遍联系和永恒发展
4. 唯物辩证法的基本规律

5. 唯物辩证法的基本范畴
6. 马克思主义的认识论
7. 社会历史观的基本问题
8. 社会基本结构和社会发展规律
9. 人民群众和个人在历史上的作用
10. 社会进步与人的全面发展

## 四、考试形式与试卷结构

### （一）考试形式

本科目考试为闭卷笔试，考试时间 180 分钟，总分 150 分。

### （二）试卷题型结构

1. 简答题（共 9 题，任选 5 题作答，每题 12 分，共 60 分）。
2. 论述题（共 6 题，任选 3 题作答，每题 30 分，共 90 分）。

## 五、参考书目

《马克思主义哲学原理简明读本》，李晓萍、蓝杭主编，东南大学出版社，2013 年。

## 六、样题(附后)

天津外国语大学

攻读硕士学位研究生入学考试试题（样题）

考试科目：哲学原理（代码：730）

（注意：答案必须写在答题纸上）

（考试时间 180 分钟 总分 150 分）

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一、简答题（每题 12 分，任选 5 题作答，共 60 分。）

1. 哲学是理论化、系统化的世界观
2. 马克思主义哲学是时代精神的精华
3. 学习马克思主义哲学的意义
4. 时间和空间是物质的存在形式
5. 运动及其基本形式
6. 唯物辩证法同形而上学的对立
7. 实践对认识的决定作用
8. 社会进步的表现
9. 马克思主义以前的历史观的根本缺陷

二、论述题（每题 30 分，任选 3 题作答，共 90 分。）

10. 如何理解必然性和偶然性辩证关系的原理具有重要的方法论意义？
11. 如何理解生产力和生产关系的辩证关系？
12. 如何理解唯物辩证法的基本规律（对立统一规律、质量互变规律、否定之否定规律）？
13. 如何理解实践的观点是马克思主义哲学首要的基本观点？
14. 如何理解马克思主义的真理观？
15. 如何理解国家的起源及其实质？

科目代码： 830

科目名称： 哲学文献翻译

## 一、科目介绍

哲学文献翻译是天津外国语大学哲学一级学科全日制（学术型）硕士研究生的入学考试初试科目之一。哲学文献翻译主要考查考生对英文哲学文献的汉译能力和中文哲学文献的英译能力。

## 二、考查目标

哲学文献翻译的考查目标是要求考生在全面深入学习考试参考书目的基础上，熟练掌握哲学文献翻译的基本技能，包括英译汉能力和汉译英能力。

1. 考生用汉英两种语言准确表达哲学基本术语、基本概念的能力。
2. 考生用汉语简要阐发哲学文献名篇相关内容的能力。
3. 考生用汉英两种语言理解相关文献并进行互译的能力。

## 三、考查范围

哲学文献翻译的考查范围是从古希腊到当代哲学文献和中央文献。

（一）外国哲学文献，重点学习英译汉 18 篇文献：

1. 柏拉图的《理想国》(Plato's *The Republic*)
2. 亚里士多德的《形而上学》(Aristotle's *Metaphysica*)
3. 笛卡尔的《第一哲学沉思集》(Descartes' *Meditations on The First Philosophy*)
4. 霍布斯的《利维坦》(Hobbes' *Leviathan*)
5. 斯宾诺莎的《伦理学》(Spinoza's *The Ethics*)
6. 莱布尼茨的《单子论》(Leibniz's *Monadology*)
7. 休谟的《人类理解研究》(Hume's *An Enquire Concerning Human Understanding*)
8. 康德的《纯粹理性批判》(Kant's *Critique of Pure Reason*)
9. 黑格尔的《精神现象学》(Hegel's *Phenomenology of Spirit*)
10. 尼采的《悲剧的诞生》(Nietzsche's *The Birth of Tragedy*)

11. 詹姆士的《心理学原理》(William James' *The Principle of Psychology*)
12. 胡塞尔的《现象学》(Husserl's *Phenomenology*)
13. 杜威的《民主与教育》(John Dewey's *Democracy and Education*)
14. 维特根斯坦的《逻辑哲学论》(Wittgenstein's *Tractatus Logico-Philosophicus*)
15. 卡尔纳普的《通过语言的逻辑分析清除形而上学》(Carnap's *The Elimination of Metaphysics through Logical Analysis of Language*)
16. 蒯因的《经验论的两个教条》(Quine's *Two Dogmas of Empiricism*)
17. 海德格尔的《存在与时间》(Heidegger's *Being and Time*)
18. 萨特的《存在与虚无》(Sartre's *Being and Nothingness*)

