

# ETHICS IN TRANSLATION AND INTERPRETING TRAINING: CULTIVATING INTEGRITY FROM CLASSROOM TO PROFESSIONAL PRACTICE

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## ABSTRACT

**Thesis.** The paper aims to explore the importance of integrating ethics into the translation and interpreting (T&I) curriculum. It argues that ethical awareness should be placed at the core of T&I education to better prepare students for the ethical challenges of professional practice and shape the profession's ethical standards.

**Concept.** The study analyses both *prescriptive* and *applied* approaches to teaching ethics in T&I, emphasising the role of *codes of ethics* as guiding frameworks. It highlights how embedding ethical principles in T&I curricula, enhance critical thinking and decision-making skills, ensuring that future professionals are equipped to navigate complex, real-world situations. The inclusion of stakeholders in ongoing dialogue about revising these codes is also explored as essential to fostering a responsive and effective ethical framework.

**Results and conclusion.** The findings suggest that fostering ethical awareness in the T&I curriculum equips students to meet the demands of professional life while encouraging them to contribute to the continuous development of ethical standards. The paper also concludes that codes of ethics must be regularly reviewed and adapted to remain relevant in an evolving societal context, benefiting both the profession and its practitioners.

**Originality.** This paper contributes to the ongoing conversation on ethics in T&I education by emphasising the need for active participation from all stakeholders in shaping ethical frameworks. It underscores the importance of embedding ethical

training into the core of T&I programmes to better prepare both students and professionals to handle ethical complexities.

**Keywords:** codes of ethics, ethics, professional practice, T&I curriculum design, training

## INTRODUCTION

With the growing interdependence of the world's economies, politics, cultures, societies, coupled with the rapid pace of technological development, translation and interpreting as disciplines and as professions are encountering pressing ethical challenges on an almost daily basis. It is, therefore, important that academic research into translation and interpreting ethics continues being carried out in order to provide valuable insights and tools that can contribute to teaching, discussion and reflection on ethics in Translation and Interpreting (T&I) education and training. Such research can also be of assistance to those involved in these professions in making and acting upon ethical decisions in any of the various assignments that they are asked to conduct.

This article will argue that *ethics* should be placed at the core of the T&I curriculum design and training to enhance both the educational learning and practical skill-building process, as well as the professional development of practitioners.

## WHAT CONSTITUTES ETHICS?

Ethics is a key issue in T&I. It has always been debated and discussed by researchers and practitioners in the field, but it was not until the end of the 20th century that a number of prominent scholars in T&I began to address the subject in a more comprehensive and serious way. Since then, ethics has gained relevance in both fields through the efforts made by scholars such as Mona Baker and Christiane Nord, who have incorporated the topic of ethics into updated editions of their earlier published work; and more recently through the work of other scholars, to name a few Cecilia Alvstad, Lynne Bowker, Joanna Drugan and Rebecca Tipton, Georgios Floros, Julie Boéri and Lluís Baixauli Delgado. The increasing number of publications on ethics which are “constantly pushing in new directions [...]” (Lambert, 2023, p. 1) shows how relevant ethics within these fields is.

In order for us to discuss ethics in T&I training, it is important, first of all, to define what is understood by this key term. The *Encyclopedia Britannica* (Britannica, n.d.) defines ethics as “the discipline concerned with what is morally good and bad and morally right and wrong. The term is also applied to any system or theory of moral values or principles” (Definition 1). *Merriam-Webster Dictionary* (Merriam-Webster, n.d.) gives multiple meanings to the term and defines it as:

- *a: a set of moral principles*: a theory or system of moral values often used in plural but singular or plural in construction; *b: ethics plural in form but singular or plural in construction*: the principles of conduct governing an individual or a group; *c: a consciousness of moral importance*; *d: a guiding philosophy*.
- *ethics plural*: a set of moral issues or aspects (such as rightness).
- *ethics plural in form but singular or plural in construction*: the discipline dealing with what is good and bad and with moral duty and obligation. (Definition 1, 2, 3).

