

Marlen Bidwell-Steiner/Karin S. Wozonig (Hg.)

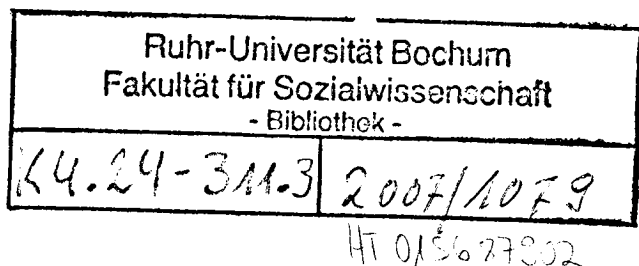
A Canon of Our Own?

Kanonkritik und Kanonbildung in den
Gender Studies

StudienVerlag

Innsbruck
Wien
Bozen

Die Herausgeberinnen danken folgenden Förderern für
die Unterstützung: Bundesministerium für Bildung,
Wissenschaft und Kultur in Wien, Stadt Wien (MA 7).



© 2006 by Studienverlag Ges.m.b.H., Erlersstraße 10, A-6020 Innsbruck
e-mail: order@studienverlag.at
Internet: www.studienverlag.at

Satz: Rosa Reitsamer
Umschlag: Gabi Damm

Gedruckt auf umweltfreundlichem, chlor- und säurefrei gebleichtem Papier.

Bibliografische Information Der Deutschen Bibliothek

Die Deutsche Bibliothek verzeichnet diese Publikation in der Deutschen
Nationalbibliografie; detaillierte bibliografische Daten sind im Internet über
<<http://dnb.ddb.de>> abrufbar.

ISBN-10: 3-7065-4340-0

ISBN-13: 978-3-7065-4340-8

Alle Rechte vorbehalten. Kein Teil des Werkes darf in irgendeiner Form (Druck,
Fotokopie, Mikrofilm oder in einem anderen Verfahren) ohne schriftliche
Genehmigung des Verlages reproduziert oder unter Verwendung elektronischer Systeme
verarbeitet, vervielfältigt oder verbreitet werden.

Inhaltsverzeichnis

<i>Karin S. Wozonig</i>	
Dimensionen des Kanons	9

<i>Christina Lutter</i>	
Vorwort	15

DISZIPLINierter RAUM

<i>Aleida Assmann</i>	
Kanon und Archiv – Genderprobleme in der Dynamik des kulturellen Gedächtnisses	20

<i>Marlen Bidwell-Steiner</i>	
Kanonkritik zwischen Herrschaftsraum und geschütztem Raum	35

<i>Ilse Müllner</i>	
Der eine Kanon und die vielen Stimmen. Ein feministisch-theologischer Entwurf	42

<i>Hans-Uwe Lammel</i>	
Hippokrates, der medizinische Kanon und die Frauen	58

<i>Kerstin Palm</i>	
Kanonisierungsweisen von Kanonkritik – die Geschlechterforschung zu Naturwissenschaften als Reflexionsmedium disziplinärer Kritikoptionen	76

<i>Christa Binswanger</i>	
Shakespeares Schwestern, Medusen oder „Ich ohne Geschlecht“? Zu weiblichem Schreiben, Kanon und feministischer Literaturwissenschaft	90

ZWISCHENRAUM

Susanne Hochreiter

- „Das offene Netz möglicher Bedeutungen“.
Queere Positionen in der Debatte über den deutschsprachigen
Literaturkanon 104

Anna Babka

- ‘In-side-out’ the Canon.
Zur Verortung und Perspektivierung von postkolonialen
Theorien & Gendertheorien in der germanistischen
Literaturwissenschaft..... 117

Tatiana Barchunova

- A Library of Our Own?
Feminist Translations From English into Russian 133

Erzsébet Barát

- The importance of a discursal approach to
translation as an organized practice 148

Marina Blagojevic

- Canons and Contexts: Beyond fragmentation 159

Raluca Maria Popa

- Communist Women Speaking Internationally:
A Revision of the ‘East’/‘West’ Divide? 175

Karin Harrasser

- Cyberfeminismus. Träume von Modellierbarkeit 189

VERHANDELTEN RAUM

Gabriele Griffin

- Women's and Gender Studies –
The Quintessential Subject in Process 202

Victoria Robinson

- Internal and External Shifts and Constraints
on Women's Studies and Gender Studies:
Implications For the 'Canon' 217

Therese Garstenauer

- The inevitability of a Canon in Women's and Gender Studies,
and what to do about it 228

Anna Temkina, Elena Zdravomyslova

- Gender and Women's Studies in Contemporary Russia 240

Veronika Wöhrer

- "Doing Feminism" and other Theoretical Interventions 254

Diana M.A. Relke

- Loose Canons: A Canadian perspective on feminist
power relations and knowledge production 266

- Die AutorInnen 275

Tatiana Barchunova

A Library of Our Own?