## (二) 中央文献

中央文献，重点学习汉译英 5 篇文献：

1. 《加强生态文明建设必须坚持的原则》(*Principles to Apply in Protecting the Eco-Environment*)
2. 《共谋绿色生活，共建美丽家园》(*Build a Green and Beautiful Homeland for All*)
3. 《弘扬“上海精神”，构建命运共同体》(*Carry Forward the Shanghai Spring; Build a Community of Shared Future*)
4. 《推动构建海洋命运共同体》(*Build a Maritime Community of Shared Future*)
5. 《深化文明交流互鉴，共建亚洲命运共同体》(*Create an Asian Community of Shared Future Through Mutual Learning*)

## 四、考试形式与试卷结构

### (一) 考试形式

本科目考试为闭卷笔试，考试时间 180 分钟，总分 150 分。

### (二) 试卷题型结构

1. 哲学文献英译汉（划线内容英译汉，共 8 题，每题 10 分，共 80 分）。
2. 哲学文献汉译英（共 3 题，任选其中 1 题作答，共 30 分）。
3. 任选一位哲学家的作品，请用中文和英文撰写“内容提要”（中文、英文各

约限 300 字（词）以内，共 40 分）。

## 五、参考书目

1. 《汉英对照西方哲学名篇选读》上下册，韩水法、张祥龙、韩林合编，北京大学出版社，2014 年。
2. 《习近平谈治国理政》第三卷，北京：外文出版社，2020 年。
3. Xi Jinping: *The Governance of China III*, Beijing: Foreign Languages Press, 2020.

## 六、样题（附后）

天津外国语大学

攻读硕士学位研究生入学考试试题（样题）

考试科目：哲学文献翻译（代码：830）

（注意：答案必须写在答题纸上）

（考试时间 180 分钟 总分 150 分）

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一、 哲学文献英译汉(划线内容英译汉，共 8 题，每题 10 分，共 80 分)

1. And now, I said, let me show in a figure how far our nature is enlightened or unenlightened:—Behold! human beings living in an underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets. (Plato's *The Republic*)

2. Evidently, again, those who say all things are at rest are not right, nor are those who say all things are in movement. For if all things are at rest, the same statements will always be true and the same always false — but this obviously changes; for he who makes a statement, himself at one time was not and again will not be. And if all things are in motion, nothing will be true; everything therefore will be false. But it has been shown that this is impossible. Again, it must be that which is that changes; for change is from something to something. But again it is not the case that all things are at rest or in motion *sometimes*, and nothing *forever*; for there is something which always moves the things that are in motion, and the first mover is itself unmoved. (Aristotle's *Metaphysica*)

3. But finally here I am, having insensibly reverted to the point I desired, for, since it is now manifest to me that even bodies are not properly speaking known by the senses or by the faculty of imagination, but by the understanding only, and since they are not known from the fact that they are seen or touched, but only because they are understood, I see clearly that there is nothing which is easier for me to know than my mind. But because it is difficult to rid oneself so promptly of an opinion to which one was accustomed for so long, it will be well that I should halt a little at this point, so that by the length of my meditation I may more deeply imprint on my memory this new knowledge. (Descartes' *Meditations on The First Philosophy*)

4. AXIOMS

(1) All things that are, are either in themselves or in something else.

- (2) That which cannot be conceived through another thing must be conceived through itself.
  - (3) From a given determinate cause there necessarily follows an effect; on the other hand, if there be no determinate cause it is impossible that an effect should follow.
  - (4) The knowledge of an effect depends on, and involves, the knowledge of the cause.
  - (5) Things which have nothing in common with each other cannot be understood through each other; that is, the conception of the one does not involve the conception of the other.
  - (6) A true idea must agree with that of which it is the idea (*ideatum*).
  - (7) If a thing can be conceived as not existing, its essence does not involve existence.
- (Spinoza's *The Ethics*)