The interconnectedness between *ethics* and *moral or moral values* can be seen from these definitions, to the extent to which both terms are often regarded as synonyms. Both definitions show that ethics is inherently linked to morality, and that any ethical theory depends upon an underlying set of moral values. There is, however, a difference between the two concepts: *morals* often relate to the particular values of individuals with regard to what they consider right and what they consider wrong; *ethics*, on the other hand, may refer to moral principles; principles of correct behaviour within a specific social group or community. It would be insightful to explore further the distinctions between these definitions. However, for the purpose of this article, we will be considering that “both terms relate to ‘customs’, ‘habits’, or ‘principles’, which can be described as ‘good’ or ‘bad’, ‘right’ or ‘wrong’” (Lambert, 2023, p. 13).

Definitions of ethics, as seen above, are deeply rooted in ethical philosophy. This is one of the most interesting aspects to focus on as it strengthens our understandings of ethics applied to T&I. Philosophers divide ethical theories into three areas:

Normative ethics studies ethical reasoning, and seeks to set norms or standards for conduct, answering the questions such as what one ought to do, why some acts are right and others wrong or why some people are virtuous and others not. [...]. Applied (or practical) ethics attempts to apply normative ethical theories to practical problems and formulate ethical judgements relevant to one's decisions in everyday life, while meta-ethics remains in a more theoretical and abstract realm and studies the foundations of ethical statements. (Koskinen & Pokorn, 2021, p. 3)

Although these three areas are interrelated, and they are relevant to our disciplines, applied ethics is particularly relevant to T&I Studies due to its pragmatic focus on ethical decision-making – the real pragmatic issues that professionals deal with such as justice, impartiality, confidentiality, respectability, thoroughness, etc., – by exercising the appropriate, normative ethical framework or guidelines. Ethical decision-making is often linked to three branches of ethical philosophy: deontology, teleology or consequentialism and virtue ethics.

#### *Deontology*

[...] aims to normatively guide what we ought to do, rather than how we should be or what outcomes we should produce, and insists that our lives should be governed by more rules that should not be broken regardless of the consequences. (Davis, [1991] 2000, p. 205–218 as cited in Koskinen & Pokorn, 2021, p.3)

This philosophy is important as it gives form to some of the ideas on ethics in T&I Studies, i.e. the use of codification/codes.

Followers of this philosophy believe that there are certain actions which are either right or wrong and that there needs therefore to be particular guidelines that should be followed regardless. Even though these beliefs are enticing as they offer ‘solutions’ that can be applied to various contexts, they are not exempt from downsides and may result in absolutist interpretations. To allow some latitude in their application, it is important to consider “*what* our rulings prescribe, *why* they are prescribed, and *how* we are to follow them.” (Lambert, 2023, p. 20)

*Teleology* or *consequentialism* focuses “on the rightness of an action as determined solely by its consequences.” (Tipton, 2024, p. 13) In other words, it evaluates the morality of an action on its outcomes only and, hence, the focus is put on the results that human actions produce, rather than on the actions themselves. Acts are not labelled ethical or unethical, and actions can be thought of, depending on the context, as right or wrong.

*Virtue Ethics* on the other hand, “assumes that the right action stems from the correct motive (not its moral qualities), and that virtues are personal qualities needed to live a good life.” (Tipton, 2024, p. 15). Virtue ethics is thought to be a more justifiable option of ethical philosophy because it gives a more flexible basis for development – individuals are not forced to follow one ethical ruling but are guided by a range of virtues subject to the context. This rejection of the ‘oneness’ – one ethical ruling – could, however, fail in not giving enough specific guidance on how individuals should act, or what to do in certain situations. The moral qualities of individuals seem to be taken by virtue ethicists as guidelines for decision making.

Ethical philosophy, through rules and principles, can provide guidance for us to take the “right” decisions when considering ethical moral issues. However, it is important to keep in mind that the aim of ethics is not to offer an ultimate solution. It is, instead, to increase awareness of moral dilemmas, provide guiding principles for addressing specific situations, and give individuals the power to confidently take moral responsibility and make challenging decisions in specific circumstances.