Feminist Translations From English into Russian¹

How would you say 'delightful talk' in Russian?
How would you say 'good night'?

Oh, that would be:

*Bessónnitsa, tvoy vzor oonyl i strashen;
Lubóv' moyá, otstoopnika prostée.*

(Insomnia, your stare is dull and ashen,
my love, forgive me this apostasy.)

Vladimir Nabokov

Preamble

The three verses from a poem by bilingual writer, poet, and translator Vladimir Nabokov, graphically express the major problem of a translator: how to remain faithful *both* to one's native language, and to the original text. In the first verse, Nabokov questions the translatability of basic things that are normally the most difficult to interpret. The message of the second and the third verses is that translation of basic things *is* possible. Thus, the three verses constitute a whole, harmonized in mood, metre, and meaning. They match one another in all basic aspects but one: gender. In the second

¹ I would like to express my gratitude to those friends and colleagues of mine who encouraged me to proceed from impressionistic observations on the state of the art of translation to the analysis, and who supported my analytical zeal with their critique of my schematism. Those are Ilka Borchardt, Therese Garstenauer, Andrei Konstantinov, Sarah Lindemann-Komarova, Serguei Oushakine, Natalia Pushkareva, Alexander Shevchenko.

I am also thankful to those organizers and participants of the conference "A Canon of Our Own?" who added more criticism and therefore have inspired me to do further empirical work and to grind and polish my arguments.

verse, the speaker is definitely male, while in the third one his/her gender is unclear.

How would you say "a feminist" in Russian? Would you use the neutral/masculine noun or the feminine one? How would you say "women's human rights" in Russian, how would you say "empowerment"? Those are only few examples of particular feminist terms that are basic and clear in English but are difficult to expose in Russian. Besides, there are a lot of difficult terms and terminoids that are connected with feminist discourse but belong to related areas: participatory democracy, advocacy, negotiation of meaning, agency, public philosophy, etc.

A Feminist Library and a Place for Translations in It

The key concepts of Virginia Woolf's famous essay "A Room of One's Own" are the independent social space (a room of one's own), and the independent funding (500 pounds), both of which she considers to be the most vital terms for women's creative work. One of her images of the space allocated to women's creative work is the *Library*. The *Library* is a deposit of books about, for, and by women. Woolf describes her historical excursion into the writings about and by women as a visit to the library. She encourages women to write about themselves. What is important for me in the context of my discussion of feminist translations is that Woolf mentions that translation was one of the first female creative breadwinning activities. I will skip chronological and geographical borders and proceed with the expansion of the discursive space in Russia through writings about, for, and by women under the so-called transition period.

The splash of *écriture féminine* and female journalism, the emergence of a whole range of female detective novel writers, publications of the previously unknown or forgotten writings by famous Russian and foreign female authors, translations of women's novels, and the emergence of a whole range of periodicals for a female audience have substantially changed the Russian discursive space after Perestroika. Some of these publications are contributing to the reinforcement of gender hierarchies and borders, for instance glamour-type magazines for women of every age group, women's novels, and various manuals teaching women how "to win and keep a man." Others are attempting to question the borders of the discursive space allocated for women. Among them are translations of feminist writings, starting with the feminist bible "The Second Sex" by

Simone de Beauvoir and ending with the recent dialogues of post-modern writers such as Rosi Braidotti, Judith Butler, Luce Irigaray, etc.

The question I am raising here is related to the discursive contribution of the latter: how efficient is its questioning of the social space allocation? Do the recent feminist translations into Russian remedy the cultural injustice and promote the project of cultural re-cognition? Does it remain at the level of affirmative action or does it achieve the level of structural transformation of the social order? If I formulated this problem in terms of the library metaphor by Virginia Woolf, then it would be worded as follows: Do the recently translated books that take their place in the Russian public libraries near the books on the disadvantages of capitalism and advantages of socialism for women contribute to the reconfiguration of the social space?

