



Ethical Commitment and Social Responsibility among the Iranian Professional Translators

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Received: 10 December, 2020

Accepted: 28 February, 2021

Abstract

In the past time, ethics in translation was more concerned with translators' commitment to fidelity. Today it is no longer merely concerned with fidelity but rather with a commitment to the cultural, social, situational norms of a given community. Not being committed to such ethical norms or accepting the responsibility for their actions could create irrecoverable problems for the profession; for instance, the clients' gradual loss of trust in this profession and the emergence of non-professional translators. The present study surveyed the extent of the commitment of professional Iranian translators to ethics and professional norms. A quantitative analysis was designed based on a researcher-made questionnaire rooted in Chesterman's models of ethics, followed by a qualitative phase through the design of interviews. The questionnaire was administered to 45 selected Iranian professional translators working in a variety of fields. The results obtained from the questionnaires and interviews indicated that professional Iranian translators, though suffering from a lack of a comprehensive code of ethics compatible with the international standards, are highly committed to ethics in their profession and that those who are more committed to ethics in their translation also feel and express more social responsibility. The findings of this study can ensure the clients of the professional translators' commitment to their social responsibility, hence the quality and fidelity of their translation.

Keywords: Commitments in Translation; Ethics of translation; Norms; Professional translators; Translation in Iran

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INTRODUCTION

Ethics has always been an important issue for translators and interpreters, though its focus has been on the question of fidelity to the spoken or written text (Inghilleri & Maier, 2009). In a special issue of *The Translator*, Pym declared that Translation Studies had 'returned to questions of ethics' (Pym 2001, p.129). He maintained that the discipline moved away from the dominance of the descriptivist paradigm towards globalizing trends that demand increased attention to processes of cross-cultural communication. In 2004, a volume was dedicated to the theme of translation and ethics in the special issue of *Traduction, Terminologie, Rédaction* (Fiola, 2004), in which many of the discussions initiated in Pym's volume were developed. In 2005, a collection of essays titled *Nation, Language and the Ethics of Translation* (Bermann & Wood, 2005) was published several of which had translation ethics as their primary theoretical focus.

In the late 20th century, when translation became professionalized, dozens of codes of ethics specific to translation were developed in countries where translation was practiced (countries with codes of ethics for translation and interpreting are the US, the UK, Australia, Canada, Belgium, Denmark, Netherlands, Sweden, Ireland, France, New Zealand, India, Japan, Israel, South Africa (McDonough Dolmaya, 2011). Today, with no exception, translators are expected to commit to the ethics of their profession (Drugan, 2011). The prominent translation scholar Baker maintains that ethics plays a prominent role in the field of translation

and that the knowledge of ethical standards is essential to good practice, developing the profession, and maintaining positive opinions and perceptions (Baker, 2011). If translators are not in some way responsible, they will not take responsibility for their choices; there would be no ethical issue and, therefore, no need to guide their work (Pym, 2001). Chesterman (2001) defined four models of ethics: the ethics of representation, expanding ethics of service, more philosophical ethics of communication, and norm-based ethics. To these, Chesterman would add the fifth ethics of 'commitment', an attempt to define the 'good' ideally attained by translation, embodied in an oath that might work as a code of professional ethics for translators. By proposing a model of translation ethics, he emphasized the importance of commitment, striving for excellence in translation, and being a reliable translator.

Due to the sensitivity and significance of translation in representing an already presented text or document, irrecoverable problems would arise if translators are not committed to the ethical norms and responsibility for what they produce, and those would be the clients' gradual loss of trust in this profession. Obviously, clients refer to agents and translators that they trust, and their awareness of the translators' extent of commitment and professionalism would help them select their translation agents more confidently. This, in turn, would prevent the emergence of non-professional translators in the market.

The present study aims to explore the extent of the commitment of Iranian professional translators to ethics and professional norms based on Chesterman's four models of ethics (2001) and

his concepts of norms (1997). The study seeks to answer the research questions “to what extent are Iranian professional translators committed to the ethics of their profession and to what types of ethics are they committed more?”

REVIEW OF LITERATURE

Ethics or professional ‘codes of ethics’ dates back to the 18th and 19th centuries in the fields of law and medicine (Davis, 2003). The professionals of these fields including physicians, lawyers, and judges were expected to be committed to these codes of ethics. Today, most professionals sign it right at the beginning of their careers. Physicians take an oath that people’s health issues will be more important for them than anything else. Lawyers and judges oblige themselves to be fair and not be influenced by environmental and emotional factors. As Drugan (2011, p.111) pointed out, “ethical codes were collectively identified as necessary [...] (Consider, for example, such daily ethical decisions as to whether to accept work for clients in sensitive medical domains like abortion; or how extreme situations of conflict and war affect the translator’s role).” Drugan (2011) asserts, “Codes of ethics and conduct have been developed precisely to support professionals in considering such issues and to equip them to formulate appropriate and justifiable responses.” (p.111). This is the most common way of defining "ethics": norms of conduct that distinguish between acceptable and unacceptable behavior.

Ethics can also be defined as a method,

procedure, or perspective for deciding how to act and for analyzing complex problems and issues. Many different disciplines, institutions, and professions have norms for behavior that suit their particular aims and goals. These norms also help members of the discipline to coordinate their actions or activities and to establish the public’s trust in the discipline. For instance, ethical norms govern conduct in medicine, law, engineering, and business. Ethical norms also serve the aims or goals of research and apply to people who conduct scientific research. There is even a specialized discipline, research ethics, which studies these norms (Rensik, 2011). Another important area in the literature on ethics in professional settings relates to social responsibility. Drugan and Tipton (2017) define ‘responsibility’ as action-oriented and dynamic, encompassing value judgments and decisions that may lead as much to resistance as to acceptance and commitment to sustain a form of social consensus. There is a large body of research on social responsibility concerning business and professional settings, such as banking, human resources, law, or management. From the 1950s, there was a growing awareness that ‘the several hundred largest businesses were vital centers of power and decision making and that the actions of these firms touched the lives of citizens at many points’. In other words, a professional focus on social responsibility may have an impact on individuals and society far beyond the narrow professional sphere. As Drugan and Tipton (2017) claimed, some caring professions such as medicine, social work, and teaching have a stronger tradition of considering social responsibility, thus they found it a more

appropriate model for translation and interpreting sectors.