## THE VALUE OF INTRODUCING AND DISCUSSING ETHICS IN EDUCATION

As the world is continuously throwing changes and challenges at us where we need to make fundamental ethical decisions, it is of paramount importance that ethical education is given the visibility that it needs within the curriculum in order to form “the bedrock of a healthy and successful learning environment.” (ecole\_admin, 2020, Ethics, a set of...) for students. Ethical education should encourage a sense of justice, critical thinking, open-mindedness, honesty, integrity, social responsibility, fairness, respect, cultural and social awareness amongst other key values, so as to assist stu-

dents to perform with integrity when dealing with complex situations in their social and professional interactions.

A way of integrating ethics education within the curriculum is by developing an integrated approach to ethics teaching into actionable components, from sensitisation to commitment beyond the programme of study, and by critically reflecting on the affordances and limitations of learner – and teacher – centred frameworks to support ethics education (Tipton, 2024). In order to make sure that ethical education does not become challenging and disengaging for students due to its complexity, educators would need to think about what ethics could look like in the curriculum, what sort of approaches to its teaching foster meaningful learning, and, moreover, how TI theory combined with theories from moral philosophy can shape ethics education (Tipton, 2024,).

In discussions of curriculum integration of ethical education, the following concerns seem to be highlighted:

- The level of educators' expertise. This varies from programme to programme. Some rely on educators from philosophy departments; others use educators within their programme to deliver ethical knowledge. However, more often than not, this knowledge tends to be elementary as these educators are not experts in the field. These discussions argue for an integrated approach to foster stronger connections between moral philosophy and the students' specific discipline.
- The level of alignment. This refers to educators who believe that highlighting the complexities of ethical issues through moral philosophy will enable students to confidently resolve practice-based dilemmas by themselves. This approach may inadvertently cause some frustration as it places too much responsibility on students to independently build their moral reasoning knowledge and skills.

Another concern discussed under alignment is when theoretical and professional ethics are seen as separate and untangled. This creates problems as students may come to understand that ethical-decision making allows for a pick-and-mix approach.

These discussions advocate that it is vital for students to understand the link between theoretical ethics – *what should I do?* Discussions on this question need to be around the three branches of ethical philosophy discussed above – and professional ethics – *what do I need to do?* – in order for students to make, as much as possible, informed choices in ethical decision-making.

When planning and implementing ethics in the curriculum, educators often face challenges particularly due to the need to meet institutional requirements. These requirements can sometimes make the curriculum less relevant to the specific areas of study. This creates a dilemma about what to include. Educators should give priority to the key areas and goals of student learning. In other words, the emphasis should be on what both educators and students need to do to create meaningful learning experiences that foster ethical commitment beyond the academic curriculum.

## ETHICAL AWARENESS IN THE TRANSLATION AND INTERPRETING CURRICULUM

Ethical awareness is an essential competency for translators and interpreters as it plays an integral part in their professional identity and, ultimately, in their success. In the last fifteen years or so, we have seen how an interest in ethical issues on the part of the professionals has arisen due to the role that they play in an evolving ethical landscape. This interest has also arisen in the educational context where there have been demands for increased attention to ethics in the context of pedagogy in translator and interpreting training (see for example the works of Baker, 2014; Phelan et al., 2020; Washbourne, 2019).

When designing and discussing ethical awareness within the T&I curriculum, *Accountability* should be placed at the core of the themes built in as it is a fundamental principle that supports the basis of ethical behaviour and professional conduct in all professions with T&I being no exception. According to Baker

Accountability is now a central concern in all professions. It requires every professional and every citizen to demonstrate that he or she is cognizant of the impact of their behaviour on others, aware of its legal implications, and prepared to take responsibility for its consequences. (Baker, 2014, pp. 1–2)

As highlighted earlier, the visibility of translators and interpreters in the interactions that they mediate is more prominent than ever before. Translators and interpreters are now being held accountable for the consequences of practically all the decisions that they make - not only regarding how they perform translation and interpreting tasks, but also the type of content that they engage with, as well as the origin and the dissemination of their work. This shift has led, inevitably, to the integration of more reflective, critical thinking and informed decision making into the curriculum, so students are better equipped to understand the broader implications of their actions when it comes to professional practice; they can also learn to carefully consider how their decisions can impact the lives of other people/citizens, and they can become capable of justifying their ethical decisions not only to clients who may question them, but also to themselves.

