



ΕΛΛΗΝΙΚΗ ΔΗΜΟΚΡΑΤΙΑ  
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ΦΙΛΟΣΟΦΙΚΗ ΣΧΟΛΗ

ΔΙΑΤΜΗΜΑΤΙΚΟ ΠΜΣ  
«ΜΕΤΑΦΡΑΣΗ – ΜΕΤΑΦΡΑΣΕΟΛΟΓΙΑ»

Αθήνα, 27/9/2015

**Να μεταφραστεί το παρακάτω κείμενο στην ελληνική γλώσσα:**

From: Judith Butler, *Gender Trouble: Feminism and the Subversion of Identity* (Routledge, 1990)

On the other hand, Simone de Beauvoir suggests in *The Second Sex* that “one is not born a woman, but, rather, becomes one.” For Beauvoir, gender is “constructed,” but implied in her formulation is an agent, a cogito, who somehow takes on or appropriates that gender and could, in principle, take on some other gender. Is gender as variable and volitional as Beauvoir’s account seems to suggest? Can “construction” in such a case be reduced to a form of choice? Beauvoir is clear that one “becomes” a woman, but always under a cultural compulsion to become one. And clearly, the compulsion does not come from “sex.” There is nothing in her account that guarantees that the “one” who becomes a woman is necessarily female. If “the body is a situation,” as she claims, there is no recourse to a body that has not always already been interpreted by cultural meanings; hence, sex could not qualify as a prediscursive anatomical facticity. Indeed, sex, by definition, will be shown to have been gender all along...

Whether gender or sex is fixed or free is a function of a discourse which, it will be suggested, seeks to set certain limits to analysis or to safeguard certain tenets of humanism as pre-suppositional to any analysis of gender. The locus of intractability, whether in “sex” or “gender” or in the very meaning of “construction,” provides a clue to what cultural possibilities can and cannot become mobilized through any further analysis. The limits of the discursive analysis of gender presuppose and preempt the possibilities of imaginable and realizable gender configurations within culture. This is not to say that any and all gendered possibilities are open, but that the boundaries of analysis suggest the limits of a discursively conditioned experience. These limits are always set within the terms of a hegemonic cultural discourse predicated on binary structures that appear as the language of universal rationality. Constraint is thus built into what that language constitutes as the imaginable domain of gender.