In discussing ‘responsibility’ as a dynamic feature of translatorial activity, it is important to recognize the shift in the past 20 years from deontologically oriented approaches to translator ethics towards differentiated approaches in which the whole communicative situation makes decisions. The concept of an ethics of service, promoted through the notion of translation as a commissive act (Tymoczko, 2000; Chesterman, 2001) and described by Pym (2001) as often outweighing any constraints to represent a particular source text, has triggered a large amount of scholarly research (see Pym, 1997, 2001, 2012; Chesterman, 1997, 2001, 2009; Tymoczko, 2000; Koskinen 2000, Jones 2004; Goodwin 2010, Baker, 2008, 2011; Inghilleri, 2011), and have hinted at translation as an entirely ethical activity. Applying this understanding of ethics, the codes’ role becomes even more crucial (Lambert, 2018).

Translation Studies has returned to the question of ethics (Pym, 2001). As Baker (2011) put it, ethics plays a prominent role in the field of translation and is no longer concerned with the ethics of linguistic equivalence, fidelity, or even of their simple negation because it is no longer easy to identify the object of such relations. Pym (2001) maintains that these concerns are still maintained but in completely different forms and at higher levels. He concludes that ethics is now a broadly contextual question, dependent on practice in specific cultural locations and situational determinants, and is integrated with the cultural, social, situational values of a given community.

Therefore, it involves shared ways of behavior motivated by shared ways of thinking. Pym (2012) believes that ethics is there to help contextualize rational issues, predict possible contradictions, find and give fulfilling solutions, and facilitate debate and decision. In Translation Studies, these shared notions and behaviors are called ‘norms’. Similarly, Toury (2012) defines norm as “the translation of general values or ideas shared by a community – as to what is right or wrong, adequate or inadequate – into performance instructions appropriate for application to particular situations” (p.63). Pym’s claim in 2001 coincided with the post-9/11 era of global politics, thus sparking an even greater awareness of the importance of ethics amongst translators, interpreters and translation scholars. The new era threw into sharp relief the issue of conflicting beliefs amongst the producers and receivers of spoken and written texts, and their relationship to social, economic and political power. Drawing on insights from a range of disciplines (including philosophy, sociology, anthropology, literary theory, narratology and legal studies), translation scholars have increasingly identified questions of ethical responsibility, social activism and personal integrity as urgent issues central to academic and non-academic pursuits within the field.

Various researchers have addressed ethics in translation (Chesterman, 2001; Pym, 2001, 2012; Baker, 2008, 2011). Andrew Chesterman has made a very serious attempt at a transition from various ethical models to a unified understanding of the professional ethics and likewise moral identity of the translator. In his opinion, the concepts of the ethics of translation

and the translator that exist in translation theory come down to four basic models. He highlighted the importance of such models to professional codes of ethics which guided best practice across a range of contexts. These models are Ethics of representation, Ethics of service, Ethics of communication, and Norm-based Ethics.

Ethics of representation: Chesterman (2001) stated that this first model of translation ethics goes away back to the ideal of the faithful interpreter and the translation of sacred texts. It is important to represent the source text or source author's intention faithfully without adding, omitting, or changing anything. Another point in this ethic is the long tradition of representing the other, the relation with alterity. This became important during the German Romantic movement which stresses the value of allowing the 'other' to appear in its light, without being domesticated which is the general argument of Schleiermacher, Berman, and Venuti (Chesterman, 2001). This theoretical argument emphasizes the concept that every translation is an interpretation and has a difference from other translations of the same text. As Chesterman (2001) put it, "the translator's ethical dilemma is then how to choose and transmit a good or the best interpretation" (p.2). Therefore, to Chesterman, to represent is to interpret. He said that if a translation misrepresents the other, the result of it might be a prejudiced, biased, ideologically suspect version that has unethical repercussions, intercultural perceptions, and relations. An ethic of representation emphasizes the value of fidelity, faithfulness, and truth. A translator should be like a good mirror that

represents source text or source author's intention or even source culture accurately and truly. He mentioned that postmodern approaches problematize the possibility of faithful representation and stress the ambivalence of the relations between source and target texts and cultures. However, Chesterman believes that the central ethical problem is one of representation of something standing for something else. So, in this sense, the representation model of ethics tells us that a translation is a sign of the original (Chesterman, 2001).

Ethic of service: Chesterman (2001) developed this second model based on the concept of translation as a commercial service that is performed for a client. This kind of ethic usually implicitly results in functional models of translation and the Skopos theorist. He stated that if the translation complies with the instructions set by the client, the translator is considered to act ethically and fulfill the goal of translation as set by the client and accepted or negotiated by the translator. Chesterman (2001) continued that translators do not waste time or money and maybe also as invisible as possible. Clients expect value for money and they provide commercial service. The value of time, meeting deadlines, etc. is also ethics of service. As Chesterman (2001) remarked, "a prime quality of good translator servants is thus loyalty, they are loyal above all to the client, but also the target readers and the original writer" (p.140). This quotation justifies the importance of service and what he says about the ethics of service.

Ethics of communication: this third model of ethics has gained more attention during the late 20th century. He said that the stress here is not

on representing the ‘other’ but on communicating with others. In translation theory, the focus is on communicating across linguistic or cultural boundaries. Pym (2001) also highlights the ethical aspects of such communication. In his perspective, the aim of cross-cultural communication is the shared benefit deriving from cooperation and the ethical aim of translation is to further intercultural cooperation between parties who are “Other” to each other. So, to this end, an ethical translator translates in such a way as to optimize this cooperation. From this perspective, the primary faithfulness of an ethical translator is to the translator’s profession, located in an intercultural space, and also to the whole system that makes cross-cultural communication possible, rather than to source text or culture or to target readers or culture. From a communication viewpoint, the ethical translator is a mediator working to reach a cross-cultural understanding and by understanding he means understanding each other. He said such understanding is achieved via an understanding of texts, messages, signs, intentions, meanings, etc. As Chesterman (2001) maintained, “understanding a translation means arriving at an interpretation that is compatible with the communicative intention of the author and the translator and in some cases also the client, to a degree sufficient for a given purpose” (p.6).

Norm-based ethics: this fourth model of translation develops from descriptive translation studies and norm theory (Munday, 2016). Descriptive Translation Studies (DTS) investigates the norms that determine or influence translation production and reception.

These norms determine what acceptable translation products should look like, and the way that they vary from period to period and from culture to culture (Chesterman, 2001). From this perspective, Toury remarks that translation primarily occupies a position in the social and literary systems of the target cultures (Toury, 2012). The norms thus represent expectations, mainly in the target culture, about what translations are supposed to be like in that culture at that time. Thus, according to Chesterman (2001), behaving ethically means behaving in a way that one is expected to behave in line with norms. Trust is one of the key values underlying this model; if translators behave in predictable, norm-conforming ways, it will be easier to trust them and the profession as a whole.

Chesterman (1997) further proposed two sets of norms: product or expectancy norms – process or professional norms. *Product or expectancy* norms are established by the expectations of readers of a translation concerning what a translation should be like. Factors forming these norms include the predominant translation tradition in the target culture, the discourse conventions of the similar target language genre, and economic and ideological considerations.