The goal of reconfiguration of the social space is not an easy one. Russian social theorists as well as their Western counterparts realize the complexity of this problem. Thus, Russian sociologist Alexander Bibkov argues:

The vaster the object of everyday perception and imagination is, the more tempted one is to think about it in terms of naturalness – as an organic and physical unity. And the more this unity is embedded in the tensions of the political fight and acrobatics of the domination of the fighters, the more carefully it is protected from 'idle' questions and reflection. Naturalness is the central illusion of domination. It softly permeates all of the sophisticated tissue of the social order, eroding social differences and concealing them under the universal surface of homogeneous and extensive monoliths such as nation, tradition, territory, stability, indivisibility. (Bibkov 2002: 63, translation mine – T. B.)

And feminist writers would add: and the concept of natural predestination of men and women, and gender dichotomies. Bibkov argues further:

The ordinary mind spontaneously perceives the complex phenomena as natural, while the political domination reinforces this perception by its interest, initially located between the sacred and the profane [...] The existing order, confirmed by powerful institutions and official decrees, permanently reproduces the illusion of its explicitness and obviousness and instigates the naive spectator to perceive this order as virtually natural (Ibid: 70, translation mine – T.B.).

Much empirical research and theoretical expositions by feminist writers are aimed at repudiating the idea of naturalness, simplicity, and givenness of gender order with its hierarchies and asymmetries. They are trying to expose gender as a social construction that is historically and politically variable. Therefore, the feminist empirical research and theory go contrary to the everyday perception which constitutes the background of much of mainstream social science and politics. In terms of this challenge, the quality of both empirical research and theoretical analyses has to be extremely high in order to render them credible. Otherwise, the reputation of feminist research would be undermined.

The role of Western theory and methodology, as well as the corpus of empirical data obtained by Western scholars, in the development of the Russian feminist discourse can hardly be overestimated. The Soviet public discourse on the position of women has been oscillating between two basic subject matters: discrimination of women under capitalism, and the freedom and opportunities for women under socialism. Paradigmatic books of this genre are correspondingly: Kirianova 1988, and Avramenko I., Shchagina E., Ianina N. 1975. Everything outside this framework has been excluded. When the Leningrade author Natalia Malakhovskaia and her associates attempted to write about different things (about issues of women's discrimination under socialism), they were exiled from the country (Zavialova 2000). Therefore, when at the end of the 20th century the post-Soviet academy had to face the issue of discrimination of women and other genders under socialism, the conventional schematism proved inadequate. The post-Soviet scholars had to look for scientific resources – methods and theories – in pre-Soviet and early Soviet writings, as well as in the West. These resources were not a matter of luxury but a matter of need. Thus, the multidisciplinary and multitemporal feminist Western discourse had descended upon the dried out humanitarian soil.

Since the fall of the iron curtain, the Russian speaking audience has gained access to feminist writings by Western historians (N. Z. Davis, H. Dietland, L. Engelstein, D. Healey, J. Kelly, K. Offen, J. Scott), economists (N. Folbre, S. Sassen, K. Miller), psychologists (S. Bem, B. Friedan, N. Chodorow, L. Irigaray, J. Kristeva), sociologists (R. Connell, J. Lorber, D. Smith, C. West, D. Zimmermann), political scientists and philosophers (V. Bryson, J. B. Elshtain, N. Fraser, F. Gardiner, J. B. Grimshaw, K. Millet, J. Lovenduski), anthropologists (H. Moore, G. Rubin), queer theorists (J. Butler, E. Grosz, T. de Lauretis, E. Kosofsky

Sedgwick), folklore, art and literature experts (E. Cheauré, C. P. Estés, C. Heyder, E. Goscolo, L. Mulvey, S. Sontag) and many others.