Having established *accountability* as the fundamental principle of ethical behaviour and a core theme within the T&I curriculum, it is essential to explore other principles that are equally indispensable to a well-rounded ethical education: fidelity, truth, responsibility, justice and commitment. Accountability is used in this paper as the umbrella term because it encompasses the translator's and interpreter's responsibility to uphold all ethical standards and to answer for their actions in professional practice. Accountability reflects the responsibility to all agents involved in the process of translating and interpreting: professionals working in these fields, clients and society as a whole. The principles of fidelity, truth, responsibility, justice, and commitment



are considered here under the accountability umbrella as each one enhances a more comprehensive understanding of ethics in T&I education and practice by broadening the ethical framework.

All these principles, including accountability, should be approached from both a prescriptive and an applied perspective. This dual approach ensures that ethical behaviour is understood in theory but it is also understood in practice, being integrated into practical activities as will be explained later. Let us explore these ethical principles from a prescriptive perspective in connection with T&I.

*Fidelity* is a core ethical principle that is frequently addressed in any discussions pertaining to translation and interpreting. It is, perhaps, the most fundamental principle when it comes to judging, in the professional world, the quality of the translation. In the world of education, this principle tends to be discussed in relation to equivalence and accuracy. Friedrich Schleiermacher was a pivotal contributor to translation and translation ethics. In his work he discusses *fidelity* as an ethical principle. In his 1813 lecture *On the Different Methods of Translating* (Über die verschiedenen Methoden des Übersetzens), he advocates for “foreignisation” (moving the reader to the author) as a good, faithful, way of translating. For Schleiermacher,

the fact that words do not simply map together as one-to-one equivalents – means that our translations can only be an approximation, a reconstruction, and for us a compromise (we face the obvious task of balancing out elements of the language we are working with in an attempt to make the content similar. (1862, p. 181 as cited in Lambert, 2023, p. 39)

For Schleiermacher the notion of *absolute fidelity* is impossible because the act of translation involves “approximation”, “compromise”, and a “balance” between the unique worldview and conceptual frameworks that each culture and language possesses. Fidelity, for Schleiermacher, is not about reproducing a text identically, but about reconstructing its meaning in a new linguistic framework. This limits how “faithful” a rendering can be, but this does not mean, however, that the resulting text is a bad rendering. The goal is to convey the spirit and essence of the ST, even if some elements are altered in the process.

*Truth* is based on the deontological ethical philosophy, which, as explained in the section dealing with the definition of ethics, is rooted in “universal moral principles that govern what one ought to do” (Lambert, 2023). In the context of translation and interpreting, truth relates to the notion of textual fidelity—in other words, the extent to which a target text (TT) corresponds to its source text (ST). This notion of textual fidelity was a key aspect of the translation approach advocated by the French scholar and translator Antoine Berman. He was one of the first to present a detailed account of text-based ethics and developed a framework for the “correct” ways to approach translation.

In his most famous work, *The Experience of the Foreign*, which is deeply rooted in the German Romantic tradition, Berman places significant emphasis on the term

*Bildung*. This term refers to employing a specific methodology in the translation process that allows the target culture to experience the foreign. By doing so, the recipients expand their own cultural boundaries. For Berman, the “properly ethical aim of the translating act [is] [...] receiving the Foreign as Foreign” (in Berman, 2000, p. 285 as cited in Lambert, 2023, p. 47). This emphasis on preserving the foreignness is what links Berman’s approach to deontological ethics. For him, ethics in translation means representing the Other as Other, reviving the foreignness of the original while avoiding over-translation. In this way, the translator enriches the TT with its ‘unique foreign richness’ which is vital to both ethics and translation.