Professional norms: regulate the translation process itself, these norms are subordinated to and determined by expectancy norms. Professional norms are the kind of norms constituted by competent professional behavior. These norms govern accepted methods and strategies of the process of translation production. Chesterman (1997) stated that professional norms could be subsumed under three higher-order norms:

a) The accountability norm: this kind of norm is an ethical norm, dealing with professional standards of integrity and thoroughness. In this kind of work, the translator will take responsibility for the work produced for the commissioner and reader.

b) The communication norm: this is a social norm and the translator, the communication expert work to guarantee optimum communication between the parties.

c) The relation norm: this is a linguistic norm that deals with the relation between ST and TT. The translator should act in such a way that an appropriate relationship is formed between ST and TT.

In the Iranian context, researchers have conducted few studies to investigate the Iranian code of ethics for professional translators and their degree of commitment to it. However, few studies have delved into Chesterman's ethical norms for that purpose. For example, Kafi, Khoshsaligheh and Hashemi (2018) surveyed 11 Iranian translators to investigate some challenges of developing a translation profession in Iran. One of the themes they reached was lack of a unified code of ethics. Most of the interviewees in their study (7/11) stated that Iranian translators do not explicitly follow any set of ethical principles. The interviewees remarked that although there have recently been some efforts to establish a set of ethical codes for Iranian translators, these efforts have not been fruitful due to the lack of a representative association with the authority to reinforce such types of regulations. Another theme was The Iranian translators' unfamiliarity with basic rights and duties. Kafi et al. (2018) maintained that

according to three of the interviewees, for the majority of Iranian translators, the only responsibility is to produce a text in a second language, without being aware of issues such as cultural transfer, the translator as intercultural mediator and translation ethics.

In another study, Lotfollahi, Tavakoli and Vahid Dastjerdi (2020) examined the fundamental assumptions underlying the approved Iranian Charter of Professional Ethics for Translators in Iran and to explore the limitations of the *Charter*. They analyzed 18 English codes of ethics for translators from different countries to find the overall values and underlying principles commonly shared by the codes. Then, the main points of similarity and difference between this *Charter* and the codes from around the world were analyzed to reveal the principles underlying the Iranian Charter of Professional Ethics for Translators. The results of their study revealed that the approved Iranian Charter of Professional Ethics for Translators is not very practical and could not be successful in regulating ethical practice across the translation profession in the Iranian context.

METHODS

Participants

The respondents of this survey were 45 professional translators with different years of experience varying from five years to more than 21 years. Of the total participants, 23 were female and 22 were male translators. The respondents' names remained anonymous to ensure them of privacy, so they could answer the questionnaire with more confidence. The respondents were selected based

on a purposive sampling procedure to fit the purpose of the study. As for the qualitative part of the study, four of the respondents were selected for the interview based on a convenient sampling procedure. They accepted to answer the researchers' questions in more depth right after rating the Translators' Commitment to Ethics (TCE) Questionnaire.

Materials

TCE questionnaire

The questionnaire used in this study was developed by the researchers based on Chesterman's models of ethics. The questionnaire includes four sections: Section 1 examines ethics of representation; Section 2 examines ethics of service; Section 3 examines the ethics of communication; and Section 4 examines norm-based ethics. This last section consists of three subsections, including a) measures of the accountability norm (ethical norms), b) measures of the communication norm (social norms), and c) measures of the relation norm (linguistic norms). In sum, the TCE questionnaire contains 17 items with each item having five options on a Likert scale (*Always-Usually-Sometimes-Rarely-Never*). The highest score belongs to *Always* (5) and the lowest score goes to *Never* (1) (see Appendix 1).

Lawshe Content Validity was employed to test the validity of the questionnaire. This process is based on field experts' evaluating whether the items of the questionnaire have content validity. According to Lawshe validation, the field experts should rate three

options (essential, useful but not essential and unessential) for each item of the questionnaire. For an item to be valid in content, Lawshe presented a minimum value; this depends on the number of experts. For example, the minimal value for 18 experts should be around 0.45. To this end, the researchers asked 18 experts in the field to validate the first draft of the questionnaire. The minimal value obtained was 57.92. As a result, items 11 and 16 appeared 'problematic' based on the experts' ratings and were removed from the first draft questionnaire.

TCE Interview

The interview was conducted with the purpose of verifying and consolidating the quantitative results obtained from the TCE questionnaire. The source of deriving the interview questions was Chesterman's models of ethics as used in the design of the questionnaire. The interview was a structured in nature, and its content validity was confirmed by the same Translation Studies experts. There were four main questions in the TCE interview asking the four randomly selected interviewees, on the same day as they completed the questionnaire, to explain the reasons for their replies to the four sections of the TCE questionnaire (see Appendix 2). The interviewees' statements were initially recorded and then transcribed and finally the qualitative results were tabulated to be used in argumentations.

RESULTS

Item 1

Item 1 of the TCEQ measures the Ethics of



representation. As Figure 1 shows, only 2 (4.4%) respondents rated the **SOMETIMES** and 24 (53.3%) of respondents rated **USUALLY** and 19 (42.2%) of them rated

ALWAYS. The results show that most of the respondents (about 95%) tended to attention to the accurate representation of the source text.

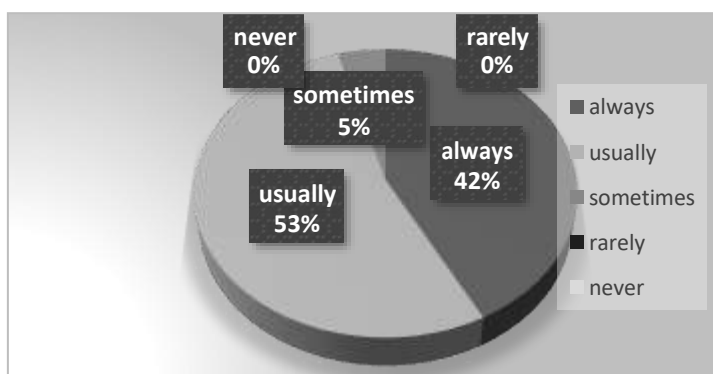


Figure 1. Percentages of ratings for item 1

Item 2

Item 2 measures the Ethics of representation. As Figure 2 illustrates, only 2 (4%) respondents rated **RARELY** and 7 (16%) of the respondents rated **SOMETIMES** and 16 (36%) of them rated

USUALLY and 20 (44%) of them rated **ALWAYS**. These results demonstrate that most of the respondents (80%) are committed to the accurate representation of the source text.