Under post-socialism, the ideological specter of publications on women varies from extremely conservative (Otto Weininger) and bivalent (C. Paglia) sources to radical feminist manifestos (A. Dworkin). Feminist translations have been done by researchers and activists from Ivanovo, Kharkiv, Minsk, Moscow, Novosibirsk, Riazan', Saint-Petersburg, Vladivostok. Gender studies centers and projects have designed and published readers for special courses in gender studies. Among the sponsors of these projects were the Open Society Institute (Soros Foundation), the MacArthur Foundation, the Heinrich Boell Foundation, and the Volkswagen Foundation. The variety of feminist and gender studies texts have been complemented by other sources that were not directly related to feminism, or gender or women's studies per se, but were important for the understanding of the issues of power, social order, gender regimes of various institutions. Among these texts were writings by H. Arendt, P. Berger, P. Bourdieu, J. Derrida, E. Durkheim, M. Foucault, S. Freud, J. Habermas, K. Horney, A. Giddens, J. Lacan, Th. Luckman, N. Luhmann, M. Weber, and many others.

Because of the disproportion between the enormous volume of the potential source texts (texts to be translated), on the one side, and the human resources (translators and editors) and financial resources on the other side, the editors and translators in many cases had to select single chapters and single sections, and many texts could be printed only in excerpts. The efforts of the participants of translation projects have been concentrated on translation as such, while there has been very little discussion among different translators about the difficulties of translation. Only few participants of translation projects raised the issues of equivalence (see: Aristarkhova 2000; Barchunova 2003, 2005; Nosova, Heyder 2000; Zdravomyslova & Temkina 2000). However, the problems of equivalence are numerous and they are related to all spheres of equivalence: referential (similarity of associations in the minds of speakers), connotative (similarity of contexts of source (here: English) and target (here: Russian) languages), pragmatic (similarity of effect on the listeners, or readers), and textual (similarity of formal organization of texts) (Baker Mona & Kirsten Malmkjaer: 1998).

In this paper I am going to show that in those cases when the translator is dealing with limited parts of a source text and does not take into account

the general perspective of the source text, the ability of the target text to gain new social space for feminist texts is limited. I am going to discuss two types of omissions in the target texts which imply the lack of connotative equivalence between the source and the target texts: casual omissions and intended omissions.

Problem of equivalence and omissions

– Casual omissions

Some casual omissions damage but do not completely undermine the connotative equivalence between the source and the target texts (examples of such casual omissions see in the electronic version of this paper (Barchunova 2005). However, some casual omissions damage the coherence of the target text. In one of Joan Scott's influential papers there is a passage on the construction of male/female dichotomy (Scott 1999). It consists of three points.

1. First, she addresses the issue of progress and the lack of progress for women in the Renaissance and later. Here, she refers to a famous work by Kelly-Gadol on the lack of Renaissance for women and the need to revise the concept of progress. She argues: "The impact of major revolutionary upheavals [of the XVIII c.] on women... has not been progressive."
2. From this she proceeds to the issue of political construction of gender difference.
3. The next passage is on how the set of "fixed oppositional categories, male and female" was questioned at "crucial moments in the articulation of democratic politics."

To summarize her argumentation, she proceeds from the idea of progress (1), then to the idea of the "contesting simple narratives of progress" (2), then to the binary oppositions between sexes which hindered the progress, and finally to single attempts of revising the opposition (3). The logic of this discussion is quite clear. The transition from passage (2) to passage (3) is provided by the concept of opposition:

- (1) One feminist approach to the study of the social and political revolutions of the eighteenth century to the twentieth century has been devoted to establishing that the

exclusion of women from citizenship was discriminatory. [...] The conclusion of many of these studies echoes the now famous comment of historian Kelly-Gadol about Renaissance. There may have been a Renaissance in the sixteenth century, she said, but by most measures of progress, there was no renaissance for women. [...] The impact of major revolutionary upheavals on women, in other words, has not been progressive.

(2) These challenges to simple narratives of progress have been useful as a way of contesting the universalistic claims of some democratic and socialist movements. They have also insisted on the complexity of women's political action and documented the many forms it took. At the same time, however, they have not usually problematized the terms of sexual difference itself; *gender* means a set of fixed oppositional categories, male and female, and "politics" alters or perpetuates relationships between women and men. The question of how sexual difference is constituted by politics (how, to put it in another way, masculinity is secured by attributing its antithesis to femininity and in what terms) is not directly addressed.

(3) Yet at crucial moments in the articulation of democratic politics there have been arguments about the terms being used to distinguish between the sexes, as well as about the relevance of using any male/female oppositions at all (Scott: 79–80).

The Russian translation of this text (СКОТТ 2001: 954) omits the middle part (2) (and the corresponding references) – the discussion of the male/female opposition and its political construction. The concept of opposition that provides the coherence of the text is missing. Therefore, the third section of this discourse gets suspended, since there is no connection between the first and the third points. Casual omissions can be to a certain extent compensated by the further discussions. However, there are more critical omissions that damage the author's argumentation severely.

