

[The Pencil], ‘Chuma’ [The Plague], ‘Panshchyzniani Khib’ [The Serf’s Bread], and ‘Svynska Konstytutsiia’ [The Constitution for Pigs]. It aims to detect cases of (self-)censorship occurring in the translations under study and analyze translation strategies and techniques used by the translator. The research also aims to categorize identified transformations according to the types and purposes of the translation techniques employed.

The research investigates how culturally specific expressions, historical references, and sensitive topics are rendered into English, and whether these transformations were caused by ideological sensitivities, editorial norms and censorship requirements, or were reasonably justified as ways to enhance clarity and cultural understanding for Western readers.

The study is carried out through systematic comparative analysis of the source and target texts and identification of techniques deployed by the translator. Historical and cultural contexts that have significantly influenced both the source text and the translator’s decisions are also taken into consideration. The analysis assesses the impact of these transformations on accuracy, conceptual equivalence, and the cultural authenticity of the target text.

Preliminary findings include alterations in key lexical items, pragmatic adaptation, ideological softening, ethical mediation, cultural neutralization, and occasional omission of culturally significant details to adjust to Soviet ideological discourse.

The expected outcome of this research is to develop a deeper understanding of aims and methods of linguistic and conceptual reframing in Soviet-era translations of Ukrainian literature for Western readers.

UDC: 81’25:930.85(477)«18/20»

Ukrainian Translation Studies: before, within, and after the Soviet scientific paradigm

Rudnytska, Nataliia

National University of “Kyiv Mohyla Academy”

n.rudnytska@ukma.edu.ua

Translation Studies as an independent academic discipline emerged in the 1970s, and it is still affected by its marginal position in the Western humanities paradigm. In Ukraine, however, scholarly reflection on different aspects of translation – including their analysis and conceptualization – has gained prominence since the late 19th century, given the crucial role translation played in Ukrainian nation-building. An analysis of pre-disciplinary reflections on translation in different sociopolitical contexts – in the Habsburg and the Russian empires, in the Polish Republic and in the USSR, then the formation of the discipline within the ideologized Soviet scientific paradigm, and finally developments in the field in recent decades – in independent

Ukraine, reveals a unique trajectory of development of Ukrainian Translation Studies. Such analysis is based on scrutiny of academic publications and public discussions examined within the corresponding ideological contexts and combines quantitative and qualitative methods.

During the period of pre-disciplinary reflection (up to World War I), Ukrainian thinkers not only scrutinized the plausible approaches to translation and its underlying regularities but also emphasized its nation-building and social-didactic functions (Ivan Franko), its role in bridging the “cultural gap” between different strata of Ukrainian society at the time (Borys Hrynchenko), and its capacity to modernize national literature and theatre.

The general rise in the field of Ukrainian literary translation, which occurred after the end of World War I, was accompanied by the development of translation criticism and theory, as well as the elaboration of methods for its teaching.

A comparison of publications released during the 1920s and 1930s in the Ukrainian SSR and in Western Ukraine reveals both quantitative and qualitative differences, caused primarily by the political and ideological context. In terms of quantitative indicators, the flourishing of literary translation, fostered by the temporary policy of *korenizatsiia* (indigenization), was accompanied by a significant increase in the number of translation studies publications in the Ukrainian SSR (especially in Kharkiv and Kyiv, as well as Odesa) per year: from isolated reviews in the early 1920s to dozens of studies published annually between 1927 and 1931; in the following years, their number sharply declined due to the change of the political course. Outside “Soviet Ukraine,” quantitative growth during this period occurred much more gradually, alongside a parallel expansion in the range of topics covered, which was broader than in the Ukrainian SSR with its ideology-bound constraints.

After September 1939, Translation Studies in Ukraine was compelled to develop within the framework of the Soviet scientific paradigm, and the principal characteristics of the branch included ideologization, uniformity, and prescriptiveness. Besides, anti-Ukrainian national policy of the regime made the unhindered development of the field impossible.

Following the collapse of the USSR, Ukrainian Translation Studies compensated for limitations during the previous decades and integrated into the Western scholarly paradigm while trying to preserve the legacy of researchers repressed by the Soviet regime, as well as the valuable achievements in the field by diaspora.