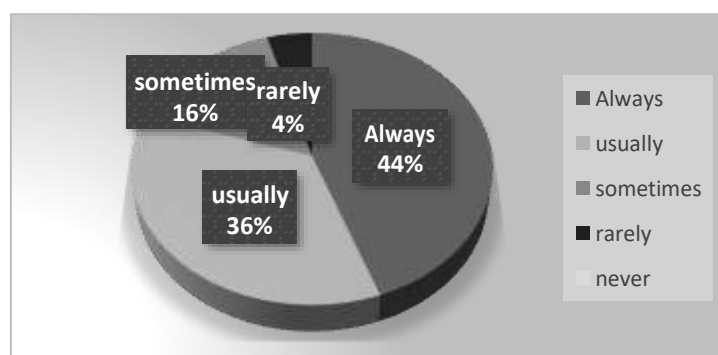


Figure 2. Percentages of ratings for item 2

Item 3

Item 3 questionnaire measures the Ethics of service. As Figure 3 shows, only one (2%) of the respondents rated selected **NEVER** option and one (2%) of the respondents rated

RARELY and three of them (7%) rated **SOMETIMES**, 20 (44.4%) of them rated **USUALLY** option and 20 (44.4%) of them rated **ALWAYS**. These statistics indicate that a

considerable number of respondents cared about the Ethics of service.

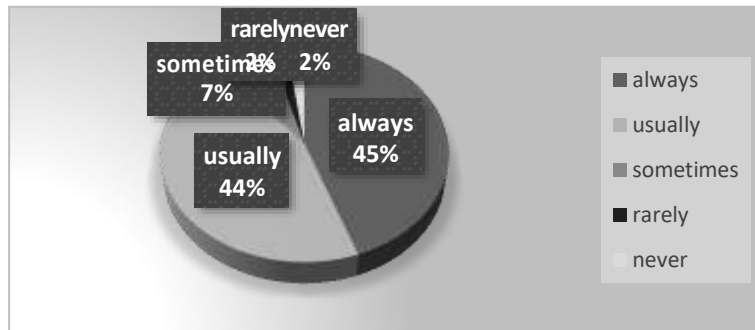


Figure 3. Percentages of ratings for item 3

Item 4

Item 4 measures the Ethics of service. As Figure 4 represents, 3 (6.7%) of the respondents selected NEVER, 6 (13.3%) of the respondents rated SOMETIMES, 15 (33.3%) of the

respondents rated the USUALLY option and 21 (46.7%) of them rated ALWAYS. These results show that for a considerable number of the respondents (80%), the Ethics of service was very significant.

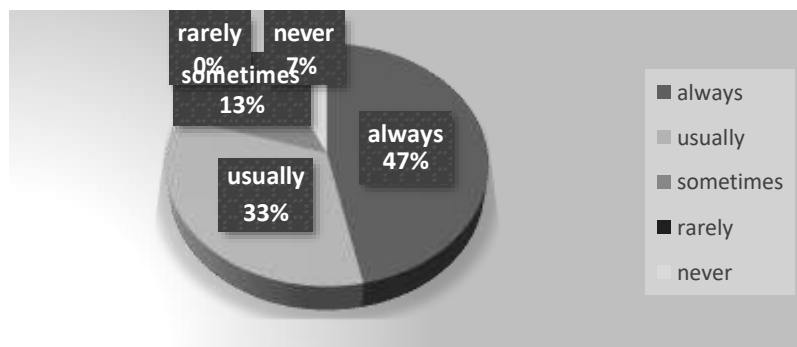


Figure 4. Percentages of ratings for item 3

Item 5

Item 5 measures the Ethics of service. As Figure 5 shows, 2 (4.4%) of the respondents rated SOMETIMES, 11 (24.4%) of the respondents rated USUALLY and 32 (71%) of the respondents rated ALWAYS. About 95% of

the respondents considered the ethics of service essential. These results demonstrate the importance of this item measuring the Ethics of service for a considerable number of respondents.

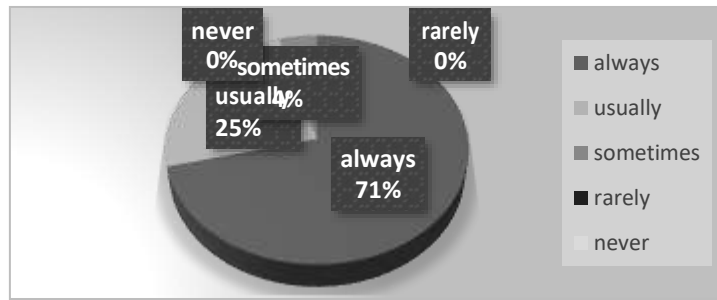


Figure 5. Percentages of ratings for item 5

Item 6

Item 6 measures the Ethics of communication. As Figure 6 illustrates, 2 (4%) of the respondents rated SOMETIMES, 12 (27%) of the respondents rated USUALLY and 31 (69%)

of the respondents rated ALWAYS. These results show that a considerable number of respondents (about 95%) were committed to the Ethics of communication.

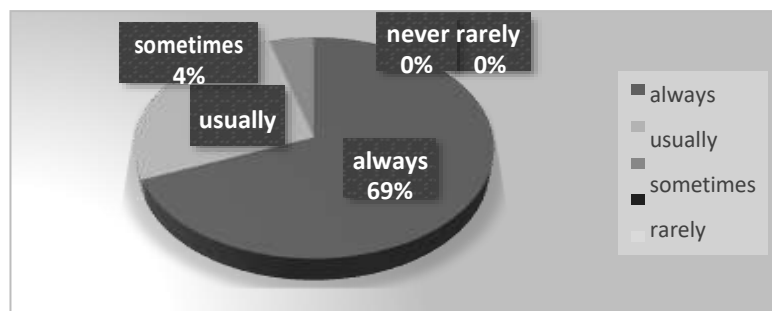


Figure 6. Percentages of ratings for item 6

Item 7

Item 7 measures the Ethics of communication. As Figure 7 shows, 2 (5%) of the respondents rated RARELY, 6 (13%) of the respondents rated SOMETIMES and 18 (40%) of the

respondents rated USUALLY and 19 (42%) of them rated ALWAYS. These results demonstrate that most of the respondents (about 82%) were committed to the Ethics of communication.

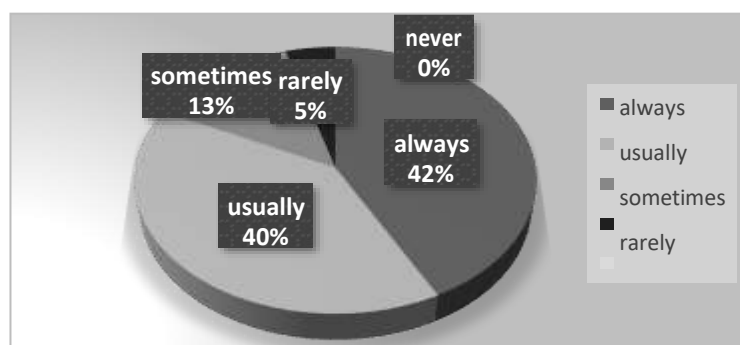


Figure 7. Percentages of ratings for item 7

Item 8

Item 8 measures the Norm-based Ethics (accountability norms). As Figure 8 shows, only 2(4.4%) respondents rated NEVER and one (2.2%) of the respondents rated RARELY and 9 (20%) of them rated SOMETIMES, 18

(40%) of them rated USUALLY and 15 (33.3%) of them rated ALWAYS. These results show most of the respondents (73%) were committed to the Norm-based Ethics (accountability norms).

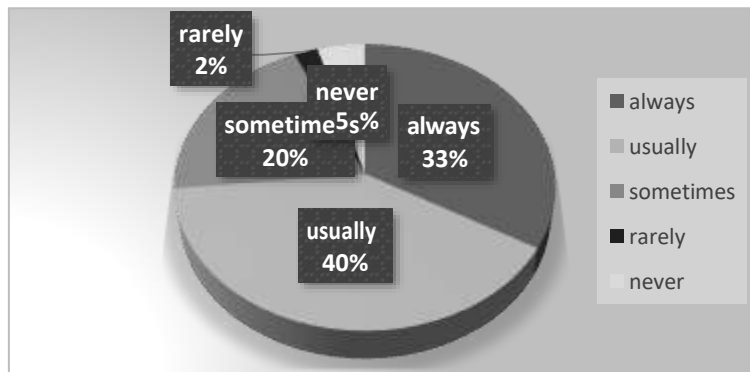


Figure 8. Percentages of ratings for item 8

Item 9

Item 9 measures the Norm-based Ethics (accountability norms). As Figure 9 demonstrates, 2 (4.4%) of the respondents rated NEVER option and 3 (6.7%) of the respondents

rated RARELY and 5 (11.1%) of them rated SOMETIMES, 15 (33.3%) of them rated USUALLY and 18 (40%) of them rated ALWAYS. These RESULTS show that most of the respondents (about 73%) were committed to the Norm-based Ethics (accountability norms).

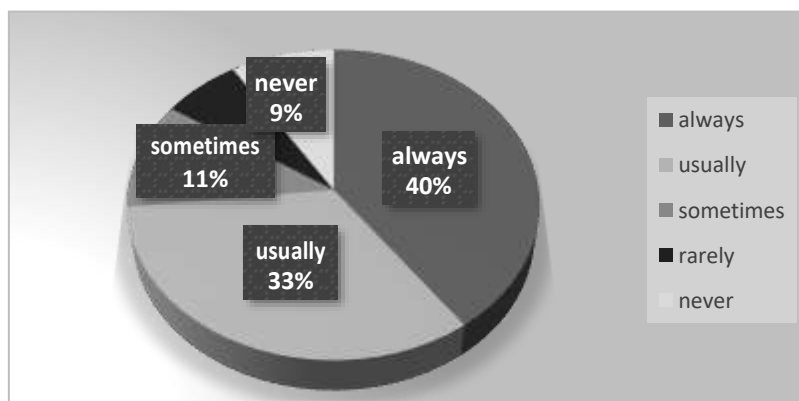


Figure 9. Percentages of ratings for item 9

Item 10

Item 10 measures the Norm-based Ethics. As Figure 10 illustrates, 2 (4.4%) of the

respondents rated NEVER and one (2.2%) of the respondents rated RARELY and 2 (4.4%) of them rated SOMETIMES, 13 (28.9%) of them rated USUALLY and 27 (60%) of them rated

ALWAYS. These results show most of the respondents (about 90%) are committed to the Norm-based Ethics.

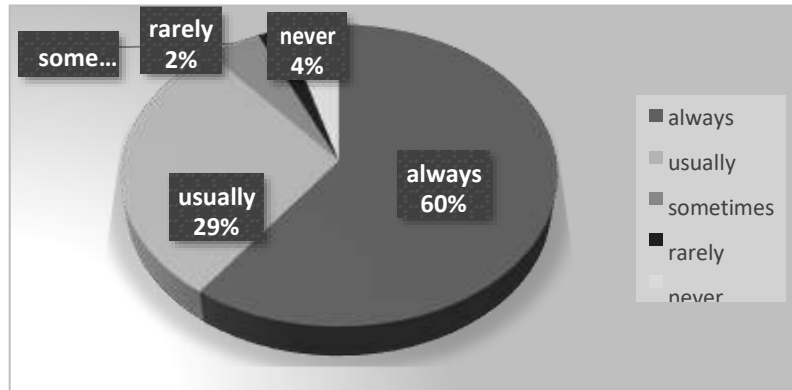


Figure 10. Percentages of ratings for item 10

Item 11

Item 11 measures the Norm-based Ethics. As Figure 11 shows, one (2.2%) of the respondents rated RARELY and 2 (4.4%) of the respondents

rated option, 7 (15.6%) of them rated USUALLY and 35 (77.8%) of them rated ALWAYS. These results show most of the respondents were committed to the Norm-based Ethics.

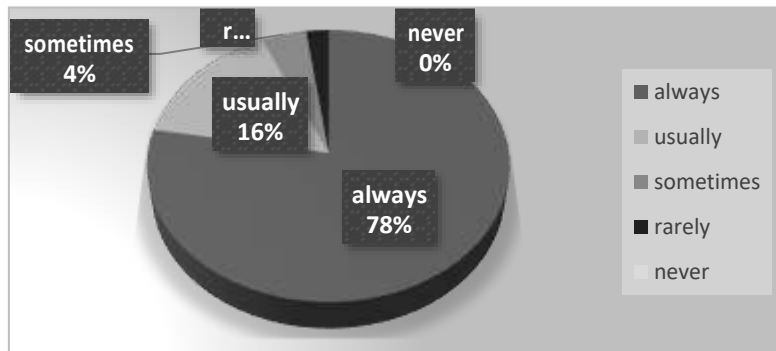


Figure 11. Percentages of ratings for item 11

Item 12

Item 12 measures the Norm-based Ethics. As Figure 12 illustrates, one (2.2%) of the respondents rated NEVER and one (2.2%) of the respondents rated RARELY and 10 (22.2%)

of them rated SOMETIMES, 20 (44.4%) of them rated USUALLY and 13 (28.9%) of them rated ALWAYS. These results indicate that most of the respondents (about 73%) were committed to the Norm-based Ethics.

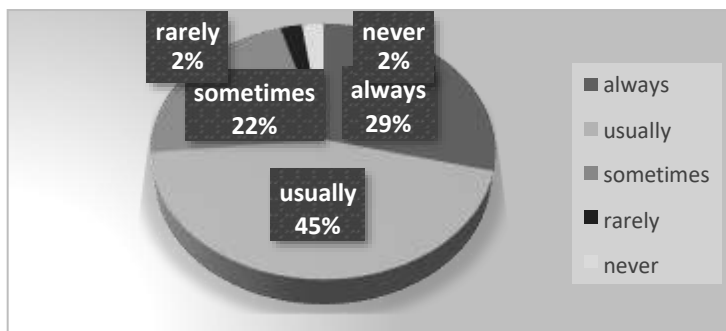


Figure 12. Percentages of ratings for item 12

Item 13

Item 13 measures the Norm-based Ethics. As Figure 13 represents, 6 (13.3%) of the respondents rated SOMETIMES, 24 (53.3%) of the respondents rated USUALLY and 31 of the

respondents rated ALWAYS. These results show that a considerable number of respondents (about 87%) were committed to norm-based ethics and considered it important in the practice of translation.

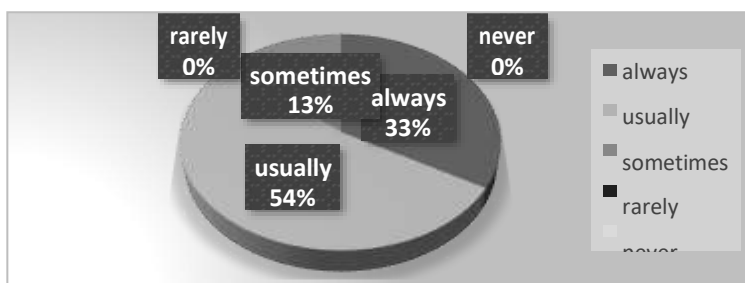


Figure 13. Percentages of ratings for item 13

Item 14

Item 14 measures the Norm-based Ethics. As Figure 14 shows, one (2.2%) of the respondents rated NEVER and 4 (8.90%) of the respondents rated RARELY and 4 (8.9%) of them rated

SOMETIMES, 21 (46.7%) of them rated USUALLY and 15 (33.3%) of them rated ALWAYS. These results demonstrate most of the respondents (80%) were committed to the Norm-based Ethics.

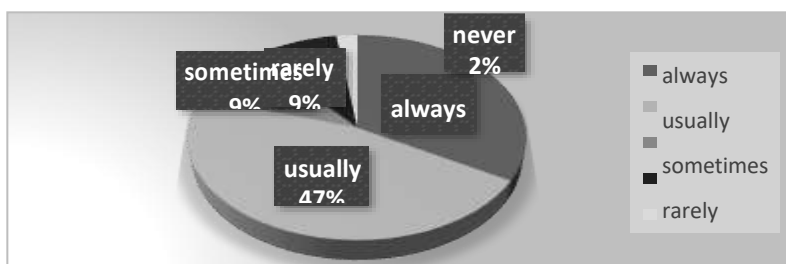


Figure 14. Percentages of ratings for item 14

Item 15

Item 15 measures the Norm-based Ethics (linguistic norms). As Figure 15 demonstrates, 3 (6.7%) of the respondents rated NEVER option and 2 (4.4%) of the respondents rated RARELY

and 4 (8.9%) of them rated SOMETIMES, 21 (46.7%) of them rated USUALLY and 15 (33.3%) of them rated ALWAYS. These results indicate that most of the respondents (80%) were committed to the linguistic norms in their translations.

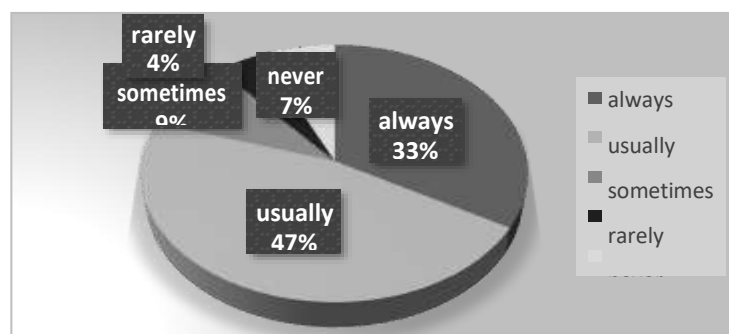


Figure 15. Percentages of ratings for item 15

Item 16

Item 16 measures the Norm-based Ethics (linguistic norms). As Figure 16 shows, 3 (6.7%) of the respondents rated NEVER, 4 (8.9%) of

them rated SOMETIMES, 15 (33.3%) of them rated USUALLY and 23 (51.1%) of them rated ALWAYS. These results show that most of the respondents (about 83%) were committed to the linguistic norms in their translations.

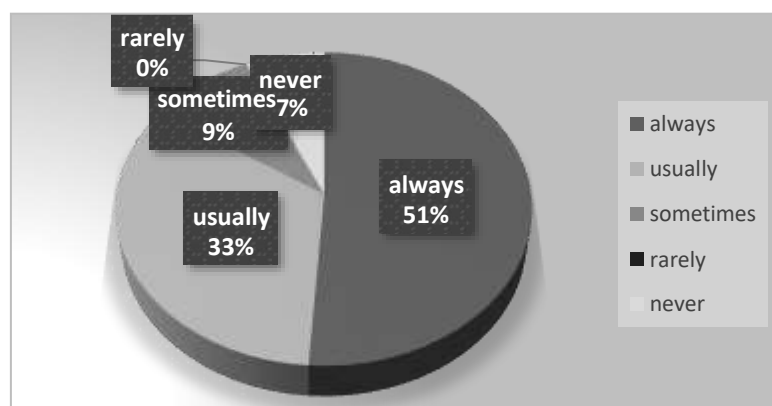


Figure 16. Percentages of ratings for item 16

Item 17

Item 17 measures the Norm-based Ethics (linguistic norms). As Figure 17 shows, one (2.2%) of the respondents rated NEVER, 4 (8.9%) of them rated SOMETIMES, 19

(42.2%) of them rated USUALLY and 21 (46.7%) of them rated ALWAYS. These results show most of the respondents (about 89%) were committed to norm-based ethics.