– Systemic Intended Omissions

Sometimes omissions can distort the argumentation of the source text to the extent that the original idea can be hardly restored. Here, I will address one of the cases of abridged translations – the essay "From Redistribution to Recognition: Dilemmas of Justice in a 'Postsocialist' Age" by Nancy Fraser (Fraser 1997). My task here is to show the "amputations" done by translator and "postoperative" complications. But in order to do this adequately, I will briefly characterize the subject matter of the essay by Nancy Fraser.

In this essay she argues: "The 'struggle for recognition' is fast becoming the paradigmatic form of political conflict in the late twentieth

century. Demands for 'recognition of difference' fuel struggles of groups mobilized under the banners of nationality, ethnicity, 'race,' gender, and sexuality" (Ibid.: 11). She further argues that the struggle for recognition and the economic redistribution produce a dilemma that needs to be finessed. For her, gender and "race" are closely connected. For instance, she discusses how "race" "is implicated in the gender division between paid and unpaid labour": "the division in the United States (and elsewhere) has always been racialized in that domesticity has been implicitly a "white prerogative" (Ibid.: 36). Her analysis draws her to a conclusion that "For both gender and 'race,' the scenario that best finesses the redistribution-recognition dilemma is socialism in the economy plus deconstruction in the culture" (Ibid.: 31). And further in her book she speaks about the importance of developing "an antiracist project that does not succeed at black women's expense," but "simultaneously attacks the racial and gender hierarchy embedded in hegemonic understandings of privacy and publicity" (Ibid.: 116).

However, these conclusions, as well as the assumption of the source text on the paradigmatic form of the current political conflict, are not clear in the target text since the translator of the essay made a decision to omit almost all mentions of "race" in the target text (about 10 cases on 24 pages), as well as the related endnotes. Therefore, it proves that the amputation of "race" damages the equivalence between the source and the target texts, thus making the target text invalid. The amputation of one of the organs or parts of the human body implies a disability in the other. The same seems to be the case with amputated texts.

The omissions of the concept of "race" imply further changes in the target text such as wrong terminological equivalents. The elimination of the concept of "race" impedes the translator to discriminate between *collectivity* and *community*. For Nancy Fraser "race" and "gender" are collectivities, not communities. Collectivity is an abstraction which signifies a homogeneous unity constituted by certain cultural and economic characteristics. She uses the term "collectivity" as different from "community." She stresses that "homogeneous 'communities'" are a myth (Ibid.: 117; cf. Kymlicka 1993). Nancy Fraser does not accidentally refer to gender, "race", nationality, and ethnicity as collectivities. Since there is a substantial conceptual difference between "collectivity" and "community," the substitution of "community" for "collectivity" makes the target text less stylistically monotonous but connotatively unequal.

Therefore, if one does the reverse translation, i. e. translates the Russian translation of Fraser's text back into English, the target-text-2 will accrete with the meanings which are not contained in the source text and at the same time will miss some of its meanings.

Source text	Target text	Transl. of the target text
<p>I have argued here that socialist economics combined with deconstructive cultural politics works best to <i>finesse</i> the dilemma for the bivalent collectivities of gender and ["race"] – at least when they are considered separately]. The next step would be to show that this combination also works for our larger sociocultural configuration. After all, gender and "race" are not neatly cordoned off from each other. Nor are they neatly cordoned off from sexuality and class. Rather, all these axes of injustice intersect one another in ways that affect everyone's interests and identities. No one is a member of only one such collectivity (Ibid.: 31-32).</p>	<p>Я показала здесь, что социалистская экономика в сочетании с деконструктивистской культурной политикой наилучшим образом обходят дилемму в случае такой бивалентной коллективности, как гендер [...]. Следующим шагом должна быть демонстрация того, что это сочетание работает и на глобальную социокультурную конфигурацию. Ведь бивалентные сообщества не отделены отчетливо друг от друга. Не ограничены они также от сексуального и классового деления. Отнюдь, и все эти оси несправедливости пересекаются друг с другом таким образом, что это касается интересов и идентичностей всех и каждого. Никто не входит только в одно такое сообщество (Фрейжер 2001: 280).</p>	<p>I have argued here that <i>socialists'</i> economics combined with deconstructive cultural politics works best to evade the dilemma for such bivalent collectivity as gender [omission]. The next step would be to show that this combination also works for the global socio-cultural configuration. For bivalent communities are not neatly cordoned off from each other. Nor are they neatly cordoned off from sexuality and class. Not at all, and all these axes of injustice intersect one another in ways that affect everyone's interests and identities. No one is a member of only one such community.</p>