However, it should be noted that the use of a deontological ethical mandate to retain certain textual features in the TT does not necessarily mean, for Berman, a literal rendering of the ST. Rather, it means carrying over the unique features of the source language (SL) with the aim of enriching the target language and culture. Although Berman’s approach has faced some criticism, it does provide valuable insights into using “dominant”/“fixed” modes of translation based on universal rulings, and into highlighting the risks that by ‘manipulating’ the text, we may fail to offer a true representation of the ST in the target language (TL).

*Responsibility* as an ethical principle not only emphasises textual fidelity, which is undoubtedly important in T&I, but also extends beyond that to address issues such as working conditions, the role of translation and interpreting professionals within society, the power dynamics between translators and clients, our responsibility to fellow translators, and, of course, our commitment to the profession. The notion of *responsibility* is linked to the functionalist school of thought that emerged in the 1970s and 1980s. This approach moved away from the linguistic focus to a more pragmatic approach to the text. It moved, in other words, from micro-level to macro-level considerations. The functionalist approach has correspondences with the *deontological* and the *teleology*, or *consequentialism*, ethical theories, i.e. Reiss’ text-type theories which specify the way to translate text-types according to their type, and purpose, and is very much linked to *deontology*. The *aim* or *skopos* set to be achieved, that is the consequence, and the methodology that we use to allow us to achieve the *skopos* is very much linked to *teleology* or *consequentialism*. Even though the functionalist approach received some criticisms in general, but also, in particular, in relation to *skopos*, debates on how we interact with texts can be seen through an ethical lens as the question of *responsibility*, central to the idea of *skopos*, which inherently addresses ethical considerations. These criticisms, and the growing importance of ethics, led Nord to try to clarify, back in 2007, what the functionality principle actually meant. For Nord “‘the translation purpose justifies the translation procedures’, and this could easily be interpreted as ‘the end justifies the means’. Then there would be no restriction to the range of possible ends; the source text could be manipulated as clients (or translators) see fit” (2007, p. 8). It can be stated from this that the translator acts as a “responsible” mediator, cooperating with the various



groups concerned in this process i.e., the ST author, the client, the TT audience. This, on the other hand, does not mean that the translator has to follow what the other parties involved expect of them. It means that the translator has to anticipate any conflict, i.e., misunderstandings, that may occur in this cooperation and try to find a way to avoid them. This *responsibility* that translators have towards their partners in the translational interactions is what Nord called *loyalty*. Loyalty requires the translator to consider both the source and target sides, meaning that they must acknowledge the subjective viewpoints of their collaborators. If the translator's approach contradicts these viewpoints, they need to clarify their translation intentions and strategies to the partners involved.

Anthony Pym, 2021, in his article, "Cooperation, risk, trust: A restatement of translator ethics", (2021) goes beyond the concept of loyalty and discusses the notions of "cooperation" and "risk" for which translators are ethically responsible. Translators, in the translation process, need to ensure fair cooperation and careful risk-taking. In addition to this, Pym also emphasises the importance that the building of trust amongst parties involved has within the translational process. He believes that all these ethical considerations are crucial. However, it is unavoidable to recognise that the *responsibility* ultimately lies with the translator, making it essential to emphasise the significance of this principle in any ethical discussions within T&I.

*Justice* extends the ethical principle of responsibility to broader moral considerations, which has a transformative impact on the role of translators and interpreters, giving them greater responsibility to society as a whole. Their role changes "[...] from neutral conduit to an emancipated and active participant in communicative situations – 'from humble slave to independent expert or equal partner' (Chesterman 2016, p, 187) – who 'assumes the right to break norms' (Chesterman, 2016, p. 187) in a manner that is justified by an appeal to higher-level personal values, norms, and ideals." (Lambert, 2023, p. 77)

*Justice* is closely connected to Lawrence Venuti's ideas on ethical principles, as he emphasises the visibility and invisibility of translation and translators, along with the broader goals of cultural innovation and challenging established norms. According to Venuti (2008), a translation can depart from established cultural norms without making the translation so unfamiliar to the audience that it becomes ineffective, losing its intended meaning. Translators have flexibility to introduce in their TTs foreign elements from the ST that may vary from local norms, to bring new ideas and cultural exchanges, but they must ensure that the translation still communicates the meaning effectively to avoid confusing the reader. Even though Venuti is an advocate for using foreignisation in translation, he admits that there are instances in which the domesticating approach can also be used to serve this purpose. Translators can deviate from cultural norms to encourage innovation, even when this involves using a domesticating approach. For Venuti, if the ultimate outcome is the disruption of established norms and the improvement of cultural communication, then the translator has acted ethically. Venuti's ideas of domestication relate mainly to the literary domain. He shows that, in the same way that cultural changes take place all the time, ethical

ideas of right and wrong can also evolve. This can also be applicable to the way we translate - rather than applying fixed methods; the translator has at their disposal various methods and approaches to translating. There is a distinct ideological stance on where translators should position themselves in Venuti's ideas. The emphasis on making the translator visible and encouraging cultural innovation is fundamentally a personal interpretation of what is ethical and just, not only in terms of translation choices but also in relation to our larger place in the world.

Venuti's concept of the invisible translator, who, more often than not, does not interact directly with clients, contrasts distinctly with the role of the interpreter, who is actively present in the cultural exchange. There is a clear distinction in their level of (in)visibility: translators operate within the realm of *textual justice*, while the realm of the interpreters' responsibilities, in terms of *justice*, is broader. This distinction requires thorough discussion when addressing *justice* within the T&I curriculum, as the ethical approach when discussing the interpreter's role in both profession and education is still commonly viewed as one of impartiality and neutrality. Departing from neutrality in the context of interpreting is an essential tool for achieving justice. "Interpreters must be permitted to exercise their agency to voice their concerns, to make what they deem to be the right ethical choice in the moment, even if their professional duty suggests otherwise" (Inghilleri, 2012, p. 48).

*Commitment* as an ethical principle relates to individuals' active engagement in society, pursuing a social and ethical aim of contributing to the improvement of society. This commitment ranges from dedication to their jobs and the role their beliefs play in their work, to accountability for the choices they make. It also extends to the principles of advocacy—ensuring that needs are heard—and activism—positioning to achieve certain goals, i.e., social, political. As an ethical principle, *commitment* is of great value to the T&I curriculum as it equips translators and interpreters to not only excel in their professional roles, but also to engage with their work as socially responsible, accountable, and active contributors to societal well-being. The processes of translating and interpreting are complex and can sometimes cause harm or miscommunication within communities. Integrating activism and professional concerns in this process may lead to confusion as these two can be viewed as distinct or even conflicting. Therefore, it is important to acknowledge in discussions regarding *commitment* that it is not always easy to separate personal beliefs and values from professional responsibilities. However, it is equally crucial to stress the value of adhering to the well-established T&I standards for good practice whenever possible. The standards are there to guide the professionals' actions and ensure ethical and effective work.

It is essential that students have a theoretical understanding of the above ethical principles, but it is also important that they see how these principles can be applied to various, sometimes complex, situations. This allows them to develop the reflective and critical skills that they need to make informed ethical decisions in their professional interactions. Activities can be created and adapted to the various T&I programmes

and levels accordingly. Tipton in her book, *The Routledge Guide to Teaching Ethics in Translation and Interpreting Education*, outlines a whole range of “practical suggestions for learning tasks to enhance ethical thinking and develop ethical competence” (2024, p.1). Some of these practical suggestions include the use of:

- *Text profiling* [...] as an extension to text analysis in (specialised) translation preparation and as a means to build ethical sensitivity at the level of text genre
- *Monolingual revision* [...] attention turns to the importance of enhancing reading and research skills through monolingual revision activities as part of sensitisation to the translator’s ethical responsibility. The activities focus on ‘textual whole’ – that is, texts of sufficient length to allow exposure to domain specificity and textual relations [...];
- *Localisation* [...] examines the potential for the study and practice of website localisation to enhance sensitisation and ethical judgement;
- *Digital ethics* [...] encompasses issues of data management, privacy, and security. [...] Supporting students to navigate contractual demands around data production and data sharing is therefore a desirable curriculum component within an ethics education, but subject to rapid change. [...] Drawing attention to the limitations of individual translator agency to influence certain data-sharing practices and the extent to which they have control over others, the potential risks for clients of data sharing, and the need for vigilance in quality assessing machine output will help students to ask relevant questions before committing to a situation that may challenge their personal values and sense of professional integrity;
- “*Role-playing* is widespread in teaching and learning in dialogue interpreting, as it offers ample scope to support the development of students’ moral sensitivity to matters arising from service interactions underpinned by quite radical power imbalances” (Tipton, 2024, p. 139).

By engaging students in practical tasks, they are encouraged to apply ethical principles in real-world, often intricate, situations. This approach not only strengthens their theoretical understanding, but it also provides students with the critical thinking and decision-making skills necessary to navigate the ethical challenges that they are likely to encounter in their professional practice. In this context, *Codes of Ethics* become important components of both the prescriptive and applied approaches, acting as guiding frameworks. They serve as a bridge between education and their application in the professional context.

As Lambert (2023) explains, a code of ethics is

a set of rules or principles put in place by an institution (or sometimes an individual) to govern behaviour or decision-making processes, and in some ways to help employees or practitioners to distinguish from good to bad or right to wrong in their particular domain. (p. 117)

In the case of translation and interpreting, Lambert adds that: “As such, codes of ethics undoubtedly represent most working translators’ primary point of contact [...] with thoughts on ethics in the field and are a key tool in defining ethical translation and informing ethical decision-making.” (Lambert, 2023, p. 117)

Codes of ethics shift back to a focus on deontological principles, establishing ethical standards that serve as the foundation for professional conduct. From these principles, detailed rules are developed to guide specific actions in practice. While codes of ethics have long been part of professional training in most professions, it is not until recently that training in ethics has started gaining a more central role in T&I education, bringing discussions on ethics in general, and more specifically on the relevance of codes of ethics, as well as exploring different ways to further integrate ethics into the educational setting. T&I codes hold an important role in defining the professional activity and yet do not adequately or fairly reflect the way in which these professions function.

There has been considerable debate on how fit for purpose these codes are, i.e. which principles should be included within T&I codes of ethics; the problems of interpreting principles and knowing how to act; the challenges in assessing the codes' content in terms of, i.e. neutrality, accuracy and fidelity; the agreement that the codes are not sufficiently robust to provide adequate support to translators and interpreters in their day-to-day practice, amongst other issues. More work, therefore, needs to be done to create codes that are fully relevant to the day-to-day tasks that translators and interpreters face.

The time has perhaps come for T&I educators, students, professional associations, professionals, clients to get involved in an active debate on T&I codes of ethics ensuring they better equip and represent the needs of the professionals in practice.

## CONCLUSION

The integration of ethics into the translation and interpreting curriculum is crucial for preparing students to face the ethical challenges of their professional practice, and it should, therefore, be placed at the core of the T&I curriculum design and training. Through a combination of prescriptive and applied approaches, future translators and interpreters develop the critical thinking and decision-making skills necessary to adhere to professional standards. In this regard, codes of ethics serve as a vital framework, providing *guidance* on navigating complex, real-world situations. However, due to the complexities involved in these professions, it is clear that current codes of ethics require ongoing review and adaptation to ensure they provide, as much as possible, the support needed by practitioners in an constantly evolving social environment. The inclusion of various stakeholders – educators, students, professionals, and client – in these discussions is essential for creating a more responsive and effective ethical framework enabling them to have a better understanding and to respond, more effectively to new challenges.

By fostering thorough ethical awareness throughout the T&I educational journey, programmes will not only prepare students for the realities of professional life, but will also encourage them to be active contributors in shaping the ethical standards of both disciplines. Consequently, this will have a positive impact on the profession as a whole, as well as on practicing professionals.

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