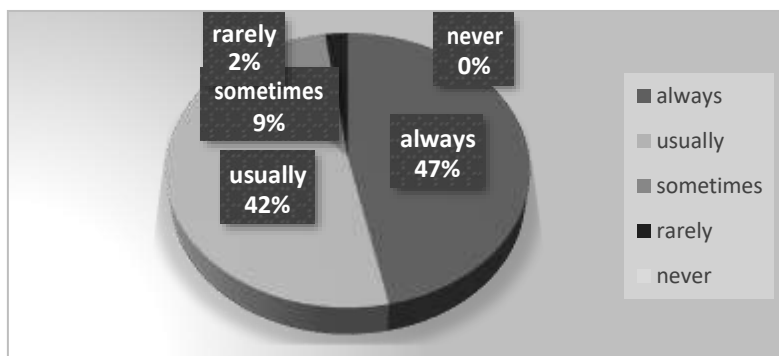


Figure 17. Percentages of ratings for item 17

Table 1 represents the results of TCE questionnaire and its comprising factors.

Table 1

Results of TCE questionnaire and its subcategories

	N	Minimum	Maximum	Possible range	Mean	Std. Deviation
Ethics of representation	45	5.00	10.00	2-10	8.57	1.28
Ethics of service	45	10.00	15.00	3-15	13.06	1.62
Ethics of communication	45	18.00	30.00	2-10	25.75	3.26
Norm-based ethics	45	17.00	30.00	10-50	24.66	3.35
Translator commitment	45	58.00	85.00	17-85	72.06	7.07
Valid N (listwise)	45					

As Table 1 shows, the results obtained for each of the questionnaire subcategories were as follows: ethics of representation ($M=8.57$, $SD=1.28$), ethics of service ($M=13.06$, $SD=1.62$), ethics of communication ($M=25.75$, $SD=3.26$), norm-based ethics ($M=24.66$, $SD=3.35$), Translators' commitment to ethics ($M=72.06$, $SD=7.07$). These statistics indicate that the professional translators were highly committed to ethics because the mean score of their

commitment was 72.6 while the maximum score of commitment was 85. The researchers decided for a triad category of commitment to ethics (17-28= weakly committed; 29-58= fairly committed; 59-85= highly committed). The results of this study revealed that professional translators are committed to the ethics of translation. They take responsibility for what they do for their clients. score of commitment was 85. The researchers decided for a triad category of commitment to

ethics (17-28= weakly committed; 29-58= fairly committed; 59-85= highly committed). The results of this study revealed that professional translators are committed to the ethics of translation. They take responsibility for what they do for their clients. They are more committed to the ethics of communication and norm-based ethics by establishing communication between the source text and the target reader. This indicates that professional translators take into account the different types of norms including the expectancy and product norms.

DISCUSSIONS

The results obtained from the analysis of the questionnaire as well as the interviews indicated that the Iranian professional translators were 'highly' committed to the ethics of their profession because the mean score of their commitment was 72.6 while the maximum score of commitment was 85. Commitment is a crucial matter in every profession. Thus, as showed in this study, translators who are 'highly' committed to the ethics in their profession, translate more passionately and take responsibility for what they do, in this situation clients are more likely to trust them and share a positive attitude towards the profession. Another important point is that translators who are more committed to ethics feel more social responsibility. Professionals are well aware of the fact that if they do not keep loyal to the original texts or take responsibility, they will put the society at risk of distrust and cause the emergence of non-professional translators into the market.

All the professional translators in this study were 'highly' committed to and shared the same view about the 'ethics of service'. They all acknowledged that translation is a social service like others. They acknowledged that translators, like lawyers, physicians or judges, should take oath that they would do their social service role in the best way possible. The results showed that they all agreed that it is essential to meet the clients' needs, and keep committed to the translation brief. Regarding the limitations of this study, one of the reasons that Iranian professional translators who took part in this study were highly committed to ethics is that they were all professional translators. The researchers consider those translators as professionals who are involved in the practice of translation. Another reason might be the respondents' honesty. Regarding the fact that all of the respondents were professionals, the results indicated that about 85% of them were committed to ethics while if the researchers examined and compared commitment between two groups (professionals and amateurs), the results would be different.

According to the results, Iranian professional translators were 'weakly' committed to 'ethics of representation' than ethics of service. Based on the questionnaire results and interview statements, the translators acknowledged that their job is beyond an agent who merely transfers texts from one language to another or a machine translator which can translate texts automatically. The reason for the 'weak' commitment in this part is that professional translators see themselves different from non-professional translators with whom the societies are flooded. They mostly expressed

themselves as social beings who should do social acts. As for 'norm-based ethics', the results showed that they were 'highly' committed to move within the social, cultural and ideological norms of the society in which they work. Again, the most possible reason for this 'high' commitment is economical and relates to their professionalism. This means that, professional translators have to follow the norms of the society to be able to survive economically and increase their social and symbolic capitals. Moreover, the concept of norms is very important especially for translators because if translators want to publish their translations, they must take into account the different norms applied in their country. Otherwise, there would be no point in translating a text without taking into consideration the norms of the target culture. Such translations may never be published or read by target readers. The 'highest' commitment, according to the results, was related to 'ethics of communication'. The mean score of commitment to ethics of communication was about 25 which was higher than the other three types of ethics (norm-based ethics: 24; ethics of service: 13; and ethics of representation: 9). One of the basic tasks of translators is facilitating communication between text and those who are not familiar with a foreign language. Translators in this study acknowledged that they act as mediators and try to establish communication between the source text and their clients through communicative translation source. That's why for the Iranian professional translators, the ethics of communication is so critical. Moreover, all the

interviewees believed that translation is a way of communication and it is of the utmost importance to make communication possible between two different languages. They believed that one of the most crucial duties of a translator is to facilitate the right communication occur between two different cultures.

The results of the study do not confirm the results presented by Kafi et al. (2018). While they maintained that the only responsibility to which the majority of Iranian translators commit themselves is to produce a text in a second language, without being aware of issues such as cultural transfer, the translator as intercultural mediator and translation ethics, the results of this study, consolidated by the interviewees' statements, revealed that the majority of the selected translators accepted the responsibility for what they do, and they mostly acknowledged their social role as cultural mediators, and not merely a producer of texts. Nevertheless, the results of this study confirmed those of Lotfollahi et al. (2020) who revealed that the approved Iranian Charter of Professional Ethics for Translators is not very practical and could not be successful in regulating ethical practice across the translation profession in the Iranian context. In a similar vein, the results of this study proved that translators do not have access to an efficient Code of Ethics, and what they do is based on their inner commitments.

CONCLUSION

What is most remarkable in this study is that the Iranian professional translators, despite they have no access to a practical and efficient Code of Ethics or Chart, do their social service appropriately and

keep committed to this social responsibility as much as possible. The study surveyed a limited number of Iranian professional translators; thus, it can be concluded very cautiously that the translators who are more committed to ethics in their translation feel more socially responsible. They are aware that if they do not keep committed to and accept responsibility for what they translate, they will put their society at risk. It is also essential that professionals develop ethical standards to encourage social responsibility because these actions lead to the enhancement of their ethical attitudes. Through a survey and enough data analysis, the study indicates that Iranian professional translators normally act as cultural and social mediators and try to establish a communication between the source text and target reader. They are aware that they are responsible for importing the target values, knowledge, and contents into the target society and for exporting them into other societies. They are, in a sense, the ones who can decide what to import and what to export.

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Appendix 1**Iranian Professional Translators' Commitment to Ethics (TCE) Questionnaire**

Dear respondents,

This questionnaire intends to investigate the extent to which professional translators are committed to ethics of translation in their profession and how they would act if there is any clash between their personal beliefs, attitudes and opinions and what they are commissioned to translate.

Please rate the questionnaire anonymously and make sure your answers/opinions are kept confidential and are used for research purposes only.

Thank you

Gender: M F

Age:

Educational degree (if): BA MA PhD
Other

Field of activity: Written Interpretation
Audiovisual Other

Years of experience: Less than 5 6 to 20
More than 21

Occupation (if): Freelance Translator
Instructor Translator at Office
Other

Interested field/s for translating: Literary
Non-Literary

1. To what extent loyalty to the source text and a 'representation' of the Other important for you?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

2. To what extent do you keep loyal to the source text and author's intentions if there is a clash between his requirements and those of yours?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

3. To what extent do you consider translation as a 'service' rendered to client?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

4. To what extent do you consider translation as meeting the ideals of rendering a professional service?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

5. To what extent are the requirements set by the client (type and quality of

translation, deadline, etc.) important to you?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

6. To what extent do you consider translation as a way of enabling 'communication' between the source text/author and the target readers?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

7. To what extent do you consider translation as a way of enabling 'cooperation' between the source text/author and the target readers?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

8. To what extent do you feel like a facilitator?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

9. To what extent do you feel like a mediator?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

10. To what extent is it important for you that the author, translator, and target readers reach 'the same' interpretation?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

11. To what extent do you accept responsibility for the work you produce for the client?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

12. To what extent do you take into consideration the social expectation norms of the target society?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

13. To what extent do you take into consideration the cultural norms of the target society?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

14. To what extent do you take into consideration the historical norms of the target society?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

15. To what extent do you take into consideration the political and ideological norms of the target society?

1. Always 2. Usually 3. Sometimes
4. Rarely 5. Never

16. To what extent are the non-linguistic determinants (a situation, subject, field, time, place, receiver, sender, effective implication (humor, irony, emotion, etc.) are important to you?

- 1. Always
- 2. Usually
- 3. Sometimes
- 4. Rarely
- 5. Never

17. To what extent do you take into consideration the concept of equivalence?

- 1. Always
- 2. Usually
- 3. Sometimes
- 4. Rarely
- 5. Never

18. To what extent do you take into consideration the concept of function?

- 1. Always
- 2. Usually
- 3. Sometimes
- 4. Rarely
- 5. Never

If you have any other opinions, please state here:

.....

Appendix 2

Transcription of the interviewees' statements based on Chesterman's (2001) four categories

	Ethics of representation	Ethics of service	Ethics of communication	Norm-based ethics
Interviewee 1	<i>"It is important but to the extent that it doesn't affect my own culture and the people belong to my own cultural ideology. If sticking to the representation of the Other means losing your own culture and ideology then it is not important to me. So it is important as long as it doesn't have negative effects."</i>	<i>"I consider translation as a service rendered to the client because it is the most important source of income for most of the translators. In the business area translation is nothing but meeting the ideals of rendering a professional service if we consider that the professional service is one in which professional morality, professional ethics is also included."</i>	<i>"If a translation is done accurately and professionally then it can help communication between cultures and if done carelessly, it can work as miscommunication. Usually, it is not possible that the author, the translator and the reader reach the same interpretation."</i>	<i>"I fully accept the responsibility for the work I produce for my client. I take into consideration the social norms of the target text as long as they will not misunderstand the source culture. I take into consideration the historical and political norms of target society as long as these norms were not in conflict with my religion and my ideology."</i>



Interviewee 2	<p><i>“Translators consciously or unconsciously want to represent the source text and also source author so they must be loyal. Most of the time there is a difference between cultures of source and target languages and there is a conflict as well so the translator usually should try to solve these conflicts as much as possible.”</i></p>	<p><i>“Translation is always a service, whether to the client whether to the translation company and whether to the readers of the target society. And the translator should always meet the requirements and deadline and ... set by the clients.”</i></p>	<p><i>“Translator always tries to establish a communication between two different cultures. I always feel like as facilitator because translators should always facilitate the communication but this facilitation can be different case by case. Translators always are mediators, act like a bridge that establishes a way between two different languages. Usually, the translator should try to reach the same interpretation.”</i></p>	<p><i>“I always accept the responsibility of the translation I do for my clients. It is a code of ethics in other countries in which translators not only should be responsible but also should have competence in the field they want to translate. If translators want to publish their works, usually they must take into consideration the norm which applies in the target society.”</i></p>
Interviewee 3	<p><i>“Representation is important to me to the extent that it doesn't affect the meaning. Loyalty to the source text is important to me to the extent that there wasn't so much conflict between source text author ideology and mine.”</i></p>	<p><i>“Usually translators should consider the translation service to their clients and they should meet their clients' brief for example deadline, type of translation, quality of translation, ... So translation is usually a service for translators.”</i></p>	<p><i>“To me, translation is always a communication between two languages. If I can fulfill the translation purpose which I intended to do, I will feel like a facilitator. I always feel like a mediator by the time I translating a text.”</i></p>	<p><i>“I always take responsibility for the translation I've done for my clients. Norms are very important in translation, so I always try to consider them when I'm translating a text. A professional translator should consider all types of norms (social, cultural, political, and historical) in the process of translation.”</i></p>

Interviewee 4	<p><i>“If translators accept it or not, they are always representing Other. So the representation of source text and source text author is usually important to me as long as it doesn’t have a negative effect on my own ideology.”</i></p>	<p><i>“Translation is always a kind of service, if translators translate for clients, they offer them a service. If the translator translates books from other languages, they again provide a kind of service for their target readers. So it is important to be committed to what the client wants from you.”</i></p>	<p><i>“Translation is communication between three parties involved in the process of translation, the source text author, the translator, and the target text readers. The translator always tries to make communication between three parties.”</i></p>	<p><i>“I always consider the norms when I’m translating a text, first of all, the cultural norms then social norms then political and ideological norms; because if I’m going to publish my work and if I want my work to be read, I should consider these norms in my translation.”</i></p>
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Biodata

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