The omission of the term "race" in the target text enlarges the semantic distance between the source and the target texts. Nancy Fraser argues that "gender" and "race" are "not neatly cordoned off from each other" while in

the target text it follows that it is genders as "bivalent communities" that "are not neatly cordoned off from each other." Instead of "*larger social configuration*" which covers gender, "race," class, and sexuality, the target text has the irrelevant "global social configuration."

Another defect of the target text is the interpretation of the concept of finessing of the dilemma of redistribution-recognition. This finessing, according to the author, is related to the concept of remedy of injustice, while the target text relates about "evading" the dilemma.

The term "remedy" in the target text does not seem to get the right equivalent either. The concept of remedy goes back to medicine. It is a "cure for disease; redress, relief" (Hoad 1986: 397). The pathos of Fraser's book is the critique of *justice interruptus*. *Interruptus* is the past participle from the Latin word interruptio – "to interrupt." With this wording she alludes to the incomplete ways of dealing with injustice (cf. *coitus interruptus*) and insists on radical elimination of injustice through a combination of methods. However, the translator is missing this sense of radical transformation of unjust society and interprets "remedy" as compensation. Therefore, the target text is again accumulating the meanings which are inorganic to the source text. For example, in the below texts and other cases all the occurrences of the concept of remedy are supplanted by the concept of compensation.

Despite the differences between them, both socio-economic injustice and cultural injustice are pervasive in contemporary societies. Both are rooted in processes and practices that systematically disadvantage some groups of people vis-a-vis others. Both, consequently, should be *remedied*. Despite these mutual entwinements, I shall continue to distinguish economic injustice and cultural injustice analytically.
(Fraser: 14–15)

And I shall also distinguish two correspondingly distinct kinds of remedy. The remedy for economic injustice is political-economic restructuring of some sort. This might involve redistributing income, reorganizing the division of labor, subjecting investment to democratic decision making, or trans-forming basic economic structures. Although these various *remedies* differ importantly from one another, I shall henceforth refer to the whole group of them by the generic term "redistribution." The remedy for cultural injustice, in contrast, is some sort of cultural or symbolic change. [...] Although these *remedies* differ importantly from one another, I shall henceforth refer to the whole group of them by the generic term "recognition."

Once again, this distinction between redistributive *remedies* and recognition *remedies* is analytical (Fraser 1997: 15; Фрейжер 2001: 263, *Italics mine.* – T. B.).

Fraser argues that “redistributing income, reorganizing the division of labor, subjecting investment to democratic decision making, or transforming basic economic structures” are different from each other as remedies. Yes, indeed. Redistributing of income to some extent can be regarded as “compensation” of injustice while the other three means involve profound changes and are hard to be realized as mere “compensations”.

Therefore, the question arises: why does the Russian-speaking translator interpret all transformations, including radical ones, as mere compensations? The only possible explanation of this is that his concept of elimination of injustice is deeply embedded in the notion of compensation which correlates with the recent public discussions of *monetary compensation of benefits* (*kompensatsiia l'got*) in the Russian Federation. The practice of compensation in developed countries is related to inflation and is realized through various models of indexation of income (Sidorova 2003). In Russia, “compensation” is a compromise between the development of market economy and one of the relics of the Soviet distribution system that is used as a very imperfect system of social security. Thus, liberal economist Larissa Piiasheva in her comparison of the German and Russian social policies stresses that the German one is oriented to the future and aimed at prevention (prophylaxis) of social diseases rather than dealing with their “complications”. For instance, the goal of the German social policy is rather to provide the favourable treatment of the family rather than compensate the damage produced by insufficient care of the family, or to prevent emergency situations rather than attenuate their consequences. The German policy consists of facilitating *individual participation* in economic and public life rather than orients governmental policy towards the “common good” or “common goal” and prioritizes society over individual (Piiasheva 1990: 150-151). The interpretation of *remedying of injustice* as *compensation of injustice* seems to be the case of a semantic shift producing the lack of connotative equivalence between the target and source texts.