5. Having set down these general premises and distinctions, we now turn to the Greeks in order to realize to what degree the formative forces of nature were developed in them. Such an inquiry will enable us to assess properly the relation of the Greek artist to his prototypes or, to use Aristotle's expression, his "imitation of nature." Of the dreams the Greeks dreamed it is not possible to speak with any certainty, despite the extant dream literature and the large number of dream anecdotes. But considering the incredible accuracy of their eyes, their keen and unabashed delight in colors, one can hardly be wrong in assuming that their dreams too showed a strict consequence of lines and contours, hues and groupings, a progression of scenes similar to their best bas-reliefs. The perfection of these dream scenes might almost tempt us to consider the dreaming Greek as a Homer and Homer as a dreaming Greek; which would be as though the modern man were to compare himself in his dreaming to Shakespeare. (Nietzsche's *The Birth of Tragedy*)

6. To sum up, certain kinds of verbal associate, certain grammatical expectations fulfilled, stand for a good part of our impression that a sentence has a meaning and is dominated by the Unity of one Thought. Nonsense in grammatical form sounds half rational; sense with grammatical sequence upset sounds nonsensical; e. g., "Elba the Napoleon English faith had banished broken to the Saint because Helena at." Finally, there is about each word the psychic 'overtone' of feeling that it brings us nearer to a forefelt conclusion. Suffuse all the words of a sentence, as they pass, with these three fringes or haloes of relation, let the conclusion seem worth arriving at, and all will admit the sentence to be an expression of thoroughly continuous, unified, and rational thought." (William James' *The Principle of Psychology*)

7. Two results should stand out from this brief historical survey. The first is that such terms as the individual and the social conceptions of education are quite meaningless taken at large, or apart from their context. Plato had the ideal of an education which should equate individual realization and social coherency and stability. His situation forced his ideal into the notion of a society organized in stratified classes, losing the individual in the class. The eighteenth century educational philosophy was highly individualistic in form, but this form was inspired by a noble and generous social ideal: that of a society organized to include humanity, and providing for the indefinite perfectibility of mankind. The idealistic philosophy of Germany in the early nineteenth



century endeavored again to equate the ideals of a free and complete development of cultured personality with social discipline and political subordination.(John Dewey's *Democracy and Education*)

8. 1 The world is everything that is the case.

1.1 The world is the totality of facts, not of things.

1.11 The world is determined by the facts, and by these being *all* the facts.

1.12 For the totality of facts determines both what is the case, and also all that is not the case.

1.13 The facts in logical space are the world.

1.2 The world divides into facts.

(Wittgenstein's *Tractatus Logico-Philosophicus*)

## 二、哲学文献汉译英(共3题, 任选其中1题作答, 共30分)

9. 文明因多样而交流, 因交流而互鉴, 因互鉴而发展。我们要加强世界上不同国家、不同民族、不同文化的交流互鉴, 夯实共建亚洲命运共同体、人类命运共同体的人文基础。每一种文明都扎根于自己的生存土壤, 凝聚着一个国家、一个民族的非凡智慧和精神追求, 都有自己存在的价值。

10. 生态环境问题归根结底是发展方式和生活方式问题, 要从根本上解决生态环境问题, 必须贯彻创新、协调、绿色、开放、共享的发展理念, 加快形成节约资源和保护环境的空间格局、产业结构、生产方式、生活方式, 把经济活动、人的行为限制在自然资源和生态环境能够承受的限度内, 给自然生态留下休养生息的时间和空间。

11. 每一种文明都是美的结晶, 都彰显着创造之美。一切美好的事物都是相通的。人们对美好事物的向往, 是任何力量都无法阻挡的! 各种文明本没有冲突, 只是要有欣赏所有文明之美的眼睛。我们既要让本国文明充满勃勃生机, 又要为他国文明发展创造条件, 让世界文明百花园群芳竞艳。

## 三、任选一位哲学家的作品, 请用中文和英文撰写“内容提要”(中文、英文各约限300字(词)以内, 共40分)

Plato's *The Republic*

Aristotle's *Metaphysica*

Descartes' *Meditations on The First Philosophy*

Spinoza's *The Ethics*

Leibniz's *Monadology*

Kant's *Critique of Pure Reason*

Nietzsche's *The Birth of Tragedy*

William James' *The Principle of Psychology*

John Dewey's *Democracy and Education*

Wittgenstein's *Tractatus Logico-Philosophicus*

Carnap's *The Elimination of Metaphysics through Logical Analysis of Language*

Quine's *Two Dogmas of Empiricism*

Heidegger's *Being and Time*

Sartre's *Being and Nothingness*

12. 内容提要:

13. Abstract: