

Directions: 1. Translate each of the following English into Chinese and Chinese English. Each is equally weighted (20% each) so apportion your time wisely.

2. Write all your translations on the **answer book** provided.

1. Edmund Husserl, the father of modern phenomenology, argues that consciousness of the world is not a passive accepting of the existence of things (like a mirror reflecting objects) but rather an active *forming* and *intending* of the world. All objects are "intentional objects." This may seem a very subjective and precarious view of reality, but in fact Husserl regards the individual consciousness as the sole source of our understanding of the world.
2. In our culture, marriage is a privileged place for the interaction of the sexes. Marriage can be viewed as the blissful coming together of equal voices speaking in unison, or as an ongoing dialogue between individuals affirming in turn their differences. In the first instance, marriage is seen as a social structure where equality and unity can be achieved; in the second, it is the place which allows the play of difference.
3. Where New Criticism looked for a perfect, seamless art object existing in a timeless space outside the changing course of human events, deconstruction looks for the seams—the ways in which language fails to smooth over contradictions and gaps in logic—in order to understand the ways in which the ideologies from which the text is constructed fall short of their project. It is not a question of what the author *intends*, which, as even the New Critics agreed, we cannot know with certainty, but of what the text *does* with its ideological content.
4. 一個真知灼見的理论家，應該心裡明白他理论正反的兩面：當他肯定他理论的中心性的同時，他已暴露了他理论的負面性。他的理论，不過滄海一粟，是永遠不能稱為絕對的、權威的或最終的。它最後終將被視為一種因討論上的方便而設的、暫行的理念。
5. 在現實生活中，人們的行徑往往奇怪得不可思議，而沒有明顯的動機可見，這是我們大家都知道的事實；但在文學作品裏，我們對於其中人物的此類行徑，卻有不能接受的傾向。有句老話說：「真理奇於杜撰」，正好為這種事實做了註腳。