This case of the lack of equivalence is similar to cases in the other areas of political discourse. For instance, journalist Vladimir Uspenskii in his paper “Are Semantical Shifts Harmless?” refers to several cases of this type. I will mention here only one of them because the mechanism of

semantic shift is similar: the semantic shift has been produced by the projection of notions of Soviet mentality to the Western concepts. Uspenskii comments on the Russian interpretation of the concept of *impeachment* as *condemnation*. The English verb *to impeach* means *to question*. *Impeachment* is a criminal proceeding instituted against a public official by a legislative body. However, Russians do not see the difference between *impeachment* and *condemnation*. The reason for this, according to Uspenskii, is that for Russians *arraignment* and *condemnation* are the same. With a reference to A. E. Bovin he explains the lack of this difference by the penal (repressive) character of the Russian system of justice. Of one hundred judgments in Russia, only two are acquittals, as compared to twenty acquittals in the West. The interpretation *remedying injustice* as *compensation of injustice* is a similar case of projection of a familiar meaning to a concept which is involved in a different conceptual frame.

One of the most famous Russian translators of the 20th century, Leo Ginzburg, wrote that translation emerges at the intersection of two realities: "the reality in which a translator lives and the reality in which an author lives" (Ginzburg 1978: 237). The major goal of a translator is to interpret the text as he understands it on the one hand, and according to the will of the author on the other hand.

The cases of misinterpretation of the key concepts and "surgery cuts" of Nancy Fraser's text we analyzed above, allow us to conclude that the translator's interpretation outbalances the author's will. Therefore, the target text does not lie at the intersection of the translator's reality and the author's reality but seems to be merged in the translator's reality.

Elsewhere (Barchunova 2003, 2005), I have analyzed other cases of semantic shifts which produce the same effect. When "This Sex Which Is Not One" is interpreted as "This Sex Which Is Not Lonely" (Zhrebkina 2001: 56) or "Gender Trouble: Feminism and the Subversion of Identity" is interpreted as "Gender Trouble: Feminism and the Subversion of Individuality" (Zhrebkin 2002: 5), "agency" is interpreted as "freedom of action" (Батлер 2002), "reification" as "materialization" (Батлер 2001: 167), "subject [agent]" as "subject matter" or "topic" (Батлер 2000) etc., the source texts lose their coherence and credibility.

One of the reasons for the above mentioned misinterpretations is an insufficiency of translation resources (both funding and human resources). Very often translators are dealing with excerpts rather than whole texts, not speaking about the other texts by the same author or of the same school of

thought. Therefore, they are not able to see the translated excerpt in the general perspective of the original text, and their own reality overweighs the reality of the author. For Nancy Fraser and other writers, gender and race (she uses the term race in inverted commas) are intersecting axes of social reality. The artificial separation of gender and race in the target text implies systematic transformations of the meanings. These transformations seem to be similar to the *ad hoc* adjustments of Ptolemaic theory in the cases of the discovery of the new facts which were inconsistent with the heliocentric system. The original concept of the remedying of injustice is substituted for the concept of compensation. The concepts of community and collectivity that the author of the source text discriminates in the target text are not discriminated, etc.

Let's now return to the issue of the feminist library as a means of reconfiguring the public intellectual space that we raised in the beginning of the paper. Do the Russian translations we have been discussing above contribute to the reconfiguring of the intellectual space in the way Virginia Woolf was dreaming about? In a sense, yes, they do. The very fact of their publication symbolizes a new stage in the expanding of our intellectual resources. However, if we take into account the problems of equivalence we have been speaking about above, we have the right to argue that in terms of their contents they might be more useful in the section of the library dedicated to the post-Soviet studies. They could be a rich resource for the reconstruction of the post-Soviet mind. Their application for the feminist reconfiguring of the social space that Virginia Woolf was dreaming about can be evaluated later.

Bibliography

- Aristarkhova, Irina (2000): Trans-lating Gender into the Russian (Con)Text. In: Rosi Braidotti, Esther Vonk, Sonja van Wichelen (eds.) *The Making of European Women's Studies*. Utrecht University: ATHENA. Vol. II. 67-83.
- Baker Mona, Kirsten Malmkjaer (eds.) (1998): *Routledge Encyclopedia of Translation Studies*. London & New York: Routledge. 163-165.
- Barchunova, Tatiana (2003): *The Selfish Gender, or the Reproduction of Gender Asymmetry in Gender Studies*. In: *Studies in East European Thought*. Vol. 55. 3-25.
- Barchunova, Tatiana (2005): *Perevod i diskursivnoe konstituirovaniye nauchnogo soobshchestva (na primere gendernykh issledovaniy)* <http://tverggenderstudies.ru>

- Hoad, T. F. (ed.) (1986): *The Concise Oxford Dictionary of English Etymology*. Oxford & New York: Oxford University Press.
- Fraser, Nancy (1997): *Justice Interruptus. Critical Reflections on the "Postsocialist" Condition*. New York & London: Routledge.
- Kir'ianova, Olga G.(1988): *Amerikanskaia zhenshchina vchera i segodnia*. Moskva: Mysl'.
- Nosova, Natalia and Carolin Heyder (2000): Problemy perevoda. In: Elizabeth Cheauré and Carolin Heyder (eds.) *Pol, gender, kul'tura*. Moskva: Rossiiskii gosudarstvennyi gumanitarnyi universitet. 15-19.
- Piiasheva, Larissa (1990): V pogone za sinei ptitse. In: *Oktiabr' 9*. 142-158.
- Sidorova, Zhanna (2003): Mirovoi opyt indeksatsii dohodov naselelniia. Spravka. In: *Otechestvennyie zapiski*. 3.12. 104-108.
- Scott, Joan (1999): *Some Reflections on Gender and Politics*. In: Myra Marx Ferree, Judith Lorber, and Beth B. Hess (eds.) *Revisioning Gender*. Thousand Oaks, L., New Dehli: Sage. 70-96.
- Uspenskii, Vladimir (2002): Bezobidny li semanticheskie sdvigi? In: *Beg po krugu. K piatiletiiu russkogo zhurnala*. Moskva: ANO "Russkii institute". 288-294.
- Zav'ialova, Maria (2000): Interview With Anna Natalia Malakhovskaia on the Origins of the Russian Feminist Almanac "Woman and Russia." In: *Solanus. International Journal for Russian & East European Bibliographic, Library & Publishing Studies*. New Series. Vol. 14, 68-83.
- Zdravomyslova Elena and Anna Temkina (2000): Vvedenie. Feministskii perevod: tekst, avtor, diskurs. In: Elena Zdravomyslova, and Anna Temkina(eds.) *Hrestomatiia feministikh tekstov. Perevody*. Sankt-Peterburg: Dmitrii Bulanin. 5-28.
- Zherebkina, Irina (2001): Feministskaia teoriia 90-kh godov: problematizatsiia zhenskoi sub'ektivnosti. In: Irina Zherebkina (ed.) *Vvedeniie v gendernyie issledovaniia. Part I*. Kharkov: KCGI, Sankt-Peterburg: Aleteiia. 49-79.
- Zherebkin, Sergei (2002). Zabyt'/pomnit' Fuko. Kontsepsia psikhiki vlasti Judith Butler. In: Judith Butler (ed.). *Psikhika vlasti. Teorii sub'ektsii*. Kharkov: KCGI, Sankt-Peterburg: Aleteiia. 5-14.
- Батлер, Джудит (2000). Гендерное беспокойство. В: Елена Гапова и Альмира Усманова (ред.). *Антология гендерной теории*. Минск: Прополис. 299-347.
- Батлер, Джудит. От пародии к политике (2001). В: Сергей Жеребкин (ред.). *Введение в гендерные исследования. Часть II. Хрестоматия*. Харьков: ХЦГИ; СПб: Алетейя. 164-173.
- Батлер, Джудит (2002). *Психика власти: теории субъекции*. Харьков: ХЦГИ; СПб: Алетейя.

- Скотт, Джоан (2001). Некоторые размышления по поводу гендера и политики. В: Сергей Жеребкин (ред.) (2001) *Введение в гендерные исследования*. Часть II. Хрестоматия. Харьков: ХЦГИ; СПб: Алетейя. 946-962.
- Фрейджер, Нэнси (2001). От перераспределения к признанию? Дилеммы справедливости в „пост-социалистскую“ эпоху. В: Сергей Жеребкин (ред.) (2001) *Введение в гендерные исследования*. Часть II. Хрестоматия. Харьков: ХЦГИ; СПб: Алетейя, 258-288.